

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. Islamic Values

a. Definition of Islamic Value

The importance of Islamic values in one's life is critical since they serve as a guide and mentor for one's life. It doesn't matter if it's a relationship with God or with other people. Islamic values also prepare us for dealing with problems in life so that we can shield ourselves from various shocks and deal with issues that arise by adhering to Islamic standards.

Islamic values are values that in accordance with the teachings of *Al-Qur'an* and *As-Sunnah* of the prophet Muhammad peace upon by Him. *Al-Qur'an* and *As-Sunnah* of the prophet are guidelines for Muslims, in *the Qur'an* and *Sunnah* of the prophet there are clear guidelines on how Muslim should behave in their daily lives.¹

Islamic value is values that are found in Islam that are standards on which we judge an action to be right or wrong. These norms can help us communicate clearly and be able to differentiate between good and bad. The indicators of saying good or bad relevant to the rules of Islam itself.²

Islamic values are absolute truth, universal and holy. Truth and goodness of religion transcend human and human reason, feelings, desires, and passions able to transcend the subjectivity of class, race, nation, and social stratification.³

¹ Miftahul Jannah, "Representation of Islamic Values in English Textbook" (thesis, UIN Ar-Raniry, 2018), 7.

² Nurlaila, "Islamic Values Encountered in Human Language Production and Comprehension as a mental process", *Schemata*, Vol. 7, No. 2 (2018), 175.

³ Triyo Supriyatno, et. all., "Philosophy of Islamic Values and Life: A Review of the Methodology of Cultivating Islamic Values Towards Modern Culture", *International Journal of Cultural and Religious Studies (IJCRS)*, Vol. 1, No. 1 (2021), 3, accessed on January 19th, 2022, 10.32996/ijcrs

According to Hayati Ishak et al., a collection of honorable principles revealed in Qur'anic verses and prophetic traditions constitute Islamic values. Studies claim that the revelations do not directly indicate the elaborations developed by modern scholars.⁴

Islamic values can be defined as concepts and upheld beliefs high by humans regarding some of the main problems related to Islam to be used as a guide in good behavior value comes from God as well as the result of human interaction without contradicting sharia.

The teacher has an important role in the school environment, has responsibility for all students, especially in transferring knowledge as a teacher's obligation. Besides the obligation of teachers in transferring knowledge related to worldly sciences to students, teachers should also teach students related to religious sciences.

As an Islamic-based educational institution, of course learning must at least be related to the teachings of Islam. It is intended that students are also equipped with sciences that will strengthen themselves in Islam, such as relationships with Allah SWT and also relationships with fellow humans in everyday life. The teacher's way of importing religious knowledge to students related to Islamic values is what is contained in teaching materials such as in textbooks used during the learning process. The benefits of instilling Islamic values in students are of course so that they can apply the teachings of Islam in their lives, so that they can have a positive impact on themselves such as mental health and they can also be more focused because they have guidelines that lead them in a better direction.

b. Sources of Islamic Value

Every human being must have guidelines to guide themselves during life, not least in the aspect of education, which makes it important in one's life. Islamic

⁴ Nurul A. M. Rosli, et. all., "An Introduction of Islamic Value-Based Productivity Framework", International Journal of Managerial Studies and Research Studies (IJMSR), Vol. 9, Issue. 4 (2021), 120, accessed on January 15th, 2022, <https://doi.org/10.20431/2349-0349.0904010>

values are clearly based on *Al-Qur'an Al-Karim* and *As-Sunnah*, they are entirely based on the beliefs, norms, rules, practice and principles taught by Islam. It explains the distinctions between good and bad, halal and haram, acts and sins. The motivations, satisfaction, and dedication to one's life, organization, and work will all increase as a result of this circumstance.⁵ For Muslim, the most important basis used as a guideline for Islamic education is *Al-Qur'an* and the *As-Sunnah*.

1) *Al-Qur'an*

The principal incomparable wellspring of Islamic qualities is Holy *Al-Qur'an*. Holy *Al-Qur'an* is additionally Allah viewed as “the book containing the discourse of Allah uncovered to the prophet Muhammad is Arabic and disseminated to us by persistent declaration (*tawatur*). The Holy *Al-Qur'an* is Allah SWT's book which addresses Allah orders and credible evidence of the Muhammad prescience, the most legitimate and delegate good example for Muslims. The Holy *Al-Qur'an* conveys sacrosanct rules (*dustur*) for humanity in this current life and in the great beyond or existence in the wake of death. The review concerning the study of Holy *Al-Qur'an* demonstrates that it covers fundamentals that are worried about articles of conviction (*iman*), ethnics and activities alluded as the laws of training (*ahkam amaliyyah*).⁶

2) *As-Sunnah*

After the *Qur'an*, *As-Sunnah* is the second most important source of Islamic beliefs. It is Prophet Muhammad's reinforcement and explanation of the numerous problems in the *Qur'an* as well as the challenges in Muslim life that are

⁵ M. N. Shafique, et. all., “*Islamic Values & Principles in the Organization*”, *Arabian Journal of Business and Management Review (OMAN Chapter)*, Vol. 5, No. 2 (2015), 15.

⁶ Hanif N. Adiantika, “*The Implementation of Islamic Identity Through Islamic Values in EFL Speaking Classroom*”, *Jurnal Pendidikan dan Studi Islam*, Vol. 5, No. 1 (2019), 76, accessed on January 15th, 2022, <https://jurnal.faiunwir.ac.id>

conveyed and practiced. As a result, it can serve as the foundation for Islamic education.

Allah proves that *As-Sunnah* is the main direction after the *Qur'an*, as states in *Q.S An-Nisa'*: 80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا

أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ

“Whoever obeys the Messenger is obeying God. And whoever turns away- We did not send you as a watcher over them”.⁸

c. Aspects of Islamic Value

In Islamic education, there are variety of Islamic values that aid in the application of education. The values contained in Islam are so broad to be studied, because these Islamic values have aspects and require more analysis deep. The main points that must be considered in Islamic teachings.⁹ Lubis et al. argue that the aspects of Islamic values are divided into three types, namely the values of *Akidah* (faith), the value of *Ibadah* (worship), and the value of *Akhlak* (moral).¹⁰ Similar with Hakim who said that the aspects of the values of Islamic teachings in essence can be divided into three types, namely the value of *akidah*, the value of *ibadah*, the value of *akhlak*.¹¹

⁷ Al-qur'an, An-Nisa' ayat 80, *Al-Quddus Al-Qur'an Terjemah Bi Rosm Utsmani* (Kudus: Ma'had Tahfidz Yanbu'ul Qur'an, CV. Mubarakatan Thoyyibah), 90.

