

**AN ANALYSIS OF ISLAMIC VALUES IN ENGLISH TEXTBOOK FOR  
TENTH GRADE STUDENT OF ISLAMIC SENIOR HIGH SCHOOL**

**THESIS**

This Thesis is submitted to fulfill the Requirement for the “Sarjana” Degree in  
English Language Education



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Assalamualaikum Warohmatullahi Wabarokatuh

Semoga bapak selalu dalam kesehatan dan lindungan dari Allah SWT dalam setiap urusannya.

Setelah mengadakan pemeriksaan dan juga perbaikan, maka kami berpendapat bahwa skripsi atas nama **Fadiza Kartika (21551015)** sebagai Mahasiswa dari program studi Tadris Bahasa Inggris, dengan judul **“An Analysis of Islamic Values in English Textbook for Tenth Grade Student of Islamic Senior High School”** sudah dapat diajukan dalam Sidang Munaqasah di Institut Agama Islam Negeri (IAIN) Curup.

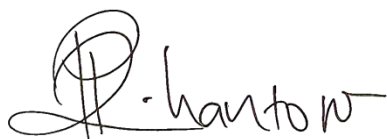
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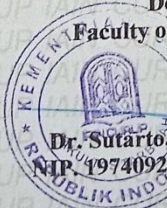
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## **PREFACE**

All praise is due to Allah SWT, for by His mercy and grace, the researcher has been able to complete this thesis entitled "**An Analysis of Islamic Values in English Textbook for Tenth Grade Student of Islamic Senior High School**"

This thesis is submitted in partial fulfillment of the requirements for the Bachelor's Degree (S1) in the English Education Department at the State Islamic Institute (IAIN) Curup.

The researcher acknowledges that this thesis is far from perfect; therefore, constructive feedback and suggestions for improvement are sincerely welcomed. Lastly, the researcher hopes that this thesis will provide meaningful insight for those interested in the field of English textbook, particularly in the analysis and Islamic Values.

Curup, 7 August 2025  
Author



**Fadiza Kartika**  
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## ACKNOWLEDGEMENT

*Bismillahirrahmanirrahim.....*

In the name of Allah, the Lord of the Universe, the Most Gracious, the Most Merciful, who has granted the writer strength, guidance, and blessings to complete this thesis. May peace and blessings be upon Prophet Muhammad SAW, his family, companions, and all his followers.

This research, entitled **“An Analysis of Islamic Values in English Textbook for Tenth Grade Students of Islamic Senior High School”**, is submitted to the Department of English Education, Faculty of Tarbiyah, IAIN Curup, as part of the requirements for the degree of Bachelor of Education. The completion of this thesis has been a journey filled with challenges and valuable lessons. The writer fully realizes that this achievement would not have been possible without the sincere support and encouragement from many people who have accompanied her throughout this process. Therefore, the writer would like to extend sincere thanks and heartfelt appreciation to all those who contributed to this meaningful journey.

First and foremost, my deepest gratitude goes to my beloved parents for their endless prayers, unconditional love, and support throughout every stage of my life and academic journey. Their sacrifices, guidance, and constant encouragement have been my greatest source of strength, inspiring me to persevere through challenges and strive for excellence. Without their blessings, motivation, and belief in my abilities, the completion of this thesis would not have been possible. I will always be thankful for the values they taught me and the

endless care they have given. Long live my dear mother and father; I could never give you anything that compares to your sacrifices all this time. May Allah always bless you and grant you endless happiness in your lives.

I sincerely thank Mrs. Jumatul Hidayah, M.Pd., the Head of the English Education Study Program at IAIN Curup, for her invaluable support and guidance, which greatly contributed to my academic growth.

I extend my heartfelt gratitude to my first supervisor, **Dr. Prihantoro, SS., M.Pd**, and my second supervisor, **Meli Fauziah, M.Pd**, for their unwavering guidance, invaluable advice, and constructive feedback throughout every stage of my thesis journey. Their patience, dedication, and professional expertise have not only helped me refine the quality of my research but also shaped my academic thinking and scholarly skills. I am truly honored to have had the opportunity to learn from their knowledge and experience.

I also wish to express my sincere gratitude to all lecturers and staff of the English Education Department (TBI) for their dedication, guidance, and support during my studies. The knowledge, advice, and experiences they have shared have greatly enriched my learning and personal growth throughout my time at this institution.

