

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. Instilling Islamic Moderation Value

a. Definition of Value

According to the Great of the Indonesian Dictionary (KBBI), the definition of “value” is price, money, level of intelligence, quantity useful for humanity, and things that humanize humans in line with their dignity. While according to Cambridge, “value” is defined as (a) the amount of money that can be received for something, (b) how important something is, (c) the people’s belief about what is right and wrong that control their behaviors. Meanwhile, according to Zakiyah cited by Nuril Hudi Habibi, value comes from Latin *vele’re* which means valid, capable, useful, thus value can be defined as something that is considered good and most correct according to a person’s belief¹. Value is guidance that tends to give direction to life. Something is must be believed to be true and beneficial for human beings as guidance, for instance, to guide us to determine which is right and wrong, good or bad and others². 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 identity³. Other statement comes from Sena Mahendra Pusumakeja, she stated that value is ideals that guide person in interaction with others and it helps to distinguish what is right and wrong⁴.

¹ Nuril Hudi Habibi, “Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year” (Thesis, The State Islamic Institute of Surakarta, 2019): 27, http://eprints.iaain-surakarta.ac.id/3742/1/skripsi_full.pdf.

² Nuril Hudi Habibi, “Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year” (Thesis, The State Islamic Institute of Surakarta, 2019): 27, http://eprints.iaain-surakarta.ac.id/3742/1/skripsi_full.pdf.

³ 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>.

⁴ Sena Mahendra Pusumakeja, “An Analysis Of Moral Value Teaching In ‘ The Fate Of The Furious ’ Movie (Based on its Main Characters)” (Thesis,

Based on the definition above, the researcher concludes that value is an abstract thing that guides human being 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 holds⁵. Therefore, a correlation was found between value and ethics. Furthermore, something tends to give a positive feeling if it is valuable. On the contrary, something that does not have any value tends to give a negative feeling.

Hill stated in Habibi that value as a guide for human behavior has stage behavior, namely⁶:

- 1) Thinking value, where the value at the stage of thought or cognitive value.
- 2) Affective value, the value becomes people's beliefs and intended people to do something.
- 3) Actions value, the stage where value has become beliefs and intentions are manifested into concrete actions.

According to Lickona, moral education or value generates characters. There are three characters namely moral knowing, moral feeling, and moral action which means that good character consists of understanding the good, desiring the good, and performing the good⁷. Habibi argues that a person's character can be formed by value education⁸. It can

State Institute for Islamic Studies of Metro, 2018): 12, http://digilib.metrouniv.ac.id/repository/index.php?p=show_detail&id=606.

⁵ Nuril Hudi Habibi, "Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year" (Thesis, The State Islamic Institute of Surakarta, 2019): 14, http://eprints.iain-surakarta.ac.id/3742/1/skripsi_full.pdf.

⁶ Nuril Hudi Habibi, "Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year" (Thesis, The State Islamic Institute of Surakarta, 2019): 14, http://eprints.iain-surakarta.ac.id/3742/1/skripsi_full.pdf.

⁷ Thomas Lickona, *How Our Schools Can Teach Respect and Responsibility* (USA: Bantam Books, 1992), 51, Accessed on January, 14th 2020, <https://books.google.co.id/books?id=QBIRPLf2siQC&printsec=frontcover&hl=id#v=onepage&q&f=false>.

⁸ Nuril Hudi Habibi, "Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic

be concluded that teaching about value will lead them to know about value, then lead them to the process of internalizing value and it will encourage them to manifest it in behavior and it will become one's character.

Kamal suggests three stages in instilling Islamic moderation values. Meanwhile, the stages of instilling the value of Islamic moderation are presented as follows⁹:

1) Value transformation

Value transformation is a stage carried out by the teachers in informing the value of moderate Islam. In this stage occurs verbal communication between teachers and students. The teachers in internalizing Islamic moderation value not only comprising the issue of divinity but they can explain about other issues related to humanity, justice, tolerance, and others.

