CHAPTER 1
INTRODUCTION

A. Research Background

Recently, radicalism in Indonesia has developed rapidly[1]. It can be noticed by the presence of intolerance cases in a community environment and school environment, tragedies of radical actions, and acts of terrorism which often brings religion as the reason behind this act. For instance, as reported by The Jakarta Post, there are some intolerance cases that happened in Indonesia. For instance, an intolerance case that happened in Yogyakarta in 2018 which the cross-shaped headstone of Albertus Slamet Sugihardi was destroyed by local residents because they did not want a Christian symbol in the Muslim-majority village[2]. Another case was bombing attacks at three churches in Surabaya. The explosions took place at Surabaya Pantecostal Church, the Diponegoro Indonesian Christian Church and Saint Mary Immaculate Catholic Church. The explosion was carried out by a family affiliated with the IS network. The family includes Father, Mother and their two sons and two daughters[3]. The recent terrorism action occured in Sigi, Central Sulawesi by the East Indonesian Mujahidin (MIT) group led by Ali Kalora. This action was carried out to provoke in order to dissociate the unity of society[4]. Those conditions very threaten the unity of this country. As we have known, Indonesia is a pluralist nation. According to Dwi Chyntia Putri, Diversity in Indonesia consists

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[1] Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2, (2020): 137, https://doi.org/10.19105/panyonara.v2i2.3667.

[2] Bambang Muryanto, ""Burial of Christian Test of Tolerance in Yogyakarta Village," The Jakarta Post, December 19th, 2018, https://www.thejakartapost.com/news/2018/12/19/burial-christian-test-tolerance-yogyakarta-village.html.

[3] Khairshar Kahfi, "[UPDATED] Surabaya Church Bombings: What We Know so Far," The Jakarta Post, May 13th, 2018, https://www.thejakartapost.com/news/2018/05/13/surabaya-church-bombings-what-we-know-so-far.html.

[4] Wadhani Tsa Tsa and Bagus Santosa, "The Murder of a Family in Sigi Is Unrelated to SARA," VOI, December 1st, 2020, https://voi.id/en/news/21506/the-murder-of-a-family-in-sigi-is-unrelated-to-sara.

of various tribes, ethnicities, cultures and religions[5]. Even though Indonesia consists of diversity, it remains integrated as a unitary state under the Indonesian slogan called *"Bhinneka Tunggal Ika"*. That is the national motto of Indonesia which means unity in diversity. This motto is to promote tolerance among the nation's pluralism. This pluralism becomes Indonesia's wealth and fascinating but also may be prone to conflict if we are not capable of managing this diversity. Therefore, we should cooperate in resisting extremism and radical action in order to preserve the unity of this nation.

Indonesia is still in a deep crisis of intolerance. A number of researches showed that there is still an intolerance tendency in society as it happened among university students and also high school students. A study conducted by the Institute for Peace and Islamic studies (LaKIP) in 2011, the result showed from 59 private schools and 41 public schools of junior and senior high schools, it was found that 48,9% of the students have a tendency to join in radical actions[6]. Another survey showed that university students have been exposed to radical Islamic ideology[7]. This condition is very threatening for the unity of this nation. As Ali's statement that radicalism and extremism have affected the students' mindset and may endanger the existence of Indonesia that promotes unity in diversity[8]. Hence, this condition must be resisted. Therefore, it may not endanger the harmony of this nation.

The young generation might be the target of propaganda agents if we don't resist the extremism and radical issues immediately, whereas they should be the next generation of this nation. The future of this nation is becoming a responsibility for

[5] Dwi Chyntia Putri and Nasiwan, "Harmony in Diversity: The Implementation of Multicultural Education at Indonesian Schools," *Atlantik Press* 398, no. 1 (2020): 168, https://doi.org/10.2991/assehr.k.200130.035.

[6] Rahmat kamal, "Internalization of Moderate Islamic Values in Education," *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 68, http://e-journal.iainpekalongan.ac.id/index.php/isjoust/article/view/1142 .