⁸ Talal Itani, *The Qur'an Translated to English, An-Nisa' (4):80* (Beirut: ClearQuran, 2012), 44.

⁹ L. Lubis, et. all., “Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan”, *At-Tarbiyat: Jurnal Pendidikan Islam*, Vol. 4, No. 1 (2021), 3, accessed on August 16th, 2022, <https://jurnal.stainnawawi.com/index.php/At=Tarbiyat/article/view/247>

¹⁰ Alfian Alfian, et. all., “Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School”, *Elsya: Journal of English Language Studies*, Vol. 4, No. 1 (2021), 3, accessed on January 19th, 2022, <https://doi.org/10.31849/elsya.v4i1.7322>

¹¹ Lukman Hakim, “Internalisasi Nilai-Nilai Agama Islam dalam Pembentukan Sikap dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-

However, the researcher limits the topic of Islamic values in this research to the value of *Akidah* (faith), the value of *Ibadah* (worship), and the value of *Akhlak* (moral).

1) Value of *Akidah* (faith)

According to Al-Banna (as cited in Shobron, 2011), *Akidah* is some things must believe truth by heart, bring peace of mind, become belief that doesn't mixed a bit with doubt.¹² *Akidah* teaches people to believe that God Almighty exists and God Almighty created the cosmos and always watching over and weighing all of humanity's deeds in the world. In the Muslim teaching, *Akidah* is crucially important because the first lesson about Islam that a muslim should understand is the Syahadah which acknowledges that Allah SWT is the only God.¹³

As explain in the Qur'an as follows:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
 جَنَّاتُ الْفِرْدَوْسِ نُزُلًا¹⁴

“As for those who believe and do righteous deeds, they will have the Gardens of Paradise for hospitality.”¹⁵

In Islam, *akidah* refers to the belief in Allah as a God worthy of worship, as well as the spoken and physical recitation of His commands. *Akidah* is a belief by a person who has a high level of trust and is unaffected by doubt, whether his own or taught by others.

Muttaqin Kota Tasikmalaya”, Jurnal Pendidikan Agama Islam-Ta’lim, Vol. 10, No. 1 (2012), 69.

¹² Zaitun and Siska K. Wardani, “Islamic Values in the Context of English Learning and Teaching”, English Language in Focus (ELIF), Vol. 1 (2018), 73.

¹³ Alfian Alfian, et. all., “Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School”, 3.

¹⁴ Al-qur’an, Al-Kahfi ayat 107, *Al-Quddus Al-Qur’an Terjemah Bi Rosm Utsmani*, 303.

¹⁵ Talal Itani, *The Qur’an Translated to English, Al-Kahf (18): 107, 153.*

Akidah is closely related to faith. Faith in general understood as something that is believed in the heart, spoken orally, and executed by action. Islam divides six main pillars faith referred to as the pillars of faith (*arkanul iman*), which include: faith in Allah, faith in His Angels, faith in His Books, faith in the Messengers, faith in the Day of Judgement, faith in *Qada'* and *Qadar*.¹⁶

a) Faith in Allah

Faith in Allah is acknowledging in the heart that there is no God except Allah, making a vow with the tongue, namely the *syahadah* and prove by the practice of members by carrying out Allah's commands and leaving His prohibitions.

b) Faith in His Angels

One of the conditions for a person to be said to be a believer is faith in a noble Angel. Faith to the Angels will give a psychological influence that big enough, such as honesty, fortitude, and courage.

c) Faith in His Books

Believing in the books of Allah SWT means that we must have intention or have faith that Allah SWT has several books that have been revealed to His prophet. A Muslim is obliged to believe in all the Holy Books that have been revealed by Allah SWT.

d) Faith in the Messengers

Believing in His Messengers is believing that Allah SWT has sent His Messengers to bring the symbols of religion or guide mankind to the right path and blessed by Allah.

e) Faith in the Day of Judgement

Judgement day is the day when humans will receive all their vengeance when you were alive. Believe in the judgement day is to believe that the last day will definitely arrive in accordance with the descriptions Allah through His words in the Al-Qur'an.

¹⁶ Miftahul, *Representation of Islamic Values in English Textbook*, 9.

f) Faith in *Qada'* and *Qadar*

Faith in *Qada'* and *Qadar* means believing with all your heart that Allah SWT have determined about everything to His creatures. Believing in *Qada'* and *Qadar* is that every human being must have good faith or sincere belief that everything that is done by all creatures has been ordained by Allah SWT.¹⁷

2) Value of *Ibadah* (worship)

Ibadah/worship means humble and submissive. According to Caesar Farah, the five pillars of Islam (*arkan* al Islam) are five basic acts in Islam, considered obligatory by believers, and are the foundation of Muslim life.

As explain in the Qur'an as follows:

¹⁸ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I did not create the jinn and humans except to worship Me”.¹⁹

The Five Pillars of Islam (*Syhadah*, *Shalat*, *Zakat*, *Sawm*, and *Hajj*) are the most important Islamic rituals. They serve as a framework for religious acts of worship (*Ibadah*) and a sign of faith commitment. It highlights that Muslim who practice these *ibadah* on a regular basis will be deemed more pious Muslim, so strengthening their Muslim identity.²⁰

Beside the fundamentals of Islam, according to *Jumhur Ulama'*, there are two types of *ibadah*: a) special *ibadah* or *ibadah mahdhoh*, such as: *syhadah*, prayer, charity, fasting and pilgrimage. b) general *ibadah* or *ibadah ghoir mahdhoh*, such as:

¹⁷ Muhammad Amri, et. all., *Aqidah Akhlak*, (Makassar: Semesta Aksara, 2018), 12-84.

