

CHAPTER IV FINDING AND DISCUSSION

This chapter contains the presentation and analysis of data in line with the research questions in the first chapter. This chapter elaborates on the description of the research object, research result, and discussion.




A. Research Findings

This sub-chapter presents the data and findings. It means describing the source of the data to be analyzed so that it can answer research questions. As previously described, the researcher analyzed Islamic values based on *Ilahiyyah* value (value of divinity) and *Insaniyyah* value (value of humanity). In this book, these two values are exemplified in various forms of interaction in the school and family environment.

The data analyzed is text, especially the reading section in the English for Nusantara textbook. The researcher also analyzed comic strips to obtain implied Islamic values. The text and comic strip contain Islamic values related to religious values, community values and decency values. Through these materials, students acquire Islamic values as mentioned above along with examples of their application. Not only in the main material, Islamic values are also implicitly contained in additional articles that discuss general knowledge, namely *Did You Know?* section.

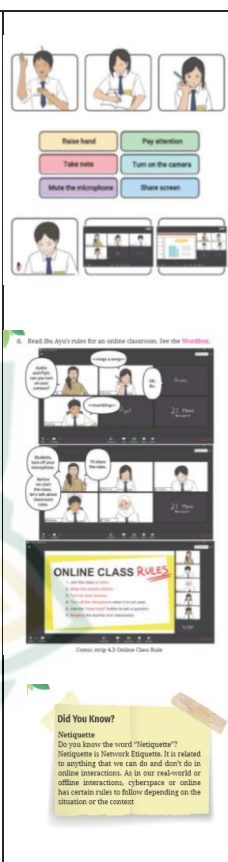
The following are Islamic values represented in textbook *English for Nusantara*:


Table 4.1 Representation of Islamic Values in the Textbook

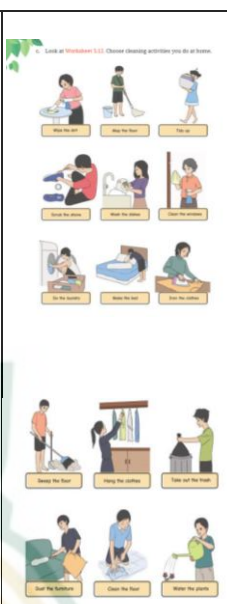
| Kind of Islamic Values | | Chapter/P age | Description | Picture |
|---|------------------------------|-------------------------|---|---|
| Religious values (<i>Ilahiyyah</i> values) | The value of faith and piety | Chapter 2 (page 61, 64) | The value of faith found on both pages is the teaching to pray before starting an activity. |  <p>Part 1. - Selanjutnya Rasulullah bersabda: "Siapa yang memulai sesuatu dengan berdoa, Allah akan menggandakannya sepuluh kali." (Mawarrah, 2010: 10)</p> <p>Comic strip 2.2 Part 1 Mawarrah's Family Search</p> |
| | | Chapter 5 (page 222) | The value of faith found on both pages is the teaching to pray before starting an activity. |  <p>3. Pay attention to the dialogues</p> <p>Comic strip 2.2 Part 2 Mawarrah's Family Search</p> |
| | The value of gratitude | Chapter 2 (page 66) | Figure on this page contains the value of gratitude, namely saying thank you to others. |  <p>Comic strip 2.2 Part 2 Mawarrah's Family Search</p> |

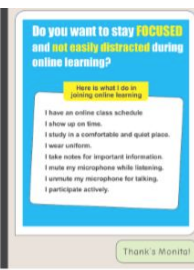

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| | | <p>Chapter 5 (page 206)</p> | <p>Figure on this page contains the value of gratitude, namely saying thank you to others.</p> | |
| <p>The value of servant</p> | <p>Chapter (page 133)</p> | <p>The picture on this page contains the etiquette of obeying a parent's invitation or command.</p> | <p>The picture on this page contains the etiquette of obeying a parent's invitation or command.</p> | |
| <p>The value of sincerity</p> | <p>Chapter 5 (page 210)</p> | <p>The picture on this page contains the etiquette of helping friends.</p> | <p>The picture on this page contains the etiquette of helping friends.</p> | <p>1. Listen to Audio 5.5. Pipi and Minna talk about directions to the teacher's room.</p> |
| <p>The value of obedience</p> | <p>Chapter 3 (page 125, 126, 136)</p> | <p>1. On page 125, there is an article called 'Did You Know?' entitled 'No Shoes in the House'. 2. This</p> | <p>1. On page 125, there is an article called 'Did You Know?' entitled 'No Shoes in the House'. 2. This</p> | |


