

## CHAPTER IV RESEARCH FINDINGS AND DISCUSSION

### A. Overview Research Object

#### 1. About English for Nusantara Textbook for Grade 7.

The "English for Nusantara" textbook is an English textbook that has already adopted the Merdeka curriculum targeted to junior high school or Islamic high school students published by *Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Badan Standar, Kurikulum, dan Assesmen Pendidikan Pusat Perbukuan* (the Ministry of Education, Culture, Research and Technology, the Agency for Standards, Curriculum and Educational Assessment, and the Center for Bookkeeping). in this research, the textbook that used is for grade 7. The following are the details of the book:

**Table 4.1 Textbook Identity**

NO	Criteria	Description
1	Title	English for Nusantra
2	Author	Ika Lestari Damayanti, Yusnita Febrianti, Iyen Nurlaelawati, Pipit Prihartanti Suharto, Aji Jehan Fellani, Raymon Rahmadhani
3	Editor	Kristine Ann M. Capa, Made Ayu Utami Chandra Dewina
4	Designer	Rinaldi
5	Illustrator	Okky Bagus Wahyudi

6	PUBLISER	Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Badan Standar, Kurikulum, dan Assesmen Pendidikan Pusat Perbukuan
7	City of publication	Jakarta
8	Year of publication	2022
10	Edition	1 <sup>st</sup> edition
11	ISBN Number	978-602-244-884-6
12	Reader target	7th-grade junior high school student
13	Number of pages	264 pages

## 2. The Characters in This Textbook.

This book uses many illustrations in the form of comic strips, so consistent characters are needed. The following are the characters that appear in the comic strips in this textbook:

**Figure 4.1 The Characters in the “English for Nusantara” for Grade 7 Textbook**



Quoting from the explanation of the characters<sup>1</sup>, this book has several characters that often appear; the main character who is the most frequently appearing character is Galang. Galang with the full name Galang Ramansyah, is a 13-year-old Merdeka Junior High School student from Kalimantan. Galang is accompanied by many people, including his family members, namely his father, Ramansyah; his mother, Posma; his older sister, Sinta Ramansyah; and his little sister Tamara Ramansyah.

Galang has several friends who are descendants of various races, such as Andre Tanudjana, who is of Chinese origin; Monita Turangan from Manado; Pipit Safitri, who is Sundanese; Leni Lestari, who is of Minang descent; and Made Irawan, who is of Balinese descent. At school, Galang has a Balinese English teacher, Mrs. Ida Ayu Komang, and a Papuan principal, Mr. Edo Salosa.

<sup>1</sup> Damayanti et al., *English for Nusantara Untuk SMP/MTs Kelas VII*.

## B. Research Result

### 1. The Islamic Education Concept Values Representation Found in The English for Nusantara textbook for Grade 7.

After conducting research, this book contains many representations of Islamic education concept that are narrowed down to moral education, such as morals to oneself, which include patience, gratitude, fulfilling trust, honesty, and shyness. Moreover, morals towards others include *Tawadhu*, *Ta'awun*, and doing good to friends. However, the representation of Doing Good to Neighbors is not found in this book because there are no elements of neighbors at all in this book. The following table shows the number of representations of Islamic education concept in this textbook.

**Table 4.2 The total representation of Islamic education concept values found in the "English for Nusantara" textbook for grade 7**

No	Islamic Education Concept	Values	Chapter					Total	
			0	1	2	3	4		5
1	Moral Toward Oneself	P	-	6	2	-	-	1	9
		G	-	2	3	-	2	2	9
		FT	-	-	-	7	2	1	10
		H	1	3	-	-	4	-	8
		S	-	-	-	-	1	-	1
2	Moral towards Society	DN	-	-	-	-	-	-	0
		TW	-	-	-	1	3	2	6
		TD	-	1	-	-	1	-	2
		DF	-	2	1	1	1	-	5
Total			1	14	6	9	14	6	50

Based on the table above, the book "English for Nusantara" for Grade 7 contains representations of Islamic education concepts that are narrowed down to moral education. A total of 50 representations of Islamic


education concepts that are narrowed down to moral education were found, with (FT) Fulfilling trust being the trait that dominates the representation in this book, while the representation of (S) Shyness and (TD) Tawa'dhu is only one in this book, and no representation of (DN) doing good to neighbor was found.