¹⁸ Al-qur'an, Az-Zariyat ayat 56, *Al-Quddus Al-Qur'an Terjemah Bi Rosm Utsmani*, 522.

¹⁹ Talal Itani, *The Qur'an Translated to English, Adh-Dhariyat (51): 56*, 153.

²⁰ Medhy A. Hidayat, “*Ibadat, the Body and Identity: Islamic Rituals and the Construction of Muslim Identity*”, *The Journal of Society & Media*, Vol. 1, No. 2 (2017), 5, <https://journal.unesa.ac.id/index.php/jsm/index>

work, eat, drink and sleep in order to keep physical health so that can do the God's command and earn His blessing. Muslim identity can be built by practicing Islamic rituals that teach traditions to all Muslims. Teaching the *Qur'an*, teaching prayer, fasting, paying zakat, and teaching hajj are all *Ibadah* qualities.²¹

The special *ibadah* or *ibadah mahdhoh* are as follows:

a) *Syahadah*

Syahadah means saying two sentences of *syahadah* (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ) saying it verbally, believing in the heart and testifying that there is no God but Allah SWT and testifying that Prophet Muhammad is the Messenger of Allah.

b) Prayer (*shalat*)

According to the *syara'* understanding, prayer is *ibadah* in the form of certain words and actions by presenting the heart sincerely and solemnly, starting with *takbiratul ihram* and ending with *salaam* according to the conditions and pillars that have been determined by *syara'*.

c) Charity (*zakat*)

Zakat is the name for a certain number of assets who have reached certain conditions required by Allah to issued and given to those entitled to receive it with certain requirements.

d) Fasting (*sawm*)

Fasting is refraining from things that are permissible in the form of lust for stomach (eating and drinking) and sexual desire (intercourse) with the intention of the goal approach yourself to Allah, as in Islam.

²¹ Alfian Alfian, et. all., “*Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School*”, *Elsya: Journal of English Language Studies*, Vol. 4, No. 1 (2021), 3, accessed on January 19th, 2022, <https://doi.org/10.31849/elsya.v4i1.7322>

e) Pilgrimage (*hajj*)

Hajj means intentionally or visiting, what is meant here is deliberately visiting the Kaaba and its surroundings to worship Allah SWT at certain time, in a certain and orderly way. Hajj is one of the first pillars of Islam and is obligatory for every Muslim who has the ability and is required once in a lifetime. If someone does it more than once, the law is circumcision.²²

3) Value of *Akhlak* (moral)

Akhlak value is everything that has to do with a person's character and will appear without thinking or considering anything else, and with no external incentive. Allah SWT, people, and nature are all covered by *akhlak*.²³

As explain in the Qur'an as follows:

²⁴ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ

“And inspired it with its wickedness and its righteousness”.²⁵

Akhlak value is significant for the students and must be infused by Muslim as a good character as a true Muslim. Example of good *akhlak* include passing on information to others, assisting those in need, showing compassion, being trustworthy, and enjoying charitable giving.²⁶ People that live up to the *akhlak* ideals are just, disciplined, honest, responsible, and prefer to assist others.

In Islam, there are two types of *akhlak*: *akhlak mahmudah* (good) and *akhlak madzmumah* (bad) (disgraceful). The *Qur'an* and *As-Sunnah* are the

²² Sahriansyah, *Ibadah dan Akhlak*, (Banjarasin: IAIN Antasari Press, 2014), 6-72.

²³ Zaitun and Siska K. Wardani, “Islamic Values in the Context of English Learning and Teaching”, *English Language in Focus (ELIF)*, Vol. 1 (2018), 73.

²⁴ Al-qur'an, Asy-Syams ayat 8, *Al-Quddus Al-Qur'an Terjemah Bi Rosm Utsmani*, 594.

²⁵ Talal Itani, *The Qur'an Translated to English, Ash-Shams (91)*: 8, 323.

²⁶ Alfian Alfian, et. all., “Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School”, 3.

foundations or measuring tools that determine if a person's nature is good or bad. *Akhlak* towards oneself, *akhlak* towards others, and *akhlak* towards parents are all aspects of *akhlak mahmudah*. *Shirk*, *kufur*, and jealousy are examples of *akhlak madzmumah*.

Akhlak is everything that related to the nature which is embedded in the human soul that appears by itself without through thought and deliberation, and not there is a push from outside.

In simple terms, the scope of *akhlak* is often distinguished be three types. The scope of *akhlak* includes:

a) *Akhlak* towards Allah

Akhlak towards Allah or patterns human relationship with Allah is attitude and action what man should do with Allah. *Akhlak* towards Allah includes:

- **Worshipping to Allah (WA)**, is an attitude of self to always worship Allah, because actually life in the world is to worship in order to get the pleasures of the world and the hereafter.
- **Praying to Allah (PA)**, is a prayer between servant and Allah to convey a request so that Allah is pleased to grant it. Pray to Allah with humility, with complete sincerity and surrender.
- **Zikr to Allah (ZA)**, is praise to Allah that is said over and over again. In other words, remembrance is an act of worship in the form of a servant's morals to Allah, zikr is intended in the context of a Muslim to always remember Allah SWT. Zikr can be done anywhere and anytime.
- **Be grateful (BG)**, is an attitude of gratitude and appreciation in this case for all the favors and the innumerable gifts bestowed by Allah on Muslim.
- **Obey to Allah (OA)**, means being obedient to the command and rules made by Allah in

all things, whether those rules relate to human beings and other creatures. So, obedience submissive and obedient to what is ordered by the rules of both nature and government authorities.

b) *Akhlak* towards humans can be classified into three as follows:

(1) *Akhlak* towards oneself, is fulfillment Muslim's obligation to themselves, whether concerning both physical and the spiritual. Among the types of *akhlak* towards oneself are:

- **Honest and trustworthy (HT)**, honest is telling truth. In general, honesty is a trait that requires a match between the words spoken and the actions taken by someone. That is, a person can be said to be honest if he says something that is in accordance with the truth, accompanied by appropriate actions.
- **Be polite (BP)**, is to maintain relationships among human beings without feeling that they are superior to others, so they do not humiliate others.
- **Patient (PT)**, is not complaining to others than Allah about the suffering that befalls him. When a person is afflicted with suffering, then he should strengthen his soul to be able to bear it, in addition to trying to find the reasons for the suffering or calamity.
- **Hardworking and Disciplined (HD)**, hardworking is work with the limits of maximum ability but not exceeds the maximum capacity possessed. Success in both this world and the hereafter will not achieve without hard work. Hard work must be accompanied by high disciplined, namely working according to the rules that have been set.

