

**ISLAMIC CUSTOMS
PRESENTED IN ENGLISH TEXTBOOK**

THESIS

Submitted in partial fulfillment of the requirement for the degree of
Sarjana Pendidikan (S. Pd) in Teaching English



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ABSTRACT

Ma'arifah, Ike Ayu Nur (2021). "*Islamic Customs Presented in English Textbook*" A Thesis. English Language Education Department, Faculty of Education and Teacher Training. UIN Sunan Ampel Surabaya. Advisors: Dr. Siti Asmiyah, M.TESOL and Drs. Muhtarom, M.Ed, Grad, Dip.TESOL

Key words: Islamic Customs, English Textbook, Morals and Ethics.

Noble character as per Islamic traditions in English showing course readings is one of the qualities as per educational plan 13 in instructing English. The presence of Islamic traditions in understudy textbooks and the strategy for conveyance are the targets of this review. Furthermore, alluding to the foundation of the school named Islamic school, the presence of ethics and morals in this textbook as a piece of moral and ethics information on understudies as per the school foundation. In this way, Islamic traditions that emphasize ethics and morals should be all the more firmly engaged with course readings. The analyst directed a substance examination of the book that zeroed in on ethics and morals which was an agenda from Forsyth and Graham. The subjective methodology associated with this exploration is to examine the conveyance and presence of Islamic traditions in the books of seventh-grade understudies of Muhammadiyah 14 Surabaya Junior School with an Islamic foundation. This understudy course reading is a book made by the "English Language Teacher Consultation" Team of Muhammadiyah School in Surabaya. The consequences of this review demonstrate that the textbook gives knowledge into ethics and morals in an assortment of ways and connects with regular day-to-day existence. In accordance with the consequence of a few examinations, this exploration shows that the book contains Islamic traditions esteems that allude to socialization and life cycles. The socialization angle is contained in the course readings concentrated in this review, where it is remembered for the moral and moral pointers. The execution of Islamic traditions in this textbook likewise has factors connected with expanding varieties in the method of conveyance and the presence of ethics and morals which become ideas for additional understudy course books and for additional specialists. As Islamic traditions are altogether parts of human existence which incorporate propensities, methodology, conduct, in doing life.

ABSTRAK

Ma'arifah, Ike Ayu Nur (2021). *“Islamic Customs Presented in English Textbook”*. Skripsi. Program Studi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan. UIN Sunan Ampel Surabaya. Pembimbing: Dr. Siti Asmiyah, M.TESOL dan Drs. Muhtarom, M.Ed, Grad, Dip.TESOL

Kata Kunci: Adat Islam, Buku Bahasa Inggris, Moral dan etika.

Akhlak mulia sesuai dengan adat Islam dalam buku teks pengajaran bahasa Inggris merupakan salah satu nilai yang sesuai dengan kurikulum 13 dalam pengajaran bahasa Inggris. Adanya adat-istiadat Islam dalam buku siswa dan cara penyampaiannya menjadi tujuan dari penelitian ini. Selain itu, tujuan penelitian ini mengacu pada keberadaan akhlak dan etika yang sesuai dengan latar belakang sekolah berlabel madrasah. Oleh karena itu, adat-istiadat Islam yang menitikberatkan pada moral dan etika perlu lebih erat dilibatkan dalam buku teks. Peneliti melakukan analisis isi buku yang berfokus pada moral dan etika yang merupakan checklist dari Forsyth dan Graham. Pendekatan kualitatif yang terlibat dalam penelitian ini adalah untuk mengetahui penyampaian dan keberadaan adat istiadat Islam dalam buku siswa kelas 7 SMP Muhammadiyah 14 Surabaya yang berlatar belakang Islam. Buku siswa ini merupakan buku hasil karya Tim “Musyawarah Guru Mata Pelajaran” Bahasa Inggris Sekolah Muhammadiyah Surabaya. Hasil penelitian ini membuktikan bahwa buku ajar memberikan wawasan moral dan etika dalam berbagai hal dan berkaitan dengan kehidupan sehari-hari. Sejalan dengan hasil beberapa penelitian, penelitian ini menunjukkan bahwa buku tersebut mengandung nilai-nilai adat Islam yang mengacu pada sosialisasi dan siklus hidup. Aspek sosialisasi terdapat dalam buku-buku teks yang dikaji dalam penelitian ini, dimana termasuk dalam indikator moral dan etika. Penerapan adat-istiadat Islam dalam buku ajar ini juga memiliki faktor-faktor yang berkaitan dengan semakin bervariasinya cara penyampaian dan adanya akhlak dan etika yang menjadi saran bagi buku ajar mahasiswa selanjutnya dan bagi peneliti selanjutnya. Namun, dalam buku teks ini, segala hal yang berkaitan dengan moral dan etika sebagai bagian dari adat Islam disajikan dengan baik melalui bagian-bagian dalam buku teks ini. Adapun adat Islam adalah segala aspek kehidupan manusia yang meliputi kebiasaan, tata cara, perilaku, dalam menjalankan kehidupan.

TABLE OF CONTENTS

EXAMINER APPROVAL SHEET	ii
APPROVAL ADVISORS	iii
MOTTO	iv
DEDICATION SHEET	v
ACKNOWLEDGEMENT	vi
ABSTRACT	vii
ABSTRAK	viii
Surat Pernyataan Keaslian Tulisan	ix
TABLE OF CONTENTS	x
LIST OF PICTURES	xiv
LIST OF APPENDICES	xv
CHAPTER I INTRODUCTION	
A. Background of the Study	1
B. Research Questions	9
C. Objective	10
D. Scope and Limitation	10
E. Significance of the Study	11
F. Definition of Key Terms	11
CHAPTER II REVIEW OF RELATED LITERATURE	
A. Review of Related Literature	14
1. Culture.....	14
2. Curriculum	17
3. The First Competency Standard and the Second Competency Standard.....	22
4. Islamic Customs	23
5. Morals	25
6. Morals in Textbook	26
7. Ethics.....	44

8. Ethics in Textbook.....	46
9. Students' Textbook.....	54
10. The English Textbook for Junior High School Students Published by the Teachers of Junior High School Surabaya	56
11. Textbook Analysis.....	57
B. Review of Previous Studies	60
CHAPTER III RESEARCH METHOD	63
A. Research Design and Approach	63
B. Subject, Object, and Location of Study	63
C. Data and Source of Data	64
D. Data Collection Technique.....	64
E. Research Instruments	64
F. Data Analysis Technique	66
CHAPTER IV FINDINGS AND DISCUSSION	
A. Research Findings.....	73
1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.....	73
a. Moral Aspect.....	74
1. Fairness.....	74
2. Reciprocity.....	75
3. Loyalty.....	78
4. Authority.....	81
5. Respect.....	85
6. Purity.....	89
7. Sanctity.....	91
b. Ethics Aspect.....	95
1. Situations.....	95
2. Absolutism.....	101
3. Subjectivism.....	104
4. Exceptions.....	107

2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.....	109
a. Title of Chapter.....	110
b. Objective of The Chapter.....	110
c. Picture	111
d. Songs.....	111
e. Exercise Instruction.....	112
f. Passages.....	113
g. Examples of Sentences.....	114
h. Speaking Exercise.....	114
i. Writing Exercise.....	116
j. Reading Exercise.....	117
k. Listening Exercise.....	118
B. Research Discussion.....	119
1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.....	119
a. Moral Aspect.....	121
1. Fairness.....	122
2. Reciprocity.....	123
3. Loyalty.....	124
4. Authority.....	125
5. Respect.....	126
6. Purity.....	127
7. Sanctity.....	129
b. Ethics Aspect.....	130
1. Situations.....	130
2. Absolutism.....	132
3. Subjectivism.....	133
4. Exceptions.....	134
2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.	135

CHAPTER V CONCLUSION AND SUGGESTION

A. Conclusion	139
1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.	139
2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.	140
B. Suggestion	140
REFERENCES	142
APPENDIX 1: INSTRUMENT CHECKLIST	146
APPENDIX 2: INSTRUMENT CHECKLIST RESULT	150
APPENDIX 3: SURAT VALIDASI	397
APPENDIX 4: SURAT TUGAS	398
APPENDIX 5: FORMULIR PERSETUJUAN SEMINAR PROPOSAL	399



UIN SUNAN AMPEL
S U R A B A Y A

LIST OF PICTURES

1. Figure 4.1 Learning Activity.....	74
2. Figure 4.2 Teacher's Activity.....	76
3. Figure 4.3 Wearing Hijab.....	85
4. Figure 4.4 Learning Activity.....	90
5. Figure 4.5 Wearing Hijab.....	93
6. Figure 4.6 Wearing Hijab.....	98
7. Figure 4.7 Teacher's Activity.....	98
8. Figure 4.8 Wearing Hijab.....	118



UIN SUNAN AMPEL
S U R A B A Y A

LIST OF APPENDICES

1. **APPENDIX 1** : Instrument Checklist
2. **APPENDIX 2** : Instrument Checklist Result
3. **APPENDIX 3** : Surat Validasi
4. **APPENDIX 4** : Surat Tugas
5. **APPENDIX 5** : Formulir Persetujuan Sempro



UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER I

INTRODUCTION

The first chapter that appears in this research discusses the basics of research. Among them are the background of the study, research questions, objectives of the study, scope and limitations, significance of the study, and definition of key terms. All of these are explained based on the Islamic customs presented in the English textbook, which is the topic of this research.

A. Background of the Study

As a result of the era of globalization, it was easy for the nation's generation to be swept away in actions that were believed to be inconsistent with the customs and traditions commonly practiced in Indonesia. Thus, customs which were considered as practices that were carried out and applied by individuals in the community from generation to generation need to be applied and preserved. Building a generation starts from the foundation of a nation, namely education. In education, teaching foreign languages has core competencies that promote spiritual attitudes.¹ Islamic customs that were implemented in an Islamic educational institution or institution was an interesting thing to study regarding its presentation.

Transferring knowledge using a knowledge using foreign language must involve morals and ethics. Considering the morals and ethics became the essential part to build the unity of a country. One of the ways to generate a good generation came from education. Considering that culture was a symbol of representation of a society or nation, this made learning English related to activities to build national character.² One of the activities to build national character is in the field of education.

¹ Meita Fitriyani, 'A Textbook Analysis of "When English Rings the Bell" an Textbook for the Seventh Grade of Junior High' (Universitas Negeri Yogyakarta, 2013).

² Tuti Hidayati, 'English Language Teaching in Islamic Education in Indonesia; Challenges and Opportunities', *Englisia Journal*, 3.2 (2017), 65 <<https://doi.org/10.22373/ej.v3i2.751>>.

In education, language learning, there are many different cultures, especially in relation to core competencies. Globalization causes many new cultures from abroad to enter easily, especially in learning English.³ Thus, the emphasis on aspects of morality and ethics in language learning needs to be considered. Referring to the four competencies of the curriculum objectives, there are formulations of competences for spiritual attitudes, social attitudes, knowledge, and skills. This competency contains cultural aspects that must be conveyed in language learning.

In culture, there are customs which are part of culture. Customs had a position as a habit that was carried out repeatedly as a legacy of the ancestors in realizing a nation with noble character.⁴ So, in customs, this was related to morality and ethics. Morality and ethics were an important part of customs because with morality and ethics, the life of citizens in exercising their rights and obligations was directed.⁵ Exercising rights and obligations is certainly carried out in teaching and learning activities, one of which is in foreign language learning. Upholding morals and ethics in learning English makes language learning goals in accordance with the four competencies of the curriculum objectives, there are formulations of competences for spiritual attitudes, social attitudes, knowledge, and skills.⁶ Learning competencies were conveyed through various media in learning activities. One such medium was a textbook. A textbook was designed in such a way as to involve the application of core competencies. Information and learning materials were associated with core competencies related to aspects of morality and ethics which are part of the customs of culture.

³ Hidayati.

⁴ Mr. Abhik Majumdar, 'The Role of Customs i Islamic Personal Law', 2010
<<http://ssrn.com/abstract=1750423>>.

⁵ Helendra, 'Representation of Moral Values in the Reading Materials in Indonesian Contextual English Textbooks Representation of Moral Values in the Reading Materials in Indonesian' (UIN Syarif Hidayatullah Jakarta, 2017).

⁶ Abdoulaye Kaba and Abdulrahman Dheyab Abdullah, 'Investigating Students' Attitudes Toward Arabic and English Textbooks in Communication and Media', *SAGE Open*, 10.3 (2020)
<<https://doi.org/10.1177/2158244020949208>>.

A morally admirable generation came from a well-prepared education, especially in Teaching English as a foreign language because it presented a great quantity about culture as the knowledge of a language. Furthermore, introducing a culture does not need to replace a culture with another culture, especially in teaching English for students in Islamic labeling school. A lot of foreign culture coming in could be a great opportunity. This is a good opportunity because with a variety of cultures, information and knowledge is growing. Like the Indonesian nation itself, its rich culture made Indonesian people rich in the plurality of life. However, the other side of cultural diversity that entered society was very vulnerable to causing social issues such as the replacement of the old culture with a new one, hate speech against one culture, and conflicts involving culture as the root of the problem. Therefore, learning English, which is not free from culture, requires learning media as a tool to bridge language and culture to meet. One of the learning media, which is the main medium of learning, is a textbook.

Law of the Republic of Indonesia number 20 of 2003 concerning the national education system article 1 paragraph 1, which reads Education is a conscious and planned effort to create an atmosphere of learning and the learning process. Accordingly, students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him, society, nation and state.⁷ Based on this article, it conveyed the intention that education becomes a basis for building the character of the nation's generation. Therefore, the implementation involved careful preparation and in accordance with the times.

Based on data from the Indonesian Ministry of Religion, there were more than 28 thousand Islamic labeling schools. There was an appropriate culture for each student's Islamic school background; moreover, it was related to the customs of their

⁷ Kementerian Pendidikan dan Kebudayaan, *Kurikulum 2013* (Indonesia: Kementerian Pendidikan dan Kebudayaan, 2013).

religion.⁸ Thus, if the culture is not in accordance with the customs in the country of origin of the students, then the students must be able to select the information obtained. This is because culture is everything that encompasses knowledge, perspective, art, manners, beliefs, law, customs, and all the behaviors that are obtained from group or community processes.⁹ Meanwhile, customs were everything that was carried out as a necessity was repeated from a group or community that was a reflection of identity.¹⁰ Hence, if the culture contained in language teaching has a negative effect and is not in accordance with the morals and ethics that have become customs, then the delivery and presentation of cultural teaching containing cultural information must be reviewed.

Moreover, Islamic custom became important for teaching English to the students, particularly in Islamic labeling school. Islamic custom is special customs and traditions that are followed by adherents of Islam. Customs are practiced in all aspects of Muslim life. Some aspects that could not be separated from the customs were morals and ethics.¹¹ Therefore, the relationship between morals and ethics is an important point in language teaching, especially English language teaching. This was because the differences in moral and ethical beliefs held by each country are different, thus, in everything that was contained in language teaching, the aims and objectives need to be considered.

Morals are the standards of doing something usually include habits, and have consideration of the right and wrong.¹² Besides, the judgment of right and wrong

⁸ Dalia S Shamallakh, 'Investigating Elements of Intercultural Communicative Competence in English for Palestine B12', *International Journal of Linguistics, Literature and Translation (IJLT)*, 3.4 (2020) <<https://doi.org/10.32996/ijllt.2020.3.4.8>>.

⁹ Tanya Gulevich, *Understanding ISLAM and Muslim Traditions An Introduction to the Religious Practices, Celebrations, Festivals, Observances, Beliefs, Folklore, Customs, and Calendar System of the World's Muslim Communities, Including an Overview of Islamic History and Geo* (615 Griswold Street • Detroit, Michigan 48226: Omnigraphics, Inc., 2004).

¹⁰ Edward Burnett Tylor (sir.), *Primitive Culture : Researches into the Development of Mythology, Philosophy, Religion, Art and Custom* (London, 1871), II.

¹¹ Gulevich.

¹² Taya R. Cohen and Lily Morse, 'Moral Character: What It Is and What It Does', *Research in Organizational Behavior*, 34.January 2018 (2014), 43–61 <<https://doi.org/10.1016/j.riob.2014.08.003>>.

came from the existence of ethics as the knowledge of moral principles that guided the people to realize the right and the wrong of behavior¹³. Therefore, in language teaching, every character that becomes an example and a reflection for students must be clearly explained to students. If the students do not understand the meaning of the morals that are the reference in teaching language, then the students have difficulty distinguishing between morals which mean good and bad. Everyday life that is not spared from culture is reflected in the first cultural element, namely language. In the use of the language of each region, of course it was different, so in teaching foreign languages, the understanding needs to be directed. In addition, in behaving in society, the application of customs, which is one of the important things in an area, needs to be explained to students clearly as in moral and ethical matters.

In Islam, morals and ethics were the fundamental aspects in realizing the meaning of the verse from The Holy Quran “And indeed, you are of a great moral character” (Al-Qalam, 4). The meaning of this verse was the description that the prophet Muhammad had the best moral character that became the role model for the people. As the follower of The Prophet Muhammad, it is necessary to follow as the Islamic customs. Islamic custom had a role to maintain the unity that was built in a religion that embodies civil society from the prophet.¹⁴ Furthermore, the role is from communication. In education, especially in English teaching for students in Islamic labeling school, Islamic culture is important to make the students stay on the path of Islam and their religious identity. The Ministry of National Education stated that a good nation encourages the society to have a good character through a good learning and teaching process.¹⁵ In the teaching and learning at Islamic labeled school, it implemented a good character based on Islamic custom. Morals and ethics as the part of customs must be presented in the teaching and learning process, such as in the media that was used for teaching and learning.¹⁶ Morals and ethics helped the teacher

¹³ Cohen and Morse.

¹⁴ Majumdar.

¹⁵ Kebudayaan.

¹⁶ Gulevich.

to build the student's character as the curriculum needed especially in students' core competencies. The delivery of information about morals and ethics could be conveyed through student book learning media which had examples of the application of morals and ethics, such as in story texts, dialogues, and others. Consequently, learning media that included examples of Islamic customs made it easier for students to understand good moral and ethical forms of various types of culture in a language.

Observing the condition of Indonesian society having various cultural backgrounds, the application of multicultural education as a form of maintaining diversity values would be maximized with the existence of schools or educational institutions that apply cultural elements such as language, knowledge systems, social organizations, equipment and technology systems, systems livelihoods, religious systems, and the arts.¹⁷ Thus, the things that were elements of the culture could be accessed or understood by all levels of the nation's generation through education, especially language learning. Learning foreign languages, which is one of the gates, played an important role in maintaining the values of these cultural elements.¹⁸ Culture had various elements that caused a division by types of knowledge, perspective, art, manner, beliefs, law, and customs. Thus, customs, which was a form of habit that became the identity of the culture of a society, was something that needed to be applied in foreign language education, especially English education. This is because in everyday life, students need information and knowledge related to culture that is involved in their daily activities.

Moral and ethics are one part of customs, where custom has moral and ethical aspects as a form of applied aspects.¹⁹ The form of knowledge of moral and ethical behavior was in accordance with the learning competencies taught to students. The

¹⁷ Lia Arswini Apriyani and Rr. Hasti Robiasih, 'Eighth Grade TextBook Evaluation by Cunningsworth's Theory', *Journal of English Language and Pedagogy*, 2.2 (2019), 94
<<https://doi.org/10.36597/jelp.v2i2.4865>>.

¹⁸ M.Ibnu Mustofa, 'The Analysis Of Cultural Content In EFL Textbooks Used At Smpit Iqra' And Smk N 1 Grade X Bengkulu City', *State Institute Of Islamic Studies of Bengkulu Press*, 2019.

¹⁹ Gulevich.

importance of morality and ethics was based on cultural plurality due to the era of globalization. Thus, students did not maintain moral and ethical values based on the culture applied in their nation.

One suitable medium is textbook. This could be realized by implementing the good media to facilitate the students by using a textbook. Among learning media that were increasingly sophisticated and increasingly developing, textbooks remained the best media for offerings that could make students have more knowledge of a culture.²⁰ Textbooks had become a learning medium that was familiar to students. It does not need a long time to adapt and understand the context contained therein, because if the textbook has been made in such a way and appropriate, then the textbook becomes a suitable medium as an intermediary for information and communication.

English communication is one of the ways to increase the skill of the students. Based on Aliakbari, communication is the way to share, deliver, or change an idea, knowledge or information. Communication is one of the customs, as the model of communication; it has verbal communication and non-verbal communication. In the textbook, it implemented verbal communication and non-verbal communication. The Ministry of National Education in line with the curriculum implements both of them. In part of creating a good textbook, the representation of culture must be appropriate with the curriculum. The role of language is also in its cultural aspects, especially in teaching English as Foreign Language because culture and language cannot be separated.²¹ Cultural exposure was represented through the culture taught. In the curriculum, customs were included as part of culture. A traditional action was widely customary by behaving or doing something for a particular society, place, or time.²² A custom was from a particular gesture, behavior, event or act custom that consisted

²⁰ Mohammad Aliakbari and Behrouz Jamalvandi, 'Realization of Culture in English Textbooks in Chinese High School Level', *Journal of Pan- Pacific Association of Applied Linguistics*, 2013.

²¹ Theodesia Lady Pratiwi, 'Cultural Representation In English Course Books For Junior High School In Indonesia', *Journal of Advanced English Studies*, 3 (2020), 38–49.

²² (sir.), II.

of every religion. In Islamic culture, that changed into continuously practiced and followed by many generations.

The last decade, study about morals and ethics has become impressive. A half of the result's study showed that there was no specific knowledge related on Islamic culture especially about morality and ethics of Islamic customs and only research about the culture. Moral performance could improve by implementing Task-based learning strategy.²³ As the present research, this was improving the previous research by study in a different medium namely textbook.

Research about textbooks and culture revealed that textbooks used by vocational and senior Islamic labeling schools had implemented the culture dimensions including aesthetic, sociological, semantic, and pragmatic sense.²⁴ Therefore, in this present research it is required to develop the research from another point of view namely the aspect of morals and ethics. Furthermore, culture types, which were divided into three classifications, based on the theory from Cortazzi and Jin. In research related to several textbooks published by Balitbang, Ministry of Culture and Education and local publisher in Indonesia, it has been obtained that between one textbook and the other textbooks that have been studied do not balance in terms of the source culture, target culture, and international culture.²⁵ It means that research on textbooks has a role to expose the promotion of cultural awareness and intercultural competence, even if it is in a small size. In addition, another research about culture found that research on textbooks has strong implications for the use of ready-made textbooks in the EFL context, especially in increasing cultural awareness.²⁶ Thus, the researcher attained the

²³ Ali Saif Al-Aufi, Hamed Mohamed Al-Azri, and Nehad Ali Al-Hadi, 'Perceptions of Information Literacy Skills Among Undergraduate Students in the Social Media Environment', 2017 <<https://doi.org/http://dx.doi.org/10.1080/10572317.2017.1293416>>.

²⁴ Mustofa.

²⁵ Pratiwi.

²⁶ Ruzai Syarilili Aiyu Abd Rashid and Engku Haliza Engku Ibrahim, 'English Language Textbooks and Portrayal of Culture: A Content Analysis', *MATEC Web of Conferences*, 2018 <<https://doi.org/https://doi.org/10.1051/mateconf/201815005076>>.

divergence for this present study. This present study sought the culture of Islamic customs presented in textbooks, especially in the aspects of morals and ethics.

Modeled on a textbook, One of the schools in Surabaya, namely SMP Muhammadiyah 14 Surabaya, provided learning media in the form of workbooks guided by the 2013 curriculum, becoming a splendid subject to be recognized due to the purpose of making this textbook was based on teaching English the Islamic context and purpose. A workbook which was a product of the results of deliberations of teachers of English subjects the school institution has a specially designed adapted to the 2013 Curriculum with Islamic harmony. The book entitled "Bahasa Inggris" for grade 7 was interesting to be recognized by the culture of Islamic customs particularly about morals and ethics according to Forsyth²⁷ and Graham.²⁸ The reason is because regarding daily activities, humans were not complimentary from communication.²⁹ In teaching and learning English, communication is part of the speaking skill that students must have. Therefore, the purpose of this study was to analyze the existing Islamic customs in textbooks and expose the culture of Islamic customs in textbooks. Thus, by using descriptive qualitative cultural content analysis methods, this study made it possible to explain and provide information about the culture of Islamic customs contained in this book.

B. Research Questions

Carrying the title about Islamic customs presented in the textbook, this research obtained two research questions. These two research questions had relation

²⁷ Donelson R. Forsyth, 'A Taxonomy of Ethical Ideologies', *Journal of Personality and Social Psychology* (Virginia Commonwealth University, 1980), 175–84 <<https://doi.org/10.1037//0022-3514.39.1.175>>.

²⁸ Jesse Graham and others, 'Mapping the Moral Domain', *Journal of Personality and Social Psychology*, 101.2 (2011), 366–85 <<https://doi.org/10.1037/a0021847>>.

²⁹ Annisa Kumara Dewi, Dwi Rukmini, and Dwi Rukmini, 'The Interpersonal Meaning of Verbal Text and Visual Image Relation in English Textbook for Junior High School Grade VIII', 2020 <<http://journal.unnes.ac.id/sju/index.php/eej>>.

to each other because it is about how the matter in the textbook appears to contain the topic also.

1. What are Islamic customs presented in the textbook entitled “Bahasa Inggris” for the seventh grade students of Islamic junior high schools?
2. How are Islamic customs presented in the textbook entitled “Bahasa Inggris” for the seventh grade students of Islamic junior high schools?

C. Objective

This research, namely Islamic Customs presented in an English Textbook had several purposes. In line with the research questions, this study contained two objectives. The objective of this research was to expose Islamic custom presented in “Bahasa Inggris” as the students' textbook particularly in the morals and ethics aspects. Furthermore, another objective was to know how Islamic custom presented in the textbook particularly on morals and ethics.

