CHAPTER II
REVIEW OF RELATED LITERATURE

A. Theoretical Description
1. Islamic Education

a. Definition of Islamic Education

Islamic education has two words: "Islamic" and "Education". Education is "the process of teaching or learning, especially in a school or college, or the knowledge that you get from this".[1] While Islamic is linguistically defined as "connected with the Muslim religion, or with people or countries who follow it".[2] Thus, it can be understood that Islamic education is education based on Islam.

Experts describe their understanding of Islamic education according to their own opinions. Among them is Imam Ghozali. According to Al-Ghazali, Islamic education seeks to form a complete person in this world and hereafter.[3] Another opinion is the opinion of Ibn Khaldun; he considers education to be the essence of human existence, the ability to understand the situation with reason through the five senses.[4] Then, according to Hidayat and Nasution[5], Islamic education is an education

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[1] "Education," Cambridge Dictionary, July 5, 2023, https://dictionary.cambridge.org/dictionary/english/education.

[2] "Islamic," Cambridge Dictionary, July 5, 2023, https://dictionary.cambridge.org/dictionary/english/islamic.

[3] Devi Syukri Azhari and Mustapa Mustapa, "Konsep Pendidikan Islam Menurut Imam Al-Ghazali," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 4, no. 2 (November 13, 2021): 271–78, https://doi.org/10.31004/jrpp.v4i2.2865.

[4] Syamsul Hidayat and Ana Nur Wakhidah, "Konsep Pendidikan Islam Ibnu Khaldun Relevansinya Terhadap Pendidikan Nasional," *Profetika: Jurnal Studi Islam* 16, no. 1 (June 5, 2015): 93–102, https://doi.org/10.23917/profetika.v16i1.1836.

[5] Rahmat Hidayat and Henni Syafriana Nasution, *Filsafat Pendidikan Islam: Membangun Konsep Dasar Pendidikan Islam*, ed. Abdillah Abdillah (Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019), http://repository.uinsu.ac.id/7594/.

system that allows a person to lead his life under Islamic ideals and values that have animated and colored the pattern of his personality. Islamic education can also be interpreted as education based on the values of Islamic teachings contained in the Qur'an and al-Hadith through the thinking of scholars and the historical practice of Muslims. The Islamic education seminar throughout Indonesia on May 7–11 in Cipayung Bogor concluded that "Islamic education is guidance carried out by an adult to the educated in the growth period so that he has a Muslim personality."[6] So, it can be concluded that Islamic education is a system of guiding humans in their lives carried out during their growth period so that they can become complete human beings, according to Islam.

b. **Source of Islamic Education**

According to Rozaq and Hidayah [7] , the sources of Islamic education come from:

1) **Al-Qur'an**

The Quran, which is the holy book for Muslims, has many teachings that are used as a source of Islamic education. These teachings are:

(a) Guidance for human life as in Surah Al-Isra 17:9

إِنَّ هَٰذَا ٱلْقُرْآنَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation: Surely this Quran guides to what is most upright, and

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[6] Dayun Riadi, Nurlaili, and Junaidi Hamzah, *Ilmu Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2017).

[7] Abd Rozak, "Alquran, Hadis, Dan Ijtihad sebagai Sumber Pendidikan Islam," *Fikrah : Journal of Islamic Education* 2, no. 2 (July 25, 2019): 85–101, https://doi.org/10.32507/fikrah.v2i2.403; Hikmatul Hidayah, "Pengertian, Sumber, Dan Dasar Pendidikan Islam," *JURNAL AS-SAID* 3, no. 1 (2023): 21–33.

gives good news to the believers—who do good—that they will have a mighty reward.[8]

(b) The explanation of all events and phenomena is as in Surah An-Nahl 16:89.

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى...
وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

Translation: …We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who ˹fully˺ submit.[9]

(c) Completion by justifying previous teachings and straightening out teachings that deviate from the truth, as in Al-Maidah 5:48

وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ...

Translation: We have revealed to you ˹O Prophet˺ this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what Allah has revealed…[10]

(d) Medicine and mercy for Muslims because the Qur'an is also a source of mental and inner peace and a source of trust and confidence in the future, as in Al-Isro' 17:82.

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[8] The Qur'an 17:9 (Translated by Dr. Mustafa Khattab).
[9] The Qur'an 16:89 (Translated by Dr. Mustafa Khattab).
[10] The Qur'an 5:48 (Translated by Dr. Mustafa Khattab).

وَنُنَزِّلُ مِنَ ٱلْقُرْآنِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

Translation: We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.[11]

From the paragraph above, the Quran is one of the sources of Islamic education. The Quran's verses that explain Islamic education is Al-Isra 17:9, which demonstrates that the Quran is a guide for human life. An-Nahl 16:89 which explains the Quran is an explanation of everything. Al Maidah 5:48 explains that the Quran is a perfecter that explains the doctrine that came before—and Al Isro 17:82 explains that the Quran also functions as medicine and mercy for Muslims.

