

CHAPTER II

REVIEW OF LITERATURE

This chapter consists of related literature with this study. Those literatures are to determine the basic theories, the data collection and data analysis during this study.

A. Theoretical Description

The review of theoretical study in this study includes the explanation of general concept of reflection, Islamic values and concept of teaching and learning.

1. Reflection

a. Definition of Reflection

According to Browman, self-reflection is an essential element professionalism.¹ Reflecting on professional standards, particularly mastery and instructing, is critical to the development of a continuous improvement revolution in the classroom.² Even this time, the reflection is used as a key of teacher education in the context of professional development-sustainable development.³ Reflection, according to Loughran is an important vehicle for meeting the breadth and depth of professional teachers. Reflection is an action that improves professionalism and is essential for good education for both lecturers and students.⁴

¹ Rahman, B., "Refleksi Diri dan Peningkatan Profesionalisme Guru," *Jurnal Pedagogia* 17 no. 1, (2014): 1-12, <https://media.neliti.com/media/publications/154780-ID-refleksi-diri-dan-peningkatan-profesiona.pdf>

² Loughran, J.J., "Effective Reflective Practice in Search of Meaning in Learning about Teaching". *Journal of Teacher Education* 53 no. 1, (2002): 33-43, https://www.researchgate.net/profile/JohnLoughran/publication/237968515_Effective_Reflective_Practice_In_Search_of_Meaning_in_Learning_about_Teaching/links/55b8a62d08aed621de05f475/Effective-Reflective-Practice-In-Search-of-Meaning-in-Learning-about-Teaching.pdf?origin=publication_detail

³ Korthagen, F. & Vasalos, A., "Levels in Reflection: Core Reflection as a Means to Enhance Professional Growth," *Teacher and Teaching: theory and practice*, 11 no. 1, (2005): 47-71 doi:10.1080/1354060042000337093 from <https://korthagen.nl/wp-content/uploads/2018/06/Levels-in-reflection.pdf>

⁴ Rohmah, W., "Upaya Meningkatkan Pengembangan Keprofesionalisme Berkelanjutan Dalam Peningkatan Profesionalisme Guru," *Seminar Nasional Pendidikan*, (2016): 10-22 <https://123dok.com/document/7q0oxvlq-upaya-meningkatkan-pengembangan-keprofesionalisme-berkelanjutan-dalam-peningkatan-profesionalisme.html>

For the past two decades, one of the most hotly debated topics has been reflection, particularly in the context of health care.⁵ The term "reflection" comes from a Latin word that means "to bend or" to turn back. In the context of education, reflection means returning to a thought process so that it can be interpreted or analyzed.⁶

People are familiar with the concept of reflection and be able to differentiate, especially in education. In common parlance, reflection is defined as looking back to the past. However, in retrospect, education entails thinking through understanding and learning. Reflection is a very useful tool in medical education for assisting students in dealing with complex problems and issues in real life or practice in the field⁷. Reflection enables us to improve our performance as lecturers or doctors.

Some professionals are expected to reflect on what they are doing and how they can do it better in the future. Reflection, particularly on experience, can result in change and action, as well as the rearrangement of learning.⁸

b. Types of Reflection

Schon divided his reflection into two categories:⁹

1) Action-reflection

Reflection on action occurs when an experience is encountered in practice and then considers how to be better in the future. This reflection occurs after the experience occurs.

⁵ Hyrkas, K., Tarkka, M.T., & Ilmonen, M.P., "Teacher candidates reflective teaching and learning in a hospital setting-changing the pattern of practical training: a challenge to growing in to teacherhood, *Issues and innovation in nursing education* 33 no. 4, (February 2001): 1-11 DOI: [10.1046/j.1365-2648.2001.01684.x](https://doi.org/10.1046/j.1365-2648.2001.01684.x)

⁶ Sanders, J., "The use reflection in medical education :AMEE guide," *Medical Teacher* 31 no. 8, (August 31, 2009): 685-695 DOI: [10.1080/01421590903050374](https://doi.org/10.1080/01421590903050374)

⁷ Lisiswanti, R., "Refleksi: Pentingkah Bagi Dosen Pendidikan Kedokteran?," *Jurnal Kedokteran (Juke)* 3 no. 2, (2013): - <http://repository.lppm.unila.ac.id/3287/1/REFLEKSI%20ARTIKEL%20%28dr.Rika%20L%29%20EDITjjuke.pdf>

⁸ Hyrkas.