D. Scope and Limitation

According to Gulevich, culture included things such as knowledge, perspective, art, manner, beliefs, law, and customs.³⁰ This study would focus on the morals and ethics of Forsyth and Graham, who were the smallest part of culture. The textbook was the students' book of seventh grade of SMP Muhammadiyah 14 Surabaya entitled “Bahasa Inggris”. This textbook was created by the teachers of Muhammadiyah junior high school Surabaya for English teaching and learning. Determining morals and ethics was the focus of this study because the core competencies of learning included the development of morals and ethics as stated in the competence of spiritual attitudes and social attitudes. The choice of the book "English" for the seventh grade semester 2 was because it was based on the research questions earned by the researcher, the background of the school institutions

³⁰ Tanya Gulevich, *Understanding ISLAM and Muslim Traditions An Introduction to the Religious Practices, Celebrations, Festivals, Observances, Beliefs, Folklore, Customs, and Calendar System of the World's Muslim*

representing the Islamic values and having a special book that is used from the results of discussions of the English teacher group. Besides, the book being analyzed must have answers to questions about the proposed textbook analyzed. Furthermore, the research only focused on using one book because the focus of the researcher was deeper than other research about cultural content analysis in a textbook that used more than one book. Thus, the researcher wanted to be more focused on morals and ethics in one book.

E. Significance of the Study

The result of this research would be expected to expose the Islamic customs presented in English textbooks for teaching and learning. According to Myles, cultural knowledge became significant to learn a language, especially through the textbook to increase the students' cultural awareness in context of Islamic customs. Furthermore, the knowledge from this study about the culture of Islamic custom was able to give a detailed explanation in teaching and learning about Islamic customs using the students' textbook. The teacher could use the result of this present study as the references in Islamic customs explanations. Besides, this present study was able to provide information about the morals and ethics of textbooks that are useful in teaching English.

F. Definition of Key Terms

This part consists of explanations of the terms used in this study to express the essence of the terms used in this study. This allows for a common understanding of the specific depiction of the terms implemented for the study.

1. **Culture:** Culture was something inseparable from human life, such as in the scope of ways of thinking and behaving that were passed down from generation to generation in a society.³¹ Culture was everything related to habits, beliefs and

³¹ Woro Endah Sitoresmi, 'A Cultural Content Analysis Of Efl Textbooks – Challenge Series: 2, 3, And 4 Published By Pearson', *Syarif Hidayatullah State Islamic University Press*, 2017.

lifestyles which were described as shared knowledge, values and backgrounds of a group of people presented in a textbook used to teach English for the students.

2. **Custom and Islamic Custom:** Customs were actions taken by the community and in accordance with community norms.³² Custom was a practice believed to become habits that have been carried out by a group or person for a long time based on the civilization or community process and became an identity shared with students as the magnificent knowledge along with learning English in the textbook. Islamic customs were a habit of individual actions that reflect Islamic values.³³ Islamic customs all practices or attitudes that the students must have as the learner of Islamic labeling school or having Muslim identity were in harmony with Islamic harmony and were believed, adopted by Muslims as a form of habit which were depicted in the student textbook of Junior high school.
3. **Morals:** Morals were conceptualization of human character in thinking, feeling, behaving with ethical considerations or not as a difference.³⁴ Morals were the statement, sentence, picture, or something depicting the behavior of Islamic people usually done as the customs that are represented in the student's textbook of seventh grade of junior high school.
4. **Ethics:** Ethics is a set of knowledge that covers human actions, both in terms of habits, character, or human behavior that had good and bad judgments.³⁵ Ethics were the depiction or the representation of standard Islamic custom behavior that was represented in the student's textbook of seventh grade of junior high school.
5. **Textbook:** Textbook is a learning medium as a tool that extends teaching and learning activities to realize curriculum objectives, learning methods, teaching

³² Majumdar.

³³ Gulevich.

³⁴ Cohen and Morse.

³⁵ Aubrey J Scheopner, 'Ethics and Ethical Knowledge in Teaching : A Book Review', *Creative Commons Attribution License*, 1.3 (2005), 1–6.

standards, as well as being a learning resource.³⁶ This English textbook was a seventh-grade student textbook in junior high school compiled by a team of English subject teachers from the Junior high School institution in Surabaya and published to fulfill the purpose of teaching English in Islamic purposes.



³⁶ Esmat Babaii, 'Universal Characteristics of EFL / ESL Textbooks : A Step Towards Systematic Textbook Evaluation', January 2002, 2016.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, it contained the literature used for this research. This researcher had discussed and written some explanation about the theory for the title of this research. Culture and customs become an inseparable unit. They are associated with the world of education because customs itself is related to education, especially in language learning.

A. Review of Related Literature

The detailed reviews of existing literature related to this study consist of culture, curriculum, the first competency standard and the second competency standard, Islamic customs, morals, morals in textbook, ethics, ethics in textbook, students' textbook, the English textbook published by the teachers of junior high school Surabaya, and textbook analysis.

1. Culture

Culture was one of the things that cannot be separated from human life because it is part of human behavior. Culture in education has become inseparable with the times. Referring to learning English, the development of learning has been growing since the incessant globalization in various sectors of life.

a. Definition of Culture

Culture is a form of behavior that is an adaptation of the definition of social values, social norms, science, music, art, language, and religion, or in traditions, habits, and others.³⁷ Besides, culture is one of the customs that is learned by a community and carried out repeatedly until it becomes a

³⁷ Andreas Eppink, 'What Is Culture? Summary of the Main Analyses of A Psychological Analysis of Muslim Cultures', 2014.

belief in a habit.³⁸ Consequently, customs had a role as part of culture in giving a track to keep the culture alive. In language teaching, teachers must realize that teaching language means teaching two important things simultaneously, namely learning culture and learning languages.

By learning a language, automatically, it acquired knowledge of its culture. Hence, in teaching languages, upholding cultural studies in foreign language classes must be balanced with improving the communication competence of students.³⁹ Culture in ESL learning and teaching had an important role in the communicative competence among cultures. Scope of knowledge related to culture to avoid communication breakdown. In getting students in touch with things that had cultural elements, it was expected that students had extensive knowledge in how to act in accordance with the conditions and situations they experienced in accordance with the customs that apply through the culture presented. Thus, learning a foreign language played an important role in providing guidance and direction to students about how a language was cultured. In addition, language and culture had an important role in English language teaching because language was the tool and culture was the context for establishing successful communication, of course, by linking other behaviors that were appropriate to the culture of a language.

b. Culture in language learning

Culture and communication had an essential linkage particularly in teaching English communications.⁴⁰ In learning English communication, there were components of skills such as listening, speaking, reading, writing, and translating. Skills to write and translate vocabulary from a

³⁸ Leslie Swartz and others, 'Language, Culture, and Task Shifting – an Emerging Challenge for Global Mental Health', 2014 <<https://doi.org/10.3402/gha.v7.23433>>.

³⁹ Lailatul Latifah, 'Cultural Content Analysis Of English Textbook Used In The Tenth Grade Of Senior High School', *Antasari State Islamic University Press*, 2019.

⁴⁰ Jolene Koester and Myron W. Lustig, 'Intercultural Communication Competence: Theory, Measurement, And Application', *ELSEVIER*, 2015.

language sometimes had different meanings.⁴¹ Vocabulary that was believed to have a certain meaning has different meanings from one language to another, such as the difference in the meaning and definition of the color 'red'. The 'red' color in China means "happiness, good luck, flourishing and prosperity". However, this is different from what was believed by the culture in Indonesia.

The color 'red' meant "bold, strong". Furthermore, foreign language learners often found it difficult to identify the meaning of a word when they practiced listening. This was because students were not familiar with the vocabulary used in English, so they were unfamiliar and had difficulty identifying the meaning of words that have been heard. Likewise, learning to speak about a foreign language, not everything said was in accordance with the culture of the foreign language being studied. Therefore, in communication, the speaker must pay attention to the aims and objectives to be said, the interlocutor, the time and place of the conversation.⁴² Moreover, in reading text from a foreign language, a process of identifying the meaning of a written sentence was required. The figures usually used by a foreign language required extensive knowledge to be understood. A literary work had a figurative character that referred to the culture from which the literary work originates.

In addition, the culture must be delivered clearly and appropriately using the medium of English teaching. The development of teaching English in Indonesia by incorporating cultural values was increasing. In second language learning, the culture presented, such as the way how to act

⁴¹ A L Kroeber and Clyde Kluckhohn, *Culture; a Critical Review of Concepts and Definitions* (New York: Alfred a . knopf, inc. and RANDOM HOUSE, INC., 1967), XLV II.

⁴² D. H Hymes, 'Models of The Interaction of Language and Social Life', in *Directions in Sociolinguistics: The Ethnography of Communication* (New York: Holt Rinehart and Winston, Inc, 1972), XI, 35–71 <https://www.m-culture.go.th/mculture_th/download/king9/Glossary_about_HM_King_Bhumibol_Adulyadej's_Funeral.pdf>.

in a certain condition, the knowledge of the representation of the habits, the way how to do something, and many more.⁴³ Thus, in transferring a culture in teaching a language, the application of learning activities that were able to provide understanding to students about a culture could be done through many things, such as by inserting the culture itself into learning material, such as literature, films, and proverbs.

2. Curriculum

In Indonesia, the curriculum being used was the 2013 Curriculum. Carrying out teaching and learning activities was very closely related to something called a curriculum. The curriculum had a very important and fundamental role in education. The curriculum was a set of guidelines that contained plans and rules for organizing the teaching and learning process. The curriculum included objectives, teaching materials, and methods of implementing education in accordance with the principles of the curriculum itself.

Providing various references and sources that helped people, especially students to understand the same competencies was one of the functions of the educational curriculum.⁴⁴ Certainly, this was in line with the opening of the 1945 constitution of the Republic of Indonesia to educate the nation's life because with the implementation of good educational guidelines, this would support the intellectual life of the nation. In addition, the curriculum in an educational institution played a very important role in providing a forum for developing every field of study that was taught and studied, such as the curriculum in learning English which was absolutely different in guidelines from other subject areas for example in terms of material.

⁴³ khurotul Aeini, 'The Implementation of Curriculum 2013 Revision on Lesson Plans Made By English Teachers of Sman 2 Magelang in School Year 2018/2019', *Journal of Research on Applied Linguistics, Language, and Language Teaching*, 2.1 (2019), 17–23 <<https://doi.org/10.31002/jrlt.v2i1.424>>.

⁴⁴ Curriculum Development, 'Functions of the Curriculum'.

In the curriculum, certainly there were things that supported the learning process with knowledge or kind of selected subjects that supported learners to develop their skills for a higher and specific level, such as in terms of sharpening different skills for elementary and higher education.⁴⁵ Subsequently, the function of the curriculum which had the obligation of guiding the course of education must be adjusted and developed to adapt to changes and developments in teaching and learning activities, such as changes in terms of strategies and learning methods.

Curriculum development had a result in consideration of the aspects of knowledge, skills, and values of something that would be learned by students, with attention to the experiences that would be had by students for meaningful learning.⁴⁶ In this development curriculum, certainly, there were things that could not be separated, namely objectives, need assessment, and implementation. The purpose of curriculum development was to adapt to the changing times in the direction of change for the better. Wherefore, in terms of implementing the curriculum itself, it must also be considered, reviewing several things that supported the implementation of a good education, such as aspects related to need assessment. Apart from that, assessments related to matters needed to answer the challenges of changing times that affected education, especially in the provision of education in accordance with educational principles and the expected results.

Curriculum development in Indonesia has undergone several changes.⁴⁷ For the first time since Indonesia's independence, Indonesia had a curriculum in 1947. At that time, changes made included things that led to education-oriented towards national interests, because it was originally oriented towards Dutch education. This education which was oriented towards national interests

⁴⁵ syafi'i, 'Pengembangan Kurikulum, Fakultas Tarbiyah UIN Sunan Ampel Surabaya', 2014.

⁴⁶ Sri Wahyuni, 'Curriculum Development in Indonesian Context the Historical Perspectives and the Implementation', *Universum*, 10.1 (2016) <<https://doi.org/10.30762/universum.v10i1.225>>.

⁴⁷ Wahyuni.

emphasized the formation of the character of the Indonesian nation, on the mind, character, and awareness of nationalism.

Later on, the 1947 curriculum was perfected in 1952. In this curriculum in 1952, each lesson has been linked to everyday life, such as how the subject syllabus showed how the teacher teaches a subject. Meanwhile, in 1964, the curriculum system in Indonesia had refined again with the hope that the Indonesian nation would have the provision of learning at the elementary school level, which was centered on moral, skill, emotional, intellectual, and physical development. During the New Order era in Indonesia, curriculum changes occurred in 1968, this was due to the change of president from the Soekarno era who was replaced by Soeharto.⁴⁸ The purpose of the 1968 curriculum was the same as the previous curriculum but was added to the goal of shaping ethical and religious people. This curriculum was no longer related to national problems in the field because the focus of this curriculum was purely oriented to the implementation of the 1945 Constitution which contained activities to sharpen intelligence and skills.

Changes occurred again in 1975. In that year, the curriculum was improved with an emphasis on the aspects of methods, materials, and teaching objectives that were more effective and efficient and adjusted to the lesson plans of each discussion unit. Furthermore, curriculum changes occurred in 1984 which prioritized a process approach, from observing, grouping, discussing, to reporting which supported students in active learning. The curriculum in 1984 was called the 1975 enhanced curriculum.⁴⁹ In 1994, the curriculum was renewed again with the hope that it would be a combination of the previous curricula, especially the 1975 and 1984 curricula. Until 1999, this curriculum received a lot of criticism because of the many burdens felt by students.

⁴⁸ Mailizar and others, 'Secondary School Mathematics Teachers' Views On -Learning Implementation Barriers During The COVID-19 Pandemic: The Case of Indonesia', *Eurasia Journal of Mathematics, Science and Technology Education*, 16.7 (2020) <<https://doi.org/10.29333/EJMSTE/8240>>.

⁴⁹ Mailizar and others.

In 2004, the curriculum developed into a competency-based curriculum that focuses on the achievement of student competencies both individually and classically and was diversity-oriented. Also, the advancements that happened in this educational plan were described by learning exercises that utilized an assortment of learning approaches, strategies, and assets. In 2006, the educational program was made to turn into a unit-level educational plan. Relatively few changes have happened, the fundamental contrast lies in the expert in the definition. The focal government assumed a part in setting ability guidelines and fundamental capabilities.

Hence, the schedule and appraisal apparatuses were changed by the instructor by thinking about the states of the school and every region. In 2013, the educational plan changed by smoothing out learning materials and having three parts of appraisal, to be specific parts of information, parts of abilities, and parts of perspectives and conduct. In learning English, the center abilities applied in the 2013 educational program played a significant part in teaching understudies, particularly as far as forming understudy characters. As the principal center capability, the sentence from appreciating and living the lessons of the religion clung to reflect in the structure of the profound person.

In the second center ability, with the sentence appreciating and living legitimate conduct, discipline, obligation, care (resilience, shared collaboration), amenability, fearlessness, in associating successfully with the social and common habitat inside the span of society and its reality, fabricated great person. What's more, in the third center ability sentence, with an explanation that getting information (verifiable, theoretical, and procedural) in view of his interest in science, innovation, craftsmanship, culture connected with apparent peculiarities and occasions, was one of the center capabilities that upheld the execution of well-rounded schooling. The fourth center capability, Trying, handling, and introducing in the domain of the substantial (utilizing, parsing, orchestrating, altering, and making) and the domain of the theoretical (composing, perusing, counting, drawing, and making) as indicated by what was realized in school and

different sources. As far as viewpoint or hypothesis, the fourth skill satisfied the center abilities in the 2013 educational plan and was one of the main substances.

Scholastics in Indonesia had planned and fostered the 2013 educational plan as a type of arrangement so the degree of instruction in Indonesia was improving. This advancement should have been visible from the application and development of the KTSP educational program (School-based Curriculum) and the 2013 educational plan. In the application of English teaching in accordance with the national objectives of the curriculum Law No. 20/2003, it was intended that the application of productive, innovative, and creative learning is reflected in the attitudes, skills and knowledge of integrated empowerment. Those reflections must be familiar for the students, particularly in being the customs of their belief.

Learners who had an open ideology must have an understanding of matters relating to cultural differences that existed.⁵⁰ Cultural differences could be explored by the sensitivity of being aware of everything through learning media in the school. Although every school had a different policy in choosing the media, some schools considered the background of the students in terms of their belief and choosing. The appropriate media that was suitable, such as considering the Islamic customs presented or exposure on the textbook as the media. Selecting learning sources that were in accordance with the foreign language-learning curriculum, the teacher played an important role in helping students to provide examples of cultural behavior contained in the learning resources used. Thus, with a clear curriculum, the determination of learning sources and learning media for students would be more directed. Cultural elements in the curriculum have been applied to the core competencies of the 2013 curriculum.⁵¹ The core competencies of the 2013 curriculum indirectly

⁵⁰ Tracy Rundstrom Williams, 'Exploring the Impact of Study Abroad on Students' Intercultural Communication Skills: Adaptability and Sensitivity', *Http://Www.Sagepublications.Com*, 2005 <<https://doi.org/10.1177/1028315305277681>>.

⁵¹ Sitoresmi.

indicated that there were things that have become a habit that is usually done to become a culture, such as how the habit of mutual cooperation was carried out, habits that were carried out reflect an attitude of care and tolerance, all of these things were part of the culture. Culture in the textbook was presented in many ways. Culture was tucked into a story or reading text, such as culture related to things done during Ramadan or the fasting month, or habits that were carried out in telling daily activities, besides that, habits were represented by a picture or illustration to show how to dress usually done by a group of humans.

3. The First Competency Standard and the Second Competency Standard

The curriculum in Indonesia has been adjusted several times to the development of the nation in various ways. The learning curriculum in Indonesia was always relevant to current issues in society, especially in the current globalization. Based on the core competencies that exist in the English language learning curriculum, there were discussions that were the objectives of the core curriculum applied.⁵² Given that currently, the curriculum used in learning activities is the 2013 curriculum. By setting targets for graduate competency standards, the 2013 curriculum focused on content standards as a branch or part of graduation competency standards. Learning was guided by the curriculum, making the standard content of the curriculum a benchmark for curriculum development in learning activities because it contained material and competencies in the competencies of graduates at certain educational levels.⁵³ Part of the content standard included basic competencies and core competencies in each subject.

As a reference for completing education at a certain level of education, core competencies contain a description of the quality that students must obtain in completing the level of education taken.⁵⁴ Thus, core competencies made the

⁵² Kebudayaan.

⁵³ Mutiara Panjaitan, 'Analysis of Content Standards for English in Junior Secondary School and Senior Secondary School', *Pusat Kurikulum Dan Perbukuan*, 19 (2013), 140–55.

⁵⁴ Kebudayaan.

achievement of the objectives and programs of the curriculum transparent. In the 2013 curriculum document, core competencies maintain the alignment of hard skills and soft skills applied in learning, such as in spiritual, social, knowledge and skills aspects. Thus, based on the formulation of the core competencies of learning English, especially at the 7th grade level of junior high school, it was stated that the formulation of the first competency or spiritual attitude competence. It was "Respecting and living the teachings of the religion it adheres to" and the formulation of the second competence or social attitude competence reads "Showing behavior honest, disciplined, responsible, caring (tolerance, mutual cooperation), polite, confident, in interacting effectively with the social and natural environment within the reach of their association and existence. In view of these perspectives, application in learning was a commitment that could be shrouded in a roundabout way in learning, for example, in learning exercises, which contain the significance of copying otherworldly mentalities, addressing beneficial routines, and getting to realize culture beginning from the general climate.

4. Islamic Customs

Islam is a religion that is accepted and clung to by people on this planet. In the Islamic setting, customs were qualities, propensities, rehearses, methods, decisions that remember for Islam that are trailed by all dedicated Muslims. Accordingly, Islamic traditions were connected with the parts of Muslim life on the grounds that each individual who clung to religion, had a specific way or its own propensities in completing his life. There were normal parts of Islamic traditions and elements of the customs; they included confidence, ethics, morals, Islamic history, conviction, qualities, and habits.⁵⁵ Accordingly, ethics and morals were perspectives that had relations as the portrayal of the conduct.

⁵⁵ Tanya Gulevich, *Understanding ISLAM and Muslim Traditions An Introduction to the Religious Practices, Celebrations, Festivals, Observances, Beliefs, Folklore, Customs, and Calendar System of the World's Muslim*

In showing unknown dialects, the depiction of conduct is reflected in the substance sent in learning assets. Great participation among educators and instruction partners in looking for content that was as per Islamic traditions was vital. This portrayal had the aim of instructing understudies to comprehend the distinctions in culture yet at the same time in an Islamic setting. This was on the grounds that social contrasts frequently happen in the moral and moral viewpoints contained in understudy books, for example, moral portrayals that didn't fit the Islamic setting as far as graciousness.

As to humility inhabits, particularly as far as dress and conduct propensities. The utilization of pictures that were not as per the way of life of the Islamic setting regularly had an impact that was not appropriate for Islamic traditions that were accepted by understudies. In the interim, social traditions portraying the conduct of understudies who had terrible or negative propensities, for example, in a story text that depicted awful characters should be thought of and helped with giving comprehension to understudies. Thus, although this teaching of English had various information about the culture of various countries that used English as their first language, the insertion of cultural information in the context of EFL must be filtered.

The depiction of customs that reflected Islamic culture could be applied as a way of learning and teaching according to Islam since prophetic times.⁵⁶ Through storytelling strategies between teachers and students who tell stories about the topic of the material being studied has become a part of customs that contain Islamic customs. In addition, storytelling activities have become part of the 2013 curriculum activities, such as recount text material, or descriptive text. In addition, the question and answer method applied by the teacher was one of the customs used in the prophetic era to transfer knowledge or information. This question and answer activity was not only carried out in one direction or the

⁵⁶ AGUS HUSEIN AS SABIQ, 'Prophetic Learning in Elt', *Tarling : Journal of Language Education*, 1.2 (2018), 69–96 <<https://doi.org/10.24090/tarling.v1i2.1786>>.

teacher was waiting for students to ask questions, but the teacher also asked about a problem or culture that could be discussed or linked to the topic being studied. In the 2013 curriculum that prioritized student activity for more communication practices such as through dialogue or role-play, the application of applied learning like this also included representatives of Islamic customs who applied to learn.

5. Morals

Morals are the set of behavior that involve a requirement and not a requirement for doing something with a judgment right and wrong of the attitudes, thoughts, and emotions or feelings⁵⁷. Thus, Morals had a role to build a good character of a generation based on their behavior, thoughts, and emotions and moral was part of customs because it is gained from a habit of a belief in society. Those fundamental aspects were the components that made morals important to be applied in teaching and learning. In Islamic context, morals were a teaching of good that concerned about the good of an action or behavior that reflected the five pillars of Islam.⁵⁸ In this research, the morals guided the students to have good morals based on the information of morals present in textbooks .

The Holy Quran stated the verse that had a meaning to have a good moral. Based on the verse of Al-Qalam;4 “And indeed, you are of a great moral character”, as the main verse of The Holy Quran of morals about to be a good people that have good morality following The Prophet Muhammad, it has ten branches about the morals behavior reflect on the verse of The Holy Quran. The ten branches were (QV.Ali Imran:200) about patient, (QV.an-Nisa’:58) about trustworthy, (QV.al-Ma’idah:13) about giving apologize, (QV.al-Ahzab:70) about honesty, (QV.Huud:112) about continuity, (QV.al-Baqarah:152) about gratitude, (QV.Thaha:44) about being gentle, (QV.asy-Syuara’:215) about

⁵⁷ Cohen and Morse.

⁵⁸ Gulevich.

modesty, (QV.al-Qasas:77) about spreading kindness, and (QV.al-Isra':23) about helping parents or old people.

These moral behaviors as taught in the Qur'an are very much in line with the core competency English lesson curriculum of junior high schools in Indonesia, namely respect and live the religion that was followed which was the competence of spiritual attitudes.⁵⁹ Spiritual attitude competencies were expected to be involved in learning activities, which were integrated with the application of the knowledge and skills competencies of students. Thus, in sending information about the English language material, it did not only provide knowledge about the language itself, but also educated students by providing examples, descriptions, and explanations of behavior, attitudes, or statements that contain moral representations.

Examples of morals contained in daily actions in story texts and conversational dialogues, images or illustrations of actions that reflected morals such as illustrations of reading the Quran, or illustrations of prayer activities, and explanations of attitudes such as explanations of character characters of stories or statements questions and answers that use sentences that reflected a moral itself. Teaching approaches like this usually used general media that were commonly used to fulfill the objectives of the curriculum in developing the moral character of students, namely textbooks.

6. Morals in textbook

Textbooks were learning media that are considered very effective and efficient for teaching language and also educating students' morals.⁶⁰ Through textbooks, the material and contents contained in the textbook have been integrated with an appropriate educational curriculum for classroom learning. In the 2013 curriculum, learning English expected students to be able to understand

⁵⁹ Hidayati.

⁶⁰ Irwandi Stain Bukittinggi, 'Islam- Balancing Between Head and Heart : A Strategy of Character Education in Elt Isla - 3', 1993, 2014, 261–66.

and practice English properly and correctly accompanied by a harmony of behavior that was able to distinguish good and bad morals, and improve character.⁶¹ Thus, this made it easier for both teachers and students to use books as references and learning resources.

Dialogue, bargain, and conveying something were related to the moral description in student books. This moral depiction had the technique of conveying the morals of the author or creator of the book's content. Two moral delivery techniques commonly used by book content creators or book authors consisted of a direct form of delivery and an indirect form of delivery.⁶² The direct moral delivery technique was described by the author of the book directly (explicitly). The author of the book appeared to be giving advice directly or as if patronizing the reader. This technique was a communicative technique that made it easier for the reader to understand the moral the writer was trying to convey. Thus, the view of a moral has been determined by the author, and the readers' thoughts about the moral of the content have been limited.

Indirect delivery techniques were moral descriptions that were not clearly described by the author or author. This indirect delivery gave the reader the opportunity to ponder, experience more intensively about the content of a book. Based on a communicative point of view, indirect delivery was likely to misinterpret the meaning of a moral. However, this was reasonable because in a piece of content, especially literature, this gave readers the opportunity to think critically. The depictions of morals in textbooks came from the sentence or statement in the textbook such as stories, questions, answers, commands, those that reflected the morals.⁶³ Besides, the pictures contained in the textbook also became part of morals if those had a meaning about morals.

