CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Foundation

1. Principles of Teaching

Brown stated some principles in second language learning that teachers should know, such as:[1]

a. Cognitive Principle

1) Automaticity: Subconscious absorption of language forms. It is where children and adults make rapid progress in managing complexity of language to their minds.

2) Meaningful Learning: Categorize new information into memory system then resulted stronger memory. As quoted by Brown in his book,

"Meaningful learning will lead toward better retention than rote learning"[2]

3) Anticipation of Reward

4) Intrinsic Motivation

5) Strategic Investment: Teacher method and learner participation are quite meaningful to the successful of language learning.

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[1] H. Douglas Brown. *Second Edition:Teaching by Principle An Interactive Approach to Language Pedagogy*. (Longman:2000). 54-68
[2] Ibid

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b. Affective

1) Language Ego: Students made second identity in feeling, thinking and acting when they use second language.

2) Self Confidence

3) Risk Taking

4) The Language-Culture Connection: Language cannot separate from culture. The entire time second language teacher teaches language certainly also teach cultural customs, values, and ways of thinking, feeling and acting.

c. Linguistic Principle

1) The Native Language Effect: Second language learner exerts a strong influence to target language.

2) Interlanguage: Feedback from others is important for learners.

3) Communicative Competence included organizational competence, pragmatic competence, strategic competence and psychomotor skills.[3]

Those principles explained above are important in teaching and learning process, but teaching values also no less important. In addition, learning second language also associated with values that are applied in the second language learning.

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[3] H. Douglas Brown. *Second Edition:Teaching by Principle An Interactive Approach to Language Pedagogy*. (Longman:2000). 54-68

2. Value and Islamic Value

   a. Value

       According to Zakiah Darajat value is a set of belief or feeling that is believed to be an identity giving special pattern to a pattern of thought and feeling or attachment and behavior.[4]

       More specific, Harun Nasution,[5] mentioned that value is interpreted as spiritual value (religious ethics) such as honesty, solidarity, brotherhood, sociality, justice, help each other, kind hearted, forgiveness, patience, positive thinking, telling the truth, generous, friendliness, purity, courageous, thrifty, keep promise, discipline, love science, and straight minded. From the explanation above, it can be conclude that value is good things proposed in Islam to bring Muslims toward civil society.

   a) Islamic Values

       An Islamic value in terms of the source can be categorized into two, there are:

   1) Divine Values

       Divine value is the value derived from Qur'an and hadith. Devine values in theology aspect will never changes and not follow human desires.

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[26] Zakiah Darajat, et al. *Dasar-dasar Agama Islam* (Jakarta : Bulan Bintang, 1984), 260.
[5] Harun Nasution. *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 1996), 57

Meanwhile the scientific aspects may change according to the times and its environment.

2) Human Values

Human value is the value which grows and develops over human convention. It will always evolve toward the more advanced and higher. This values comes from ra'yu (human thinking), custom and natural fact. However, values that do not derived from Qur'an and Hadith can be used as long as not deviate and support the value system rooted in the Qur'an and Hadith.

Islamic values cover totally life aspect of Muslim. According to Amin Abdullah, in wider term religion is a God revelation which managing interrelationship between man and God, man with other man and man with its environment physically, socially and culturally. Besides, Qur'an contains guidance of ethics, moral, behavior, wisdom and can be a theology knowledge also grand theory of knowledge.[6] Because of the influence of Islamic values broadly impacted to human life, it should be implemented and nurtured to Muslim using acculturation process with has various structure and system of education. Meanwhile, education here has function to sustain, embed, and develop the continuity of the functioning of the Islamic values.

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[6] Amin Abdullah, et al, *Integrasi Sains – Islam: Mempertemukan Epistemologi Islam dan Sains* (Yogyakarta: Pilar Religia, 2004), 11

3. Integrating Islamic Values

    a. Definition of Integration

        According to Norazmi cited from Muhammad Solikin and Muhammad Muda said the concept of integration science and religion today refers to the integration of science and Islam as unit. Similarly, the term of integration according to Norazmi Anas et al is an approach or process which can be used in the educational sector to create a madani (civil society) generation of multidisciplinary knowledge.[7] From the definitions above, it can be inferred that the integration of science and Islam as unit in educational practices aims to create civil society generations which is implement Islamic values in their life.

