

**REPRESENTATION OF ISLAMIC VALUES IN  
ENGLISH TEXTBOOK**

**THESIS**



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**THESIS**

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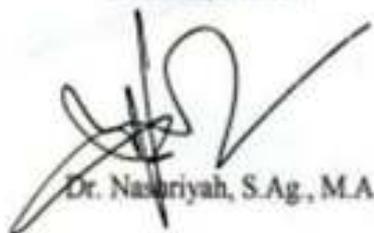
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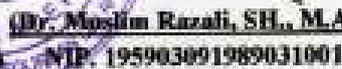
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Banda Aceh, November 29<sup>th</sup>, 2018

Miftahul Jannah

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Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 29 November 2018

Saya yang membuat surat pernyataan,



  
Miftahul Jannah

## ABSTRACT

This study was conducted to investigate the Islamic values and how they were represented in the textbooks. In this case, Islamic values were limited into the values of *Aqidah*, *Ibadah*, and *Akhlak*, which were represented in *Bahasa Inggris*' textbook, published by the Ministry of Education and Culture and *Pathway to English*'s, published by Erlangga for the second grade. Content analysis of descriptive qualitative method was used to analyze the data. The result of this study showed that the most frequently Islamic value found was the value of *Akhlak* in the two-textbooks. The value of *Aqidah* only represented in the *Bahasa Inggris*'. Unfortunately, the value of *Ibadah* was not found in the two-textbooks. Then, the researcher found seven ways of the Islamic values represented in the two-textbooks, namely; title of chapter, reading passage, dialogue, picture, exercise, song, and introducing part. In addition, the textbook published by Erlangga represented more Islamic values, which reached 61% than the textbook published by the Ministry of Education and Culture, which only reached 39%.

**Keywords:** *Islamic values, English textbooks*

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

Aceh is a province of Indonesia which has special privileges and autonomy. One of them is the authority to implement the Shari'a law. Shari'a law that is implemented in Aceh as it is mentioned in Qanun 2014 number 8 includes *Aqidah, Ibadah* and *Akhlak*. The development of education in Aceh is also closely related to the implementation of Islamic Shari'a which has been mentioned in Qanun 2008 number 5. In addition, according to the Qanun, the vision and mission in schools in Aceh also includes Islamic values. However, the fact shows that Islamic education in Aceh has not been completely implemented because the general curriculum is not associated with Islam (Suraiya, 2015, p. 3). In this case, the role of the teacher is very important to deliver the Islamic values to students.

According to Rafiki & Wahab (2014, p. 1), religion is one of the most significant social foundation that is related with human's attitudes, values and behaviors. Every Muslim should understand well about his religion in all conditions, including in the process of learning English. One of teachers' way to get students familiar about the Islamic values is clarifying the Islamic content in the textbooks.

M. Isa (2013, p. 51) state that textbook is an instrument to improve students' knowledge and attitudes. Furthermore, among of the many instructional media, textbook is the most commonly used (Lathif, 2015, p. 1). Most of students spend a

lot of time for learning English in the textbooks used in the classroom. Therefore, the contents of textbooks influence the reader very much, especially for high school students. Based on that reason, the English teachers should clarify the Islamic values in the textbook to the students in order they do not only focus on the topic but also learn the Islamic values represented implicitly.

The Acehese students are expected not only learn about English, but also realize about the Islamic values represented in English textbooks. Islamic values would be easy to catch by students because the information that is provided is based on their prior knowledge (Cahyono & Widiati, 2007, p. 51). They are familiar with the context because they have learned about their religion since they were children.

Previous related studies on Islamic values have been investigated by a number of researchers. One of them is Saryoto's research entitled "Islamic Values in *Harry Potter and the Deathly Hallows* Novel: a Semiotic Analysis. He examined this field using Arifin's view of Islamic values, namely Islamic values that encourage one to seek happiness in the world, Islamic values that encourage one to seek happiness in the afterlife, and the Islamic values that motivate one to get happiness both in the world and the hereafter.

Scassar & Vati had also written a paper in the *Review of International Geographical Education Online* volume 2, No. 2 in 2012 about "The Representation of Islam in the Hungarian Geography Textbooks". Their results

showed that textbooks do not present emotional attitudes towards the world of Islam, but appear to be indifferent.

In addition, Helendra (2017) did a research on "The Moral Values on English Textbook". He examined moral value based on moral values developed by Borba. Moral values were inherently presented in eight ways; title of chapter, objectives of chapter, quotes, pictures, songs, exercise instruction, passages, and examples of sentences.

In this research, the researcher has different focus on analyzing Islamic values in English Textbooks. She limits the Islamic values with the value of *Aqidah*, the value of *Ibadah* and the value of *Akhlak*.

Based on a brief interview with some English teachers of senior high schools in Banda Aceh, they stated that the textbooks which they used during teaching and learning process are *Bahasa Inggris*, published by the Ministry of Education and Culture and *Pathway to English*, published by Erlangga. Those textbooks are 2013 revision textbooks. Then, among three levels of students in senior high school, the researcher only focuses on English textbooks for the second grade students, because based on her brief observation, it represents more the Islamic values compared with two others levels.

## **B. Problems of the Study**

Based on the explanation above, the researcher intends to conduct research to answer the following questions:

1. What are the Islamic values represented in “*Bahasa Inggris*” and “*Pathway to English*” textbooks for the second grade students in senior high school?
2. How are the Islamic values represented in “*Bahasa Inggris*” and “*Pathway to English*” textbooks for the second grade students in senior high school?

### **C. Terminology**

#### 1. Islamic Values

Islamic values are the values based on the *Qur'an* and *Hadith* and related to human behavior. In addition, beside the *Qur'an* and *Hadith*, others sources can also be references for Muslims as long as that are still in the Islamic line (Saryoto, 2013, p. 15).

In this study, the researcher analyzes the Islamic values contained in the English textbooks.

#### 2. English Textbooks

English textbooks are the learning materials designed for English subject. These textbooks are used by the English teachers in the schools as a media for teaching English.

In this study, the researcher only focuses on 2013 curriculum revision English textbooks for the second grade students in senior high school “*Bahasa Inggris*”, published by the Ministry of Education and Culture and “*Pathway to English*”, published by Erlangga.

#### **D. Objectives of the Study**

Based on the problem of the study above, the aims of the research are as follows:

1. To explore the Islamic values represented in “*Bahasa Inggris*” and “*Pathway to English*” textbooks for the second grade students in senior high school.
2. To explore how the Islamic values are represented in “*Bahasa Inggris*” and “*Pathway to English*” textbooks for the second grade students in senior high school.

#### **E. Significances of the Study**

1. Theoretical Significances

This study is expected to be useful for other researchers as a reference in analysing the Islamic value represented in textbooks.

2. Practical Significances

This research is expected to inform English teachers about the Islamic values represented in textbooks. It is expected they clarify those Islamic values to their students, especially for students in Aceh.

For students, this research hopefully will be useful to realize them about the Islamic values in the textbooks and they will be more focus on that.

The researcher really hopes that the result of this research will be a reference for choosing the appropriate textbook for students in senior high school.

## CHAPTER II

### LITERATURE REVIEW

#### A. Islamic Values

##### 1. Definition of Islamic Values

Value is something objective, which explains about good, bad, attractive or not, that has been previously known (Ghofur, 2015, p. 13). Value is depends on a person point of view, which usually indicates about right and wrong. So, it can be concluded that value is the belief of a person in determining his choice and will affect his life.

Islamic values are values that correspond to the teachings of the *Qur'an* and the *Sunnah* of the Prophet Muhammad *peace be upon him* (Yusuf, Shamsudin & Raof). It is because the *Qur'an* and the *Sunnah* of the Prophet are the guidance for the Muslims. The holy Qur'an and the Sunnah of the prophet provide clear guidances on how Muslims should conduct themselves in their daily lives.

In school, teachers play the important role. They hold the responsibility to transfer their knowledge to their students. Therefore, as the teachers, they should not only teach them about the worldly knowledge, but they should also teach them the religious knowledge explicitly or implicitly, especially for the students in Aceh, who are dominant in Islam. One of the teachers way to introduce students about the religious knowledge is emphazising on the Islamic values, which contains in the textbooks in the teaching and learning process. As the result, if the

students apply the Islamic values in their life, it can affect their mental health and can guide themselves to a better guideline (Koenig & Shohaib, 2014, p. 38).

## **2. The Sources of Islamic Values**

Every human being should have guidances in managing his life, including in education aspect. For Muslims, the most important basis of Islamic education are the *Qur'an* and the *Sunnah*.

### *a. Al-Qur'an*

The *Qur'an* is the word of Allah that has been revealed to the Prophet Muhammad through the angel, Gabriel. It is the main source of Islamic knowledge. Ali (2005) as cited in Hassan, Muhammad, Abdullah & Adham (2011, p. 177) stated that the *Qur'an* serves as a very powerful reference in the formation of Islamic values. All activities and processes of Islamic education should always be oriented to the principles and values of the *Qur'an* (Akmansyah, 2015, p. 129). The *Qur'an* consists of 114 *surah* with 6666 verses which deal on various fields both related to the life of the world and the life of the hereafter (Hasan, p. 2).

### *b. As-Sunnah*

*As-Sunnah* is the second source of Islamic teachings after the *Qur'an*. It is the reinforcement and explanation of the various problems in the *Qur'an* and the problems in Muslim life which are conveyed and practiced by Prophet Muhammad (Akmansyah, 2015, p. 132). Therefore, it can be the basis of Islamic education.

In the *Qur'an*, surah An-Nisa' verse 80 Allah has proved that *As-Sunnah* is the main guidance after the *Qur'an*: “*He who obeys the Messenger has obeyed Allah,.....*”.