To my little brother, thank you for trusting me and for always supporting me. Thank you for being my companion through both the hard days and the good ones, for the endless interesting conversations, and even for the playful fights we used to have. If another life were to exist, I would still choose you as my little brother. I am truly grateful to have completed my thesis, and I hope this

achievement can inspire you to keep moving forward. I believe in your abilities, and I pray that Allah grants you happiness and success in your life.

To all my dear classmates, *Trustbeintelligent*, thank you for the support, friendship, and cooperation you have given me over the past four years. You have been my companions through joyful moments and challenging times, sharing laughter, tears, and countless memories that I will always treasure. Every experience and lesson we have shared has shaped me into the person I am today, helping me grow not only academically but also personally. I truly believe none of this journey would have been as meaningful without all your presence by my side. My heartfelt prayers are for all of us may we continue to grow, become the best versions of ourselves, and achieve great success in the future.

To all my dear friends and beloved family whom I cannot mention one by one, thank you for your support and companionship from the days before college began, through the very first day, and up to these final moments of my journey. I am deeply grateful to have each of you walking alongside me, sharing in my struggles, celebrating my joys, and lifting one another up during difficult times. Your presence has made this journey far more meaningful, and I will always cherish the memories we have created together.

To myself, **Fadiza Kartika**, I truly want to say thank you for all the battles we have fought over these past four years. Everything that has happened during this time has brought so many valuable lessons into my life. All the struggles, the laughter, and the endless tears have become an important part of this journey. Thank you for your patience and for believing in yourself, for not giving



up despite all the fear and doubt. We are still learning to become the best version of ourselves. This thesis is proof that something we once thought impossible to finish has now reached its end. This is not the end; the real journey has only just begun. May we step into the next chapter with the same resilience, hope, and wisdom we have gained along the way.

Therefore, the author sincerely welcomes any suggestions and constructive feedback from readers to help improve this work in the future. It is hoped that this thesis will be beneficial not only for the writer but also for the readers. Furthermore, the author expects that the findings of this study can contribute positively to the advancement of English language education.

Curup, 7 August 2025  
Author

A handwritten signature in black ink, appearing to read 'Fadiza Kartika' with a stylized flourish at the end.

**Fadiza Kartika**  
**NIM. 21551015**

## MOTTO

*“What is yours will find you”*

(Imam Ali ibn Abi Talib)

“It is Allah who saves you from it and from every distress”

(Al-An’am:64)

“Do your best and leave the rest to Allah, indeed Allah is the *best* planners”

## DEDICATION

*I sincerely dedicate this thesis to my beloved mother, my beloved father, myself, and my brother.*

*Your support and encouragement have been my source of strength throughout every step of this journey.*

*Thank you for your love and countless sacrifices.*

## ABSTRACT

Fadiza Kartika : An Analysis of Islamic Values in English  
Textbook for Tenth Grade Student of Islamic  
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This study investigates the representation of Islamic values in the English textbook entitled *English for Critical Thinking* used by tenth grade students in Islamic Senior High Schools. Adopting a qualitative research approach with a content analysis design, the research identifies and categorizes Islamic values based on three main aspects: *Aqidah* (faith), *Ibadah* (worship), and *Akhlaq* (morality), as well as examines their modes of representation through visual and textual elements. Data were collected through document analysis of the textbook's content, including reading passages, dialogues, exercises, and illustrations. The findings reveal that Islamic values are meaningfully integrated into the textbook, with *Akhlaq* values appearing most frequently, followed by *Ibadah* and *Aqidah*. Textual representations such as moral statements, narrative contexts, and lexical choices are more prevalent than visual ones, which mainly involve depictions of dressing, social activities, religious practices and appearance. The integration of these values not only supports English language acquisition but also reinforces character development aligned with Islamic educational objectives. The results of this study are expected to provide valuable insights for educators, curriculum developers, and textbook authors in producing instructional materials that harmonize language learning with the spiritual and moral goals of Islamic education.

**Keywords:** Islamic values, English textbook

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## CHAPTER I

### INTRODUCTION

This chapter provides a general introduction to the research topic, along with the reasons for undertaking the study. It outlines the study's objectives, significances, research questions, delimitation, key term definitions and systematics of the research.

#### **A. Background of The Research**

Education plays a central role in shaping individuals and societies. It is not only aimed at the transmission of knowledge but also at the development of character, values, and skills that are essential for life in a rapidly changing world. In today's globalized era, the mastery of English as an international language has become an urgent necessity. English is widely recognized as the language of science, technology, diplomacy, and international trade, making it a key to accessing global knowledge and opportunities.<sup>1</sup> As Harmer states, "English has become a lingua franca of the modern world, functioning as the primary medium of communication across countries and cultures".<sup>2</sup> Thus, English education in Indonesia is strategically important to prepare students for global communication and competitiveness.