2) Hadith

Hadith is also used as a source of Islamic education. Hadith comes from Arabic, which means "record" or "news," especially about the actions, words, and decrees of the prophet Muhammad, peace be upon him. Hadith functions as a reinforcer of the meaning content in the verses of the Qur'an. They provide detailed clarity on the legal provisions of certain verses in the Qur'an, explaining certain verses in the Qur'an and providing exceptions to legal decisions in the verses of the Qur'an. Therefore, the hadith supports the first Islamic education source, the Qur'an.

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[11] The Qur'an 17:82 (Translated by Dr. Mustafa Khattab).

3) *Ijtihad*

Ijtihad comes from Arabic, which means "exerting ability," which has developed into the language of Islamic law and refers to the maximum effort to obtain legal provisions based on the sources of Islamic teachings, the Qur'an, and hadith. *Ijtihad* is more understood as a method of making legal determinations regarding specific issues that develop in society and are carried out regarding the Qur'an and hadith. Therefore, *Ijtihad* is also a source of Islamic education.

4) **Islamic History**

Islamic history is a source of Islamic education. Education as a practice is essentially a historical event because this educational practice is recorded in writing and can be studied by the next generation. The progress achieved in education in the past can be a lesson and material for education in the present and future. While the decline in education that occurred in the past can be used as a warning so that the incident does not happen again in the future, educational practices carried out during the time of the Prophet Muhammad, Khulafaur Rasyidin, Bani Umayyah, Abbasiyah, Usmani Dynasty, Safawi Dynasty, Mughal, Fatimiyah Dynasty, Sultanate in Central Asia, etc. are historical events that can be studied based on convincing facts and evidence. These records are used to formulate various educational components such as vision, mission, goals, curriculum, etc.[12] Thus, Islamic history can be used as a source of Islamic education.

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[12] Hidayah, "Pengertian, Sumber, Dan Dasar Pendidikan Islam."

5) Opinions of Sabahat and Philosophers

Sahabat are people who were born and lived at the same time as the Prophet and expressed faith and loyalty to him. *Sahabat* are people who first learned from the Prophet Muhammad, peace be upon him. Meanwhile, philosophers are people who think deeply, systematically, universally, radically, and speculatively with the aim of expressing the essence of a matter. These *Sahabat* and philosophers have a strong desire to devote their time, energy, and ability to think about the nature of humans, nature, science, morals, happiness, social, political, people's welfare, and education in order to guide humanity to become a better person.[13] So that the opinions of friends and philosophers can be used as a source of Islamic education.

c. Islamic Education Goals

Islamic education has goals. These goals are determined to guide the human being who is educated to become the desired person. The goals of Islamic education according to Firmansyah[14] is:

1) the realization of a *kamil* person (a person who is perfect in form and knowledge.[15]), as God's representatives on earth,

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[13] Hidayah.

[14] Mokh Iman Firmansyah, "Pendidikan Agama Islam : Pengertian, Tujuan, Dasar, dan Fungsi," *Taklim : Jurnal Pendidikan Agama Islam* 17, no. 2 (September 1, 2019): 79–90.

[15] Akilah Mahmud, "Insan Kamil Perspektif Ibnu Arabi," *Sulesana: Jurnal Wawasan Keislaman* 9, no. 2 (September 2, 2014): 33–45, https://doi.org/10.24252/.v9i2.1297.

2) the creation of a *kaffah* person (a person who builds a strong faith to internalize the Islamic teachings in all activities of life.[16]), who has three dimensions: religious, cultural, and scientific,

3) the realization of human function as servant, *khalifah* (representative) of God, and heir of the prophets, and providing adequate provision to carry out this function.

The goals Islamic education is intended so that humans can become the desired people.

d. Islamic Education Concept Values

The Cambridge Dictionary defines a concept as "an idea or principle." From this, it can be concluded that the concept of Islamic education is the design of Islamic education, along with the definition that has been described. The concept of Islamic education based on the Quran, according to Arif[17], includes Educational Objectives, Educational Objects, Educational Materials, and Educational Dimensions. Focused on educational materials, this includes Tawhid, worship, and moral or *akhlak* material. *Akhlak* in the Islamic education concept is one of the materials that must be taught in the concept of Islamic education because morals are an important pillar in Islam, which is a sign of the maturity of faith and the key to life in this world and the hereafter.

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[16] A. Rahman Ritonga, "Memahami Islam Secara Kaffah: Integrasi Ilmu Keagamaan Dengan Ilmu-Ilmu Umum," *Islam Realitas: Journal of Islamic & Social Studies* 2, no. 2 (December 20, 2016): 118, https://doi.org/10.30983/islam_realitas.v2i2.183.

[17] Muhammad Arif, "KONSEP PENDIDIKAN ISLAM BERDASARKAN AL-QURAN AL-KARIM," *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam* 2, no. 1 (May 8, 2018): 20–35, https://doi.org/10.30821/ansiru.v2i1.1625.