2) Value Transaction

Interactive dialogue or two-way communication occurred in this stage. There is an interaction between teachers-students and students-students. Therefore, the students can understand with the discussion topic since there is interaction with their teacher and their peers.

3) Value Trans-internalization

The Trans-Internalization stage employs verbal communication, mentality and personality communication. This stage is more thorough than the stage of value transaction. Therefore, personality communication plays an effective role in this stage. Value Trans-Internalization implemented after the Islamic moderation values are verbally delivered by the teachers and both students and teachers have been discussing the values critically then it needs to internalize the Islamic moderation value as a positive habit and culture.

Year” (Thesis, The State Islamic Institute of Surakarta, 2019): 15, http://eprints.iain-surakarta.ac.id/3742/1/skripsi_full.pdf.

⁹ Rahmat kamal, “Internalization of Moderate Islamic Values in Education,” *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 77, <http://e-journal.iainpekalongan.ac.id/index.php/ijst/article/view/1142>.

b. Definition of Islamic Moderation

Islam is one of the religions had been acknowledged as a religion that always promotes peace. As stated by Achmad Baidawi that Islam is one of the religions that provides its adherents with an understanding of life tolerance and love among others¹⁰. MuneerKuttiyani Muhammad contributes that Islam had been acknowledged as *ummattan wasathan* or moderate ummah¹¹. It means they are people who are fair and anti to all extremist attitudes.

Islamic moderation in Arabic terms is often called *al-wassathiyyah*. *Al-wassathiyyah* is originating from the word *wasat*¹². 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. Being intermediate between two bad traits is a good way, such as being courageous. The courageous nature is in the middle between fear and recklessness, while the generous nature is in the middle of stinginess and wastefulness¹³. From those views, it can be concluded that *wassathiyyah* is a good thing that must be understood and applied by all human beings, especially Muslims.

Some figures had defined the meaning of Islamic Moderation or *Wassathiyyah*. Muhammad Hasyim Kamali asserted that moderation means middle or point that aligned

¹⁰ Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (2020): 139, <https://doi.org/10.19105/panyonara.v2i2.3667>.

¹¹ Muneer Kuttiyani Muhammad and Adibah Abdul Rahim Rahim, "The Principle of Wasatiyyah as a Higher Objective of the Sharī'ah: A Historical Survey," *KARSA: Journal of Social and Islamic Culture* 26, no. 2 (2018): 1689–99, <https://journals.iium.edu.my/intdiscourse/index.php/id/article/download/1031/705>.

¹² 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.

¹³ Mohammad Hasan, "Wasatiyyah Islam in The Pesantren Islamic Education Tradition Framework," *Karsa: Journal of Social and Islamic Culture* 26, no. 2 (2018): 180, <https://doi.org/10.19105/karsa.v26i2.2047>.

with the word justice and in the middle between extremities¹⁴. Likewise, Sheikh Ezzat stated that *Wassathiyyah* means the right way, straight path and not to incline to one side or to the other¹⁵. Muhammadul Bakir and Khatijah Othman defined that Islamic Moderation means the rejection of extremism and it requires an ethical attitude to highlight the characters of justice and balanced¹⁶. Another definition stated by Mohammad Shukri Hanafi, he stated that *wassathiyyah* means being fair and moderate, the best choice and follow the teaching of Islam and not extreme to either worldly or the afterlife¹⁷. 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.

Wassathiyyah has several Arabic terms. Namely, *tawassut*, *i'tidal*, *tawazzun*, and *iqtisad*¹⁸. *Tawassut* means mediate. *I'tidal* means fair which comes from the word 'adl. *Tawazzun* is derived from the word *wazn*. It means balance. And the last is *iqtisad*, it means economic which is intended good in management. This term is commonly used to show moderation in the finance sector. Meanwhile, the opposition of *wassathiyyah* is *tatarruf*. This term denotes the inclination

¹⁴ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (USA: Oxford University Press, 2015): 9, <https://www.cilecenter.org/sites/default/files/pdfs/Recommended-Articles-Book-Review-English-The-Middle-Path-of-Moderation-in-Islam.pdf>.

