CHAPTER I

INTRODUCTION

A. Background of the Study

Most of the educational system today promotes education based on value since kindergarten to higher education. The value itself means a measure of people's standards to judge whether a particular item, action or words is good, helpful, harmful or reprehensible.[1] As Subur mentioned that value has become a reference and measurement of human to think and act every time.[2] It can be said that value is a prominent aspect which civilized human life.[3] A value grows rapidly in line with the needs of human life, likewise in Islamic society. In this term, Islamic values can be understood as a value which reflects on how the way Muslims' life based on the Islamic principal that are faith, worship and behavior in accordance with Al-Qur'an and Sunnah.[4]

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[1] Norhazinah Johari, et.al, *Accounting Education: Integration of Islamic Values* (Proceeding the Second International Conference on Management and Muamalah, (Malaysia: Kolej Universiti Islam Antar Bangsa Selangor, 2015), 100.

[2] Subur, "Pendidikan Nilai: Telaah Tentang Model Pembelajaran", *Jurnal Pemikiran Alternatif Pendidikan INSANIA*. Vol.12 No. 1, April 2007, 2.

[3] Ibid

[4] Wiji Rahayu, Undergraduate Thesis: *"Penanaman Nilai-Nilai Keislaman Dalam Pembelajaran Biologi Siswa Kelas X MAN 2 Kebumen Jawa Tengah"*. (Yogyakarta: UIN Sunan Kalijaga, 2009). 9

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Ministry of Art and Education stated that the goal of national education in the Indonesian constitution number 20, year 2003 is:

> *"Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process in order the learners are actively developing their self-potential to have the strength of spiritual religiousness, Self-control, personality, intelligence, good character, and skill which needed by learners, society, nation and state"*

Fostering good personality is a demand from time to time. Moreover, according to (KOMNAS PA) National Commission for Child Protection said recently most of students under aged involved in crime. There are 1.851criminal cases did by children in 2011.[5] To overcome with this phenomenon, there must a controller of students' behavior. Therefore, emphasizing the practice of integrating Islamic values in teaching and learning process for Muslim students seems as a best way.

According to Norazmi Anas et al, integration is an approach or process which can be used in the educational sector to create a civilized generation of multidisciplinary knowledge.[6] Integration is defined as a corporation between two or more types of knowledge as a consolidation.[7] The Muslims are obligated to master various forms of knowledge beginning with the Islamic traditional knowledge of faith (aqidah), worship (syari'ah) and morals (akhlak).[8] The understanding of the Islamic knowledge together with the modern world can lead to the emergence of new

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[5] Rio Efendi Turipno. "Akhlak Remaja Kian Parah." (http://www.kompasiana.com/rioturipno/akhlak-remaja-kianparah_550d9e86813311bf36b1e4ac, accesed on May, 14 2016)
[6] Norazmi Anas, et, al. "The Integration of Knowledge in Islam: Concept and Challenges.*" Global Journal of Human Social Science Linguistic and Education*. Vol. 13 Issue.10 Version 1. 2013, 2.
[7] Ibid
[8] Ibid

modern knowledge in line with Islamic requirements.[9] In other words, Islamic school and Muslim teacher ought to consider that the integration system of Islamic values required by Muslim students.

The emergence of Integrated Islamic values in education system faced a problem in the implementation because of dichotomy in education. Related to the dualism system in education, Norhazlin et al that cited from Saedon argued that most of people tend to have a misconception. They have a view that religious knowledge has no connection with the development of science and technology.[10] Further, he asserted that both of them should not contradict each other. Hence, he proposed that science must guide by religious knowledge. Therefore to produce a 'balanced' human being, an integrated concept must be practiced.[11] Maimun et al emphasized that the integrated education guides and trains mind, body and soul of a person based on Islamic values taken from Al-Qur'an and Sunnah.[12]

The concept of integrated Islamic values has been adopted in other countries that have numerous numbers of Muslim communities such as Brunei Darussalam and Malaysia. First, the Ministry of Education in Brunei Darussalam implemented the

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[9] Ibid

[10] Norhazlin and Dato Usman. "Implementation of the "Integrated Education System"in Brunei Darussalam: Issues and Challenges". *Journal of middle eastern and islamic studies (in Asia)* Vol.7, No. 2013 . 102.

[11] Maimun, et al. "Integrated Islamic Education in Brunei Darussalam: Philosophical Issues and Challanges". *Jurnal of Islamic and Arabic Education*. 1 (2), 2009. 59.

[12] Ibid

integrated education system in all primary school in Brunei Darussalam. [13] Second, in Malaysia, integrated Islamic values indicated positive attitude by the Islamic Religious Education teachers towards implementation of the program in schools. [14] It is seen as an opportunity of providing enriched and improved Islamic curriculum within the education system.