Akhlak Often called "morals", *akhlak* is the plural form of Arabic *khuluqun*, which means "*sajiyyatun, tabi'tun*," or "*adatun*", which means character, behavior, or customs, or also ethics. [18] *Akhlak*, or what will be referred to hereafter in this study as "morals," are divided into praiseworthy and despicable morals. However, this research will be limited to praiseworthy morals. According to Syukur[19], praiseworthy moral is divided into several parts, including moral towards Allah All the Mighty, moral towards the Prophet Muhammad PBUH, moral towards oneself, moral towards family, and Moral towards society. However, in this study, researchers limited praiseworthy moral education to praiseworthy morals towards oneself and society.

The praiseworthy moral that will be discussed in this study quotes the explanation of Syukur and Iwan[20], namely:

1) Moral towards oneself

    Moral towards oneself includes:

    (a) Patience

    According to the Cambridge Dictionary, patience is "the ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed." [21] Patience in the context of oneself, according to Al-Ghazali and described by

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[18] Ahmad Sahnan, "Konsep Akhlak dalam Islam dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam," *AR-RIAYAH : Jurnal Pendidikan Dasar* 2, no. 2 (January 22, 2019): 99–112, https://doi.org/10.29240/jpd.v2i2.658.

[19] Syukur, "Akhlak Terpuji Dan Implementasinya Di Masyarakat."

[20] Syukur; Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter."

[21] "Patience," Cambridge Dictionary, July 26, 2023, https://dictionary.cambridge.org/dictionary/english/patience.

Munir[22], includes nine things, but in this study, it will be limited to three, namely: self-patience to endure pain, sadness, difficulties, and calamities that befall; self-patience to bear warnings; and self-patience to accept all circumstances with pleasure.

Patience is characterized by a situation where if someone is afflicted with suffering, they must be able to strengthen his soul to bear it.[23] According to several opinions in the research written by Mutaqin[24], Al-Imam Al-Ghazali argued that they could refrain from despair, surrender to Allah All The Mighty, and not complain about something considered repetitive back to Allah All The Mighty. While in the opinion of Muhammad Rabbi Muhammad Jauhari, the indicator of patience is to maintain oneself to carry out various obediences, stay away from prohibitions, and face multiple trials willingly and resignedly. For example, in obeying the rules, one must patiently obey the existing rules so as not to violate these rules. Obeying the rules is a form of patience in undergoing obedience, an order made to regulate with a good purpose. Therefore, obeying the rules requires patience to fulfill the rules. These signs can be considered as a sign of patience.

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[22] Misbachul Munir, "Konsep Sabar Menurut Al-Ghazali Dalam Kitab Ihya' 'Ulum Al-Din," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 5, no. 2 (2019): 113–33, https://doi.org/10.53429/spiritualis.v5i2.64.

[23] Sahriansyah, *Ibadah Dan Akhlak* (Banjarmasin: IAIN ANTASARI PRESS, 2015), 204.

[24] Mumu Zainal Mutaqin, "Konsep Sabar dalam Belajar dan Implikasinya Terhadap Pendidikan Islam," *Journal of Islamic Education : The Teacher of Civilization* 3, no. 1 (March 30, 2022), https://doi.org/10.30984/jpai.v3i1.1853.

(b) Grateful

Gratitude is an action taken after receiving a favor from Allah All the Mighty.[25] Gratitude is a self-awareness to seek and earn the pleasure, affection, and love of Allah All The Mighty.[26] Being grateful makes life feel light, not greedy, and can always be optimistic.[27] Gratitude is done by using the heart, tongue, and actions after receiving favors from Allah All the Mighty.

Gratitude is characterized by verbal praise and act, verbal praise can be "Alhamdulillah, Thank god, etc.". For example, when someone receives a favor in the form of a good grade on an exam, he should say "Alhamdullilah". It is because getting a good score on an exam is a pleasure that comes after being patient in studying. In addition, the expression "thank you" can also be considered an attitude of gratitude. This attitude can already be considered a form of gratitude because it is spoken. In addition to verbal praise, Gratitude can also be characterized by actions, such as repaying kindness by doing good to them, sharing the sustenance obtained with others, ritual such thanksgiving, prostration of gratitude and

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[25] Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter."

[26] Desri Ari Enghariano, "Syukur Dalam Perspektif Al-Qur'an," *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* 5, no. 2 (2019): 270–83, https://doi.org/10.24952/el-qonuniy.v5i2.2154.

[27] Sahriansyah, *Ibadah Dan Akhlak*, 202.

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so on.[28] With such an act, it can already be considered an attitude of Gratitude.

(c) Fulfilling Trust

Trust is loyalty, honesty, and sincerity in fulfilling obligations entrusted to someone, whether in work, property, or secrets. Implementing trustworthiness well can be called al-amin, which means trustworthy, honest, loyal, and safe.[29]

Fulfilling trust can be characterized by the ability to fulfill whatever is entrusted to someone; if the person can fulfill the trust well, then the person can be said to be able to carry out the trust. For example, homework is a trust from the teacher to the student so that the student studies at home; if the student does the homework at home well, then the student can be said to have carried out the mandate. This ability shows the ability to fulfill the trust.