- **Sincere (SC)**, that is pure attitude in behavior and actions solely for the sake of obtaining pleasure Allah and free from inner and outer strings attached. Sincerity can also as an action that is based on and hope at the pleasure of Allah.
- **Simple life (SL)**, simple means not excessive, both in spending their wealth and in meeting their needs, but this does not mean we are encouraged to stingy in spending wealth and ragged camping in clothes.

(2) *Akhlak* towards family, a happy family is a family that is characterized by harmonious relations in the family between father, mother, children and other family members and an attitude of mutual respect, love, and giving without having to be asked. Here are some kinds of *akhlak* towards family as follows:

- **Being good attitudes to parents and close relatives (BF)**, both of your parents are the best people and do the best for their children. Therefore, children must be kind to their parents. Even the level of good deeds towards parents is directly under the command to worshipping Allah. Disobedience to parents is a major sin. And also doing good to the close relatives is an *akhlak* that must be instilled in a Muslim, because close relatives are family that we must keep in touch with each other.
- **Respecting and the children life (RC)**, children are trust from Allah. If the person who get the trust good and happiness in this world and in the hereafter. Therefore, parents must strive for children to live physically and mentally healthy, support and respect children's decisions because children also

have the right to express opinions regarding what they want and also educate their minds and sharpen their spirituality.

- **Get used to deliberation (GD)**, deliberation is a very effective means to resolve problems faced by families. In the family there will definitely be problems that can disrupt family harmony. Deliberations are also very good for determining the choice of a family member who is undecided in making a choice.
- **Getting along well (GA)**, Islam pays great attention to friendship between family members. Between children, parents, and close relatives, uncles, grandparents must be close to each other so that they become close associations. If one family member is in need of assistance for a particular need, then the other family members must first help. The closeness of these family members is one of the keys to household happiness.
- **Helping underprivileged families (HU)**, the ability and the wealth of relatives in the family not the same. There are some who get excess fortune, there are others who have enough, and there are also others who do not. So Islam places great emphasis on families who can afford it to help support the underprivileged families.

(3) *Akhlak* towards society, society here is a group family living together in one particular place. In that society we live side by side with other people. In living life in this world, we can't meet daily needs without the help of others. Therefore, having good manners towards others is a must.

- **Respecting neighbors (RN)**, neighbors are the closest relatives. Even though they

are not related by blood, it is the neighbors who first come to our aid when we are trouble. Neighbors are also the first to help when we need help. A devout Muslim always maintains good relations with their neighbors and that also a form of respect for neighbors.

- **Helping each other (HO)**, is an effort to help each other, synergize between one party and another. Helping each other is one form of kindness that can be done by everyone. Besides being recommended by Islam, this activity is also very necessary in the midst of social life. By helping this we can get convenience and also provide convenience for others.
- **Helping the weak (HW)**, can be said to help people who really need help from us, whether it's even the smallest help we must give as long as we can. For the example is an older brother who helps his sister in doing something, in this case the sister is included in the weak because it is certain that the older brother can help his sister more. So, helping the weak can strengthen our relationship with each other, both within the family, and the surrounding community.
- **Not arrogant (NA)**, arrogance is a reprehensible character hated by Allah SWT, as a Muslim we must not be arrogant, because arrogance will bring harm to us. Must be able to protect oneself from arrogance, both in matters of the world and the hereafter. There is nothing we need to be proud of in this world, if we are not proud, then Allah will give us goodness. For that, we require to be humble and not arrogant towards others in any form.

c) *Akhlak* towards nature, the nature meant here is the universe which revolves around human life which includes plants, animals, air, rivers, seas, and so on. Human life requires a clean, orderly, healthy, and balanced environment. Therefore, *akhlak* towards nature is especially important is to utilize the potential of nature for the benefit of human life.

- **Maintain and preserve nature (MP)**, preserving and conserving nature is a suggestion in order to maintain the balance of this nature. Therefore, the preservation and development of natural potential should be pursued as long as possible. Human should not to be wasteful in exploiting the potential of nature and greedy to explore natural resources that can result in damage to nature itself.
- **Maintain environmental cleanliness (ME)**, keeping the environment clean and beautiful recommended in Islam. Because it will have a huge impact on your life. Keeping the environment clean will make health guaranteed so life will be more passionate. It means is the awareness that keeping the environment clean is the hallmark of Muslim.
- **Being good attitudes towards nature (BN)**, good *akhlak* towards nature will be able to reduce natural disaster that can happen to life at any time. When the rainy season arrives, it is almost certain it will happen floods and landslides. This disaster happened because of humans who do not pay attention to environmental harmony. This is where it is important for us to have character towards nature by develop faith and environmental insight.²⁷

²⁷ Sahriansyah, *Ibadah dan Akhlak*, (Banjarmasin: IAIN Antasari Press, 2014), 201-211.

For students, *akhlak* values are important, and they must be instilled by a Muslim as a good character as a true Muslim. Teaching/spreading knowledge to others, assisting others, caring, honesty, and a desire to give charity are all examples of good *akhlak*. People that live by the concept of *akhlak* values are just, disciplined, honest, responsible, and willing to serve others. These moral standards would result in a life that is calm, harmonious, and balanced.

