

CHAPTER I INTRODUCTION

A. Research Background

The ability to manage language skill (listening, reading, writing, and speaking) is not the only indicator of language learning success; cultural potential is also a factor. Language and culture are intimately connected, according to this statement.¹

In fact, the need for noble character has never been greater. There must be the most recent educational breakthroughs so that the development of noble character can proceed more quickly and effectively. Education is a human effort to build one's physically and spiritually potential in consonance with socio - cultural values.²

Our nation's and country's current state, that is driven by money and other criminal acts, is undeniably the result of a massive character. Failed manners can hinder the ability of the attitudinal educational process at family, school, or in the society. If the family is unable to set a good example, it is expected that school will contribute to the attainment of good character. Those who have been declared eligible to teach manage schools. In the Republic of Indonesia, the sources of learning moral values are labeled in the Preface to the 1945 Constitution and Pancasila, in which the first concept is Faith in One God. The Pancasila and the Pillars of Islam has synergy to build Indonesia's national education values system. The Indonesian national education system consistently present in a triangular relationship between religion (spiritual humanism), politics (democracy) and cultural (multicultural and tolerance). The relationship manifested in Indonesian National Education System, which is always grounded philosophically and aims at three things. First, form human who believe, cautious and has noble character. Second, master of science and technology. Third, actively participate in creating order and peace in the world, even a blessing for the entire universe. Indonesia's national education system could be a new alternative in building a more holistic education systems around the world because considered crucial interconnection between science,

¹ Bryman, A. and Bell, E., *Business Research Methods*, 2nd ed, (Oxford: Oxford University Press, 2007), p 21.

² Ihsan, F., *Dasar-dasar kependidikan*, (Jakarta: PT. Rineka Cipta, 1997), p 70.

religion, interests of state and demands of the global.³ It means that in the nation and state, we always need a religion as a basis. As Muslim community, we assume that character development is the parent's responsibility, who must account to God. As a result, Islamic education is a popular option among Muslim parents today. It is not surprising that, in response to the growing demand for Muslim parents, a number of private public educational institutions with Islamic nuances have emerged, offering learning with an Islamic approach. They hope that their children will receive a proper education as a safeguard against the dangers of moral degradation.

Many non-religious subjects, such as mathematics, chemistry, physics, and language, are currently unaffected by the content of Islamic values. These various subjects are presented solely through logic, with no mention of how they are the result of creation and the will of the Almighty God. English, for example, is the most important subject taught from elementary school to university. English, as an international language, is extremely important in the world. English is being used as a medium or form of communication in almost every aspect of life around the world. Students are taught both active and passive English. It does not only teach grammatical rule but also its variety of social applications in native-speaking communities.

As a result, scholars are exposed to the social values of English speakers. There is nothing wrong with this as long as it does not contradict Islamic values. The transmission of knowledge, values, and the core teachings of Islam to future generations is facilitated by the teaching of Islamic values by the older generation.

However, cultural differences and ideas that are contrary to what Islam has educated must be described by English teachers so that their students do not simply resemble these values. It is hoped that every Islamic junior high school student will be able to learn English well, but this lesson will not change their beliefs or culture. The entire learning process should be used to realize the instillation of Islamic values. To meet this expectation, every session of lessons in Islamic junior high school must include the creativity of an English teacher reflection. To address these issues, including through the English language learning syllabus, lesson plan and English textbook.

MTs QP is one of Islamic junior high school in Kudus that take *salaf* way as its principle. There are 24 subjects in this school which

³ Martha Catherine Beck and Irawan, "Pancasila and Value Systems of Indonesian National Education," *Jurnal Pendidikan Islam* 1, no. 1 (March 2016), DOI:[10.15575/jpi.v1i1.610](https://doi.org/10.15575/jpi.v1i1.610)

is classified become 16 Islamic subject and 8 non-Islamic subject.⁴ As one of schools which still use an olden way and contain of Islamic thought, the researcher is inclined to focus in research about the Islamic values which reflect in the English classroom at MTs QP.