### **3. Kinds of Islamic Values**

There are various Islamic values in Islamic education that help the implementation of education. However, in writing this research, the researcher limits the discussion of Islamic values with the value of *aqidah* (faith), the value of *ibadah* (ihsan), and value of *akhlak* (Islam).

#### a. Value of *Aqidah* (faith)

*Aqidah* in Islam includes the conviction in the heart of Allah, as a God who is to be worshiped, then uttering orally and doing His commandments. According to Ginanjar & Kurniawati (2017, p. 105), *aqidah* is a belief possessed by a person with a very high level of trust and not affected by the doubt, either the doubt arising from him or taught by others.

Generally, the essence of the matter of *aqidah* is faith; faith in God, faith in angels, faith in the Book, faith in the Prophet, the faith of hereafter, faith in Qada and Qadar. The value of *aqidah* begins since the baby is borned by calling the *azan* to his ear, so the first word a baby hears is the word of God's greatness.

#### b. Value of *Ibadah* (Ihsan)

*Ibadah* means the laws and rules that God submits to obey His servant, or can be interpreted as a system of divine norms that regulate human relationships with God, human relationships with others, and human relationships with the

natural environment. *Ibadah* in Islam is divided into two types, namely *ibadah mahdah* (special worship) and *ibadah ghairu mahdah* (public worship). *Ibadah mahdah* is any form of activity that way, time, or measure has been established by Allah and the Prophet. Meanwhile, *ibadah ghairu mahdah* are all forms of charity activities whose purpose is to approach Allah. However, the place and the time are not set in detail by Allah. In this study, the researcher only focuses on *ibadah mahdah*.

c. Value of *Akhlak* (Islam)

According to Habibah (2015, p. 73), *akhlak* is the knowledge which describes the good and the bad (right and wrong), regulating human interaction, and determine the ultimate goal of the business and its work. *Akhlak* in Islam itself is divided into two, namely *akhlak mahmudah* (good) and *akhlak madzmumah* (disgraceful). The basis or measuring tools that state the nature of a person is good or bad are the *Qur'an* and *As-Sunnah*. *Akhlak* related to *akhlak mahmudah* is *akhlak* towards oneself, *akhlak* towards others, *akhlak* towards parents. While *akhlak madzmumah* such as *shirk*, *kufir* and jealousy.

## **B. English Textbooks**

### **1. Definition of Textbooks**

Textbook is a source of knowledge, which is used in school as an instrument for teaching and learning (Graves, 2000, p. 175). It is the main and the common source used by the teachers in teaching learning process. By using textbook, both

teachers and students know what they have to do and what they have to reach in the class.

It is necessary to realize that no perfect textbooks for any language program, either for teachers or for learners (Gak, p. 79). Therefore, teachers can develop materials contained in the textbook. Byrd (2001, p. 416) stated that textbooks should contain three component; 1) the fit between curriculum and texts, 2) the fit between students and texts and 3) the fit between teachers and text. The fit between curriculum and texts means that the textbook should consider the curriculum in the larger and smaller educational system. The fit between the students and texts means that textbook should consist of three elements; content/explanations, examples and exercises/tasks. The fit between the teachers and texts means that textbook also should consist of three elements; contents/explanations, examples and exercise. Textbook is one of the most important sources for students as a guide that will help them to gain knowledge.

## **2. The Role of English Textbooks in Teaching**

Textbook is one of the media that help the learning process. English textbooks contain teaching materials about English science. The book contains learning materials equipped with exercises and used as a guidance for teachers and learners. The textbook contains the relevant subject matter and information thoroughly and completely so it can be used as a learning resource.

For learners, textbook is not only a learning tool during in the school, but also as a tool for independent learning outside the classroom. Without textbooks,

they will have difficulty in learning. Textbook provide the main information for learners in addition to the input given by the teacher.

For teachers, textbooks are basically an overall guideline. That is because textbooks provide additional content and teaching-learning activities in the classroom (Helendra, 2017, p. 24). Then, teachers need textbooks as syllabus. The textbook provides an instructional guide to make them easier in teaching. Therefore, textbooks are needed by educators in Indonesia. In other words, textbooks can be understood as tools to support teacher teaching and student learning.

### **C. Relation between Islamic Values and Education**

For the Muslim, Islam is a perfect educational system. Islamic education aims to develop the child's personality in a positive direction (Faizi, Shakil, Akhtar & Lodhi, 2011, p. 223). In education, Islamic values are very important to introduce to students, especially for students in Aceh who are predominantly Muslim. By understanding the values of Islam, students can distinguish what should be done and what should be avoided. For example, as students, they have to perform their duties, such as having to come to school right away, respecting and obeying teachers, not cheating on exams, and other duties.

Islam places education in a very special position. This can be proved by the first revelation revealed to the Prophet Muhammad ordered him to read (*iqra'*). Reading (*iqra'*) is one of the most important activities in education. Then, Prophet Muhammad Peace Be Upon Him (PBUH) also said "*Tholabul 'ilmi faridhotun*

*'ala kulli muslimin wal muslimat*", which means "Seeking the [obligatory] knowledge is an obligation upon every *men and women*" (Ibnu Abdil Bar). The Prophet obliges all Muslims to seeking knowledge without exception, for men and women. The amount of Islamic attention toward education has also been mentioned in the holy *Quran*, surah Al-Mujadalah, verse 11, "..... *Allah will raise those who have believed among you and those who were given knowledge, by degrees*" (Qur'an English). This is evidence that shows that Islam is very concerned about education.

#### **D. Previous Related Studies**

The researcher found some previous research related to the research being conducted. One of them is Saryoto's research entitled "Islamic Values in *Harry Potter* and the *Deathly Hallows* Novel: a Semiotic Analysis. He conducted this research in 2013 at Sunan Kalijaga University, Yogyakarta. The main purpose of this research was to find some symbols in the *Harry Potter* and *Deathly Hallows* novels that symbolize Islamic values. After the symbols were identified, he determined which symbols were related to Muslims in Indonesia. He examined this field using Arifin's view of Islamic values, namely Islamic values that encourage one to seek happiness in the world, Islamic values that encourage one to seek happiness in the afterlife, and the Islamic values that motivate one to get happiness both in the world and the hereafter.

Scassar & Vati had also written a paper in the *Review of International Geographical Education Online* volume 2, No. 2 in 2012 about "The

Representation of Islam in the Hungarian Geography Textbooks". Their results showed that textbooks do not present emotional attitudes towards the world of Islam, but appear to be indifferent.

Then, Helendra (2017) did a research on "The Moral Values on English Textbook". He examined moral value based on moral values developed by Borba. The frequencies of moral values were discovered not the same in distribution. Then, moral values were inherently presented in eight ways; title of chapter, objectives of chapter, quotes, pictures, songs, exercise instruction, passages, and examples of sentences. Most of teachers agreed that all types of moral textbook existed in their textbooks. Then, All of students of seventh, eighth and ninth grade realized the existence of moral values in textbooks and the need of moral values were really significance.

In addition, the research about "*Nilai-Nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*", which was written by Abdul Ghofur in 2015, is also closely related to the writer's research. He examined the Islamic values based on the value of *aqidah*, the value of *ibadah* and the value of *akhlak* contained in the novel. However, in the current study, the researcher examines the three Islamic values contained in English textbooks. In relation to the object under study, Tresnani Eka Rayahu (2017) had also researched on "*Nilai-Nilai Pendidikan Islam dalam Buku Segenggam Iman Anak Kita*". She also limited Islamic values with the value of *aqidah*, the value of *ibadah* and the value of *akhlak*.

Although there have been some studies dealing with Islamic values, this study is expected to provide a broader explanation of what Islamic values are contained in English textbooks used by students, especially students in Aceh who are dominantly Muslim.

## CHAPTER III

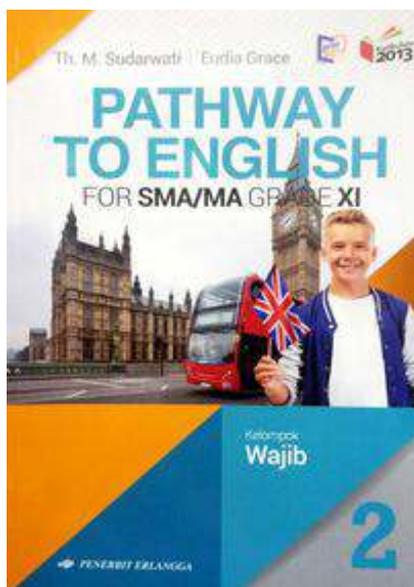
### METHODOLOGY

This chapter presents the research method of the study. It consists of how this research is carried out. It covers the unit of analysis, research method and design, data collection procedure, and data analysis.

#### A. Unit of Analysis

“*Pathway to English*”, published by Erlangga and “*Bahasa Inggris*”, published by the Ministry of Education and Culture for the second grade are two English textbooks used as analysed unit for this study. Those are the textbooks, which commonly used by the English teachers in several senior high schools in Banda Aceh. Here are the two textbooks:

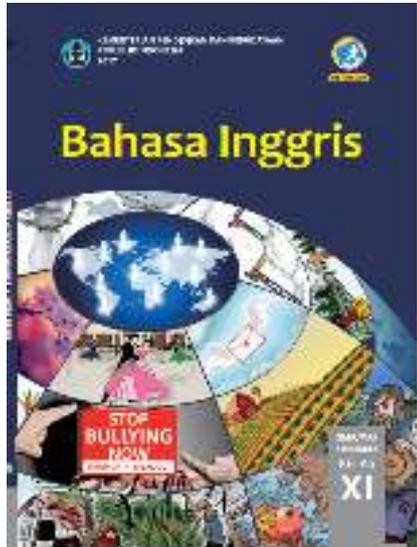
1. Sudarwati, Th. M., & Grace, E. (2014). *Pathway to English*. Jakarta: Erlangga



Title : Pathway to English  
Authors: Th. M. Sudarwati & Eudia Grace  
Editors : Yuniar Widiastuti & Dwi Wahyu Priyanto  
P. Year : 2017  
Publisher: Erlangga  
Grade : XI  
Pages : 178  
Chapters: 9

Picture 3.1 Pathway to English for Senior High School Grade XI

2. Bashir, M. (2017). *Bahasa Inggris*. Jakarta: Kementerian Pendidikan dan Kebudayaan.



Picture 3.2 Bahasa Inggris Kelas XI

Title : Bahasa Inggris

Author : Mahrukh Bashir

Editors : Emi Emilia & Helena I.R. Agustien.