When further detailed, the 50 representations consist of Moral towards oneself, which consists of 9 representations of morals (P) Patience with the most significant found in chapter 1; 9 representations (G) Gradefull with the most significant found in chapter 2; 10 representations (FT) fulfilling trust with the most significant found in chapter 3; 8 representations of honestly with the most representations found in chapters 4; and (S) Shyness there is only one contained in chapter 4. Moral Towards Society consists of 6 representations of *Ta'awun*, which is the most in Chapter 4; 2 representation of *Tawa'dhu* morals from chapter 1 and chapter 4, and; 5 representations of Doing good to friend with the dominance found in Chapter 1, while doing good to neighbor is not found.

The following is a sample of the data found in the English for Nusantara textbook for grade 7:

a. Patience

**Table 4.3 Patience values samples found in the textbook**




Evidence	Page	Chapter	Justification
	31	1	Clearly, in the comic strip piece, Galang invited Andre to fish (Andre does not appear in the comic strip piece), but Andre refused, making Galang

			disappointed; facing disappointment is a form of patience.
	29	1	The illustration shows Galang who fishing. Fishing, presented in this content, is a hobby that requires much patience because while waiting for the hook to hook into the fish, we have to face the scorching sun and sometimes insect bites, which are a form of test.
	206	5	The phrase "I can't wait" is an expression to indicate that Monita cannot wait to receive the pleasure of learning with Mr. Romy.

From this justification, the existing representation of patience is under the theory of patient moral theorized by Mutaqin in the form of patience in facing trials and waiting for future blessings.

b. Grateful



**Table 4.4 Grateful values samples found in the textbook**

Evidence	Page	Chapter	Justification
 <p>Thanks for getting me here!</p> <p>Thanks for my lunch!</p> <p>Thanks for my school!</p> <p>Thanks for my family!</p>	31	1	There is the word "Thanks," which stands for "Thank you," which is one of the characteristics of gratitude.
 <p><b>My Study Habit</b></p> <p>I am a very organized person. I always do these 5 things: Study Time, First, I have a place to (1) study. It doesn't have to be big, just a corner of my bedroom for my study table. I have a desk, a chair, a bookshelf, and a clock. I put these things. Second, I always keep everything (2) ..... My desk is neat. I put the books away when I don't need them.</p> <p>Third, when I study, I review my lessons. I usually write all my notes down. Sometimes I make a mind map for my notes. Fourth, I also make (3) ..... to remember my vocabulary. I take colorful papers and a pen to make it.</p> <p>Finally, I also have a (4) ..... to help each other. It is in my classroom and he is good at reading too.</p> <p>I am happy with my study. <b>Illustrations are useful when research</b></p>	186	4	"I sometimes give myself self-rewards" expresses gratitude for having received pleasure after enduring difficulties to obtain happiness.
 <p>Today is special. I have cooked special food for our lunch.</p> <p>Wow! What's so special, Dad?</p> <p>Your mom has got a promotion from her office.</p>	64	2	The illustration shows a father who is cooking a particular dish because the mother gets a promotion from her office. The activity carried out by the father is a thanksgiving for the blessings that have been obtained; thanksgiving is a grateful activity that involves several people.

