

CHAPTER IV RESEARCH FINDINGS AND DISCUSSION

This chapter focuses on the findings and discussion of the analysis Islamic moral values represented in the English textbook entitled pathway to english for tenth grade.

A. Research Findings

The data findings were collected to present the results of the analysis of Islamic moral values in an English textbook entitled Pathway to English for Tenth Grade based on the revised 2013 curriculum. The moral values according to Samsul Munir Amin's book entitled Ilmu Akhlak. They are morals towards Allah, morals towards the prophet, morals towards oneself, morals towards family, morals towards society, and morals towards the environment. Morals towards Allah consist of worshipping only to Allah, repenting, good prejudices, zikr to Allah surrendering oneself to Allah, and condescending. Morals towards the prophet consist of loving the prophet, following and obeying the prophet, and greetings the prophet. Morals towards oneself consist of patience, grateful, Amanat, being honest, keeping promises, keeping the purity of self, doing good deeds, and being shy. Morals towards family consist of being dutiful to parents, being good attitudes towards brothers and sisters, fostering the family, and keeping the offspring. Morals towards society consist of doing good deeds towards neighbors, helping each other, being humble, respecting, and being hospitality. Morals towards the environment consist of being good attitudes toward nature and loving homeland and country. The frequency of Islamic moral values found in the textbook can be seen in table 3.

Tabel 4. 1 The Data Findings of Islamic Moral Values in the Content of an English Textbook Entitled Pathway to English for Tenth Grade of Senior High School.

| Types of Islamic Moral Values | | Frequency | Percentage |
|-------------------------------------|-----------------------------------|-----------|------------|
| <i>Morals</i> towards Allah | Worshipping Only to Allah | 1 | 2.6% |
| | Repenting | 1 | 2.6% |
| <i>Morals</i> towards Prophet | Following and Obeying the Prophet | 5 | 13.2% |
| <i>Morals</i> towards Oneself | Patience | 2 | 5.3% |
| | Grateful | 2 | 5.3% |
| | Amanat | 3 | 7.9% |

| | | | |
|---------------------------------------|---|-----------|-------------|
| | Being Honest | 2 | 5.3% |
| | Keeping Promises | 1 | 2.6% |
| | Keeping the purity of self | 1 | 2.6% |
| | Doing Good Deeds | 4 | 10.5% |
| | Being Shy | 2 | 5.3% |
| <i>Morals towards Family</i> | Being Dutiful to Parents | 1 | 2.6% |
| | Keeping the Offspring | 2 | 5.3% |
| <i>Morals towards Society</i> | Helping Each Other | 3 | 7.9% |
| | Respecting | 3 | 7.9% |
| | Being Hospitality | 1 | 2.6% |
| <i>Morals towards the environment</i> | Being Good Attitudes Towards the Nature | 4 | 10.5% |
| Total | | 38 | 100% |

From the analysis of the table above, it can be seen that six types of Islamic moral values are represented in the English textbook entitled *Pathway to English for tenth graders*. The data was found based on data analysis in 10 chapters from pages 2-192. In the *Pathway to English* textbook, there are 38 types of Islamic moral values found. These Islamic moral values are *Morals towards Allah* (one value of worshipping only to Allah and one value of repentance). *Morals towards the prophet* (five values following and obeying the prophet). *Morals towards oneself* (two values of patience, two values of grateful, three values of mandate, two values of being honest, one value of keeping promises, one value of keeping the purity of self, four values of doing good deeds, and two values of being shy). *Morals towards family* (one value being dutiful to parents, and two values keeping the offspring). *Morals towards society* (three values of helping each other, three values of respecting, and one value of being hospitality). *Morals towards the environment* (four values being good attitudes towards nature. The highest Islamic moral values that are found are following and obeying the prophet with a percentage of 13.2% of the total textbooks, then followed by doing good deeds and being good attitudes toward nature with the same percentage of 10.5%. Amanat, helping each other and respecting which amounts to 7.9%. Patience, grateful, being honest, being shy, and keeping the offspring with a total percentage of 5.3% and the lowest is with a percentage of 2.6% namely worshipping only to Allah, repenting, keeping promises, keeping the purity of self, being dutiful to parents, being hospitality..

B. Discussion

In this section, the researcher will discuss Islamic moral values from the results of data analysis represented in an English textbook entitled *Pathway to English for the tenth grade* based on Samsul Munir Amin's book.

1. The Types of Islamic Moral Values Represented in an English Textbook Entitled *Pathway to English for Tenth Grade*.

Researchers will find Islamic moral values represented in an English textbook entitled *Pathway to English for the tenth grade*.

a. English Textbooks in Learning

English textbooks in learning can support the growth of English or second language skills and provide a complete learning experience. English learning textbooks are books designed based on the applicable curriculum to develop learners' communicative abilities in the target language. Textbooks are seen as professionally published materials that support the language learning experience through the input of the language to be learned which serves to support the development of English language skills. In delivering English material, it would be nice to convey the moral values contained in the textbook.¹

b. Moral Values

Moral values are the value of good - bad human behavior. Moral values are needed with a harmonious, fair, and balanced social life for the realization of a peaceful life, full of order, and harmony. The purpose of moral education will direct a person to be moral so that he can adapt to the goals of social life. Moral education includes approaches and methods that teach students various knowledge, attitudes, beliefs, skills, and behaviors to become moral people.² Several Islamic moral values in the English Textbook entitled *Pathway To English for Tenth Grade* based on Samsul Munir Amin's book as follows:

¹ Joseph P Vitta, *The Function and Features of ELT Textbook and Textbook Analysis: A Concise Review*, RELC Journal, Vol 1 No 8, 2021, P.3

² Rubini, Pendidikan Moral dalam Perspektif Islam, Jurnal Komunikasi dan Pendidikan Islam, Vol 8 No 1, 2019, P.233

1) **Morals Towards Allah**

a) **Worshipping Only to Allah**

Islamic moral values in the attitude of worshipping only to Allah are represented in a textbook entitled Pathway to English for the tenth grade:

- 1) Morals towards Allah are found in Islamic moral values of worshipping only to Allah is *“a person who prays to God”* As represented on page 166 shows a text that a person is praying to his Lord for something.

Beru Sibou then climbed a tall tree and sang a song about his brother. However, nobody listened, and that made her upset. She then prayed to God to settle her brother's debts with every part of body. Do you know what happened then?

Figure 4. 1 Islamic Moral Values Represented in worshipping Only to

b) **Repenting**

Islamic moral values in the attitude of repenting are represented in a textbook entitled Pathway to English for the tenth grade:

- 1) Morals towards Allah are found in Islamic moral values of repenting is *“a king who repented not of his greedy”* represented in pages 188-189 which shows a text.

King Midas

Once upon a time, there was a rich king, who was never happy. His name was Midas.

Even though King Midas was already rich, he dreamed to be the richest king in the world.

King Midas loved sitting on his golden throne and contemplating ways to become richer. One day, one of his servants came to him with an old man. He said the old man had been found wandering around in the orchard. It was Silenus, the friend of the god Bacchus.

Suddenly, King Midas had an idea. He welcomed the old man and let him be his guest for ten days. He served Silenus well.

After ten days, King Midas took Silenus back to Bacchus. The god was very happy to see his lost friend. He then said to King Midas that he would grant him any wish he made.

King Midas had been waiting for the offer. This was his chance to become the richest kings in the world. Without hesitating, He asked so that everything he touched would turn into gold. The god Bacchus granted his wish.

Upon returning to his palace, King Midas tested his new power. He picked up a stone. Soon it turned to gold. A servant brought King Midas a bowl of water so that he could wash his hands. As soon as he put his hands into the bowl,

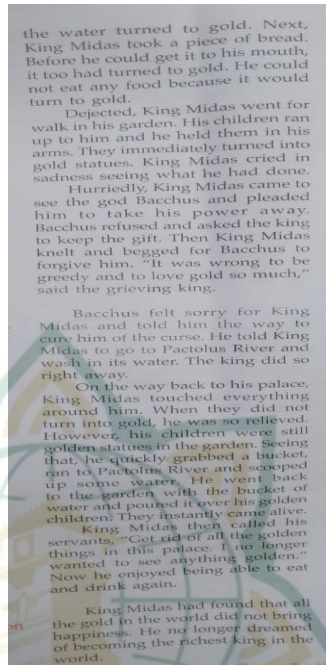


Figure 4. 1 Islamic Moral Values Represented in Repenting

2. Morals towards the prophet

a. Following and Obeying the Prophet

Islamic moral values in the attitude of Following and obeying the prophet are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards the prophet are found in Islamic moral values of Following and obeying the prophet is “smiling” represented on pages 5, 31, 34, 67, and 123 show a picture of someone having a conversation, they have a harmonious relationship and smile at each other. A smile is the simplest kindness because it shows happiness and good relations with others.