    b. Concept of Integration between Religion and Science

        Since integration has over plus for human life, Rashid cited from Ghazali said that an integrated knowledge is prominent in developing every aspect of human potentials and producing a well-balanced being.[8] He argues that the development of mental, physical, emotional, ethical and aesthetical aspects cannot be enhanced without the process of integration in the

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[7] 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

[8] Rashid Sheikh Aden, *"Determinants of Implementation of Islamic Integrated Education Program in Public Pre School in Habaswein District, Wajir County, Kenya".* (Kenya: University of Nairobi, 2013). 14

educational system.[9] It is clear that education has a significant role in guiding human become well-balanced through integrated education.

c. Types of Integration

The terms of integration has been discussed among scholars from time to time to create an ideal model of education system included developing types of integration. They proposed some types of integration as follow:

1) Ian G. Barbour

In his book, Ian G Barbour stated the relationship of science and religion is one of typology. He proposed four relationships such as *conflict, independence, dialogue* and *integration.*[10]

a) *Conflict* between science and religion are conflicting relationship and in extreme cases even hostile.

b) *Independence* relationship means science and religion operate independently to their field, how, and their goals without disturbing each other or care.

c) Besides, *dialogue* is a relationship of mutual openness and respect, because both sides want to understand their similarities and differences.

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[9] Ibid

[10] Ian G. Barbour, "*When Science Meets Relegion: Enemies, Strangers, or Partuers?", translated by.* E.R. Muhammad, (Bandung:Mizan Pustaka, 2002). 44.

d) The last, *integration* is a relationship which is based on belief that basically the study area, the design approach, and the purpose of science and religion are unite and same.

In line with Barbour's concept, John F. Haught also presented similar idea but using different terms. Haught used terms *conflict, contrast, contact* and *confirmation.*[11] Haught's view seem resemble with Barbour, unlike those approach is kind of steps or process.[12]

2) M. Amin Abdullah.

Amin Abdullah reintegrates the epistemology of science based on the basic principles that need to be considered. The areas highlighted were *Hadarah al-Nash* (based on text)*, Hadarah al-Ilm* (scientific) *and Hadarah al-Falsafah* (philosophy).[13] The term of *Hadarah al-Nash* can be equated with religion studies where the sources originating from revelation of Qur'an and Sunnah. While, *Hadarah al-Ilm* refers to natural sciences and social sciences. It was acquired from senses, experiments and logical laws. The last is *Hadarah al-Falsafah* obtained from ethics and philosophy.
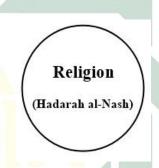
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[11] John F.Haught, 1995, "*Science and Religion: From Conflict to Conversation,*" *Translated by* Fransiskus Borgias. (Bandung: Mizan, 2004). 1.

[12] Hujair Sanaky. "Integrasi Antara Sains dan Agama (Kajian Tentang Konflik, Integrasi, dan Pandangan Islam Terhadap Hubungan Sains dan Agama."*(https://www.academia.edu/5407249/INTEGRASI_ANTARA_SAINS_DAN_AGAMA_1,* accesed on April 5 2016)

[13] M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif.* (Yogyakarta: Pustaka Pelajar, 2006). 403-405

Amin Abdullah proposed interdisciplinary knowledge as the result of integration in some schemas as follow:[14]
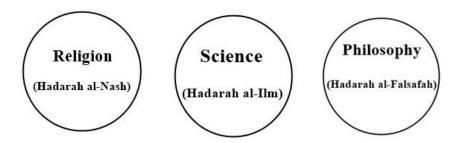
a) The *single entity* of religion can be replaced with science or philosophy. This single entity has been claimed to be able to overcome the problems of humanity solely with itself. The concept of single entity appeared arrogant because they feel the most proper one.

Religion

(Hadarah al-Nash)
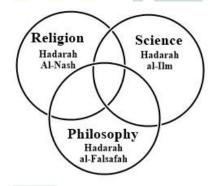
Picture 2.1 Single Entity

b) The *Isolated entities* seem more advanced human civilization through the existence of the three fields. Although, the relationship's configuration of this isolated model estimated as contemporary problems of crisis in living environment, economy, morality, religiousness, etc.

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[14] Ibid

Picture 2.2. Isolated Entities

    c) The *Interconnected entity* is an ideal model. Each part was aware on their limitations. They are willing to engage in dialogue, cooperate and take advantage of methods and approach adopted by other sciences to complement each other's shortcomings.