⁶¹ Dinn Wahyudin and Andi Suwirta, 'The Curriculum Implementation for Cross-Cultural and Global Citizenship Education in Indonesia Schools', *EDUCARE: International Journal for Educational Studies*, 10.1 (2017), 11–22.

⁶² Urip Sulistiyo and others, 'Infusing Moral Content Into Primary School English Textbooks: A Critical Discourse Analysis', *Indonesian Journal of Applied Linguistics*, 10.1 (2020), 251–60 <<https://doi.org/10.17509/IJAL.V10I1.25067>>.

⁶³ AS SABIQ.

The morals in the textbook had a main role to give information for the readers, especially the students to build and affect their thought by giving knowledge that contains morality meaning. The depiction of morals in the textbook played a role in educating students to live more disciplined lives in spirituality and morality. An example of a moral description was like a dialogue that contains information or the meaning of a description of actions that were in accordance with morality and spirituality. Thus, the students had references about the way to implement the five pillars of Islam.

The realization of indirect learning was in the context of implementing the first core competency standards. Concerning spirituality, this referred to how the conceptualization of actions reflected morals which became identities as human beings who do well. According to Gulevich, actions concerning morals were part of the study of spirituality. Thus, an individual acts in taking an action based on considerations concerning the description of the moral reflection of the self-reflection as a human being who believes in a certain religion or belief.⁶⁴ In Islam, Gulevich explained that morality reflected the identity of an individual acting as a human being with noble character, especially in line with the five pillars of Islam. Incorporating moral values that were in line with or related to religious values was not only focused on one particular religion. However, the first core competency related to all kinds of religions of students. So that, in its application, the delivery of morals contained in a book can be adjusted to the background of the educational institution. As in school institutions with an Islamic background, the insertion of morality could be packaged in various forms during learning activities, one of which was through the students' textbook learning media. Furthermore, the application of this moral must still be relevant to the material being taught and in accordance with the core competency standards used.

⁶⁴ Gulevich.

In the moral aspect, there were several indicators that reflect an action, namely morality.⁶⁵ Like fairness, which was where actions were usually carried out based on the principle of equal rights and obligations and there was no discrimination in it. This is in accordance with the first core competency because in religion everyone was free to act according to their beliefs. In Islam, morality is mentioned a lot in the Qur'an and hadith, especially in terms of fairness. Among the hadiths that match fairness are "Your smile in front of your brother is almsgiving to you" (Sahih, H.R. Tirmidhi no 1956).

Reciprocity, which meant helping each other in doing well was the definition of this moral indicator. This caused reciprocity to be an activity that was beneficial to the surrounding community. Thus, in the first core competency concerning spirituality described actions that reflected the usefulness of attitudes in a society. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of reciprocity. Among the hadiths and verses of the Qur'an that are in accordance with reciprocity are the following.

- a. "If a case is submitted to someone who is not an expert then wait for its destruction", also "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership" narrated by Bukhari. This hadith contains the meaning about working.
- b. "Whoever shows goodness will get a reward like the reward of those who do it" and part of educating the nation's life, which is a part of hadith Al-wathan asl-ashli" narrated by Bukhari. This hadith contains the meaning about teaching.
- c. "Oh Allah, forgive my people, they do this because they don't know." (Muttafaq Alaih). This hadith contains about praying for his friends.
- d. The verse of the Quran Surah al-Hasyr ([59]:10). This verse contains the meaning of the actions of someone who worships.

⁶⁵ Graham and others.

- e. "Indeed, Allah will help a servant of His as long as the servant helps others" (Muslim Hadith, Abu Dawood and Tirmidhi). This hadith contains about someone's actions in helping others.
- f. "From the Prophet sallallaahu 'alaihi wa sallam: Verily Allah is pure who loves pure things, He is Clean who likes cleanliness, He is Most Noble who loves glory, He is Most Beautiful who loves beauty, so clean your places " (Narrated by Tirmizi). This hadith contains the meaning that cleanliness is applied in human life.
- g. As Rasulullah SAW said: "Whoever wants to expand his sustenance and increase his age, then let him establish a friendship" (narrated by Bukhari). This hadith contains the meaning of activities to build brotherly ties.
- h. From Anas radhiyallahu 'anhu that the Prophet Muhammad sallallaahu 'alaihi wasallam said: "There is no Muslim who grows plants or cultivates crops, then the fruit is eaten by birds or humans or livestock, except that what is eaten will be of charity for him ." (narrated by Bukhari) This hadith contains the meaning of protecting nature.
- i. Based on the hadith "Verily, your body has a right over you" (narrated by Imam Muslim). This hadith contains the meaning about fulfilling the rights of his body,
- j. Ibn Qayyim Al Jauziyyah rahimahullah said: "And ignorance is a deadly disease. The remedy is two agreed-upon matters, namely texts from the Al Quran or from As-Sunnah. And the doctor is a pious Rabbani." This hadith contains the meaning about fighting ignorance.
- k. Umar RA said; "If it wasn't for the love of the homeland, undoubtedly an ugly (arid) country would be damaged, then because of the love of the country, countries would be built" (narrated by Bukhari). This hadith contains the meaning of the attitude of love for the homeland.
- l. Prophet Muhammad SAW said, "If someone loves his brother, let him know that he loves him" (narrated by Abu Dawud and Tirmidhi). This hadith contains the meaning of the act of conveying affection.

- m. "Whoever wants to widen the door of sustenance for him and prolong his life, let him connect the ties of kinship" (Narrated by Bukhari). This hadith contains the meaning of the act of staying in touch.
- n. "And help you in (doing) righteousness and piety and do not help in sin and transgression" (Surah Al-Ma'idah: 2). This verse contains the meaning of helping each other.
- o. "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction" (Surat al-Baqarah: 205). This verse contains the meaning of the act of protecting nature.

In addition, another moral indicator was loyalty. The purpose of this loyalty was in taking action seriously and carried out continuously. In the first core competency, spiritual attitude was reflected in the existence of actions that were carried out continuously. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of loyalty. Among the hadiths and verses of the Qur'an that correspond to loyalty are presented below.

- a. Rasulullah SAW said, "Really, your body has a right over you." (Narrated by Muslim). This contains the meaning of fulfilling the rights of the body.
- b. "Whoever shows goodness will get a reward like the reward of those who do it" and it is related to a good attitude of helping to educate the nation's life and appropriate with the hadith of al-wathan al-ashli.). This hadith contains the meaning that the person is teaching science.
- c. "And your Lord has commanded that you do not worship other than Him and should do goodness to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah "and do not yell at them both, and speak to them with good words." [Surah al-Isra ': 23]. This verse contains the meaning of being obedient to one's parents.
- d. "Indeed those who believed, those who emigrated and fought in the way of Allah, they hoped for Allah's mercy, and Allah is Forgiving, Most

Merciful." [(Al-Baqarah):218 -]). This verse contains the meaning of actions that struggle in the way of Allah.

- e. "If a case is submitted to someone who is not an expert then wait for its destruction", also "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership," (narrated by Bukhari). This hadith contains the meaning of actions that work istiqomah.
- f. As Prophet Muhammad SAW said "Each of you is responsible for leadership: then an imam is a leader and he is responsible for leadership, a man is a leader in his family and he is responsible for leadership, a woman is a leader in her husband's house and she is responsible for her leadership, the assistant is the leader/person in charge. to his old property and he is responsible for his leadership, a child is the leader of his father's property and he is responsible for his leadership, so each of you is a leader and each of you is responsible for his leadership" (narrated by Bukhari). This hadith contains the meaning of actions carried out by proper people.
- g. "And we make sleep for you to rest". [An Naba: 9] and "Indeed, your body has the right to you" (Narrated by Imam Muslim). This verse and hadith contain the meaning of actions that fulfill the rights of the body.
- h. Prophet Muhammad said "Blessings for my people flow in their early morning." This hadith contains the meaning of not sleeping consistently in the morning.
- i. "Read with (mention) the name of your Lord Who created." (Surah al-Alaq / 96:1). This verse contains the meaning of the act of reading something.
- j. As "And eat from what Allah has given you as a lawful and good sustenance, and fear Allah, whom you believe in Him" (Surah Al-Maidah: 88). This verse contains the meaning of the act of consistently fulfilling bodily rights.
- k. As Prophet Muhammad said: "Blessings for my people flow in their early morning" (Narrated by Ath Thabrani in Al Ausath). This hadith contains the meaning of not sleeping in the morning.

- l. "Whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160), This verse contains the meaning of good deeds that are carried out continuously.
- m. "But the servants of Allah who are cleansed (work sincerely). They get a certain sustenance, namely fruits. And they are glorified people, in pleasurable heavens" (Ash-Shaaffat: 40-43). This verse contains the meaning of working sincerely.
- n. As the verse of An-Nisa' 58 about trustworthy and Al-Qalam 4 about good character). This verse contains the meaning of doing good deeds.
- o. The Prophet sallallahu 'alaihi wa sallam said, "Verily Allah writes down the good and the bad and then explains it. Whoever intends to do good but he does not (so) do it, Allah still writes it as a perfect goodness with Him. If he intends to do good and then does it, then Allah writes it down with Him as ten good deeds up to 700 times to many multiples. Whoever intends to do something bad but he does not do it, then Allah writes it down with Him as a perfect good deed. And whoever intends to make a mistake and then does it, Allah will write it down as a mistake" (Narrated by al-Bukhari and Muslim in their Sahih). This hadith contains the meaning of doing good deeds.
- p. "Purification (taharah) is half of faith." [Narrated by Ahmad, Muslim and Tirmidhi]). This hadith contains the meaning of the act about a maintaining cleanliness.
- q. 'Aisyah radhiyallahu 'anha, she said: "The Messenger of Allah -peace and prayer of Allah be upon him- accepted a gift and rewarded it." Al Imam Al Bukhari has narrated the hadith in his Sahih.) This hadith contains the meaning of accepting gifts from others.
- r. As Surah An-Nahl: 80, "Allah made your houses as dwellings". This verse contains the meaning of the act of liking a place to live.
- s. Based on the verse of the sura, Imam Ibn Kathir rahimahullah explained the above verse, "Allah reminds us of the perfection of the favors He bestows

on His servants, in the form of a dwelling house which functions to provide peace for them. They can take shelter (from heat and rain) and take shelter (from all kinds of dangers) in it. Also can get many other benefits".) This hadith contains the meaning of being grateful for one's place of residence.

- t. "And do not do damage on the face of the earth after (Allah) repairs it and pray to him fear (will not be accepted) and hope (will be granted). Indeed, Allah's mercy is very close to those who do good And it was he who blew the wind as a bearer of good news before the arrival of His rahma (rain) so that when the wind had brought a cloudy cloud, we cleared it to a barren area, then we sent rain in that area So we put it out because it was raining various kinds of fruits. Like that we raised the dead, hopefully you take a lesson. And the good soil, the plants growing with the permission of Allah, and the soil that is not fertile, the plants only language. Thus we repeat the signs of (Our) greatness for those who are grateful." (Surah Al A'raf: 56-58). This verse contains the meaning of protecting nature.
- u. If a matter is handed over to someone who is not an expert, then wait for it to be destroyed." (Narrated by Bukhari), and The Prophet Muhammad Shallallahu alaihi wassalam said "Every one of you is responsible for his leadership: then an imam is the leader and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership" This hadith contains the meaning that a person is doing the work he has to do.
- v. "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." (Surat al-Baqarah: 205). This verse contains the meaning of protecting nature.

- w. Umar RA said; "If it weren't for love for the homeland, it would be a bad country (barren), then because of love for the homeland, countries were built." (Ismail Haqqi al-Hanafi, Ruhul Bayan). This hadith contains the meaning of love for the homeland.
- x. "Whoever wants to widen the door of sustenance for him and prolong his life, let him connect the ties of kinship." (Narrated by Bukhari) [Sahih No.5986 Fathul Bari Version]. This hadith contains the meaning of staying in touch.
- y. "And say: "Work you, then Allah and His Messenger and the believers will see your work, and you will be returned to [Allah] Who Knows the Unseen and the Real, and He will inform you of what is what you have done." (Surah At-Taubah [9]: 105). This verse contains the meaning of work.
- z. "Mothers should breastfeed their children for two whole years, that is, for those who want to complete breastfeeding. If they both wish to wean (before two years) with their consent and deliberation, then there is no sin on either of them." (Surah al-Baqarah: 233). This verse contains the meaning of being a good mother.

In addition, another moral indicator was being responsible for rights and obligations or known as authority. The spirituality aspect was embedded in the student book by providing an illustration that being a moral human being had a character that is responsible for rights and obligations. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of authority. The following are among the hadiths and verses of the Qur'an that correspond to authority.

- a. As The Messenger of Allah (SAW) said in a hadith narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of doing something properly.

- b. "Indeed those who believed, those who emigrated and fought in the way of Allah, they hoped for Allah's mercy, and Allah is Forgiving, Most Merciful." [(Al-Baqarah):218 -]). This verse contains the meaning of doing goodness.
- c. "If a case is submitted to someone who is not an expert then wait for its destruction", (narrated by Buhari). This hadith contains the meaning of doing something that is done by someone who should do it.
- d. "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership," (narrated by Buhari). This hadith contains the meaning of doing something that is done by someone who should do it.
- e. "Allah always helps a servant as long as the servant helps his brother." (Narrated by Muslim). This hadith contains the meaning that someone's actions are in helping.
- f. As Prophet Muhammad SAW said "Each of you is responsible for leadership: then an imam is a leader and he is responsible for leadership, a man is a leader in his family and he is responsible for leadership, a woman is a leader in her husband's house and she is responsible for her leadership, the assistant is the leader/person in charge. to his old property and he is responsible for his leadership, a child is the leader of his father's property and he is responsible for his leadership, so each of you is a leader and each of you is responsible for his leadership". This hadith contains the meaning of doing something that is done by someone who should do it.
- g. "If a matter is handed over to someone who is not an expert, then wait for it to be destroyed." (Narrated by Bukhari). This hadith contains the meaning of doing something that is done by someone who should do it.
- h. "And I did not create the jinn and mankind except that they might serve Me." [Surah Ad Dzaariyaat verse 56]). This verse contains the meaning of doing good.

- i. As Prophet Muhammad said: "Blessings for my people flow in their early morning" [Narrated by Ath Thabrani in Al Ausath]. This hadith contains the meaning of not sleeping in the morning.
- j. "Whoever does good will be rewarded ten times as much as his deeds." [Surah al-An'am verse 160]. This verse contains the meaning about the person teaching knowledge.
- k. As the verse of An-Nisa' 58 about trustworthy. This verse contains the meaning of doing good.
- l. Al-Qalam 4 about good character. This verse contains the meaning of doing good.
- m. As the verse "And do not (some of) you eat the wealth of others among you by means of vanity and (do not) you bring (the affairs of) the property to the judge, so that you can eat some of the property of others with (the way of) sin, but you know" (Surat al-Baqarah: 188). This verse contains the meaning of to be honest.
- n. As from 'Aisyah radhiyallahu 'anha, she said: "The Messenger of Allah - peace and prayer of Allah be upon him- accepted a gift and rewarded it." Al Imam Al Bukhari has narrated the hadith in his Sahih. This hadith contains the meaning of praying.
- o. "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." [Surah al-Baqarah: 205]. This verse contains the meaning of the act of protecting nature.
- p. As The leading Sufi figure Imam Ibn Athaillah Assakan in his book Al Hikam once said, "The end of a bright journey will only be obtained with hard work in the first step. Whoever does not work hard, 'burns himself' at the beginning of his journey then he will never get a bright and bright future." This hadith contains the meaning of work.
- q. As Yahya bin M u'adz Ar-Razi said, "Long wishful thinking (Thulul Amal) decides every good, greed prevents from every truth, patience leads to luck

and lust invites every evil." This hadith contains the meaning of planning and working.

- r. As "Happy are those who are busy paying attention to their own disgrace rather than paying attention to the faults of others." (Narrated by Al-Tirmidhi and Ibn Majah). This hadith contains the meaning of thinking good for oneself.
- s. As From Abu Ya'la, namely Syaddad Ibn Aus, Rasulullah SAW said as follows: "An intelligent person is someone who is able to introspect himself and likes to do good for his life after death. always follows his passions & hopes in Allah with empty hopes' ' [Narrated by At-Tirmizi and he said: Hadith Hasan]). This hadith contains the meaning of thinking good for oneself.

Another moral indicator was the respect aspect. Respect, which was one of the actions that did not judge decisions that were different from the point of view they had. In practice, mutual respect which was embedded in the spiritual aspect was meant to respect the differences that occurred in the environment. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of respect. Among the hadiths and verses of the Qur'an that correspond to respect are below.

- a. As the verse "If you do good, then it means you are doing good for yourself, and if you do evil, then for yourself (also)" (Surah al-Isrâ': 7). This verse contains the meaning of good deeds.
- b. As hadith "the hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah No. 925) This hadith contains the meaning of good deeds.
- c. As the verse "Make patience and prayer as your helper. And indeed that is really hard, except for those who are humble." (Q.S Al-Baqarah[45]. This verse contains the meaning of worship.

- d. As the verse "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah" and do not yell at them both, and speak to them with good words." [Surah al-Isra ': 23]. This verse contains the meaning of doing good to parents.
- e. As the verse "Believers! Be people who always uphold the truth because of Allah, be witnesses with justice. And don't let your hatred of a people encourage you to act unjustly. Be fair, because fair is closer to piety. And fear Allah, verily Allah is Knowing of what you do." (Al-Maidah[8]). This verse contains the meaning of respecting someone by doing justice.
- f. As the verse "and help you in (doing) righteousness and piety and do not help in sin and transgression." [Surah Al-Ma'idah: 2]. This verse contains the meaning of the act of helping.
- g. As The Prophet Muhammad (SAW) said in a hadith narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of doing something properly.
- h. As hadith Umar RA said; "If it wasn't for the love of the homeland, doubtfully an ugly (arid) country would be damaged, then because of the love of the country, countries would be built". This hadith contains the meaning of the attitude of love for the homeland.
- i. "Indeed, Allah will help a servant of His as long as the servant helps others". This hadith contains the meaning of someone's actions in helping.
- j. The verse "Those who believe, let not a group of men despise another group, it may be that those who are laughed at are better than them. And don't let a group of women despise other groups, maybe it's better to be humiliated. And don't be self-deprecating and don't call with titles that contain ridicule. the worst of calls is a bad (call) after faith and whoever does not repent, then they are the wrongdoers." (Q.S Al-Hujurat [11]). This verse contains the meaning of respecting others.

- k. As the verse "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." [Surah al-Baqarah: 205]. This verse contains the meaning of the act of protecting nature.
- l. As the verse "And say: "Work you, then Allah and His Messenger and the believers will see your work, and you will be returned to [Allah] Who Knows the Unseen and the Real, and He will inform you of what is what you have done." (Surat At-Taubah [9]: 105). This verse contains the meaning of work.

The next of morality is purity in attitude. This behavior was one of the moral indicators. The attitude of purity was part of the spiritual aspect which was part of the first core competency. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of purity. Below are the hadiths and verses of the Qur'an that correspond to purity.

- a. As the verse "If you do good, then it means you are doing good for yourself, and if you do evil, then for yourself (also)" (Surah al-Isrâ': 7). This verse contains the meaning of good deeds.
- b. As hadith "the hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah No. 925) This hadith contains the meaning of good deeds.
- c. As the verse "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah" and do not yell at them both, and speak to them with good words." [Surah al-Isra ': 23]). This verse contains the meaning of doing good to parents.
- d. "If a matter is handed over to someone who is not an expert, then wait for it to be destroyed." (narrated by Bukhari). This hadith contains the meaning of the work being carried out by people who are experts.

- e. The Prophet Muhammad Shallallahu alaihi wassalam said "Every one of you is responsible for his leadership: then an imam is the leader and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership". This hadith contains the meaning of the work being carried out by people who are experts.
- f. A hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of doing something properly.
- g. "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi)". This hadith contains the meaning of someone's actions in helping.
- h. As hadith "Your smile in front of your brother is almsgiving to you" (Sahih, H.R. Tirmidhi no 1956). This hadith contains the meaning that a person's actions are in giving a smile.
- i. Hadith of "Oh Allah, forgive my people, they do this because they don't know." (Muttafaq Alaih). and the verse of (Surat al-Hasyr [59]: 10). This hadith and this verse contain the meaning that one's actions are praying for others.
- j. As the verse "Make patience and prayer as your helper. And indeed that is really hard, except for those who are humble." (Q.S Al-Baqarah[45]). This verse contains the meaning of worship.
- k. As the verse "But the servants of Allah who are cleansed (work sincerely). They get a certain sustenance, namely fruits. And they are glorified people, in pleasurable heavens." (Ash-Shaffat: 40-43). This verse contains the meaning of working sincerely.

- l. As the verse of An-Nisa' 58 about trustworthy. This verse contains the meaning of doing good.
- m. Al-Qalam 4 about good character. This verse contains the meaning of doing good.
- n. As from Ibn Shihab he said; Anas bin Malik reported to me that the Messenger of Allah -peace and prayer of Allah be upon him- said: "Whoever wants to widen the door of sustenance for him and prolong his life, let him connect the ties of kinship." (Narrated by Bukhari) [Sahih No.5986 Fathul Bari Version]. This hadith contains the meaning of the act of staying in touch.
- o. As the verse "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." [Surah al-Baqarah: 205. This verse contains the meaning about the act of protecting nature.

The last moral indicator was sanctity, which was an honest attitude as it was in behavior. In the spiritual aspect, honesty was part of the building blocks of moral behavior. In Islam, morals are mentioned a lot in the Qur'an and hadith, especially in terms of sanctity. These can be seen from the following hadiths and verses of the Qur'an that correspond to sanctity.

- a. Don't let the back of your animal career as a seat / pulpit. Verily Allah created it to take you to a land that you cannot reach (without the animal) except with pain. And Allah has made the earth for you and for the animals too, so fulfill your desires (only as necessary)." (H.R. Abi Dawud). This hadith contains the meaning of loving animals.
- b. As hadith "the hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah No. 925) This hadith contains the meaning of good deeds.

- c. As "Those who eat gratefully are the same as those who eat patiently." [Narrated by Bukhari, Tirmidhi, Ibn Majah, and Ibn Hibban]. This hadith contains the meaning of acts of gratitude.
- d. As hadith "From the Prophet sallallaahu 'alaihi wa sallam: Verily Allah is pure who loves pure things, He is Clean who likes cleanliness, He is Most Noble who loves glory, He is Most Beautiful who loves beauty, so clean your places. (Narrated by Tirmizi). This hadith contains the meaning of the act of maintaining cleanliness.
- e. As hadith "Whoever wants questions related to the world, it is obligatory for him to have knowledge; and whoever wants (safe and happy) in the hereafter, it is obligatory for him to know his knowledge as well; And whoever wants both, it is obligatory for him to have knowledge of both." (H.R. Bukhari and Muslim). This hadith contains the meaning of the act of seeking knowledge.
- f. As The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of doing something properly.
- g. A hadith of "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi). This hadith contains the meaning that someone's actions are in helping.
- h. Umar RA said; "If it wasn't for the love of the homeland, doubtfully an ugly (arid) country would be damaged, then because of the love of the country, countries would be built". This hadith contains the meaning of the attitude of love for the homeland.
- i. As Rasulullah SAW said: "Whoever wants to expand his sustenance and increase his age, then let him establish a friendship." (Narrated by Bukhari). This hadith contains the meaning of activities to build brotherly ties.
- j. A hadith from Abu Al Ash'ath from Syaddad bin Aus he said, "Two things I always remember from the Messenger of Allah, he said: "Verily Allah has

made it mandatory to always be kind to everything, therefore if one of you wants to kill, then kill in the best way. And let one of you sharpen his knife and make his slaughtered animal comfortable." This hadith contains the meaning of doing good.

- k. As the verse "whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160). This verse contains the meaning of doing good.
- l. As the verse "Woe to those who cheat." (Al-Mutaffifin[36]). This verse contains the meaning of cheating.
- m. As The Prophet Muhammad SAW said to a man and advised him; "Take care of five things before (come) five (other) things. Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your busyness and your life before your death." (Narrated by Nasai and Baihaqi). This hadith contains the meaning of maintaining health.
- n. The verse "Read with (mention) the name of your Lord Who created." (Surah al-Alaq / 96:1). This verse contains the meaning of the act of reading.

7. Ethics

Ethics is closely related to moral because it refers to the basic principles of knowledge and assessment of the good and bad actions of humans as humans.⁶⁶ Ethics were the principles that had rules to do something based on the appropriate consideration from the culture of society.⁶⁷ Furthermore, ethics also had decisions of right and wrong based on the existence of the culture. The western tradition, reason, and rational thinking were important points in applying

⁶⁶ Scheopner.

⁶⁷ Warsono, 'Language Transfer In Learner Language', *Journal Of English Education, Literature, And Culture*, I.1 (2016), 76–102.

ethics in life.⁶⁸ On the other hand, in the eastern tradition, the priority was human attitudes and actions.

This eastern thought provided a view to humans about how humans should act, by prioritizing achieving a balance between the world and the hereafter. In this life, ethics did not replace views on religion. However, ethics was also not against religious principles. Behaving for reason was a manifestation of God. Therefore, it indicated that ethics could not be separated from religion because the origin of ethics itself came from how one believes in a religion. Based on The Holy Quran, the verses of Ethics were stated indirectly by stating the right and wrong attitude or behavior. The examples of the verse were the verse of An-Nahl (90) about having a good set of rules in doing something good. In teaching and learning activities, instilling ethics in every aspect of teaching was an attempt to build and accustom students to act or behave as they should. The depiction of the set of rules for implementing the right behavior in a student's textbook comes from the sentences, statements or pictures which reflect the ethics.

The depiction of the set of rules for implementing good behavior in a student's textbook comes from the sentences, statements or pictures which reflect the ethics.⁶⁹ Basically, ethics in student books in Indonesia was a description of how to behave and act that reflected the goals of the core competencies of the English teaching curriculum. Where ethics had a role to realize the goals of how to behave that is able to appreciate and live the religion they adhere to, about behaving in discipline, responsibility, care, and acting in the face of technology and its use.⁷⁰ In delivering ethics, this was not based on the principles of teaching ethics, but ethics was derived from and based on teaching because in every material taught, ethics was a complement to educating students.