Nevertheless, teaching English in Islamic schools presents particular challenges. As educational institutions that emphasize not only academic achievement but also the strengthening of morals, ethics, and Islamic values, Islamic schools are required to present learning materials that align with their

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<sup>1</sup> David Crystal, *English as a Global Language*, 2nd ed. (Cambridge: Cambridge University Press, 2003).

<sup>2</sup> Jeremy Harmer. *The Practice of English Language Teaching*. Harlow: Pearson Longman, 2007

vision and mission. In other words, English language learning in Islamic Senior High Schools is not merely aimed at developing communicative competence in a foreign language, but also serves as a medium for the internalization of Islamic values consistent with their identity as Muslims. As Hasan notes, “Islamic education is not merely about transferring religious knowledge, but about cultivating a worldview and character rooted in Islamic principles”.<sup>3</sup> This dual mission implies that English language teaching (ELT) in Islamic schools should not be value-neutral. Rather, it should become a medium that harmonizes linguistic development with the reinforcement of students’ Islamic identity.

In this regard, textbooks play an important role in the learning process. As one of the primary learning resources, textbooks function as references for teachers and students to understand materials, practice language skills, and achieve learning outcomes. According to Richards, textbooks do not merely provide learning materials but also represent values, ideologies, and particular perspectives that will shape students’ ways of thinking.<sup>4</sup> Therefore, the selection of textbooks in Islamic schools cannot be separated from the consideration of values contained within them.

Based on pre-observation findings, it was discovered that several Islamic Senior High Schools use three English textbooks: *Talk Active*, *Pathway to English*, and *English for Critical Thinking*. Among these three, this study focuses on *English for Critical Thinking* for several reasons. First,

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<sup>3</sup> Ahmad Hasan. *Pendidikan Islam di Era Globalisasi*. Jakarta: Rajawali Press, 2011.

<sup>4</sup> Jack C. Richards. *Curriculum Development in Language Teaching*. Cambridge: Cambridge University Press, 2001.

this book is used as the main textbook in the research site. Second, it has been developed based on the Merdeka Curriculum, while the other two books still follow the 2013 Curriculum. The Merdeka Curriculum emphasizes competency-based learning, character development, as well as literacy and numeracy, making it highly relevant to be examined from the perspective of Islamic value integration.<sup>5</sup> Third, based on initial searches, *English for Critical Thinking* has not yet been studied from the perspective of Islamic values, giving this research a sense of novelty and academic contribution.

The choice of Senior High School level over Junior High School or Elementary School is also academically reasoned. Tenth grade students are in the formal operational stage of cognitive development according to Piaget's theory, in which they are already capable of abstract, logical, and critical thinking.<sup>6</sup> With this cognitive ability, senior high school students are expected to be more capable of examining, understanding, and internalizing Islamic values that may be implicitly or explicitly represented in English learning materials. Moreover, the learning outcomes for English at the senior high school level are more complex than those in junior high school or elementary school, both in terms of language skills and in terms of critical thinking abilities. Therefore, senior high school is considered the most appropriate level to analyze the integration of Islamic values in English textbooks.

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<sup>5</sup> Ministry of Education and Culture of the Republic of Indonesia. *Kurikulum Merdeka: Teacher's Guidebook*. Jakarta: Kemendikbud, 2022.

<sup>6</sup> "The Cognitive Development of Children: From Piaget to Modern Theories," *Journal of Child Psychology and Behavior* (2023).

The urgency of this study can also be seen within the framework of character education. The Indonesian government, through Ministry of Education and Culture Regulation (Permendikbud) No. 20 of 2018, emphasizes the importance of strengthening character education integrated into all subjects, including English.<sup>7</sup> The values promoted include religiosity, nationalism, independence, cooperation, and integrity. For Islamic schools, religiosity naturally becomes the most prioritized value. Thus, the analysis of English textbooks from the perspective of Islamic values is a strategic effort to ensure that learning materials align with the goals of Islamic education.

Several previous studies have shown that many English textbooks circulating in Indonesia tend to represent secular or religiously neutral content, with insufficient representation of Islamic values. For example, Mambu found that textbooks often predominantly present Western cultural perspectives, while local culture or religious values are underrepresented.<sup>8</sup> This becomes a significant concern for Islamic schools, which seek to balance global competencies with Islamic identity.