P. Year : 2017

Publisher: Kementerian Pendidikan dan  
Kebudayaan

Grade : XI

Pages :170

Chapters: 8

## B. Research Method and Designs

According to Kothari (2004, p. 31), designing of a research project or known as a research design is a severe complication associated with the task of defining a research problems. It develops a plan how to answer the research problems and what steps should be done. This research used descriptive qualitative research. It was based on observation as a means of collecting data (Walliman, 2011, p. 10). Qualitative research is related with subjective assessment of attitudes, opinions and behaviour (Kothari, 2004, p. 5). Content analysis was also used to analyze data. In qualitative content analysis, data are presented in terms of words and themes that help to interpret the results (Bengtsson, 2016, p. 10). This method was used to know the principles of a concept for describing the text systematically.

### **C. Data Collection Procedure**

There were several steps in collecting the data:

#### 1. Interview

To collect the data, the researcher started by interviewing several English teachers in senior high schools in Banda Aceh. This step was done to get the information about the textbooks used by them in the teaching learning process. Based on a brief interviewed with them, it was found that the textbooks which they used during teaching and learning process were “*Bahasa Inggris*”, published by the Ministry of Education and Culture and “*Pathway to English*”, published by Erlangga. Those were 2013 curriculum revision textbooks.

#### 2. Getting the textbooks in the bookstore

After interviewing with some English teacher, the researcher bought the textbooks in the bookstore.

#### 3. Choosing the level of textbooks

Among three levels of textbooks, the researcher only focused on English textbooks for the second grade students. Based on her brief observation, it represented more the Islamic values compared with two others levels.

#### 4. Reading, observing and Understanding

This process was started by reading the textbooks carefully and repeatly.

#### 5. Determining

This step was determining the text in the textbooks, which contained the Islamic values.

## 6. Categorizing

After determining, the researcher categorized the Islamic values into the value of *aqidah*, *ibadah* and *akhlak*.

### **D. Data Analysis**

There were several steps to analyze the data:

#### 1. Constructing the Categories of Analysis

To answer two research questions, the researcher used two ways of data analysis. For the first research question on what Islamic values are represented in the textbooks, she limited on the values of *aqidah*, the values of *ibadah* and the values of *akhlak*. For the second research question on how the Islamic values are represented in the textbooks, she analyzed whether the Islamic values represented in title of chapter, reading passages, dialogues, pictures, exercises, songs, or introducing material.

#### 2. Conducting the Data Analysis

The researcher coded every item of Islamic values, which had been limited. This was done to make easy in clarifying. After the data had been coded and categorized, the researcher counted the frequency of each code. Then, the frequencies of each value in each textbook was also calculated by the researcher using the percentage procedure, as follow:

$$P = \frac{f}{n} \times 100\%$$

P is the percentage, f is the frequency of each item of Islamic values, n is the number the Islamic values were found and 100 is the constant value.. Thus, she could continue the research analysis to describe and identify all the Islamic values in each textbook.

### 3. Reporting

After the data had been analyzed, the result was reported in the next chapter.

#### E. Research Instruments

- a. The values of *Aqidah* according to the pillars of Faith (Iman)

Tabel 3.1 The Values of *Aqidah*

<b>The Values of <i>Aqidah</i></b>	<b>Evidences</b>	<b>Page</b>	<b>Chapter</b>
Belief in Allah			
Belief in His Angels			
Belief in His Books			
Belief in His Messengers			
Belief in the Day of Judgment			
Belief in Al-Qadar			

- b. The values of *Ibadah* (Mahdah)

Tabel 3.2 The Values of *Ibadah*

<b>The Values of <i>Ibadah Mahdah</i></b>	<b>Evidences</b>	<b>Page</b>	<b>Chapter</b>
Shahadah			
Daily Prayers ( <i>Salat</i> )			
Alms-Giving ( <i>Zakat</i> )			
Fasting during Ramadhan			
Pilgrimage to Mecca ( <i>Hajj</i> )			

c. The values of *Akhlak* according to Samsul Munir Amin's book (2016)

Tabel 3.3 The Values of Akhlak

The Values of Akhlak		Evidence	Page	Chapter
<i>Akhlak</i> towards Allah	Worshipping only to Allah			
	Repenting ( <i>taubat</i> )			
	Good-prejudices ( <i>husnudzan</i> )			
	Zikr to Allah			
	Surrendering oneself to Allah ( <i>tawakal</i> )			
	Condescending			
<i>Akhlak</i> towards prophet	Loving the prophet			
	Following and obeying the prophet			
	Greetings to the prophet			
<i>Akhlak</i> towards oneself	Patient			
	Thank God ( <i>syukur</i> )			
	Amanat			
	Being honest			
	Keeping promises			
	Keeping purity of self			
	Doing good deeds			
	Being shy			
<i>Akhlak</i> towards	Being dutiful to parents			
	Being good attitudes towards bothers & sisters			

family	Fostering the family			
	Keeping the offspring			
<i>Akhlak</i> towards society	Doing good deeds towards neighbors			
	Helping each other ( <i>ta'awun</i> )			
	Being humble ( <i>tawadhu</i> )			
	Respecting friends			
	Being hospitality			
<i>Akhlak</i> towards environment	Being good attitudes towards the nature			
	Loving homeland and county			

d. The ways of the Islamic values represented in the textbooks

Tabel 3.4 The Ways of Islamic Values Represented

<b>The Way the Islamic Values Represented</b>	<b>Evidence</b>	<b>Page</b>	<b>Chapter</b>
Title of chapter			
Reading passages			
Dialogues			
Pictures			
Exercises			
Songs			
Introducing Part			

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter presents the finding and discussion of the study. It is concerned to answer the research questions. This finding is based on the Islamic values represented in the two-textbooks. Those textbooks are “*Bahasa Inggris*”, published by the Ministry of Education and Culture and “*Pathway to English*”, published by Erlangga for the second grade students in senior high school. In addition, the discussion discusses the conclusion of the finding.

#### **A. Data Finding**

##### **1. The Islamic Values frequently Found in the English Textbooks**

In this research, the researcher limited the Islamic values into the values of *Aqidah*, *Ibadah*, and *Akhlak*. The values of *Aqidah* consisted of six pillars of faith; belief in Allah, belief in His Angels, belief in His Books, belief in His Messengers, belief in the Day of judgment, and belief in Al-Qadar.

The values of *Ibadah* only focused on *Ibadah Mahdah* which consisted of five pillars of Islam; *shahadah*, daily Prayers (*Salat*), alms-giving (*Zakat*), fasting during Ramadhan (*Saum*), and pilgrimage to Mecca (*Hajj*). Whereas, the values of *Akhlak* were based on the book of Samsul Munir Amin. He categorized *Akhlak* into six types; *Akhlak* towards Allah, *Akhlak* towards the prophet, *Akhlak* towards

oneself, *Akhlak* towards the family, *Akhlak* towards the society, and *Akhlak* towards environment.

**a. Bahasa Inggris' Textbook**

*Bahasa Inggris'* textbook is written by Mahrukh Bashir and published by the Ministry of Education and Culture. It consists of eight chapters and seven enrichments. The Islamic values represented in this textbook can be seen as follow:

**Tabel 4.1 Percentage of Islamic Values in the *Bahasa Inggris'* Textbook**

No	The Values of Aqidah	Chapter								Enrichment							Total	Percentage	
		1	2	3	4	5	6	7	8	1	2	3	4	5	6	7			
1	Belief in Allah																2	2	4%

No	The Values of Akhlak		Chapter								Enrichment							Total	Percentage
			1	2	3	4	5	6	7	8	1	2	3	4	5	6	7		
1	Akhlak towards oneself	TG	2				2	1			1							6	10%
2		HN		1									1					2	4%
3		GD	3					1			1	1					1	7	12%

4	Akhlak towards the family	DP					2									2	4%
5	Akhlak towards	N							1							1	2%
6	the society	HO	1 4	1			2	1						1		19	33%
7		H					5									5	9%
8		BH			4											4	7%
9	Akhlak towards	AN				3										3	5%
10	the environ ment	HC					2						1		3	6	10%
<b>Total</b>																<b>57</b>	<b>100%</b>

In the first English textbook, published by the Ministry of Education and Culture, the number of Islamic values was found 57; 55 were the values of *Akhlak* and two of them were the values of *Aqidah*. Whereas, the value of *Ibadah* was not found.

The Values of *Akhlak*, which were found in this textbook, consisted of *Akhlak* towards oneself [six *thank God's (TG)* values, two *being honest's (HN)* values, seven *being good deed's (GD)* values], *Akhlak* towards the family [two *being dutiful to parents' (DP)* values], *Akhlak* towards the society [one *doing good deed towards neighbor's (N)* value, nineteen *helping each other's (HO)* values, five *being humble's (HB)* values, four *being hospitality's (BH)* values], and *Akhlak* towards the environment [three *being good attitudes towards the nature's (AN)* values, and six *loving homeland and country's (HC)* values]. Then, the values of *Aqidah* found in the textbooks was *Belief in Allah's (BA)* values, which found twice.