It is not the first research about Islamic values which are included in English Teaching and Learning. The previous research has been carried out by Zaitun, et all at 4th graders of SD Labschool FIP UMJ at 2018 entitled Islamic Values in The Context of English Learning and Teaching which divided into pre-teaching, whilst-teaching and post-teaching. The similarities of this research that has been carried out by Zaitun with the next research which will be investigated by researcher are both use a qualitative descriptive method and show the Islamic values that reflect in English teaching and learning. The differences are on the subject of these research. The previous one focus on English teachers and 4th graders students to become its subject. But in this research will take English teacher and 8th graders students as the subject. Previous research indicates that Islamic values were not fully present in the process of teaching English to 4th graders at SD Labschool FIP UMJ.

Considering the importance of reflecting on Islamic values in every subject especially in English and only a few studies address this issue, so the researcher believes that more in-depth research on the process of learning English at MTs QP Kudus is required. The syllabus and English textbooks they use in class reveal the content of the English lessons they learn. Incorporating Islamic values into the teaching and learning process has an impact on the development of student character. As a result, the topic of this study is "Reflection of Islamic Values in the English Teaching and Learning Process at MTs QP in Academic Year 2021/2022."

B. Research Focus and Scope

A research method which is used in this study is descriptive research, studies while also limiting research in order to determine which data are relevant and which are irrelevant. The limitations of this qualitative research are more based on the level of importance or urgency of the problem at hand. This study will concentrate on "Reflection of Islamic Values in The English Teaching and Learning Process at MTs QP in Academic Year 2021/2022" which main object

⁴Istiqomah, "Various Subjects in MTs QP", Personal interview result, January 16th, 2022, Islamic Junior High School of QP Kudus.

is the process of reflecting Islamic values in the english teaching and learning at MTs QP Kudus.

C. Research Problem

Based on the background of the research, the problems can be formulated as follows:

1. How do the teacher reflects the Islamic values into English teaching to the students at the eight graders of MTs QP?
2. What kinds of Islamic values are reflected at the eight graders of MTs QP?
3. What are the challenges in applying the reflection of Islamic values in teaching and learning process at the eighth graders of MTs QP?

D. Research Objective

Based on the problems above, the objectives of the study are to get depth and comprehensive description about the aspects namely;

1. First, the process of reflecting Islamic values in English teaching to the Islamic junior high school students at the eighth graders of MTs QP
2. Second, the kinds of Islamic values which are being reflected into English teaching at the eighth graders of MTs QP
3. The challenges in applying the reflection in English teaching and learning process at the eighth graders of MTs QP

E. Research Significances

The result of the research is expected to give contributions to the teachers and the students both theoretical significance and practical significance:

1. Theoretical Significance

The findings of this study are expected to give some benefits to the teacher or the other researcher in majoring education who want to know about the reflection of Islamic values in the teaching and learning process. Furthermore, researchers from English Education can use the Islamic values to teach English.

2. Practical Significance

a. For students

This study is expected to assist and improve students' Islamic values in learning English, which is required from the pre-activity, whilst-activity, and post-activity. Reflecting Islamic values in the teaching and learning process can be

performed by instilling Islamic character in students. It will make students understand the significance of reflecting Islamic values in the English teaching and learning. When students understand Islamic values and are successful in reflecting them, they will be good Muslim learners. Even when they learn English, they will remain committed to Islamic values.

b. For teacher

There are some benefits that can be obtained for teachers from research result. This research will help teachers to find alternative ways to instill the Islamic values in teaching English. For example, based on this research, a teacher can devise a teaching materials and strategy that are relatable and engages students in the English lesson. Because students tend to learn English along with following western cultural trends that are considered contemporary and begin to abandon Islamic values in daily life, including when learning English, it is necessary for teacher to be more open-minded and embracing the Islamic values to be included in learning English in the classroom. From the student's perception, teacher will know how far actually students accept Islamic values presented in the material and learning process, whether successful or not.

F. Definition of Key Terms

To avoid problem in the form of misunderstanding and misinterpretation of the research finding, the researcher would like to explain the key terms are used.