Based on on these phenomena the researcher is interested in conducting a study on Islamic values in English textbook. This research aims to investigate the types of Islamic values found in textbook entitled *English for Critical Thinking* textbook for Grade X in Islamic Senior High Schools and how these values are represented. The analysis is expected not only to provide

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<sup>7</sup> Ministry of Education and Culture of the Republic of Indonesia. *Regulation (Permendikbud) No. 20 of 2018 on Strengthening Character Education*. Jakarta: Kemendikbud, 2018

<sup>8</sup> Mambu, Joseph. "Cultural Representation in EFL Textbooks in Indonesia." *Indonesian Journal of Applied Linguistics* 4, no. 2 (2015): 28–46.

a descriptive account of the presence of such values but also to offer recommendations for teachers, schools, and textbook developers in designing integrative learning strategies. In this way, English language learning does not merely serve as a medium for language acquisition but also as a means for the formation of Islamic values in students. Therefore this research entitled **“An Analysis of Islamic Values In English Textbook For Tenth Grade Student Of Islamic Senior High School”**

#### **B. Research Questions**

Based on the background presented above, this research focuses on the analysis of Islamic values in an English textbook. The research questions are formulated as follows:

1. What types of Islamic values are found in the English textbook entitled *English For Critical Thinking*?
2. How are Islamic values represented in the English textbooks entitled *English For Critical Thinking*?

#### **C. Research Objectives**

Based on the research questions above, the research objectives are as follows:

1. To find out the types of Islamic values found in English textbook entitled *English For Critical Thinking*
2. To describe how Islamic values are represented in English textbook entitled *English For Critical Thinking*

#### **D. The Significances of The Research**

This research is intended to make significant theoretical and practical contributions. Theoretically, it aims to provide insights into the body of knowledge, particularly in the field of English language teaching and learning that integrates Islamic values. Practically, the findings of this study are expected to offer useful information, as outlined below:

##### **1. For English Teacher**

The findings of this research are expected to serve as a valuable reference for English teachers in the teaching and learning process. By recognizing how Islamic values are represented in textbooks, teachers may design appropriate strategies and learning media that foster both linguistic competence and character development in accordance with the aims of Islamic education.

##### **2. For students**

This research is expected to enhance students' comprehension of Islamic values and encourage them to implement these values in their daily lives. Integrating moral and spiritual lessons into language learning materials not only supports academic achievement but also contributes to the cultivation of responsible and value-oriented individuals.

##### **3. For researcher**

The results of this research are also expected to provide a reference for future researchers who wish to investigate Islamic values in educational contexts. This study offers initial insights that can be expanded through comparative analysis, exploration of different curricula, or

examination of classroom practices, thereby contributing to the broader discourse on the integration of Islamic values in language education.

## **E. Delimitation of The Research**

This study focuses on the analysis of Islamic values found in an English textbook. The object of this research is an English textbook entitled “English for Critical Thinking” for tenth grade students, which has been standardized under the *Merdeka Curriculum* and it is used in Islamic Senior High Schools. The data in this study are collected solely from the researcher’s analysis of the textbook. Any external documents or materials beyond the textbook are not considered as part of the research data.

The theoretical framework for this research was based on the types of Islamic values outlined by Lubis et al. The study aimed to identify the types of Islamic values found in English textbook.

## **F. Definition of Key Terms**

### **1. Islamic Values**

Islamic values are the beliefs and rules that guide how Muslims live, based on the teachings of Islam. They are taken from the Qur’an and Hadith and help Muslims make the right choices in daily life. As stated by Syamsuddin, values involve faith, religious practices, good character, and social conduct, which should be implemented in all areas of life, such as education and personal interactions.<sup>9</sup> In this study, Islamic values refer to the values contained in the English textbook. These values are

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<sup>9</sup> Syamsuddin, Nufiar. "Peran Guru Pendidikan Agama Islam dalam Pendidikan Karakter di Sekolah (The Roles of Islamic Religious Education Teachers in Character Education in School)." *Aktualisasi Pendidikan Islam Journal*, 2022.

integrated into various parts of the book to ensure they are conveyed to the students.

## **2. Textbook**

A textbook is a resource book focused on a particular subject, commonly used in educational settings like schools or universities to support teaching and learning.<sup>10</sup> It serves as a tool for teachers during lessons, assisting them in presenting content effectively, while also acting as a reference for students. English textbooks are designed specifically to aid learners in acquiring the language systematically. These materials typically include key elements such as vocabulary, grammar, and the essential language skills. In this study the textbook refers to the English textbook used for tenth-grade students in Islamic Senior High Schools. It is entitled “English for Critical Thinking” for tenth grade students and is published by Tiga Serangkai.