(d) Honesty

Honesty is a praiseworthy moral that is important for every person to have. It is characterized by telling the truth, not making things up or hiding them in word or deed. [30] Honesty is a commendable attitude that everyone should have. Even this trait is one of the praiseworthy traits of the Prophet Muhammad PBUH. [31]

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[28] Ahmad Rusdi, "Syukur Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya," *Jurnal Ilmiah Penelitian Psikologi* 2, no. 2 (August 10, 2016): 37–54.

[29] Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter."

[30] Iwan.

[31] Sahriansyah, *Ibadah Dan Akhlak*, 203.

Therefore, this praiseworthy moral is essential in every human being.

Honesty is characterized by conveying the facts. They do not make up, do not reduce, or do not hide the facts. According to Mustari, in research conducted by Munir et al.[32], some indicators of honesty are conveying something following the actual situation, being ready to admit mistakes, shortcomings, or limitations, and not lying. For example, when a student arrives late, he should admit his mistake and tell the real reason he was late when asked instead of lying, which will eventually create more lies. Honesty in telling the truth is a sign of honesty.

(e) Shyness

Shame is a traditional value developed by society to regulate interactions between family members and society as a whole.[33] Shame arises when someone is caught doing something that is not commendable. For example, when someone breaks a rule, they should feel ashamed of his offense because breaking the rules is a disgraceful act that should not be done. Feelings of shame need to be developed so that one's actions do not

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[32] Badrun Munir, Yuli Prihatni, and Ari Setiawan, "Pengembangan Instrumen Penilaian Sikap Jujur Siswa SMP Kelas VIII," *JUPENJI : Jurnal Pendidikan Jompa Indonesia* 2, no. 2 (May 31, 2023): 28–38.

[33] Faizal Amrul Muttaqin and Wahyu Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat," *Al-Syakhsiyyah: Journal of Law & Family Studies* 1, no. 2 (December 27, 2019): 187–207, https://doi.org/10.21154/syakhsiyyah.v1i2.2026.

violate the traditional values created by society.

2) Moral Towards Society
    (a) Doing Good to Neighbors

    Neighbors are the people who live closest to us, even if they are not of the same religion. However, praiseworthy morals must be implemented in neighborly life because they are the closest people to us. [34] Such as establishing good relationships with our neighbors, if we have excess sustenance, we should share with our neighbors, maintaining good relations with neighbors, not doing actions that harm neighbors and so on because neighbors are the closest people to our homes. If a disaster hits us, the first people to know are our neighbors, not our relatives who live not close to us. So even though our neighbors are not of the same religion, we must still do good to our neighbors.

    (b) *Ta'awun* (helping each other)

    Ta'awun, or widely referred to as mutual assistance, is essential because all humans need help. It is because humans are social creatures who need the help of others, even if they are rich or in high positions. Therefore, mutual help and assistance are highly recommended in Islamic teachings.[35]

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[34] Syukur, "Akhlak Terpuji Dan Implementasinya Di Masyarakat."
[35] Syukur.

Ta'awun can be characterized either through spontaneous action or words. When through words, there is an expression from the person asking for help first, such as saying, "Can you take the book on the table for me, please?" the word asks for help or actions that show mutual help and mutual care. If it is through spontaneous action, it is preceded by the person who is afflicted with a disaster, and then someone else helps him.[36] With these signs, it can be said to be an act of *ta'awun*.

(c) *Tawadhu* (lowering oneself to others)

Tawadhu is an attitude between arrogance and self-abasement.[37] *Tawadhu* also has another meaning of not looking down on others so that he does not become low and dishonorable, which will make a person gain height and glory.[38] Several characteristics characterize *Tawadhu*, and these characteristics include: (1) Speaking politely; (2) Being modest; (3) Being helpful; (4) Obeying parents; (5) Obeying teachers' advice; (6) Studying diligently.[39] For example, when someone speaks politely to an older person, this attitude is already said to be the nature of *tawadhu* because it has practiced two characteristics of *tawadhu*: speaking politely and being modest. The *tawadhu* trait does not exalt

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[36] Delvia Sugesti, "Mengulas Tolong Menolong dalam Perspektif Islam," *Pelita Bangsa Pelestari Pancasila* 14, no. 2 (October 10, 2019), https://pbpp.ejournal.unri.ac.id/index.php/JPB/article/view/7872.

[37] Alfianoor Rahman, "Pendidikan Akhlak Menurut Az-Zarnuji Dalam Kitab Ta'lim al-Muta'allim," *AT TA'DIB* 11, no. 1 (June 10, 2016), https://doi.org/10.21111/at-tadib.v11i1.647.

[38] Syukur, "Akhlak Terpuji Dan Implementasinya Di Masyarakat."

[39] Purnama Rozak, "Indikator Tawadhu dalam Keseharian," *Madaniyah* 7, no. 1 (January 31, 2017): 174–87.

oneself but does not to the point of degrading oneself.

(d) Doing good to friends

Friends are the people we associate with in life.[40] Like neighbors, even though our friends are not the same religion as us, we must still do good morals to our friends, such as maintaining good relations with friends, not doing actions that harm friends, and so on. Doing good with friends is a commendable moral thing because friends are people we associate with.