From this justification, the existing grateful representation is under the theory of grateful moral theorized by Rusdi by saying "thank you" and actions that reflect gratitude.

c. Fulfilling Trust

**Table 4.5 Fulfilling trust values samples found in the textbook**

Evidence	Page	Chapter	Justification
 <p>Comic strip 3.2 Conversation between Pak Rahmanyah and Galang</p>	133	3	<p>The comic strip piece shows Galang's father, who indirectly told Galang to accompany him to clean the yard. Galang said yes, so this illustration can be considered a representation of fulfilling trust value.</p>
<p><b>Section 7 – Reading</b></p> <p>a. Look at Picture 3.7 and answer the following questions.</p>  <p>Picture 3.7 The Rahmaniyahs' family cleaning up</p> <ol style="list-style-type: none"> <li>1. Who takes out the trash?</li> <li>2. Who cleans the window?</li> <li>3. Who mops the floor?</li> <li>4. Who puts the toys away?</li> </ol> <p>b. Read the text about house chores. See the <b>WordBox</b>.</p> <p><b>Let's Clean Up!</b></p> <p>The Rahmaniyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Sinta sweeps and mops the floor and Galang takes out the trash. Each of them take turns to wash the dishes every night.</p> <p>Ibu Pusma cooks everyday. While she cooks, Ara usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmanyah does the laundry every other day. He cleans the windows and the furniture every Saturday.</p> <p>The Rahmaniyahs are busy every day.</p>	120	3	<p>The illustration shows family members doing their homework, supported by the text below. The illustration and text present the fulfilling trust value.</p>




	<p>118 - 119</p>	<p>3</p>	<p>The illustration is of activities that should already be a child's obligation at home. This does not have to be done alone but can be shared with other family members. Therefore, the illustration can be considered as a representation of fulfilling trust value.</p>
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From this justification, the existing representation of fulfilling trust values is under the theory of fulfilling trust morals theorized by Iwan in the form of performing actions entrusted to someone.

d. Honestly

**Table 4.6 Honestly values samples found in the textbook**


Evidence	Page	Chapter	Justification
	<p>31</p>	<p>1</p>	<p>In the comic strip piece, Andre is questioned by Galang, and Andre answers him honestly.</p>
<p><b>My Classroom</b> This is our classroom. It is big. There are thirty tables and chairs for the students. There is also a desk for the teacher. A blackboard is in front of the class. The windows are on the right side of the room. We study subjects like Math, Bahasa Indonesia and Social Sciences in this room. Sometimes, our teacher tells us to prevent our work or play games in the classroom.</p>	<p>236</p>	<p>4</p>	<p>The text tells about the author's class; the author writes the text honestly, as evidenced by the absence of</p>

			sentences that seem to cover up something.
	222	4	The comic strip shows Lani asking questions about extracurricular pencak silat and Pipit as a member answering all her questions honestly.

From this justification, the existing honestly values representation is under the theory of honest morals theorized by Munir, et al. in conveying a matter following reality and not lying.

e. Shyness

**Table 4.7 Shyness values found in the textbook**



Evidence	Page	Chapter	Justification
	174	4	The illustration showed the unconducive atmosphere in the online class, such as Monita singing and Galang mumbling. After Mrs. Ida instructed the students to turn on the camera and turn off the mic, Monita, and Galang also showed an expression of shame for their actions. This can be considered a

			representation of shyness values.
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From this justification, the existing representation of Shyness is under the moral theory of Shyness theorized by Muttaqin and Saputra in the form of Galang and Monita doing unpleasant actions during online classes.