⁹ Sanders, J.

2) Reflection in action

This is a reflection that occurs when we are practicing and have the thought of doing better based on previous experience. It is referred to as reflection in action.

2. Islamic Values

a. The Definition of Islamic Values

Some experts have given a broad definition to the term "values." They have opposing perspectives on the value's meaning. Values are particular elements that are efficient and useful in the humanity and in action, according to Muhaimin and Mujib; they are also impartially inevitable within societal structure.¹⁰

In agreement with Muhaimin and Mujib, Kattsof, as mentioned by Maarif, perceives value as follows: First, value is an epistemological quality that cannot be described, but we can encounter and understand the object's direct way of quality. As a consequence, the value is not totally subjective, but has a specific standard in the core of the entity.¹¹

Second, values as an object of interest, whether in reality or in the mind. Third, the value is created by life situations as a result of giving value. Furthermore, Thoha defines values as innate qualities in something (set of beliefs) that have been connected with the subject that basically refers (human being who believes). As a consequence, values can be used by humans as a guideline for their behavior.¹²

According to the definition above, Values are the aspect of something that is very impactful in human existence. As a result, values are something that humans are involved about as topics who connect to everything positive or negative as an indirection. Values are also referred to as normative and objective things, as a way of measuring of an activity which becomes the standard, directing and

¹⁰ Muhaimin, & Mujib, A., *Pemikiran pendidikan Islam: kajian filosofis dan kerangka dasar operasionalisasinya*. (Bandung: Trigenda Karya, 1993), p 143.

¹¹ Ma'arif, S., *Revitalisasi pendidikan Islam*, (Yogyakarta: Graha Ilmu, 2007), p 56.

¹² Thoha, H. C., *Kapita selekta pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996) p 39.

cultivating individuals to be honorable, beneficial, and respectable in their daily life.

Values are beliefs that motivate a person to act based on his or her preferences. As a result, values are something that humans can use as a reference and guide for their behavior. For humans, values serve as the foundation and motivation for determining their actions.

b. Aspects of Values

According to Zulkarnain, there are two ways to look at Islamic values: normative values and operative values. Al-qur'an is the guide for normative values in education system. Normative values are comprised of three main pillars, namely:¹³

a) *I'tiqadiyyah*

Which pertains to faith education (trusting in Allah, angels, the Prophet, Al-qur'an, the Hereafter, and *Qadha-Qadr*), aims to plan personal preferences.

b) *Khuluqiyah*

Which is involved with ethical education and strives to cleanse a person of poor behavior and embellish them with laudable behavior.

c) *Amaliyyah*

Which is displeased with daily behavior education, both religious and societal or *muamalah* education.

Furthermore, intelligence officer values include four key parts of value: Belief values, worship values, moral values, and social values. It can be noted that the definition of Islamic values is the value of daily lives, which captures the growth of religious life and serves as guidance for demonstrating compliance with Allah SWT's rules in order to accomplish success and peace in this planet and the afterlife.

1. Types of Islamic Values

According to Ramayulis, the value is divided into two parts based on its source, Al-qur'an: *Illahiyah* and *Insaniyah*. The value of illahiyah is inferred from Allah SWT and disclosed through Prophet Muhammad SAW in the form of piousness, belief, and fairness as engrained in discovery. The value of *Insaniyah* begins to develop and

¹³ Zulkarnain, *Transformasi Nilai-nilai pendidikan Islam: Manajemen perorientasi link and match*. (Yogyakarta: Pustaka Pelajar, 2008), p 62.

unfolds as a result of personal society. In other words, the value focused on social cultures, both individually and collectively, is referred to as *Insaniyah* value.¹⁴

Zulkarnain categorizes Islamic values into four types centered on normative values. There are four types of values: *Belief* values, worship values, moral values, and social values.