The highest Islamic values frequently found was *helping each other's*, which reached 33% of the whole textbook, and the lowest was *doing good deed towards neighbor's*, which only 2% of the whole textbook. However, there are six types of the values of *Akhlak* based on Samsul Munir Amin's book, only four of them represented in the this textbook. Whereas, only one of six types of the values of *Aqidah* contained, which was *belief in God*. The value of *Ibadah* was not found. In addition, from the eight chapters of this textbook, chapter VII entitle "Meaning Through Music" did not contain Islamic values. Then, from seven enrichments, the enrichment VI entitle "The Last Leaf" also did not contain the Islamic values.

**b. *Pathway to English's* Textbook**

*Pathway to English* is a textbook written by Th. M. Sudarwati and Eudia Grace. It is published by Erlangga and consists of nine chapters. The Islamic values represented in this textbook can be seen as follow:

**Tabel 4.2 Percentage of Islamic Values in the *Pathway to English'* Textbook**

No	The Value of Akhlak		Chapter									Total	Percentage
			1	2	3	4	5	6	7	8	9		
1	Akhlak towards oneself	TG	2		2		1	7	1	1		14	15%
2		HN							1			1	1%
3		GD		3		1		1	1			6	7%
4	Akhlak towards the family	DP				1		4				5	6%
5		BS						2				2	2%
6		F	1	1		1						3	3%
7	Akhlak towards the society	HO	11					3	5			19	21%
8		H						2				2	2%
9		RF	1	4	2			1				8	9%
10		BH			14			1				15	17%

11	Akhlak towards the environment	AN	11			2					13	14%
12		HC				2				1	3	3%
<b>Total</b>											<b>91</b>	<b>100%</b>

In the *Pathway to English's* textbook, published by Erlangga, contains of nine chapters. The number of the values of *Akhlak* was found 91, consisted *Akhlak* towards oneself [fourteen *Thank God's (TG)* values, one *being honest's (HN)* value, six *being good deed's (GD)* values], *Akhlak* towards the family [five *being dutiful to parents' (DP)* values, two *being good attitudes towards brother and sister's (BS)* values, three *fostering the family's (F)* values], *Akhlak* towards the society [nineteen *helping each other's (HO)* values, two *being humble's (HB)* values, eight *respecting friends' (RF)* values, fifteen *being hospitality's (BH)* values], and *Akhlak* towards the environment [thirteen *being good attitudes towards the nature's (AN)* values, and three *loving homeland and country's (HC)* values].

Referring to Samsul Munir Amin's book, the highest Islamic value frequently found was *being hospitality's*, which reached 17% of the whole textbook. Whereas, the lowest was *being honest's*, which only reached 1%. All chapters in this textbook contains of the Islamic values. There are six types of *Akhlak*, only four of them contained. Whereas, the values of *Aqidah* and *Ibadah* were not found.

**c. The Accumulation of Islamic Values in the Two-Textbooks**

The accumulation all of Islamic values represented in the two-textbooks, which contains of seventeen chapters were 148. There were 57 Islamic values found in the *Bahasa Inggris*' textbook published by the Ministry of Education and Culture, and 91 Islamic values found in the *Pathway to English*'s textbook published by Erlangga. Furthermore, the researcher provided the number of each Islamic value in each textbook to make the readers easier in understanding.

**Tabel 4.3 The Accumulation of Islamic Values in the Two-Textbooks**

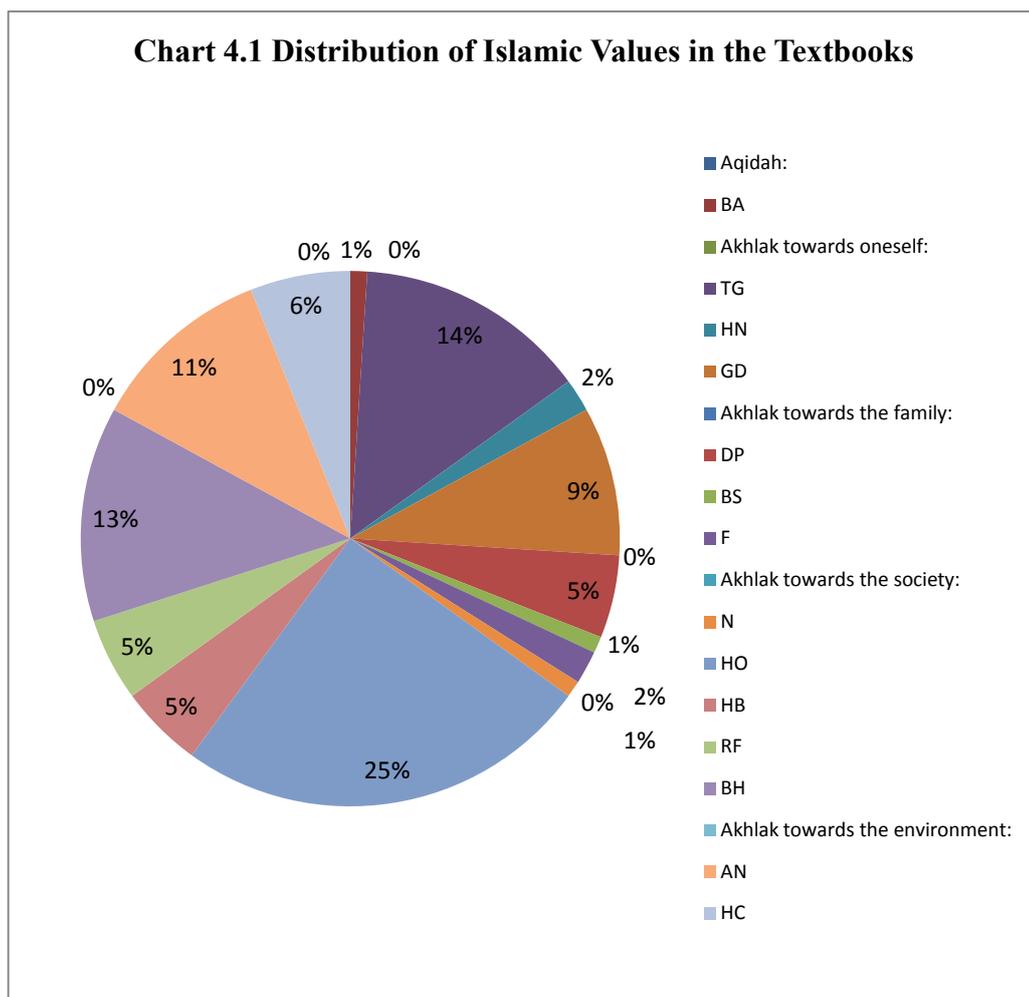
<b>The Values of Aqidah</b>		<b>Bahasa Inggris'</b>	<b>Pathway to English's</b>	<b>Total</b>
		<b>Textbook</b>	<b>Textbook</b>	
Belief in Allah		2	-	2
<b>The Values of Akhlak</b>				
Akhlak towards oneself	TG	6	14	20
	HN	2	1	3
	GD	7	6	13
Akhlak towards the family	DP	2	5	7
	BS	-	2	2
	F	-	3	3
Akhlak towards the society	N	1	-	1

	HO	19	19	38
	HB	5	2	7
	RF	-	8	8
	BH	4	15	19
Akhlak towards the environment	AN	3	13	16
	HC	6	3	9
<b>Total</b>		<b>57</b>	<b>91</b>	<b>148</b>

Based on the data above, it could be understood that the Islamic values represented in the two-textbooks was not really existed. The most frequently found of Islamic values in the textbooks was the value of *Akhlak*. There are six types of the values of *Akhlak*, only four of them represented in the textbooks, which were *Akhlak* towards oneself [*thank God (TG)*, *being honest (HN)*, *being good deed(GD)*], *Akhlak* towards the family [*being dutiful to parents(DP)*, *being good attitudes towards brothers and sisters(BS)*, *fostering the family (F)*], *Akhlak* towards the society [*doing good deeds towards neighbors (N)*, *helping each other(HO)*, *being humble(HB)*, *respecting friends (RF)*, *being hospitality (BH)*], and *Akhlak* towards the environment [*being good attitudes towards the nature(AN)*, and *loving homeland and country (HC)*]. Then, there are six types of

*Aqidah*, only one of them represented, it was *belief in Allah's (BA)* value. The values of *Ibadah* was not found in the two-textbooks.

In addition, the textbook published by Erlangga more represented the Islamic values than the textbook published by the Ministry of Education and Culture. Erlangga's textbook reached 61% of the whole textbook, while the Ministry of Education and Culture's textbook only reached 39%. Furthermore, to more specifically see the distribution of the Islamic values in the textbooks, the following chart describes the percentage of each Islamic value.



Based on the data in the chart above, it showed that the highest percentage of Islamic values often found in the two-textbooks was *helping each other (HO)*, which reached 25% of the whole textbooks. Then, followed by was *thank God (TG)*, 14%. Thank God in this research found implicitly. It means that thank God was delivered by thanking for the humans being. The prophet Muhammad (peace be upon Him) said, “*Whoever does not thank for human beings, he does not thank God*” (HR Ahmad). The third biggest percentage was *being hospitality (BH)*, which reached 13% of the whole textbooks. The next percentage was *being good attitudes towards the nature (AN)*, 11%. Then, followed by *being good deed (GD)*, 9%, *loving homeland and country (HC)*, 6%. Next, *respecting friends (RF)*, *being humble (HB)*, and *being dutiful to parents (DP)* had the same percentage, 5%. For *fostering the family (F)* and *being honest (HN)* only reached 2%. The smallest percentages were *being good attitudes towards brothers and sisters (BS)* and *doing good attitudes towards neighbors (N)*, which only reached 1% of the whole textbooks.

Based on the result of the percentages, it could be concluded that the Islamic values in the two-textbooks were not really existing and supporting in transferring those values to the students at senior high school, especially in Aceh.