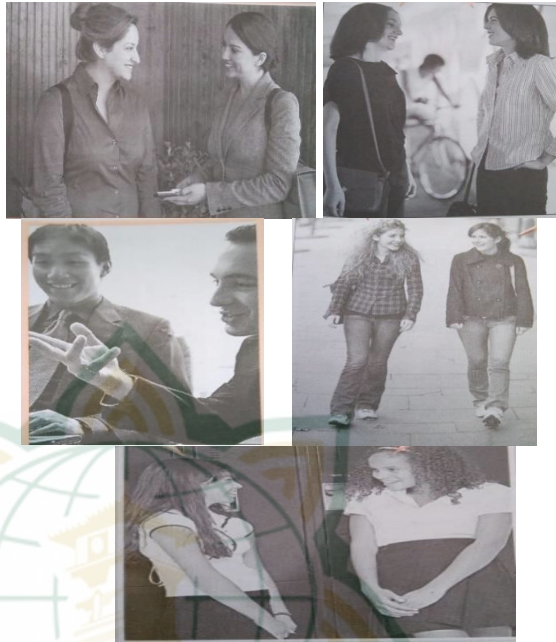


Figure 4. 2 Islamic Moral Values Represented in Following and Obeying

- 2) Morals towards the prophet are found in Islamic moral values of Following and obeying the prophet is “*reading books*” represented on pages 24, 98, and 124.
- a) On page 24 there is an underlined sentence “*I also like reading books*”. This shows the attitude or habit of someone who likes to read.

team competitions. I also like reading books and watching movies. I love stories and movies with fantasy elements in them, especially novels by J. R. R. Tolkien and their movie adaptations. That’s why I also got hooked on playing “Middle Earth.”

Figure 4. 3 Islamic Moral Values Represented in Following and Obeying the Prophet

- b) On page 98 there is the sentence “*The boy is reading a book under a tree*”. This shows the attitude or habit of a man who likes to read.

- *The apple is on the plate.*
- *The boy is reading a book under a tree.*

Figure 4. 4 Islamic Moral Values Represented in Following and Obeying the Prophet

- c) On page 124 shows a picture of woman sitting and reading a book. This shows the attitude or habit of a woman who likes to read.



Figure 4. 5 Islamic Moral Values Represented in Following and Obeying

- 3) Morals towards the prophet are found in Islamic moral values of following and obeying the prophet as *"a woman and a man who are graduating"* represented in a picture on page 52. This shows that they have succeeded in pursuing knowledge.



Figure 4. 6 Islamic Moral Values Represented in Following and Obeying the Prophet

- 4) Morals towards the prophet are found in Islamic moral values of following and obeying the prophet is *"sleeping a woman facing the right"* represented in a picture on page 65. A sleeping position facing the right is more recommended than a supine position.



**Figure 4. 7 Islamic Moral Values
Represented in Following and Obeying the**

- 5) Morals towards the prophet are found in Islamic moral values of following and obeying the prophet as “friendly” represented on page 104 shows the text of the conversation that is talking about being friendly.

• Are they friendly?
Yeah, I think so. They are friendly and warm people.

**Figure 4. 8 Islamic Moral Values
Represented in Following and Obeying the**

**3. Morals towards Oneself
a. Patience**

Islamic moral values in the attitude of patience are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of patience is “a mother who has a patience” represented on page 41 shows a text that admires the patience and a positive view of a mother in taking care of her family.

We got married early and our children started arriving quickly that we rarely had the time to go see plays anymore. I don’t think either of us minded, though, because our children always gave us so much joy. How I admired your patience and positive outlook as a mom! I don’t know how you did everything so naturally.

Figure 4. 9 Islamic Moral Values Represented in Patience

- 2) Morals towards oneself are found in Islamic moral values of patience is the “patience attitude of a person at work” represented on page 138 which shows the text.

I would like you to know how pleased we are to have your daughter joining our project. Ronafa has showed that time, hard work and patience make a great person. In the year she has worked with us, she has never stopped challenging others' notions about what she is good at. Her contributions have been invaluable to our company from the beginning till now. I know this strength of your daughter must have come to her from her family. We all thank you for your support.

Figure 4. 10 Islamic Moral Values Represented in Patience

b. Grateful

Islamic moral values in the attitude of Grateful are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of grateful “*the phrase of grateful*” represented in a text on page 41, 42, 43, and 84.
 - a) On page 41 there is the phrase “ I’m forever grateful ” which shows someone who will forever feel grateful for getting guidance and love.

I’m forever grateful for everything. I benefited from your guidance and affection as much as our children did. Now that they have all grown up, I’m glad they always think about their childhood fondly.

Figure 4. 11 Islamic Moral Values Represented in Grateful

- b) On page 42 there is the phrase “*I am very grateful*” which shows someone who is very grateful to have found a good friend who can make him happy.

I am very grateful to have found a best friend like you. You are the best friend that anyone could ever ask for. You make me laugh and smile, comfort me when I’m sad, and always stay by my side. I can’t thank God enough for bringing you to me all those years ago. I am very lucky to have you as a friend. I would like you to know that there is someone who thinks about you, who needs you, who enjoys your company, and never forgets your birthday. Happy birthday! I love you.

Figure 4. 12 Islamic Moral Values Represented in Grateful

- c) On page 43 there is the phrase “*I am very grateful*” which indicates someone who is feeling grateful for what has been obtained.

- I am very grateful.
- I love you.

Figure 4. 13 Islamic Moral Values Represented in Grateful

- d) On page 84 shows a text that explains the shape of the museum building is conical like a traditional Javanese rice dish, the purpose of which is to symbolize gratitude to God Almighty.

Mrs. Tien Soeharto initiated the construction of the museum. Its architecture resembles the conic Indonesian "tumpeng," a traditional Javanese rice dish. "Tumpeng" symbolises gratefulness to Almighty God. Just, the museum also expresses gratitude to God and the international community who supported Soeharto during his terms as president.

Figure 4. 14 Islamic Moral Values Represented in Grateful

- 2). Morals towards oneself is found in the value of grateful the phrase "*Thank You*" represented in a text on page 55, 54, and 138.
- a) On page 54 there is a text of the conversation between Mr. Sunton and Mr. Jackson.

Situation : The opening ceremony of a branch office

Mr Sunton : Hello, Mr Jackson. Thank you for coming. I'm glad you could come. I really appreciate it.

Mr Jackson : Thank you, Mr Sunton. Congratulations on the opening of your new branch office.

Mr Sunton : Oh, thank you very much, Mr Jackson.

Figure 4. 15 Islamic Moral Values Represented in Grateful

- a) On page 55 there is a text of conversation 1 between David and Ken. David congratulated ken on ken's victory in the speech contest, then Ken felt grateful for David's appreciation by saying thank you.

David : I heard you won the speech contest. Well, congratulations, my friend! That is fantastic!

Ken : Thank you very much for saying so.

Figure 4. 16 Islamic Moral Values Represented in Grateful

- b) On page 55 there is a conversation sentence between Sony and Sany. Sony congratulated Sany on his graduation then Sany thanked Sony for helping him. This shows that Sany is very grateful for the help from Sony.

Sony : I've just heard about your graduation. Congratulations, that's brilliant!
 Sany : Thank you ever so much for helping me out. I don't know how I would have done without you.
 Sony : You deserved it! You've worked so hard.
 Sany : Thank you.

Figure 4. 17 Islamic Moral Values Represented in Grateful

- c) On page 138 shows a text that a person is feeling grateful for his friend by thanking him for being a loyal and special friend in his life.

Thank you for being a loyal friend during my blue days. You have always been a special friend.

Figure 4. 18 Islamic Moral Values Represented in Grateful

c. Amanat

Islamic moral values in the attitude of Amanat are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of Amanat is "*a person who wants to finish homework*" represented on page 126 shows a sentence that a person will not go to a party until his homework is done.

I will not come to the party until I have finished my homework.