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| | | | <p>page presents sticker signs about cleanliness made by Galang and his sisters.</p> <p>3. On page 136, there are pictures and imperative texts about keeping the environment clean that must be obeyed.</p> | |
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| | | <p>Chapter 4 (page 172, 174, 176)</p> | <p>1. Pages 172 and 174 contain the value of obedience in pictures that tell about activities in online classes and the rules. 2. On page 176, there is an image that contains ways to be focus on taking online classes.</p> |  |
| | | <p>Chapter 5 (page 227)</p> | <p>There is a text about extracurricular activities, which requires students to obey the coach/teacher's instructions</p> | <p>Pipit Libes Pensrak Silat</p> <p>Pipit libes pensrak silat because it makes her move a lot. The practice is every Tuesday from 3 pm to 5 pm in the school yard. Before practicing, Pipit and all other students in pensrak silat have some warming up activities. They have a coach called Pak Amin. He also teaches how to block an opponent in a pensrak silat match. Pipit joins pensrak silat as an extracurricular activity in SMP Merdeka.</p> |
| <p>The</p> | <p>-</p> | <p>-</p> | <p>-</p> | |

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| | value of <i>tawakal</i> | | | |
| Humanity values (<i>Insaniyah</i> values) | The value of trust (<i>amanah</i>) | - | - | |
| | The value of good deeds | Chapter 1 (page 16, 17) | <p>1. On page 16 there is a picture about self-introduction, which is a good action in socializing.</p> <p>2. Page 17 contains text about specific calling or addresses for others in formal situations. This shows good behavior in social settings.</p> |  <p>English for Nusantara version 2017/2018 KEMDIKTI</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Did You Know?</p> <p>Mr., Mrs., or Miss are addresses that people can use in formal situations in English. These addresses are followed by complete names or last names, for example Mr. Puji Darmawan or Mr. Darmawan, Mrs. Paula Alexander or Mrs. Alexander, and Miss Surya Niswanto or Miss Niswanto. What addresses are there in your language? How are they used?</p> </div> |

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| | <p>The value of responsible</p> | <p>Chapter 3 (page 118-119, 120)</p> | <p>On pages 118-119 there is a worksheet with pictures and text about cleaning activities at home. Page 120 presents text about cleaning activities at home. All of these materials contain values about responsibility, one of which is to maintain cleanliness.</p> |  <p>Let's Clean Up!</p> <p>The Rahmansyahs 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 Prama cooks everyday. While she cooks, Aca usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmansyah does the laundry every other day. He cleans the windows and the furniture every Saturday.</p> <p>The Rahmansyahs are busy every day.</p> |
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| | | <p>Chapter 4 (page 176, 180, 187-188)</p> | <p>1. On page 176, there is a picture that contains ways to be more focus on taking online classes. This makes students more responsible in attending online classes.</p> <p>2. On page 180, there is a game session about things that need to be considered in online class activities. It contains the value of responsibility to be able to follow online classes well.</p> <p>3. Page 187-188 presents a</p> |   <p>Table 4.4</p> <table border="1"> <thead> <tr> <th>Structure</th> <th>Text</th> </tr> </thead> <tbody> <tr> <td> <p>Identification: a general orientation to the topic.</p> <p>Description:</p> </td> <td> <p>Example: I am a very organized person.</p> </td> </tr> <tr> <td> <p>Feature 1: Study area</p> </td> <td> <p>Here, I have a place to study. It doesn't have to be big. I use a corner of my bed room for my study area. I have a desk, a chair, a bookshelf, and a desk lamp. There's sound. I always keep everything organized. My desk is neat. I put the books away when I don't read them.</p> </td> </tr> <tr> <td> <p>Feature 2: Lesson review</p> </td> <td> <p>First, when I study I review my notes. I usually take notes on important points. Sometimes I make a mind map for my notes. Fourth, I also make flashcards to memorize new vocabulary. I use colorful paper and a ring to make it.</p> </td> </tr> <tr> <td> <p>Feature 3: Study buddy</p> </td> <td> <p>Finally, I also have a study buddy to help each other. He is my classmate and he is good at studying too.</p> </td> </tr> <tr> <td> <p>Comment:</p> </td> <td> <p>I am happy with my study. I sometimes give myself some rewards.</p> </td> </tr> </tbody> </table> | Structure | Text | <p>Identification: a general orientation to the topic.</p> <p>Description:</p> | <p>Example: I am a very organized person.</p> | <p>Feature 1: Study area</p> | <p>Here, I have a place to study. It doesn't have to be big. I use a corner of my bed room for my study area. I have a desk, a chair, a bookshelf, and a desk lamp. There's sound. I always keep everything organized. My desk is neat. I put the books away when I don't read them.</p> | <p>Feature 2: Lesson review</p> | <p>First, when I study I review my notes. I usually take notes on important points. Sometimes I make a mind map for my notes. Fourth, I also make flashcards to memorize new vocabulary. I use colorful paper and a ring to make it.</p> | <p>Feature 3: Study buddy</p> | <p>Finally, I also have a study buddy to help each other. He is my classmate and he is good at studying too.</p> | <p>Comment:</p> | <p>I am happy with my study. I sometimes give myself some rewards.</p> |
|--|--|---|--|---|-----------|------|--|--|---|--|--|--|--|--|------------------------|--|
| Structure | Text | | | | | | | | | | | | | | | |
| <p>Identification: a general orientation to the topic.</p> <p>Description:</p> | <p>Example: I am a very organized person.</p> | | | | | | | | | | | | | | | |
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| <p>Feature 2: Lesson review</p> | <p>First, when I study I review my notes. I usually take notes on important points. Sometimes I make a mind map for my notes. Fourth, I also make flashcards to memorize new vocabulary. I use colorful paper and a ring to make it.</p> | | | | | | | | | | | | | | | |
| <p>Feature 3: Study buddy</p> | <p>Finally, I also have a study buddy to help each other. He is my classmate and he is good at studying too.</p> | | | | | | | | | | | | | | | |
| <p>Comment:</p> | <p>I am happy with my study. I sometimes give myself some rewards.</p> | | | | | | | | | | | | | | | |