From the explanation above, it is known that the scope of the concept of Islamic education is vast. Therefore, researchers limit the size of the concept of Islamic education to moral education, or what is also called moral education. Moral education, discussed in this study, is morals towards oneself and society. Morals towards oneself include Patience, Gratitude, fulfilling trust, honesty, shyness, and keeping promises. Meanwhile, morals towards society include doing good to neighbors, *Ta'awun* (helping each other), *Tawadhu*,and doing good to friends.

In short, here are the praiseworthy morals discussed in this study:

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[40] Syukur, "Akhlak Terpuji Dan Implementasinya Di Masyarakat."

Table 2.1 The Conclusions of The Islamic Education concept Values narrowed to Moral Education in this study

No.	Islamic Education Concept	Values	Indicators	Source
1	Moral towards Oneself	Patience **(P)**	a. They could refrain from despair; b. Surrender to Allah All The Mighty, and; c. Not complain about something considered repetitive back to Allah All The Mighty. d. Maintain oneself to carry out various obediences; e. Stay away from prohibitions; f. And face multiple trials willingly and resignedly.	Mutaqin (2022)

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		Grateful **(G)**	a. By praise verbal such as "Alhamdulillah, thank god, thank you, etc." b. By act such as repaying kindness by doing good to them, sharing the sustenance obtained with others, ritual such as thanksgiving, prostration of gratitude and so on.	Rusdi (2016)
		Fulfilling Trust **(FT)**	a. the ability to fulfill whatever is entrusted to someone	Iwan (2017)
		Honesty **(H)**	a. Conveying something following the actual situation; b. Being ready to admit mistakes, shortcomings, or limitations; c. and not lying.	Munir et al. (2023)
		Shyness **(S)**	a. when someone is caught doing	Muttaqin and

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			something that is not commendable.	Saputra (2019)
2	Moral towards Society	Doing Good to Neighbors **(DN)**	a. Establishing good relationships with our neighbors. b. Not doing actions that harm neighbors c. Maintaining good relations with neighbors	Syukur (2017)
		Ta'awun (helping each other) **(TW)**	a. When through words, there is an expression from the person asking for help first, such as saying, "Can you take the book on the table for me, please?" the word asks for help. b. Actions that show mutual help and mutual care	Sugesti (2019)

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			c. If it is through spontaneous action, it is preceded by the person who is afflicted with a disaster, and then someone else helps him.	
		Tawadhu (lowering oneself to others) **(TD)**	a. Speaking politely; b. Being modest; c. Being helpful; d. Obeying parents; e. Obeying teachers' advice; f. Studying diligently;	Rozak (2017)
		Doing good to friends **(DF)**	a. Establishing good relationships with our friends. b. Not doing actions that harm friends. c. Maintaining good relations with friends.	Syukur (2017)

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2. Textbook

a) Definition of Textbook

A textbook can be defined as a book that contains written information about the subject matter to be learned. According to Ur, a textbook outlines the learning process and assignments. Byrd argues that the material that supports each teaching and learning activity is available in the textbook. In contrast, according to Tomlison, a textbook provides core material for language teaching that targets the needs of teachers and students during the learning process. In addition, Hutchinson and Torres mention that textbooks support and encourage methodological development.[41] From some of these opinions, textbooks are an essential support in the teaching and learning process.

Textbooks are one of the supporters of teaching and learning activities because textbooks play an essential role in the teaching and learning process. Textbooks cover all the vital competencies contained in the curriculum used by educational institutions so that the learning and teaching process can run well.[42] Because it includes the various competencies needed, textbooks are also used as a primary source in teaching and learning activities for teachers and students, so the use of textbooks in the classroom has made it one of the educational media.[43] Thus, the role of textbooks has become an inseparable part of teaching and learning activities in the classroom.

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[41] Elok Putri Nimasari, "Evaluating an EFL Textbook: To What Extent Does The 2013 Curriculum-Based Textbook Accomplish Pedagogical Aspects?," *Proceeding of International Conference on Teacher Training and Education* 1, no. 1 (January 1, 2016), https://jurnal.fkip.uns.ac.id/index.php/ictte/article/view/7630.

[42] Rahmawati, "Buku Teks Pelajaran Sebagai Sumber Belajar Siswa di Perpustakaan Sekolah di SMAN 3 Bandung."

[43] Fatin Nur Marhamah Zabidi, Norshariani Abd Rahman, and Lilia Halim, "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks," *Religions* 12, no. 7 (July 7, 2021): 509, https://doi.org/10.3390/rel12070509.

b) **Analysis of Textbook**

Analyzing a textbook means examining its content, such as teaching materials, exercises, and illustrations used to explain the textbook. A good textbook has the following characteristics: exciting and informative content, vocabulary that has a logical sequence, and a brief interpretation of what must be known.[44] Therefore, textbooks must be analyzed to determine whether or not they meet the criteria for good textbooks.