¹⁵ Sheikh Ezzat, "Moderation Is the Way of Islam," (Khutbah in Markaz al-Thaqafi al-islam, UK, April 27th, 2012), https://iccuk.org/downloads/Moderation_Is_the_way_of_Islam.pdf.

¹⁶ Muhamadul Bakir and Khatijah Othman, "Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective," *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 17, <https://doi.org/10.32350/jitc.71.02>.

¹⁷ 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."

¹⁸ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (USA: Oxford University Press, 2015):9, <https://www.cilecenter.org/sites/default/files/pdfs/Recommended-Articles-Book-Review-English-The-Middle-Path-of-Moderation-in-Islam.pdf>

toward the peripheries¹⁹. It means that *tatarruf* is well known as extremism.

The concept of Islamic moderation has explained in al-Qur'an, the textual scriptures of Islam that becomes guidance for all Muslims. The term of moderate is mentioned in al-Baqarah verse 143.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۝

Translation: “And thus we have made you a just community that you will be witnesses over the people and the messenger will be a witness over you. (Al-Baqarah (2): 143)

Syaikh Abdurrahman bin Nashir as-Sa'di when interpreting the verse “*and thus we have made you a just community*” namely just and chosen people. As for other than *wasath* then it is a potential edge that is in danger. Then Allah Ta'ala made this *ummah* in the middle of all religious matters. *Wasathiyyah* attitude in Islam is not as harsh as that of the Jews and not as soft as that of the Christians that do not have anything impure in their view and do not forbid anything. So Islam is a perfect religion. Allah has bestowed upon Muslim knowledge, politeness, fairness, and *Ihsan* which Allah has not bestowed on people other than them. That's why the Muslims became perfect and balanced middle *ummah* so that they would be witnesses to mankind for their fair actions when making decisions.²⁰

According to M. Quraish Shihab in Abdur Rauf, the verse above calls for Muslims as *wasathan ummah*²¹.

¹⁹Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (USA: Oxford University Press, 2015):9 , <https://www.cilecenter.org/sites/default/files/pdfs/Recommended-Articles-Book-Review-English-The-Middle-Path-of-Moderation-in-Islam.pdf>.

²⁰ Syaikh Abdurrahman bin Nashir As-sa'di, *Taisir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan* (Jakarta: Darul Haq, 2016):612.

²¹ Abdur Rauf, “Ummatan Wasatan Menurut M.Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Dengan Nilai-Nilai Pancasila,” *Jurnal Studi Ilmu-Ilmu Qura'an Dan Hadis* 20, no. 2 (2019).

According to him, the *wasathan ummah* are middle people or moderate people and exemplary people. So, the position of Muslims is in the middle (moderate) position corresponds to the position of the Ka'bah where the Ka'bah is also in the middle position.

According to Shihab, the middle position makes people tend to a fair attitude, an attitude that is not biased to the left and the right. With that middle position, a person can be seen by anyone and from any angle, so that is when He is used as an example by any party. with that middle position, one can also see anyone and anywhere. therefore, Muslims are made as a middle class to be witnesses to the actions of other people. however, such a thing cannot be done unless Muslims make the Messenger as *syahid*, it is a witness who witnesses the correct attitude and behavior of the Muslims and the Messenger of Allah will also be witnessed by His adherent, namely making Him an example in all actions.

. According to Mohammad Hasan, in surah Al- Baqarah, muslims are mentioned as *ummatah wasatan*²². They must be fair and must be in the middle because they are people who will be a witnessed and witnessed by all humanity, we are created as a moderate *ummah* so that we become a fair witness in the hereafter.

The general conclusion of this verse also specifies the manner in which *ummah* should have a good relationship with others. They are also expected to do well, which are being upright, trustful, and brave to say the truth when the day of justice comes since they become a witness in the hereafter²³. The Qur'anic conception of the word *ummah* is a community united in faith and being moderate and justice can achieve unity. Based on the ayah of Al-Baqarah (2):143, being moderate should hold the commitment of justice and the truth.