f. *Ta'awun*

**Table 4.8 *Ta'awun* values samples found in the textbook**


Evidence	Page	Chapter	Justification
 <p><b>My Study Habit</b></p> <p>I am a very organized person. Always do these 5 Magical Study Tips. First, I have a place to study. It doesn't have to be big. I use a corner of my bedroom for my study area. I have a desk, a chair, a bookshelf, and a clock hanging there. Second, I always keep everything tidy. My desk is neat. I put the books away when I read them.</p> <p>Third, when I study, I review my lesson. I usually do this when the subject is difficult. Sometimes, I make a small map for my notes. Fourth, I also make flashcards to memorize new vocabulary. I use colorful papers and a ring to make it.</p> <p>Fifth, I also have a to-do list. I help each other. I am happy with my study. I sometimes give myself extra rewards.</p>	186	4	The yellow marker text mentions that Monita has a study buddy (in the previous blank section) who helps each other, so the text represents <i>Ta'awun's</i> values.
<p>Galang : Kak Sinta, do you have English on Tuesday?</p> <p>Sinta : No, I don't. Why are you asking?</p> <p>Galang : I just want to borrow your dictionary. I have English on that day.</p> <p>Sinta : Sure, go ahead. Anyway, I have English on Monday and Wednesday.</p> <p>Galang : Oh, great! My English class is on Tuesday and Thursday.</p> <p>Sinta : All right then. You can use my dictionary on Tuesday or Thursday.</p> <p>Galang : Thanks, Kak Sinta.</p> <p>Sinta : Anytime.</p>	158	4	The point of the dialog is that Galang wants to borrow his sister Sinta's English dictionary, and Sinta allows Galang to borrow it on certain days. This has represented <i>Ta'awun</i> values.
 <p>Why do you need to go there?</p> <p>She has a book to borrow.</p> <p>What is the address?</p> <p>What do you mean?</p> <p>Just go straight.</p> <p>Walk past the corner.</p> <p>Turn right and the library is there.</p> <p>Thank you very much.</p> <p>That's all. The teacher will give you the directions.</p>	210	5	In the comic strip, Pipit asks Monita for help to show her the directions to


		the teacher's office. After asking about her needs, Monita showed Pipit the location of the teacher's room. This has represented the Ta'awun values.
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From this justification, the existing representation of *Ta'awun* is under the theory of *Ta'awun* moral theorized by Sugesti in the form of actions that show mutual assistance and care.

g. *Tawadhu*

**Table 4.9 *Tawadhu* values found in the textbook**


Evidence	Page	Chapter	Justification
 <p>Comic strip 1.6 Greetings around the school</p>	27	1	The illustration shows some students, namely Galang, Monita, and Andre, passing Mr. Edo. They waved their hands and greeted Mr. Edo with a polite greeting, Mr. Edo also waved back. This represents the <i>Tawadhu</i> values because the students are humble to Mr. Edo by greeting him; Mr. Edo also returns their greeting, so this illustration can

			be considered a representation of Tawadhu values.
 <p>Picture 4.4 Online Class</p>	171	4	The illustration shows Monita, who is studying in an online class diligently; studying diligently is one of the characteristics of Tawadhu. Therefore, this illustration represents Tawadhu's values.

From this justification, the existing representation of Tawadhu is under the theory of Tawadhu morals, which Syukur theorized by speaking politely and studying diligently.

h. Doing Good to Friends

**Table 4.10 Doing good to friends values samples found in the textbook**

Evidence	Page	Chapter	Justification
	31	1	In the comic strip, Galang offers Andre to go fishing with him. This has represented doing good to a friend's values.

<p>Comic strip 3.1 Galang shows his house to Andre and Monita</p>	152	3	<p>In the comic strip, two of Galang's friends, Andre and Monita, visit Galang's house. When they arrived in the living room, Galang invited his two friends to sit down; this presented doing good to friends.</p>
	206	4	<p>In the comic strip piece, Galang introduces Pipit to Monita. This represented doing good to friends by introducing them to each other so that they know each other.</p>

From this justification, the existing representation of the values of doing good to friends is under the moral theory of doing good to friends, which Syukur theorized.

## 2. Forms of Representation Used in the English For Nusantara Textbook for Grade 7.

After the researcher describes the number of representations of each value in a chapter and displaying the data samples, the researcher will describe how each value is formed in the “English for Nusantara” textbook for grade 7.

This book presents Islamic education concepts values through implicit and explicit representations. The

following is a sample of each value displayed implicitly and explicitly.

a. The Implicit Form

1) Patience

The implied representation of patience in Figure 4.2 depicts a wheel-chair basketball player who is a disabled person, marked by the explanatory text underneath "He uses a crutch and sometimes uses a wheel-chair" which indicates that he patiently faces his shortcomings and tries persistently so that his shortcomings do not prevent him from achieving.