⁶⁸ Forsyth.

⁶⁹ Babaii.

⁷⁰ Cohen and Morse.

The delivery of ethics in student books had a close relationship with the role of the teacher because, in teaching ethics, there were two types of ethics, namely informal and formal.⁷¹ Therefore, the role of the teacher as a facilitator was able to convey ethical knowledge in both informal and formal situations. Thus, in facing the real world, students would be more prepared and able to determine the steps to be taken to live their real life. Formal and informal differences were what had diversity. The distinction of moral and ethics came from the judgment of each item.⁷² An ethical judgment involved the consideration of justice, rights and the affection of the advantage of the people. Besides, the morals judgment focused on the relation of the culture, particularly the customs such as manners .

One of the four competencies of the curriculum objectives was social attitude competency which became the second core competencies. Emphasis on outcomes was able to synergize with the surrounding community in practicing virtuous behavior. In behaving in society, this concerned ethical values which were called ethics. Ethics is a reflection of a habit that occurred in society and was believed to be a value for consideration in good and bad attitudes. Thus, this second core competency was indirectly related to ethics in human society.

8. Ethics in Textbook

Forsyth mentions four things that were covered in ethics. These four things become indicators that represent ethics in alignment with the second core competency, namely social attitudes, such as situations, absolutism, subjectivism, and exception.⁷³ Situations in terms of ethics meant ethical behavior based on situations. Situations in social life had a consideration in behaving well or badly from the perspective of the surrounding community.

⁷¹ Scheopner.

⁷² Warsono.

⁷³ Forsyth.

Thus, indicators of situations in ethics were in line with the second core competency in learning activities. In Islam, ethics are mentioned a lot in the Qur'an and hadith, especially in terms of situation. The hadiths and verses of the Qur'an that correspond to situations are presented below.

- a. As The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of actions taken by someone who does something properly.
- b. As a place as "Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise." (Narrated by Muslim, no. 2699). This hadith contains the meaning of the actions taken by someone in seeking knowledge.
- c. "Whoever shows goodness will get a reward like the reward of those who do it". This hadith contains the meaning of the actions taken by someone in doing good.
- d. As "Allah always helps a servant as long as the servant helps his brother." (Narrated by Muslim). This hadith contains the meaning of the actions taken by one person in helping others.
- e. As the verse "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah" and do not yell at them both, and speak to them with good words.". This hadith contains the meaning of the actions taken by someone in an ethical manner to respect parents.
- f. As the verse "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." (Surat al-Baqarah: 205). This verse contains the meaning of actions taken by someone in the ethics of protecting nature.

- g. As the verse "Son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes to be beautiful for jewelry. And the clothes of piety are the best. That is part of the signs of Allah's power, hopefully they will always remember." (Q.S Al-A'raf[26]). This verse contains the meaning of dress etiquette.
- h. "Indeed those who believed, those who emigrated and fought in the way of Allah, they hoped for Allah's mercy, and Allah is Forgiving, Most Merciful." [(Al-Baqarah):218 -]. This verse contains the meaning of doing good.
- i. "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi)". This hadith contains the meaning of social ethics.
- j. As Prophet Muhammad SAW said "Each of you is responsible for leadership: then an imam is a leader and he is responsible for leadership, a man is a leader in his family and he is responsible for leadership, a woman is a leader in her husband's house and she is responsible for her leadership, the assistant is the leader/person in charge. to his old property and he is responsible for his leadership, a child is the leader of his father's property and he is responsible for his leadership, so each of you is a leader and each of you is responsible for his leadership". This hadith contains the meaning of ethics in doing work.
- k. "And we make sleep for you to rest". [An Naba: 9]. This verse supports sentences, one of which is containing the meaning of ethics in fulfilling the rights of the body.
- l. "Indeed, your body has the right to you" (Narrated by Imam Muslim). This hadith contains the meaning of ethics in fulfilling bodily rights.
- m. As Rasulullah SAW said: "Whoever wants to expand his sustenance and increase his age, then let him establish a friendship." (Narrated by Bukhari). This hadith contains the meaning of the ethics of staying in touch.

- n. "Read with (mention) the name of your Lord Who created." (Surah al-Alaq / 96:1). This verse contains the meaning about the ethics of studying.
- o. As From Anas radhiyallahu 'anhu that the Prophet Muhammad sallallaahu 'alaihi wasallam said: "There is no Muslim who grows plants or cultivates crops, then the fruit is eaten by birds or humans or livestock, except that what is eaten will be of charity for him." (Narrated by Bukhari)
- p. As "And eat from what Allah has given you as a lawful and good sustenance, and fear Allah, whom you believe in Him." (Surah Al-Maidah: 88). This hadith contains the meaning of ethics in fulfilling the rights of the body.
- q. As Prophet Muhammad said: "Blessings for my people flow in their early morning" [Narrated by Ath Thabrani in Al Ausath] and as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of actions taken by someone who does something properly.
- r. As the verse "whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160)]. This verse contains the meaning of doing good.
- s. As The Prophet Muhammad SAW said to a man and advised him; "Take care of five things before (come) five (other) things. Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your busyness and your life before your death." (Narrated by Nasai and Baihaqi). This hadith contains the meaning of ethics in fulfilling the rights of the body.
- t. As the verse "And help you in (doing) righteousness and piety and do not help in sin and transgression." [Surah Al-Ma'idah: 2]. This verse contains the meaning of helping each other.
- u. An-Nisa' 58 about trustworthy. This verse contains the meaning of doing good.

- v. Al-Qalam 4 about good character. This verse contains the meaning of doing good.
- w. As the verse "And do not do damage on the face of the earth after (Allah) repair it and pray to him fear (will not be accepted) and hope (will be granted). Indeed, Allah's mercy is very close to those who do good. And it was he who blew the wind as a bearer of good news before the arrival of His rahma (rain) so that when the wind had brought a cloudy cloud, we cleared it to a barren area, then we sent rain in that area. So, we put it out because it was raining various kinds of fruits. Like that we raised the dead, hopefully you take a lesson. And the good soil, the plants growing with the permission of Allah, and the soil that is not fertile, the plants only languish. Thus, we repeat the signs of (Our) greatness for those who are grateful." (Surah Al A'raf: 56-58). This verse contains the meaning of the ethics of protecting nature.
- x. As from Ibn Shihab he said; Anas bin Malik reported to me that the Messenger of Allah -peace and prayer of Allah be upon him- said: "Whoever wants to widen the door of sustenance for him and prolong his life, let him connect the ties of kinship." (Narrated by Bukhari) [Sahih No.5986 Fathul Bari Version].). This hadith contains the meaning of the ethics of staying in touch.
- y. As "If a matter is handed over to someone who is not an expert, then wait for it to be destroyed." (Narrated by Bukhari). This hadith contains the meaning of actions taken by someone who does something properly.

Another ethical indicator was absolutism, which was behavior that was considered good by society and is a fundamental principle that cannot be separated in social life. Thus, absolutism was related to the second core competency which provides an overview of ethical matters in socializing. In Islam, ethics are mentioned a lot in the Qur'an and hadith, especially in terms of

absolutism. Here are the hadiths and verses of the Qur'an that correspond to absolutism.

- a. "Do not let the back of your animal carrier as a seat / pulpit. Verily Allah created it to take you to a land that you cannot reach (without the animal) except with pain. And Allah has made the earth for you and for the animals too, so fulfill your desires (only as necessary)." (H.R. Abi Dawud). This hadith contains the meaning of the actions taken by someone in the ethics of caring for animals.
- b. As The Prophet Muhammad sallallahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of actions taken by someone who does something properly.
- c. As a Moslem as "And I did not create the jinn and mankind except that they might serve Me." [Surah Ad Dzaariyaat verse 56]. This verse contains the meaning of the act of worship.
- d. "Indeed, Allah will help a servant of His as long as the servant helps others"(Muslim Hadith, Abu Dawood and Tirmidhi). This hadith contains the meaning about the ethics of helping.
- e. "Verily, your body has a right over you". (Narrated by Imam Muslim). This hadith contains the meaning of ethics in protecting the rights of the body.
- f. As the verse "Woe to those who cheat." (Al-Mutaffifin[36]. This verse contains the meaning of the ethics of being honest.
- g. "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction." [Surah al-Baqarah: 205]. This verse contains the meaning of the ethics of protecting nature.
- h. "And eat from what Allah has given you as a lawful and good sustenance, and fear Allah, whom you believe in Him." (Surah Al-Maidah: 88). This verse contains the meaning of the ethics of gratitude.

Subjectivism is ethical behavior that emphasizes the good or bad behavior of the individual itself. Thus, this subjectivism was in line with the competence of social attitudes from the second core competency in learning. In Islam, ethics are mentioned a lot in the Qur'an and hadith, especially in terms of subjectivism. The subjectivism is represented in the hadiths and verses of the Qur'an below.

- a. "Whoever does good will be rewarded ten times as much as his deeds." [Surah al-An'am verse 160]. This verse contains the meaning of the ethics of doing good.
- b. "Son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes to be beautiful for jewelry. And the clothes of piety are the best. That is part of the signs of Allah's power, hopefully they will always remember." (Q.S Al-A'raf [26]. This verse contains the meaning of dress etiquette.
- c. "The hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah no 925 This hadith contains the meaning of the ethics of good deeds.
- d. "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah "and do not yell at them both, and speak to them with good words." [Surah al-Isra ': 23]. This verse contains the meaning of the ethics of respecting parents.
- e. "Read with (mention) the name of your Lord Who created." (Surah al-Alaq / 96:1). This verse contains the meaning of the ethics of seeking knowledge.
- f. "And help you in (doing) righteousness and piety and do not help in sin and transgression." [Surah Al-Ma'idah: 2]. This verse contains the meaning of the ethics of helping to help.

- g. As The Prophet Muhammad (SAW) said in a hadith narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of actions taken by someone who does something properly.
- h. "Whoever wants to widen the door of sustenance for him and prolong his life, let him connect the ties of kinship." (Narrated by Bukhari) [Sahih No.5986 Fathul Bari Version]. This hadith contains the meaning of silaturrahim.

Another ethical indicator was Exceptions. This exception was ethics that respect the rights of a thing that upholds moral absolutes. The application of these ethical indicators was in line with the second core competency, namely social attitudes. In Islam, ethics are mentioned a lot in the Qur'an and hadith, especially in terms of exceptions. Among the hadiths and verses of the Qur'an that correspond to exceptions are the following.

a are related to the hadiths and verses of the Qur'an. These hadiths indicate that the data has Islamic value. Examples of these hadiths and verses are:

- a. A good attitude based on Al-Qalam :4. This verse contains the meaning of the ethics of doing good.
- b. "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi). This verse contains the meaning of the ethics of helping to help.
- c. As The Prophet Muhammad (SAW) said in a hadith narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This hadith contains the meaning of actions taken by someone who does something properly.
- d. "Whoever does good will be rewarded ten times as much as his deeds." [Surah al-An'am verse 160]. This verse contains the meaning of the ethics of doing goodness.

9. Students' Textbook

Various forms of textbooks existed in Indonesia. Helendra in Supriyadi stated that each level at the school level had different books used.⁷⁴ This difference was due to the development of the material taught at each level. For both teachers and students, they had different books used, such as textbooks, reading books, resource books, and handbooks used by the teacher.

Generally, learning media used in classrooms were course books. Some theories that define the understanding of course books could be concluded as teaching materials, student books, and learning development media. The book used by teachers as one of the learning media in the classroom was instructional media for students.⁷⁵ In addition to books, there were many more effective learning media to be used to teach English communication that were in accordance with the development of increasingly sophisticated times.

One of the learning media was students' workbook. A workbook was one of the learning media for students that allows students to have exercises to answer a collection of questions as an exercise to check understanding of a subject matter.⁷⁶ Workbook was created by considering the aspects that the curriculum wants, not only to give practices, but also the information and knowledge about how to be a good student by the meaning of the material inside. Using a textbook, this means participating in practicing regulation number 2 of 2008 concerning textbooks, namely article 1 paragraph 23. The article states that the use of textbooks is an obligation to be used in learning activities at school, especially to support matters of belief and piety, character building, and personality, as well as skills in science and technology, sensitivity and personality, in order to achieve health and physical potential which is oriented

⁷⁴ Helendra.

⁷⁵ Rashid and Ibrahim.

⁷⁶ M A Prof. Dr. Azhar Arsyad, *Media Pembelajaran* (PT Raja Grafindo Persada, 2011).

towards national education standards, as well as the Government.⁷⁷ The simple aspect that the students obtain is about the culture. Interesting learning media that can involve students in learning activities and culture to participate in applying English communication skills, learning media are always used as the main media in learning; good student books must match the level that students have.⁷⁸ A student's textbook is one of the learning media that has the most information or descriptions of the values, aspirations of the people of a nation, and the implementation of contexts or materials that are relevant to learning development efforts that support cognitive enhancement and critical thinking.⁷⁹ In terms of material, student books must contain material in accordance with the objectives of providing education and have clear instructions in each material being taught.

The exercises contained in the student book accommodate students in improving language skills and character that must be possessed by students. Therefore, Activities and exercises that are included in a student's textbook are important facilities to support the application of aspects of collaboration, critical thinking, communication, and students' creativity.⁸⁰ Thus, in presenting information in student books, of course, we must use language that is easily understood by students. In addition, all written activities have goals that are in accordance with the existing curriculum and learning media do not limit teachers and students in carrying out learning activities.

Communication is a process that provides information that encompasses knowledge, feelings, which has a stimulus and message through the intermediary of images, symbols, numbers, sounds, and others.⁸¹ Hence, in life, everything

⁷⁷ Lyn Parker, 'Religious Environmental Education? The New School Curriculum in Indonesia', *Environmental Education Research*, 23.9 (2017), 1249–72 <<https://doi.org/10.1080/13504622.2016.1150425>>.

⁷⁸ Prof. Dr. Azhar Arsyad.

⁷⁹ Khalid Mahmood, 'Indicators for a Quality Textbook Evaluation Process In', *Journal of Research and Reflection in Education*, 3.2 (2009), 158–76 <<http://www.ue.edu.pk/jrre>>.

⁸⁰ Kaba and Abdullah.

⁸¹ David Holmes, *Communication Theory, Media, Technology and Society* (SAGE Publications, 2000).

definitely contains a communication process. There is a communication such as the communication contained in an English textbook. Consequently, the process of delivering information is carried out in verbal and non-verbal forms. Regarding the form of communication, there are two forms of communication division in terms of delivery, it is spoken (verbal) and written (non-verbal) communication.⁸² Verbal communication is communication that expresses words verbally or spoken and discusses all forms of information, both feelings, thoughts, or all explanations. Non-Verbal communication is communication carried out using written or sign Language, images, codes, symbols, and colors. In the textbook for learning English, it contains communication verbally and written, such as by audio listening, the material text, pictures, symbols, and etc.

10. The English Textbook for Junior High School Students Published by the Teachers of Junior High School Surabaya

By implementing the 2013 curriculum as a guideline for even semester seventh grade student textbooks, the Surabaya junior high school teacher deliberation team compiled a textbook with attention to character development based on Islamic values. Character building is involved in developing cultural education and national character through active learning. Learning that adds to students' insight through the material presented, of course, has more output to the description of Islamic customs related to morals and ethics that are related to the environment around students. Thus, researchers used the book to study.

Providing textbooks for students as a learning resource in order to utilize learning media to implement effective and efficient lessons provided comfort and confidence for a teacher.⁸³ This comfort and safety concerned the teacher's experience in adjusting to the information needs according to the level of

⁸² Tri Indah Kusumawati, 'Komunikasi Verbal Dan NonVerbal', *Al-Irsyad: Jurnal Pendidikan Dan Konseling*, 6 (2016).

⁸³ Sitoresmi.

learners and the cultural knowledge contained. Given the school background which was an institution of an Islamic-based institution, the "Bahasa Inggris" textbook used by students in teaching and learning activities had an inherent cultural fit. The preparation of this textbook was based on adjustments to the needs of students in character education in accordance with Islamic values. The application of this student book was expected that learning activities could integrate Islamic values that had knowledge of customs to be applied by students in their daily activities, especially in their environment. This textbook had 4 chapters and was equipped with how to use this book. Each chapter was equipped with pictures and explanations that displayed a visual reflection on the material to be discussed in the chapter. In addition, in the active learning section, this textbook contained questions to improve students' abilities regarding the material in the sub-chapter. Thus, the reference for material covered in accordance with core competencies and basic competencies was conveyed by a combination of cultural and character education in it.

11. Textbook Analysis

Analysis is an activity involving a process or event of observing carefully about something with various considerations namely criteria.⁸⁴ It means analysis has the activity of sorting, breaking down, differentiating things to be grouped and classified according to certain criteria to be described. The criteria found have a large role as important data for analysis. Furthermore, textbook analysis is part of research methods on human communication in various forms such as by using books because in the textbook, the word becomes the speaker.⁸⁵ Consequently, everything appearing in the textbook becomes essential to be studied in this present study, particularly in the aspect of Islamic Custom. Considerations in analyzing textbooks, of course, must be adjusted to the

⁸⁴ Marsuki Marsuki, 'Pengembangan Buku Ajar Bahasa Inggris Berbasis Kurikulum 2013', *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, 10.2 (2016), 74 <<https://doi.org/10.18860/ling.v10i2.3260>>.

⁸⁵ Hasan Ansary, Esmat Babaii, and Universitas Kharazmi, 'Karakteristik Universal EFL / ESL Buku Teks : Langkah Menuju Sistematis Evaluasi Buku Teks', 2020, 1–11.

objectives of making the curriculum used because textbooks are learning media that support the implementation of learning in accordance with educational guidelines.

Some things that are considered in analyzing a book are reviewing the alignment of the purpose of making the book with the needs of students.⁸⁶ The book being analyzed must have answers to answer questions about the proposed textbook analysis. In addition, the textbook that is analyzed must facilitate users or readers to find knowledge or information using methods that are easy to understand, effective, and efficient. Likewise, by revealing information about something that is interpreted as a representation in the textbook analysis that involves students or readers to get the communicated focus from images or captions to make it easier for readers to understand how to use them.⁸⁷ Thus, in analyzing a textbook, of course, the content of the textbook is a consideration to be analyzed because all the information that will be obtained comes from the content in it.

Furthermore, the book being analyzed must clearly reflect its use to the reader or user. Books that do not have clarity in their usefulness will make it difficult for readers to find the information they are looking for. For instance, a textbook analysis by checking the meaning of the aspects of knowledge and pedagogy is used to evaluate the ideological impact of the book through its content.⁸⁸ Thus, in analyzing a textbook, it is necessary to have a clear target textbook for its use and alignment with the research topic in question.

⁸⁶ Apriyani and Robiasih.

⁸⁷ Seraceddin Levent Zorluoglu, Aydin Kizilaslan, and Melek Donmez Yapucuoglu, 'The Analysis of 9th Grade Chemistry Curriculum and Textbook According to Revised Bloom's Taxonomy', *Cypriot Journal of Educational Sciences*, 15.1 (2020), 9–20 <<https://doi.org/10.18844/cjes.v15i1.3516>>.

⁸⁸ Csilla Weninger, 'Multimodality in Critical Language Textbook Analysis', *Language, Culture and Curriculum*, 0.0 (2020), 1–14 <<https://doi.org/10.1080/07908318.2020.1797083>>.

In the use of textbooks, of course, there are considerations used to determine the criteria for a good textbook. Based on the national education standards used by the Indonesian government, it must have 4 main things. These things are summarized to have the suitability of the content, presentation, language used, and the use of images and symbols. Furthermore, based on various experts who argue, Tandlichova in Helendra describes a list of component criteria in the textbook.⁸⁹ Firstly, visual design and textbook information relate to the adjustment of syllabus and level of student residence, the use of methods, and various learning styles in the content of textbooks are related to teaching. Besides, presentation of grammar adjusts the level of student development. In terms of content and structure, the contents of the book involve each other in terms of activities, materials, exercises, and tests in line with the aim of developing students' independence and creativity. Additionally, the text used upholds the development of communicative competence. Depiction of content that upholds tolerance related to socio-culture and student interests. Moreover, the textbook supports the development of students' language skills. Furthermore, the textbook has the Integration of non-verbal material, additional material, or authentic material. The validity and reliability of the tests and the function of the textbook are as a whole. Finally, the use of the mother tongue has its consideration. The arrangement of data that permits understudies to take Islamic traditions values in an understudy book named "English" for the 7th grade understudies of Islamic middle school, has different variations of ways. Islamic traditions as far as ethics and morals are dispersed in a few pieces of this understudy course reading. This student textbook has sections such as foreword, table of contents, explanation of how to use the book, four chapters, final semester test sheet, and bibliography. Furthermore, each chapter has a chapter title, picture of apperception, apperception, core competence and basic competence, snapshot, character building, active learning, competency test,

⁸⁹ Helendra.

portfolio, remedial test, review one, and glossary. Then, in this study, the presentation of information on morals and ethics is grouped into 11 parts, namely title of chapter, objective of the chapter, pictures, songs, exercise of sentences, speaking exercise, writing exercise, reading exercise, and listening exercise.

B. Review of Previous Studies

In the last decade, a study about culture has become an impressive one. Half of the result's study showed that there was not enough knowledge related to Islamic culture, especially about the morals and ethics as the Islamic custom and only research about the culture. A research by Ibnu found that in a textbook used by vocational and senior Islamic labeling schools, the culture dimensions include aesthetic, sociological, semantic, and pragmatic sense.⁹⁰ Hence, this present study explored the culture of Islamic customs to make the readers understand the culture about Islamic customs. Furthermore, culture types were divided into three classifications based on the theory from Cortazzi and Jin. Another research by Theodesia studied several textbooks published by Balitbang, Minister of Culture and Education and local publisher in Indonesia, it has been obtained that between one textbook and the other textbooks, did not balance in terms of the source culture, target culture, and international culture.⁹¹ It implied that examination on course books played a part to uncover the advancement of social mindfulness and intercultural capability, regardless of whether it was in a small size.

Furthermore, research about culture led by Ruzai observed that exploration on course books had solid ramifications for the utilization of instant reading material in the EFL setting, particularly in expanding social mindfulness.⁹² It showed that social mindfulness talked about with the understudies' reading material. Besides, Lailatul additionally led a review named "Cultural Content Analysis of English Textbook Used in the Tenth Grade of Senior High School" by focusing on the kinds

⁹⁰ Mustofa.

⁹¹ Pratiwi.

⁹² Rashid and Ibrahim.

of social data introduced in the course reading, and components of culture in the course reading by utilized in the 10th grade of senior secondary school.⁹³ It observed that the books utilized didn't have adequate data and information that contained social components, yet in the visual setting, the books contained high outlines that were connected with the job in expanding understudies to have more social mindfulness. Sheeraz explored with regards to the significance of culture in second and unknown dialect learning observed that English students experience issues in understanding English perusing texts in light of the fact that since the start, showing English has been done customarily.⁹⁴ So, there was no insight into the culture of English which was in accordance with the Islamic context.

Aliakbari has examined research about the acknowledgment of culture in English textbooks at Chinese secondary school level; the examiner observed that the reading material didn't present data about culture in a fair way. Social portrayal with regards to writing, craftsmanship, humanities, and history outweighed everything else.⁹⁵ Meanwhile, other aspects such as family relations, religion, government, law and justice were the least mentioned. Besides, research about the role of customs Islamic personal law by Abhik investigated that many people did not realize the importance of Islamic customary law, based on this; education was one of the main ways to educate the insight and importance of Islamic customary law.⁹⁶ Therefore, it revealed that educating Islamic customary law was important.

Based on several previous studies that have been mentioned that researchers do not find research which also considers cultural awareness in the specific context of Islamic, it meant there was not any focus on the Islamic customs in term of the culture in textbook especially about the morals and ethics concern, even though the place used in the study showed that it was based on Islamic-based institutions. The

⁹³ Latifah.

⁹⁴ Sheeraz Ali, Bahram Kazemian, and Israr Hussain Mahar, 'The Importance of Culture in Second and Foreign Language Learning', *Dinamika Ilmu*, 15 (2015).

⁹⁵ Aliakbari and Jamalvandi.

⁹⁶ Majumdar.

existing studies mainly focus on cultural imbalance by Theodesia, the division or classification of culture by Cortazzi, the use of textbooks in learning English by Ruzai, the importance of culture by Sheraz, cultural realization in student textbooks by Ruzai, and cultural realization in student books student text by Abhik.⁹⁷ In addition, the explanation presented was very complete and clear, however, researchers assumed if focused on linking the teaching of English communication, the explanation of cultural content studies added new insights about the importance of cultural aspects in teaching English, especially in the culture of Islamic customs. Thus, the researcher attained the divergence for this present study. This present study sought the culture of Islamic customs in textbooks in teaching English communication particularly concerned with morals and ethics to expose the information useful for the students to have a good morality.



UIN SUNAN AMPEL
S U R A B A Y A

⁹⁷ Theodesia Lady Pratiwi, 'Cultural Representation In English Course Books For Junior High School In Indonesia', *Journal of Advanced English Studies*, 3 (2020), 38–49; Mr. Abhik Majumdar, 'The Role of Customs i Islamic Personal Law', 2010 <<http://ssrn.com/abstract=1750423>>; Sher Azim, 'Authentic Assessment : An Instructional Tool to Enhance Students Learning', *Academic Research International*, 2.3 (2012), 314–20 <http://ecommons.aku.edu/pakistan_ied_pdcc/11>.

CHAPTER III

RESEARCH METHOD

In this chapter, it contained the research design, approach, subject and object of the study, and data, source of data, method, instrument of data collection technique, data analysis technique. All of them interpreted the research method related to the title of this research, namely Islamic customs presented in an English textbook.

A. Research Design and Approach

This research used a descriptive qualitative method. The reason why the researcher implemented this design was according to Adnan, which defined a descriptive qualitative as a process of study in terms of recognizing and interpreting human behavior by holistic pictures of the social and cultural settings occurring in student textbooks.⁹⁸ This study was classified as content analysis or document analysis which included descriptive qualitative research.