²²Mohammad Hasan, "Wasatiyyah Islam in The Pesantren Islamic Education Tradition Framework," *Karsa: Journal of Social and Islamic Culture* 26, no. 2 (2018): 181, <https://doi.org/10.19105/karsa.v26i2.2047>.

²³Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (USA: Oxford University Press, 2015): 16, <https://www.cilecenter.org/sites/default/files/pdfs/Recommended-Articles-Book-Review-English-The-Middle-Path-of-Moderation-in-Islam.pdf>.

Another supporting verse of the Qur'an explained about moderate is on surah Al- Hujurat (49): 13 as follow:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: "O mankind, indeed. We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in God's eyes is the most righteous of you" (Al-Hujurat, 49: 13)

Syaikh Abdurrahman bin Nashr as-Sa'di interprets this verse that Allah tells us that humans were created from one origin, namely Adam and Eve. God breeds from them both men and women who are made into nations and tribes. Humans are made into nations and tribes. So that they get to know each other and various positive things can be realized for example is mutual help. The measure of glory among them is *taqwa*. The noblest of people are those who are most devoted to Allah.

This verse explained the equality between male and female. All people are declared equal in God's love and mercy. Equality is needed remaining that we will become a witness in the hereafter. All humankind is same and only distinguished by *Taqwa*.. In this ayah, the moderate character appear, it is equality.

c.) Islamic Moderation Values

Some scholars have mentioned several values contained in moderate Islam. According to Rahmat Kamal, there are 7 values of moderate Islam. The values are (1) objectivity in behaving (2) tolerance in facing diversity, (3) inclusiveness in receiving something new, (4) logic and flexibility in understanding text, (5) relevance in interpreting texts in accordance with the context, (6) innovation in solving problems, (7) social transformation²⁴. Another statement

²⁴Rahmat kamal, "Internalization of Moderate Islamic Values in Education," *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 78, <http://e-journal.iainpekalongan.ac.id/index.php/isjoust/article/view/1142>.

regarding Islamic moderation values comes from Fachri Ali. He mentioned that there are 5 Islamic moderation values. The values are as follow:

1) Objectivity

Objectivity represents moderate Islam. Objectivity means freedom from bias. It means that there is no inclination toward one side or another. This is in accordance with Bakir and Othmans's statement that Islamic moderation carries the objectivity of Islam where the principle of balanced is characterized as a basic creed in Islam

2) Tolerance

Tolerance means accepting and respecting diversity. This character is important since it helps to live together peacefully. Wani, Abdullah, and Chang promote that diversity is something that all human being have to accept²⁵. The conflict in social lives can appear because of the lack of tolerance.

3) Inclusiveness

Inclusiveness in the Cambridge dictionary means the quality of including different types of people and treating them equally. Those who have a character of inclusiveness will try to understand the perspective of other people and they are people who respect the diversity in each human being.

4) Logic and flexibility

Logic and flexibility is an important character that every human being must have. Logical thinking will help us in making a decision, and being flexible will help us in challenging situations because we can adapt in every situation. It is relevant to Kamal's statement that moderate Islam emphasizes learners to use logical thinking skills in analyzing social issues²⁶.

5) Innovation in daily life

²⁵ Hilal Wani, Raihanah Abdullah, and Lee Wei Chang, "An Islamic Perspective in Managing Religious Diversity," *Religions* 6, no. 2 (2015): 653-654, <https://doi.org/10.3390/rel6020642>.

²⁶ Rahmat kamal, "Internalization of Moderate Islamic Values in Education," *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 76, <http://e-journal.iainpekalongan.ac.id/index.php/isjoust/article/view/1142>.

According to Fachri Ali, being creative and innovative is categorized as the value of moderate Islam. It is relevant in today's era which requires us to be creative and innovative in facing global development.

M. A. Hermawan in his study mentioned 4 Islamic moderation values. The values are tolerance (*tasamuh*), justice (i'tidal), balance (*tawazzun*), and equality²⁷. Below are the brief explanations of Islamic moderation value according to Hermawan:

1) Tolerance

Tolerance in Arabic terms is called *tasamuh*. Tolerance means respecting differences between fellow humans. As social beings, humans cannot stand alone. All humans need each other. Therefore, every human being should respect each other, help each other in every aspect of life.