1) Belief values

Belief or *akidah* is short for '*aqoda-ya'qidu-'aqidatan*, which means connection, summation, consensus, and plot. Belief is also used to refer to belief and faith. As a result, Belief is the underlying belief in the human soul.

In this situation, man must have faith according to the pillars of faith, and it is disallowed to correlate Allah with everything, which is understood as *Shirk*.¹⁵

The meaning of Belief must be validated in the heart, with a peaceful soul, so that the soul becomes persistent, unaffected by doubt, and unhaunted by negative thoughts.

There is a verse in the Qur'an that talks about faith; among these verses are:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ ءَ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ ءَلْ ءَاخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

It means: *O you, who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray (QS an-Nisaa':136)*¹⁶

¹⁴ Isna, M., *Diskursus Pendidikan Islam*, (Yogyakarta: Global Pustaka Utama, 2001), p 174.

¹⁵ Muhaimin, A. M., & Mudzakkir, J., *Kawasan dan wawasan studi Islam*, cet ke 2 (Jakarta: Penerbit Kencana, 2005), p 225.

¹⁶ Al-Qur'an, surah An-Nisaa' verse 136, The Noble Al-qur'an, retrieved April 24, 2022 from <https://Al-qur'an.com/4>

According to the verse above, every believer must believe in the things that Allah has proclaimed. Belief is the belief in the things established by Allah. The belief in Allah, angels, Prophet, Quran, Hereafter, and *Qadha-Qadr* is known as the pillars of faith in Islam.

2. Worship values

Worship is a type of act that is motivated by dedication to Allah SWT. Worship is an Islamic responsibility inexorably tied to the facet of faith.¹⁷ Worship, according to Razak, is an effort to live our own lives in conformance with God's rules and regulations, from birth to death.¹⁸ Loyalty, obedience, respect, and appreciation for God are indications of worship, which is done without regard for time constraints or specific forms.

In Islam, worship is classified into two categories: specific worship, or pure 13 worship (*mahdhah* worship), and general worship (the *ghoiru mahdhah* worship).¹⁹

To begin, *Mahdhah* worship encompasses all forms of religious activities for which Allah SWT and his Messenger Prophet Muhammad SAW have founded the ways, times, and levels. The first instance of this worship is the statement "there is no God but Allah, and Muhammad is His Prophet," also famous as the shahada. *Second*, do the daily prayers or Shalat. *Third*, Alms, giving or called give a zakat. *Fourth*, do the fasting during Ramadhan. *Fifth*, pilgrimage to Mecca or Hajj.

Then there is the worship *ghoiru Mahdhah*. It is a type of worship that focuses on living beings. It is involved with all kinds of charity work for which Allah has bestowed blessings on both words and deeds. Worship in this sense has a very wide view and is subject to change rapidly. Some examples include alms giving, having to care for orphans, helping others, devoting to parents, maintaining good relationships, honoring commitments, compel what is correct and refusing what is untrue.

¹⁷ Rony, A., *Alat ibadah muslim koleksi museum Adhityawarman*, (Padang: Bagian Proyek Pembinaan Permuseuman Sumatera Barat, 1999), p 18.

¹⁸ Razak, Y.& Tohirin, *Pendidikan Agama untuk Perguruan Tinggi dan Umum*, (Jakarta : UHAMKA Press, 2011), p 31.