B. Subject, Object, and Location of Study

The focus of this study was the culture of Islamic customs in part of morals and ethics included as content analysis which sought to understand the cultural aspects of Islamic customs in “Bahasa Inggris” textbook. This textbook evaluation to discover whether the English textbook analyzed met the criteria of cultural Islamic customs based on the criteria of Gulevich, which covered aspects of moral ethics. By using a textbook compiled by the subject teacher deliberation team compiled by a junior high school English teacher deliberation team in Surabaya. The detailed reason for choosing this book as the subject of this research was because this book has answers

⁹⁸ Mohammad Adnan Latief, *An Introduction Research Methods On Language Learning* (UNM Press, 2017).

to fulfill the research questions of this study, this book has a background made by teachers who teach in Islamic schools, and this book is different from other books because it is only used in this research. This textbook had 4 chapters with a total of 56 pages. The chapter titles in the textbook were, it's a beautiful day, we love what we do, I'm proud of Indonesia, Let's sing a song, and the final semester test. All chapters were involved in this research.

C. Data and Source of Data

The data of this study were the existing culture of Islamic customs in students' textbook for seventh grade to teach English communication of SMP Muhammadiyah 14 Surabaya which was created by "Musyawarah Guru Mata Pelajaran Bahasa Inggris" Team of Muhammadiyah School in Surabaya. Kinds of written text included in the textbook and illustrations that may accompany the text about culture of Islamic customs content inside these students' textbook. The source of the data was the book titled "Bahasa Inggris" for seventh grade of junior high school was chosen with the consideration that the book was published by English teachers who deliberate in Islamic based schools.

D. Data Collection Technique

The implementation of the data collection technique in this research was related to document review. The data collected by using content analysis to the students' workbook. Besides, Document review of the students' textbook is also used in the data collection technique. In qualitative research, this study used the method of noting the information from data sources that match the required data. The process of taking it is from reading the textbook and catching the content. The content that is appropriate with the research question will be highlighted.

E. Research Instruments

In this research, the researcher was the primary instrument. Besides, the researcher implemented an observation checklist to obtain the answer of the first

research question and the second research question. For the first research question, the researcher applied the observation checklist based on Graham and Forsyth. They can be seen on the appendix. It was also implemented for the second research question, it used an observation checklist based on Graham and Forsyth. However, it means that the researcher was the key instrument in this research. The research used two tables as supporting instruments about the morals and ethics from Forsyth⁹⁹ and Graham¹⁰⁰ in this study based on the data collection technique. There was a list about the culture of Islamic customs tables and human instruments. Specifically, there are 11 items of moral and ethical aspects, such as fairness, reciprocity, loyalty, authority, respect, purity, sanctity, situations, absolutism, subjectivism, and exception. All of the aspects are used in the observations checklist for research question one and two. In human instruments, the researcher played a role in gathering and analyzing the data.

The contents of the first table regarding the moral items in the textbook and their reflections on Islamic values with the indicators of morals used were fairness; it was the judgment of something which was free from the discrimination. Reciprocity, it was the action of doing an exchange about something with others for mutual benefit or having a good meaning. Loyalty, it was the action or behavior of doing something with great intentions and continuity. Authority, it was the ability of doing something in the right way. Respect, it was the behavior of someone with deep feelings and attitudes. Purity was the action of freedom of the fake term and the influence of something. Sanctity, the action involved the honesty of doing something.

The content of the second table regarding the ethics item in the textbox and its reflection on Islamic values with indicators of ethics used were situations. This was the ethical behavior based on the situation. Absolutism, this ethical behavior cannot be separated by the fundamental principle. Subjectivism, this was the ethical

⁹⁹ Forsyth.

¹⁰⁰ Graham and others.

behavior based on the judgment of personality. Exception, this was the ethical behavior recognized as some exceptions for the moral absolutes.

F. Data Analysis Technique

Two tables about the morals and ethics from Forsyth¹⁰¹ and Graham¹⁰² in this study implemented for the data collection technique. There were lists about the culture of Islamic customs table. The tables below were the examples of the guidance of interpreting the research data. The steps in data analysis of this research are:

1. Reading and Highlighting

The researcher read the course book and highlight or underline the culture of Islamic customs about the morals and ethics from Forsyth¹⁰³ and Graham¹⁰⁴ aspects. Both verbal communication and non-verbal communication such as verbal texts and visual images contained in textbooks were identified by the researcher. Furthermore, the researcher read the data from the study of literature. In addition, the example of highlighting was giving color to the information that is appropriate to the data that the researcher needs. An example of highlighting activity was carried out when the researcher read carefully and in detail, everything contained in the student book. Highlighting was giving color to the sentence related to the research question of this research. For instance, when researchers found sentences that represented a custom from culture, such as "I always pray at night before praying Far in the morning," the researcher colored the sentence because this sentence contained the meaning of a moral from a culture or a religious habit.

¹⁰¹ Forsyth.

¹⁰² Graham and others.

¹⁰³ Forsyth.

¹⁰⁴ Graham and others.

2. Determine Coding Categories

After reading and highlighting the data, the researcher determined the data based on the categories of aspects of cultural Islamic customs about the morals and ethics by doing a checklist according to Forsyth (1980) and Graham (2011) aspects into a list table. The examples of categories were such as fairness, reciprocity, loyalty. The example of reciprocity was "When the teacher is explaining, all students pay close attention". Besides, the example of fairness was "Nisa always teaches her friends before exams, but when the exams take place, Nisa does not provide assistance to her friends". In addition, the example of loyalty was like the sentence "Mr. Adi always taught his students patiently and kindly".

3. Code the Content

After doing a checklist, the researcher classified the data into the most occurrences, and the opposite. Then, the researcher did coding such as for the cultural Islamic about the morals and ethics content based on the reflection of Islamic aspects such as the table of Graham¹⁰⁵ and Forsyth¹⁰⁶. The example of coding here meant if the sentence of "Mr. Adi always teaches his students patiently and kindly," was appropriate with the Islamic context, then the researcher put the sentence into a table reflecting Islamic values, but if it was not, the researcher gave the "X" sign. X sign meant the sentence was only reflecting a culture, but not Islamic value.

4. Interpreting

After do coding, the researcher interpreted the research based on the Forsyth¹⁰⁷ for the moral aspects and Graham¹⁰⁸ for the ethics aspects. Besides, the researcher related those aspects based on the English communication teaching.

¹⁰⁵ Graham and others.

¹⁰⁶ Forsyth.

¹⁰⁷ Forsyth.

¹⁰⁸ Graham and others.

5. Drawing Conclusion

The next stage was the researcher drew the conclusion based on the data to answer the research questions.

G. Validity

This research validates the findings and analysis based on the competence standard, basic competence and the checklist recognition of customs aspects. The competence standard used in writing student book content has integration with the application of customs aspects. There are the materials involved in the textbook chosen by the teacher based on the basic competence. Thus, the following validity table can be reviewed:

Table of content validity

Competency of Core	Basic Competence	Material	Morals and Ethics aspects	Check	
				Yes	No
3. Understand knowledge (factual, conceptual, and procedural) based on their curiosity about science, technology, art, culture related to visible phenomena and events.	3.5 Identify social functions, text structures, and linguistic elements of spoken and written transactional interaction texts that involve the act of giving and asking for information related to the nature of people, animals, objects according to the context of their use. (Note the linguistic elements of be, adjective)	Adjective of things, generally conversations,	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	√	

	<p>3.6 identify social functions, text structures, and linguistic elements of spoken and written transactional interaction texts that involve the act of giving and asking for information related to the behavior/actions/functions of people, animals, objects, according to the context of their use. (Pay attention to the linguistic elements of declarative, interrogative, simple present tense)</p>	<p>Asking and giving information related to the action and function of things, generally conversations</p>	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	<p>√</p>	
	<p>3.7 Comparing social functions, text structure, and linguistic elements of several oral and written descriptive texts by giving and asking for information related to descriptions of people, animals, and objects, very short and simple, according to the context of their use.</p>	<p>Descriptive text of people, animal, and things</p>	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	<p>√</p>	
	<p>3.8 Interpreting social functions and linguistic elements in song lyrics related to the lives of</p>	<p>Song Lyric</p>	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority 	<p>√</p>	

	junior high school/MTs teenagers.		<ul style="list-style-type: none"> ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 		
4. Try, process, and present in the concrete realm (using, parsing, assembling, modifying, and creating) and abstract realms (writing, reading, counting, drawing, and composing) according to what is learned in school and other sources in the	4.5 compose very short and simple spoken and written transactional interaction texts that involve the act of giving and asking for information related to the nature of people, animals, and objects, taking into account social functions, text structures and linguistic elements that are correct and in context.	Dialogue text	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	√	

same perspective. /theory.					
	3.6 Compose very short and simple spoken and written transactional interaction texts involving the act of giving and asking for information related to the behavior/actions/functions of people, animals, and objects, with social functions, text structures, and linguistic elements that are correct and in context.	Dialogue text	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	√	
	4.7 descriptive text 4.7.1 capture contextual meaning related to social function, text structure, and linguistic elements of spoken and written descriptive text, very short and simple, related to people, animals, and objects 4.7.2 compose oral and written descriptive texts, very short and simple, related to people, animals, and objects, taking into account social functions, text	Descriptive text	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	√	

	structures, and linguistic elements, correctly and in context.				
	4.8 Take the contextual meaning related to social functions and linguistic elements of song lyrics related to adolescent life.	Lyrics of songs	<ul style="list-style-type: none"> ● Fairness ● Reciprocity ● Loyalty ● Authority ● Respect ● Purity ● Sanctity ● Situations ● Absolutism ● Subjectivism ● Exceptions 	√	



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CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the findings in this study in order to answer the questions in this study. Focusing on morals and ethics of Islamic customs, this research looked for the Islamic customs presented in textbook entitled “Bahasa Inggris” for the seventh grade students of Islamic junior high school and the ways the Islamic customs presented in textbook entitled “Bahasa Inggris” from seventh grade students of Islamic junior high school published by the Muhammadiyah Surabaya English teacher association team. This chapter has 2 parts, namely findings and discussion. In Findings, it presents the answers to these research questions. The first was the Islamic customs presented in the textbook entitled “English” for the seventh grade students of Islamic junior high school and the second was the ways the Islamic customs presented in the textbook entitled “English” from seventh grade students of Islamic junior high school. Both tables were equipped with analysis to find reflections from the Islamic value.

A. Research Findings

1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.

As an explanation of Islamic customs presented in a textbook entitled "Bahasa Inggris" for the seventh-grade students of Islamic junior high school, this research used two tables based on Forsyth and Graham which focused on morals and ethics of Islamic customs.¹⁰⁹ Data from content analysis highlight that the book covers moral indicators of y 1) fairness, 2) reciprocity, 3) loyalty, 4) authority, 5) respect, 6) purity, 7) sanctity, furthermore, in the table that discussed ethics from Islamic customs, there were ethics indicators, namely 1) situations, 2) absolutism, 3) subjectivism, 4) exceptions. Thus, each of the

¹⁰⁹ Forsyth; Graham and others.

subheadings that follows discuss each one of the above 7 morals of islamic customs found in the book.

a. Moral Aspect

1) Fairness

Data on the aspect of fairness as moral values in the book was found in chapter two and chapter three. Both of those chapters reflected the data of fairness in the items of sentences in the textbook. The perception of this research, Morality, has indicators that shape itself, one of which is fairness. The data on fairness in this study relate to everything in the student's textbook that reflects the act of fairness itself. In this textbook, fairness is a judgment on something that is free from discrimination. There are three moral aspects related to fairness . They are spread through in chapter 2 “We Love What We Do” and chapter 3 “I’m Proud of Indonesia”. The number of fairness in this textbook is 3, they are on page 16, 18, 29. The table of a.1 here is the example of fairness that appeared in the textbook. Fairness in page 16 appeared as a part of the text about “My parent’s activities”. Furthermore, fairness in page 18 and 29, they appeared as a part of the text dialogue about conversation between teacher and student.

Sample data of fairness as moral value is represented by the expression of “*She always gives anyone a smile and something she have*” in page 16. The sentence of giving a smile is indicated as a moral value based on Helendra. In this expression, the students are presented with a teaching of the value of giving a smile. This value represented in the expression well highlights the Islamic moral value as presented in Hadith "Your smile in front of your brother is almsgiving to you" (Sahih, H.R. Tirmidhi no 1956). The second sample data of fairness as moral value is represented by the expression of dialogue sentences such as in Page 18 and 29.

“Dialogue II

In a classroom, the students are doing mathematic task.

Jennifer: Excuse me, sir. I wonder if I could work in pairs to do this task.

Mr Ari: Sorry, but it is an individual task. You must do yourself.

Jennifer: All right, but may I ask a question?

Mr Ari: What is it about?

Jennifer: What formula should I use for number 3?

Mr Ari: Sorry, but you have to find it yourself in your note.”

This dialogue presented in the expression well highlights the Islamic moral value because the teacher asks his students to do the task individually without any cheating attitudes for all the students. As the moral aspect, it is in line with Graham, the attitude of giving similar treatment to the students. It is an obligation as a student in doing examinations individually without any assistance. As the verse "Woe to those who cheat." (Al-Mutaffifin[36]). This verse supports the dialogue in the Islamic value.

2) Reciprocity

Declaring moral values in this textbook, especially in the aspect of reciprocity, was rooted in chapters one, two, three, and four. The data on reciprocity in this study relate to everything in the student's textbook that reflects the act of reciprocity itself. Reciprocity in this textbook had a description as the act of helping in kindness which is a form of reciprocal action that is mutually beneficial and has a good meaning or purpose. Regarding the number of reciprocity, there are 59 moral aspects related to reciprocity. The position of them was in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. Reciprocity in page 18 appeared as a part of the text dialogue about conversation of Hasan and Erni. The

reciprocity of page 23 arose from the text of “*My School Activities*”. Page 37 of this reciprocity appeared as the text about “*Picasso*”. Page 48 of this reciprocity appeared as the text about learning activity. Furthermore, page 52 of this reciprocity occurred as the text about song lyrics. The detail page is on page 6, 7, 8, 10, 11, 13, 16, 17, 18, 19, 20, 22, 23, 24, 28, 29, 30, 31, 32, 35, 36, 37, 38, 41, 42, 43, 44, 46, 47, and 51. The elucidation of the data are specified at the appendix part of this research.

The statement of text dialogue below portrays specimen data of reciprocity as moral value, the first. The dialogue on page 18 reflected the expression of a good attitude of helping people and asking for something properly. This expression is appropriate with the aspect of morality based on Lailatul, which shows how to help and respond to each other in kindness. This value defined in the formulation well highlights the Islamic moral value as presented in hadith “Indeed, Allah will help a servant of His as long as the servant helps others” (narrated by Muslim Hadith, Abu Dawood and Tirmidhi).

Page 18

“Dialogue I

In a classroom

Hasan: Do you have a pencil?

Erni: Yes.

Hasan: May I borrow it, please?

Erni: “Of course, but don’t forget to return it to me.”

Hasan: Yes, I will use it for a moment.”

The pattern of data of reciprocity as moral value is drawn by the narration “*I clean my classroom with my friends*” in page 23. This sentence revealed in the utterance well highlights the Islamic moral value. In accordance with the meaning of reciprocity of Graham, it shows that attitude of implementing cleanness. This sentence is in accordance with a good attitude of loving cleanliness as hadith “From

the Prophet sallallaahu 'alaihi wa sallam: Verily Allah is pure who loves pure things, He is Clean who likes cleanliness, He is Most Noble who loves glory, He is Most Beautiful who loves beauty, so clean your places.” (Narrated by Tirmizi).

Reciprocity as moral value has a motive personified by the spiel of “*He studied painting with his father and also in Madrid*” in page 37. This sentence delineated in the oration well highlights the Islamic moral value because studying everything is a kind of effort to become a smarter or better person. This expression shows the action of having effort in doing something productive that is related to the moral aspect of Graham. It is in accordance with the hadith of Ibn Qayyim Al Jauziyyah rahimahullah said: “And ignorance is a deadly disease. The remedy is two agreed-upon matters, namely texts from the Al Quran or from As-Sunnah. And the doctor is a pious Rabbani”.

The instance of reciprocity as moral value depicted by the declamation of “*Work in pairs. Find a song lyric about friendship from any sources then translate it into Indonesia*” in page 48. As the meaning of reciprocity by Graham, it depicts that the sentence used in this textbook contains examples of doing good morals. This sentence produced in the expression well highlights the Islamic moral value because this activity is in accordance with the attitude of being people who help each other in a group or team as the verse “And help you in (doing) righteousness and piety and do not help in sin and transgression” (Surah Al-Ma'idah: 2).

The indication of data of reciprocity as moral value is illustrated by the expression of “*If you care enough for the living, make it a better place for you and for me*” in page 52. This sentence embellished in the locution well highlights the Islamic moral value because the statement explains the attitude of being a good human in living as the verse “And when he turns away (from you), he walks on the earth to do

mischief on it, and destroys crops and livestock, and Allah does not like destruction” (Surat al-Baqarah: 205).

3) Loyalty

Having data on the aspect of loyalty as moral values, this textbook is spreading the loyalty in chapters one, two, three, and four. The data on loyalty in this study relate to everything in the student's textbook that reflects the act of loyalty itself. A moral that reflects an action or behavior of doing something with great intentions and continuity is part of the description of loyalty in this textbook. There are 53 moral aspects about loyalty in this textbook. They have the position of each chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. Loyalty in page 7 appeared as a part of the text about Mrs. Dina. The loyalty of page 17 showed as a part of the text about Mr. Mualim. Page 19 of this loyalty appeared as a text about definition of pictures. Page 20 of this loyalty is depicted as a text about the definition of John and I. Page 24 of this loyalty is narrated as a text about learning activity. Furthermore, page 56 of this loyalty is a text about a good mother. The detail page is on page 6, 7, 10, 16, 17, 18, 19, 20, 23, 24, 26, 28, 29, 30, 31, 33, 34, 35, 36, 37, 38, 41, 42, 43, 45, 46, 48, 50, 51, and 54. They can be seen at the appendix part of this research.

The fragment data of loyalty as moral value, the first is outlined by the utterance “*She is an English teacher*” in page 7. This sentence deputized in the yarn well highlights the Islamic moral value. As in line with the meaning of Helendra, moral value in terms of loyalty can be depicted by doing something properly in life. It is because the attitude explains good activities that acted seriously and totally, especially in educating people. It is related to moral as a hadith about "whoever

shows goodness will get a reward like the reward of those who do it" and it is related to a good attitude of helping to educate the nation's life and appropriate with the hadith of al-wathan al-ashli.

The coterminous evidence of loyalty as moral value in this textbook, occurred by the figure of "Mr. *Mualim is a good teacher*" in page 17. Helendra relates the attitude of concerning life in educating people to the meaning of loyalty. This sentence took place in the expression that highlights the Islamic moral value because the attitude explains good activities that acted seriously and totally especially in educating people, making people smart and practicing knowledge. Besides, there is hadith about "If a case is submitted to someone who is not an expert then wait for its destruction", also "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership".

The data of loyalty as moral value has prevailed in the expression of sentences about the definition from each picture at page 10. This sentence epitomized in the expression well highlights the Islamic moral value. As a role of giving example in doing something properly and with loyalty, these pictures are in line with the meaning of loyalty by Helendra. It is because the attitude explains good activities that act seriously and totally, especially in working and practicing the knowledge that has been learned. As Prophet Muhammad SAW said "Each of you is responsible for leadership: then an imam is a leader and he is responsible for leadership, a man is a leader in his family and he is responsible for leadership, a woman is a leader in her husband's house and she is responsible for her leadership, the assistant is the leader/person in charge. to his old property and he is responsible for his leadership, a child is the leader of his father's property and he is responsible for his leadership, so each of you is a leader and each of you

is responsible for his leadership. The example sentences are written below.

“Definition of the pictures

- A. An enlisted man or woman who serves in army.*
- B. Someone who licensed to operate aircraft in flight.*
- C. Someone who creates to be used in making something.*
- D. A physician who specializes in surgery.*
- E. A boy waiter.*
- F. Someone whose occupation is catching fish.*
- G. A professional cook.*
- H. A person whose works the land or keeps livestock, especially on farm.*
- I. A person whose occupation is teaching.*
- J. A woman who is the custodian of children.”*

The information of loyalty as moral value is asserted by the statement *“John sleeps eight hours every night”* in page 20. Implementing the right of the body is appropriate with the meaning of loyalty by Graham. This sentence precepted in the expression well highlights the Islamic moral value because the attitude explains good activities that acted seriously and totally especially in creating a healthy body. It is appropriate with the verse "And we make sleep for you to rest". (An Naba: 9) and "Indeed, your body has the right to you" (Narrated by Imam Muslim).

The continuation of the data snippet regarding loyalty as a moral value, is emblemized by the pattern *“I get up early every day”* in page 20. Starting a day with the early morning represents the moral aspect about loyalty which Graham stated by Graham. This sentence written in the expression well highlights the Islamic moral value because the attitude explains good activities that acted seriously and totally especially in implementing human duty. Prophet Muhammad said *“Blessings for my people flow in their early morning”*.

Occupying many pages of this textbook, the fragment of loyalty as moral value is emerged by the words *“Answer the question based on*

your daily activities” in page 24. This sentence appeared in the utterance well highlights the Islamic moral value because the attitude explains good activities. Involving students to do something totally based on their experiences is a part of the loyalty aspect stated by Graham indirectly. That matter acted seriously and totally, especially in doing the activity every day. It involved students to write their activities well based on the fact of their daily activities. It is related to the moral aspect because of their dedication in carrying out their obligations as children in doing a good action for their day such as helping their parents, going to school, as the verse "whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160)], will be reflected in the answers they write.

The pattern of data of loyalty as moral value written by the part of “*My mother is very kind. She always makes delicious food for me*” in page 56. Loyalty meaning regarding Graham, it means doing the role in life properly, such as that sentence. This sentence sided in that part well highlights the Islamic moral value because the attitude explains good activities that acted seriously and totally especially in being a good mother as the verse “Mothers should breastfeed their children for two whole years, that is, for those who want to complete breastfeeding. If they both wish to wean (before two years) with their consent and deliberation, then there is no sin on either of them” (Surat al-Baqarah: 233).

4) Authority

Data on the aspect of authority as moral values in this textbook, was constructed in chapters one, two, three, and four. The data on authority in this study relate to everything in the student's textbook that reflects the act of authority itself. Authority in this textbook had a description as a moral that contains a reflection of responsible behavior

on rights and obligations. There are 40 moral aspects related to loyalty. The position of them was in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. The example of data about authority composed on page 16 written as a part of the text about my parent’s activity. The authority of moral aspects at page 17 occurred as a part of a text about Mr Mualim. Page 22 of authority in this textbook was attended as a part of learning activity. Page 23 of authority in this textbook as a part of text about “My Daily Activities'” and a part of learning activity. Page 28 is a part of text dialogue about conversation between customer and shop assistant. Furthermore, page 55 depicts a part of learning activity. The detail pages are 6, 10, 16, 17, 18, 19, 20, 22, 23, 24, 26, 27, 28, 29, 33, 35, 36, 38, 47, 52, 54, 55, and 56. They can be seen at the appendix part of this research.

The object related data of authority as moral value, the first is obtained by the voice of “*She works at SMP Muhammadiyah Surabaya*” in page 16. This sentence assumes the role of the expression and highlights the Islamic moral value. As the meaning of authority of Helendra, authority also allows people to do something in line with the responsibility, and that sentence is appropriate with the aspect of authority. That is because this sentence means containing a responsibility for carrying out obligations properly especially in doing the job and educating people as the verse “Indeed those who believed, those who emigrated and fought in the way of Allah, they hope for Allah's mercy, and Allah is Forgiving, Most Merciful” (Al-Baqarah: 218).

Authority as moral value has a part on the side of “*Mr. Mualim is a good teacher*” in page 17. Part of authority, this statement includes the meaning of the moral aspect by Helendra, because it shows how to

act something properly in working. This sentence exemplified in the declaration well highlights the Islamic moral value because this sentence means a responsibility for carrying out obligations properly especially in doing the job, educating people, making people smart and practicing the knowledge. Besides, there is hadith about "If a case is submitted to someone who is not an expert then wait for its destruction", also "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership,") and as the Prophet Muhammad (SAW) said in a hadith that narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

The third item of data about authority as moral value is highlighted by the piece "*Doctor check the patients twice a day*" in page 22. The word of checking here contains the meaning of working properly related to the moral aspect by Helendra. This sentence acquired in the expression well highlights the Islamic moral value because this sentence means containing a responsibility for carrying out obligations properly especially in doing the job based on his skill because "If a matter is handed over to someone who is not an expert, then wait for it to be destroyed" (Narrated by Bukhari), and The Prophet Muhammad Shallallahu alaihi wassalam said "Every one of you is responsible for his leadership: then an imam is the leader and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership". He is able to help people.

Delivering examples of data about authority as moral value is defined by the narration of “*I pray shubuh and eat breakfast*” in page 23. As the meaning of authority, namely doing the responsibility properly, this statement is in line with the moral aspect of Graham. This sentence narrated in the words well highlights the Islamic moral value because this sentence means containing a responsibility for carrying out obligations properly especially in being a good human in doing the duty as a Moslem as “And I did not create the jinn and mankind except that they might serve Me” (Surah Ad Dzaariyaat verse 56).

Authority as moral value is collected by the argument “The technician repairs the motorcycle” in page 23. The statement of repairing something in its responsibility is in line with the moral aspect of Graham. This sentence written in the formulation well highlights the Islamic moral value because. This sentence means a responsibility for carrying out obligations properly, especially in doing the job based on his skill. As “If a matter is handed over to someone who is not an expert, then wait for it to be destroyed” (Narrated by Bukhari), and The Prophet Muhammad Shallallahu alaihi wassalam said “Every one of you is responsible for his leadership: then an imam is the leader and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership”. He is able to repair the motorcycle.

The next example of data of authority as moral value peeled by the depiction of text dialogue in page 28. Conducting attitude in line with the situations is part of the meaning of authority by Graham. This dialogue achieved in the expression highlights the Islamic moral value

because the dialogue is containing a responsibility for carrying out obligations properly especially in doing the job and helping people to give information as the verse of An-Nisa' 58 about trustworthy and Al-Qalam 4 about good character. The text dialogue is written below.

“Dialogue II

Customer: Excuse me, can you tell me where I can find menswear?