Figure 4. 19 Islamic Moral Values Represented in Amanat

- 2) Morals towards oneself are found in Islamic moral values of Amanat is "*the attitude of doctors who worked hard to find penicillin to treat people who have the virus*" represented on page 151 shows a text

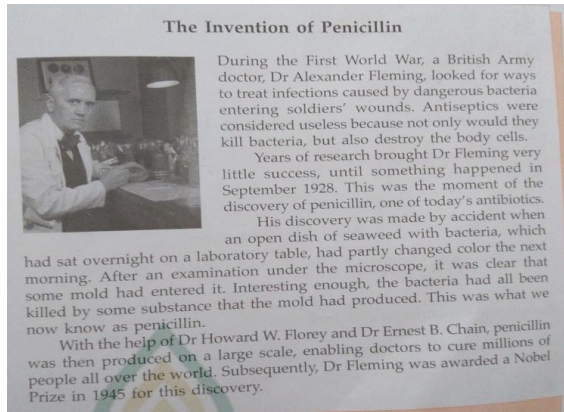


Figure 4. 20 Islamic Moral Values Represented in Amanat

- 3) Morals towards oneself are found in Islamic moral values of Amanat is *"a father who greets the Green Knight at the request of his daughter"* represented on page 174 shows a text

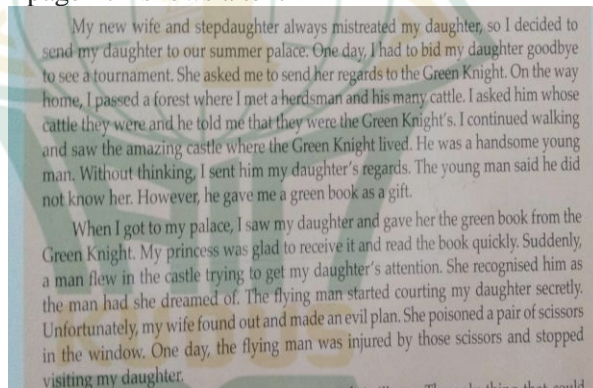


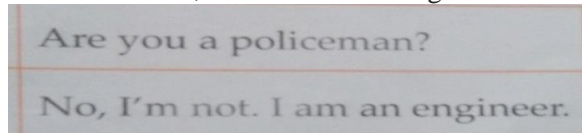
Figure 4. 21 Islamic Moral Values Represented in Amanat

d. Being Honest

Islamic moral values in the attitude of Being Honest are represented in a textbook entitled *Pathway to English for tenth grade*:

- 1) Morals towards oneself are found in Islamic moral values of being honesty is *"conversational attitude"* represented on pages 5, 9, 18, and 67 show a conversation text that contains honesty values.

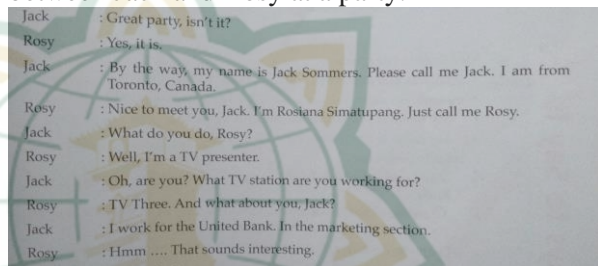
- a) On page 5 there is a conversation text in the text someone asks "are you a policeman?" because the question is not a policeman but an engineer, he answers "No, I'm not. I am an engineer."



Are you a policeman?
No, I'm not. I am an engineer.

Figure 4. 22 Islamic Moral Values Represented in Being Honest

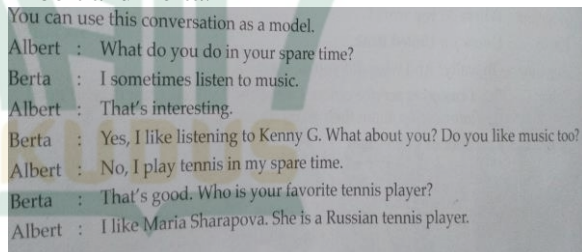
- b) On page 9 shows a text of a conversation between Jack and Rosy at a party.



Jack : Great party, isn't it?
Rosy : Yes, it is.
Jack : By the way, my name is Jack Sommers. Please call me Jack. I am from Toronto, Canada.
Rosy : Nice to meet you, Jack. I'm Rosiana Simatupang. Just call me Rosy.
Jack : What do you do, Rosy?
Rosy : Well, I'm a TV presenter.
Jack : Oh, are you? What TV station are you working for?
Rosy : TV Three. And what about you, Jack?
Jack : I work for the United Bank. In the marketing section.
Rosy : Hmm That sounds interesting.

Figure 4. 23 Islamic Moral Values Represented in Being Honest

- c) On page 18 shows a text conversation between Albert and Berta.



You can use this conversation as a model.
Albert : What do you do in your spare time?
Berta : I sometimes listen to music.
Albert : That's interesting.
Berta : Yes, I like listening to Kenny G. What about you? Do you like music too?
Albert : No, I play tennis in my spare time.
Berta : That's good. Who is your favorite tennis player?
Albert : I like Maria Sharapova. She is a Russian tennis player.

Figure 4. 24 Islamic Moral Values Represented in Being Honest

- d) On page 67 shows a text of a conversation between Dona and Rita at a hotel.

Dona : Rita!

Rita : Hi, Dona! Fancy meeting you here!

Dona : Yes, what a surprise!

Rita : Nice to see you here! Are you staying in Nusa Dua Hotel, too?

Dona : Yes, I am. I am staying on the 12th floor, room number 1214. What about you, Rita?

Rita : Hey, we are staying on the same floor! My room number is 1223.

Dona : That's wonderful! Why don't you come to my room if you have time?

Rita : Well, that's a good idea. Let's make a plan to explore Bali, shall we?

Dona : Yes, I agree with you. I am going to swim along the Sanur beach.

Rita : That's a good idea. Let's go there in the morning.

Figure 4. 25 Islamic Moral Values Represented in Being Honest

- 2) Morals towards oneself are found in Islamic moral values of being honesty is "*a person's attitude in introducing himself*" represented on page 26 Shows a letter of introduction.

691 Willford Drive,
Gisborne, New Zealand,

21 October 2013

Helen Rubenstein,
72 Canal Drive, Stanford,
California 93549, U.S.A.

Dear Helen,

I got your name from the World-Wide Pen Pals Newsletter. I would like to be your pen pal.

My name is Susan Miller. I'm a New Zealander and I live in Gisborne, New Zealand. Gisborne is a small town near the Pacific Ocean. I'm 16 and I'm studying English, Spanish, Geography, Physics and History. My hobbies are cooking and travelling.

I come from quite a small family. I've got one brother—Dave—and a sister—Ella. Dave is 20 and is a university student. Ellen is 7 and is at primary school. My father works in a state senior high school in Gisborne. My mother is a housewife.

I enclose a photo of me and my family. I hope you'll be able to write to me. I am looking forward to hearing from you.

Best wishes,
Susan

Figure 4. 26 Islamic Moral Values Represented in Being Honest

e. Keeping Promises

Islamic moral values in the attitude of keeping promise are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of keeping promise is "*Green Knight promised to marry a princess and the promise was kept*" represented on page 174 there is a snippet of a story text

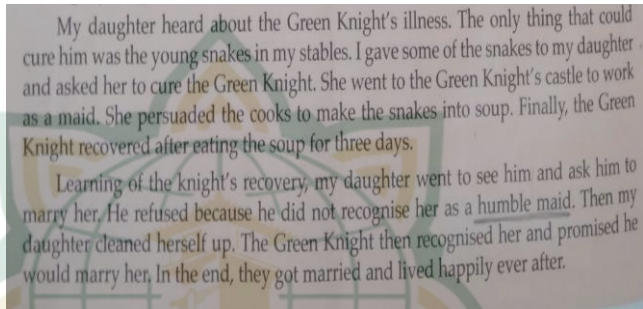


Figure 4. 27 Islamic Moral Values Represented in Keeping Promise

f. Keeping the purity of self

Islamic moral values in the attitude of keeping the purity of self are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of keeping the purity of self is "*people who wear hijabs* " represented in a picture on page 147. By wearing the hijab, they can be keeping the purity of self.

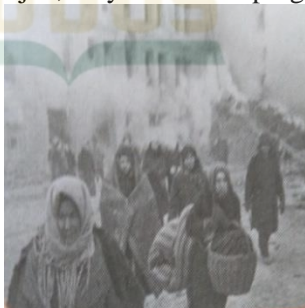


Figure 4. 28 Islamic Moral Values Represented in Keeping the purity of self

g. Doing Good Deeds

Islamic moral values in the attitude of doing good deeds are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of doing good deeds is *"handshake"* represented in a picture on page 50.



Figure 4. 29 Islamic Moral Values Represented in Doing Good Deeds

- 2) Morals towards oneself are found in Islamic moral values of doing good deeds is *"someone gave a dictionary"* represented in a text on page 135.

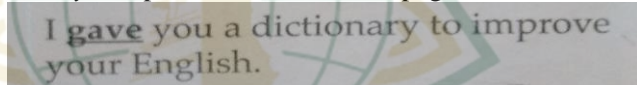


Figure 4. 30 Islamic Moral Values Represented in Doing Good Deeds

- 3) Morals towards oneself are found in Islamic moral values of doing good deeds is *"brave"* represented on page 149 shows a text

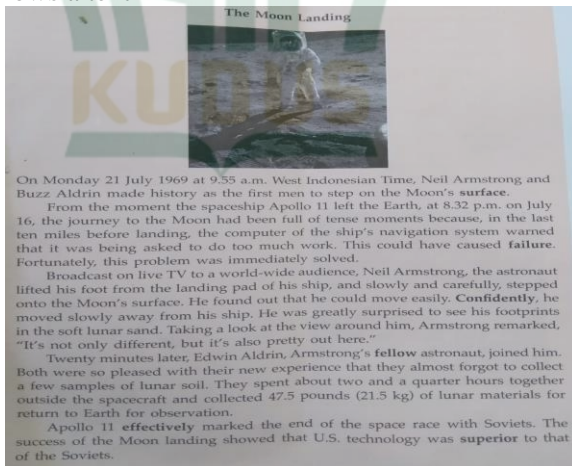


Figure 4. 31 Islamic Moral Values Represented in Doing Good Deeds

- 4) Morals towards oneself are found in Islamic moral values of doing good deeds is "*fairness*" represented on page 186 shows a text

Once upon a time, Dwarawati was a greatly kingdom. It was a prosperous country. It was ruled by a wisely king. His name was Sri Batara Krisna. He was a very clever and wise king. In ruling his country, he was helped by his faithful servants; Setyaki and Udawa.