2. Textbook

a. Definition of Textbook

The use of textbook is critical since it has a significant impact on the classroom learning process. A textbook serves as both a teaching tool for the teacher and a learning tool for the student. A textbook is a collection of core resources for a language-learning course that strives to meet the needs of both the learner and teacher throughout the course. Textbooks should be viewed as tools for achieving goals and objectives that have previously been established in terms of learner requirements. Furthermore, textbooks provide a readily available source of ELT materials, allowing teachers to focus on the important business of teaching rather than wasting time preparing teaching materials, allowing teachers to focus on the important business of teaching rather than wasting time preparing teaching materials.²⁸

Additionally, Brown defines textbooks as one type of text and it is used in educational curriculum. In other words, textbooks are one of the learning resources that contains the materials required to fulfill the curriculum's specified learning objectives.²⁹

Similar to this, Cunningsworth comes to the same conclusion, textbook is a resource for reaching goals and

²⁸ Elok P. Nimasari, "Evaluating an EFL Textbook: To What Extent Does The 2013 Curriculum-Based Textbook Accomplish Pedagogical Aspects?", Prosiding ICTTE FKIP UNS 2015, Vol. 1, No. 1 (2016), 269.

²⁹ H. Douglas Brown, *Teaching by Principles – An Interactive Approach to Language Pedagogy: Second Edition* (New York: Longman, 2001), 141.

objectives that have previously been established in terms of the needs of the students. In order to achieve the learning purpose, a textbook serves as a teaching tool that includes a variety of materials and integrated skills.³⁰

One of the teaching tools used by teachers is the textbook, which serves as a learning tool and media to support the acquisition of competences that are essential to the learning objectives. In addition to textbooks, additional supplementary learning materials that have been carefully created and produced by professionals in the fields of education and language are also employed to help students achieve their academic goals.³¹

Textbook is the primary source of reference for students and teachers when conducting the teaching and learning process. For both teachers and students, textbooks are usually required in teaching and learning process as guidance, mostly used in the classroom as a teaching instrument. Textbook is a global innovation that has had a significant impact on the evolution of education. Various types of textbooks have been used as teaching aids in classroom teaching and learning sessions to teach a subject. This demonstrates the importance of textbooks in the application of the curriculum, especially for students. As a results, textbook consumption has a broad and far-reaching impact, particularly on students and teachers.³²

Then, a textbook on the other hand is a book that contains resources for a specific topic that are used in the classroom by teachers and students to carry out a learning teaching process, and the materials in a textbook are organized based on a valid curriculum.

³⁰ Lia A. Apriyani and Rr. H. Robiasih, “*Eight grade text book evaluation by Cunningsworth’s theory*”, Journal of English Language and Pedagogy, Vol. 2, No. 2 (2019), 96-95.

³¹ Laili E. Rahmawati, et. all., “*The Accuracy of Complex-Procedures Texts Material in Bahasa Indonesia for the First Grade of Senior High School*”, Asian Journal of University Education (AJUE), Vol. 17, No. 1 (2021), 92.

³² Fatin N. M. Zabidi, et. all., “*Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks*”, Religions, (2021), 2, accessed on January 4th, 2022, <https://doi.org/10.3390/rel2070509>

b. Analysis of Textbook

Analyzing textbook include examining content such as learning materials, exercises, drawings, and so on. After then, the textbook analysis is employed to explain the material. Harmer defined the qualities of good textbooks, which included interesting and instructive information, logically ordered vocabulary items, clear interpretations of what to comprehend, and summaries of preceding material.³³

In addition, Cunningsworth presents some checklist for textbook evaluation and selection. It consists of eight criteria, including:

- 1) **Aims and approaches**, refers to the textbook objectives with the aims of teaching programs and student needs, and also the aims and approaches to get answer whether a textbook is flexible and support different learning and teaching styles.
- 2) **Design and organization**, relate to how the elements that make up entire course package (e.g., student books, teacher books, worksheets, cassettes, etc.) are contained. Additionally, discussed how evaluation, development, recycling, and review help students finish the work required to meet the standards of external syllabus. In addition, the fit, layout, and reference section standards for this proprietary grammar.
- 3) **Language content**, describe the material in a textbook that include the main grammar concept that are appropriate for each level, taking into account the need of the learners, material that is adequate in terms of quantity and variety of vocabulary, emphasizing vocabulary development, learning strategies for each individual, the structuring and conversations of language use above the level of a sentence, style, and appropriateness.
- 4) **Skills**, whether a textbook involves four skills or not, the material, reading passages and associated activities, listening material, spoken English

³³ Silfira Y. Angelia, "Gender Representation in an English Textbook Entitled Bahasa Inggris: When English Comes in Handy for Tenth Grade Students (thesis, IAIN Bengkulu, 2021), 10.

material, and writing activities are all considered to be skills.

- 5) **Topic**, the quality of the topic's presentation in the textbook is referred to as the topic. It has a substantial amount of content that will genuinely interest students, variety and range of topic, complex content, social and cultural contexts, an equitable portrayal and representation of women and men, and references to ethnicity, occupation, disabilities, and other issues.
- 6) **Methodology**, refers to the methods that the textbook uses to communicate the learning materials. It covers the methods employed, their suitability for the learning or teaching situation, the degree of active participation, the methods for presenting or using new language items, the methods for teaching various skills, the methods for developing communicative abilities, and the student's accountability for their own learning.
- 7) **Teacher's book**, describes what a teacher's book looks like, including instructions for the teachers who will be using the textbook, whether the books are thorough and supportive or not, whether the textbook covers teaching techniques, whether the writers have outlined and justified the fundamental assumptions and principles that underlying the material, and exercises keys.
- 8) **Practical consideration**, is the final criterion. This criterion discusses the price of the bundle, the book's appearance, and any specific equipment used.³⁴

Textbook have components that can be used as guidelines to develop books. The components are as follows:

- 1) Study guide

This section, which is located at the start of each chapter, provides an overview of the chapter's

³⁴ Lia A. Apriyani and Rr. H. Robiasih, "Eight grade text book evaluation by Cunningsworth's theory", Journal of English Language and Pedagogy, Vol. 2, No. 2 (2019), 96-97.

content and discusses the chapter's learning objectives.

2) Title

The title is the headline or the head of the essay which is usually found at the beginning of a discussion. The title is short, solid, clear, and usually interesting so that the reader is interested in reading the contents of the discussion of the book.

3) Basic competence or subject matter

The material in the book must also be modified so that it is accurate, current, and appropriate, for the situation and the student cognitive abilities. The value of changing this material will also affect how well students learn it.

4) Information support

In addition to referring to the curriculum and materials, supporting information needs to be added. This information useful for strengthening the material described.