Generally, Indonesia is similar with other countries such as Malaysia and Brunei that placed non-religious and religious subject separately. Riza Amelia stated that commonly teachers deliver those non-religious subject merely based on logical thinking without connecting with religious values. [15] She had a notion it was happened in secular countries. Religiousness is individual business which state has no rights to inclosing it into the implementation of education. [16] However, it is contrast with the Pancasila which emphasized society become faithful and pious to the God. Hence, integrating Islamic values in all subject matter included English is a mandate from the goal of national education.

English language teaching and learning identically contains the origin value and culture from its country. Zuliati Rohmah said that the teaching of English might bring cultural content residing within the English language, whether the teacher

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[13] Norhazlin and Dato Usman. "Implementation of the integrated Education System in Brunei Darussalam: Issues and Challanges". *Journal of middle eastern and islamic studies (in Asia)* Vol.7, No. 2013. 111.

[14] Ibid

[15] Riza Amelia, "Merancang Pembelajaran Bahasa Inggris Berbasis Islami," *Jurnal Pemikiran Islam* Vol. 37. January- June 2012. 8.

[16] Ibid

includes the cultural items in purpose or not.[17] Besides, Zuliati Rohmah explained that teachers need to teach the cultural items of certain language, because many linguistic symbols cannot be interpreted without knowing their cultural contents.[18] Several cultural aspects do exist beyond the lexical symbols. On the other hand, Amelia explained that English language contains a different culture and thought with Islamic values. In this case, the teacher plays an important role to filter the western culture and thought in English teaching which not suitable for Muslim students.

The teaching and learning process must be based on the curriculum design. In Indonesia the national curriculum that has been regulated by the Ministry of Art and Education known as 2013 curriculum. The development of the 2013 curriculum is a continual step from the KTSP curriculum and the KBK curriculums that are in scope of attitude competence, knowledge and integrated skill.[19] The learning model in the 2013 curriculum uses five steps of learning such as observing, questioning, collecting, associating, and communicating.[20] Attitude, skill and cognitive competence is developed and balanced to improve student achievement. The standard competence of 2013 included attitude and behavior, skill, and knowledge.[21]

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[17] Zuliati Rohmah, "Incorporating Islamic Messages in the English Teaching in the Indonesian Context," *International Journal Social Science & Education* 2, no. 2. 2012. 157.

[18] Zuliati Rohmah, "Globalization and the Teaching of Culture in ELT: Some Ideas and Perspectives," *Journal Pancaran Pendidikan* 18, no. 61 . 2005. 236–250.

[19] Badan Pengembangan Sumber daya Manusia Pendidikan dan Kebudayaan dan Penjamin mutu pendidikan

[20] Desliana Maulipaksi, Model Pembelajaran Kurikulum 2013 Berbasis Saintifik (http://kemdikbud.go.id/kemdikbud/berita/2011, accessed on August 15, 2016)

[21] Kementrian Pendidikan dan Kebudayaan 2013. *Kerangka Dasar dan Sruktur Kurikulum 2013*. 30

Thus, those standard competence breaks down into core competence. In core competence 1, it is about religion competence or how the students respect and apply their religion theory.[22] In core competence 2, it is about developing behavior (honesty, discipline, responsibility, care, well behaved, environment awareness, mutual aid, politeness, self-confidence in interaction with society and world effectively.[23] Religious competence and human behavior was explained explicitly in core competence 1 and core competence 2. Indeed, religious competence and social competence is a primary competence in English teaching and learning process.

Nowadays, most of Muslim's parent prefers to send their children to Islamic school. A teacher of Islamic school asserted that most of parents expected that their children can learn Islam totally, not only to achieve an academic achievement.[24] Further, she said that parents have high expectations that their children will be able to know and practice Islam properly in daily life. It is clear that parents placed Islamic values to be the most prominent teaching to teach for their children. In Islamic school, students learn more Islamic values. Hence, an Islamic school creates Islamic environment which engages students to practice Islamic values in everyday life. They learn the faithful to the God, the proper worship and how to being a good Muslim which has good behavior.

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[22] Kementrian Pendidikan dan Kebudayaan 2013. *Kerangka Dasar dan Sruktur Kurikulum 2013*. 31
[23] Ibid
[24] Interviewed with Anita Lailatul Maghfiroh a teacher of SMP Al-Hikmah Surabaya August 19 2015

The researcher firstly found the concept and the implementation of integrating Islamic values from teaching practice experience at SMP Al-Hikmah Surabaya. During that time, the English teacher taught the subject by incorporating verse of Al-Qur'an and hadith that relate to the course theme in each chapter. In chapter of expressions, the teacher included expression commonly used in Islam, for instance *"See you letter Insya Allah".* In teaching materials particularly reading texts, the teacher created a text that include Islamic culture such as how are the Muslims' daily life. Likewise, the teacher gave an Islamic name for every character in a story. However, learning English like this bring such a new academic model in education world practice.