One day, the king went into a deeply forest for hunting. Suddenly, he saw two beautiful deer grazing in the valley. The deer ran fast.

Figure 4. 32 Islamic Moral Values Represented in Doing Good Deeds

h. Being Shy

Islamic moral values in the attitude of being shy values are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards oneself are found in Islamic moral values of being shy is "*success in the competition*" represented on page 52 there is a picture of a person showing his hard work so that he won the competition.



Figure 4. 33 Islamic Moral Values Represented in Being Shy

- 2) Morals towards oneself are found in Islamic moral values of being shy is "*sympathy*" represented on page 113 shows a text

Good morning, May I have your attention, please? We have sad news from our dear friend Nita Setyawati, a student of Grade X-5. Nita's father passed away last night. We are sorry to hear that and would like to express our deepest sympathy for her. The funeral will take place at her house today at 1 p.m. and the burial will take place at 2 p.m. On this occasion, we would like to collect some contributions from fellow students. The class leaders will be in charge of this. Thank you.

Figure 4. 34 Islamic Moral Values Represented in Being Shy

1. Morals towards Family

a. Being Dutiful to Parents

Islamic moral values in the attitude of being dutiful to parents are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards family are found in Islamic moral values of being dutiful to parents is “*girl helping her mother*” represented on page 126 shows a picture of a girl helping her mother cook in the kitchen.



Figure 4. 35 Islamic Moral Values Represented in Being Dutiful to Parents

b. Keeping the Offspring

Islamic moral values in the attitude of keeping the offspring are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards family are found in Islamic moral values of keeping the offspring is “*family affection*” represented on page 51 and 137 shows a picture of a small family showing a harmonious, happy, and loving relationship with one another.



Figure 4. 36 Islamic Moral Values Represented in Keeping the Offspring.

- 2) Morals towards family are found in Islamic moral values of keeping the offspring in “*a mother's love*” represented on pages 44, 52, and 70 show a picture of

a child and a mother. This picture shows the love of a mother for her child.



Figure 4. 37 Islamic Moral Values Represented in Keeping the Offspring.

2. Morals Towards Society
a. Helping Each Other

Islamic moral values in the attitude of helping each other are represented in a textbook entitled *Pathway to English for tenth grade* on :

- 1) Morals towards society are found in Islamic moral values of helping each other is “*someone who accepts a favor request*” represented on page 37 shows the text of the conversation between the teacher and iwan. In the text the teacher asks Iwan for help to help his friend write a good composition, then Iwan will is happy to help him.

Teacher : By the way, Iwan, could you help your friends write a good composition?
 Iwan : Yes, ma’am. It’s my pleasure.

Figure 4. 39 Islamic Moral Values Represented in Helping Each Other

- 2) Morals towards society are found in Islamic moral values of helping each other is “*helper attitude*” represented on pages 40, 55, 126, and 176 show a text about helper attitude.

- a) Page 40 shows the text that someone wants to commend one of the students named Kevin Fernandes because he went to great lengths to help the person when his belongings were dumped into the sewer by collecting and drying them.

I want to compliment one of your excellent students, Kevin Fernandes. He went to great lengths to help me when my belongings were thrown into the gutter by collecting and drying them.

Figure 4. 40 Islamic Moral Values Represented in Helping Each Other

- b) Page 55 displays the text of the conversation between Sony and Sany. Sony congratulates Sany on graduation. So Sany thanked Sony for congratulating and helping Sany.

Sony : I've just heard about your graduation. Congratulations, that's brilliant!
 Sany : Thank you ever so much for helping me out. I don't know how I would have done without you.
 Sony : You deserved it! You've worked so hard.
 Sany : Thank you.

Figure 4. 38 Islamic Moral Values Represented in Helping Each Other

- c) Page 127 of the text of the conversation between Men and Women. A man offers help to women and women accept help from men to tell them who they are. Then humans say that they are a disaster team.

Man : Good morning. May I help you?
 Woman : Morning, sir. Excuse me, could you tell me who they are?
 Man : Oh, they are disaster teams. I mean, they are Indonesian disaster teams.
 Woman : I see. I'm sorry, but do you know what they are doing? They look very busy.

Figure 4. 39 Islamic Moral Values Represented in Helping Each Other

- d) **Page 179 shows a text that tells the story of a poor, kind farmer who lives in a quiet village on the Ivory Coast in East Africa.**

One day, a famine struck his village, so the peasant and his wife moved to another village across a deep forest. They drove a small wooden wagon withdrawn by an old donkey. After they had left their village, they met a pigmy boy on the way to the forest. The boy waved to them. The peasant stopped his wagon and the boy asked them for a lift on the wagon. The farmer permitted him.

Figure 4. 40 Islamic Moral Values Represented in Helping Each Other

- 3) Morals towards society are found in Islamic moral values of helping each other is “a girl helping her mother” represented on page 126 shows a picture of a girl helping her mother cook in the kitchen



Figure 4. 41 Islamic Moral Values Represented in Helping Each Other

b. Respecting

Islamic moral values in the attitude of respecting are represented in a textbook entitled *Pathway to English* for tenth grade:

- 1) Morals towards society are found in Islamic moral values of respecting is "*an attitude of respect for other religious buildings*" represented on page 106 shows the text that Borobudur Temple is a Buddhist temple located in Magelang, Central Java. At Borobudur Temple, many stupas were erected by Buddhists. As Muslims, we must be able to tolerate this historic building.

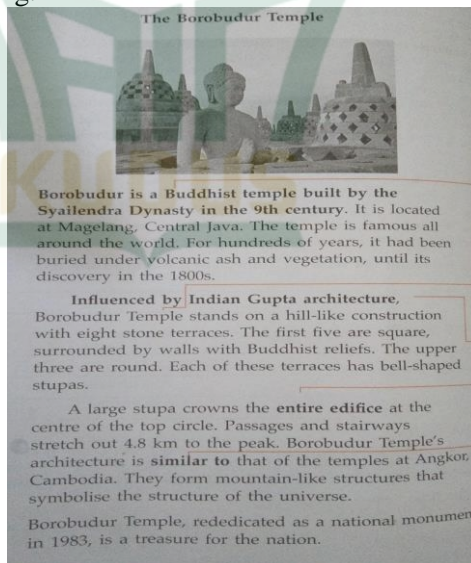


Figure 4. 42 Islamic Moral Values Represented in Respecting

- 2) Morals towards society are found in Islamic moral values of respecting is "*the attitude of respect for customs and culture in Bali*" represented on page 107 the text shows that Bali. This beautiful island is known as the Island of the Gods. The majority of the Balinese population is Hindu. Therefore in Bali, there are many Hindu temples such as Tanah Lot and Uluwatu. Bali is also known for its traditional ceremonies such as Ngaben, Nyepi, and Galungan. Our attitude as Muslims must be tolerant of Balinese customs because it is very different from the customs of a Muslim.



Figure 4. 43 Islamic Moral Values Represented in Respecting

- 3) Morals towards society are found in Islamic moral values of respecting is "*mutual respect*" represented on page 146 there is text explaining that the MoU stands for Memorandum of Understanding is a formal agreement and signifies mutual respect.

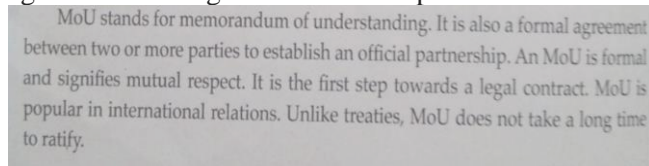


Figure 4. 44 Islamic Moral Values Represented in Respecting

c. Being Hospitality

Islamic moral values in the attitude of being hospitality are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards society are found in Islamic moral values of being hospitality is *"someone visiting a friend's event"* represented on page 54 shows a picture of two men shaking hands and having a conversation between Mr.Sunton and Mr.Jackson at the branch office opening ceremony.

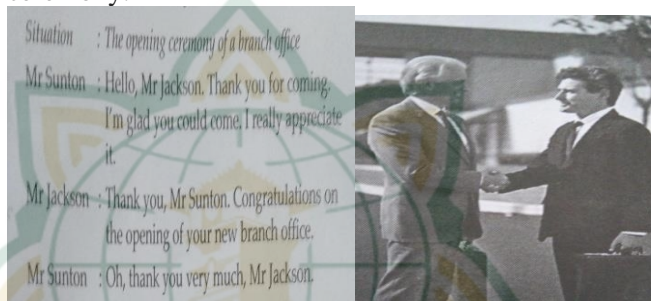


Figure 4. 45 Islamic Moral Values Represented in Being Hospitality

3. Morals towards the environment

a. Being Good Attitudes towards the Nature

Islamic moral values in the attitude of being good attitudes towards the nature are represented in a textbook entitled Pathway to English for tenth grade:

- 1) Morals towards the environment are found in Islamic moral values of being good attitudes towards the nature is *"a person who takes care of his garden"* represented on page 17 shows a picture and page 38 shows text describing someone who likes to take care of the garden.
 - a) Page 17 shows a picture of two men tending a garden.