2) Justice

Justice is a basic concept for almost all religions and serves as a standard of virtue that is taught to its adherents. Generally, the definition of just includes: impartial, stand in the truth, objective, and not arbitrary.

3) Balance

Balance or *tawazun* is a balanced attitude or harmony in the relationship between fellow human beings and human beings-God almighty. The principle of balance is keeping the balance and harmony. Therefore, it will create a balance between the interest of the world and the hereafter. The balance here is a form of an impartial relationship (benefiting certain parties and detrimental to parties). The expected result is the creation of a dynamic life.

4) Equality

In Islamic views, all humans are the same (equal) there is no difference between one another due to race, color, language, or other socio-cultural

²⁷ A.Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah," *Insania* 25, no. 1 (2020): 33-34, <http://ejournal.iainpurwokerto.ac.id/index.php/insania/article/view/3365>.

identities. *Taqwa* is the only difference that distinguishes one another in the eyes of Allah.

Another statement regarding Islamic moderation value is stated by Achmad Baidawi and friends. In his study, there are 4 Islamic moderation values, namely; (1) *Syura* (Discussion) the process of talking about something together, (2) *tasamuh* (*Tolerant*), respecting the diversity, (3) *tathawur wa Ibtikar* (Dynamic, creative, and innovative), (4) *Musawah* (Egalitarian) is an attitude we think that everyone has the same chance to do something²⁸.

2. English Teaching

a) English Teaching in Indonesia context

English is an international language. Therefore, it is important for Indonesia²⁹. There are about a billion people around the world who learn English in today's era. It is due to English has become a tool for international communication in many aspects, for instance in education, politic, commerce, banking, and scientific research³⁰. Those statements are strengthened by Umam, he stated that English becomes widespread and is used in all aspects, for example in business, law, commerce, and others³¹. Considering that English as an International language become people's motivation to learn English, such as to make them easier to travel, understanding English content and one of the common reasons to use it in the workplace because studies have shown that people seem 10-15% more employable if they are proficient in a foreign

²⁸ Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (2020): 147, <https://doi.org/10.19105/panyonara.v2i2.3667>.

²⁹ 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>.

³⁰ Menihati Pramita Hutami, "Portraying the Integration of Character Education in Teaching English as A Foreign Language to Grade XI Students of SMA Negeri 4 Yogyakarta in the Academic Year of 2011-2012 : A Case Study" (Thesis, Yogyakarta State University, 2013), <https://eprints.uny.ac.id/44028/>.

³¹ Umam, "Maintaining Islamic Values in English Language Teaching in Indonesian Pesantrens."

language³². Therefore, learning English is important since it brings many advantages to our lives.

English in Indonesia is categorized as a foreign language where English is not as a mother tongue language as mentioned by Gebhard. He suggests that English as a foreign language means that English is studied by people who live in a place where English is not to be the first language. The countries which are becoming English as a foreign language are Italy, Saudi Arabia, Korea, and Indonesia³³. Related to this, the first law deal with English as a foreign language in Indonesia was the 1989 law, as it mentioned by Lauder³⁴. This law gives English as the first language and makes it one of the compulsory subjects for secondary level, but allows it to be taught from primary to fourth grade. Besides that English as a compulsory subject, English also becomes one of the subjects that are being examined in the national examination at secondary level.

English is taught in most every school in Indonesia. It is because the need of English as a mean for communication put English as the most important foreign language that must be mastered for Indonesian, as it is pointed out by Sudartini³⁵. This is due the fact that Indonesian generations need to be able to communicate using English in order to participate in the global world.

b) Teaching procedures according to the 2013 curriculum

The newest curriculum applied in Indonesia is curriculum 2013. It is started in July 2013 and it is limited to a certain level and subject³⁶. The curriculum 2013 is a

³²Christine, “English: The International Language?,” *Bilingua*, May 22nd, 2018, <https://bilingua.io/english-the-international-language>

³³Jerry G. Gebhard, *Teaching English as a Foreign or Second Language* (USA: The University of Michigan Press, 2006), 39, <https://books.google.co.id/books?id=HBUgNRvBVFQC&printsec=frontcover&hl=id#v=onepage&q&f=false>.