**Figure 4.2 Illustration that implicitly represents patience values**



Picture 1.4 Made

**Made the Basketball Player**

Made is Galang's friend. He is 14 years old. He is very friendly. He has a lot of friends. Made has short, black hair. He always wears a cap wherever he goes.

Made is special. He uses a crutch and sometimes uses a wheel-chair. He likes playing basketball. He plays for a basketball team called Kalimantan Wheelchair Basketball. He practices basketball once a week on Saturday. His teammates are proud of him. Together, they make a very good basketball team.

2) Gratitude

One of the implicit representations of the value of gratitude is found in Figure 4.3, which shows thanksgiving for the blessings obtained, namely the promotion of the mother from her office so that the father took the initiative to

serve food that is not like the usual days. This indirectly represents gratitude.

**Figure 4.3 Comic strip pieces that represent the value of gratitude implicitly.**



### 3) Fulfilling Trust

In this representation of fulfilling trust, most representations displayed are implicit As in Figure 4.4, which shows waste that has been sorted according to its category, sorting this waste is helpful so that dry and wet waste is not mixed, facilitating disposal and reprocessing, avoiding accumulation of waste, and protecting the surrounding environment<sup>2</sup>, which helps protect our earth following the mandate of Allah All The Mighty as stated in Surah Al-A'raf 7:56.

4) وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا...

Translation: Do not spread corruption in the land after it has been set in order...<sup>3</sup>

<sup>2</sup> “Pentingnya Pemilahan Sampah Guna Membantu Dalam Pengolahan Sampah Di TPS Dan BumDes Dagen, Jaten – KKN UNIVERSITAS DIPONEGORO,” August 13, 2022, <http://kkn.undip.ac.id/?p=347928>.

<sup>3</sup> The Qur’an 7:56 (Translated by Dr. Mustafa Khattab)



**Figure 4.4 Illustration that represents the value of fulfilling trust implicitly**



Picture 3.9 Trash bin full of rubbish

4) **Honestly**

The representations of honesty values are In Figure 4.5. The text indirectly shows the honesty in taking something, in this case, an apple from the garden.

**Figure 4.5 Example sentences that represent the value of honesty implicitly**

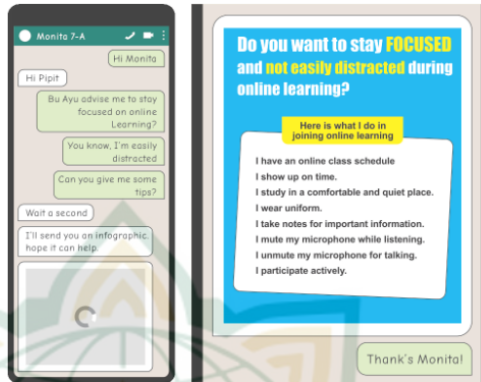
1. **Cardinal numbers**

“I picked **twelve** apples from the garden.”

5) *Ta'awun*

The representation of Ta'awun values in this book is mainly addressed implicitly. For example, Figure 4.6 illustrates a chat between Pipit and Monita. Monita feels that it is difficult to focus on the lesson during online classes, She asks Monita for tips on dealing with her problem, and Monita is willing to help her voluntarily by sending many tips. This shows a form of representation of *Ta'awun* implicitly.

**Figure 4.6 Illustrations that represent the value of *Ta'awun* implicitly**



Picture 4.5 Pipit and Monita chat

6) *Ta'wadhu*

All of the Tawa'dhu values representations displayed implicitly, as seen in Figure 4.7; in the illustration, several students, namely Galang, Monita, and Andre, are passing Mr. Edo. Although they initially felt awkward, they waved and greeted Mr. Edo, and Mr. Edo waved back. This represents the nature of Tawadhu because the students are humble to Mr. Edo by greeting him; Mr. Edo also returns their greeting, so this illustration can be considered a representation of the nature of Tawadhu.