[7] Sultan Azzam and Tria Dianti, "Indonesia: Surveys Show Students Exposed to Radical Islam Ideology," Benar News, March 05th, 2018, https://www.benarnews.org/english/news/indonesian/radicalism-survey-05032018162921.html.

[8] Fachri Ali, "Incorporating Values of Moderate Islam for the 21st Century Learners in an English as a Foreign Language Class," *Edukasia Islamika* 3, no. 2 (2018): 21, https://doi.org/10.28918/jei.v3i1.1676.

the young generation. According to Syamsun Ni'am, in order to deal with intolerance and radical action issues, there are some alternatives that can be offered to respond to the phenomenon. Firstly, Islam should be presented as universal teaching that provides direction for peace on earth. Second, there needs to be an effort to raise the action to resist violence and radical action. Third, it is time to build an Islam moderation character[9]. Another opinion from Ahmad Baidawi and friends stating that implementing Islamic moderation values to young generation can prevent intolerance and radical action[10]. From the statements above, it can be concluded that preventing extremism and radical actions can be done through the internalization of Islamic moderation values.

The term Moderation which is often referred to as *Wasathiyyah* in Islam means truth in the middle of two falsehoods, justice in the middle of two injustices, and the middle attitude between extreme and liberal[11]. According to the Big Indonesian Dictionary, Moderation means the reduction of violence and the evasion of extremism[12]. Khaled Abu el Fadl in Ulfatul Husna formulated *Wasathiyyah* meaning. He stated that *Wasathiyyah* is an understanding that takes the middle way, which is not extreme to the right or to the left[13]. Mohd Shukri Hanafi asserts that *al-Wasathiyyah* an approach much acclaimed by Islam. It calls Islam followers to practice Islam in balance in all aspects of life by improving the quality of human life associated with developing knowledge, human development,

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[9] Syamsun Ni'am, "Pesantren: The Miniature of Moderate Islam in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 131, https://doi.org/10.18326/ijims.v5i1.111-134.

[10] Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (2020): 138, https://doi.org/10.19105/panyonara.v2i2.3667.

[11] Mohammad Hasan, "Wasatiyyah Islam in The Framework Pesantren Education Tradition," *KARSA: Journal of Social and Islamic Culture* 26, no. 2 (2018): 180, https://doi.org/10.19105/karsa.v26i2.2047.

[12] Agency for Development and Language Cultivation, "KBBI Daring," Kemdikbud, 2016, November 10th, 2020, https://kbbi.kemdikbud.go.id/moderasi.

[13] Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa* 14, no. 1 (2020): 203, https://doi.org/10.21580/nw.2020.14.1.5766.

etc[14]. Based on the statements above, it can be concluded that moderation has a good meaning that encourages us to promote justice, tolerance, peaceful coexistence among people of various racial and various religions. Thus, as a Moslem especially an Indonesian Moslem must understand the term of Islamic Moderation considering that Indonesia is a pluralistic nation. Therefore, it is expected that Indonesian people can be more respectful to the diversity in many aspects. By understanding about moderation it can be a shield for the next generation to prevent radical actions. To spread Islamic moderation values can be done through various sectors, one of them is through education[15].

Ali stated that education plays a very pivotal role in the character of learners and society[16]. The statement is strengthened by Kamal, he stated that education constitutes a strategic pillar to disseminate the values of tolerance, moderation, respect, and empathy, and to develop an attitude on non-violence for learners[17]. The integration has been stated in Curriculum 2013 involving the first core competence and the second core competence. The curriculum encourages the school to facilitate students with religious aspects. The first core competence focuses on building spiritual competence, while the second core competence focuses on building social competence[18]. A student is not only taught intellectual competence but also moral

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[14] Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9(1) (2014): 55, http://www.ijhssnet.com/journals/Vol_4_No_9_1_July_2014/7.pdf .