Shop assistant: Sure, menswear is on the second floor.

Customer: Oh, also, could you tell me where sheets are?

Shop assistant: No problem, sheets are on the third floor at the back.

Customer: Thanks for your help.

Shop assistant: My pleasure.”

Capturing the specimen related data of authority as moral gained by the expression “The students borrow the books in the library” in page 55. Giving an example of how to do something properly is in line with this statement as Graham’s statement namely doing something in a right way. This sentence represented in the expression well highlights the Islamic moral value because This sentence means containing a responsibility for carrying out obligations properly especially in doing something correctly as The Prophet Muhammad (SAW) said in a hadith that narrated by Imam Thabrani “Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete)”.

5) Respect

Data on the aspect of respect as moral values in this textbook, was received in chapters one, two, three, and four. The data on respect in this study relate to everything in the student's textbook that reflects the act of respect itself. A moral that reflects the act of respecting differences and or respecting someone becomes a part of moral aspects in this textbook. There are 25 moral aspects related to respect. The

position of them was in each chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. One of the data of respect from this textbook is on page 7 appeared as a text about “Mrs Diana”. Page 10 had a text about dialogue between daughter and father. Page 13 contained respect as a learning activity and picture. Page 18 depicted respect as a dialogue between teacher and student. Page 27 wrote the respect as a learning activity. Furthermore, page 35 developed respect as a text about the teacher. The detail page is on page 4, 5, 7, 9, 10, 11, 13, 18, 19, 27, 30, 31, 32, 35, 38, 52, 54. They can be seen at the appendix part of this research.

Focusing the pattern that is included in respect as a moral value in this textbook, the first sample data is picked up by the expression of “*She is never angry to her student. We love her very much*” in page 7. This sentence explicated in the expression well highlights the Islamic moral value in line with Graham because this sentence is in accordance with the attitude of having respect to students when delivering knowledge as the verse “Make patience and prayer as your helper. And indeed that is really hard, except for those who are humble.” (Q.S Al-Baqarah[45]).

The second part of data of respect as moral value written by the utterance of a text dialogue in page 10. This dialogue consisted in the expression that highlights the Islamic moral value in line with Graham. Because this sentence is in accordance with the attitude of having respect for each other by implementing a good attitude in asking and giving response about something especially in helping parents as the verse "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah" and do not yell at them both, and speak to them with good

words." (Surah al-Isra ' : 23). The example text dialogue is written below.

“Dialogue Father and Vita

Father: Vit, can you help me, please?

Vita: Yes, dad.

Father: Can you get me the newspaper?

Vita: Where is it?

Father: Emm. May be it's on the table.

Vita: Yes, I got it.

Father: Thanks for helping me.

Vita: It's OK dad. Don't worry, anytime.”

Showing the data of respect as moral value, it is also included in the words of “We love what we do” in page 13. As the statement of Graham, respect contains the meaning of having respect for something, where loving also includes respecting. This sentence performed in the expression well highlights the Islamic moral value because this sentence is in accordance with the attitude of having respect to themselves by doing what they love as the verse “If you do good, then it means you are doing good for yourself, and if you do evil, then for yourself (also)” (Surah al-Isrâ` : 7).

The depiction of data about respect as moral is illustrated by the model in the picture about “The teacher let the students who raises her hand” on page 13. As one of the attitudes written in Graham's statement, it shows that giving a chance to people to do something good is also a moral aspect of respect. This picture modeled in the meaning well highlights the Islamic moral value because this picture is in accordance with the attitude of having respect to each other by responding to the students when they raise their hand to deliver their opinion as the verse “Believers! Be people who always uphold the truth because of Allah, be witnesses with justice. And don't let your hatred of a people encourage you to act unjustly. Be fair, because fair is closer to piety.

And fear Allah, verily Allah is Knowing of what you do." (Quran Surah Al-Maidah[8]).

Presenting the expression of the text dialogue in page 18, it is included in the aspect of respect as moral value. This dialogue served in the elucidation well highlights the Islamic moral value. Based on Graham, the way the student and the teacher do the dialogue could give the example for the readers how to implement respect in real life. Because this sentence is in accordance with the attitude of having respect to each other by implementing a good attitude when doing asking and giving response about something as The Prophet Muhammad (SAW) said in a hadith that narrated by Imam Thabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). The example of the dialogue is written below.

“Dialogue II

In a classroom, the students are doing mathematic task.

Jennifer: Excuse me, sir. I wonder if I could work in pairs to do this task.

Mr Ari: Sorry, but it is an individual task. You must do it yourself .

Jennifer: All right, but may I ask a question?

Mr Ari: What is it about?

Jennifer: What formula should I use for number 3?

Mr Ari: Sorry, but you have to find it yourself in your note.”

Discovering deeper into respect as a moral value, the example of data of respect as moral value is opened by the words of the sentence “*I am proud of Indonesia*” in page 27. Based on Graham, this sentence represented in the expression well highlights the Islamic moral value. Because this sentence is in accordance with the attitude of having respect to each other by having proud of the country as hadith Umar RA said; “If it wasn't for the love of the homeland, undoubtedly an ugly (arid) country would be damaged, then because of the love of the country, countries would be built”.

Respect as moral value produced by the part of the sentence “*Sitting in his desk, he will look at and greet us formally*” in page 35. Attitude of the way to do something politely includes the moral aspect of respect stated by Graham. This sentence imitated in the speech highlights the Islamic moral value because this sentence is in accordance with the attitude of having respect for each other by implementing a good attitude when doing greetings. The verse “Those who believe, let not a group of men despise another group, it may be that those who are laughed at are better than them. And don't let a group of women despise other groups, maybe it's better to be humiliated. And don't be self-deprecating and don't call with titles that contain ridicule. the worst of calls is a bad (call) after faith and whoever does not repent, then they are the wrongdoers.” (Q.S Al-Hujurat [11]).

6) Purity

Moral values are having purity as an aspect composed in this textbook. Some of them were found in chapters one and two. The data on purity in this study relate to everything in the student's textbook that reflects the act of purity itself. A moral that reflects an action that is free from falsehood and influence of something. There are 37 moral aspects related to purity . The position of them was in some chapters of this textbook, such as in chapter 1 “It’s A Beautiful Day” and chapter 2 “We Love What We Do”. The example of purity from this textbook some of them consisted in page 6 as a part of learning activity. Page 10 composed as a part of dialogue between daughter and father. Page 16 appeared as a part of text about dialogue between teenagers. Furthermore, page 17 was explained as a part of text about Mr Mualim. The detail page is on page 4, 10, 11, 16, 17, 18, 23, 26, 28, 30, 31, 35, 38, 42, 43, 46, 47, 48, 51, 52, 54, 56. They can be seen at the appendix part of this research.

Discussing a few issues regarding purity, there is some data of purity as moral value, the first is bounded by the expression of “*I hope you are fine and everything is fine*” in page 4. Action of giving a statement good as a hope includes the purity attitude stated by Graham. This sentence personified in the words well highlights the Islamic moral value because this sentence contains meaning of having a sincere attitude in praying about something as hadith “The hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful)” narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah no 925.

The second pattern of data of purity as moral value obtained by the explanation of a text dialogue in page 10. The implementation of the purity aspect also comes from helping each other as the statement of Graham. This dialogue represented in the illustration well highlights the Islamic moral value because this sentence contains the meaning of having a sincere attitude in helping father as the verse "And your Lord has commanded that you do not worship other than Him and should do good to your parents. If one of them or both of them reach old age in your care, then do not say to both of them the word "ah" and do not yell at them both, and speak to them with good words." [Surah al-Isra ': 23]. The example text dialogue is written below.

“Dialogue Father and Vita
Father: Vit, can you help me, please?
Vita: Yes, dad.
Father: Can you get me the newspaper?
Vita: Where is it?
Father: Emm. May be it's on the table.
Vita: Yes, I got it.
Father: Thanks for helping me.
Vita: It's OK dad. Don't worry, anytime.”

Purity has moral value when it is represented by the example of the sentence “He likes helping other kids” in page 16. Graham said that purity, also part of action, doing something for others. This sentence modeled in the expression well highlights the Islamic moral value because this sentence contains the meaning of having a sincere attitude in doing something. It is based on hadith “Indeed, Allah will help a servant of His as long as the servant helps others”. (Muslim Hadith, Abu Dawood and Tirmidhi).

The fourth component of purity as moral value is articulated by the composition of the sentence “*He always prays for all of his students, and his friends especially English community*” in page 17. This statement includes a moral aspect by Graham, because it shows the attitude of doing something in the right way for others. This sentence represented in the expression well highlights the Islamic moral value because this sentence contains meaning of having a sincere attitude in doing something especially as a Moslem, it is in accordance with good attitude which is praying for others which is related to hadith of "Oh Allah, forgive my people, they do this because they don't know." (Muttafaq Alaih) and the verse of (QS al-Hasyr [59]: 10).

7) Sanctity

Upholding the application of sanctity, the aspect of sanctity as moral values in this textbook, was taken in chapters one, two, three, and four. The data on sanctity in this study relate to everything in the student's textbook that reflects the act of sanctity itself. Sanctity of this textbook has a role as the action of morality that involves the honesty of doing something. There are 32 moral aspects related to sanctity. The position of them was in several chapters of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”.

The example of sanctity from this textbook on page 18 came as a part of text dialogue between teenagers. Sanctity in page 24 appeared as a part of learning activity. Page 28 encompassed a part of text dialogue between customer and shop assistant. Page 29 illustrated as a part of text dialogue between teenagers. Page 35 related a part of a text about a teacher . Furthermore, the detail pages are 7, 8, 15, 17, 18, 23, 24, 28, 29, 31, 32, 35, 38, 39, 42, 43, and 44. They can be seen at the appendix part of this research.

Sample data of sanctity as moral value, the first is obtained by the description of text dialogue below. The dialogue on page 18 reflected the expression of a good attitude of helping people and asking for something properly. However, sanctity means implementing the honesty attitude stated by Graham. Therefore, this value represented in the expression well highlights the Islamic moral value because these sentences contain the application of an attitude to be honest in doing something. Besides, the attitude is reflecting a hadith of “Indeed, Allah will help a servant of His as long as the servant helps others”. (Muslim Hadith, Abu Dawood and Tirmidhi).

Page 18

“Dialogue 1

In a classroom

Hasan: Do you have a pencil?

Erni: Yes.

Hasan: May I borrow it, please?

Erni: “Of course, but don’t forget to return it to me.”

Hasan: Yes, I will use it for a moment.”

Sanctity as moral value mentioned by the section “*Answer the question based on your daily activities*” in page 24. This sentence represented in the section well highlights the Islamic moral value. As Graham, this sentence contains the application of an attitude to be honest in saying something related to doing the activity every day. It is

such as involving students to write their activities well based on the facts of their daily activities. It is related to the moral aspect because of their dedication in carrying out their obligations as children in doing a good action for their day such as helping their parents, going to school, as the verse "whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160), will be reflected in the answers they write.

Part of data of sanctity as moral value involved by the conversation of dialogue text in page 28. This dialogue represented in the expression well highlights the Islamic moral value based on Graham because these sentences contain the application of an attitude to be honest in doing something. Besides, the attitude is reflecting a hadith of "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi). The example of dialogue is written below.

“Dialogue II

Customer: Excuse me, can you tell me where I can find menswear?

Shop assistant: Sure, menswear is on the second floor.

Customer: Oh, also, could you tell me where sheets are?

Shop assistant: No problem, sheets are on the third floor at the back.

Customer: Thanks for your help.

Shop assistant: My pleasure.”

Data of sanctity as moral value accommodated by the speech of dialogue text in page 29. This dialogue represented in the pattern well highlights the Islamic moral value based on Graham because these sentences contain the application of an attitude to be honest in doing something. It is related Islamic values because we do not take other people's property. The example of dialogue is written below.

“Beni: Is the red book yours?

Edo: Yes, it is.

Beni: Do you leave it here?
Edo: No, I don't. I lend it to Laili."

Part of dialogue often contains data of sanctity as moral value built by the segment of dialogue text in page 31. This dialogue represented in that side well highlights the Islamic moral value based on Graham because these sentences contain the application of an attitude to be honest in saying something. Besides, this dialogue is appropriate with Islamic values because it is based on a hadith "Indeed, Allah will help a servant of His as long as the servant helps others" (Muslim Hadith, Abu Dawood and Tirmidhi. The example of dialogue is written below.

"Cellin: Have you cleaned your bedroom? Mom will arrive soon.
Marco: No, I am not. I just finished my homework.
Cellin: Oh no, come one I will help you.
Marco: Thanks, sis."

Sanctity as moral value is illustrated by the action of the illustration "*Besides that he does not like us cheating in the test. He always tells us to be honest*" in page 35. As the part of sanctity stated by Graham, it reflects the meaning of implementing honesty in real life. This sentence contained in the expression well highlights the Islamic moral value because this sentence contains the application of an attitude to be honest in doing something as the verse "Woe to those who cheat." (Al-Mutaffifin[36]).

Attitude reflecting sanctity followed by the meaning of the sentence "*He is a strict teacher. He does not like his students who came late at class. He will be very angry*" in page 35. Based on Graham, the word of strict teacher and being disciplined are appropriate with the moral aspect especially sanctity. This sentence represented in the expression well highlights the Islamic moral value because these

sentences contain the application of an attitude to be honest. Besides this text is appropriate with Islamic value as The Prophet Muhammad SAW said to a man and advised him; "Take care of five things before (come) five (other) things. Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your busyness and your life before your death." (Narrated by Nasai and Baihaqi).

b. Ethics Aspect

1. Situations

Obtaining data focusing on the aspect of situations as ethical values in this textbook, they occurred in chapters one, two, three, and four. The data on situations aspect in this study relate to everything in the student's textbook that reflects the act of situations aspect itself. The Situation is regarding the ethics item in the textbook and its reflection on Islamic values with indicators of ethics used. This was the ethical behavior based on the situation. There are 57 moral aspects related to situations. The position of moral aspects about situations is in every chapter of this textbook, such as in chapter 1 "It's A Beautiful Day", chapter 2 "We Love What We Do", chapter 3 "I'm Proud Of Indonesia", and chapter 4 "Let's Sing A Song". An example of moral aspects about situations appeared in some of the pages, one of them is in page 4 as a part of the text about learning activity. Page 6 of these moral aspects of situations as an assignment. Page 7 of these moral aspects of situations written as a text dialogue about "Mrs Dina". Page 16 of these moral aspects of situations described as text about learning activity and text about "My Parent's Activities". Page 18 of these moral aspects of situations appeared as text dialogue about conversation between teenagers. Page 22 of this moral aspect of situations illustrated

as a text about learning activity. Page 23 of this moral aspect of situations contained as a text about learning activity. Page 28 of these moral aspects of situations explained as text dialogue about conversation between teenagers. Page 31 of these moral aspects of situations shaped as text dialogue between teenagers. Furthermore, the detail page is on page 4, 6, 7, 10, 11, 13, 14, 15, 16, 17, 18, 19, 22, 23, 24, 27, 28, 29, 30, 31, 32, 34, 36, 38, 42, 44, 46, 52, 54, and 55. They can be seen at the appendix part of this research.

Sample data of situations as ethical value, the first is obtained by the sentence of "When we talk about the characteristics of something, we are talking about adjectives" in the goal statement at page 4. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the way about how to act in a certain situation. This sentence highlights the Islamic ethical value because this sentence contains the ethics of doing something properly in a certain situation. This includes in Islamic value because as The Prophet Muhammad sallallahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

Narration text in this textbook becomes an example of data related situations as ethical value produced by the expression of "*I am a student. I go to SMP I Sukabumi*" in page 6. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence narrated in the expression well highlights the Islamic ethical value because this sentence contains the ethics of doing something based on a certain situation in terms of Sukabumi as a place as "Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise." (Narrated by Muslim, no. 2699).

Situations as ethical values are served by the explanation “*She is an English teacher at SMPN 13 Bandung*” in page 7. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence highlights the Islamic ethical value because this sentence contains the ethics of doing something based on certain situation in the context of a job and the English matter regarding as a science, they are related on hadith “whoever shows goodness will get a reward like the reward of those who do it” and part of educating the nation’s life, which is a part of hadith Al-wathan asl-ashli, In accordance with a good attitude to make people smart and practice about certain knowledge. Besides, “Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise.” (Narrated by. Muslim, no. 2699).

The fourth pattern of data of situations as ethical value depicted by the illustration of “Picture of task 3” in page 6. Based on Forsyth, this picture contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This picture illustrates the Islamic ethical value because this picture contains the ethics of doing something based on a certain situation in the context of wearing hijab as the verse "Son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes to be beautiful for jewelry. And the clothes of piety are the best. That is part of the signs of Allah's power, hopefully they will always remember." (Q.S Al-A'raf[26]).

Section of “*She works at SMP Muhammadiyah Surabaya*” in page 16 contained moral aspects namely situations. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence includes the Islamic ethical value. This sentence contains the ethics of doing something based on certain situation in the context of SMP

Muhammadiyah as a place in working in an Islamic environment as the verse "Indeed those who believed, those who emigrated and fought in the way of Allah, they hope for Allah's mercy, and Allah is Forgiving, Most Merciful." (Al-Baqarah: 218).

The sixth example of data of situations as ethical value highlighted by the conversation of a dialogue text in page 18. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This dialogue is appropriate with the Islamic ethical value because these sentences contain the ethics of doing something based on a certain situation in the context of doing something properly in asking and giving help, and as based on hadith "Indeed, Allah will help a servant of His as long as the servant helps others". (Muslim Hadith, Abu Dawood and Tirmidhi). The example of dialogue is written below.

"Dialogue I

In a classroom

Hasan: Do you have a pencil?

Erni: Yes.

Hasan: May I borrow it, please?

Erni: "Of course, but don't forget to return it to me."

Hasan: Yes, I will use it for a moment."

Situations as ethical values composed by the action of "The teacher teaches the students every day" in page 22. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence involved the Islamic ethical value because this sentence contains the ethics of doing something based on certain situation in the context of doing something properly especially in doing the job, giving knowledge based on his skill because "If a matter is handed over to someone who is not an expert, then wait for it to be destroyed." (Narrated by Bukhari), and The Prophet Muhammad Shallallahu alaihi wassalam said "Every one of you is responsible for his leadership: then an imam is the leader

and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership". He is able to educate people.

The eighth example of data of situations as ethical value occurred by the words of "*Tiara reads a magazine every morning*" in page 23. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence encourages the Islamic ethical value because this sentence contains the ethics of doing something based on a certain situation in the context of doing something properly, especially in improving knowledge through reading everyday as "Read with (mention) the name of your Lord Who created." (Surah al-Alaq / 96: 1), the command "iqra" in this verse can mean reading the Quran, newspapers, magazines, books, even reading signs of nature when interpreted lexically.

Conversation in the classroom written as the ninth example of data of situations as ethical value. It was developed by the declaration of a dialogue text on page 28. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This dialogue represented in the expression well highlights the Islamic ethical value. These sentences contain the ethics of doing something based on certain situations in the context of doing something properly, especially in implementing the right as a good attitude in helping each other, as the verse "And help you in (doing) righteousness and piety and do not help in sin and

transgression." [Surah Al-Ma'idah:2]. The example of dialogue is written below.

"Dialogue I

In a classroom

Hasan: Do you have a pencil?

Erni: Yes.

Hasan: May I borrow it, please?

Erni: "Of course, but don't forget to return it to me."

Hasan: Yes, I will use it for a moment."

The tenth example of data of situations as ethical value given by the style of a dialogue text in page 32. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This dialogue modeled the Islamic ethical value because these sentences contain the application of an attitude to be honest in doing something. It is related Islamic values because do not take other people's property in helping people and being honest as the verse "whoever does good will be rewarded ten times as much as his deeds." (Surah al-An'am verse 160). The example of dialogue is written below.

"Rara: Is this your book, Darva?

Darva: No, it doesn't. It could be Sasya's.

Rara: We should give it to her, she may forget.

Darva: Yes, we will."

The eleventh part of data of situations as ethical value is coming from the activity of "Work in pairs and find a song lyric about family and then translate it into Indonesian" in page 44. Based on Forsyth, this sentence contains the ethic of how to act in certain situations because it shows the matter to act in a certain situation. This sentence contained the activity that appropriate with the Islamic ethical value because this sentence contains the ethics of doing something based on certain

situation in the context of doing something properly in a group, this activity is in accordance with the attitude of being people who help each other in a group or team as the verse “And help you in (doing) righteousness and piety and do not help in sin and transgression.” (Surah Al-Ma'idah: 2).

2. Absolutism

Data on the aspect of absolutism as ethical values in this textbook, was found in chapters one, two, three, and four. The data on the absolutism aspect in this study relate to everything in the student's textbook that reflects the act of absolutism itself. This is ethics in socializing which is considered good by society and is a fundamental principle that cannot be separated from society. There are 31 moral aspects related to absolutism . The position of moral aspects about absolutism is in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. One of the examples about moral aspects about absolutism is in page 6 written as a part of text dialogue between teenagers. Page 14 of this moral aspect of absolutism explained as a text of learning activity. Page 16 of this moral aspect of absolutism described as a text of learning activity. Page 23 of this moral aspect of absolutism appeared as a text of learning activity. Page 26 of this moral aspect of absolutism composed as a text of learning activity. Page 32, 33, 34 of this moral aspect of absolutism included as a text of learning activity. Furthermore, the detail page is on page 4, 5, 6, 11, 13, 14, 16, 18, 23, 26, 29, 31, 34, 35, 52, 55 and 9. . They can be seen at the appendix part of this research.

Absolutism has ethical value, the first is built by the action of “*Mr Ali gave us the homework and should be completed tomorrow*” in page 6. It appropriates the ethical value of Forsyth, which implements the

way to do something properly as the fundamental principle. This sentence is appropriate with Islamic ethical value because this sentence contains fundamental principle about the ethical of doing something correctly as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

The second pattern of data of absolutism as ethical value created by the part of “An age adjective tells you how young or old something or someone is' ' in page 14. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This sentence explained the Islamic ethical value because this sentence contains fundamental principle about the ethical of defining something as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

Illustration related absolutism as ethical value formed by the depiction of “picture of task 3” in page 16. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This picture related the Islamic ethical value because this picture contains fundamental principle about the ethical of defining something of the signs as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

The example of data of absolutism as ethical value described by the action of “*The technician repairs the motorcycle*” in page 23. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This sentence

contained the Islamic ethical value because this sentence contains fundamental principle about the ethical of defining something as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

The fifth side of data of absolutism as ethical value is "*A desk is a piece of furniture used in a school, office, home or the like for academic, professional or domestic activities such as reading, writing, or using equipment such as computer*" in page 26. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This sentence represented the Islamic ethical value because this sentence contains fundamental principle about the ethical of defining something as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

Absolutism as ethical value occurred on "*The kids are playful*" in page 32. This sentence was claimed to be of Islamic ethical value because this sentence contains a fundamental principle about the ethics of defining something to make a healthy mind based on hadith "Verily, your body has a right over you". (Narrated by Imam Muslim).

The seventh example of data of absolutism as ethical value defined by the utterance of "*Descriptive text is a text which describes something in detail*" This text can be useful to engage readers' attention, create characters, and set a mood " in page 33. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This sentence represented in the expression well highlights the Islamic ethical value because this sentence contains fundamental principle about the ethical of defining something as The Prophet Muhammad sallallaahu 'alaihi wa sallam said

in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

Absolutism as an ethical value represented by the behavior of “Mr Hadi usually takes a nap in the bedroom” in page 34. It appropriates the ethical value of Forsyth, which implements the way to do something properly as the fundamental principle. This action included in the Islamic ethical value because this sentence contains fundamental principle about the ethical of defining something as The Prophet Muhammad sallallaahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

3. Subjectivism

Revealing data on the aspect of subjectivism as ethical values, this textbook leads to chapters one, two, three, and four. The data on the subjectivism aspect in this study relate to everything in the student's textbook that reflects the act of the subjectivism aspect itself. Subjectivism is ethical behavior that emphasizes the good or bad behavior of the individual itself. There are 32 moral aspects related to subjectivism . The position of moral aspects about subjectivism is in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. The example of moral aspects about subjectivism, one of them is in page 5 appeared as a part of the text about learning activity. Page 6 and 7 contain subjectivism as moral aspects of subjectivism with the topic related to an assignment. Another activity in page 16 such as a conversation between teenagers also includes moral aspects of subjectivism. The last pages of this textbook, the moral aspect about subjectivism is dominated by the

activity of assignment, such as page 43, 54, and 56. Furthermore, the detail page is on page 5, 6, 7, 8, 10, 16, 17, 26, 28, 29, 30, 31, 32, 43, 44, 46, 48, 55, and 4. They can be seen at the appendix part of this research.

Exploring a little data about subjectivism, the first part is a statement of “*He/she always look kind and cheerful*” on page 5. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This sentence is exploring the Islamic ethical value because this sentence contains the point of view of people or individuals about the ethics of someone as the verse “*whoever does good will be rewarded ten times as much as his deeds.*” (Surah al-An'am verse 160).

Subjectivism as an ethical value represented by the illustration of “*Picture of person wearing hijab*” in page 6. Based on Forsyth, the picture includes an ethnic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This picture depicted in the expression well highlights the Islamic ethical value because this picture contains the point of view of people or individual about the ethics of someone in the context of wearing hijab as the verse “*Son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes to be beautiful for jewelry. And the clothes of piety are the best. That is part of the signs of Allah's power, hopefully they will always remember.*” (Q.S Al-A'raf [26]).

Data of subjectivism as ethical value also come from the activity included in the textbook such as “*Make some questions about the characteristics of your classmate*” in page 7. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This action received Islamic ethical value because this sentence contains the point of view of people or individuals about the ethics of someone as hadith

“the hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful)”. (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah no 925).

Allegation of subjectivism as data related ethical value produced by the words of “*He is very kind and polite. He is diligent, too. He likes helping other kids' 'on* page 16. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This sentence has the Islamic ethical value because this sentence contains the point of view of people or individuals about the ethics of someone as the verse “whoever does good will be rewarded ten times as much as his deeds.” (Surah al-An'am verse 160).