## 2. The Ways of the Islamic Values Represented in the Textbooks

After describing and analyzing Islamic values found in the two English textbooks, the researcher clarified the second research question. She found seven ways of Islamic values represented in the textbooks, namely: title of chapter, reading passage, dialogue, picture, exercise, song, and introducing part.

### a. Title of Chapter

The first thing that students read at the beginning of class is the title of chapter. Therefore, when the Islamic values represented in the title of chapter, the teacher has a good opportunity to introduce those values for students. In this research, the researcher found one Islamic value represented in the *Bahasa Inggris*' textbook published by the Ministry of Education and Culture and three Islamic values in the *Pathway to English*'s textbook published by Erlangga. The Islamic values represented through the title of chapter can be seen in the table 4.4:

**Tabel 4.4 Islamic Values Represented through the Title of Chapter**

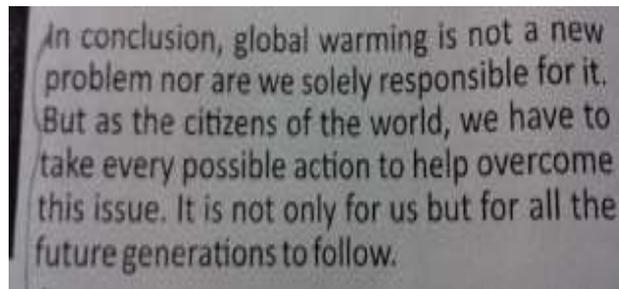
Islamic Value		Textbook	The Title of Chapter	Chapter	Page
Akhlak towards the society	HO	<i>Bahasa Inggris</i>	Offers & Suggestions	I	1
	BH	<i>Pathway to English</i>	We Cordially Invite You	III	34
Akhlak towards the	DP	<i>Pathway to English</i>	Dear Beloved Mother	VII	114

family					
Akhlak towards the environment	AN	<i>Pathway to English</i>	You Should Keep Your Environment Clean	I	2

Based on the data above, it showed that there are four chapters of the textbooks represented Islamic values through the title of chapters. *Bahasa Inggris'* textbook only contained one Islamic value; *Akhlak* towards the society [*helping each other (HO)*]. Whereas, *Pathway to English's* textbook, there are three chapters contained the Islamic values; *Akhlak* towards the society [*being hospitality (BH)*], *Akhlak* towards the family [*being dutiful to parents (DP)*], and *Akhlak* towards the environment [*being good attitudes towards the nature (AN)*].

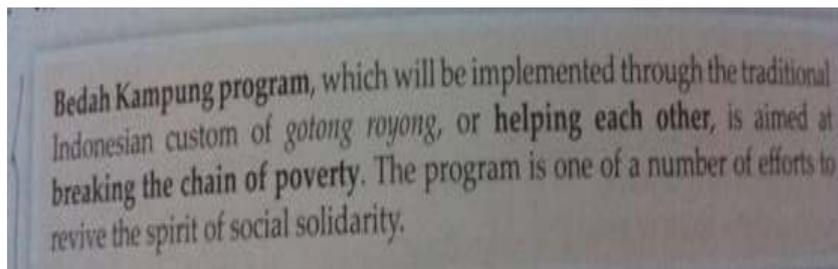
#### **b. Reading Passages**

Reading passage also is a good way to introduce the Islamic values to students. When those values represented through reading passage, it was implicitly taught the students about the Islamic values. There are seven reading passages in the *Bahasa Inggris'* textbook, consisted of two types of Islamic values; *Akhlak* towards oneself [two *being good deed (GD)*], and *Akhlak* towards the environment [one *being good attitudes towards the nature (AN)*, four *loving homeland and country (HC)*].



Picture 4.1 AN's Value in *Bahasa Inggris'* Textbook

Whereas, in the *Pathway to English's* textbook, there are four reading passages consisted of two types of Islamic values; *Akhlak* towards the society [three *helping each other (HO)*], and *Akhlak* towards the environment [one *being good attitudes towards the nature (AN)*].

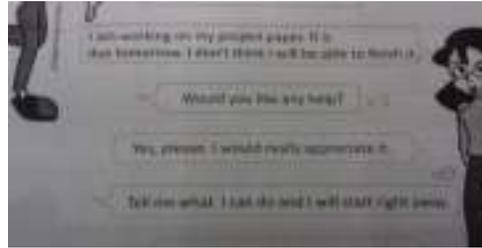


Picture 4.2 HO's Value in *Pathway to English's* Textbook

### c. Dialogues

Dialogue is one of the students' activity in the teaching and learning process. Teachers often ask the students to read or role play the dialogue in the textbook. Therefore, it can transfer the Islamic values to the students.

In the *Bahasa Inggris'* textbook contained of six dialogues, whereas, the *Pathway to English's* textbook contained of three dialogues. All of the dialogues only consisted two types of Islamic values; *Akhlak* towards oneself [*thank God (TG)*, *being good deed (GD)*], and *Akhlak* towards the society [*helping each other (HO)*, *being hospitality (BH)*].



Picture 4.3HO's Value in *Bahasa Inggris'* Textbook

#### d. Picture

Picture is one of the instructional medias to teach students. Most of them are interested in picture. Therefore, the Islamic values also can be introduced through pictures. In this research, the researcher found some Islamic values represented through picture in the textbooks. However, only in the *Pathway to English's* textbook published by Erlangga, which represented the Islamic values through the pictures. Whereas, in the textbook published by the Ministry of Education and Culture did not found any Islamic values. There were two types of Islamic values represented in the pictures; *Akhlak* towards the society [*helping each other (HO)*], and *Akhlak* towards the environment [*being good attitudes towards the nature (AN)*].

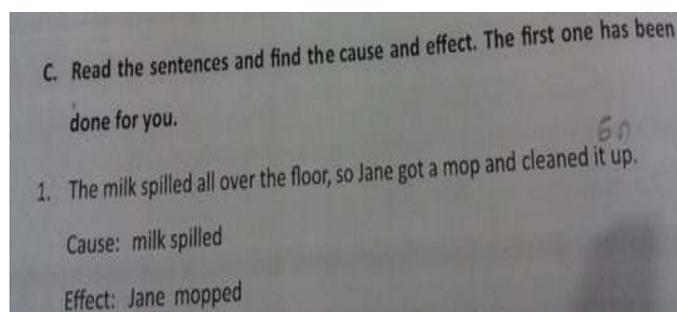


Picture 4.4 AN's Value in *Pathway to English's* Textbook

### e. Exercise

Exercise is one of the teacher's way to measure the students' understanding of the material. There were a lot of exercises found in the textbooks. Some of them represented the Islamic values. There were 59 exercises represented the Islamic values; 18 in *Bahasa Inggris'* textbook and 41 in *Pathway to English's*. However, only four types of the values of *Akhlak* based on Samsul Munir Amin's book and one type of the value of *Aqidah* represented. Whereas, the value of *Ibadah* was not found.

The values of *Akhlak*, which represented were *Akhlak* towards oneself [*thank God (TG)*, *doing good deed (GD)*], *Akhlak* towards the family [*being dutiful to parents (DP)*, *being good attitudes towards brother and sister (BS)*], *Akhlak* towards the society [*doing good deeds towards neighbors (N)*, *helping each other (HO)*, *being humble (H)*, *respecting friend (RF)*, *being hospitality (BH)*], and *Akhlak* towards the environment [*being good attitudes towards the nature (AN)*, and *loving homeland and country (HC)*]. While, the value of *Aqidah* only represented *belief in Allah's* value.



Picture 4.5 GD's Value in *Bahasa Inggris'* Textbook

#### **f. Song**

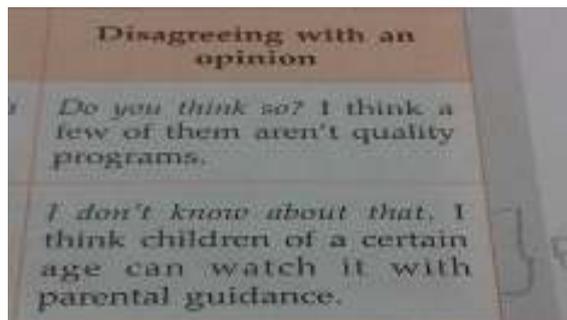
Almost all of the students like to sing songs. Learning English through songs is a fun way. The students can play while they are learning. However, the meaning of the songs is very influenced them, so that, the teachers should choose which song is good for them. The songs, which teach about the Islamic values, are good for students. They are not only learning English, but also learning the Islamic values implicitly. In this research, the researcher only found one song represented the Islamic values. It was “*Rayuan Pulau Kepala*” song on page 166 in the textbook published by Erlangga. This song represented *Akhlak* towards the environment’s [*loving homeland and country (HC)*] value. There is one chapter of each textbook discussed about songs, but from all of those songs, only one song represented the Islamic value.

#### **g. Introducing Part**

Introducing part is a part of textbook, which explains the subject matter of discussion in each chapter. In *Bahasa Inggris'* textbook, the subject matter is usually marked by “building blocks”, whereas, in *Pathway to English's* textbook, the subject matter is usually marked by “ways to say it, remembered, and do you know”.

Introducing part is one way of the Islamic values represented. There were ten introducing parts represented Islamic values in *Bahasa Inggris'* textbook and fourteen in *Pathway to English's*. However, only four types of *Akhlak's* values represented in the introducing part; *Akhlak* towards oneself [*thank God's (TG)*

value, *being good deed's (GD)*], *Akhlaq* towards the family [*being good attitudes towards bothers and sister's (BS)* value, *fostering the family's (F)*], *Akhlaq* towards the society [*helping each other's (HO)* value, *respecting friend's (RF)* value, *being hospitality's (BH)*], and *Akhlaq* towards the environment [*being good attitudes towards the nature's (AN)*].