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| | | | <p>table containing text about the study habits of one of the characters. It teaches students to be responsible in doing their obligations as learners.</p> | |
| The value of honesty | Chapter 2 (page 70) | <p>There are expressions for asking and giving opinions. It can be used to express likes and dislikes.</p> |  | |
| The value of forgiveness | - | | | |

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| | The value of fairness | Chapter 5 (page 120 and 124) | 1. Page 120 presents a text about cleaning the house together, dividing the tasks proportionally. 2. Page 124 has text about making sticker signs about cleanliness by dividing tasks proportionally. | <p>Let's Clean Up!</p> <p>The Rahmanyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Saira sweeps and sweeps the floor and Galang takes out the trash. Each of them takes turns to wash the dishes every night.</p> <p>The Rahmanyahs cook everyday. While the cooks, Aca usually plays with her toys. When she finishes playing, she puts away her toys. Pak Rahmanyahs does the laundry every other day. He cleans the windows and the furniture every Saturday.</p> <p>The Rahmanyahs are busy every day.</p>  <p>Picture 14.1 Sticker signs</p> <p>Making Sticker Signs</p> <p>Saira wants her family house to look neat and clean every day. She then has an idea. She thinks that it is a good idea to put a label or a sticker sign in every part of her house. Those sticker signs will remind her family about what to do to keep the house clean. She asks Galang and Aca to help her out.</p> <p>They decided to write eight signs for the stickers. For example, Saira made "Please do not leave dirty dishes in the sink" sticker sign. Galang made "Please flush the toilet after using" sticker sign. Aca made "Please take off your shoes" sticker sign. Galang drew pictures for the stickers. Finally, they finished all the sticker signs. They put them everywhere in the house, such as on the toilet door or on the bedroom wall.</p> |
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The researcher has observed and analyzed images and text in textbooks and obtained data according to the table 4.1. Based on the table, no Islamic value was found in chapter 0, as well as the value of forgiveness and the value of *tawakal*.

Next, the researcher elaborates on the answers to the research questions previously described in Chapter 1. The researcher analyzed the types of Islamic values in the English for Nusantara textbook and the forms of their application in the textbook. To be systematic, the researcher describes the research results based on the kinds of Islamic values.

1. Types of Islamic Values Implied in *English for Nusantara* Textbook

a. Religious Values (*Ilahiyyah* Values)

1) Value of Faith

In this book, there is a value of faith in chapter 2, precisely on pages 61 and 64. On page 61, this value is shown with a comic strip image of Galang's

character eating.¹ Galang reads *basmalah* before eating. The same thing is shown on page 64, where a comic strip about Monita's family is presented.² Just like Galang did, they also read a prayer before eating. This is an example of the value of faith, which is reading a prayer before doing something.

Another example of the value of faith is found on page 222. On this page, a comic strip is presented containing a conversation between the characters Leni and Pipit. They talked about extracurricular *pencak silat*. On that page, there is a comic strip containing the dialogue of two characters who talk about extracurricular activities, where they are required to pray to God before practicing. Pipit explained the time and place for carrying out *pencak silat* activities, as well as the activities carried out before starting practice. Pipit said that participants had to pray and warm up first.³

2) Value of Gratitude

This book contains the value of gratitude on pages 66 (chapter 2) and 206 (chapter 5). As explained in the previous chapter, one example of the Value of Gratitude is giving thanks to others. On page 66, there is a comic strip picture of characters who have just finished dinner, ending with one of the characters saying thank you.⁴

While on page 206, there is a comic strip about the conversation between Galang, Pipit, and Monita. Monita shows the location of the science laboratory and offers Pipit to go together, and Pipit thanks her.⁵

3) Value of Servant

One of the descriptions of the value of servant in chapter 2 is helping others sincerely. As found on

¹ Ika Lestari Damayanti dkk., "English for Nusantara" (Jakarta: Pusat Perbukuan Badan Standar, Kurikulum, dan Asesmen Pendidikan Kemendikbudristek 2014) 61.