The fifth example of data of subjectivism as ethical value is represented by the expression “Make an article about your favorite singer” in page 43. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This sentence represented in the expression well highlights the Islamic ethical value because this sentence contains the point of view of people or individuals about the ethics of someone related to the task. It involves students to write their answer well, it is related with the moral as The Prophet Muhammad sallallahu 'alaihi wa sallam said in a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete).

Subjectivism as an ethical value collected by the utterance of “*She is a kind teacher and we love her very much*” in page 54. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This sentence highlights the Islamic ethical value because this

sentence contains the point of view of people or individuals about the ethics of someone “whoever does good will be rewarded ten times as much as his deeds.” (Surah al-An'am verse 160).

Presenting the speech of “*My mother is very kind. She always makes delicious food for me*” in page 56, it claimed as the data of subjectivism of ethical value. Based on Forsyth, the statement includes an ethic aspect because it shows the ethic of doing something in line with the rules of a certain situation. This sentence encourages the Islamic ethical value because this sentence contains the point of view of people or individuals about the ethics of someone “whoever does good will be rewarded ten times as much as his deeds.” (Surah al-An'am verse 160).

4. Exceptions

Data on the aspect of exception as ethical values in this textbook, was constructed in chapters two, three, and four. The data on the exception aspect in this study relate to everything in the student's textbook that reflects the act of the exception aspect itself. This exception was ethics that respect the rights of a thing that upholds moral absolutes. There are 9 moral aspects related to exceptions. The position of moral aspects about exceptions is in 3 chapters of this textbook, such as in chapter 2 “We Love What We Do”, chapter 3 “I'm Proud Of Indonesia”, and chapter 4 “Let's Sing A Song”. The example of moral aspects about exceptions, one of them is in page 18 included as a part of the text dialogue about conversation between student and teacher. Page 35 of this moral aspects of exceptions as a text about Mr Tucker. Activity of a text about song lyrics also contained aspects of exception especially in page 43. Page 47 of these moral aspects of exceptions appeared as a text about learning activity.

The text dialogue below explains illustration data of exception as ethical value, the first. The dialogue on page 18 reflected the expression of a good attitude of doing the job and asking for something properly. As Forsyth, this sentence includes an ethical value about exceptions where someone allows doing something properly related to the rules implemented. This value consisted of the Islamic ethical value because these sentences contain the ethics of doing something in a right way that cannot be debated about the truth to become honest as hadith “Indeed, Allah will help a servant of His as long as the servant helps others”. (Muslim Hadith, Abu Dawood and Tirmidhi). The example of the dialogue is written below.

“Dialogue II

In a classroom, the students are doing mathematic task.

Jennifer: Excuse me, sir. I wonder if I could work in pairs to do this task.

Mr Ari: Sorry, but it is an individual task. You must do yourself.

Jennifer: All right, but may I ask a question?

Mr Ari: What is it about?

Jennifer: What formula should I use for number 3?

Mr Ari: Sorry, but you have to find it yourself in your note.”

The second part of data of exception as ethical value illustrated by the statement of “*He is a strict teacher. He does not like his students who came late at class. He will be very angry*” in page 35. As Forsyth, this sentence includes an ethical value about exceptions where someone allows doing something properly related to the rules implemented. This sentence given in the expression well highlights the Islamic ethical value because this sentence contains the ethics of doing something in a right way that cannot be debated about the truth in doing something as the verse “*whoever does good will be rewarded ten times as much as his deeds.*” (Surah al-An'am verse 160).

Exception as ethical value involved by the speech of “*Can't go far, but you can always dream*” in page 43. As Forsyth, this sentence includes an ethical value about exceptions where someone allows doing something properly related to the rules implemented. This sentence received the Islamic ethical value because this sentence contains the ethics of doing something in a right way that cannot be debated about the truth in doing something as the verse “whoever does good will be rewarded ten times as much as his deeds.” (Surah al-An'am verse 160).

The fourth pattern of data of exception as ethical value built by the information of “*Someone you can count on, someone who cares*” in page 47. As Forsyth, this sentence includes an ethical value about exceptions where someone allows doing something properly related to the rules implemented. This sentence relates to the Islamic ethical value because this sentence contains the ethics of doing something in a right way that cannot be debated about the truth in doing something as the verse “whoever does good will be rewarded ten times as much as his deeds.” (Surah al-An'am verse 160).

2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.

The provision of information that allows students to take Islamic customs values in a student book entitled "English" for the seventh grade students of Islamic junior high school, has various variants of ways. Islamic customs in terms of morals and ethics are scattered in several parts of this student textbook. This student textbook has sections such as foreword, table of contents, explanation of how to use the book, four chapters, final semester test sheet, and bibliography. Furthermore, each chapter has a chapter title, picture of apperception, apperception, core competence and basic competence, snapshot, character building, active learning, competency test, portfolio, remedial test,

review one, and glossary. Then, in this study, the presentation of information on morals and ethics is grouped into 11 parts, namely title of chapter, objective of the chapter, pictures, songs, exercise of sentences, speaking exercise, writing exercise, reading exercise, and listening exercise.

a. Title of Chapter

The first way of presenting the Islamic customs in the textbook can be seen by the title of the chapter. There are 4 chapters in this textbook, but there are only two chapters which are appropriate with the indicator of Islamic customs, especially moral aspects. Those two chapters come from chapter 2 and chapter 3. Chapter 2 entitled "*We Love What We Do*". This chapter includes moral aspects as part of the title of chapter because it indicates the respect indicator of moral aspects. Chapter 3 entitled "*I am Proud of Indonesia*". This chapter includes moral aspects as part of the title of chapter because it indicates the respect indicator of moral aspects.

b. Objective of The Chapter

Declaring parts of moral and ethical value for the students are made by the objective of the chapter. Even though this textbook has 4 chapters, there are only two chapters which are suitable with the indicator of Islamic customs especially ethics aspects. Those two chapters come from chapter 2 and chapter 3. Chapter 2 entitled "*We Love What We Do*" shows the text linked to asking and giving information activity. The Islamic customs submitted in chapter two is delivered as "*Asking for and giving information related to action of people or animal*". It can be seen that this chapter includes ethics aspects as part of the objective of the chapter because it consists of the situations as indicators of ethics aspects. Chapter 3 entitled "*I am Proud of Indonesia*" demonstrates the text related to the objective of the chapter about descriptive text activity. The Islamic customs presented

in chapter two is conveyed as “*In this chapter you are going to learn about descriptive text of people, animal, and things*” it inserts ethics aspects as part of the objective of chapter because it denotes the situations as indicators of ethics aspects.

c. Pictures

The manifestation of Islamic customs in the textbook can be noticed by the pictures in the textbook. Based on 65 pictures in this textbook, there are only five pictures which are convenient as indicators of Islamic customs, especially ethics and moral aspects. Those five pictures appear from chapter 1 and chapter 2. Chapter 2 shows the pictures of a person wearing a hijab on page 16 and a representation of the beautiful and handsome of someone which are depicted with the ethics aspects of subjectivism. Chapter 1 depicts the pictures of a teacher letting the student raise her hand in page 13 and the ethics of students in the classroom which are precise with the moral aspects and ethics aspects of respect, situations, absolutism, and subjectivism.

d. Songs

The display of Islamic customs in the textbook can be revealed by the song lyrics in the textbook. There are 7 songs in this textbook, but there are only 24 lyric sentences of the songs which are received with the indicator of Islamic customs, especially ethics and moral aspects. Those lyrics are sourced from chapter 4. Chapter 4 entitled “Let’s Sing A Song” states the songs that have lyrics disclosed to reciprocity, loyalty, purity, situations, respect, absolutism, subjectivism, authority, exception. The expression of the songs that delivered the Islamic customs are such as “*Brushed my teeth and combed my hair. Had to drive me everywhere. You were always there when I looked back*” in page 42 which contains the

moral's indicator of reciprocity, Page 52 "*If you care enough for the living make it better place for you and for me*" which encompasses the moral and ethics indicator of reciprocity, respect, situations and absolutism. Page 41 "*I keep on searching. But I can't find*" is having the moral indicator of loyalty. Page 48 "*No matter how much you mess up I will always love you*" is delivered as the moral and ethics indicator of loyalty, purity, and subjectivism. Then, the expression that encourages the indicator of morality about purity is in page 42 "*Can't go far, but you can always dream. Wish you may, and wish you might. Don't you worry, hold on tight. I promise you there will come a day. Butterfly fly away*".

e. Exercise Instruction

Giving exercise can be inserted by the Islamic customs, in this textbook, it can be proven that there are exercise instructions in the textbook containing moral and ethics values. There are 28 exercise instructions in this textbook which are in line with the indicator of Islamic customs, especially ethics and moral aspects. The position of exercise instructions. The moral and ethics aspects are in every chapter of this textbook, such as in chapter 1 "It's A Beautiful Day", chapter 2 "We Love What We Do", chapter 3 "I'm Proud Of Indonesia", and chapter 4 "Let's Sing A Song". They are included in moral and ethics aspects because they are proper with the indicators of moral and ethics aspects such as sanctity, reciprocity, loyalty, purity, situations, respect, absolutism, subjectivism, authority, exception. Page 28 of this textbook about "*Practice the dialogue with your friend*" tells reciprocity as an indicator of morality as reciprocity. Page 44 "*Work in pairs and find a song lyric about family and then translate it into Indonesian*" involves indicators of moral and ethics as reciprocity and situations. Page 24 of this textbook "*Answer the question based on your daily activities*" has indicators of moral and ethics as loyalty, sanctity, and situations. Page 27 in this

textbook “*In this chapter you are going to learn about descriptive text of people, animal, and things*” accommodates as an indicator of morality as authority. Page 7 of this textbook “*Make some questions about the characteristics of your classmate*” collected the indicator of moral and ethics as sanctity and subjectivism. Page 8 of this textbook “*Describe about some pet’s characteristics from the other sources*” described the indicator of morality as sanctity. Page 6 of this textbook “*Listen to your teacher twice and fill in the blanks space with the correct answer*” relocated the indicator of ethics as situations.

f. Passages

The sixth way of presenting the Islamic customs in the textbook can be supplied by the passages written in the textbook. There are 23 passages in this textbook which are sufficient with the indicator of Islamic customs, especially ethics and moral aspects. The position of exercise instructions. The moral and ethical aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are encircled in moral and ethics aspects because they are gathered with the indicators of moral and ethics aspects. The example of the delivery of moral and ethics come from the expression of “*New shoes. Andika has a new pair of shoes. They are his birthday presents from his grandmother. His grandmother bought the shoe in a shoe shop last week. Andika likes his tiny blue shoes very much. The tiny blue shoes are very nice. He thinks that the shoes suit him very much. He keeps them on his shoe rack. He plans to wear them for his first school day next week.*” on page 11, “*I clean my classroom with my friends.*” And “*Sometimes I talk with my friend and play around with them.*” On page 23, “*I have lunch and play with my friends*” and “*At seven o’clock I have dinner with my family and then we watch TV*” on page 24, and on page

32 as “*Mr and Mrs Baker are on a trip to the USA to visit their cousin Anne.*” All of the examples are from reciprocity.

g. Examples of Sentences

The pattern of sentences in this textbook written the Islamic customs in the textbook , promotes moral and ethics value. There are 17 examples of sentences in this textbook which are incited with the indicator of Islamic customs, especially ethics and moral aspects. The position of examples of sentences. The moral and ethical aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are prepared in moral and ethics aspects because they are intensified with the indicators of moral and ethics aspects. The example of the expression that delivered the moral and ethics are on page 19 “*A physician who specializes in surgery*” as reciprocity, loyalty, situations and authority. Page 20 “*What does your father do? He is a teacher*”, page 29 “*I lend it to Laili*”, and page 47 “*When you have a friend*” are illustrated as moral indicators . Page 20 “*He is a teacher*” and “*John sleeps eight hours every night*” contain the indicator of loyalty and authority as a moral indicator.

h. Speaking Exercise

Giving the part of this textbook in the moral and ethics aspect of the Islamic customs in the textbook can be seen by the passages written in the textbook. There are 23 speaking exercises in this textbook which are conducted with the indicator of Islamic customs, especially ethics and moral aspects. The position of speaking instructions. The moral and ethical aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m

Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are established in moral and ethics aspects because they are appropriate with the indicators of moral and ethics aspects. The example of the delivery about moral and ethics indicators are on page 18 related fairness from dialogue between student and teacher.

In a classroom, the students are doing mathematic task.

Jennifer: Excuse me, sir. I wonder if I could work in pairs to do this task.

Mr Ari: Sorry, but it is an individual task. You must do yourself.

Jennifer: All right, but may I ask a question?

Mr Ari: What is it about?

Jennifer: What formula should I use for number 3?

Mr Ari: Sorry, but you have to find it yourself in your note.

Page 6 contains the example of indicator moral and ethics. They are organized indicators such as reciprocity and situations. The dialogue of page 7 also arranged in reciprocity as an indicator of morality that is written by this textbook. The examples are below.

Page 6

“Practice the following dialogue and answer the questions below.

Shinta: We have English homework today.

Dhika: Really, can you tell me further?

Shinta: All right. Yesterday, Mr Ali gave us the homework and it should be completed tomorrow.

Dhika: What page?

Shinta: It’s on page 150, part B.”

Page 7

“Dialogue of Angga and Rico.

Angga: What do you think about these glasses Rico?

Rico: Well. I think, these glasses are beautiful, but it’s rather heavy. I have a suggestion for you.

Angga: What’s that?

Rico: It will be better if you buy and wear the light one. And this is suitable for you.

Angga: Ok. I’ll try it on.”

The expression of page 24 contains the delivery of loyalty and situations aspect as the part of indicator moral and ethics. The indicator of moral and ethics also consisted in page 31 through speaking exercises as the aspect of loyalty, subjectivism, sanctity, and purity. The example of dialogue below are the contents that generated the Islamic customs value.

Page 24

“Dialogue of Nia and Puji

Nia: What do you usually do after school?

Puji: I usually have lunch.

Page 31

“Ayu: Hi Sel, how are you today? You look pale,

Selvi: Actually, I catch a cold.

Ayu: I am sorry to hear that. Should we ask for medicine to our teacher?

Selvi: Yes, we can.”

i. Writing Exercise

The ninth way of presenting the Islamic customs in the textbook can be seen by the writing exercise written in the textbook. There are 59 writing exercises in this textbook which are adjusted with the indicator of Islamic customs, especially ethics and moral aspects. The position of writing instructions. The moral and ethical aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are regulated in moral and ethics aspects because they are composed of indicators of moral and ethics aspects. The examples of content in this textbook that deliver about Islamic customs about indicator of moral and ethics are in page 16 “*She always gives anyone smile and something her have*”, page 8 “*It is smart too and very clean*”, page 22 “*The teacher teaches the students every day*”, page 22

“Doctor checks the patients twice a day”, page 23 “Mrs. Rani writes a letter for her friend”.

j. Reading Exercise

The content of this textbook in presenting the Islamic customs in the textbook can be seen by the reading exercise written in the textbook. There are 53 reading exercises in this textbook which are assigned with the indicator of Islamic customs, especially ethics and moral aspects. The pattern of reading exercise especially about moral aspects and ethics aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are performed in moral and ethics aspects because they are appropriate with the indicators of moral and ethics aspects. The example of items of this textbook that delivered the Islamic customs of moral and ethics aspect such as in page 35 *“Mr Tucker is my math teacher at school”* and *“His students must pay attention to his explanation”* completed an indicator of morals about reciprocity, respect, loyalty, and authority. Page 36 *“The primary task of the Botanical Garden is to conduct research, inventory and protect Indonesian plant species, native to moist upland areas, particularly from eastern Indonesia, also to provide useful scientific service and to increase public appreciation for conservation”* contains the example of items that delivered the Islamic customs about reciprocity, loyalty, authority of morals. Page 23 *“My daily activities. I wake up at 05.00. After that I pray Subuh and eat breakfast. I prepare all the books and the things I need for school to the bag. Then I go to school by bike. In the school I studied many things. At 09.30 I take a break and buy food in the canteen. Sometimes I talk with my friends and play around with them. Then I continue studying until the end of the school. After school I take a bath and have a lunch. In*

the afternoon I usually play football with my friends in the field, it is really great to have a good time with friends. Then, I pray Maghrib and continue reading Quran. After that I do my homework and sleep.” and “My school activities. I go to school at 6.15 a.m. I go to school with my father, I arrive at school at 06.30 a.m. In the school, I clean my classroom with my friends. Then after the bell ring, all the students go inside the class. Then we pray together. At school, we almost had 3 until 4 subjects to learn. At a 12.30 p.m. We finish the lesson, and finally go home” contain the example of items that provided the Islamic customs about loyalty of morals and situations aspect of ethics.

k. Listening Exercise

The scheme of the last way of containing the Islamic customs in the textbook can be listed by the listening exercise that appeared in the textbook. There are 6 reading exercises in this textbook which are arranged with the indicator of Islamic customs, especially ethics and moral aspects. The position of listening exercise especially about moral aspects and ethics aspects are in every chapter of this textbook, such as in chapter 1 “It’s A Beautiful Day”, chapter 2 “We Love What We Do”, chapter 3 “I’m Proud Of Indonesia”, and chapter 4 “Let’s Sing A Song”. They are assisted in moral and ethics aspects because they encourage the indicators of moral and ethics aspects. The example of items that told the Islamic customs some of them are in page 6, there are items that deliver the Islamic customs about loyalty and authority of morals, such as *“I like jogging, bicycling, and listening to music”* and *“I put my money and my library card in the pocket. The second part is the main part, I put my books and pencil in this part. The third part is a small pocket at the left side of the backpack. I keep a bottle of water in the pocket.”* Besides, in page 28 about dialogue between Hasan and Ernie in the classroom and dialogue about customer and shop assistant. Besides, this dialogue declared the expression of reciprocity, purity, sanctity,

loyalty and authority of morals and ethics. The examples of items are written below.

Page 28

“Dialogue I

In a classroom

Hasan: Do you have a pencil?

Erni: Yes.

Hasan: May I borrow it, please?

Erni: “Of course, but don’t forget to return it to me.”

Hasan: Yes, I will use it for a moment.”

“Dialogue II

Customer: Excuse me, can you tell me where I can find menswear?

Shop assistant: Sure, menswear is on the second floor.

Customer: Oh, also, could you tell me where the sheets are?

Shop assistant: No problem, sheets are on the third floor at the back.

Customer: Thanks for your help.

Shop assistant: My pleasure.”

Presenting data with various variations, this book provides various forms of moral and ethical distribution, including listening. The listening section itself can be found with signs or writings indicating that in that section it is necessary to combine audio to complete the section. However, in this study, we only reviewed the contents of student textbooks related to morals and ethics without involving the audio from the textbook.

B. Research Discussion

1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.

In this research, the results that have been obtained confirm that the textbooks used in teaching English contain Islamic customs values, especially in terms of morals and ethics. In line with the 2013 curriculum, English learning expects students to be able to understand and practice English properly and correctly accompanied by behavioral alignment to distinguish good and bad, and

improve character. In line with Helendra, that the use of English books has a moral content to be practiced in learning English.¹¹⁰ Furthermore, the explanation of substances that provide examples of morals and ethics in daily life is also clearly contained in this textbook. As Ibnu revealed the customary values contained in his research on textbooks used by senior high school students, these textbooks clearly show how to behave in accordance with morals and ethics in social life.¹¹¹ In addition, based on the representation of moral and ethics indicators contained in this textbook, the information helps students to develop moral and ethical behavior that is in accordance with Islamic customs. As in Theodesia's research, building morality through examples of moral and ethical behavior listed in the contents of textbooks is able to give students the confidence to act according to norms.¹¹²

This research is in line with the results obtained by Ruzai who researched textbooks with results showing that the book contains Islamic customs values that refer to socialization and life cycles.¹¹³ The socialization aspect is contained in the textbooks studied in this study, where it is included in the moral and ethical indicators. Based on the findings of this study, the importance of cultural information in English learners is not in doubt. One of the examples of this aspect in this textbook is included in the dialogue of page 5 “*She is a kind teacher and we love her very much.*” The action of the teacher induced in the statement shows how to educate students patiently. Ethics in doing something particularly in students’ examination also implemented by the teacher on this dialogue II.

“Dialogue II

In a classroom, the students are doing mathematical task.

Jennifer: Excuse me, sir. I wonder if I could work in pairs to do this task.

Mr Ari: Sorry, but it is an individual task. You must do yourself.

Jennifer: All right, but may I ask a question?

¹¹⁰ Helendra.

¹¹¹ Mustofa.

¹¹² Pratiwi.

¹¹³ Rashid and Ibrahim.

Mr Ari: What is it about?

Jennifer: What formula should I use for number 3?

Mr Ari: Sorry, but you have to find it yourself in your note.”

This is in line with the research conducted by Sheeraz on English learner in , which combines intercultural aspects through the language teaching process very useful for students to apply it in everyday life.¹¹⁴ The representation of the action of giving a good example in being a kind person comes from page 17 “*He always prays for all of his students, and his friends especially English community*”. Showing the right action to the students can be done by giving discipline treatment but still respecting the students. The emphasis on religious contexts is indirectly found in this book, this is in line with research conducted by Aliakbari.¹¹⁵ Discussing the emphasis of culture on religious contexts, it is able to provide more insight to students from various aspects. According to Abhik, in his research, the role of customs in Islam regarding law refers to the habits that have been carried out by the community; these habits have slowly turned into laws that are applied by the surrounding community into applicable ethics.¹¹⁶ To sum up, the morals and ethics obtained in this study have many realizations with the research that has been done by previous researchers, especially in research on students' English textbooks.

a. Moral Aspect

The moral aspect in this study plays a role as part of the core competencies in learning English, especially in seventh grade. In line with Cohen, that morality is behavior that includes part of attitudes, thoughts, and emotions or feelings.¹¹⁷ Thus, according to the moral aspect which includes parts of social attitudes and religious attitudes, it has various factors that

¹¹⁴ Ali, Kazemian, and Mahar.

¹¹⁵ Aliakbari and Jamalvandi.

¹¹⁶ Majumdar.

¹¹⁷ Cohen and Morse.

include it. Furthermore, in this study, the moral aspect has several groups, including fairness, reciprocity, loyalty, authority, respect, purity, and sanctity. Based on these seven things and the examples of the data, the textbook in this study has shown its parts that are in line with the moral indicators.

1. Fairness

In this study, fairness is represented by everything that reflects the principle of equal rights, obligations, and no discrimination in its implementation. Based on the data that has been obtained in this study, the data relates to the hadiths in Islam. These hadiths show that the data has Islamic values. an example of the hadith is "Your smile in front of your brother is a charity for you" (Sahih, Narrated by Tirmidhi no 1956) which is a hadith that is in line with the data obtained once from this study, namely "*He always gives a smile to anyone and something he has*". The expression contains Islamic values because it means doing good morals without discrimination. This is indeed a common value for non-Muslims, but for a Muslim, this includes the act of giving a smile. The similarity of meaning that giving a smile is a form of friendliness is not in line with the research conducted by Kroeber that the vocabulary of a language is different from its original meaning.¹¹⁸ This is because this research shows that the behavior of giving a smile is in harmony with its meaning, which contains friendliness towards someone. In addition to example sentences, there is many other data in this textbook that reflect Islamic values about justice. This can be seen in the appendix attached to this study.

¹¹⁸ A L Kroeber and Clyde Kluckhohn, *Culture; a Critical Review of Concepts and Definitions* (New York: Alfred a . knopf, inc. and RANDOM HOUSE, INC., 1967), X LV II.

2. Reciprocity

The data in this study is proven to contain Islamic values, especially in the parts that reflect actions or behaviors that help each other in doing good. Some data about reciprocity such as the expression on page 23 "*I clean my classroom with my friends*", shows the moral value in the hadith "From the Prophet sallallahu 'alaihi wa sallam: Verily Allah is pure who loves pure things, He is Clean who likes cleanliness, He is Most Noble who loves glory, He is Most Beautiful who loves beauty, so clean your places" (Narrated by Tirmizi). This value is in line with previous findings that in English textbooks students provide moral exposure for students. In addition, another example of reciprocity data comes from page 48, namely "*Work in pairs. Find a song lyric about friendship from any sources then translate it into Indonesian*", showing the moral value of the second verse of surah al-Maidah "And help you in (doing) righteousness and piety and do not help in sin and transgression". The value of helping in kindness is in line with the findings presented by Graham.¹¹⁹ Regarding the attitude of helping is beneficial for human relations. Furthermore, another form of moral in this student textbook is found on page 52 "*If you care enough for the living make it a better place for you and for me*", which shows the moral value of the 205th verse of Surah Al-Baqarah verse, "And when he turns away (from you), he walks on the earth to do mischief on it, and destroys crops and livestock, and Allah does not like destruction". The value of protecting nature is in line with the findings obtained by Lailatul that good character is part of the moral example in student textbooks.¹²⁰ "If a case is submitted to someone who is not an

¹¹⁹ Jesse Graham and others, 'Mapping the Moral Domain', *Journal of Personality and Social Psychology*, 101.2 (2011), 366–85 <<https://doi.org/10.1037/a0021847>>.

¹²⁰ Lailatul Latifah, 'Cultural Content Analysis Of English Textbook Used In The Tenth Grade Of Senior High School', *Antasari State Islamic University Press*, 2019.

expert then wait for its destruction", also "Each of you is responsible for his leadership: then an imam is a leader and he is responsible for his leadership", this hadith supports sentences, one of which is containing the meaning that someone is working.

3. Loyalty

The data in this study is proven to contain Islamic values, especially in the parts that reflect consistently good deeds or behavior. Some data relating to loyalty, such as the sentence on page 20 "*John sleeps eight hours every night*", shows the moral value of the hadith narrated by Imam Muslim "Indeed, your body has the right to you". This value is in line with previous findings that the examples of sentences in student textbooks have a moral intent to convey to students. In addition, another part of this student textbook containing morals is found on page 20, namely "*I get up early every day*". This data relates to the hadith "Blessings for my people flow in their early morning". The value contained in the activities shown by these expressions has a moral content that the behavior of getting up in the morning is good behavior, this is in accordance with research conducted by Helendra.¹²¹ The description of data regarding good behavior is also shown on page 56 "*My mother is very kind. She always makes delicious food for me*", showing the moral value supported by the verse "Mothers should breastfeed their children for two whole years, that is, for those who want to complete breastfeeding. If they both wish to wean (before two years) with their consent and deliberation, then there is no sin on either of them." (Surat al-Baqarah: 233). The value of being a good mother provides exposure to students about examples of good mother

¹²¹ Helendra, 'Representation of Moral Values in the Reading Materials in Indonesian Contextual English Textbooks Representation of Moral Values in the Reading Materials in Indonesian' (UIN Syarif Hidayatullah Jakarta, 2017).

behavior, so that it can be a reference for good behavior in the future. This moral value is also in line with Apriyani research.¹²² That a textbook is a reference for students to behave well.