Picture 2.3. Interconnected entities

4. Integrating Islamic Values in Teaching English

    English is generally used by people around the world as their first language, second and foreign language. In Indonesia, English as a foreign language is a compulsory subject in Junior high School and Senior High School. Zuliati Rohmah stated that the teaching of English included culture

from the origin country of English language.[15]   Besides, Zuliati Rohmah explained that teachers need to teach the cultural items of certain language, because many it can be interpreted without cultural contents.[16] However, many of western culture have contradiction with Islamic values. Therefore, Muslim teachers in Islamic schools must filter the original culture in English to make appropriate with Islamic principles.

a. Integrating Islamic Values in the 2013 Curriculum

The 2013 curriculum knew as character education. The development of the 2013 curriculum is a continual step from the KTSP curriculum and KBK curriculum that are in scope of attitude competence knowledge and integrated skill.[17] One of fundamental changes in the 2013 curriculum is the development of affective domain which develops with religious domain inside.[18] In teaching and learning process teachers must integrate knowledge and skill to students together with behavior of spiritual and social.[19] However, it has purpose to

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[15] Zuliati Rohmah, "Incorporating Islamic Messages in the English Teaching in the Indonesian Context," *International Journal Social Science & Education* 2, no. 2. 2012. 157
[16] Ibid
[17] Badan Pengembangan Sumber daya Manusia Pendidikan dan Kebudayaan dan Penjamin mutu pendidikan
[18] Moh. Miftahussiroyudin. Implementasi Sikap Spiritual dan Sosial Pada Proses Pembelajaran dalam Kurikulum 2013.
(http://bdksurabaya.kemenag.go.id/images/dokumen/Implementasi_sikap_spiritual_dan_sosial.pdf accesed on August, 18 2016)
[19] Ibid

keep the values of students' pious and students' good behavior since the role of teachers subject is become good example for their students.[20]

The core competence in the 2013 curriculum divided into four competences:[21]

1. KI-1 is religious competence. The main competence of KI-1 is respect and appreciates the teachings of religion.

2. KI-2 is social competence. It is about respect and appreciate the honesty, discipline, responsibility, awareness (tolerance, mutual aid), politeness, self-confidence in interaction with society and world effectively.

3. KI-3 is knowledge competence. This competence are respect and appreciate the knowledge (factual, conceptual and procedural) based on their curiosity about science, technology, art and culture related to phenomenon and visual case

4. KI-4 skill competence. This competence about how the students skill toward process, present and think in concrete domain (use, explain, arrange, modify and make) and in abstract domain (write, read, draw,

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[20] Moh. Miftahussiroyudin. Implementasi Sikap Spiritual dan Sosial Pada Proses Pembelajaran dalam Kurikulum 2013.
(http://bdksurabaya.kemenag.go.id/images/dokumen/Implementasi_sikap_spiritual_dan_sosial.pdf accesed on August, 18 2016)
[21] Kementrian Pendidikan dan Kebudayaan. Kurikulum 2013. (http://www.pendidikan-diy.go.id/file/mendiknas/kurikulum-2013-kompetensi-dasar-smp-ver-3-3-2013.pdf accesed on August 19 2016)

and compose) based on lesson in the school and other resources which have the same theory.

Based on the core competences explained above, it is clear that an Islamic value has its place within the teaching and learning process. KI-1 and KI-2 implemented before the knowledge and skill aspect. Religious and social competence is prominent to lead to the knowledge and skill of language domain.
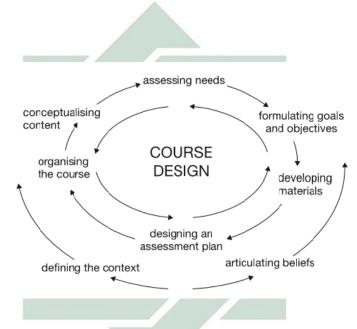
The learning model in the 2013 curriculum uses five steps of learning (observing, questioning, collecting, associating, and communicating).[22] It is different from the previous curriculum used three step learning (elaboration, exploration, and confirmation). Attitude, skill and cognitive competence is developed and balanced to improve student achievement. Those competences are better than just memorizing. It does not force students to understand the high level lesson.[23]

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[22] Desliana Maulipaksi, *Model Pembelajaran Kurikulum 2013 Berbasis Saintifik* (http://kemdikbud.go.id/kemdikbud/berita/2011, accessed on May 12, 2014)
[23] Kemendikbud, Kurikulum 2013 *Menyeimbangkan Kompetensi Sikap, Ketrampilan dan Pengetahuan,* (http://kemdikbud.go.id/kemdikbud/berita/1067, accessed on August 15, 2015)

b. Models of Curriculum Design

Nations taken example of models of curriculum design from Kathleen Graves.[24] These curriculum design models is readible and draws strongly on the experience of teachers.