## **G. Systematics of the Discussion**

This thesis is organized into five chapters to provide a systematic discussion of the research. **Chapter I** is the Introduction, which includes the background of the research, the problem of the research, research questions, research objectives, significance of the research, delimitation of the research, definition of key terms, and the systematic structure of the discussion. **Chapter II** is the Review of Related Literature, which discusses theories related to values, Islam, Islamic values, aspects of Islamic values, the

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<sup>10</sup> Jack C. Richard and Richard Schmidt, *Longman Dictionary of Language Teaching & Applied Linguistics*, (United Kingdom: Licensing Agency Ltd., 2010), 595.



representation of values, textbooks, and a review of related previous studies.

**Chapter III** is the Research Method, which explains the type of the study (qualitative research with a content analysis design), the research object, data collection technique (document analysis), research instruments, and data analysis techniques. **Chapter IV** presents the Results of the Study, which consists of the research findings and the discussion. **Chapter V** provides the Conclusion and Suggestions, containing the conclusion of the research and several suggestions from the researcher to the readers.

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter reviews relevant literature that forms the theoretical framework for the study. It examines related theories, concepts, and previous studies.

#### **A. Review of Related Theories**

##### **1. Values**

Values are fundamental principles that guide an individual's or group's behavior, decision-making, and interactions. They help people distinguish between right and wrong, good and bad, or what is desirable and undesirable. Values are often categorized into universal values such as honesty, respect, and kindness. Examples of these values in daily life include refraining from cheating, admitting mistakes, respecting teachers and elders, and helping those in need.<sup>11</sup>

In addition to universal values, there are also specific values held only by certain individuals or groups. These are influenced by various factors, including socioeconomic status, politics, religion, ethnicity, and culture where each group often has its own distinct value system. In conclusion, values encompass everything related to human behavior concerning good or bad, as measured by religion, morals, ethics, traditions, and the prevailing culture in society.<sup>12</sup>

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<sup>11</sup> Schwartz, Shalom H. "Universals in the Content and Structure of Values: Theory and Empirical Tests in 20 Countries." *Advances in Experimental Social Psychology* 25 (1992): 1--65.

<sup>12</sup> Muthiah, Intan Maulani Eka. "Internalisasi Nilai-Nilai Karakter Siswa dalam Tembang Kinanthi Sunan Muria melalui Pembelajaran SKI di MTS Darul Anwar Cranggang Dawe Kudus Tahun Pelajaran 2020/2021". Undergraduate thesis, IAIN Kudus, 2021.

Spranger's Six Values, developed by Allport and Vernon, is a theoretical framework used to categorize personality types based on individuals' primary values. The six value types are as follows:<sup>13</sup>

### **1. Theoretical Value**

Theoretical value refers to a value derived from rational thought and scientific inquiry. It is grounded in logic as well as biological and scientific understanding to discover and prove the truth of a concept or idea. This value is essential in academic and scientific domains as it serves as a foundation for the development of objective and systematic knowledge. As Harold H. Titus and Marilyn S. Smith stated, theoretical knowledge demands truth and logical consistency as its highest standards.<sup>14</sup> Therefore, theoretical value forms the core of theory building and critical thinking.

### **2. Economic Value**

Economic value is closely related to considerations of profit, loss, and material worth. It evaluates things based on the extent to which they provide economic benefit, especially in trade, production, and consumption activities. As stated by Alfred Marshall, the value of a commodity is determined by a combination of its utility and its scarcity in meeting human needs. Thus, economic value is not only

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<sup>13</sup> Oles, Piotr, and Hubert Hermans. "Allport-Vernon Study of Values." In The Corsini Encyclopedia of Psychology, edited by Irving B. Weiner and W. Edward Craighead, 2010. <https://doi.org/10.1002/9780470479216.corpsy0038>.

<sup>14</sup> Titus, Harold H, and Marilyn S. Smith. *Living Issues in Philosophy*. New York: Van Nostrand Reinhold, 1979.

material but also dynamic, responding to the laws of supply and demand in the marketplace.

### **3. Aesthetic Value**

Aesthetic value emphasizes beauty, harmony, and artistic form. It arises from one's perception of visual or emotional appeal, as seen in works of art, architecture, and nature. In philosophical aesthetics, beauty is often seen as a subjective experience that transcends practical function. As Immanuel Kant noted, beauty is something that pleases universally without a concept. Therefore, aesthetic value serves as a bridge between human emotions and cultural expression through various forms of art.