Picture 4.6 F's Value in *Pathway to English's* Textbook

## B. Discussion

To analyze the data findings above, the researcher categorized the Islamic values into the value of *Akhlaq* based on Samsul Munir Amin's book, the value of *Aqidah*, and the value of *Ibadah*. However, Saryoto did a research on Islamic Values in *Harry Potter* and the *Deathly Hallows* Novel; a Semiotic Analysis in 2013, he categorized the Islamic values to analyze the data based on Arifin's view, namely; Islamic values that encourage one to seek happiness in the world, Islamic values that encourage one to seek happiness in the afterlife, and the Islamic values that motivate one to get happiness both in the world and the hereafter.

In this research, the researcher found the Islamic values represented did not really exist in the two-textbooks. The values of *Akhlaq* based on Samsul Munir

Amin's book did not represent all of types, while the values of *Aqidah* only found one type. The value of *Ibadah* was not found. This finding is contrast with the previous research conducted by Helendra (2017) entitle "The Moral Values on English Textbook". He found all of Borba's moral values in the English textbooks. To compare both of English textbooks, the textbook published by Erlangga more represented the Islamic values, which reached 61% of the whole textbook than textbook published by the Ministry of Education and Culture, which reached 39%. In addition, the Islamic value frequently found in the textbooks was the values of *Akhlak*. This finding is in line with Abdul Ghofur's research (2015) "*Nilai-Nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*". He also found the value of *Akhlak* was more frequently found than the values of *Aqidah* and *Ibadah*.

Then, *helping each other's (HO)* value was the highest percentage found in the two-textbooks. This value is a type of *Akhlak* towards the society. The students are hoped to be aware of that value and apply it in their daily life. On the other hand, the value of *Aqidah* only found in the textbook published by the Ministry of Education and Culture, which appeared twice.

Next, there were seven ways of Islamic values represented in the textbooks, which were title of chapter, reading passage, dialogue, picture, exercise, song, and introducing part. In those two-textbooks, exercise appeared as the most frequently way represented the Islamic values. There were 59 exercises represented Islamic values; 18 of them represented in *Bahasa Inggris'* textbook and 41 in *Pathway to English's*. For the introducing part, there were ten materials represented Islamic

values in *Bahasa Inggris*' textbook and fourteen in *Pathway to English*'s. For the reading passage, there were seven reading passages in the first textbook and four reading passages in the second textbook. Then, followed by dialogue, which contained six dialogues in the first textbook and three dialogues in the second textbook. Then, there were one chapter in the first textbook and three chapters in the second textbook which represented the Islamic values. For the picture, only the textbook published by Erlangga represented the Islamic value, it was three pictures which contained two types of Islamic values. The less frequently Islamic values appeared was in the song, which only represented one song in the textbook published by Erlangga. In fact, each textbook has one chapter discussed about song. However, from all of songs in the two-textbooks, only one song represented the Islamic value. In conclusion, exercise was the most common part of Islamic values represented in the two-textbooks, while the least part was in the song.

## CHAPTER V

### CONCLUSION AND RECOMMENDATIONS

#### A. Conclusion

Based on the findings and discussions in the previous chapter, the conclusion of this research could be divided into two parts based on the research questions. The first part explains the finding of the Islamic values represented in the two-textbooks and the second part explains the finding of the way of the Islamic values represented in the textbooks.

Based on Samsul Munir Amin's book, there are six types of the values of *Akhlak*. However, only four of them represented in the two-textbooks. The highest percentage of *Akhlak*'s values in the two-textbooks was *helping each other's (HO)*, which a part of *Akhlak* towards the society. On the other hand, the value of *Aqidah* only represented in the textbook published by the Ministry of Education and Culture. Unfortunately, the value of *Ibadah* was not found in the two-textbooks. Therefore, at the present time, most of students are less aware of Islamic values, such as they do not keeping the prayer five times in a day, do not obeying the Prophet, impolite to their teachers, friends, even to their parents. In addition, after the researcher accumulated all of the Islamic values in the two-textbooks, the textbook published by Erlangga was more represented the Islamic values than the textbook published by the Ministry of Education and Culture. Erlangga's textbook reached 61%, while the other textbook reached 39%.

Then, the researcher found seven ways of the Islamic values represented in the two-textbooks, namely; title of chapter, reading passage, dialogue, picture, exercise, song, and introducing part. It could be interpreted that almost all parts of the textbooks represented the Islamic values. Furthermore, the Islamic values represented through picture and song only found in the textbook published by Erlangga.

## **B. Recommendations**

Based on the conclusion, the researcher recommends some points, which are expected to be an constructive effort in developing the concept of Islamic education, especially in Aceh.

1. The English educator's in Aceh and Islamic institution perhaps can do the collaboration in publishing the English textbooks. The English textbooks may be better if published in provincial level in order to encourage students' intelligency not only in English but also in Islamic values.
2. In teaching learning process, the English teachers may deliver the implicit Islamic values represented in the textbooks. Therefore, it can enhance students' Islamic awareness.
3. Parents should control the English textbooks of their children and guide them to implement the Islamic values represented. Students do not only learn the theory but also they should implement it in their daily life.
4. Because of the researcher has limitation of time, methods, and knowledge, this study has not achieved a perfect level yet. Therefore, it is an honour for

the further researches to review the Islamic values represented in these English textbooks.

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SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY

Nomor : B- 11431/UN.08/FTK/KP.07.6/11/2018

TENTANG

PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR Un.08/DT/TL.00/5970/2015 TENTANG  
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-  
RANIRY

DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
- b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan : 1. Keputusan Seminar Proposal Skripsi Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 14 Desember 2017

MEMUTUSKAN

- Menetapkan :  
PERTAMA : Mencabut Surat Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor: B-613/UN.08/FTK/KP.07.6/01/2018 tanggal 12 Januari 2018

Menunjuk Saudara:

1. Dr. Nashriyah, MA

Sebagai Pembimbing Pertama

2. Alfiatunnur S.Pd., M.Ed.

Sebagai Pembimbing Kedua

Untuk membimbing Skripsi :

Nama : Miftahul Jannah

NIM : 140203021

Program Studi : Pendidikan Bahasa Inggris

Judul Skripsi : Representation of Islamic Values in English Textbook

- KEDUA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh;
- KETIGA : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2018/2019
- KEEMPAT : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh  
Pada Tanggal: 1 November 2018

An. Rektor  
Dekan



Muslim Razali

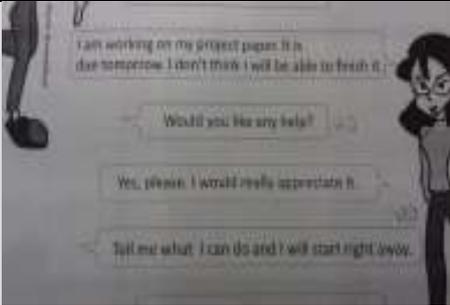
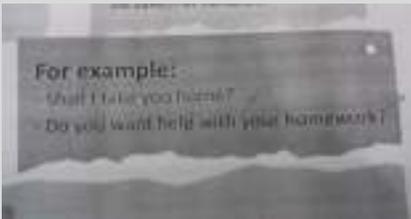
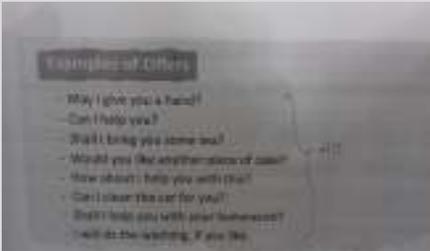
Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

## APPENDIX

### 1. The Islamic values found in *Bahasa Inggris*' textbook, published by the Ministry of Education and Culture

The Value of Akhlak		Evidence in the Textbook	Page	Chapter	Enrichment
Akhlak towards oneself	TG	Thank you! You are an angel.	3	I	
		Thanks. Good night	12	I	
		Thank you for your last letter.	66	V	
		Thank you so much for remembering me .	68	V	
		Thanks to Siti and John's effective planning,the event went well.	78	VI	
		It is extremely important to be thankful to others and especially to God Almighty	121		I
	HN	To be honest, I never thought that bullying was so prevalent in most schools.	24	II	
		Do you think being honest is very important in life?	143		IV
	GD	Let's go to the library.	5, 8	I, I	
		I suggest that he clean his room.	5	I	
		The milk spilled all over the floor, so Jane got s mop and cleaned it up.	80	VI	
		I don't want to hurt a talking fish! Go on! Go where you came from.	117		I
We should make every possible effort to stop bullying.		125		II	
Responsibility is being accountable to God and to others as you do your duties or obligations in a faithful way.		163		VII	

Akhlak towards family	DP	I will be starting college soon as well but my parents insisted that I live at home.	68	V	
		Write a letter to your parents, thanking them for everything they have done for you.	72	V	
Akhlak towards society	N	Create a video, powerpoint presentation, poster or a pamphlet to educate people in your neighbourhood about the formation of tsunamis of earquakes.	112	VIII	
	HO	 <p>I am working on my project paper. It is due tomorrow. I don't think I will be able to finish it.</p> <p>Would you like any help?</p> <p>Yes, please. I would really appreciate it.</p> <p>Tell me what I can do and I will start right away.</p>	3	I	
		I put forward that we work together on this.	5	I	
 <p>For example:      Shall I take your notes?      Do you want help with your homework?</p>		6	I		
 <p>Examples of Offers</p> <ul style="list-style-type: none"> <li>May I give you a hand?</li> <li>Can I help you?</li> <li>Shall I bring you some tea?</li> <li>Would you like any other pieces of cake?</li> <li>How about I help you with that?</li> <li>Can I clean the car for you?</li> <li>Shall I help you with your homework?</li> <li>Will do the washing, if you like.</li> </ul>	7	I			

English Question	Spanish Question	Spanish Answer
Can I help you?	¿Ayuda?	¿Puedo ayudarte?
Could I buy you something?	¿Puedo comprar algo por ti?	¿Puedo comprar algo por ti?
What do you think of my proposal?	¿Qué piensas de mi propuesta?	¿Qué piensas de mi propuesta?
Would you like to go with me?	¿Quieres ir conmigo?	¿Quieres ir conmigo?
Can I take your name?	¿Puedo tomar tu nombre?	¿Puedo tomar tu nombre?