¹⁹ Mahfud, R., *Al-Islam: Pendidikan agama Islam*, (Jakarta: Penerbit Erlangga, 2011), p 149.

c. Moral values

Islamic education should include moral education. Morals, as public attitudes fixers, become self-control in order to prevent inflicting harm others. A person with good morals is one who always acts within the boundary lines of Islamic teachings. Someone who possesses morals, expertise, and self-esteem can be used to undertake out harmful societal actions. According to Ya'qub, morality is the understanding that derive meaning of positive and negative, what humans need to do to others, proclaims the aim that living beings must confront in their behavior, and illustrates what humans must do.²⁰ Moral values are classified into three types: those that are moral to Allah SWT, those that are moral to ourselves, and those that are moral to others.²¹

The moral to Allah SWT is the acknowledgement and revelation that there is no other God besides Allah SWT Almighty. He has good attributes, but humans are unable to infiltrate His essential nature. Moral to ourselves refers to morality as a participant, individual being made by Allah SWT with all body and soul completeness, including intelligence, soul, sense of morality, emotions, and inner skills and abilities. Then, moral to other people is mirrored by doing good, assisting each other, having a positive attitude, and having a positive relationship. As a result, humans must collaborate and assist one another in order to create a good situation, and they must have high morals.

d. Social values

According to Rosyadi, social value in Islam is the connection and social life.²² There are innumerable recommendations for how culture influences humanity' social value toward one another. In reality, social values are intrinsically tied to aspect that affects implementation, because social dimension is the interplay of humans about what is positive and negative, beneficial and valueless, appropriate and inappropriate, courteous and extremely rude. Respecting the elderly and caring for the young are

²⁰ Ya'qub, H., *Etika Islam*, (Bandung: CV, Diponegoro, 1996), p 96.

²¹ Ardani, M., *Akhlaq tasawuf, nilai-nilai akhlak & Budi Pekerti dalam Ibadat & Tasawuf*, (Jakarta: CV. Karya Mulia, 2005), p 205.

²² Rosyadi, K., *Pendidikan profetik*, (Yogyakarta: Pustaka Pelajar, 2004), p 83.

examples of social 15 values, as are educating and being tolerant, as well as being reasonable, truthful, and sensible to relatives, friends, and others.

3. Islamic Education

a. Definition of Islamic Education

Daradjat describes Islamic education as an attempt to facilitate and teach people so that they can develop an understanding of Islam and use it as a daily guidance.²³ Education, according to Coser, is an attempt to deliver knowledge, abilities, and morals from educators to learners. This means that students must be inculcated with three important components: knowledge, abilities, and morals.²⁴ According to Langgulong, Islamic education is the process of trying to prepare the next generation to take over the role by acquiring information and Islamic values closely aligned with human function to charitable organization in the world and enjoying the benefits in the in the hereafter.²⁵

Islamic education, according to Marimba, is also known as physical and spiritual advice in line with Islamic rules upward to the structure of the primary character in Islam.²⁶ This primary personality is referred to as a Moslem individuality with Islamic values, and Moslems must decide things and behave in conformity with Islamic values. According to Thoha, Islamic education is "education in which the essential ideology, intent, and concepts are constructed in ability to take out the practice of education on the basic Islamic values enclosed in the Qur'an and the Hadith."²⁷ Thus, Islamic education values are the attributes or matters found in Islamic education that are used by humans to achieve the purpose of human life, which is to serve Allah SWT.

Finally, Islamic values are implicit in Islamic education; they include: Belief (a way of life), Worship (a

²³ Daradjat, Z., *Ilmu pendidikan Islam*, (Jakarta: Bumi Aksara, 2017), p 72.

²⁴ Coser, *Introduction to sociology*, (Florida: Harcourt Brace Javanovich, 1983), p 380.

²⁵ Langgulong, H., *Manusia dan pendidikan: Suatu analisa psikologi, filsafat dan pendidikan*. (Jakarta: Pustaka Al Husna Zikra, 1989), p 326.

²⁶ Marimba, *Pengantar filsafat pendidikan islam*. (Bandung: AlMa'arif, 1989), p 48.