**Figure 4.7** Comic strips that represent the value of *Tawa'dhu* implicitly



7) Doing Good to Friends

All the representations of the values of doing good to friends in this book are addressed implicitly with the media of comic strips and illustrations. For example, Figure 4.8 shows a group of people from different ethnic groups and religions gathered together; this can be interpreted that when making friends, we need to make good friends even though they are of different ethnicities and religions.

**Figure 4.8** Illustrations that represent the value of doing good to friends

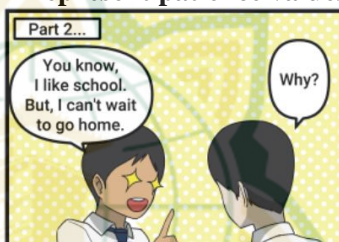


b. The Explicit Form

1) Patience

One of the values of patience is represented explicitly in Figure 4.9, which represents the value of patience explicitly, where Galang clearly says he cannot wait for school to go home. However, he still patiently waits not to go home ahead of school time.

**Figure 4.9** Comic strip pieces that explicitly represent patience values



2) Gratitude

One of the values of gratitude is represented explicitly in Figure 4.10; gratitude values are addressed to the mother's greetings for her children through the words "thank you"; this directly represents gratitude.

**Figure 4.10** Comic strips piece that represent the value of gratitude explicitly.



3) Fulfilling Trust (FT)

Figure 4.11 shows a work schedule for all members of Ramansyah's family, representing an explicit fulfilling trust attitude that must be carried out by each family member.

**Figure 4.11 Illustration that represents the value of fulfilling trust explicitly**

Chores	Do Daily	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mess the bed	✓	✓	✓	✓	✓	✓	✓	✓
Sweep and mop the floor								
Wash the dishes								
Cook								
Put away the toys								
Do the Laundry								
Clean The Windows								
Clean The Furniture								

4) Honestly

Figure 4.12 shows that during Galang's introduction to Monita, he honestly said he could not draw. This comic strip represents honestly values explicitly.

**Figure 4.12 Comic strips that represent the value of honesty explicitly.**



5) *Ta'awun*

in Figure 4.13, aimed at the text marked in yellow, Galang offers help to Andre clearly so that it can be considered an explicit representation of *Ta'awun*.

**Figure 4.13 Dialog text that represents the value of *Ta'awun* explicitly**

For numbers 13-17, complete the dialogue with appropriate words.

Galang : Come in, Andre.

Andre : Wow. Is this your bedroom? It is so (13) \_\_\_\_\_.

Galang : Well, I don't think it is that tidy. I feel like it's still (14) \_\_\_\_\_.

Andre : Why do you think so?

Galang : I have too many books and I don't know where to store them. My drawers are full. That is why I put some of them (15) \_\_\_\_\_ my bed.

Andre : Don't you think it is too dusty to put your books there? There is usually a lot of (16) \_\_\_\_\_ under the bed.

Galang : Yeah ... but I don't know where else I should put them.

Andre : Why don't you donate the books you don't read anymore? I know a place to donate books.

Galang : That's a great idea! **Will you help me sort the books?**

Andre : **Sure!** Let's start by putting the books out. Then, we can (17) \_\_\_\_\_ them from the dust together.

Galang : Okay. Thank you, Andre.

## C. Discussion

### 1. Representation of Islamic Education Values in the Content Materials in the English for Nusantara for Grade 7 Textbook

From the obtained data, almost all the values of the Islamic education concept narrowed down to moral education formulated in this study are found in the English for Nusantara book for grade 7.