² Ika Lestari Damayanti dkk., *English for Nusantara*, 64.

³ Ika Lestari Damayanti dkk., *English for Nusantara*, 222.

⁴ Ika Lestari Damayanti dkk., *English for Nusantara*, 66.

⁵ Ika Lestari Damayanti dkk., *English for Nusantara*, 206.

page 133, there is a picture of Galang's father inviting Galang to clean the yard, and Galang complied.⁶

4) Value of Sincerity

Based on previous theory, the value of sincerity is described as helping others sincerely and feeling no loss in doing so. In this book, it is exemplified on page 210. This page presents a comic strip figure about Pipit and Monita conversation. Pipit asks for directions to the teacher's office and toilet and Monita helps her by explaining the directions to the teacher's room and toilet.⁷

5) Value of Obedience

This value is described by obeying the teachings and rules that apply. In this book, this value is represented on page 227. On this page, there is text about pencak silat activities that Pipit participates in.⁸ The text mentions that the activity is coached by Mr. Amin. Mr. Amin teaches students to kick and punch. In order to master pencak silat, students must pay attention and obey Mr. Amin's instructions.

b. Humanity Values (*Insaniyyah* Values)

1) Value of Good Deeds

Based on the previous chapter, value of good deeds is described as showing good behavior in relationships or socializing. On page 16, there is a comic strip image of the character Galang introducing himself. This is a good way to start a friendship.

Next, on page 17 there is a section entitled *Did You Know?*. This section discusses about the use of addresses such as 'Mr.', 'Miss', and 'Mrs.'. Those addresses for others in formal situations. This shows good behavior in social settings.

2) Value of Responsible

As mentioned in previous chapter, one of descriptions about value of responsible is doing tasks properly. On pages 118-119 there is a worksheet with

⁶ Ika Lestari Damayanti dkk., *English for Nusantara*, 133.

⁷ Ika Lestari Damayanti dkk., *English for Nusantara*, 210.

⁸ Ika Lestari Damayanti dkk., *English for Nusantara*, 227.

pictures and text about cleaning activities at home.⁹ Page 120 presents text about cleaning activities at home. All of these materials contain values about responsibility to maintain cleanliness.¹⁰ People should do proper works to keep the environment clean. So, value is presented in the form of text.

3) Value of Honesty

The theory in previous chapter states that one of descriptions about value of honesty is able to express opinion, including opinion about liking or disliking something. On page 70, this value is presented in table about expressions for asking and giving opinions or answers about food.¹¹ It can be used to express likes and dislikes.

4) Value of Fairness

Based on previous theory in chapter 2, one of descriptions about value of fairness is being fair by often trying to do things to others proportionally. In this textbook, this value can be found on pages 120 and 124. On page 120, there is a text about Rahmansyah family who work together to keep the house clean.¹² They share the task of cleaning the house.

The same thing is presented on page 124. There is a text about Galang and his sisters who make sticker signs that will remind the whole family about what to do to keep the house clean.¹³ They decided to make eight signs for the sticker and divided the works to finish it together.

2. Forms of Islamic Values Representation in *English for Nusantara* textbook

After discussing about implied Islamic values, the researcher elaborates on the form of conveying implied Islamic values.

a. Religious Values (*Ilahiyyah* Values)

⁹ Ika Lestari Damayanti dkk., *English for Nusantara*, 118-119.

¹⁰ Ika Lestari Damayanti dkk., *English for Nusantara*, 120.

¹¹ Ika Lestari Damayanti dkk., *English for Nusantara*, 70.

¹² Ika Lestari Damayanti dkk., *English for Nusantara*, 120.

¹³ Ika Lestari Damayanti dkk., *English for Nusantara*, 124.

1) Value of Faith

As mentioned above, this value contained in chapter 2 on pages 61 and 64. On page 61, there is comic strip about Galang who recites *basmalah* before eating. This comic strip is included in the reading section. As for page 64, this value is also contained in the comic strip, but in the listening section. Similarly, on page 222, the value of faith is contained in the form of comic strip images.

2) Value of Gratitude

Value of gratitude implicitly contained in the form of comic strip on page 66, about Monita's family lunch. In addition, this value is also contained in the form of a comic strip in the listening section. On page 206, this value is also contained in the form of comic strip about conversation between Galang and his friends at the canteen.