²⁷ Thoha, H. C., *Kapita selekta pendidikan Islam*. (Yogyakarta: Pustaka Pelajar, 1996), p 172.

human responsibility that cannot be divided from the element of belief), Moral (attitude toward living that gives rise to actions), and Social (a way of life that leads to acts) (a relationship between human and social life). Anshari also claims that Islamic education, in its broadest terms, is education that consists Islamic values and can represent as a life guide for enjoyment in this world and the hereafter.²⁸

b. The aim of Islamic Education

The purpose of education in Islam, according to the First World Conference on Muslim Education hosted in Jeddah-Mecca (1393A.H.-1977A.D.), is to develop a decent man; it intends at the "inclusive development of man's entire personality through into the coaching of man's life force, intelligence, reasoned self, thoughts, and corporeal sensations".²⁹ The goal of Islamic education, according to Ahmadi, is to enlighten human being's life and its involvement as a creature of Allah SWT, which is easily praising Allah SWT. As a result, education's target is to nurture in man a personality that adheres by religious teachings, and is thus convinced of redemption and joy in the immortality of the Hereafter.³⁰

In the explanations of some experts, There are some descriptors of Islamic education's objectives.

- 1) According to Marimba, the eventual aim of Islamic learning and the development of the Muslim character, which contains actions, the 17 actions of his spirit, his worldview, and his truthfulness to Allah SWT.³¹
- 2) The goal of Islamic education according Yunus is to educate children, youth, and elders to be truthful

²⁸ Anshari, E. S., *Wawasan Islam: Pokok-pokok pemikiran tentang Islam*, (Jakarta: Rajawali, 1993), p 410.

²⁹ Yasin, F., Firdaus, R., & Jani, M., "Islamic education: The philosophy, aim, and main features," *International Islamic University Malaysia: Head of Department, Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge* 1 no. 10, (October 10th, 2013): 1-18 ISSN cetak : 2201-6333 | ISSN online : 2201-6740. 1(10) <https://www.ijern.com/journal/October-2013/18.pdf>

³⁰ Arani, M. A, Kakia, L, et all., "A Comparative Study of Muslim and Western Pedagogues, Educational Perspective: Contextualization of Comparative Education As A University's Discipline," *International Journal for Educational Studies* 6 no. 2, (February, 2014): 111-119. <https://journals.mindamas.com/index.php/educare/article/download/291/290>

³¹ Marimba, A.D.

Muslims, to do charitable work, to dedicate to the nation.³²

Finally, the primary objective of Islamic education is to produce an excellent Muslim with a virtuous and intelligent personality, who is both physically and spiritually healthy, and who fears Allah SWT. Islamic education also aims to produce perfect human beings in compliance with the principles and personality of Rasulullah SAW.³³ As a side effect, Islamic values are increasingly critical, primarily in the English Department. Because students are taught not only language but also Islamic values in this situation, their personalities will modify in ways that are always consistent with Islamic values.

4. English Syllabus

a) Definition of Syllabus

A syllabus is a well-written outline of what will be used in the class to fulfill the learning goals. A syllabus is a method that describes the subjects or journals that will be explored in a specific subject, especially one that gives rise to a written test. There are numerous syllabuses designed for multiple reasons.

The syllabus, according to Pienemann, is the choices and classification of linguistic educational objectives.³⁴ Breen sees it as a strategy for what we hope to accomplish through our teaching and our students' learning.³⁵ According to Widdowson, a syllabus not only describes the goals of education through a given topic, but it also creates a basis within which the real process of learning must

³² Marimba, A, D.

³³ Tijani, A., "Guru Millennial Dalam Perspektif Pendidikan Islam," *An-Nur Jurnal Studi Islam* 10 no. 2, (December, 2022): 119-135, P-ISSN : 1820-8753 | E-ISSN : 2502-0587 <https://jurnalannur.ac.id/index.php/An-Nur/article/download/85/83/373>

³⁴ Zahra Bazyar, "Syllabus Design and Needs Analysis of Students in Educational System," *Australian International Academic Centre* 6 no. 4, (August: 2015): 163-164 DOI :10.7575/aiac.all.v.6n.4p.162 from <http://dx.doi.org/10.7575/aiac.all.v.6n.4p.162>

³⁵ Rahimpour, M., "Current Trends on Syllabus Design in Foreign Language Instruction," *Procedia Social and Behavioral Sciences* 2 no. 2, (December, 2010). ISSN : 1877-0428. 1660-1664 Doi:[10.1016/j.sbspro.2010.03.254](http://dx.doi.org/10.1016/j.sbspro.2010.03.254)

actually occur.³⁶ Syllabi are related with the requirement and intending of what is to be discovered, and are commonly documented as prescriptions for acts by teachers and students. They have normally carried the oversight mark. They are involved with goal achievement, which are frequently, but not always, associated with the pursuit of specific means.