Figure 4. 46 Islamic Moral Values Represented in Being Good Attitudes towards the Nature

- b) Page 36 shows the text of the conversation between A and B. A praises that B's garden is beautiful then B thanks A and tells him that B likes gardening.

A : What a beautiful garden you have!
 B : Thank you. I like gardening very much and I spend a lot of time looking after it.

Figure 4. 47 Islamic Moral Values Represented in Being Good Attitudes towards the Nature

- 2) Morals towards the environment are found in Islamic moral values of being good attitudes towards the nature is "*the attitude of caring for the environment*" represented on page 128 shows a piece of text there is the sentence "*I have to take care of the environment more*".

I think it's also my fault. I should take better care of the environment.
 Well, sir, thank you for sharing the information.
 You're welcome. Bye.

Figure 4. 48 Islamic Moral Values Represented in Being Good Attitudes towards the Nature

- 3) Morals towards the environment are found in Islamic moral values of being good attitudes towards the nature is "*recommendations for saving water*" represented on page 135.



Figure 4. 49 Islamic Moral Values Represented in Being Good Attitudes towards the Nature

2) The Describes of Islamic Moral Values Represented in an English Textbook Entitled Pathway to English for Tenth Grade.

In this section, the researcher will describe the types of Islamic moral values represented in an English textbook entitled pathway to English for the tenth grade based on Samsul Munir Amin's book.

a. Description

The description is used to describe something, a place, or someone in detail to help the reader visualize the object being described. By writing descriptively, the writer will get a clear picture of the object being described and it will be easy for the reader to understand it so that they can imagine the object being described clearly.³

1) Moral towards Allah

Attitude or action that should be done by humans as creatures to Allah SWT. Humans should do well first to Allah because Allah is the one who created humans, who give sustenance, who gives health, who gives complete senses, who gives protection, who grants requests, and other gifts that are impossible for humans to get. Muslims should have good morals toward Allah SWT. Because it is Allah who has perfected the creation of man as a perfect creature. Therefore, morality to Allah is obligatory.⁴ The following are the morals towards Allah:

a. Worshiping Only to Allah

Worshiping only to Allah is a person's belief in his God or that God exists. Worshiping only to Allah are represented in a textbook entitled Pathway to English for tenth grade:

³ Ade Dwi Jayanti, *Students' Writing Ability on English Descriptive Text at Grade VII in Smpn Padang*, Academic Journal of English Language and Education, Vol.3, No. 1, 2019, P. 77

⁴ Ira Suryani dan Wahyu Sakban, *Aplikasi Akhlak Manusia Terhadap Dirinya, Allah SWT, dan Rasulullah SAW*, Jurnal Pendidikan Tambusai, Vol 6 No 1, 2022, P. 101

- 1) The moral value of Worshiping only to Allah is "*Pray to God*"
Pray as a means to communicate between servants and Allah SWT. Praying is a call for help and asking Allah to avoid danger, by praying that they believe that God exists and practice values.⁵

b. Repenting

Repentance is an attitude of regret for a bad deed that has been done by submitting to Allah to ask for forgiveness and not repeating the bad deed. Repenting represented in a textbook entitled Pathway to English for tenth grade:

- 1) The moral value of repenting is "*someone who wouldn't repeat greedy deeds*"

Greed is the nature of a person to increase wealth or the desire to get something more for himself and he will never be satisfied with the grace given by Allah SWT. Rasulullah SAW has ordered his people to stay away from greed. The world's treasures have become something that excites even everyone vying to own them in any way and not all the methods used to get these treasures are correct, as well as greed, it is a method that is prohibited. We can lawfully obtain these assets bring blessings and we are always grateful for the favors and mercy of Allah SWT.⁶

2) Morals towards the prophet

After having morals towards Allah SWT, as a Muslim, it is also obligatory to have morals towards the Messenger of Allah by loving and obeying him. Because he served to lead us to the right path according to God's will. The form of love and obedience to the Messenger of Allah is

⁵ Mursalim, *Doa Dalam Perspektif Al-Qur'an*, Jurnal Al Ulum, Vol.11 No.1, 2011, P. 65

⁶ Muhyiddin Tahir, *Tamak dalam Perspektif Hadis*, Jurnal Al Hikmah, Vol.XIV, No. 1, 2013, P. 23

to carry out his teachings and obey his order.⁷ The following are the morals towards prophets:

a. Following and Obeying the Prophet

Following and obeying the Messenger of Allah is carrying out everything that Allah has commanded and staying away from what he has prohibited. Following and obeying the prophet are represented in a textbook entitled Pathway to English for tenth grade:

- 1) The moral value of following and obeying the prophet is “*smile*”

Smiling is one of the greatest blessings of Allah that has a positive impact on mankind and Allah also creates every human being filled with feelings of happiness. A smile is one of the characteristics of the Prophet SAW who always gives happiness to his people by being friendly and always giving a smile. Human nature is a social creature that requires a harmonious relationship with others practicing a smile

- 2) The moral value of following and obeying the prophet is “*reading*”

Reading is an activity that involves the work of the brain and eyes to understand all the contents contained in the reading text to obtain information and add insight. Understanding the content of reading is important in reading. Reading in Islam is a command from Allah SWT. In the first revelation that was said by Allah SWT to the prophet Muhammad SAW in the Qur'an Surah Al'alaq verses 1-5, namely the command to read because reading is the key to knowing everything on earth.⁸

- 3) The moral value of following and obeying the prophet is “*someone who studies*”

Seeking Knowledge and Learning in Islam strongly recommends its people improve their qualities to become smart and superior people and avoid being stupid and weak so that they are

⁷ Imtihanatul Ma'isyatuts Tsalitsah, *Akhlaq dalam Perspektif Islam*, Jurnal Studi Agama-Agama, Vol. 6, No. 2, 2020, P. 116

⁸ Mustoleh Udin, *Tradisi Baca Tulis dalam Islam Kajian dalam Teks Alqur'an Surah Al 'Alaq Ayat 1-5*, Jurnal Analisa, Vol XVIII No.01, 2011, P. 149

oppressed and controlled by other people in various aspects. Seeking knowledge is a person's endeavor in studying science, both worldly and hereafter knowledge is beneficial for oneself and others. By seeking knowledge a person can change behavior for the better because basically, science shows the way of truth and leaves. The command to seek knowledge in Islam is addressed to men or women from young to old and young, rich or poor all must seek knowledge. With science, humans can carry out their duties in this life well as caliphs on earth and as servants of Allah. Therefore, the Messenger of Allah. Encourage and motivate his people to always learn and seek knowledge.⁹

- 4) The moral value of following and obeying the prophet is *"sleeping right side"*

Sleep is one of the blessings and graces from Allah SWT given to His servants. Healthy sleep is everyone's dream because it has a long-term impact on human physical and psychological well-being. Sleeping position affects health. According to Zhafir al-Aththar, when a person sleeps on his stomach he will feel short of breath because his chest is difficult to contract when breathing and can cause bending of the cervical spine.

Rasulullah SAW has given an example of a good sleeping position he recommends starting by lying on the right side, then he turns back to rest slightly on the left side. With this position, the digestive process is faster because the stomach is leaning over the liver. Besides being beneficial for digestion, sleeping on your right side will also avoid the dangers that arise due to slowed circulation during sleep or silence. The heart as the center for pumping blood throughout the body will work well. By practicing sleep, and starting to face to the right, we

⁹ Rustina N, *Hadist Kewajiban Menuntut Ilmu dan Menyampaikan dalam Buku Siswa Al-Qur'an Hadis Madrasah Aliyah di Kota Ambon*, Edisi 1 (Ambon: LP2M IAIN, 2019), P. 59-56

practice the Sunnah of the Prophet. This is included in religious values.¹⁰

- 5) The moral value of following and obeying the prophet is "*a friendly attitude*"

A friendly attitude is the behavior of someone who is easy to get along with and creates harmonious relationships, friendly people will be polite like to greet, always give a smile, and have a good attitude towards others. A smile is one of the characteristics of the Prophet SAW who always gives happiness to his people by being friendly and always giving a smile. Human nature is a social creature that requires a harmonious relationship with others practicing a smile that will have a major impact on improving the quality of social relations.¹¹

3) **Morals towards Oneself**

A person's attitude towards self, both physically and spiritually. Humans must be fair in treating themselves, and never force themselves to do something that is not good or even dangerous to life. Something that endangers the soul can be physical or psychological. For that, as a human being, one must be able to have good character towards one's own body against the qualities that are forbidden by Allah.¹² The following are the morals towards oneself:

a. **Patience**

Patience is an attitude of accepting everything gracefully. The moral values of tpatience have represented in a textbook entitled Pathway to English for tenth grade:

- 1) The moral value of patience is "*a mother who is patience in taking care of the family*"

The Role of Women in the Household, especially as a mother who has an important role in forming a prosperous family. To create a good family, it is necessary to have a

¹⁰ Mar'atus Sholechah, *Posisi Tidur Dalam Tinjauan Hadits (Kajian Ma'anil Hadits)*, Intelektualita, Vol 5 No 2, 2016, P.148-149

¹¹ Dr. Mohammad Mahmoud Al-Domi, *Laugh and Smile Upon The Holy Qur'an: The Study of Analytical Objectives*.....P.150

¹² Ira Suryani dan Wahyu Sakban, *Aplikasi Akhlak Manusia Terhadap Dirinya, Allah SWT, dan Rasulullah SAW*.....P.99

patience and wise attitude in dealing with problems that exist in the family because complaining is not a solution to solving problems in the family. As a mother, you must be able to pay attention to your health and instill respect, love, and affection for God and others.¹³

- 2) The moral value of patience is “*a person's patience attitude at work*”

Work is described as a satisfying and positive state of mind related to work consisting of passion and dedication. Enthusiasm is a person's readiness to show perseverance even in difficult situations. Meanwhile, Dedication is a feeling of being inspired, enthusiastic, and proud in doing work. Patient is defined as an active response in controlling emotions, thoughts, speech, and behavior accompanied by optimism, toughness, information seeking, finding solutions, consistency, and persistence. Patience in doing work is very important. As good Muslims, we must be patience as the basis of our faith in God. To overcome the stresses of life, Muslims can use various religious strategies such as faith in God, prayer, religiosity, gratitude, and patience to endure any suffering including work problems.¹⁴

b. Grateful

An expression of gratitude for the blessings received. The moral values of grateful are represented in a textbook entitled *Pathway to English for tenth grade*:

¹³ Mifta Rizkiyana Huda, *Peranan Ibu Rumah Tangga dalam Medidik dan Meningkatkan Kesejahteraan Keluarga*,(Thesis: Fakultas Ilmu Pendidikan, Universitas Negri Semarang, 2015), P. 12

¹⁴ Endro Puspo Wiroko and Muhammad Rifki Fadillah, *Patience and Work Engage ment Among IslIslamic Bank Employess*, Jurnal Psikologi Islam dan Budaya, Vol.3 No.1, 2020, P. 2

- 1) The moral value of grateful is *“the phrase of grateful”*

Being grateful is one of the most important moral values in Islam. Gratefulness is an expression of one's gratitude for the blessings that have been given by Allah through words or deeds. Allah will give blessings to His servants who are always grateful under any circumstances because showing gratitude to Allah is an act of worship, therefore Muslims are commanded to always be grateful and patience when given a test or trial by Allah in their life. That Allah will not give something to His servants with something they cannot bear and Allah is always fair in giving something to His servants. When we can face tests or trials from Allah with gratitude and patience, Allah will reduce our sins and increase our status.¹⁵

- 2) The moral value of grateful is *“Thank You”*

The expression of thanks is usually said when receiving a favor from another person. This kindness can be in the form of assistance or gifts that are considered meaningful to the recipient. Expressions of gratitude are usually accompanied by facial expressions that show sincerity and courtesy to those who give kindness, for example, by shaking hands, nodding their heads, and smiling. Saying thank you is the same as showing gratitude.¹⁶

c. Amanat

Convey something to someone who has the right and carry out the responsibility for what is his obligation. Amanat is represented in a textbook entitled Pathway to English for tenth grade:

¹⁵ Mahmoud Haddara, et al. *Gratitude In Islam*.....P.3

¹⁶ Elizabeth Ika Hesti Aprilia Nindia Rini, *Perbandingan Konsep Persalaman “Terimakasih” dalam Bahasa Indonesia dan Bahasa Jepang*, Jurnal Izumi, Vol.3 No.2, 2014, P. 87

- 1) The moral value of Amanat is *"someone who won't leave his homework before it's done "*

Amanat is the attitude and behavior of a person to carry out his duties and obligations, which he should do. An attitude of responsibility is needed for someone in carrying out a job so that they can realize and carry out what has been assigned as well as possible to achieve maximum results. One form of responsibility in carrying out the task is not to leave his responsibilities before completion as in the example of the text above.¹⁷

- 2) The moral value of Amanat is *" a doctor's hard work to find a cure"*

Islam teaches people to work hard and stay away from laziness. The Islamic work ethic is determined by a moral character that cannot be separated from all human actions and the responsibilities they bear which must be carried out as perfectly as possible following one's abilities. In Islam, humans are still Amanat for the moral consequences of all their actions on the day of reckoning. Therefore, we must be responsible for the profession that we live as the example above, Fleming's doctor carries out his duties as a doctor well.¹⁸

- 3) The moral value of Amanat is *"a father who conveys greetings from his daughter to the Green Knight"*

Delivering a message includes carrying out a responsibility. In addition, conveying a message includes practicing attitude of Amanat. Trust is a fundamental building in interacting with God, humans, the

¹⁷I.Gst.A.Candra Dewi et al, *Korelasi Antara Sikap Tanggung Jawab dalam Menyelesaikan Tugas-Tugas dengan Kompetensi Pengetahuan IPS*, International Journal of Elementary Education, Vol.3 No.1, 2019, P. 64

¹⁸ Sahmiar Pulungan, *Etos Kerja Dan Etika Profesi Dalam Pandangan Islam*, Wahana Inovasi, Vol. 3 No. 2, 2014, P. 513

environment, and oneself. Maintaining the trust properly is the nature of the Prophet Muhammad SAW.¹⁹

d. Being Honest

Honest is someone's attitude or words based on what they are. The value of honesty must be owned by everyone. Being honest is represented in a textbook entitled *Pathway to English for tenth grade*:

- 1) The value of honesty is " *conversational attitude*"

A conversation is an activity of asking and answering between two or more people to discuss a certain topic. In the process of exchanging information, attitudes often arise in response to information obtained from others. Therefore, the attitude in having a conversation must be honest.²⁰

- 2) The value of honesty in " *introducing himself*"

Introducing yourself is giving information about yourself, so the main attitude when introducing yourself is, to be honest. In Islam, honesty is very important in human life. Honesty is a commendable behavior and is the core of success in daily activities. Honesty is one of the main characteristics of the Prophet Muhammad. Honesty in words implies that anything that comes out of someone's mouth should contain the values of truth. The information received is following the information submitted.²¹

¹⁹ Mohd Hasrul Shuhari et al, *Concept of Al-Amanah (Trustworthiness) and Al-Mas'uliyah (Responsibility) for Human's Character From Ethical IslIslamic Perspective*, Journal of Legal Ethical and Regulatory, Vol.22 Issue 1, 2019, P. 3

²⁰ Surya Utami et al, *Students' Attitude in Learning English Conversation*, Education and Humanities Research, Volume 591,2021, P. 518

²¹ Hanipatudiniah Madami, *Pembinaan Nilai-Nilai Jujur Menurut Rasulullah SAW*, Jurnal Riset Agama, 2021, P. 153

e. Keeping Promises

A promise is an agreement between two parties that obliges them to carry out what has been agreed upon. The values of keeping promises are represented in the textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of keeping the promise is *"The Green Knight promised to marry a princess and the promise was kept"*

Promises are included in a psychological contract that occurs between two people where the first person tells the second person to state their willingness or ability to do something that must be kept. A person who is bound by an agreement is prohibited from breaking it because breaking a promise is included in the despicable behavior Allah says in the QS. Al-maidah verse 1 means *"O you who believe, fulfill your promises."* In that verse, Allah has explained the importance of keeping a promise. The promise can be canceled on condition that both parties agree to the agreement.²²

f. Keeping the purity of self

Protect yourself from all slander and maintain self-respect. Keeping the purity of self is represented in a textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of keeping the purity of self is *"someone who wears a hijab"*

Hijab is often seen as a status symbol of women in Islam. Hijab comes from Arabic which means long and loose clothing and covers all a woman's genitals except the face and palms. In Islam, a woman is recommended to cover her private with a veil over her chest and it is forbidden to reveal her jewelry except to her mahram. Hijab has benefits for women because the hijab can glorify women. By

²²Hafid Muhyiddin Baehaqi, *Janji Antar Manusia dalam Al-Qur'an*, (Thesis: Jurusan Ilmu Al-Qur'an dan Tafsir, Institute Agama Islam Negri Ponorogo, 2020) P. 16

wearing the hijab, women will maintain their honor compared to those who don't wear the hijab. In addition, the hijab protects women from immoral acts. Many cases of sexual harassment lead to rape.²³

g. Doing Good Deeds

Do good to anyone. Doing good deeds are represented in the textbook entitled Pathway to English for tenth grade:

- 1) The moral value of doing good deeds is "shaking hands"