7

I

Let's take a look at the sentence structure to offer something.

English	Spanish	Spanish
Would you like to go to the museum?	¿Quieres ir al museo?	¿Quieres ir al museo?
What do you think of my proposal?	¿Qué piensas de mi propuesta?	¿Qué piensas de mi propuesta?
Can I help you?	¿Puedo ayudarte?	¿Puedo ayudarte?

7

I

4. \_\_\_\_\_ the cup of coffee? *PD*

a. Can I                      a. Would you  
b. Will you                b. Should

5. \_\_\_\_\_ the meeting, if you like? *PD*

a. Can I                      a. Will you  
b. Would you             b. Can I

6. I'll be a lot of work to finish. I don't know how I will manage.  
Sign \_\_\_\_\_ help if it is possible?

a. Would you              a. Who don't  
b. I don't                    b. I'll help you with

8

I

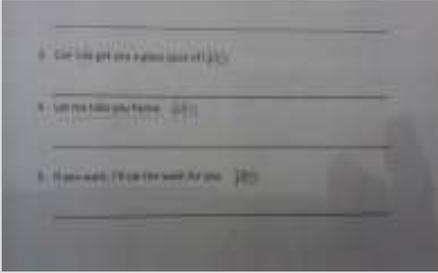
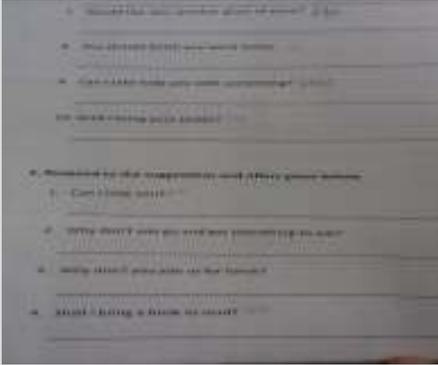
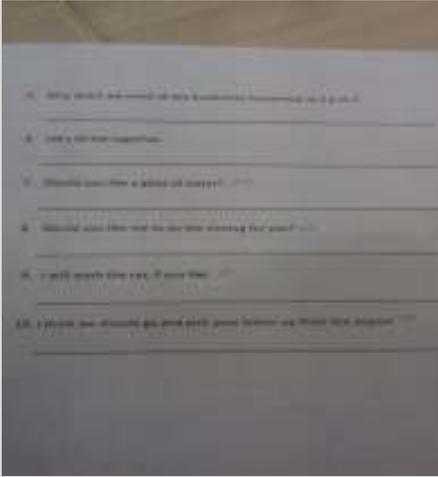
7. \_\_\_\_\_ when a new...  
a. Would you              a. Can I  
b. Why don't you        b. Will you

8. About "I am not doing"  
Answer: \_\_\_\_\_ if you are thinking to give?  
a. How about              a. Why don't  
b. What about             b. Can I

9. \_\_\_\_\_ the new design for the...  
a. How about              a. Would you  
b. Let's                        b. I'll do

9

I

					
					
					
	Can I help you?		12, 13	I, I	
	Is there anything else I can do for you?		12	I	
	I think we should all work together.		26, 125	II	II
	I think you should think it over before.		68	V	

	<p>That reminds me if you need anything let me know. I will gladly help.</p> <p>Ray: If we do not educate people about the effects of smoking, there will be a lot of people suffering from these diseases.</p> <p>Jane: you are right. We have to do it.</p>	69	V	
		75	VI	
HB	I know you are angry with me because I am writing to you after a long time. I am sorry, please forgive me.	62, 67	V, V	
	I am sorry.	66, 68, 68.	V, V, V	
BH	Mr. And Mrs. Eri Utomo accept with pleasure the kind invitation of Mr. And Mrs. Pujiyanto to the wedding ceremony of their daughter on Friday, the twelfth of December at seven o'clock.	38	III	
	<ul style="list-style-type: none"> <li>Invitation to dinner:</li> </ul> <p>Joko : would you like to come over for dinner tonight?</p> <p>Yeni : Thank you! I'd love to. Would you like me to bring something?</p>	40	III	
	<ul style="list-style-type: none"> <li>Invitation to anniversary dinner:</li> </ul> <p>Yanti: Mr. Suharto, my husband and I are celebrating our 3<sup>rd</sup> wedding anniversary. We would like you to join us.</p> <p>Mr. Suharto : oh, thank you! I would be delighted to. When is it?</p>	41	III	

		<p>Create a formal invitation for the head of your school, inviting him/her to the graduation ceremony in your school.</p> <p>Create a formal invitation for the head of your district.....</p>	43	III	
Akhlak towards environment	AN	<p>Global warming is not a new problem nor we solely responsible for it. But as the citizens of the world, we have to take every possible action to help overcome this issue. It is not only for us but for all the future generations to follow.</p>	46	IV	
		<p>I think motorbikes should be banned in housing areas due to the following reasons: cause of unreasonable amount of noise, air pollution, diseases, and accidents.</p>	50	IV	
		<p>The purpose of this wildlife showcase is to raise money to support conservation of nearly extinct animals in Indonesia</p>	59	IV	
	HC	<p>You know we are in Lombok right now. It is so beautiful beyond imagination. I am writing to you from this really cute little cafe on the Senggigi beach.</p> <p>You know, yesterday we went to Gili Nanggu Island; it is a beach on the southwest of Lombok. The place is awesome. It is so beautiful I couldn't believe my eyes. There are beautiful coral reefs everywhere.</p> <p>Wherever, whenever and however it appears, colonialism is an evil thing, and one which must be eradicated from the</p>	62, 67	V, V	

	earth....	131		III
	He started starting for newspapers and eventually all his writings were focused on Indonesian patriotism.	161		VII
	His vision was that Indonesians would be free from colonial powers, to fight for independence and have good character.	162		VII
	He was a great man who spent his whole life serving his people and country.	162		VII

<b>The Values of Aqidah</b>	<b>Evidences in the Textbook</b>	<b>Page</b>	<b>Chapter</b>	<b>Enrichment</b>
B Allah	Have you ever faced a situation in which all odds were against you but you had unflinching faith in God and believe that everything will be resolved?	145		V
	We always pray to God asking for His help.	150		V

**2. The Islamic values found in *Pathway to English's* textbook, published by Erlangga**

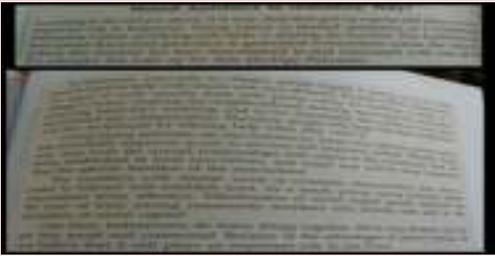
The Values of Akhlak		Evidences in the Textbook	Page	Chapter
Akhlak towards oneself	TG	Don't forget to express thanks after receiving a recommendation, even if the recommendation is against your choice.	9	I
		Thanks for the suggestion.	11	I
		Thanks.	37, 101	III, VI
		Thank you. We'd love to.	37	III
		Thank you very much for sharing with us, Professor Sinaga.	86	V
		Thank you for the reminder about the meeting.	96	VI
		Thank you for the bag you sent me. I like it very much.	98	VI
		Thank you for your letter of 25 July. I was very pleased to read your last letter.	99	VI
		The reason why I am writing this letter is to thank you for the beautiful sweater you sent me for my birthday.	102	VI
		Thank you very much for making my		

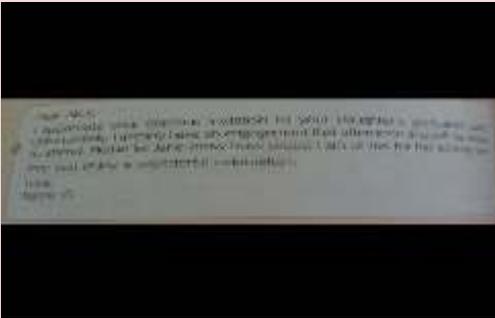
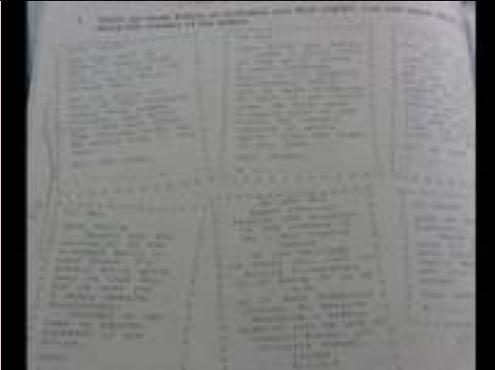
		time at the school a truly enjoyable one.	102	VI
		Grandma dear, thank you very much for the novel.	103	VI
		Thank you, Mom, because you comfort me when I am sad.	121	VII
		Thank you for joining the programme.	144	VIII
	HN	It should not be done or tolerated because it is against the values of fairness and honesty.	119	VII
	GD	Keeping the bedroom tidy.	20	II
		I personally think that cheating during the test is not a good idea because you have not learned anything.	23	II
		In my opinion, obeying traffic rules is very important for your own safety on the street.	23	II
		A library is one of the most important institutions. Knowledge is stored in the library.	67	IV
		In this exam, I checked through my work very carefully.	103	VI
		You should have read that book I told		

		you about the other day.	117	VII
Akhlak towards family	DP	Dear beloved mother	94	VI
			73	IV
		Hi, Dad! I did what you told me to do.	97	VI
		You should thank them (parents).	107	VI
	BS	My parents would be angry with me for watching TV before studying.	108	VI
		I had to take care of my brother	106, 108	VI, VI
		F	Young children shouldn't watch violent TV shows.	13
I think children of a certain age can watch it with parental guidance.	29		II	
Children should not be allowed to watch too much television, because it will negatively impact their development.	66		IV	
Akhlak towards society	HO	Do you need any help?	6	I
		You can borrow my bicycle.	6	I