Cunningsworth[45] provides four guidelines for the evaluation of a good ELT textbook. They are:

1) The coursebook should meet the needs of the learners. The content of the coursebook should be in line with the goals and objectives of language teaching.
2) The coursebook should reflect the present and future use of the language to be used by the language learner in order to help the learner use the language effectively for his/her needs.
3) The coursebook should take into account the learner's needs and facilitate the learning process without having to use a rigid "method".
4) The coursebook should have a clear role as a learning support that can bridge the gap between the target language and the learner.

The four guidelines were created in order to provide guidance on what a good ELT textbook should look like.

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[44] Pebri Prandika Putra and Silfira Yuni Angelia, "Gender Representation in an English Textbook Entitled Bahasa Inggris: When English Comes in Handy for Tenth Grade Students," *Linguists : Journal Of Linguistics and Language Teaching* 7, no. 2 (December 23, 2021): 75, https://doi.org/10.29300/ling.v7i2.5486.

[45] Alan Cunningsworth, *Choosing Your Coursebook*, 1. publ., [repr.] (Oxford: Macmillan Heinemann English Language Teaching, 2003). 15-17

In the textbook of English for Nusantara[46], there are several constituent components that can be used in the development of the book. These components are:

1) Study Guide

   This component is located at the beginning of the book as a summary of what will be learned from each chapter in the book.

2) Title

   The title is located at the beginning of each chapter and also functions as the chapter head. The title is presented in a concise manner but attracts the attention of the reader.

3) Learning Objectives

   This component is located after the title. It contains what will be achieved in learning each chapter.

4) Material

   The material is the core of each chapter. Contains information learned in each chapter, which consists of: (a) Say What You Know, which contains a student activity in expressing experiences or thoughts in the context of the material to be learned. (b) activities including listening, speaking, reading, writing, viewing, and presenting. (c) Did you know?, which contains additional information to support the core material in each chapter.

5) Progress Check

   Progress Check is a component for conducting assessments after learning the material from each chapter located after chapters 3 and 5.

6) Bibliography

   The bibliography contains a list of all the references used to compile the book.

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[46] Ika Lestari Damayanti et al., *English for Nusantara Untuk SMP/MTs Kelas VII* (Jakarta: Pusat Pembukuan Badan Standar, Kurikulum, dan Asasmen Pendidikan Kementrian Pendidikan, Kebudayaan, Riset dan Teknologi., 2022). xiii

These components make up the textbook so they can be used to develop the book.

Textbooks have an essential role in the progress of teaching and learning activities, so the selection of textbooks is necessary. Therefore, it is needed to analyze a textbook. Textbook analysis involves measuring the potential values of textbooks by making judgments about the effects of materials on anyone who uses them.[47] Therefore, textbook analysis is needed so that the role of textbooks in teaching and learning activities can be adequately fulfilled.

c) **Role of Textbook in ELT**

Textbooks, which are an educational medium that is inseparable from teaching and learning activities, have an important role in language learning, including:

1) A model of the educational system and its practical objectives and tasks.
2) As a syllabus of the class being taught.
3) Gives students confidence and a sense of accomplishment.
4) Provides students with the possibility of remediation.
5) Reduces time to prepare teaching materials and ideas for the teacher.
6) Continuous training for beginning teachers.[48]

Apart from the points described above, textbooks also have a role in integrating the intended values

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[47] Nimasari, "Evaluating an EFL Textbook."

[48] Margarita A. Ariyan and Lyubov V. Pavlova, "An English Language Textbook: A Friend or a Foe," in *Going Global through Social Sciences and Humanities: A Systems and ICT Perspective*, ed. Zhanna Anikina, Advances in Intelligent Systems and Computing (Cham: Springer International Publishing, 2019), 83–90, https://doi.org/10.1007/978-3-030-11473-2_10.

into the curriculum used; for example, the value of character education integrated into textbooks can improve academic scores.[49] So, the role of textbooks in teaching and learning activities is critical.

3. Integration of Islamic Education Concept Values in ELT

Based on the Islamic education concept described above, the scope of the Islamic education concept is vast. Therefore, the researcher limits it to praiseworthy moral education only in this research. Praiseworthy moral education includes six categories, which researchers then limit to two, including moral to oneself and society. This moral education aims to obtain world happiness, which is also still in line with the main objectives of Islamic education. According to Imam Ghozali, Islamic education seeks to form a complete person in this world and hereafter. The Qur'an and hadith, which are the sources of Islamic education, also provide teachings under the definition of Islamic education, namely making humans better people both in this world and in the hereafter. The Islamic education concept is essential to be known by teachers and students to form a better self in the affairs of the world and the hereafter.

Values are inseparable from language learning, including moral values, culture, or Islamic education values. Thus, language learning is an appropriate medium for transferring values. A study shows that teaching materials in textbooks can act as character mediators because they explicitly and implicitly contain good social values. Therefore, textbooks are expected to be a learning reference for students to explore values, norms, social, and texts related to cultural education to be a source for them to think, behave, act, and be helpful

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[49] Jacques S. Benninga, Marvin W. Berkowitz, and Phyllis A. Kuehn, "The Relationship of Character Education Implementation and Academic Achievement in Elementary Schools," 2003.

in everyday life.[50] Therefore, language education is an appropriate medium to transfer values.