Shaking hands when the meeting is a prescribed Sunnah. Shaking hands has several virtues as follows: the person who shakes hands will be forgiven of his sins and kept away from envy and hostility. In addition, shaking hands can strengthen friendships and foster a sense of affection.²⁴

- 2) The moral value of doing good deeds is "giving"

People who give include having a generous attitude. Generosity is defined as the virtue of giving something good to others in the form of money, possessions, time, attention, assistance, and encouragement. It is given freely and abundantly without expecting anything in return. The opposite of generosity is miserliness, which is the nature of a person who is reluctant to spend or donate part of his wealth in the way of Allah. As Muslims, we must behave generously and stay away from miserly behavior.²⁵

²³ Isnanita Noviya Andriyani, "Why Do Muslim Women Wear Veils and Long Garments", Jurnal Komunikasi dan Pendidikan Islam, Vol 7 No 1, 2018, P.80-83

²⁴ Rahmadanni Pohan et al, Program Mushafaha (Bersalaman) Sebagai Upaya Character Building Pada Siswa Sekolah Dasar Islam Swasta Pekanbaru, Jurnal Pendidikan Islam, Vol.2 No.1,2017, P.9

²⁵ Summer Alen, Generosity, Greater Good Science of Generosity Journal, 2018, P.8

- 3) The moral value of doing good deeds is “*brave in the face of danger*”

True brave, as outlined in the Qur'an, is showing determination in respecting all of Allah's provisions and not fearing anything and anyone other than Allah. Courage is a virtue that arises as a result of His faith and piety. People who believe in Allah show courage as a result of their fear of Allah. Courageous people will have an attitude of responsibility to fight against evil, danger, and speak the truth. Their courage in the demands of morality doesn't depend on any particular circumstances. In all circumstances, a believer maintains the courage that results from trusting Allah. As for the brave actions of the disbelievers that are carried out solely for their gain or otherworldly ambitions. It was useless courage. Courage is meant here is brave in the face of danger and daring to defend to gain the pleasure of Allah.²⁶

- 4) The moral value of doing good deeds is “*fair*”

Fair comes from the Arabic word '*adl*' which means straight or equal. Meanwhile, according to the Big Indonesian Dictionary, the word fair is equal, not biased, and impartial. From this understanding, it can be concluded that fairness is equating something with others both in terms of value and in terms of size so that something is not one-sided and doesn't differ.²⁷

King is a Leader. Leader means the effort of someone who tries to influence the behavior of a person or group behavior. A good leader has personality traits that can be used as role models or examples for his followers. As a leader, one must be able to imitate the characteristics of the Prophet when he became a

²⁶ Harun Yahya, *The Courage of the Faithful*, (Turkey: Global Publishing,1999),P.10-11

²⁷ Resti Wahyu Susanti, *Nilai Pendidikan Akhlak Tentang Sikap Adil dalam Prespektif Al-Qur'an (Kajian Tafsir Surat An-Nahl Ayat 90 dan Al-Madinah Ayat 8)*, (Thesis: Fakultas Ilmu Tarbiyah dan Keguruan , Universitas Islam Negeri Syarif Hidayatullah Jakarta ,2015), P. 21

leader. In leadership, he is known for various behaviors, such as being wise, fair, true, and honest, maintaining trust, conveying things/words that are true, intelligent, full of responsibility, democratic, and has a noble personality, so that his leadership is well-known by obtaining the title of Al-Amin. The justice in question covers the fields of law, social, and global. Legal justice refers to the principle of the equal legal treatment of every member of society so that there is no favoritism among them.²⁸

h. Being Shy

The fear that arises from doing an inappropriate act. Being shy is represented in the textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of being shy is “*success in the competition*”

Competition is an activity to improve achievement or ability in the form of indirect resistance such as dropping or attacking an opponent. People who have an attitude of shame in defeat then they will work hard to try to improve their abilities. With hard work, someone will not easily give up and strive to achieve their goals. Hard work in Islam is required as a form of faith in Allah SWT. Therefore, we must straighten our intentions in doing something only to seek the pleasure of Allah SWT. Because the purpose of life in the world is to seek the pleasure of Allah SWT.²⁹

- 2) The moral value of being shy is “*sympathy*”

Sympathy is an attitude of caring and affection for others and sharing feelings of joy and sorrow faced by others. Someone who has a shy attitude when other people get into trouble or pleasure will show his sympathy. With sympathy

²⁸ E. Bahruddin, *Kepemimpinan dalam Perspektif Islam*, Electronic Journals, 2010, P.34

²⁹ Andi Nurafni, *Penfaruh Kerja Keras, Sikap Pantang Menyerah dan Tanggung Jawab Terhadap Keberhasilan*, (Thesis: Fakultas Rkonomi Dan Bisnis Islam, Unniversitas Islam Negri Alaudin Makasar, 2020), P. 45

will grow harmony. Harmony is an open attitude and accepts all differences while providing a sense of comfort and security in carrying out daily life activities. Islam teaches us to behave well towards society and to live side by side well.³⁰

4) **Morals towards Family**

A family is a unit consisting of husband and wife (father, mother) and children. In a harmonious family, relationships within the family are based on full affection by meeting each other's physical and spiritual needs. Parents are role models for their children, therefore, as parents, they must be able to instill noble character in the family to be role models for their children.³¹ The following are the morals towards family:

a. **Being Dutiful to Parents**

The attitude of a child towards his parents. Being dutiful to parents is represented in the textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of being dutiful to parents is *“a girl helping her mother”*

As a child, we have to help our parents, especially mothers, when they are in trouble. This shows our filial attitude to mothers. Devotion to parents in Arabic is called *birrul walidain* which comes from a combination of two words namely *al-birrul* which means to do good, and to be devoted. Meanwhile, *al-walidain* means both parents. According to Fathurrahman, serving both parents is doing good, showing love, caring, and not doing bad things to them. The law of filial piety to parents is mandatory, if it is violated it will be a big sin. Because parents,

³⁰ Samsudin, *Pendidikan Agama Islam dan Budi Pekerti dalam Membangun Kerukunan Beragama (Tinjauan Kurikulum 2013 di SD Tegalsari, Srigading, Bantul)*, Jurnal Prodi PGMI, Vol.4 No.2, 2019, P. 122

³¹ Sholeh, *Pendidikan Akhlak dalam Lingkungan Keluarga Menurut Imam Ghazali*, Jurnal Al-Thariqah, Vol.1, No.1, 2016, P. 61

especially mothers, love their children very much, they are willing to work hard, devote their energy, and thoughts to meet the needs of their children.³²

b. Keeping the Offspring.

Family is the best offspring. And plays an important role in keeping offspring in harmony adhering to Islamic teachings is an obligation for a Muslim. Keeping offspring are represented in the textbook entitled Pathway to English for tenth grade:

- 1) The moral value of keeping the offspring is "*family affection*"

The family is the first social group in which a child finds his identity. Family is a stronghold of love and happiness. Family is a priceless gift. Family happiness is the greatest happiness in life. Happiness is a family where a relationship of moral value has been created between adults and children, Parental love is the source and guarantee of welfare for the family, especially for a child that is why the first and foremost task of parents is to create confidence in their children. The child that he is loved and cared for.³³

- 2) The moral value of keeping the offspring is "*a mother's love*"

The virtue of mother in Islam Allah has placed a mother in a noble place. One of the many virtues of a mother is as the first and foremost figure who is obliged to receive devotion from a child. Mother has greater virtue than father, love, and affection for a mother is three times greater than for a father, and the pleasure of a mother is the pleasure of Allah. A mother should use her

³² Hofifah Astute, *Berbakti Kepada Orang Tua dalam Hadis*, Jurnal Riset Agama, Vol.1 No.1, 2021, P. 48

³³ Tasheva Nasiba Salimovna, *The Role Family in Upbringing of Preschool Children*, JournalINX-A Multidisciplinary Peer Reviewd, Vol.7 Issue 12, 2021, P. 325

rights well. Don't carelessly say bad words to your child because it will affect the child's psychological development. A mother's main task is to educate her children and create a way for her children to reach heaven in the truest sense. A person should have great affection for his children to provide a harmonious relationship. Because family harmony will lead to happiness. the world and the hereafter.³⁴

5) **Morals towards Society**

A person's attitude towards other people or society at large, regardless of religion, race, ethnicity, and nation. However, besides that, we must maintain our relationship with God and always be in the midst of society, and always keep socializing ourselves at every time and opportunity. To maintain a harmonious relationship with our fellow human beings, we must have a good attitude following Islamic moral values.³⁵ The following are the morals towards society:

a. **Helping Each Other**

Helping is the attitude of someone giving a helping hand to someone in need. Helping each other is represented in the textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of helping each other is "*students who receive requests for help from their teachers*"

Teachers and students are two people who interact with each other every day at school to carry out learning activities. Therefore, we must cultivate an attitude of mutual love and help in the school

³⁴ Mutiara Safa, *Peran Ibu dalam Membentuk Kepribadian Anak (Analisis Pemikiran Zakiah Daradjat*, (Thesis: Fakultas Tarbiyah Keguruan, Universitas Islam Negeri Raden Intan, 2017), P. 18

³⁵ M. Iqbal Irham, *Membangun Moral Bangsa Melalui Akhlak TaSAWuf*, Edisi 2th (Ciputat: Pustaka Al-Ihsan, 2013), P. 32

environment to create a safe and comfortable school atmosphere.