[15] Baidawi, Alim, and Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (2020): 138, https://doi.org/10.19105/panyonara.v2i2.3667.

[16] Fachri Ali, "Incorporating Values of Moderate Islam for the 21st Century Learners in an English as a Foreign Language Class," *Edukasia Islamika* 3, no. 2 (2018): 21, https://doi.org/10.28918/jei.v3i1.1676.

[17] Rahmat Kamal, "Internalization of Moderate Islamic Values in Education," *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 68, http://e-journal.iainpekalongan.ac.id/index.php/isjoust/article/view/1142."

[18] Galuh Nur Rohmah, Lina Hanifiyah, and Anita Andriya Ningsih, "Islamic Values Integration in English Lesson At Madrasah Tsanawiyah: Teachers' Beliefs and Practices," *Jurnal Bahasa Lingua Scientia* 11, no. 1 (2019): 94, https://doi.org/10.21274/ls.2019.11.1.93-106.

competence which is shown by the character corresponding with norms and rules. Becoming smart students is not enough, but they must have good behavior and character. Students as the next generation being in charge of the survival of this nation should be early supplied with Islamic moderation values. It can be concluded that education is one of the effective alternatives to spread Islamic moderation values. Then, it is expected that by instilling Islamic Moderation values in education, it can encourage the growth of smart generations embedding Islamic moderation values, tolerance, love peace and avoiding extremism and radical action.

Instilling Islamic moderation values can be done not only through religious subjects but also general subjects like Math, Biology, even English[19]. English is an international or global language. Therefore, it is important for Indonesia[20]. The English language has been used in a way that no other languages have ever experienced before. It can be noticed by the number of people using English around the world. There are approximately 1, 6 billion people using English[21]. Considering that English an International language becomes people's motivation to learn English, such as to make them easier to travel, understanding English content and one of the common reasons is to use it in a workplace because studies have shown that people will seem 10-15% more employable if they are proficient in a second language[22]. Those statements are strengthened by Umam, he stated that nowadays, English becomes widespread and is used in all aspects, for example in Business, law, commerce and others[23].

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[19] Baidawi, Alim, and Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (2020): 138, https://doi.org/10.19105/panyonara.v2i2.3667.

[20] Allan Lauder, "The Status and Function of English in Indonesia: A Review of Key Factors," *Makara Human Behavior Studies in Asia* 12, no. 1 (2008): 10, https://doi.org/10.7454/mssh.v12i1.128.

[21] Tuti Hidayati, "English Language Teaching in Islamic Education in Indonesia; Challenges and Opportunities," *Englisia Journal* 3, no. 2 (2017): 65, https://doi.org/10.22373/ej.v3i2.751.

[22] Christine, "English: The International Language?," Bilingua, May 22nd, 2018, https://bilingua.io/english-the-international-language

[23] Chothibul Umam, "Maintaining Islamic Values in English Language Teaching in Indonesian Pesantrens," *Didaktika Religia* 2, no. 1 (2014): 228, https://doi.org/10.30762/didaktika.v2i1.139.

The statements about the urgency of learning English in today's era might be the reason for becoming English as a compulsory subject in Indonesia and becomes one of the subjects being examined in the national examination. Because mastering English can help the Indonesian generation in global competition.

There have been many researchers who attempt to study. One of the researches related to this topic was conducted by Rahmat Kamal. The objective of the research focused on the internalization of moderate Islamic values in education. This research was qualitative descriptive by employing library research. The distinction between the previous study and this research is that the previous study discussed about Islamic moderate values in education in a general perspective. While this research tries to find how Islamic moderation values are incorporated into the English teaching and learning process.