### **4. Social Value**

Social value is rooted in human relationships and concern for collective well-being. It encompasses values such as love, empathy, solidarity, and social responsibility, which are regarded as essential in communal life. This value forms the basis for building social integration and maintaining harmony within a community. Emile Durkheim emphasized that society cannot exist without a set of collective values that are mutually agreed upon and adhered to by its members. Consequently, social value becomes a fundamental foundation of moral and ethical order in society.

## **5. Political Value**

Political value centers on power, authority, and the capacity to influence or govern collective life within a political system. It is reflected in leadership practices, policymaking, and democratic processes. Max Weber stated that politics is the striving to share power or to influence the distribution of power, either among states or within a state. Thus, political value plays a crucial role in guiding social dynamics and achieving justice and stability within a nation.

## **6. Religious Value**

Religious value stems from spiritual belief and divine truth. It is often considered the highest form of value, as it arises from deep faith and serves as a moral compass for human life. This value regulates the relationship between humans and the divine, providing meaning and a higher purpose to existence. Paul Tillich stated that, religion is the ultimate concern toward what is considered to have absolute value. Therefore, religious value serves as the source of ethical and spiritual guidance in both personal and social life.

According to Notonegoro, values can be divided into three types as follows:<sup>15</sup>

### **1. Material Value**

Material value refers to anything that has practical utility in fulfilling human needs, particularly those related to physical

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<sup>15</sup> Notonegoro. *Sosiologi: Studi dan Pengajaran*. Jakarta: CV Usaha Makmur, 2001, p. 63

survival. This type of value is closely linked to tangible objects that are beneficial in satisfying basic necessities such as food, clothing, and shelter. For instance, money is considered a material value because it enables individuals to acquire essential goods and services that support their daily life. In this regard, Notonegoro emphasizes that material value lies in the usefulness of an object in fulfilling human needs in a physical sense.

## **2. Vital Value**

Vital value encompasses everything that supports and facilitates human activities. These values are instrumental in enabling humans to function effectively in their environment. Transportation tools such as cars, motorcycles, or bicycles are concrete examples of vital values, as they serve to enhance human mobility and efficiency. Without these supporting instruments, human life would be hindered by physical limitations. As stated by Notonegoro, vital values are those that serve as means to activate and energize life's processes.

## **3. Spiritual Value**

Spiritual value represents the highest and most abstract form of value, as it is concerned with the development and enrichment of the human soul. Spiritual values are typically associated with ethics, aesthetics, truth, and faith. For instance, religious belief such as a Muslim's faith in Allah SWT is a spiritual value that guides personal

conduct and instills a sense of moral purpose. This kind of value offers individuals a framework for understanding life's meaning and achieving inner peace. Notonegoro states that spiritual values reside in the deepest part of human consciousness, directing the soul towards truth, beauty, goodness, and divinity.

## 2. Islam

Islam is derived from the Arabic word *aslama*, which means to surrender, submit, and obey. Terminologically, Islam refers to the religion revealed by Allah SWT to the Prophet Muhammad SAW as a guide for human life. The teachings of Islam are based on the Qur'an, the Hadith of the Prophet, *Ijma'* (scholarly consensus), and *Qiyas* (analogical reasoning). According to Sufyan, the Qur'an, as a fundamental source of Islamic law, offers significant scope for the application of human reasoning.<sup>16</sup> Islamic teachings cover various aspects of life, such as *aqidah* (faith), *sharia* (law and regulations), and *akhlaq* (morality and ethics).<sup>17</sup> Harun Nasution explains that Islam is not limited to acts of worship, but also includes social, political, economic, and cultural systems grounded in the principle of *tawhid* (monotheism).<sup>18</sup> Likewise, Sheikh Mahmud Syaltut states that Islam is a universal religion that offers teachings and regulations relevant to all aspects of human life.<sup>19</sup>

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<sup>16</sup> A. Amrullah, M. Fauziah, A. S. Jamaluddin, and A. Bustomi, "Problem-Solving Ability in Learning Islamic Education Philosophy Course through IDEAL Stages," *IJECA (International Journal of Education and Curriculum Application)* 6, no. 3 (2023): 261–271.

<sup>17</sup> Zakiyah, Qiqi Yulianti & Rusdiana, A. *Pendidikan Nilai: Kajian Teori dan Praktik di Sekolah*. Bandung: Pustaka Setia, 2014.

<sup>18</sup> Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I. Jakarta: UI Press, 1985.