Picture 2.4. Graves' (2000) Model of Curriculum Design

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[24] I.S.P. Nation and John Macalister. *Language Curriculum Design*. (New York: Routledge.2010).136-137

Language Curriculum Design model	Graves's framework of course development processes
Environment analysis	Defining the context
Needs analysis	Assessing needs
Principles	Articulating beliefs
Goals	Formulating goals and objectives
Content and sequencing	Organising the course Conceptualising content
Format and presentation	Developing materials
Monitoring and assessment	Designing an assessment plan
Evaluation	Designing an assessment plan

Table 2.1. A comparative Analysis of Graves's Model of Curriculum design

From the table above, each of the models has eight parts and there is considerable overlap between the two models. There is a great deal of similarity between the two models.

c. Doing Curriculum Design

Language Curriculum Design model	Murdoch's model of curriculum design
Environment analysis	Resource limitations that affect classroom activity Sociocultural factors and learning habits of relevance to English teaching Learners' age group, present lifestyle and interests Aspects of target culture that will interest learners and can be exploited in materials
Needs analysis	Learners' present level of competence Reasons for studying English and long-term learning aims
Principles	
Goals	Course objectives
Content and sequencing	Language and procedures to be covered by the course Emphasis on particular skills Themes for course materials and texts: choice of suitable textbooks
Format and presentation	Methodology to be used: type and sequencing of activities
Monitoring and assessment	
Evaluation	

Table 2.2. A Comparative Analysis of Murdoch's Model of Curriculum

Design

In doing curriculum design the teacher as curriculum designer must consider

some important aspects such as environment analysis, students' needs analysis,

principles, goals, content and sequencing, etc.[25]

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[25] I.S.P. Nation and John Macalister. *Language Curriculum Design*. (New York: Routledge.2010). 138-139

d. The strengths and weaknesses of integrating Islamic values in teaching

According to Moh Nasekun cited from Sukayati, there are some strengths of integrating in teaching and learning.[26]

1) Many topics contained in these subjects have linkages with the concepts which students already learnt.

2) Students can employ their skill by learning the relevance among different subjects.

3) Students more engaged to make relevance among subjects. Therefore, they can process information by developing the linkage of many concepts.

4) Help students to have critical thinking

5) Increase students' memory by giving them topics from various situations and conditions.

6) Students can make relevancy between the subject they learnt with their real life.

While, the weaknesses of integrating values in teaching based on Moh Nasekun research are:

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[26] Moh Nasekun. Postgraduate Thesis. "Integrasi Nilai-Nilai Agama Islam dalam Pembelajaran IPS Sejarah di Kelas VIII MTs Ma;arif Wadas Kandangan Temanggung Tahun Pelajaran 2014-2015. (Salatiga: IAIN Salatiga. 2015). 40

1) From Teacher Aspect

Teacher teachers must have extensive knowledge, high creativity, have good methodological skills, high confidence, and be courage to develop teaching material.

2) Learners' Aspect

Students' learning abilities must balance among academic or their creativity. If this condition is not owned by students, the integrating of Islamic values in teaching is difficult to carry out.

3) Infrastructure and Learning Resources

The number of various learning resources and an adequate information which related to integrating Islamic values is very needed in teaching. However, the integration of Islamic values in teaching will find an obstacle if these facilities does not support.

4) Curriculum Aspect

The teachers need to give an authority in developing teaching materials, method, and assessment for learners.

5) Assessment Aspect

An integration of Islamic values in teaching need a comprehensive assessment, that is determine the students' achievement from the result of integration process.