3) Value of Servant

This value is implicitly contained on page 133 in the form of short comic strip about conversation between Mr. Rahmansyah and Galang. Comic strip is included in the *reading* section.

4) Value of Sincerity

This value is implicitly contained in chapter 5, page 210, in the form of comic strip. This comic strip is included in *listening* section. This comic strip contains about Pipit and Monita's conversation about directions to the teacher's room.

5) Value of Obedience

In chapter 3, value of obedience is implicitly contained on page 125, 126, and 136. On page 125, there is a section namely Did You Know? that shows about the rules for using footwear indoors and outdoors. On page 26, this value is contained in the picture of sticker signs made by Galang and his sisters. While on page 136, this value is contained in the pictures and text in the worksheet which contains imperative text and pictures about the rules for cleaning the environment. On this page, students are

asked to match the text with the corresponding picture.

In chapter 4, this value is implicitly contained on page 172, 174 and 176. On page 172, there is section namely *reading and viewing*. This section presents pictures and texts about online class activity and instructions to do. In this section, students are instructed to match the pictures with suitable activities.

Next, on page 174, the value is contained in the form of picture about Mrs. Ayu's online class. Based on the picture, students are instructed to read the conversation between Mrs. Ayu and her students. Mrs. Ayu shares online class rules that must be obeyed. This is where the value of obedience comes in.

On page 176, there is reading and viewing section that presents picture about tips to stay focused during online learning. These tips must be obeyed to be focused in attending online class.

Value of obedience is also contained in chapter 5, exactly on page 227 in the form of text entitled *Pipit Likes Pencak Silat*.

b. Humanity Values (*Insaniyyah* Values)

1) Value of Good Deeds

This value is implicitly contained on page 16 and 17. On page 16, there is a comic strip picture about Galang's introduction section. This picture is included in *listening* section. While on page 17, this value is implicitly contained in the form of text in the *Did You Know?* This text discusses a special greeting or nickname in a formal situation.

2) Value of Responsible

In chapter 3, value of responsible is implicitly contained on page 118-119 in the form of pictures about cleaning activities to do at house. While on page 120, this value is contained in the form of text entitled *Let's Clean Up!* which is included in the *reading* section. In addition, the text also features illustration picture.

In chapter 4, this value is implicitly contained on pages 176, 180, 187-188. Page 170, as previously explained, presents picture about tips to stay focused during online learning activities. Hence, on page 170, this value is contained in the form of picture. On page 180, this value is presented in the form of picture from fun time section. In this section, there is picture about a pie chart of online classroom activities. In this section, students are instructed to play with one of their classmates. They use a pencil and spin it on the diagram to get an online learning situation written.

On page 187-188, this value is presented in the form table about Monita's study habits. The table presents the text and its structure. Students are instructed to observe the text and its structure.

3) Value of Honesty

The value of honesty is implicitly presented on page 70, in the form of table. On this page, there is table about expressions for asking and giving about someone's favorite food. This material is included in *speaking* section.

4) Value of Fairness

The value of fairness is implicitly contained on pages 120 and 124. As previously mentioned, page 120 presents reading section that consists of text entitled *Let's Clean Up!* and its illustration picture. The value of fairness is contained in the text.

Next, on page 124, this value is contained in the form of text entitled Making Sticker Signs. Same as material on page 120, the text is also presented with the illustration picture

From all the explanations above, it can be seen that Islamic values in the book *English for Nusantara for 7th-Grade* Students are mostly contained implicitly in the form of comic strip images. However, there is also a lot of value contained in text form, both reading texts, material about examples of expressions and the *Did You Know* section.

B. Discussion

This sub-chapter presents the answers to the two research questions that have been determined, namely about Islamic values in the English for Nusantara textbook and how these values are represented.

1. Types of Islamic Values Implied in *English for Nusantara* Textbook

This research presents data based on the textbook *English for Nusantara*. First, the researcher first elaborates the findings of the Islamic values contained in this textbook. This research analyzes Islamic values based on the theory from Nurul Jempa 's journal which states that the Islamic values divided into two aspects, namely religious value (*Ilahiyyah*) and humanity value (*Insaniyyah*). This research also analyzes Islamic values based on theory from Abdul Majid and Dian Andayani that quoted in Mu'allimah Rodhiyana's journal. This theory divided *Ilahiyyah* value into several aspects, namely: Value of faith and piety, value of gratitude, value of servant, value of sincerity, value of obedience, and value of *tawakal*. *Insaniyyah* value or humanity value is also divided into several aspects, namely: value of trust (*amanah*), value of good deeds, value of responsible, value of honesty, value of forgiveness, and value of fairness.