<sup>19</sup> Mahmud Syaltut, *Islam: Akidah dan Syari'ah*, Jakarta: Pustaka Amani, 1990.

As a religion followed by more than one billion people worldwide, Islam not only teaches aspects of faith or *aqidah* but also encompasses various other aspects of life, including worship and values.<sup>20</sup> In Islam, *aqidah* is the main foundation related to belief in Allah, the angels, His books, His messengers, the Day of Judgment, and *Qada'* and *Qadar*. The aspect of worship includes rituals that must be performed by Muslims, such as *salat*, *zakat*, *sawm* and *hajj* which are the main pillars in living daily life as a Muslim. Meanwhile, Islamic values teaches high moral values, such as honesty, compassion, justice, and self-control (*taqwa*), which are applied in interactions with fellow human beings.

### 3. Islamic Values

Islamic values are standards, measures, or principles established by Allah SWT, the Creator, serving as a reference in making judgments, evaluations, or decisions regarding whether a matter is good or bad, and right or wrong.<sup>21</sup> Derived primarily from the Qur'an and Hadith, these values function as moral and ethical guidelines for Muslims, shaping not only personal behavior but also broader principles such as social justice, community engagement, and global responsibility.<sup>22</sup> M. Quraish Shihab explains that Islamic values encompass all principles reflected in the Qur'an and Hadith, including moral, ethical, and social norms that

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<sup>20</sup> Lubis, Lukman, Syauckani Syauckani, Nur Hidayah Z. Harahap, and Muhammad Fadlan S. Siregar. "Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan." *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021).

<sup>21</sup> W.U.N. Faizi, *The Reflection of Islamic Values in the Compulsory Subjects of Social Sciences at Secondary (IX–X) Level in Karachi* (PhD diss., Jinnah University for Women, 2010).

<sup>22</sup> Zakiyah, Qiqi Yulianti & Rusdiana, A. *Pendidikan Nilai: Kajian Teori dan Praktik di Sekolah*. Bandung: Pustaka Setia, 2014.



govern human relationships with both God and others. Shihab highlights that these values include honesty, justice, compassion, and social responsibility, all of which aim to promote the well-being of humankind in this world and the hereafter.<sup>23</sup> Islamic values are typically associated with faith-based virtues such as *taqwa* (God-consciousness), *ikhlas* (sincerity), and *shukr* (gratitude); moral conduct such as *amanah* (trustworthiness), *sidq* (truthfulness), *‘adl* (justice), and *rahmah* (compassion); as well as social values such as *ta’āwun* (mutual help), humility, and respect for others. In conclusion Islamic values are a set of Islamic community beliefs as guidance to behave.

From a theoretical perspective, Islamic values can be categorized as spiritual values,<sup>24</sup> as they relate to the inner dimension of human life and the relationship between individuals and God. These values include principles such as *taqwa* (God-consciousness), *ikhlas* (sincerity), and *shabr* (patience), which guide not only external behavior but also internal intentions. As religious and moral values, Islamic principles derive from divine revelation mainly the Qur’an and Hadith and function both as expressions of faith and as ethical guidelines for everyday life.<sup>25</sup>

Islamic values are also considered intrinsic, meaning they are pursued for their own moral worth, and social, as they govern both the vertical relationship between humans and God (*habl min Allah*) and the

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<sup>23</sup> Shihab, M. Q. (1997). *Ensiklopedi al-Qur'an: Kajian kosakata, istilah, dan tema-tema penting*. Jakarta: Lentera Hati.

<sup>24</sup> Notonegoro, Sosiologi: studi dan pengajaran, (Jakarta: CV Usaha Makmur, 2001), hal. 63

<sup>25</sup> Zakiyah, Qiqi Yulianti & Rusdiana, A. *Pendidikan Nilai: Kajian Teori dan Praktik di Sekolah*. Bandung: Pustaka Setia, 2014.

horizontal relationship among people (*habl min al-nās*). Values such as *ṣidq* (truthfulness), *‘adl* (justice), and *ta‘āwun* (mutual help) reflect this dual focus, promoting individual integrity and social harmony. Thus, Islamic values form a holistic and universal framework that supports both personal character and community well-being, aligning moral conduct with spiritual purpose.

In the context of education, the integration of Islamic values into learning materials plays a crucial role in shaping students’ character and aligning knowledge with spiritual ethics. Although these values may overlap with general moral or social norms, they are distinguished by their divine origin and their emphasis on an akhirah-oriented (hereafter-centered) life.