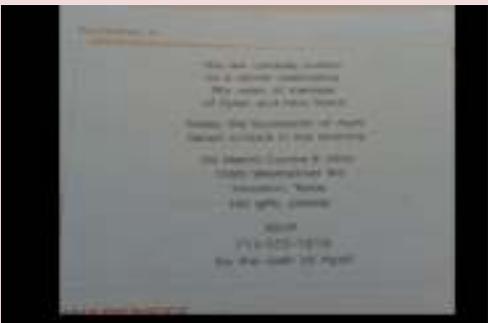
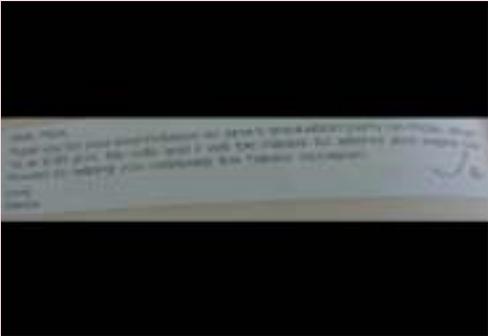
		<p>Do you need anything for the pain?</p> 	6	I
		<p>When your friend is thinking about buying new shoes, you might recommend that he or she visit a nearby shop that is offering discounts.</p>	8	I
		<p>So, when making a recommendation either for a particular choice or against it, give people information!</p> 	8	I
		<p>Do you need someone to accompany you?</p>	9	I
		<p>Do you need my help to build a pond?</p>	11	I
			12	I

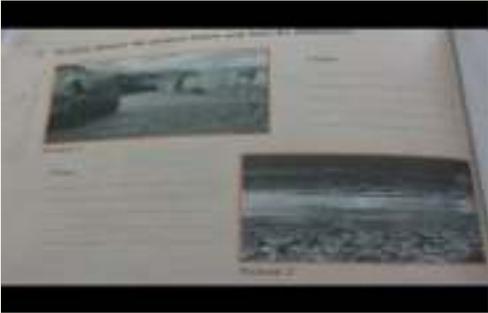
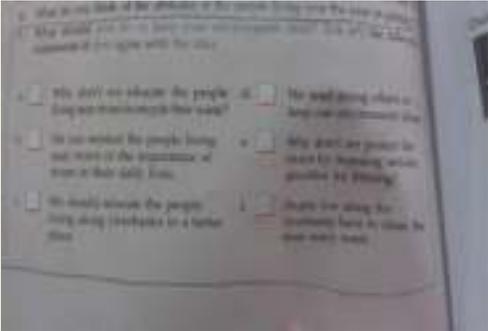
	<p>We should evacuate the flood victims to the safest place.</p>	12	I
	<p>You had better hurry up because the water will be rising in half an hour.</p>	12	I
	<p>Do you want me to send something from Indonesia?</p> <p>Please don't hesitate to contact me again if you need any help.</p>	99	VI
	<p>I advise you to talk to your parents about your problems. Hopefully they will understand you.</p>	107	VI
	<p>Don't worry, I am going to be your guide, so you'll enjoy some tourist attractions here.</p>	112	VI
	<p>Rahayu: .... By the way, can you help me?</p> <p>Bayu : Sure. What can I do for you?</p>	119	VII
	<p>Indonesians have always possessed the spirit of <i>gotong royong</i> for sharing burdens.</p>	127	VII
	<p>Bedah Kampung program, which will be implemented through the traditional Indonesian custom of <i>gotong royong</i>, or helping each other, is aimed at breaking</p>		

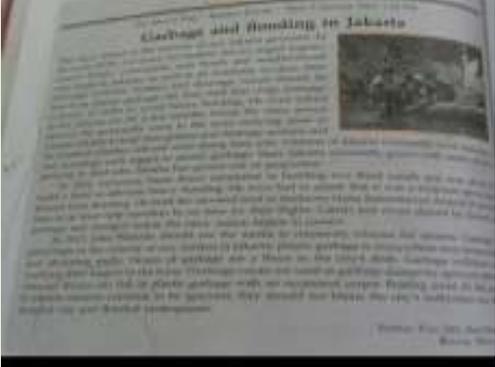
		<p>the chain of poverty. The program is one of a number of efforts to revive the spirit of social solidarity.</p> <p>The people of Ledokombo are lucky to have Tanoker and they know it. Let's hope that what has been achieved in Ledokombo can serve as reminder for other Indonesian villages of the true meaning of gotong royong (mutual self-help), which so many of us have forgotten.</p>	128	VII
			128	VII
	HB	<p>I am sorry I didn't reply to your letter earlier.</p> <p>I'm sorry I was not able to visit you last Sunday.</p>	103	VI
	RF	<p>Do you mind if I close the window?</p> <p>Do not attack the person with rude expressions.</p> <p>Even if you disagree with the opinion,</p>	6	I
			29	II

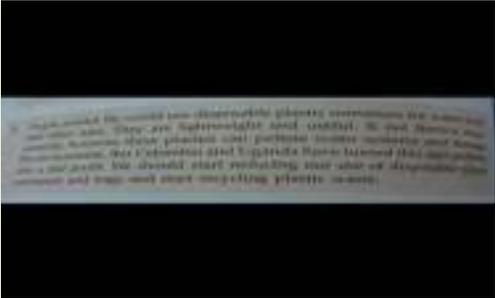
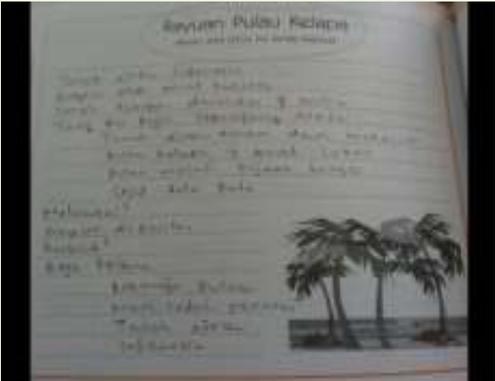
	do not use sarcastic comments.	29	II
	Express your disagreement using polite expression.	29	II
	Listen to the other person until they finish and do not interrupt them.	29	II
		44	III
	I will be a great pleasure to have you with us on this occasion.	46	III
	You should send this letter to congratulate someone on a birth, wedding, achievement, or award.	101	VI
BH		36	III

	<p>We have the pleasure of inviting you to our barbeque party this Saturday.</p>	37	III
	<p>Would you like to come over to my place?</p>	37	III
	<p>Will you join us for lunch?</p>	37	III
	<p>Would you care to have dinner with us tonight?</p>	37	III
	<p>We are pleased to accept your invitation for dinner.</p>	37	III
	<p>Come on. Join us in this exciting program.</p>	38	III
		39	III
		41	III

		42	III
		43	III
		44	III
	<p>You are cordially invited to a formal dinner in honor of Samuel Green on 21 July at 8 p.m. at the Boise Hilton.</p>	45	III
	<p>I wish you could join us on this happy occasion.</p>	46	III
	<p>I am very glad to hear that you are going to visit my town.</p>	112	VI

<p>Akhlak towards environment</p>	<p>AN</p>	<p>You should keep your environment clean.</p>   <p>A boy is throwing some rubbish in the litter bin. I think what he is doing is exemplary. The next student beside him says, “You are right,” or “I agree with you,” and “Children should be taught how to dispose of rubbish properly from an early age.”</p>	<p>2</p> <p>4</p> <p>4</p> <p>10</p>	<p>I</p> <p>I</p> <p>I</p> <p>I</p>

				
		<p>Everybody ought to know how to keep their environment clean and healthy.</p>	10	I
		<p>Visitors should throw rubbish into the litter bins provided in every corner of the park.</p>	12	I
		<p>Where should we try to overcome floods in our district?</p>	12	I
		<p>What should the people of Jakarta do to avoid gutters and drains becoming clogged?</p>	13	I
			14	I
		<p>Gutters and drainage canals should be free from plastic garbage.</p>	15	I
		<p>Gutters and drainage canals should be free from plastic garbage.</p>	16	I

		<p>We bear the responsibility to protect and use the environment responsibly and sustainably so that we and future generations can keep using it.</p> 	64	IV
			66	IV
	HC	<p>Corruption should be banned in this country.</p> <p>Cars should be limited in towns.</p> 	76	IV
			76	IV
			166	IX

## **AUTOBIOGRAPHY**

1. Name : Miftahul Jannah
2. Place/ Date of Birth : Polo Lhoih, 30 August 1996
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4. Nationality/Ethnic : Indonesian/ Acehnese
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10. Parents' name
  - a. Father : Abdul Fatah  
Occupation : Retired of army
  - b. Mother : Laila Kandi  
Occupation : Housewife
  - c. Address : Desa Pulo Lhoih, Kec. Titeue, Kab. Pidie
11. Educational background
  - a. Elementary School : SDN Tongpeudeng (2002-2008)
  - b. Junior High School : MTsS Jeumala Amal (2008-2011)
  - c. Senior High School : MAN 4 Pidie (2011-2014)
  - d. University : UIN Ar-Raniry (2014-2019)

Banda Aceh, 29 November 2018

Miftahul Jannah