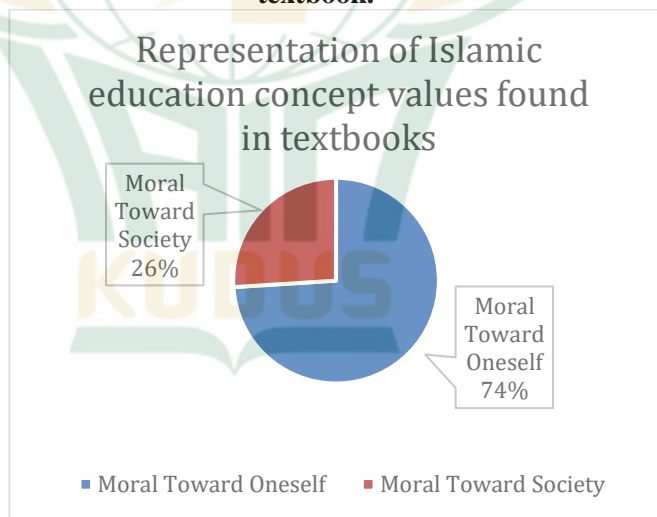
The Islamic education concept values narrowed down to moral education that appears in this book are moral values towards oneself, namely patience (P), gratitude (G), fulfilling trust (FT), honesty (H), and shyness (S). Moreover, morals towards society, namely *Ta'awun* (TW), *Ta'wadhu* (TD), and doing good to friends (DF). The only value of the Islamic education concept not found in this book is doing good to neighbors (DN).

Based on the explanation in the table 4.2, it shows that the representation of the most values in this book is fulfilling trust (FT) with a total of 10 representations, followed by the values of patience (P) and gratitude (G), which both amount to 9

representations; next is honestly (H) with a total of 8 representations, next is *Ta'awun* (TW) with a total of 6 representations, doing good to friends (DF) with a total of 5 representations, *Tawadhu* (TD) with 2 representations and Shyness (S) with the least representation which is 1 representation. Therefore, the values of Islamic education concept that are narrowed down to moral education in this textbook are mostly aimed at oneself based on the moral values theorized by Syukur and Iwan.<sup>4</sup>

The eight values represented in this book are classified into two categories: morals towards oneself and morals towards society, as described in chapter II, pages 17-28. The overall total of the representations found is more moral to the self with the following ratio.

**Figure 4.14 The portion between moral toward oneself and moral toward society representation found in textbook.**



Therefore, there are more representations of values towards morals towards oneself in the English for

<sup>4</sup> Syukur, "Akhlah Terpuji Dan Implementasinya Di Masyarakat"; Iwan, "Pendidikan Akhlah Terpuji Mempersiapkan Generasi Muda Bekarakter."

Nusantara for Grade 7 book than the values of morals towards society with fulfilling trust (FT) is the most represented, while shyness (S) is the least represented in this textbook. This textbook does not fully represent all the values of the Islamic education concept, which is narrowed down to moral education formulated in this study. Even so, this book has presented most of these values and can be used by teachers not only as a medium for learning English but also to transfer the values of the Islamic education concept, which is narrowed down to moral education in teaching and learning activities at the junior high level.

## **2. The Form of the Islamic Education Concept Values in The English for Nusantara Textbook for Grade 7.**

This book's representation of Islamic education concepts and values uses various methods. The most widely used method is comic strip media, a picture of four or more images made separately.<sup>5</sup> In addition, illustrations are used to present these values. Text is also used in this textbook to present the values, but less than comic strips and illustrations.

These representations represent these values both implicitly and explicitly. Based on the data found, implicit use is more widely used in this textbook, evidenced by 30 representations, or 60% of the total, that use implicit means compared to representations that use explicit means, which amount to 20 representations of the total. If we disassemble these numbers, the representation of moral values towards oneself totaling 37, 20 representations are represented implicitly, while those represented explicitly amount to 17 representations. Meanwhile, the representation of moral

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<sup>5</sup> Achril Zalmansyah, "MENINGKATKAN PERBENDAHARAAN KATA (VOCABULARY) SISWA DENGAN MENGGUNAKAN KOMIK STRIP SEBAGAI MEDIA PEMBELAJARAN BAHASA INGGRIS," *Kandai* 9, no. 2 (June 7, 2017): 262–75, <https://doi.org/10.26499/jk.v9i2.292>.



values towards society amounted to 13, of which 10 representations were represented implicitly and only 3 representations were represented explicitly.

According to the form of representation, the following is the number and comparison of values implicitly and explicitly represented in the two moral categories.