SMP Al-Hikmah located in Kebonsari Elveka No.5 Surabaya was an Islamic school which can be an exemplary for other school. This school has a purpose to educate students to be a pious person, well behave, achieve an optimal achievement in academic and have an insight nationally, globally and Islamic. Because of that, SMP Al-Hikmah tries to balancing between Intellectual Quotient, Spiritual Quotient and Emotional Quotient of their students. It is prove by several programs included curricular and extra-curricular which expected might enhance the quality of students' life skill.

SMP Al-Hikmah has been known as a superior Islamic school in Surabaya which has good achievement. Recently, students of SMP Al-Hikmah won many

competitions on English speech[25], mathematics[26], research[27], reading Qur'an and Islamic competition. In this matter, the role of professional teachers is the key of the students' successful in many competitions.

In addition, the education system of SMP Al-Hikmah is different with other school. Some teachers of SMP Al-Hikmah Surabaya have been integrating Islamic values in teaching and learning process. The integration of Islamic values applied in non-religious subject including English. Meanwhile, commonly English subject delivers merely without any relevancy with religious values. However, the researcher views that the implementation of integrating Islamic values is a novel in educational world that will needed particularly in Islamic schools. The researcher expects that the result of this study will contribute to the development of the educational system in an Islamic school.

Basically, students who enrolled for Islamic school come from various backgrounds. Some students graduated from general primary school, which did not teach them Islamic values. Not every student has Islamic background. Hence, they need to be introduced to Islamic values in the early age. For the first time students

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[25] Fadhila Nur Rania W, "Juara I Lomba Bahasa Inggris Tingkat Jawa Timur" (http://smp.alhikmahsby.sch.id/baca/juara-i-olimpiade-bhs-inggris-tk-jawa-timur, accesed on Sunday, April 3 2016)
[26] Afkarina Norma Asilah "Juara II Lomba Matematika Tingkat Jawa Timur dan Jawa Tengah di UINSA Surabaya" (http://smp.alhikmahsby.sch.id/baca/juara-ii-olimpiade-matematika-tingkat-jawa-timur-j, accesed on Sunday, April 3 2016)
[27] Students of SMP Al-Hikmah "Juara LPIR Nasional di Bali" (http://smp.alhikmahsby.sch.id/baca/peraih-mendali-emas-lpir-nasional-di-bali-tahun-20, accesed on Sunday, April 3 2016)

entered school, teachers of SMP Al-Hikmah gradually teach Islamic culture, tradition and Muslim way of life. Besides, they can learn those things in the context of learning in the classroom from their teachers. Therefore, the researcher chooses teachers of seventh grade of SMP Al-Hikmah Surabaya as the subject of the study.

There are some previous studies related to this research. Zuliati Rohmah in her research presented ways to incorporate Islamic messages in English teaching materials. The three ways are writing or using English course-books tailored with Islamic messages, using authentic materials containing Islamic messages or using available supplementary materials containing Islamic messages designed by ELTIS. This research is totally different from previous study. In contrary, this study focuses on the implementation of integrating Islamic values in SMP Al-Hikmah Surabaya, analyze the type of integration being used and find out the strengths and weaknesses of the types.

Another study was written by Masdinah Alauwiyah Md.Yusof, Sarimah Shamsudin and Abdul Halim A.R. It was proposed the incorporation of Islamic values in English subject. They focused on describe notion of Islamic values. Later, it was suggested some techniques in adapting teaching approaches and give few examples of learning materials used in the classroom. On the other hand, this study will investigate the process of integrating Islamic values implementation.

Another topic was conducted by Nur Khamdan. He analyzes the process of integration of Islamic values which focus on the design of the lesson plan,

instructional material, learning activities and assessment. In contrast, this study will be different of this previous study in term of analyzing the object. However, this study will fully focus on investigating the implementation of integrating Islamic values in teaching English, analyze the type of integration used and find out strengths also weaknesses of integrating Islamic values in English teaching in SMP Al-Hikmah Surabaya.

Similar with Nur khamdan's study, Riza Amelia was writing a research entitled *"Merancang pembelajaran bahasa Inggris berbasis pendekatan Islami"*. It was discussed the importance of affective teaching in educational world which also learned in Islam. She was proposed that Islamic education is necessary to be integrated into all instructional contents included English. Hence, she was cited the idea from Nur Khamdan about the ways of integrating Islamic values in English teaching and learning. As said before, this study has different objectives with the previous research.