5) Exercise

Practice and textbook content are inseparable. This component of the activity is necessary as a learning manual. Which is why tests are used to gauge how effectively students comprehend the information that has been presented. Practice questions in textbooks typically include multiple-choice and filler questions.

6) Evaluation

Evaluation activities of student results are an important part of a textbook. After the lesson material is presented, the assessment is given in the form of questions or exercises. With these exercises the knowledge gained by students will be more perfect. Practice questions can be used to measure learning outcomes in cognitive categories as a form of evaluation.

7) Summary

The most significant topics covered in the chapter will be reviewed in this section. Summary feature provides an additional review tool for you and reinforces key learning objectives.

8) Assessment

If there is practice, of course there is assessment. Such that explained in the previous point if this textbook serves as a guide for students in the learning process. So, when they have done exercises, in the book there is also a description assessment that must be mastered by teacher. Need to understand since the beginning that learning textbooks must function as an attractor and motivation of students and the reader. The motivation of the reader can arise because the language is simple, flowing and easy to understand.

9) Final exercise

Each class should conclude with a sufficient number exercise. The discussions regarding the exercises should be succinct and transparent. The activities ought to be carefully chosen and scared. There should be a variety of workouts.³⁵

10) Bibliography

Should provide a list of all the references the authors used to create the text.

In addition, the content also refers to the basic competencies that has been determined based on the applicable curriculum.³⁶

Because textbooks are so important, selecting the best textbooks that are appropriate for students' needs is essential. In light of this urgency, it is critical to examine textbooks. According to Tomlison and Masuhara, textbook analysis entails determining the potential worth of textbooks by making judgements about the materials' impact on those who use them. Furthermore, there is still a lot of debate about existence of the 2013 curriculum among educational stakeholders, teachers, parents, and students. As a result, for the sake of educational quality

³⁵ Champak Deuri, "An Evaluate Study of Text Book in English at Higher Secondary Level", International Journal of Science, Environment and Technology, Vol. 1, No. 1 (2012), 26.

³⁶ Henny Nopriani, "Pengembangan Buku Teks Menulis Puisi Keindahan Alam Siswa Kelas VII", Prosiding Seminar Nasional Pendidikan, Vol. 1, No. 1 (2016), 356.

and progress, it is critical to examine the 2013 curriculum-based textbooks.³⁷

Textbook material must be understood well so that students can gain knowledge and in accordance with the objectives of the learning process. Furthermore, it is required to be relevant to the objectives described in the curriculum and syllabus. It is also in line with the learning process, because a good English textbook for Junior High School is one that can lead students to develop superior characters, and a good textbook can include some character education values, Islamic values as part of the soft skills learning process.

Analyzing and evaluating textbooks is a practical and helpful procedure since it gives teachers a better understanding of how to organize material ideas and helps them sustain developments in the area. Each content has an important meaning in terms of character education for students. Social values of religion and Islam as well as culture are one of the values of character education that must be instilled in students. In addition to gaining knowledge as the main goal of learning, students must also receive teaching related to Islamic value so that in the future students will be more understanding and focused in carrying out things in their daily lives.

c. The Role of Textbook in English Language Teaching

One of the media that aids the learning process is the textbook. One of the most important teaching and learning tools used in schools are textbook. Textbook development and production are ongoing processes that require through study and development.³⁸ Teaching materials about English science can be found in English textbooks. The book contains learning materials with exercises that can be used as a guide for both teachers and students. The textbook covers all of the important subject content and information in great detail, making it an excellent learning resource.

³⁷ Elok P. Nimasari, “*Evaluating an EFL Textbook: To What Extent Does The 2013 Curriculum-Based Textbook Accomplish Pedagogical Aspects*”, 270.

³⁸ Khalid Mahmood, et. all., “*Textbook Evaluation Through Quality Indicators: The Case of Pakistan*”, Bulletin of Education and Research, (2009), Vol. 31, No. 2, 1.

The quantity of texts and transactional and interpersonal communication expressions must be taught to pupils in the 2013 curriculum materials was lowered. Short functional text (announcement, invitation, short message, advertisement, and label) and interpersonal communication expressions (introduction, initiating a conversation, and leave taking) are also included in this program for pupils in seventh grade. Only pupils in grades 7-9 have access to short and longer functional texts, as well as interpersonal and transactional conversation expressions.³⁹

Hutchinson and Torres also make the case for the textbook's potential as agent of change in Richards and Renandya. When a number of requirements are satisfied, this is feasible. First, the textbook needs to be used as a tool for training teachers and students. Second, the textbook must offer guidance and assistance with classroom management, freeing the teachers to deal with book materials and techniques. Third, the textbook will function as agent of change if it gives teachers clear instructions on how to implement the change in the classroom as well as a clear vision of what the change will look like. Fourth, if a textbook is adopted by a school, it may foster teamwork, shared accountability, and a dedication to the change. The role of textbook as agent of change can be agreed upon when the aforementioned requirements are satisfied. It will serve as both guidance for teacher and students as well as one of the supporting media in the classroom.⁴⁰

For students, textbooks serve as both a learning tool in the classroom and a tool for independent learning outside of the classroom. They will struggle to learn if they do not have access to textbooks. In addition to the input provided by the teacher, the textbook provides the major information for learners. Textbooks serve as a general guideline for teachers. This is because textbooks

³⁹ Kristian A. Putra, "The Implication of Curriculum Renewal on ELT in Indonesia?", *Parole*, Vol. 4, No. 1 (2014): 71-72.

⁴⁰ Jack C. Richards and Willy A. Renandya, *Methodology in Language Teaching: An Anthology of Current Practice*, (New York: Cambridge University Press, 2002), 83.

in the classroom give additional content and teaching-learning opportunities.⁴¹

The usage of an English textbook provides a notable advantage for both teacher and students. It serves as a resource for teachers as well as providing information through a variety of explanations and exercises. Additionally, English textbooks must fulfill the requirements of the teaching and learning process.⁴²

Textbook have an important role in teaching and learning English in the classroom. It is a valuable source of information as well as a useful tool for enhancing students' learning experience and abilities. Therefore, teachers should choose and use textbooks that suit all the requirements of learning English for students.