Value of faith and piety that is represented in the textbook is the teaching to pray or recite *basmalah* before starting activities such as eating and exercise. A Muslim is advised to read *basmalah* before doing a good activity. This is to remind them that their activities take place because of Allah's command and permission.¹⁴ Implementing habits so that students get used to pray in every activity is very important because it is the basis for students to have strong personalities and commendable morals.¹⁵

¹⁴ Muhammad Syamman, "*Studi Hadis-Hadis Pembacaan Basmalah dalam Salat (Kajian Hadis Tematik)*" (thesis, UIN Syarif Hidayatullah 2014), 2.

¹⁵ Herlina dkk., "*Peningkatan Kemampuan Membaca Doa dalam Kegiatan Sehari-hari Melalui Pembiasaan pada Anak Usia 5-6*" (Pontianak: PG-PAUD FKIP UNTAN, 2014) 2, <https://jurnal.untan.ac.id/index.php/jdpdp/article/download/8383/8394>.

The value of gratitude that contained in this book is saying thank you to others. Thanking others is a form of gratitude towards Allah, as mentioned in a hadith from the Prophet Muhammad saw: “*Abu Hurairah r.a. reported that the Prophet Muhammad saw. said: Whoever is not grateful to people, then he is not grateful to Allah SWT.*”.¹⁶ Gratitude is an expression of gratitude that is spoken with kindness and sincerity. It can indicate that when a person is grateful, the gifts and grace enjoyed before can be increased and multiplied.¹⁷

Value of servant that contained in this textbook is about obeying parents. Both parents are servants of God who mediated the human presence in the world. More than that, they are also people who are full of affection, caring, raising, educating and providing for daily needs, both physically and mentally. It is appropriate that we always filial piety to parents, because parents are willing to sacrifice for the sake of to make their children happy and fulfil their wishes.¹⁸

Children must be dutiful to their parents; it is obligatory, and if he does not then they are sinning because he violates that obligation. The Qur'an has explained many things about filial piety towards parents, as explained earlier. Although not commanded to love their children, parents automatically love their children. Parents, especially the mother, are very affectionate to their child. They are willing to work hard day and night and day, pouring out their energy and thoughts. All for the benefit and future of their children. Islam highly upholds acts of filial piety to parents. However, filial piety to parents has its limits, namely as long as the act of filial piety does not violate the provisions that have been outlined by Allah SWT. violate the provisions that have been outlined by Allah SWT, both those that have been explained in the Qur'an and Hadith. For example, if parents force children to commit shirk or commit crimes then the

¹⁶ Muhammad Irham A. Muin, “*Syukur dalam Perspektif Al-Qur'an*”, *Tafsere* 5, no. 1 (2017): 1.

¹⁷ Muhammad Irham, *Syukur dalam Perspektif*, 3.

¹⁸ Hofifah Astuti, “*Berbakti Kepada Orang Tua dalam Ungkapan Hadis*”, *Jurnal Riset Agama* 1, no. 1 (2021): 49 <https://journal.uinsgd.ac.id/index.php/jra>.

parents' orders must be resisted, but remember it must be in a good way so that they are not offended.¹⁹

Value of sincerity that contained in this textbook is about helping others sincerely. Helping others is a *sunnatullah* that cannot be avoided. Every human being is free in terms of choosing the desired livelihood and will get a share for his efforts. A person will not get more than what he has done. The physical and mental abilities of each individual are different, as is their ability to earn a living.²⁰ A knowledgeable person helps others with his knowledge. The rich help others with their wealth. And Muslims should be one hand in helping those in need. So, a believer after doing a good deed, is obliged to help others with words or actions that encourage others to do good deeds.²¹

Value of obedience in this textbook is about obeying rules, include maintaining cleanliness, ethics to do in online learning activities, and do teacher's command. Maintaining cleanliness is something that cannot be separated from human life. Creating a clean environment is an effort to make a healthy life so that it is not susceptible to various diseases such as diarrhea, dengue fever, vomiting and many other diseases.²² A clean environment is a reflection for each individual in maintaining health which is so important in everyday life. Environmental cleanliness is also a condition that is free from all kinds of dirt and diseases that can harm all aspects concerning every activity and behavior of the community environment where human life cannot be separated from both the natural and social environment.²³

Obeying rules and instructions will make people disciplined and easily achieve success. Discipline is one of the factors in the success of an activity. It should be noted

¹⁹ Hofifah, *Berbakti Kepada Orang Tua*, 49.

²⁰ Delvia Sugesti, "Mengulas Tolong Menolong dalam Perspektif Islam", *Jurnal PPKn dan Hukum* 14, no. 2 (2019): 106.

²¹ Delvia, *Mengulas Tolong Menolong*, 110

²² Novi Khaerunisa and Rini Sulastris, "Pengoptimalisasian Kebersihan Lingkungan Guna Meningkatkan Kesehatan Masyarakat Kampung Babakan RW 11 Desa Cisondari", *Proceedings UIN Sunan Gunung Djati 1*, no.35 (2021): 111.