Finally, this study focus on investigating the implementation of integrating Islamic values in teaching English in SMP Al-Hikmah Surabaya academic year 2015-2016.

B. Statement of the Problem

Based on the description of background the study above, the problems formulated as follows:

1. How is the implementation of integrating Islamic values in teaching English in SMP Al-Hikmah Surabaya?

2. What is the type of integrating Islamic values in teaching English in SMP Al-Hikmah Surabaya?

3. What are the strengths and weaknesses of integrating Islamic values in teaching English in SMP Al-Hikmah Surabaya?

C.   Objectives of the Study

This study is aimed as well as comprehending the implementation of integrating Islamic values in English teaching and learning process. In addition, the study is significance for three following objectives:

1. To know the implementation of integrating Islamic values in teaching English in SMP Al-Hikmah Surabaya

2. To find out type of integrating Islamic values being used in teaching English in SMP Al-Hikmah Surabaya

3. To know the strengths and weaknesses of integrating Islamic values implementation in teaching English in SMP Al-Hikmah Surabaya

D. Significance of the Study

Below are the benefits of conducting this study:

1. Theoretically

This study provides an explanation of the implementation of integrating Islamic values in teaching English at SMP Al-Hikmah Surabaya in academic year 2015-2016.

2. Practically

a. For English teacher: The researcher expects that the result of the study will give information on the development of the implementation of integrating Islamic values in SMP Al-Hikmah Surabaya. Besides, by knowing the implementation of integrating Islamic values in English teaching, hopefully it will help teachers to know how to make academic condition or classroom situation to be more suitable with Islamic values.

b. For students, after they learnt about Islamic values, the researcher expected they can integrate Islamic values in their daily life

c. For further researcher, this study can be used as a reference in doing similar study in the same field such as the influence of integrating Islamic values to students' achievement or to students' behavior. Moreover, it can be a reference for further research in integrating Islamic values on other field of studies.

E. Scope and Limitation of the Study

As explained in the background of the study, this study focused on the implementation of integrating Islamic values in teaching English. Although the integration of Islamic values has been implemented in several subjects, but this research investigate the implementation in English subject to develop study of Islamic values in foreign language.

Considering that, this research will be investigated the implementation of integrating Islamic values at seventh grade. There are three English teachers at seventh grade of SMP Al-Hikmah Surabaya. Nevertheless, the researcher chose to analyze the three teachers which already integrated Islamic values in in their teachings. It is aimed to analyze the implementation of integrating Islamic values in English subject. Then, observation classroom, design of lesson plan and interview were the data for the research.

F. Definition of Key Terms

To avoid misinterpretation of the study, these terms re defined as follows:

1. Islamic values

   Islamic values can be defines as values that reflect on how the way Muslims' life based on Islamic principal those are faith, worship and behavior in

accordance with Qur'an and Sunnah.[28] For instance, using English language as a mean of communicating with Islamic values such as honest, discipline, hard work, fair, responsible, trustful, keeping promise, kind hearted, affectionate, patient, forgiving, accustom to greetings and always pray carrying out activities.

2. Integrating Islamic values

Integration is an approach or process which can be used in the educational sector to create a civilized generation of multidisciplinary knowledge.[29] Integrating Islamic values means a process of incorporating all Islamic values as mentioned before based on Qur'an and Sunnah into non-religious subject such as English language. Values that are taught in English teaching in a way of exemplified, accustom, giving advice and connect with the material that has been presented in class. However, Islamic values are taught to students intend to change the behavior of students towards better.

3. English Teaching

English serves as a global language or world for English Learning and used as a means to communicate in many countries either as a first language, second

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[28] Subur, "Pendidikan Nilai: Telaah Tentang Model Pembelajaran", *Jurnal Pemikiran Alternatif Pendidikan INSANIA.* Vol.12 No. 1, April 2007, 2.

[29] Norazmi Anas et.al,. "The Integration of Knowledge in Islam: Concept and Challanges". *Global Journal of Human Social Science Linguistics and Education.* Vol. 13. Issue 10. Ver. 1.0. 2013. 51

language, as well as foreign language.[30] English is definitely the main subject taught in Junior High School until University. English teaching is a vehicle to improve students' knowledge, skills, attitudes and values in language learning. As a foreign language, English might bring western culture and tradition which is not fit for Muslim values. Therefore, with the implementation of integrating Islamic values in English teaching, Muslim learners will comprehend English skills by preserving the Islamic values that exist.

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[30] Akhmad Sutiyono. "Model Pengembangan Bahan Ajar untuk Meningkatkan Keterampilan Berbicara Bahasa Inggris Siswa Sekolah Dasar di Bandar Lampung" (Universitas Pendidikan Inonesia:2014). 1