3. Integration of Islamic Values in English Teaching and Learning

Despite the fact that Lubis et al. categorized Islamic values into three types, Islamic values cover a wide range of aspects of human life. As stated in the introduction Islamic values are the ideal methods of life as a human being, such as assisting others, honesty, responsibility, courage, and so on, as described in the Qur'an and Hadith, which are the source of Islamic values. In the core competency of adhering to, appreciating, and practicing honest behavior, discipline, responsibility, caring (cooperation, cooperation, tolerance, peace), politeness, responding and being proactive, the student adheres to, appreciates, and practices honest behavior, discipline, responsibility, caring (cooperation, tolerance, peace), politeness, responds, and be proactive. Lubis et al. division is an illustration of Islamic values that both instructors and students should recognize.⁴³

Teaching a language can also entails teaching the native speakers' culture. Language, local culture, and wisdom

⁴¹ Miftahul, *Representation of Islamic Values in English Textbook*, 11-12.

⁴² Annisa A. N. Hidayah, et. all, "Content Analysis of English Textbook: Suitability between Skill Focus and Language Features", *JURNAL VARIDIKA*, Vol. 33, No. 1 (2021), 39, accessed on July 27th, 2022, <https://journals.ums.ac.id/index.php/varidika>

⁴³ Alfian Alfian, et. all., "Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School", 3-4.

such as religious or Islamic values cannot be separated so that English language teaching must also teach local language and content. In teaching and learning a foreign language, cultural factors and local knowledge values must be taken into account by the teacher. Teaching English as a Foreign Language (TEFL) becomes more relevant when the teacher is able to include not just the culture of the community in which the students reside, but also local wisdom such as Islamic ideals found in religion.⁴⁴

In Indonesia, Islamic ideals are instilled through a variety of means, including official schooling as well as community and family-based instruction. According to Pohl, Islamic education is frequently taught in Indonesia using a model where the community is able to put the practice by negotiating between Islamic values and nationalism values. This is done in an effort to harmonize Muslim with the goals of the state.⁴⁵

Teachers of Muslim students must use judgment when deciding which reading materials to assign. If the students are at an acceptable level of maturity, the teacher should focus on teaching students how to read critically, paying particular attention to how easy an unwary reader can be persuaded to accept standards and values that are at odds with the Islamic way of life.⁴⁶

While assisting the students in mastering the desired English language skills and components, teachers can create Islamic materials with an Islamic message for use in Islamic schools. By including Qur'anic verses or hadiths pertinent to the topic, the integration can be accomplished. While this is

⁴⁴ Annisa and Siti Khadijah, “*The Integration of Islamic in English Teaching and Learning Process at MAN Model Palangka Raya*”, Proceedings of the 1st INACELT (International Conference on English Language Teaching), (2017), 36, accessed on January 15th, 2022, <https://english.ftik.iain-palangkaraya.ac.id>

⁴⁵ Suyatno, et. al., “*Transmission of Islamic Values in Public School: A Study at State Senior High School 5 Yogyakarta*”, Analisa Journal of Social Science and Religion (2020), 15-19, accessed on March 14th, 2022, <https://doi.org/10.18784/analisa.v5i1.1039>

⁴⁶ Ruzai S. A. A. Rashid and Engku H. E. Ibrahim, “*English Language Textbooks and Portrayal of Culture: A content analysis*”, MATEC Web of Conferences 150 (2018), 3, accessed on December 4th 2021, <https://doi.org/10.1051/mateconf/201815005076>

going on, the integration of Islamic values into learning activities is accomplished by creating a list of tasks that will be completed while learning. Numerous studies have suggested that incorporating Islamic teachings into English language instruction can help students develop strong Islamic personalities. In order to have both English proficiency and Islamic knowledge and practice, they are able to speak and share their opinions in both languages with other members of their society.⁴⁷

As a result, it is apparent that the ideals of Islamic teachings will lead to happiness, welfare, and human safety in both this life and the next. Because Islamic values encompass all aspects of human existence, teachers must identify and classify Islamic principles that can be incorporated into the EFL teaching method and materials, making it easier for teachers to implement it.

B. Theoretical Framework

As previously explained, Islamic values are values that are based on Islamic provisions that are sourced from the Qur'an and Sunnah. Islamic values need to be instilled in students so that in the future students have a better personality, so that they have positive and useful values, especially for themselves and also for others.

There are 3 aspects of Islamic values, namely: the value of *akidah* (faith), the value of *ibadah* (worship), and the value of *akhlak* (moral) which are closely related to one another. Understanding or even being able to apply these Islamic values will certainly help improve the character in students and direct students on how to solve the problems, especially in social activities. Because Islamic values are needed in daily activities, of course it will make important points for each of them.

Instilling Islamic values in students can be done anywhere, including through education contained in the learning process in school institutions. School is a place where students gain knowledge with teachers as intermediaries. In the learning process students are taught about many things which will certainly help

⁴⁷ Wahyu I. M. Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers", *SCOPE: Journal of English Language Teaching*, Vol. 4, Issue, 2, (2020), 48, <https://journal.lppmunindra.ac.id/index.php/SCOPE/>

increase student's knowledge of something. To support students during learning, media is needed that helps students in learning, including textbooks. Because of its role as a source that is used as the main reference for students and teachers in teaching and learning activities.

Textbooks are very important, so choosing them must be tailored to your needs. Such as examining or even analyzing a textbook, both a series of materials and also the language presented can be used as a starting point for determining the potential value of the book. Due to its function as a source of teaching materials, textbooks are media that play an important role in the learning process, in this case learning English. Likewise with other teaching, the role of textbooks in the process of learning English is important. The use of textbooks during the English learning process is very helpful for students in terms of understanding the language. It should be in the process of learning English, must use textbooks as a guide and can also be used as a reference in learning.

As an Islamic-based educational institution, the learning process should at least provide teaching and understanding of Islamic values. The role of textbooks that are used as a source in the learning process can be used as a tool to teach students related to Islamic values contained in the textbook. In addition to students understanding English subject matter, students also gain additional knowledge about Islamic values.