Integrating the values of Islamic education concepts in ELT can improve English language skills such as listening, speaking, reading, and writing and increase knowledge about Islamic education concepts. Textbooks play an essential role in this process because in them can be inserted various Islamic values such as gratitude, cooperation, love for animals and plants, and so on. Textbooks can be an extraordinary medium for teaching values while learning English to achieve the goals of English language learning. [51] Therefore, integrating the values of the Islamic education concept into English education can increase knowledge about the concept of Islamic education.
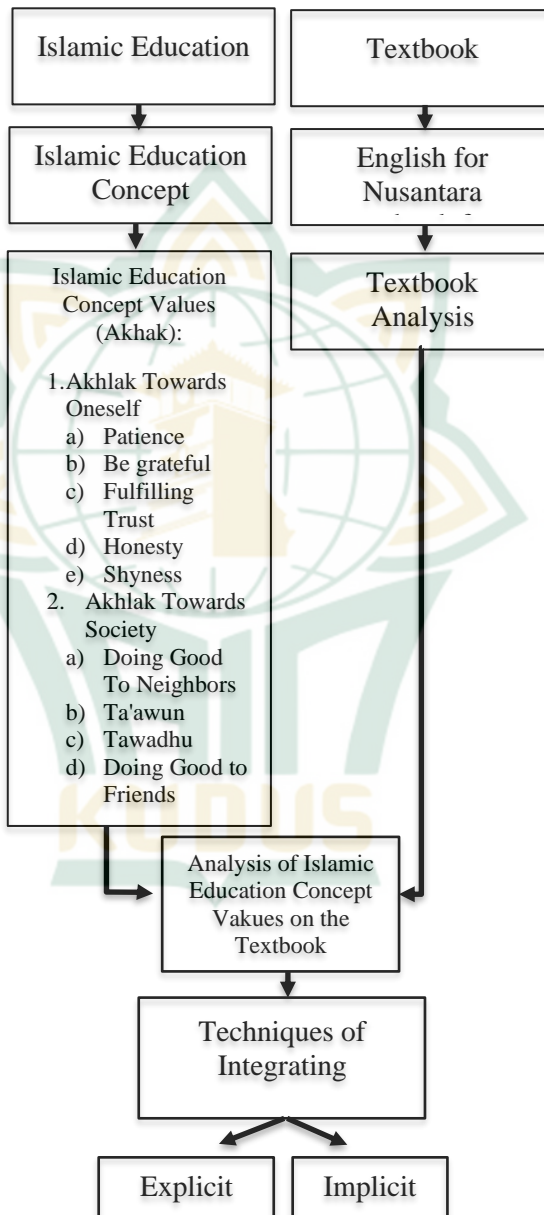
In the end, Islamic education aims to achieve happiness in the world, and the hereafter will be archived. Because the purpose of Islamic education has covered all the core aspects of human life in this world, teachers must be able to identify and know the values of Islamic education concepts that exist in teaching materials both explicitly and implicitly so that they can be conveyed to EFL students. Therefore, the purpose of Islamic education has been achieved.

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[50] Ndura, "ESL and Cultural Bias."

[51] Wahyu Indah Mala Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers," *Scope : Journal of English Language Teaching* 5, no. 1 (November 15, 2020): 47, https://doi.org/10.30998/scope.v5i1.6404.

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B. Theoretical Framework

Figure 2.1 Theoretical Framework

Islamic Education	Textbook

Islamic Education Concept	English for Nusantara

Islamic Education Concept Values (Akhak):	Textbook Analysis

Islamic Education Concept Values (Akhak):

1. Akhlak Towards Oneself
   a) Patience
   b) Be grateful
   c) Fulfilling Trust
   d) Honesty
   e) Shyness
2. Akhlak Towards Society
   a) Doing Good To Neighbors
   b) Ta'awun
   c) Tawadhu
   d) Doing Good to Friends

Analysis of Islamic Education Concept Vakues on the Textbook

Techniques of Integrating

Explicit	Implicit

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The values of the concept of Islamic education are based on the primary goal of Islamic education, namely, the achievement of happiness in this world and the hereafter.[52] These values are made to achieve the higher purpose and meaning of education so that human beings can be directed toward the ideal vision and avoid derailment and deviation. Therefore, it is necessary to know whether these values exist in the books used in education so that students can recognize and implement them in their daily lives.

The concept of Islamic education in this study is limited to *akhlak* or moral education, which is further limited to two categories: praiseworthy moral to oneself, which includes patience, grateful, fulfilling trust, honesty, and shyness. Praiseworthy moral towards society includes doing good to neighbors, *Ta'awun* (helping each other), *Tawadhu* (lowering oneself to others), and doing good to friends and companions.

As previously known, language learning is an appropriate medium for transferring values, and English education is one of the language lessons. Therefore, English education can also convey Islamic values, including the concept of Islamic education.