²³ Novi Khaerunisa and Rini Sulastris, *Pengoptimalisasian Kebersihan Lingkungan*, 111.

that the success of an endeavor is largely determined by three factors, namely: sincerity, discipline and expertise. If one factor is missing, the results of the activity will decrease in both quality and quantity. Therefore, the effort to discipline people must receive serious attention.²⁴ In the relation to online learning activity, by complying with online activity rules, it will be very useful and helpful in communicating and interacting with other people without having to experience problems or without having to experience the wrong with others without having problems or without having misunderstandings with others.²⁵ In general, anyone who feels part of a community on the internet is obliged to adhere to the code of conduct that applies in that community.

Community life or online social interaction is commonplace in today's digital era. The use of the internet and social media has presented web forums that can form an online community, like a discussion forum, a web forum can also accommodate ideas, opinions and all information from its members so that they can interact and exchange ideas with each other.²⁶

The first humanity value or *Insaniyyah* value is value of good deeds. One of them is introducing self to others. Self-introduction is the act of introducing oneself to others, typically in a professional or social setting. It is an important skill that can help you make a positive first impression and establish a connection with the person or group you are addressing. A strong self-introduction can help you make a

²⁴A.S. Moenir, "*Pendekatan Manusia dan Organisasi terhadap Pembinaan Kepegawaian*". (Jakarta: Gunung Agung, 2001), h. 182. quoted in Yuli Sri Lestari, *Hubungan Antara Disiplin Mematuhi Peraturan Sekolah dan Kemandirian Siswa dengan Hasil Belajar Pkn Materi Pelaksanaan Keputusan Bersama pada Siswa Kelas V Sekolah Dasar Kecamatan Sukaraja Kabupaten Bogor*, MODELING: Jurnal Program Studi PGMI 6, no. 1 (2019): 164,

²⁵ Nur Hadi, "*Etika Berkomunikasi di Dunia Maya dengan Netiquette*" SEMNAS Matematika dan Pend. Matematika (2006): 342

²⁶ Hermawan, C.W., *Cara Mudah Membuat Komunitas Online dengan PHBB* (Yogyakarta: ANDI, 2009), quoted in Hendro Gunawan and Clara Hetty Primasari, *Pemanfaatan Media Sosial dalam Komunitas*: 268.

memorable first impression and start a conversation that can lead to valuable opportunities in the future.²⁷

The second example of value of good deeds contained in this textbook is using appropriate suitable addressee or specific callings in formal situations. Greeting and addressing or calling someone are two things that are almost always present in every conversation. These two things are absolutely part of the culture in all languages including Indonesian and English, which have their own rules of use.²⁸ In relation to the value of decency, using greetings and suitable addresses is important to maintain ethics and respect for others. Inappropriate usage can cause discomfort for those involved in the conversation.²⁹

The value of responsible in this textbook is maintaining environmental cleanliness. Environmental cleanliness also reflects an attitude of community responsibility towards their environment.³⁰ Public awareness of their responsibilities is essential to keep the environment clean. In environmental issues, ethics is always about good and bad, appropriate and inappropriate human behavior towards the environment.³¹ Environmental ethics is the moral wisdom of humans in dealing with their environment. Environmental ethics is needed so that every activity

²⁷Harshita, “*Meaning of Self-Introduction: Importance, Tips, and Sample*” Leverageedu.com, November 7th 2023, <https://leverageedu.com/explore/career-counselling/meaning-of-self-introduction/>.

²⁸ Ni Wayan Pastini and Hartanti Woro Susianti, “The Use of English Greetings and Terms of Address by Employees and Homestay Owners in Kintamani Tourism Area, Bali” *LACULTOUR: International Journal of Language and Cultural Tourism* 2, no. 1 (2023): 36, DOI: 10.52352/lacultour.v2i1.1097.

²⁹ Ni Wayan and Hartanti, *The Use of English Greetings and Terms of Address*, 36.

³⁰ “Kebersihan dan Kerukunan: Menjaga Kerukunan dan Kedamaian di Desa.” Bhuana Jaya, December 24th 2023 <https://www.bhuanajaya.desa.id/kebersihan-lingkungan-menjaga-kerukunan-dan-kedamaian-di-desa/>

³¹ Refa Rahmah, dkk. “*Penerapan Etika Menjaga Kebersihan Lingkungan Menurut Peraturan Daerah dan Etika Bisnis Islam (Studi Kasus di pasar Sayati Kabupaten Bandung)*” Bandung Conference Series: Sharia Economic Law 3, no. 2 (2023): 2.

concerning the environment is carefully considered so that the balance of the environment is maintained.³²