- 2) The moral value of helping each other is a “*helper attitude*”

Instilling a helper attitude is an attempt to build and strengthen social ties by helping others and repaying previously received assistance. People who have a helper attitude will be caring, sympathetic, or compassionate in responding to the needs of others. helping people in need not only because they feel bad for those in trouble, but also because they recognize helping as the morally right thing to do.³⁶

- 3) The moral value of helping each other is “*a girl helping her mother*”

A mother is a woman who is very meritorious towards her children and has the highest position in Islam. As a child, we have to help our parents, especially mothers, when they are in trouble. This shows our filial attitude to mothers. Devotion to parents in Arabic is called *birrul walidain* which comes from a combination of two words namely *al-birrul* which means to do good and to be devoted. Meanwhile, *al-walidain* means both parents. According to Fathurrahman, serving both parents is doing good, showing love, caring, and not doing bad things to them. The law of filial piety to parents is mandatory, if it is violated it will be a big sin. Because parents, especially mothers, love their children very much, they are willing to work, work hard, and devote their energy and thoughts to meet the needs of their children.³⁷

³⁶ Muhammad Kamil Mukhtar, *Wawasan Al-Qur'an Tentang Tolong-Menolong Prespektif Syekh Nawawi Al-Bantani*, (Thesis: Fakultas Udhuludin, Institute PTIQ Jakarta, 2017), P. 57

³⁷ Hofifah Astute, *Berbakti Kepada Orang Tua dalam Hadis*..... P. 48

b. Respecting

Respect for differences is represented in a textbook entitled *Pathway to English* for tenth grade:

- 1) The moral value of respecting is "*an attitude of respect for other religious buildings*"

Indonesia is a nation consisting of various tribes, cultures, languages, and religions. Respecting is a basic element needed to foster mutual understanding of differences, as well as being an entry point for creating an atmosphere of dialogue and inter-religious harmony in society. To avoid conflicts between religious communities, tolerance must become the collective consciousness of the entire community. The principles of tolerance must regulate people's lives to maintain sustainable cooperation of the principles of tolerance. The attitude of religious respecting is to be patient and refrain from interfering and not insulting the religion and worship of adherents of other religions. Socially religious humans cannot deny that they must associate not only with their group but also with different religious groups. Religious people must try to generate tolerance to maintain social stability so that there are no ideological and physical clashes between followers of different religions.³⁸

- 2) The moral value of respecting is "*respect for customs and culture*"

As explained above, Indonesia has various ethnic groups, skin colors, religions, and nations which consist of different customs and cultures. Everyone is

³⁸ Sukron Ma'mun et al, *The Improvement of Understanding and Tolerance Attitude of Bina Nusantara University Student Through Character Education*, Education and Humanities Research, Volume 585, 2021, P. 27-28

emphasized to respect each other and respect every culture that exists in society in any form without discriminating between one culture and another within the framework of unity and difference and uniqueness within the framework of common humanity.³⁹

- 3) The moral value of respecting is "*mutual respect*"

Respect for others is an attitude that we must instill in ourselves. Respect for others is very important because all humans who are born on this earth are worthy and deserve to be respected. All humans have the same rank and position before Allah SWT. Everyone should not be arrogant by considering himself more valuable and more important than others. Everyone is loved and accepted by Allah, who truly seeks and fears Him. Allah created paradise not only for certain tribes/ethnicities, peoples/groups, languages, and nations, nor was it reserved only for white skin, but only for those who believe in and fear Him.⁴⁰

c. Being Hospitality

Connecting brotherly bonds between people with great affection. Being hospitality is represented in a textbook entitled *Pathway to English for tenth grade*:

- 1) The moral value of being hospitality is "*someone visiting a friend's event*"

Visiting a friend's event can strengthen the relationship because it can foster mutual respect and love between them. Gatherings must be done sincerely because

³⁹ Roswati Nurdin, *Multikulturalisme dalam Tinjauan Al-Qur'an*, Jurnal Al-Asas Vol.III No.2, 2019, P.3

⁴⁰ Hondi Panjaitan, *Pentingnya Menghargai Orang Lain*, Humaniora, Vol.5 No.1, 2014, P. 90

Allah SWT and no specific motives harm one party.⁴¹

6) Morals towards Environment

Moral towards the environment is the theory and practice of caring for human values and obligations towards nature. In Islam, humans have an important role in preserving nature. Humans are living creatures created by God, the best among other God's creations, therefore humans have the responsibility to manage the earth. Morals toward nature can be done by protecting the environment. The environment is a place to live for living things with a clean and well-maintained environment that will improve the quality of life around a healthy and comfortable environment.⁴² The following are the morals towards the environment:

a. Being Good Attitude toward Nature

A person's attitude toward protecting the environment. Being good attitudes toward nature is represented in a textbook entitled Pathway to English for tenth grade:

- 1) The moral value of being a good attitude towards nature is *"someone who takes care of his garden"*

Gardening is an activity carried out in the garden by planting and caring for plants so that the plants are attractive and keep their homes tidy. Gardens with aspects of the residential environment that affect well-being. By taking care of the garden we can enjoy the fresh air of being outdoors and protect our health, from flooding, overheating, or poor air quality.⁴³

- 2) The moral value of being a good attitude towards nature is *"caring for the*

⁴¹ Istianah, *Shilaturrahim sebagai Upaya Menyambung Tali yang Terputus*, Jurnal Studi Hadist, Vol. 2, No. 2, 2016, P. 203

⁴² Emily Baker and Michael Richardson, *Ethic Applied*, 2th Edisation P. 409

⁴³ Lauriane Suyin Chalmin Pui et al, *Why Garden? Attitudes and The Perceived Health Benefits of Home Gardening*, The International Journal of Urban Policy And Planning, 2021, P. 2

environment"

The environment is one of the stories that is often told by Muslims from Abu Bakr's instructions he told people not to hurt women, children, and the weak, he also ordered them not to hurt animals, damage crops, or cut down trees. The environment we live in is a gift from God's creation that we should be grateful for by keeping the environment clean. Humans are never separated from the natural order. Therefore, it is necessary to protect nature or the environment because the air we breathe enters our lungs.⁴⁴

3) The moral value of being a good attitude towards nature is “ *recommendations for conserving water*”

Environmental damage due to overexploitation of energy. As a solution to reduce environmental damage we can save on energy use. Water is a form of energy that can be used sparingly. Water is a natural resource that can be renewed. However, along with population growth and urban development, the availability of water began to decline both in terms of quantity and quality. The wasteful behavior of using clean water causes more people to lose access to clean water and reduce water sources which have a bad impact during the dry season. To overcome this problem, you can use ways to save water, one is by limiting the use of water. In addition, the efficient use of water has a good impact on environmental sustainability.⁴⁵

⁴⁴ Fazlum M Khalid, *Islam and the Environment*, Islamic Foundation for Ecology and Environmental Sciences, Volume 5, 2002, P.2

⁴⁵ Sandra Madonna, *Efisiensi Energy Melalui Penghemat Penggunaan Air*, Jurnal Teknik Sipil, Vol 12 No .4, 2014, P. 270

2. The Contribution of Islamic Moral Values in Teaching English

Language and culture are two important elements that are intertwined and cannot be separated and influence one another. A language is a tool used by humans to interact or express their thoughts and feelings towards other humans with sound symbols produced from human speech organs, therefore language is an aspect of life. Meanwhile, culture is a way of life that is developed and owned by a group of people and passed down from generation to generation. In learning the language, the application pays attention to the norms that apply in the cultural system where the language is used because good language mastery in communication is not only influenced by linguistic mastery but also influenced by understanding language according to context, so an understanding of the speaker's culture is needed..⁴⁶

A language cannot be taught without involving elements of the culture itself. Likewise learning English which is synonymous with learning Western culture which may contrast with the dominant Islamic values in Indonesia. According to Rohmah, the representation of symbols or practices of religion, culture, and beliefs of Westerners in language teaching materials can lead to conflict and understanding. Therefore, the contribution of Islamic moral values to teaching English is very important to avoid students' understanding of cultural and religious differences in English teaching materials and to increase their understanding of the similarity of Western culture with Islamic values. Integrating Islamic values can be done through learning when the teacher feels that the subject matter will create cultural differences. A teacher needs to explain clearly to students about differences and cultural differences.⁴⁷

⁴⁶ Ratna Nisrina Puspitasari, *Interaksi Budaya dan Bahasa dalam Kehidupan Masyarakat di Indonesia*, Universitas Sebelas Maret, 2016, P. 4

⁴⁷ Alfian Alfia, et al. *Integrating IslIslamic Values in Teaching English: Lesson Learned From an Intergrated IslIslamic School*.....P. 3