In addition, textbooks are the primary learning media that play an essential role in language learning. The role is to determine the course of language learning and media in transferring values. One of the values transferred is the Islamic education concept, either explicitly or implicitly. Therefore, textbooks are learning media that have an essential role.

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[52] Muhammad Rusmin B, "Konsep dan Tujuan Pendidikan Islam," *Jurnal Inspiratif Pendidikan* 6, no. 1 (June 1, 2017): 72–80, https://doi.org/10.24252/ip.v6i1.4390.

C. Review of Previous Study

Several studies have relevance to the research to be conducted. Therefore, researchers conducted a literature review to find the differences and similarities between previous research and the research to be carried out. The studies include:

1. The Analysis of Speech Acts in "English for Nusantara" Textbook by Johan et al.

   The research conducted by Johan et al. examined the Speech Act contained in the book "English for Nusantara". The researchers analyzed the speech acts in this book, resulting in the conclusion that this book has 191 conversations, 108 of which are assertive and are further classified as stating, informing, agreeing, communicating, and offering.[53] The similarity between this research and the research to be done is in the book used as the object of research, namely the book "English for Nusantara". Meanwhile, the difference between this research and the research to be conducted is the subject used. In this study, the issue is speech acts, while the research subject is Islamic education concept values. In addition, this research is quantitative, while the research to be conducted is qualitative.

2. Representation of Religious and Moral Values in the English Textbook for Indonesian Junior High School: A CDA Investigation by Nadhif

   The research conducted by Nadhif examines the Religious and Moral values in the book "When English Rings a Bell, " an English book used in grade 7 Junior High school and a 2013 curriculum book. This study concluded that the religious and moral values in this book are divided into four categories: Values related to self, values related to others, values related to animals, and

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[53] Johan et al., "The Analysis of Speech Acts in "English for Nusantara" Textbook."

values related to things. [54] The similarity between this research and the research to be done is in the values used as the subject, which are religious and moral values still related to the values of the Islamic education concept. The difference between this research and the research to be done is in the book used, which is a 2013 curriculum book, while the research to be done uses a Merdeka curriculum book.

3. A Critical Analysis of Moral Values in Vietnam-Produced EFL Textbooks for Upper Secondary Schools by Canh

   The research conducted by Canh examined three books used in high schools in Vietnam: TIENG ANH (English) 10, 11, and 12, published by the Vietnamese Ministry of Education and Training. This study concluded that the three books contain values such as family, gender equality, empathy with the disadvantaged, living in harmony with nature, and respect for cultural diversity. [55] The similarity of this research with the research to be carried out is the similarity of the subject in the form of the values studied in the textbook because these values are still related to the values of the concept of Islamic education. The difference between this research and the research to be done is the country where this research was conducted. This research took place in Vietnam, while the research is located in Indonesia. In addition, the book used is also different. The book used in this study is a book used in the local country, while the textbook used in this study is "English for Nusantara," used in Indonesia and based on a Merdeka curriculum.

4. Cultural Representations in Algerian English Textbooks by Messekher

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[54] Nadhif, "REPRESENTATION OF RELIGIOUS AND MORAL VALUES IN THE ENGLISH TEXTBOOK FOR INDONESIAN JUNIOR HIGH SCHOOL."

[55] Van Canh, "A Critical Analysis of Moral Values in Vietnam-Produced EFL Textbooks for Upper Secondary Schools."

The research conducted by Messekher examined cultural representations in English language books for grades 6 to 9 used in Algeria. This study concluded that the culture of the United States dominates the cultural representation in this book.[56] The similarity between this research and the research to be done is in culture, but in this study, the culture used as the research subject is its representation. The difference between this research and the research to be done is the country where this research was conducted. This research took place in Algeria, while the research is located in Indonesia. In addition, the book used is also different. The book used in this study is a book used in the local country, while the book that used in this study is "English for Nusantara," which is used in Indonesia and based on a Merdeka curriculum.

From the four studies above, the four studies have similarities and differences with the research to be conducted. The similarity is that they both discuss cultural, Islamic, and moral values in an English textbook, except the first study, which examines speech acts in the book "English for Nusantara", and the four studies use qualitative research methods. However, the four studies have yet to examine Islamic education concept values inclined to *akhlak* or moral education under Islamic education concept. While the difference in the research that has been done lies in the difference in the object of research in the form of English textbooks in previous studies and the research to be carried out, in the first study, the textbook used is the same as the book used in the research to be carried out; while in the second study the textbook used is different from the research to be carried out, the book is "When English Bell Rings 7" which is a book intended for learning that is still using the 2013 curriculum, while in this study the book used is a book intended for learning that already uses the latest curriculum when this research is conducted, namely the independent curriculum; while the third and fourth studies because the research was conducted outside Indonesia, the curriculum

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[56] Messekher, "Cultural Representations in Algerian English Textbooks."

alone is different from the curriculum in Indonesia, which automatically means that the material is also different, however, even though the textbooks used are far different, the values mentioned above are still embedded in the book.

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