Hasyim and Suhono stated that language and culture cannot be separated because it is like two sides of a coin[24]. The language teacher, especially the English teacher, must pay attention to the students' cultural background, particularly the religious background because it shapes human behavior. Considering as the biggest Muslim population, Indonesia encounters an issue by the influence of lifestyle brought by the English language[25]. The difference of students' cultural and culture embedded in the target language can lead into bias understanding toward the content especially for those who have strong Islamic backgrounds[26]. Another statement is mentioned by Hasyim and Suhono. They argue that when native speakers, especially Islamic cultural groups learn English, there will be a cultural clash. There are two possibilities can happen, namely, they lose their cultural identity or their identity will cope them[27].

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[24] Umar Alfaruq A. Hasyim and Suhono, "Restoring Moslem Identity by Integrating Islamic Values in English Speaking Class," *Attarbiyah: Journal of Islamic Culture and Education* 2, no. 1 (2017): 1, https://doi.org/10.18326/attarbiyah.v2i1.

[25] Tuti Hidayati, "English Language Teaching in Islamic Education in Indonesia; Challenges and Opportunities," *Englisia Journal* 3, no. 2 (2017): 67, https://doi.org/10.22373/ej.v3i2.751.

[26] Khusnul Harsul Lisan, "Incorporating Religious Values in English Learning Materials" (thesis, Sanata Dharma University, 2018), 14, https://repository.usd.ac.id/31180/.

[27] Umar Alfaruq A. Hasyim and Suhono, "Restoring Moslem Identity by Integrating Islamic Values in English Speaking Class," *Attarbiyah: Journal of*

Integrating Islamic moderation value in all lessons is important to do because teachers have a role in preserving the religious value in their classroom activity[28]. It can be concluded that English learners are supposed to master linguistic competence as well as understanding about the culture and the teachers must pay attention not only in linguistic competence but they must pay attention to the learners' cultural background especially religious background by incorporating Islam Moderation values in English teaching and learning activities.

To determine the extent of the researcher's investigation, the researcher conducted preliminary research, which included skimming recent article journals to learn about relevant studies and research methods, and discussing with the English teachers of SMK N 1 Kedung related to the topic. English teachers in SMK N 1 Kedung realized the importance of instilling Islamic moderation value in education. They tried to educate the students to be intelligent and have a good moral. As we know that the students of the tenth grade are still in the process of searching for identity, not strong determination yet, and impressionable. This statement is strengthened by Kristin that teens begin to explore their identities[29]. Therefore, here the teacher plays a role to give guidance to the students. Present the true Islamic concept which is not extreme left or right so they will be able to bring peace for themselves and people around them.

The English teacher of SMK N 1 Kedung instilled the Islamic moderation value in English class through a discussion about the text which contains Islamic moderation values. The students are expected to implement the values in their daily lives.

Based on the explanation above, the researcher is interested in conducting a study entitled "**Instilling Islamic Moderation Value in English Teaching at the Tenth Graders of SMK N 1 Kedung in the 2020/2021 Academic Year**".

Islamic Culture and Education 2, no. 1 (2017): 3, https://doi.org/10.18326/attarbiyah.v2i1.

[28] Ahmad Madkur and Azkia Muharom Albantani, "Instilling Islamic Values in Foreign Language Teaching: An Indonesian Context," *Atlantik Press* 115, no. 1 (2018): 98, https://doi.org/10.2991/icems-17.2018.20.

[29] Kristin L. Drogos, "The Relationship between Adolescent Identity Formation and Social Network Site Use" (Thesis, University of Illinois a Urbana-Champaign, 2015), 1, https://core.ac.uk/download/pdf/158312307.pdf.

B. Research Focus and Scope

Based on the background of the study, the researcher focuses on how the process of instilling Islamic moderation values and the obstacles encountered by the English teachers and its solutions.

C. Research Questions

The problems of this study can be stated as follows:

1. How is the implementation of instilling Islamic moderation values in English teaching at the tenth graders of SMK N 1 Kedung?
2. What are the obstacles faced by the English teachers in instilling Islamic Moderation values in English teaching at the tenth graders of SMK N 1 Kedung?
3. What are the solutions to overcome the obstacles in instilling Islamic Moderation values in English teaching at the tenth graders of SMK N 1 Kedung?