b) The Communicative Syllabus

The communicative approach is typically based on a speculative or usable syllabus that is appraised on the functions and notions of the language rather than the grammar rules. The communicative syllabus is based on speech act theory or language features rather than grammar units; for example, instead of "present simple tense," "present continuous tense," and "Relative Clauses," the communicative syllabus contains units called "Ask, Request, and Demand" or "Generalize," "Exemplify," and "Hypothesize." Based on the Communicative Approach, the three types of syllabi are as follows:

c) The Situational Syllabus

The situational syllabus, according to Wilkins, was built on the analysis of circumstances and habits. The content of a situational syllabus is either genuine or fictitious situations in which language is used. This language is used in conversations. The learner must practice the conversations and take notes key terms. Grammar and vocabulary, on the other side, play an important role. The main goal of the situational syllabus is to teach the language that is used in various situations. A situational syllabus might be used in a hotel, a bank, a restaurant, or an airport.³⁷ The situational model will be made up of units that represent specific situations. The topical or thematic syllabus is equal, but it generally utilises the procedure of clustering components or lessons around a topic, similar to barnacles clinging to a ship's hull. The use of dialogues is

³⁶ Lekeaka, F. A., "The New Syllabi for Cameroon Secondary Education: A Description of the Organization of Salient Elements," *Department of Curriculum Studies and Teaching, Faculty of Education, University of Buea, Buea, Cameroon* 8 no. 3, (March 2021) E-ISSN: 2333-9721 | P-ISSN: 2333-970 Doi: [10.4236/oalib.1106994](https://doi.org/10.4236/oalib.1106994)

³⁷ Littlewood, W., *Communicative language Teaching: An Introduction*. (Cambridge: Cambridge University Press, 1981), p 57.

very common in situational approaches because they serve as the foundation of communication within a specific situation.

d) Functional-Notional Syllabus

The functional notional syllabus begins with the communicative purpose and conceptual meaning of language, i.e., notions and functions, as opposed to grammatical items and situational elements, which remain but play a smaller role.

The teaching activity in the classroom should be learner-centered in a functional notional syllabus, and all subject components should be regarded as a methodical entire. The advantages of a functional notional syllabus are four points of view - sociolinguistic perception, psycholinguistic perception, and educational principle.³⁸

e) Functional Syllabus

This syllabus outlines the communicative purposes that learners will be instructed, such as asking, proposing, promising, explaining, alerting, identifying, persuading, and so on. The syllabus also contains a list of the language structures which are used to carry out these capabilities³⁹.

f) Notional Syllabus

The teaching points in the hypothetical syllabus are language notions. Nouns, pronouns, verbs, prepositions, conjunctions, adjectives, and adverbs can all be used to express ideas. The use of concepts is determined by three major factors: the features, the elements in the situations, and the topic under discussion.⁴⁰

In conclusion the syllabus is a plan about what to be included in the course for the learning objectives. The teacher designs a current syllabus in MTs QP based on students need to help them achieve their goals easily. MTs QP would like to create superior graduate students with expert, Salafist, and wisdom-oriented characters who can create scientific studies and competitive in the international era.

³⁸ Littlewood, W, p 60.

³⁹ Littlewood, W, p 62.

⁴⁰ Littlewood, W, p 72.

3) Islamic Values Reflection

Values education is more than just a separate program able to teach in particular topics; it encompasses the entire learning system. Islamic values are used not only in the learning process, but also in other tasks in this case. A sense of worth is essential in life.

The reflection tactic to Islamic studies with general education reflects a large range of self-control studies, including Islamic studies, social studies, scientific studies, and humanities, all of which are interconnected. Reflective learning is an important process that should be implemented in Islamic schools. It can provide students with a thorough understanding of a learning experience, both in occupational and Salafist subjects. As a result, an Islamic-based school must reflect a good-reflective learning process.