In addition, the value of responsible contained in this textbook is being responsible for following the rules in the online learning activity and learning to stay focused during the online class. Not only in online classes, but students must also be responsible in living life and fulfilling their obligations as students. Learning responsibility is very important for students at school because a sense of responsibility will create motivation and interest in learning and participating in every activity at school. Responsibility in learning is the obligation to complete the tasks that have been received completely through maximum effort and dare to bear all the consequences.³³ Responsible individuals are individuals who can fulfill their duties and their own needs, and be able to fulfill their responsibilities towards their surroundings well.³⁴

Next one is value of honesty. In this textbook, value of honesty that implicitly contained is about expressing opinions about likes and dislikes. Honesty is a commendable trait that everyone should have. The nature of honesty needs to be instilled in a person as early as possible because honesty is a person's moral responsibility to the values and norms of religion and society.³⁵ Honesty is the quality of being truthful, sincere heart, and straightforwardness of heart. Therefore, the definition of honesty or truthfulness is saying or providing information that is the truth or by reality.³⁶

Next one is value of fairness. In this book, the value of justice is exemplified by dividing tasks according to one's own and others' abilities.. Fairness or justice is the norm of

³² Becti Rahmasari, “*Kebersihan dan Kesehatan Lingkungan dalam Perspektif Hadis*” (thesis, UIN Syarif Hidayatullah Jakarta, 2019), 24.

³³ Amelia Yunita, dkk. “*Upaya Meningkatkan Sikap Tanggung Jawab Belajar Melalui Konseling Kelompok pada Siswa Sekolah Menengah Pertama Negeri 1 Subah*” *Bikons: Jurnal Bimbingan dan Konseling* 2, no. 1 (2021): 2.

³⁴ Amelia Yunita dkk., *Upaya Meningkatkan Sikap Tanggung Jawab*, 2.

³⁵ Messi and Edi Harapan, “*Menanamkan Nilai-nilai Kejujuran di Dalam Kegiatan Madrasah Berasrama (Boarding School)*”, *Jurnal Manajemen, Kepemimpinan dan Supervisi Pendidikan* 1, no. 1 (2017): 280.

³⁶ Messi and Edi Harapan, *Menanamkan Nilai-nilai Kejujuran*, 280

life that everyone yearns for in their social order. There are two sources of justice: positive justice, which is a human concept, and revelational justice, which comes from God and is also called divine justice.³⁷

The verses in the Qur'an talk a lot about justice, this shows that Allah SWT is the source of justice and orders to uphold justice in this world to His messengers and all His servants. Therefore, believers who uphold justice can be categorized as people who have tried to improve the quality of self-piety. Justice in Islam means equality, balance, giving rights to their owners and divine justice.³⁸

2. Forms of Islamic Values Representation in *English for Nusantara* textbook

The Islamic values that have been analyzed are represented in the *English for Nusantara* textbook in the form of pictures especially comic strips, text, tables, and an additional section entitled *Did You Know?*. These images are often found in the *Reading* and *Listening* sections. Usually, these images are illustrations of the text that is also found in the *Reading* section. According to Dian, illustration picture is a brief description of a storyline to better explain the story or text, can be used in magazines, newspapers, and books, even textbooks.³⁹ If images are inserted in textbooks, they can help learners organize information and clarify complex concepts. In addition, pictures can facilitate comprehension skills, if pictures are integrated with words. The reason is that pictures make the text become more meaningful to the learner.⁴⁰

There are also images listed in the *Fun Time*. In this section, students are invited to learn in a fun atmosphere. Students will be motivated to learn English in a relaxed atmosphere, but still show seriousness in using English.

³⁷ Tamyiez Dery, “Keadilan dalam Islam”, *Jurnal UNISBA* 18, no. 3 (2002): 337.

³⁸ Tamyiez, *Keadilan dalam Islam*, 337.

³⁹ Dian Putri Yustika Rini, “Pengaruh Penggunaan Gambar Ilustrasi dalam Buku Teks Sekolah terhadap Motivasi Belajar Siswa” (thesis, Universitas Muhammadiyah Jakarta, 2018), 19.

⁴⁰ Dian Putri, *Pengaruh Penggunaan Gambar Ilustrasi*, 19.

Comic strips are found in the *Reading* section, but many comic strips are also found in the *Listening* section. So, students are asked to listen to the reading in the comic and listen to the audio that can be downloaded from the attached barcode. The table contains expressions or example sentences related to the material discussed.

While an additional section titled *Did You Know?* presents articles on general knowledge from both Indonesia and abroad. Additional information or knowledge presented in this section makes students get interesting facts related to the topics studied.

Based on the description above, it can be concluded that the English for Nusantara textbook contains the criteria mentioned by David Williams, namely contain appropriate pictures, diagrams, tables, etc. and give introductory guidance or overview of language items and skills. Because the beginning of the book provides instructions for use, concept maps, and also scope and sequences.