In this study, the researcher intends to analyze Islamic values in English textbook for Islamic Junior High School. The researcher explain what Islamic values were represented and also how the Islamic values were represented in the textbook. Teacher should integrate Islamic values through English textbook, to conveyed and taught to students in the hope of forming the character so that in the future the students become better individuals, because everything they do, whether it's deeds and attitudes towards others are based on Islamic values.

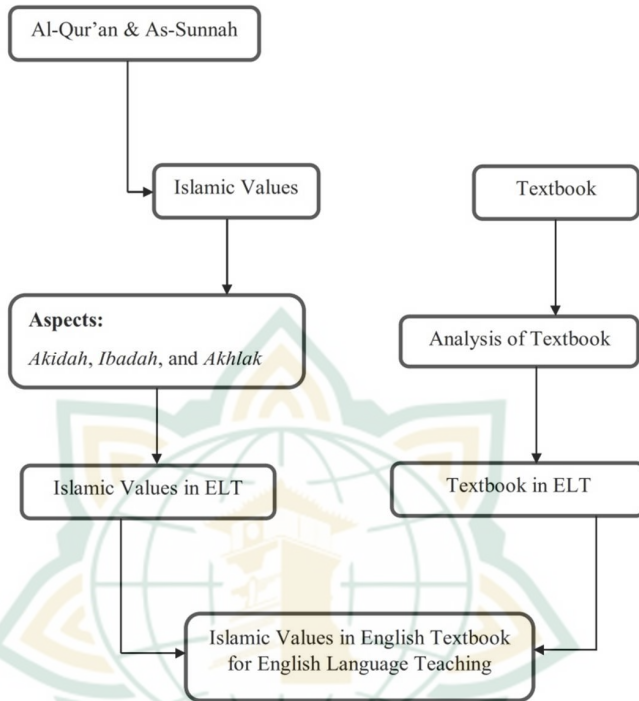


Figure 2.1
Theoretical Framework of the Study

C. Review of Previous Study

Based on several sources related to this research, there are some previous researched related to the topic of this research:

Table 2.1
Review of Previous Study

No	Researcher	Title	Differences	Similarities	Major Findings
1	Ashar Johnson Khokhar (2021)	“Islamic Values in Language Textbooks Published by the State Textbook Authorities in Pakistan”	The difference between the to studies is that Ashar Johnson Khokhar’s research use textbooks in both English and Urdu, whereas the	The similarities lay in the use of qualitative research in conjunction with the content analysis	It compares the selected stories to criteria generated from curricular documents, textbooks, and

			researcher's research exclusively used textbook in English.	method in the research process which focusses on identifying Islamic values in the textbooks.	previous research. The ideals portrayed through Islamic lenses were discovered in this study, which was conducted in a family-oriented setting. ⁴⁸
2	Fatin N. M. Zabidi et all (2021)	“Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks”	The difference between two studies lies in the focus of the research by Fatin N. M. Zabidi et all focuses in integrating of Islamic values for environmental conservation in the textbook and the researcher's research focuses in the representation of Islamic values in the textbook.	The similarities between two studies in the method of the research used in qualitative study that was entirely performed of document analysis of the textbooks.	This study investigated the values related to conservation behavior from the perspective of a religion and identify how the Islamic values for environmental conservation were integrated in textbooks. ⁴⁹
3	Zaahin Baroroh (2019)	“The Representation of Religious Values in	The distinction between the two studies are that the researcher's focuses on	The similarities of the two studies was used to draw	The study's goal was to look into the relationship between

⁴⁸ Ashar J. Khokhar, “Islamic Values in Language Textbook Authorities in Pakistan”, Journal of Religious Studies (UOCHJRS), Vol. 4, Issue 2, (2021).

⁴⁹ Fatin N. M. Zabidi, et. all., “Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks”, Religions, (2021), 1-15, accessed on January 4th, 2022, <https://doi.org/10.3390/rel2070509>

		the Indonesian ELT Prescribed Textbook for Senior High School Students”	Islamic values that are represented in the English textbook, whereas Zaahin Baroroh’s research focuses on verbal and non-verbal depictions or Islamic in the selected ELT textbook.	parallels between them.	religious values and ELT textbooks for Indonesian senior high school students. It also included graphics that represented daily activities as well as vocal elements. ⁵⁰
4	Miftahul Jannah (2018)	“Representation of Islamic Values in English Textbook”	The difference between the two studies is that Miftahul Jannah’s research employed two English textbooks, whereas the researcher’s research only used one English textbook.	The similarities between the two disciplines include that they both emphasize on Islamic values, which are expressed in English textbooks as <i>Akidah</i> , <i>Ibadah</i> and <i>Akhlak</i> .	The findings of this study revealed that the value of <i>Akhlak</i> was the most frequently encountered Islamic value, and the researcher discovered seven different ways to depict Islamic values in the two textbooks. ⁵¹

⁵⁰ Zaahin Baroroh, “The Representation of Religious Values in the Indonesian ELT Prescribed Textbook for Senior High School Students” (thesis, Jember University, 2019), 3-14.

⁵¹ Miftahul Jannah, “Representation of Islamic Values in English Textbook” (thesis, UIN Ar-Raniry, 2018).

5	Nurul L. K. and Indah Khomsiyah (2019)	“Culture and Religion Value in E-English Textbook for Junior High School: A Content Analysis”	The difference between the two studies lies on focuses on discuss about the culture and religion value contains in the English textbook that have integrated into each utterance that is in an English textbook. And the researcher’s research focuses on Islamic values that represented in the English textbook.	The similarities between two studies are in the used of qualitative approach with the content analysis implemented as a method of the research.	The result of analysis shown that the dominant of values is socialization and life cycle and the second is belief and behavior. It presented the simple material and authentic. Each utterance in this textbook has difference value that taught the students as a good human. ⁵²
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⁵² Nurul L. K. and Indah Khomsiyah, “*Culture and Religion Value in E-English Textbook for Junior High School: A Content Analysis*”, Jurnal Pascasarjana IAIN Mataram (Schemata), Vol. 8, No. 1 (2019), 17-23, available online <http://journal.uinmataram.ac.id/index.php/schemata>