1. Reflection

Reflection is the good way to learn from an experience in order to comprehend and improve our practice⁵. Reflection is a method of processing our emotions and opinions about an event or a complicated day, and it allows us to find a way to deal with our feelings and thoughts about it. Reflection can be especially beneficial when faced with a challenging or difficult situation. This category of reflection may occur after we have taken some time to step back from something or discuss it through.⁶ Learning

⁵ Jasper, M., *Beginning reflective practice*. (Cheltenham: Nelson Thornes, 2003), p 5.

⁶ Cottrell, S., *Skills for success*. (Basingstoke: Palgrave Macmillan, 2003), p 12.

comes to life through reflection. Reflective practice assists students in finding essence in a lesson and in establishing links between educational experiences and real-life situations. It broadens understanding and paves the way for future learning.⁷

2. Islamic Values

Values are the guiding principles that help you decide what is right and wrong and how to act in various situations. In another context, values are something that societies can use to guide their behavior, and values are characteristics (things) that individuals value. Values are people's norms for determining whether an item, action, or words are good, beneficial, toxic, or reprehensible. Islam's teachings can be translated as the value of Islam.

All of Allah SWT's guidance revealed to the Prophet Muhammad (peace be upon him) through the Qur'an and Hadith. They can also reflect all of Islam's forms of kindness.

Islamic values are those enshrined in the Qur'an and demonstrated by Prophet Muhammad (peace be upon him).⁸

3. English Class Syllabus

According to Breen, a syllabus is a design of what is to be accomplished through teaching and student learning. This demonstrates that a syllabus is a detailed outline designed for the purpose of teaching and learning a course. Various approaches to teaching have been used at various times. For various approaches to language teaching, different syllabuses have been used. The approach to teaching determines the syllabus. Each approach to language teaching is underpinned by a theory of language and a theory of learning, which establish the approach's syllabus and methodological procedures.

A syllabus is an illustration of one's viewpoint on the essence of language education; it serves as a road map for both the teacher and the learner by outlining some objectives to be met. A syllabus, at its most basic, is a statement of what is to be learned. Language and linguistic output are represented in it. This is a more conventional interpretation of syllabus, emphasizing result rather than process. A syllabus, on the other hand, can be

⁷ Dewey, J., *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process*. (Boston: D.C. Heath, 1933), p 123.

⁸ Ardani, M., *Akhlaq tasawuf, nilai-nilai akhlak & Budi Pekerti dalam Ibadat & Tasawuf*. (Jakarta: CV. Karya Mulia, 2005), p 70.

viewed as a recap of the substance to which students will be revealed.

In recent years, there has been a shift away from teaching grammatical structures and utilization and toward teaching real language use and communication functions. The interactional syllabus considers the learners' needs. The student's syllabus contains a list of grammatical items, which are typically organized in the order in which they are taught.⁹

4. English teaching and learning

Based on the study of value reflection in lessons, the research of Islamic values reflection will be analyzed in the teaching-learning process. To reflect the values, the opening, whilst-activity, and closing can be carried out. It will demonstrate how the teacher incorporates Islamic values into the English teaching and learning process.

G. Organization of Thesis

These followings are how the research organized:

1. Chapter I – Introduction

This chapter presents the research foundation including background, limitation, problem, objectives, significant, and its organization of paper. The keys of comprehending this research are provided in this chapter.

2. Chapter II – Literature Review

To keep both research's validity and reliability, the researcher provides knowledge related to the topic. Those are taken from reliable linguists around the world.

3. Chapter III – Research Methodology

How to feed the body of this research by the data are explained here. In this session, there would be research design, samples, data collection, data instrument, and data analysis. Many data that needed by the researcher are collected and analyzed in this part. Contribution of the samples gives a lot of objective views in gaining the data required.

4. CHAPTER IV – Findings and Discussions

It is the spirit of the papers. The findings display all results of data analysis. The research questions meet the answers in this

⁹ Ellis, R, "Designing A Task Based Syllabus in RELC," *University of Brighton* 1, no. 34 (July 4th, 2014): 64-81
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chapter. To make it clearer for the readers, the researcher conveys the discussions of the findings.

5. Chapter V – Conclusion and Suggestion

What can be taken from this research is shortly described in this chapter. This is the end of the paper.