³⁴Allan Lauder, “The Status and Function of English in Indonesia: A Review of Key Factors,” *Makara Human Behavior Studies in Asia* 12, no. 1 (2008): 16, <https://doi.org/10.7454/mssh.v12i1.128>.

³⁵Siti Sudartini, “Inserting Local Culture in English Language Teaching To Promote Character Education,” *Jurnal Pendidikan Karakter* 1, no. 1 (2012): 45–54, <https://journal.uny.ac.id/index.php/jpka/article/view/1451/1238>.

³⁶Suyanta et al., “Implementation of Curriculum 2013 on Primary and Secondary Education Level in The Yogyakarta,” *Yogyakarta State University* 53,

curriculum that prioritizes the understanding, skill, character education, and promotes the student to be active in discussion and presentation. The goal of the curriculum 2013 is to produce Indonesian generations who are productive, creative, innovative, and affective through the development of attitude, skills, and knowledge³⁷.

Here are the sections of the teaching process. There are three sections in the teaching process. Namely, opening, main activity, and closing³⁸.

1) Opening

Opening is the activity that must be carried out by the teacher in the preliminary activities. This section is expected to prepare the students both psychologically and physically. Therefore, they can follow the learning process well.

2) Main activity

The teacher should conduct the learning process in ways that are interactive, fun, motivating the students to become active as information seekers.

3) Closing

Closing is a section when the teacher ends the learning and teaching process. The teacher makes a summary or conclusion on the lesson. The teacher also conducts an assessment or reflection on the activities that have been carried out, giving feedback on the learning process, and conveying learning planning for the next meeting.

3. Instilling Islamic Moderation Value in English Teaching

Language teachers especially English teachers in Indonesia need to take into account of cultural contents in their classes since

no. 9 (2013): 1,
/citations?view_op=view_citation&continue=/scholar%3Fhl%3Dpt-BR%26as_sdt%3D0,5%26scilib%3D1&citilm=1&citation_for_view=wS0xi2wAAAAJ:2osOgNQ5qMEC&hl=pt-BR&oi=p.

³⁷Luthfi Erminda Istandy, "Character Education Analysis of an English Textbook Entitled Pathway to English for Senior High School Grade XI General Programme" (Thesis, Semarang State University, 2019),14, <https://lib.unnes.ac.id/34301/>.

³⁸ Nuril Hudi Habibi, "Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year" (Thesis, The State Islamic Institute of Surakarta, 2019): 18, http://eprints.iain-surakarta.ac.id/3742/1/skripsi_full.pdf

this country is considered as a unique country in terms of religion diversity and language variety³⁹. Hasyim and Suhono argued that language and culture cannot be separated because it is like two sides of coin⁴⁰. In other words, since language is greatly influenced by the culture, the target language culture needs to be embedded in English teaching and learning. The English teacher must pay attention to the students' cultural background since it shapes human behavior. Considering as the biggest Muslim population, Indonesia encounters an issue by the influence of lifestyle brought by the English language⁴¹. The difference of students' cultural and the culture embedded in the target language can lead into bias understanding toward the content, especially for those who have strong Islamic backgrounds⁴². Therefore, Islamic moderation value is important to be internalized in the teaching and learning activity especially in English teaching.

Integrating Islamic moderation values in teaching English is important to do because the teachers have a role in shaping the students' character. Therefore, it can help the students develop their character to be good students not only in academic features but in morality aspects. Furthermore, it will help the students to achieve the opportunity to be brilliant future generations.

B. Theoretical Framework

Radical actions develop rapidly. It can be noticed by the presence of intolerance cases and acts of terrorism. Those conditions very threaten the unity of this country. As we have known, that Indonesia is a pluralist nation. Therefore, we should cooperate in resisting extremism and radical action in order to preserve the unity of this nation.