In this case, Islamic values reflection implies that the Islamic substance is not only tailored to the learning process, but also ends up going well beyond. It is an example of how Islamic values can be incorporated into English teaching and learning process. Students with noble characters will be produced if this reflection can work properly and constantly. This is feasible if the teaching and learning materials, irrespective of the topics or subjects students are learning, are related to Islamic teaching values. If students are studying English literature, for example, the fiction texts or materials must be in English. The substance of the text, however, must be linked to Islamic teaching problems.

B. Review of Previous Study

There are previous related studies that can support this research:

Sources	Similarities	Differences
Aula Mukarromah, Sabarun, et al, 2021	It describes the process of English teaching and learning class start from opening activity, main activity and closing activity by reflecting the Islamic values. This research used descriptive qualitative studies and the	This research conducted at an Islamic Senior High School at Palangka Raya. the subject of this research were English teachers of the tenth and the eleventh grade. The result showed that there was verses Al-qur'an that suitable material

	result was found by observation, interview and documentation.	in English teaching process. ⁴¹
Galuh Nur Rohmah, Ulil Fitriyah, et al, 2019	It describes the best practices of teachers in Islamic Junior High School at Jawa Timur for incorporating Islamic values into English lessons. This research used descriptive qualitative method. Data were taken from classroom observation, interview, and documentation	The Islamic values that reflect in Islamic Junior High School at Jawa Timur are character building and motivation for students to study harder in learning general courses like English. ⁴²
Annisa, Siti Khadijah, 2017	This study described the integration of Islamic values in the process of English teaching and learning at an State Islamic Senior High School at Palangka Raya. The study was descriptive study with qualitative approach.	The research was adding the exercise reflecting the Islamic values to the topic presented and mixing Islamic expressions and the relevant English expressions with the main materials. ⁴³
Zaitun, Siska	This research	The data showed that the

⁴¹ Mukarramah, A., Sabarun, et al., "Islamic Values as Reflected in The English Teaching and Learning Process at MA NU Palangka Raya," *State Islamic Institute of Palangka Raya* 4 no. 4 (July 4th, 2021) e-ISSN : 2614-6258 | p-ISSN : 2614-6320 from <http://digilib.iain-palangkaraya.ac.id/3714/1/JURNAL%20PROJECT%20SINTA%204%2C%202021.pdf>

⁴² Rohmah, N G., Fitriyah, U., et al., "Best Practices on Islamic Values Integration at Madrasah English Classes: Teacher's Practices in Contextualizing The Values," *UIN Maulana Malik Ibrahim Malang, Indonesia* 6 no. 2, (November 2019): 269-283 Doi : [10.30762/jeels.v6i2.1457](https://doi.org/10.30762/jeels.v6i2.1457)

⁴³ Annisa and Khadijah, S., "The Integration of Islamic Values in English Teaching and Learning Process at MAN Model Palangka Raya," *International Conference on English Language Teaching* (December 15th, 2017): 35-50 ISBN : 978-602-60251-1-1 from <http://english.ftik.iain-palangkaraya.ac.id>