4. Authority

The data in this study is proven to contain Islamic values, especially in the part that reflects the actions or behavior of being responsible for rights and obligations. Some data related to authority can be found on page 23 "*I pray Shubuh and eat breakfast*", shows the moral value in accordance with the verse of Surah Ad Dzaariyaat verse 56, "And I did not create the jinn and mankind except that they might serve Me". This value is in line with research conducted by Marsuki.¹²³ This is because this students' textbook should provide examples of good deeds that are in accordance with school backgrounds, especially for those with Islamic school backgrounds. In addition, another section of the student textbook containing this aspect is found on page 16 "*She works at SMP Muhammadiyah Surabaya*". This data relates to the verse of the Quran surah al-baqarah (218) "Indeed those who believed, those who emigrated and fought in the way of Allah, they hope for Allah's mercy, and Allah is Forgiving, Most Merciful". The value contained in the activity referred to by the expression has a moral content that work behavior, this is in accordance with research conducted by Helendra.¹²⁴ A description of the data about authority is also displayed on page 22 "*Doctor checks the patients twice a day*", showing the moral values supported by the shoheh Bukhari hadith "Every one of you is

¹²² Lia Arswin Apriyani and Rr. Hasti Robiasih, 'Eighth Grade TextBook Evaluation by Cunningsworth's Theory', *Journal of English Language and Pedagogy*, 2.2 (2019), 94 <<https://doi.org/10.36597/jelp.v2i2.4865>>.

¹²³ Marsuki Marsuki, 'Pengembangan Buku Ajar Bahasa Inggris Berbasis Kurikulum 2013', *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, 10.2 (2016), 74 <<https://doi.org/10.18860/ling.v10i2.3260>>.

¹²⁴ Helendra.

responsible for his leadership: then an imam is the leader and he is responsible for his leadership, a man is the leader in his family and he is responsible for his leadership, a woman is the leader in her husband's house and she is responsible for his leadership, the maid is the leader/in charge over his old property and he is responsible for his leadership, a son is the leader of his father's property and he is responsible for his leadership, then each of you is a leader and each of you is responsible for his leadership". The value of doing work according to their expertise provides exposure to students about examples of good work behavior, so that they can be a reference for good behavior in the future. This moral value is also in line with Latifah research.¹²⁵ This is because textbooks are a reference for students to behave well. Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic values.

5. Respect

The data in this study is proven to contain Islamic values, especially in the parts that reflect the act or behavior of respecting each other in differences and other things. Some data related to respect can be found on page 7 "*She is never angry to her student. We love her very much*", showing moral values in accordance with the Quran surah Al-Baqarah verse 45 "Make patience and prayer as your helper. And indeed that is really hard, except for those who are humble". This value is in line with the research conducted by Ahmad.¹²⁶ Conveying knowledge with good emotional regulation is a form of respecting and

¹²⁵ Latifah.

¹²⁶ D Ahmad, 'Understanding the 2013 Curriculum of English Teaching through the Teachers' and Policymakers' Perspectives', *International Journal of Enhanced Research in Educational Development (IJERED)*, 2.4 (2014), 6–15 <<http://repositori.uin-alauddin.ac.id/id/eprint/15304>>.

understanding students from various other perspectives. In addition, another part of the student textbook containing this aspect is found on page 13 "*We love what we do*", indicating that this sentence means a form of concern for one's own happiness which is in accordance with the letter al-Isra' verse 7, namely "If you do good, then it means you are doing good for yourself, and if you do evil, then for yourself (also)". This value relates to the explanation referred to by Graham.¹²⁷ Regarding respect, obligations and rights are carried out in a balanced manner. A description of the data about respect is also displayed on page 27 "*I am proud of Indonesia*". This data shows the moral values supported by the hadith of Umar RA said; "If it wasn't for the love of the homeland, undoubtedly an ugly (arid) country would be damaged, then because of the love of the country, countries would be built". This finding is in line with the research conducted by Rahmawati.¹²⁸ The moral value of loving one's own country is a form of respect for the country as a sense of love for the country. Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic values.

6. Purity

The data in this study is proven to contain Islamic values, especially in the parts that reflect sincere actions or behavior. Some data related to purity can be found on page 4 "*I hope you are fine and everything is fine*", showing the appropriate moral values as hadith "the

¹²⁷ Graham and others.

¹²⁸ Linda Rahmawati, 'A Content Analysis Of The English Textbook "Primary English as A Second Language"', in *Gastrointestinal Endoscopy*, 2018, x, 279–88
<<http://dx.doi.org/10.1053/j.gastro.2014.05.023>%0Ahttps://doi.org/10.1016/j.gie.2018.04.013%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/29451164%0Ahttp://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=PMC5838726%250Ahttp://dx.doi.org/10.1016/j.gie.2013.07.022>.

hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah no 925). This value is in line with Yulinda's research.¹²⁹ In addition, another part of the student textbook containing this aspect is found on page 16 "*He likes helping other kids*", showing moral values in accordance with the hadith "Indeed, Allah will help a servant of His as long as the servant helps others" (Muslim Hadith, Abu Dawood and Tirmidhi). This value relates to Graham's explanation of purity.¹³⁰ Duties and rights are carried out in a balanced manner. A description of the data about purity is also shown on page 17 "*He always prays for all of his students, and his friends especially the English community*". This data shows moral values that are in line with the verse "And those who come after them (Emigrants and Ansars), they pray, "Our Lord, forgive us and our brothers who have believed before us, and do not instill envy in our hearts towards those who believe. O our Lord, indeed, You are Most Forbearing, Most Merciful" Quran Surah Al-Hasyr Verse 10. This finding is in line with Sabiq research that shows the moral value of sincerity in praying for people.¹³¹ Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic values.

¹²⁹ Yulinda Mardiana, 'An Analysis Of The Cultural Content Of English Textbooks Of Grade X, Xi And Xii In Academic Year 2018/2019', *Mataram University Press*, 2018.

¹³⁰ Graham and others.

¹³¹ AGUS HUSEIN AS SABIQ, 'Prophetic Learning in Elt', *Tarling : Journal of Language Education*, 1.2 (2018), 69–96 <<https://doi.org/10.24090/tarling.v1i2.1786>>.

7. Sanctity

The data in this study is proven to contain Islamic values, especially in the part that reflects honest actions or behavior. Some data related to sanctity can be found on page 24 “*Answer the question based on your daily activities*”. This data shows the moral values in accordance with the verse "whoever does good will be rewarded ten times as much as his deeds" (Surah al-An'am verse 160). This value is in line with Kinasih's study.¹³² As it involves students writing their activities well based on the facts of their daily activities, it is related to the moral aspect because of their dedication in carrying out their obligations as children in doing a good action for their day such as helping their parents and going to school. In addition, another part of the students' textbooks containing this aspect are found on page 35 “*Besides that, he does not like us cheating in the test. He always tells us to be honest*”. This data shows the moral value in accordance with the verse "Woe to those who cheat" (Al-Mutaffifin[36]). This value is related to Sitoresmi's research.¹³³ This is because this data contains the application of an attitude to be honest in doing something which is in line with the discussion in the study. A description of the data on purity is also shown on page 35 “*He is a strict teacher. He does not like his students who come late at class. He will be very angry*”. This data shows moral values which are in line with the hadith "Take care of five things before (come) five (other) things. Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your business and your life before your death"

¹³² Agni Kusti Kinasih, 'A Content Analysis On English Textbooks For The Tenth Graders: Look Ahead An English Course For Senior High School Students Year X And Pathway To English For Senior High School Student Grade X', *State University Yogyakarta Press*, 2014.

¹³³ Woro Endah Sitoresmi, 'A Cultural Content Analysis of EFL Textbooks - Challenge Series: 2, 3, and 4 Published by Pearson' (UIN Syarif Hidayatullah Jakarta, 2017).

(Narrated by Nasai and Baihaqi). This finding is in line with the Kasih study which shows the behavior of applying honest attitudes in everyday life.¹³⁴ Thus, based on the data that has been obtained in this study, the data relates to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic values.

b. Ethics Aspect

Similar to morals, the Ethics aspect in this study plays a role as part of the core competencies in learning English, especially in seventh grade. The relationship between the ethics aspect and core competencies in learning English is because according to Forsyth, ethics refers to the basic substance of knowledge and judgment about the good and bad of human actions in behavior.¹³⁵ One of the examples about this statement in this textbook presented by page 52 *“If you care enough for the living make it better place for you and for me”*. Thus, in this study, the ethics aspect refers to the core competencies of learning English, especially to the social attitudes and religious attitudes. Furthermore, in this study, ethics aspects have several groups, including situations, absolutism, subjectivism, and exceptions. Based on these four things, the textbook in this study has shown its parts that are in line with the ethics indicators.

1. Situations

The data in this study is proven to contain Islamic values, especially in the parts that reflect ethical actions or behavior based on the situation or point of view of the surrounding community and the surrounding situation. Some data related to situations can be found on

¹³⁴ Saza Rozella Kasih, 'An Analysis Of Cultural Content Of An English Textbook “English Zone” For The Tenth Grade Students Of Senior High School', *University of Muhammadiyah Malang Press*, 2016.

¹³⁵ Donelson R. Forsyth, 'A Taxonomy of Ethical Ideologies', *Journal of Personality and Social Psychology* (Virginia Commonwealth University, 1980), 175–84 <<https://doi.org/10.1037//0022-3514.39.1.175>>.

page 4 “*When we talk about the characteristics of something, we are talking about adjectives*”. This data shows moral values in accordance with a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This value is in line with the Febriyanto’s study¹³⁶. As this sentence contains the ethics of doing something properly in a certain situation. textbooks containing this aspect are found on page 6 “*I am a student. I go to SMP I Sukabumi*”. This data shows moral values in accordance with the hadith "Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise" (Narrated by Muslim, no. 2699). This value is related to Cohen research.¹³⁷ This is because this data contains the ethics of doing something based on certain situations in terms of Sukabumi. The description of the data on purity is also shown on page 7 “*She is an English teacher at SMPN 13 Bandung*”. This data shows val moral values which are in line with the hadith "Whoever follows a path in search of knowledge, Allah will make easy for him the path to Paradise" (Narrated by Muslim, no. 2699). This finding is in line with the Rahmawati’s study which demonstrated ethics in certain situations.¹³⁸ Thus, based on the data that has been obtained in this study, the data relates to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic values.

¹³⁶ Erick Febriyanto, Romzi Syauqi Naufal, and Frizca Budiarty, ‘Attitude Competency Assessment in the 2013 Curriculum Based on Elementary School Prototyping Methods’, *IAIC Transactions on Sustainable Digital Innovation (ITSDI)*, 1.1 (2019), 87–96 <<https://doi.org/10.34306/itsdi.v1i1.6>>.

¹³⁷ Taya R. Cohen and Lily Morse, ‘Moral Character: What It Is and What It Does’, *Research in Organizational Behavior*, 34.January 2018 (2014), 43–61 <<https://doi.org/10.1016/j.riob.2014.08.003>>.

¹³⁸ Rahmawati, X.

2. Absolutism

The data in this study is proven to contain Islamic values, especially in parts that reflect ethical actions or behavior in socializing which are considered good by the community and are fundamental principles that cannot be separated from society. Some data related to sanctity can be found on page 6 “*Mr Ali gave us the homework and should be completed tomorrow*”. This data shows ethical values in accordance with a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This value is in line with Ibnu's study.¹³⁹ As this sentence contains the fundamental principle about the ethics of doing something correctly. Textbooks containing this aspect are found on page 26 “*A desk is a piece of furniture used in a school, office, home or the like for academic, professional or domestic activities such as reading, writing, or using equipment such as a computer*” . This data shows ethical values in accordance with a hadith narrated by Imam Tabrani: Verily Allah loves people who when doing a job, it is done in an Itqan (precise, directed, clear and complete). This value is in line with the Ruzai study.¹⁴⁰ As this sentence contains the fundamental principle about the ethics of doing something. The description of the data about subjectivism is also shown on page 33 “*Descriptive text is a text which describes something in detail. This text can be useful to engage readers' attention, create characters, and set a mood*”. The data shows ethical values which are in line with a hadith that was narrated by Imam Thabrani "Verily Allah loves people who when doing a job, it

¹³⁹ M.Ibnu Mustofa, ‘The Analysis Of Cultural Content In EFL Textbooks Used At Sma It Iqra’ And Smk N 1 Grade X Bengkulu City’, *State Institute Of Islamic Studies of Bengkulu Press*, 2019.

¹⁴⁰ Ruzai Syarilili Aiyu Abd Rashid and Engku Haliza Engku Ibrahim, ‘English Language Textbooks and Portrayal of Culture: A Content Analysis’, *MATEC Web of Conferences*, 2018
<<https://doi.org/https://doi.org/10.1051/mateconf/201815005076>>.

is done in an Itqan (precise, directed, clear and complete)". This finding is in line with Khine's research which shows ethics which contain fundamental principles about the ethics of defining something.¹⁴¹ Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an.

3. Subjectivism

The data in this study is proven to contain Islamic values, especially in parts that reflect ethical actions or behavior in socializing which are considered good by the community and are fundamental principles that cannot be separated from society. Some data related to Subjectivism can be found on page 5 "*He/she always looks kind and cheerful*". This data shows ethical values that are in accordance with the verse of "whoever does good will be rewarded ten times as much as his deeds" (Surah al-An'am verse 160). This value is in line with Graham's research.¹⁴² As this sentence contains the point of view of people or individuals about the ethics of someone. Textbooks containing this aspect are found on page 6 "*Picture of person wearing hijab*". This data shows ethical values that are in accordance with the verse "Son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes to be beautiful for jewelry. And the clothes of piety are the best. That is part of the signs of Allah's power, hopefully they will always remember" (Quran Surat Al-A'raf [26]). This value is in line with Babaii's research.¹⁴³ It contains the point of view of people or individuals about the ethics of someone. The data

¹⁴¹ Myint Khine and Liu Yang, 'Descriptive Analysis of The Graphic Representations of Science Textbooks', *European Journal of STEM Education*, 2.3 (2017), 1–15
<<https://doi.org/10.20897/ejsteme/81285>>.

¹⁴² Graham and others.

¹⁴³ Esmat Babaii, 'Universal Characteristics of EFL / ESL Textbooks : A Step Towards Systematic Textbook Evaluation', January 2002, 2016.

description about subjectivism is also shown on page 7 “*Make some questions about the characteristics of your classmate*”. The data shows ethical values that are in line with a hadith “the hospitable and the merciful are loved and cherished by Ar-Rahman (Allah, the Most Gracious, the Most Merciful). (Narrated by Abu Dawud no 4941 and At-Tirmidhi no 1924 and validated by Sheikh Albani in as-Sahihah no 925). This finding is in line with the Rahmawati’s research which contains the point of view of people or individuals about the ethics of someone.¹⁴⁴ Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an.

4. Exceptions

The data in this study is proven to contain Islamic values, especially in the part that reflects ethical actions or behavior that respects equal rights to something that upholds absolute morals or is considered right by the community. Some data related to exceptions can be found on page 35 “*He is a strict teacher. He does not like his students who came late at class. He will be very angry*”. This data shows ethical values that are in accordance with the verse of "whoever does good will be rewarded ten times as much as his deeds" (Surah al-An'am verse 160). This value is in line with Gunantara’s research.¹⁴⁵ As this sentence contains the ethics of doing something in a right way that cannot be debated about the truth in doing something Textbooks containing this aspect can be found on page 43 “*Can't go far, but you can always dream*”. which is in accordance with the verse of “whoever does good will be rewarded ten times as much as his deeds” (Surah al-An'am verse

¹⁴⁴ Rahmawati, X.

¹⁴⁵ Devy Angga Gunantar, ‘Textbooks Analysis: Analyzing English As A Foreign Language (EFL) Textbooks From The Perspective of Indonesian Culture’, *Journal of Language and Literature*, 2017 <<http://journal.unnes.ac.id>>.

160). This value is in line with Walker's study.¹⁴⁶ As this sentence contains the ethics of doing something in a right way that cannot be debated about the truth. A description of the data about exceptions is also shown on page 47 “*Someone you can count on, someone who cares*”. The data shows ethical values which are in line with the verse of "whoever does good will be rewarded ten times as much as his deeds" (Surah al-An'am verse 160). This value is in line with Loho's research.¹⁴⁷ As this sentence contains the ethics of doing something in a right way that cannot be debated about the truth. Thus, based on the data that has been obtained in this study, the data is related to the hadith and verses of the Qur'an. These hadiths show that the data has Islamic value.

2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.

There are many variations of explaining how to convey something. In this study, the ways the Islamic customs presented in the textbook entitled "Bahasa Inggris" from seventh grade students of Islamic junior high school have various variations in the delivery of Islamic customs, especially in terms of moral and ethical aspects. This textbook of Junior High School of Muhammadiyah 14 Surabaya is referring to discussing Islamic customs. However, It is also appropriating the perspective of seventh-grade students at an Islamic junior high school. Presenting these customs in a variety of ways, this textbook includes different interpretations or perspectives on the moral and ethical aspects of these customs. There are many different ways of explaining or presenting Islamic

¹⁴⁶ Henry M. Walker, ‘The Role of Textbooks’, *ACM Inroads*, 2.1 (2011), 14–16
<<https://doi.org/10.1145/1929887.1929892>>.

¹⁴⁷ Ambrosius M. Loho and Dominica Diniati, ‘Etika Upanisad Dan Prinsip Moral Dasar: Landasan Tindakan Sosial’, *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya*, 26.1 (2020), 38–47
<<https://doi.org/10.33503/paradigma.v26i1.744>>.

customs regarding moral and ethical aspects, especially from the textbook. Other people, including teachers and students, may have different interpretations or perspectives on these customs, and there may be a range of opinions or approaches to discussing them.

Variations in the delivery of Islamic customs in this textbook are in line with research conducted by Helendra, namely through titles of chapters, objectives of the chapters, pictures, songs, exercise instructions, passages, examples of sentences, speaking exercises, writing exercises, reading exercises, and listening exercises.¹⁴⁸ The examples of the data are such as “I am proud of Indonesia” as the chapter which includes the moral value, on page 41 regarding the song's pattern “I keep on searching, but I can't find” and 23 “My daily activities. I woke up at 05.00. After that I pray Subuh and eat breakfast. I prepare all the books and the things I need for school in the bag. Then I go to school by bike. In school I studied many things. At 09.30 I take a break and buy food in the canteen. Sometimes I talk with my friends and play around with them. Then I continue studying until the end of the school year. After school I take a bath and have a lunch. In the afternoon I usually play football with my friends in the field, it is really great to have a good time with friends. Then, I pray Maghrib and continue reading Quran. After that I do my homework and sleep”. These examples demonstrate the morals and ethics that existed in the textbook. The design and content of a textbook used in an Islamic junior high school for seventh-grade students mentioned several aspects of Islamic customs. These include the visual design, the level of the material, the teaching methods used, the presentation of grammar, the structure and content of the material, the use of authentic or additional material, the validity and reliability of tests, and the integration of the mother tongue. It's important to consider all of these factors when designing and selecting educational materials, as they can all play a role in how well students learn and retain information. By taking into account

¹⁴⁸ Helendra.

students' abilities, learning styles, and interests, and by using a variety of teaching methods and resources, educators can create more engaging Islamic aspects of a learning experience for their students. For this reason, this research is in line with the topic taken by Helendra regarding the encouragement of Islamic customs in several parts of this textbook.

Furthermore, this study finds some information about the spread of Islamic customs which focuses on unequal morals and ethics. Referring to Lailatul, the imbalance of information about Islamic customs in some parts of the book which is indeed part of the standard which is part of the contents of the book itself, such as the number of submissions on Islamic customs which is more in the speaking exercise section than the title of the chapter.¹⁴⁹ As a result of the finding, it can be concluded that the speaking exercise section has more data than the title of the chapter. The research of Lailatul is not in line with this research. Because the representation of Islamic customs in the textbook is used and has been found that the distribution of information about these customs is unequal, with some sections of the book containing more information than others. Therefore, the appearance of this data shows the diversity in variance of presenting morals and ethics.

Aliakbari also conducted other research regarding moral and ethical aspects. However, this research is not in accordance with this research. His research has found that English textbooks used in Chinese secondary schools do not present a balanced representation of culture, with some aspects receiving more attention than others. In particular, the research found that cultural aspects related to art, writing, humanities, and history were given more attention, while topics such as family relations, religion, government, law, and justice were given less attention. Although it mentioned religion, it is not about Islamic customs. Therefore, His research is not in line with the result of this research. Additionally, the textbook used by Aliakbari does not implement the importance

¹⁴⁹ Lailatul Latifah, 'Cultural Content Analysis Of English Textbook Used In The Tenth Grade Of Senior High School', *Antasari State Islamic University Press*, 2019.

of Islamic customary law. However, education is one of the main ways to increase understanding and appreciation of this aspect of Islamic culture. This suggests that it is important to include information about Islamic customary law in educational materials, such as textbooks, in order to help students better understand and appreciate this aspect of Islamic culture such as the textbook used in this research.

Ibnu also investigated other research related to Islamic aspects. The result of His research showed that the textbook used in vocational and senior Islamic labeling schools includes information about the culture that covers four dimensions: aesthetic, sociological, semantic, and pragmatic sense. It's possible that His research is in line with this research because the textbook is designed to help readers understand the culture of Islamic customs by presenting information about these customs in a way that is relevant to these four dimensions. Culture can be a complex and multifaceted concept, and there are many different ways of understanding and approaching it. The dimensions of Ibnu's research mentioned - aesthetic, sociological, semantic, and pragmatic sense - are just one way of categorizing and understanding culture. It's important to consider the ways in which culture is presented in educational materials, such as textbooks, in order to ensure that students have a well-rounded and accurate understanding of the cultures they are learning about. By including information about different dimensions of culture, such as aesthetic, sociological, semantic, and pragmatic sense, educators can help students gain a more comprehensive and nuanced understanding of the cultures they are learning about. Even though His textbook used is for vocational high school, the result is showing the Islamic aspects, particularly in moral and ethical values.

Using a range of different teaching methods and resources can be an effective way to engage students and help them understand and retain information. It's possible that the textbook is discussing a combination of different activities and resources to present Islamic such as the textbook of Junior High School of Muhammadiyah 14 Surabaya.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, it concludes the short point of the last chapter. Based on the findings and discussion of this research, this chapter will be divided into two parts, namely conclusion, and suggestion. The substance that will be passed first is the conclusion, then followed by the suggestion section.

A. Conclusion

There are many Islamic customs presented in this textbook related to moral and ethical values. Morals and ethics are spread through several groups that build a moral and ethics itself, namely through moral and ethics indicators. The moral indicators in this student textbook are fairness, reciprocity, loyalty, authority, respect, purity, and sanctity. Meanwhile, the ethics indicators in this student textbook are situations, absolutism, subjectivism, and exceptions.

1. The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” for The Seventh Grade Students of Islamic Junior High School.

Based on the findings and discussion of this research, there are a number of items in student textbooks that are in accordance with Islamic customs, particularly morals and ethics. The textbook used for teaching English to seventh graders in even semesters contains a lot of information and knowledge that is important to provide insight into morals and ethics in everyday life. Islamic customs highlight that the book covers moral indicators of 1) fairness, 2) reciprocity, 3) loyalty, 4) authority, 5) respect, 6) purity, 7) sanctity, furthermore, in the table that discussed ethics from Islamic customs, there were ethics indicators, namely 1) situations, 2) absolutism, 3) subjectivism, 4) exceptions. In addition, referring to the background of the school labeled Islamic school, the existence of morals and ethics in this student text book adds to students' knowledge of morals and ethics according to their school background. Islamic customs in terms of morals and ethics are scattered in several parts of this

student textbook. Furthermore, in this textbook, all matters relating to morals and ethics as representatives of Islamic customs are well presented through the passages in this text book.

2. The Ways The Islamic Customs Presented in Textbook Entitled “Bahasa Inggris” From Seventh Grade Students of Islamic Junior High School.

Morals and ethics as a part of Islamic customs are presented in the form of sections such as title of the chapter, objective of the chapter, pictures, songs, exercise instructions, passages, examples of sentences, speaking exercise, writing exercise, reading exercise, and listening exercise. Thus, the presentation of morals and ethics in this student textbook is varied. This makes it easier for students to absorb information related to morals and ethics as Islamic customs through various parts of this book. As morals and ethics are presented in student textbooks, these textbooks play an important role in enabling students to access information to apply in their lives.

B. Suggestion

Due to morals and ethics being part of the English teaching curriculum, moral and ethical content is certainly a consideration in its inclusion in a student textbook. However, each item contained plays an important role in understanding students about the information to be conveyed. Hence, this study provides some suggestions regarding morals and ethics in student textbooks and for further researchers.

Regarding morals and ethics in student textbooks, increase the variety of items related to morals and ethics. This is because there are several items or expressions that are often repeated in several sections of student textbooks. Although this is good for making students understand the information better, however, the application of varied items or expressions also makes students richer in Islamic customs and information related to morals and ethics. In addition, in the delivery of morals and ethics, especially in the scope of Islamic customs, there are still some things that are not in accordance with Islamic customs. However, when compared, it

is not a problem, because the comparison is far less than the number of Islamic customs available in this student book.

Referring to further research, as in the development of an increasingly sophisticated era in any field, the use of morals and ethics in student textbooks is better to increase their role in textbooks. This is because in line with the development of science, morals and ethics must develop in balance with science. This suggestion reminds us of the importance of morals and ethics in implementing knowledge through various media, one of which is student textbooks, and over time, language teaching has various media other than student textbooks. Whatever the type of learning media, morals and ethics need to be applied in it.



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