**Figure 4.15 The portion between implicit and explicit moral toward oneself representation**

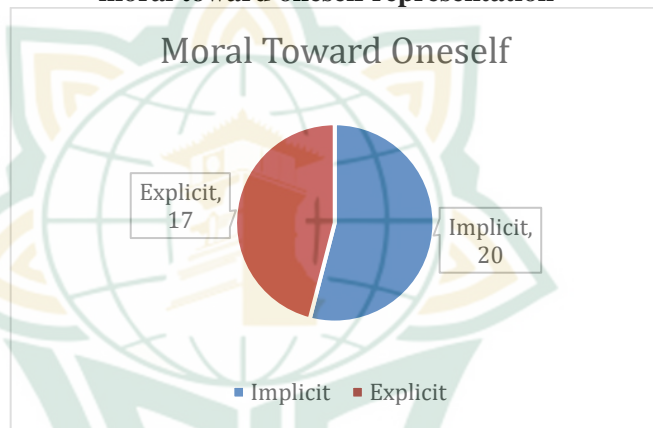
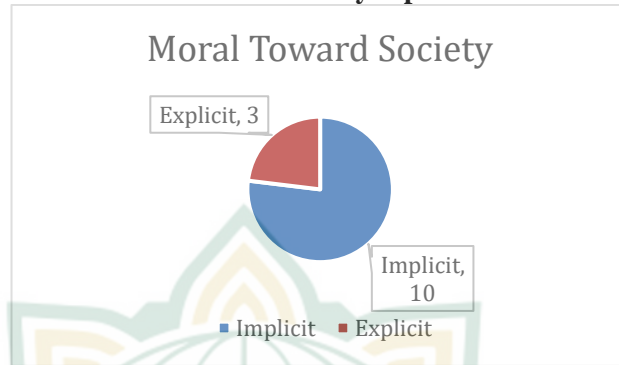


Figure 4.15 shows that the values represented implicitly are more at 20, while those represented explicitly are 17. This means that moral values towards oneself are mainly represented implicitly.

Meanwhile, morals towards society with a total of 13 representations, with the following details:

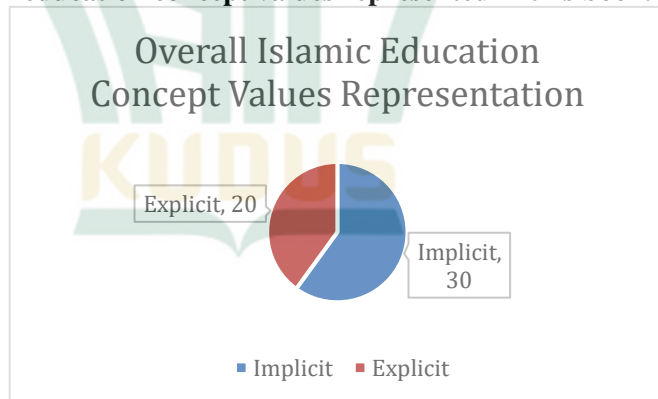
**Figure 4.16 The portion between implicit and explicit morals toward society representation**



Based on the figure 4.16, the form of implicit representation is much more than explicit, with 10 representations compared to explicit, which amounted to 3 representations. This means that the moral values towards society are mainly implicitly represented.

Meanwhile, if the overall is as follows.

**Figure 4.17 The overall implicit and explicit Islamic education concept values represented in this book.**



Therefore, it can be concluded that the representation of Islamic education concept narrowed down to moral education values in the book "English for Nusantara" for grade 7 is more implicitly conveyed,

which must go through an understanding first before these values can be conveyed to users of this book. The following are examples of Islamic education concepts values represented explicitly and implicitly.

From here, implicit representation is more widely used in the English for Nusantara textbook for grade 7. Most of the values represented require the readers of this book to understand what is represented first so that the values represented can be conveyed. At the same time, a small portion of the values represented can be conveyed more quickly because it does not require more understanding.