D. Research Objectives

The objectives of this study are as follows:

1. To explain the implementation of instilling Islamic moderation values in English teaching at the tenth graders of SMK N 1 Kedung.
2. To explain the obstacles faced by the English teachers in instilling Islamic Moderation values in English teaching at the tenth graders of SMK N 1 Kedung.
3. To explain the solutions to overcome the obstacles in instilling Islamic Moderation values in English teaching at the tenth graders of SMK N 1 Kedung.

E. Research Significances

Hopefully, this research can provide information about the instilling of Islamic moderation values in teaching English. The researcher also hopes that this research will be beneficial for the students, the teachers and the institution.

1. Theoretically

To explain how to instill Islamic moderation values in English teaching at the tenth graders of SMK N 1 Kedung. The researcher hopes that this research can be guidance for the English teachers in Indonesia in teaching English and shaping the students' character.

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2. Practically
   a. For Educators
      The result of this research hopefully is expected to be a reference for the English teachers in teaching English as well as cultivate the Islamic moderation value, so they not only teach about general knowledge but also teach how to be a good human being in behavior and religion.
   b. For Students
      The result of this research is expected to encourage the students to be motivated in learning to become good human beings who are not only good in academic competence but also in ethics and morality.
   c. For School
      This research can be used as a guidance for the English teachers about the real teachers' role. They not only teach about general knowledge but also play a role in shaping the character of the students.

F. Definition of Key terms

a. Instilling
   According to Cambridge Dictionary, instill means to inculcate a feeling, idea, or principle in someone's mind so that it has a significant impact on how that person thinks or behaves. in this research, the researcher focuses on how the teacher instills Islamic moderation values.

b. Value
   Based on Taylor Monica J, the term value refers to principles, standards which become a guide to behavior and reference in decision-making and which are connected to personal identity[30]. value is an abstract thing that guides human beings in their daily lives. Value is beneficial for life because with the value we can distinguish which is right and wrong. Value is a preference that is represented in a person's behavior, thus someone will act to do something depending on the value he holds

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[30] J. Mark Halstead and Monica J Taylor, *Values Education in Education in Values Schools*, (London: The Falmer Press, 1996): 3, https://doi.org/10.1080/00131729609335122.

c. Islamic Moderation

Islamic moderation in Arabic terms is often called *al-wassathiyyah. Al-wassathiyyah* is originating from the word *wasat[31]*. It means fair, middle, and moderate between two opposite things which means that those who are in the middle will be protected than those who are in the edges. Mohammad Shukri Hanafi defined that *wassathiyyah* means being fair and moderate, the best choice and follow the teaching of Islam and not extreme to either worldly or the afterlife[32]. In summary, from the above definitions it can be concluded that Islamic moderation means the middle attitude and rejecting the fanatic attitude to achieve a peaceful life.

G. Organization of Thesis

This research will be divided into five chapters. Each of them can be explained as follows:

Chapter I is the introduction. This chapter consists of Research Background, Research Focus and Scope, Research Questions, Research Objectives, Research Significances, Definition of Key Terms and Organization of Thesis.

Chapter II discusses review of related literature. This chapter consists of three subchapters. Those are Theoretical Description, Theoretical Framework, and Review of Previous Study.

Chapter III discusses the methods of Investigation. It consists of eight subchapters. Those are Research Method, Research Setting, Research Subjects, Instruments and Data Collection Technique, Research Data Validity, Data Analysis Technique, Research Ethical Considerations.

Chapter IV deals with the Research Finding and Discussion.

Chapter V consists of the Conclusions, Implications and Recommendations.

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[31] Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9(1) (2014): 52, http://www.ijhssnet.com/journals/Vol_4_No_9_1_July_2014/7.pdf.

[32] Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9(1) (2014): 54, http://www.ijhssnet.com/journals/Vol_4_No_9_1_July_2014/7.pdf."