Kusuma Wardani, 2018	demonstrated the Islamic values in the process of teaching English at an Elementary School. The researcher observed both the school and 4th grade class	Islamic values had been being well-built in the area of the school together with the school activities. While in the class observation the writer found that the Islamic values were not being applied yet in the process of teaching and learning English. Observation and documents as the instruments to collecting data. The Islamic values cover pre-teaching, whilst-teaching and post-teaching. ⁴⁴
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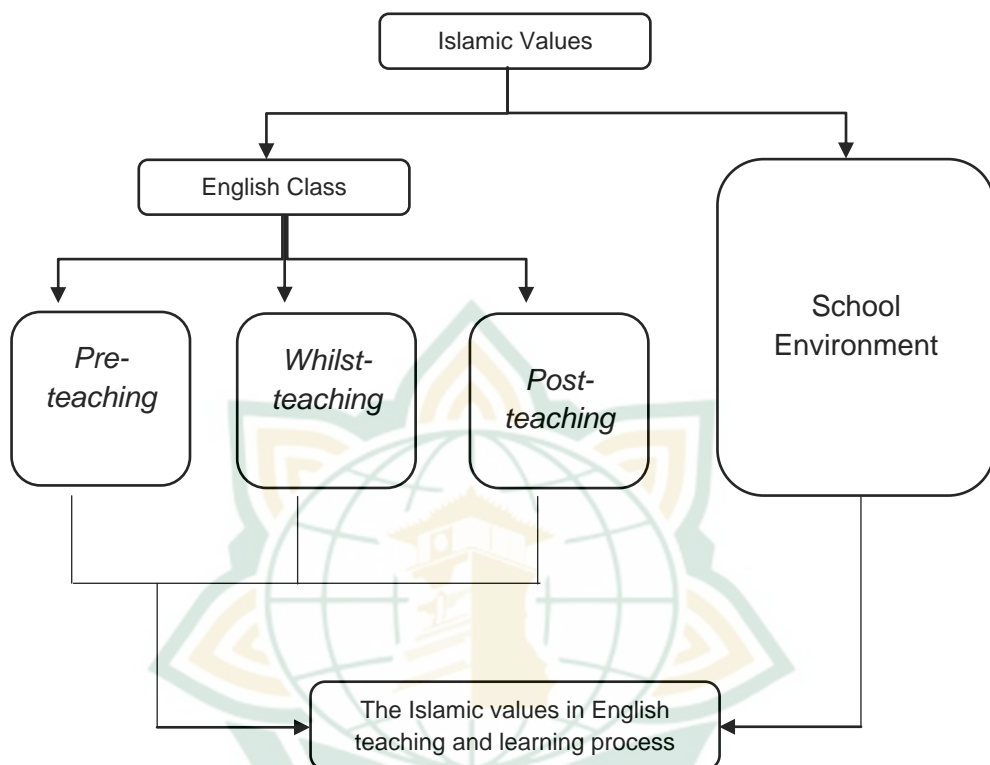
Table 2. 1

The similarity of those research above and this research is all of them discuss the Islamic values that reflect in English teaching and learning process while the differences between those study and the writer's research are in the level of education studied. If those research above investigate the Islamic values in the English teaching and learning at Elementary School, Islamic Junior School's teachers, state Islamic Senior high School and Islamic Senior High School, the writer's research is investigating at junior high school students. This study conducts in MTs QP Kudus in academic year 2021/2022.

C. Theoretical Framework

Based on the theories and a few of the relevant inquiries about over, the theoretical framework allows the researcher to explicitly recognize entry points into the inquiry about. The researcher can organize as the following scheme:

⁴⁴ Zaitun and Wardani, S K. Ekowijayanto, M., "Islamic Values in The Context of English Learning and Teaching," *Muhammadiyah University of Jakarta* 1 no. 1, (2018): 71-80 e-ISSN: 2622-3597 from <https://jurnal.umj.ac.id/index.php/ELIF2020>.



picture 2.1

The researcher do the research at MTs QP Kudus. Then, the researcher finds the Islamic values that reflect through on English teaching and learning process or class activities and through school environment. The class activities divided into three parts such as pre-teaching, whilst-teaching and post-teaching. Pre-teaching activities cover: (a) the Islamic greetings or *salam* (b) reciting dua. Whilst-teaching encompass some activities such as: (a) the objective of the materials based on Islamic perspective, (b) modifying place and events. he Islamic names of people, (c) using Islamic daily activities in giving example of materials. Post-teaching activities involve: (a) thanks to Allah by reciting hamdalah, and (b) reciting dua.

The Islamic values that reflect in school environment pervade: (a) greeting culture by saying *salam*, (b) shaking teachers' hand, (c) dress modestly, (d) listening *murottal* alAl-qur'an and *nadzam alfiyah*, (e) reciting AlAl-qur'an, and (f) reciting dua. At the end, it is hoped that students will have the Islamic character in their English and can be seen successfully reflected or not in English students of MTs QP Kudus.