³⁹Fachri 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): 20, <https://doi.org/10.28918/jei.v3i1.1676>.

⁴⁰Umar 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>.

⁴¹Tuti 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>.

⁴²Khusnul Harsul Lisan, "Incorporating Religious Values in English Learning Materials" (Thesis, Sanata Dharma University, 2018), 14, <https://repository.usd.ac.id/31180/>.

According to Syamsun Ni'am, in order to deal with intolerance and radical action issues, some alternatives 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 character⁴³. Another opinion from Ahmad Baidawi and friends stating that implementing Islamic moderation values to the young generation can prevent intolerance and radical action⁴⁴. 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 liberal⁴⁵. 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 education⁴⁶.

Language teachers, especially English teachers in Indonesia should pay attention to the cultural background of the students. Hasyim and Suhono argued that language and culture cannot be separated because it is like two sides of coin⁴⁷. Integrating Islamic moderation values in teaching English is important to do

⁴³ 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>.

⁴⁴ 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>.

⁴⁵ 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>.

⁴⁶ 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>.

⁴⁷ 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>.

because the teachers have a role in shaping the students' character. Therefore, it can help the students develop their character to be good students not only in academic features but in morality aspects.

This study focuses on the process of instilling Islamic moderation values in English teaching at the tenth graders of SMK N 1 Kedung then investigates the teachers' problem in instilling Islamic moderation values and its solution. The result of this study is expected to be a reference for the English teachers in teaching English as well as cultivate the Islamic moderation values and it 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. Review of Previous Studies

There are some studies discussing the related topic with this research were conducted by other researchers. The previous studies below are to give gap and differentiation with the upcoming research.

1. Nisa Islami and Safrudin Aziz, *Strengthening of Islamic Moderation in Kindergarten Darul Qur'an Al-Karim Karang tengah Baturraden Banyumas 2017-2018*⁴⁸.

The study was aimed to reveal and disseminate the principles of Islamic moderation for early childhood as implemented in a hidden curriculum in Kindergarten Darul Qur'an al-Karim. This study was conducted on the basis that the teaching materials have not contained the principle of Islamic moderation. This study used a qualitative approach. The data collection technique was conducted in this study using in-depth interviews with the headmaster, teachers, and student guardians. Data collection techniques are also done through direct observation of the learning process, participant observation, and documentation. The data analysis was performed systematically by reducing data, displaying data, and concluding. The results of this study showed that there are several models of strengthening the principles of Islamic moderation in Kindergarten Darul Qur'an Al-Karim namely

⁴⁸ Nisa Islami and Safrudin Aziz, "Strengthening of Islamic Moderation in Kindergarten Darul Qur'an Al-Karim Karangtengah Baturraden Banyumas 2017-2018," *Cendekia* 16, no. 1 (2018): 63–82, <http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/1177/908>.

al-tawassut, al-tawazun, al-i'tidal, al-tasamuh, al-tathawurwa al-ibtikarand a-tahadur.

The difference between this study and the upcoming study is the object of the study. The study by Nisa Islami and Safrudin Aziz took place in Kindergarten Darul Qur'an Al-Karim while the upcoming study will be conducted in SMK N 1 Kedung. The similarity between this study and the upcoming study is that both of the studies discuss the internalization of Islamic moderation values through education. Other similarities are both use a qualitative approach and the data collection technique of both studies are through interview and observation.

2. Fachri Ali, *Incorporating Values of Moderate Islam for the 21st Century Learners in an English as Foreign Language Class*⁴⁹.

This study explores how to incorporate Islamic Moderation values for the 21st century learners in an English class. The study took place in State Islamic Institute of Pekalongan. 44 students of Islamic Education became the object of this study. The data were collected through observation and interviews. The result of this study exposes that five values of Islamic moderation could be noticed in the EFL class, namely: objectivity, tolerance in facing diversity, inclusiveness in receiving current issues, logic and flexibility, and innovation.