6) Learning Condition

Teaching and learning which implemented integrating the integration of Islamic values inside tend to prioritize one field of study.

e. The Steps of Integrating Islamic Values in English Teaching

Riza Amelia in her journal mentioned that integrating Islamic values in teaching English can be done through:[27]

1) Add exercises that reflect Islamic values in the topic being taught

2) Insert Islamic names for people, place, or events in the exercise

3) Enclose relevant verses of Al-Qur'an and hadits

4) Mix some Islamic expressions related to the given topic

Similar with Riza Amelia, Nur Khamdan stated some ways in integrating Islamic values specifically as follows:[28]

1) Incorporating Islamic values in the design of lesson plan, such as:

   a) Goals of the study

   b) Teaching and learning activities

   c) Teaching materials

2) Integration of Islamic values in developing teaching materials such as:

   a) Add exercises which reflects Islamic values in learning topic

   b) Use Islamic names for peoples, places and activities

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[27] Riza Amelia. "Merancang Pembelajaran Bahasa Inggris Berbasis Pendekatan Islami". *Jurnal Pemikiran Islam*; Vol.37, No. 1 January-June 2012

[28] Nur Khamdan. "The Integration of Teaching English with Islamic Values at SMP Al-Azhar Cilacap". Magister Thesis. (Malang: State University of Malang). 2008

c) Embedding of Al-Qur'an which related and connected with the learning topic

d) Use Islamic expressions in the term of teaching English expression

3) Integrating Islamic values in classroom activities such as:

a) Mixing Islamic expressions and the relevant English expressions with the main lesson

b) Using code mixing and code switching between English and the Islamic expressions

c) Connecting the lesson with verses of Al-Qur'an which relate to the theme and topic being discussed

d) Using Islamic names for character, places and activities

B. Review of Previous Studies

This study is inspired by other previous studies, but there are different focuses of the study. Here some similar topics which have different point of view:

The first previous study written by Zuliati Rohmah entitled "Incorporating Islamic Messages in The English Teaching in The Indonesian Context". This research was focused on incorporating Islamic messages in English instructional materials. This study presented three ways to integrating Islamic messages in English teaching such as 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 journal also gave an example of using an Islamic song to generate communicative activities among learners.[29]

The second previous research was done by Masdinah Alauwiyah Md.Yusof, et.al, entitled "Integrating Islamic Themes and Values in English Classes". This study proposed the incorporation of Islamic values on English subject in Malaysia. It is aimed to describe the notion of Islamic values. Then, it also highlighted techniques in adapting teaching approaches and giving few example of learning materials to use in classroom.[30]

The third previous research conducted by Nur Khamdan entitled "The Integration of Teaching English with Islamic Values at SMP Al-Azhar Cilacap". This research analyzes process of integration of Islamic values which focus on the design of the lesson plan, instructional material, learning activities and assessment. It is aimed to describe how the teacher integrates Islamic values in the process of teaching and learning in English classroom. The subject of the research was an English teacher of SMP Islam Al-Azhar 15 Cilacap. The results of the

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[29] Zuliati Rohmah. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context". *International Journal Social. Science. & Education*. 2012 Vol. 2 Issue 2, ISSN: 2223-4934 E and 2227-393X

[30] Masdinah Alauwiyah Md.Yusof, et. al,. "Integrating Islamic Themes and Values in English Classes*".Chapter7.
(https://www.academia.edu/909046/INTEGRATING_ISLAMIC_THEMES_AND_VALUES_IN_EN GLISH_CLASSES , accessed on April 19 2016.

study showed that the Islamic values were integrated in lesson plans, instructional materials, instructional activities and assessment.[31]

The last previous study, Riza Amelia was written 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 necessarily 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.[32] As said before, this study have different objective.

The different between this research and previous research are the objective of the study. Zuliati Rohmah focused on present ways to incorporate Islamic messages in English teaching materials. Then, Masdinah Alauwiyah Md.Yusof, Sarimah Shamsudin and Abdul Halim A.R described Islamic values, suggested teaching approach and gave example learning materials which reflect Muslim's live. Nur Khamdan analyzed 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 those previous studies in term of analyzing the object. However this study fully focused on investigate the

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[31] Nur Khamdan. "The Integration of Teaching English with Islamic Values at SMP Al-Azhar Cilacap". Unpublish thesis. (State University of Muhammadiyah). 2008

[32] Riza Amelia. "Merancang Pembelajaran Bahasa Inggris Berbasis Pendekatan Islami". *Jurnal Pemikiran Islam*; Vol.37, No. 1 January-June 2012

implementation of integrating Islamic values in teaching English, analyzed the types of integration used and find out strengths also weaknesses of integrating Islamic values in English teaching in SMP Al-Hikmah Surabaya academic year 2015-2016.