The difference between this study with the upcoming study is the focus of the study. This study focused on Incorporating Islamic moderation values for the 21st century learners in EFL class in State Islamic Institute of Pekalongan, Whereas, the upcoming study focuses on incorporating Islamic moderation in the EFL class of the tenth graders of SMK N 1 Kedung. The similarity between the previous study and the upcoming study is that both explore the implementation of instilling Islamic moderation value in English class to strengthen the character of the young generations. The other similarities between the previous study and the upcoming study are the use of method study and the data collection technique. Both studies used qualitative

⁴⁹Fachri 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): 20, <https://doi.org/10.28918/jei.v3i1.1676>.

research and collecting the data through interviews and observation.

3. Achmad Baidawi, Wahab Syakhirul Alim, Rabi'ah, *Integrating Islamic Moderation Values in Teaching Speaking through Group Activity*⁵⁰.

The study was aimed to know how the values of Islamic moderation were implanted and what Islamic moderation values were implanted in teaching speaking through group work activity. This research used descriptive qualitative field research. The instruments of data collection were observation and interview. The result of this study showed that The values of Islam Moderation were implemented in this study are *syura* (Discussion), *tasamuh* (tolerant), *tathawur wa ibtikar* (dynamic, creative, and Innovative), and *musawah*(egalitarian).

The difference between this study with the upcoming study is the focus of the study. The focus of this study is the integration of Islamic moderation values in teaching speaking at the first semester of student English Teaching and learning program of IAIN Madura, while the focus of the upcoming study is the implementation of instilling Islamic moderation values at tenth graders of SMK N 1 Kedung in English teaching. The similarities of the studies are the use of qualitative research and both discuss the internalization of Islamic moderation values in English class.

4. Rahmat Kamal, *Internalization of Moderate Islamic Values in Education*⁵¹.

This study was aimed to investigate the internalization of Islamic moderation values in the education process. This study was qualitative research by employing library research. The researcher in this study explained the definition of moderate Islam, the values of Moderate Islam, some approaches, and the stages in the process of value

⁵⁰Achmad 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>

⁵¹Rahmat kamal, "Internalization of Moderate Islamic Values in Education," *Islamic Studies Journal for Social Transformation* 1, no. 1 (2017): 76, <http://e-journal.iainpekalongan.ac.id/index.php/isjoust/article/view/1142>.

internalization. The results showed that there are 7 values of moderate Islam that can appear in the education process. The values are (1) objectivity in behaving (2) tolerance in facing diversity, (3) inclusiveness in receiving something new, (4) logic and flexibility in understanding text, (5) relevance in interpreting texts in accordance with the context, (6) innovation in solving problems, (7) social transformation

The difference between this study with the upcoming study is the research method. The research method of this study used library research while the upcoming study used field research. Another difference between the studies is the focus of the study. The study conducted by Rahmat Kamal focuses on the internalization of moderate Islamic values in education while the upcoming study focuses on the internalization of Islamic moderation values in English class. The similarity of the previous study and the upcoming study both discuss the internalization of Islamic moderation values in education.

5. Siswanto, *Islamic moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis*⁵²

This study aims to analyze the Islamic moderation value in the curriculum of education in Indonesia through the textbook of Islamic education at the Senior High School level (SMA). The method of this study used content analysis. The result showed that the concept of Islamic moderation was not mentioned explicitly, but reflected in a material that contained the values of Islamic moderation, for instance, the value of tolerance, democracy, simplicity, justice, and harmony.

The difference between this study with the upcoming study is the research method and the object of study. This study used the content analysis method while the upcoming study uses field research. The object of this study was the textbooks of Islamic Education at the Senior High School level, while the object of the upcoming research is the tenth graders of SMK N 1 Kedung. The similarity between the previous study and the upcoming study is both discussed about Islamic moderation value in the teaching and learning process.

⁵²Siswanto, *The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis*, *Jurnal Pendidikan Islam* 8, no. 1, 2020, <https://doi.org/10.14421/jpi.2019.81.121-152>.