#### 4. Aspect of Islamic Values

According to Lubis et al, the aspects of Islamic values are divided into three types, namely the values of faith (*Aqidah*), the values of worship (*Ibadah*), and moral values (*Akhlaq*).<sup>26</sup>

##### 1. *Aqidah* Value (faith)

In Islam, *Aqidah* means faith in Allah SWT. *Aqidah* can be interpreted as a bond or belief. *Aqidah* is a belief possessed by a person with a very high level of trust and not affected by the doubt,

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<sup>26</sup> Lubis, Lukman, Syaukani Syaukani, Nur Hidayah Z. Harahap, and Muhammad Fadlan S. Siregar. "Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan." *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021).

either the doubt arising from him or taught by others.<sup>27</sup> Aqidah teaches humans to believe in the existence of the Almighty God, who is the only one who created our universe and who is always watching over and judging everything that people do in world. Aqidah holds importance since the first lesson in Islam is the Syahadah, which acknowledges Allah SWT as only one God. This implies that they should only worship Allah SWT.<sup>28</sup>

In outline, the Aqidah of Islam includes all the pillars of faith. Faith is generally defined as something that is believed in the heart, expressed orally, and manifested through action. Islam divides six main pillars faith referred to as the pillars of faith (arkanul iman), which include: faith in Allah, faith in His Angels, faith in His Books, faith in the Messengers, faith in the Day of Judgement, faith in *Qada'* and *Qadar*.<sup>29</sup>

Aqidah in daily life can be implemented both individually and socially within the community. On a personal level, a human being feels the presence of Allah, the All-Knowing, who is aware of all their actions, leading them to act in accordance with His commands. In social interactions, one feels compelled to adhere to the teachings of Islam. implementing Aqidah values can be done through discussing essential aspects in the aqidah, for example, teaching Islamic law,

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<sup>27</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid, 14

teaching reading Alqur`an, the right of parents, and teaching Islamic characters.

## **2. Ibadah Value (worship)**

Worship in Islam encompasses all human actions, whether words or deeds, outward or inward that are pleasing to Allah and earn His divine approval. As stated by Shaykh al-Islam Ibn Taymiyyah, Ibadah is a comprehensive term for everything that Allah loves and is pleased with, from among statements and actions, both outward and inward. This means that worship is not limited to ritual practices such as prayer, *sawm*, *zakat*, and *hajj*, but also includes social deeds, noble character, and sincere intentions behind every action. The objective of worship is to grow closer to Allah SWT. By following all of His commands, avoiding all of His prohibitions, and doing good actions with the blessing of the one who created Sharia (Al-Hakim, Allah).

Islamic jurists classify worship into two main categories: *mahdhah* (specific worship) and *ghairu mahdhah* (general worship).<sup>30</sup> *Mahdhah* worship refers to acts of devotion performed solely for Allah, with their methods strictly defined in the Qur'an and Sunnah as demonstrated by the Prophet Muhammad SAW. These rituals, such as *salah*, *sawm*, *zakat*, and *hajj*, must be performed exactly as prescribed, without addition or omission, as they govern the sacred relationship between humans and their Creator (*hablum*

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<sup>30</sup> Amal, Nailul. *Klasifikasi Ibadah Mahdah dan Ghairu Mahdah dalam Islam Menurut Perspektif Ibnu Rusyd dan Abu Bakar Syatha*. Skripsi Sarjana, Fakultas Syari'ah dan Hukum, Universitas Islam Negeri Ar-Raniry, 2022.

*minallah*). On the other hand, *ghairu mahdhah* worship includes all permissible (*halal*) action, social interactions, work, or environmental care that are not explicitly regulated in scripture but are performed with sincere intention to seek Allah's pleasure. This broader form of worship strengthens human relationships (*muamalah*) and reflects faith in daily life, proving that even mundane activities can become acts of devotion when aligned with divine purpose.<sup>31</sup> Additionally, the Muslim identity can be constructed through practising the Islamic ritual that teaches that traditions to every Muslim.<sup>32</sup>

### 3. *Akhlaq* Value (moral)

*Akhlaq* is usually translated as "ethics" or "moral values." It is derived from the words *khalaqa* and *khuluq* which refers to a person's ability to tell the difference between good and bad, and then choose to do what is right and avoid what is wrong. *Akhlaq* is the reflection *Aqidah* and *Ibadah*, in the Quran, acts of worship are often linked with good behavior. For example, the command to pray is often followed by a reminder to stay away from bad and evil actions. This shows that worship and good behavior go hand in hand. Worship is the process, and good character is the result. Prayer is an act of worship, but its real effect is seen when a person becomes better, avoids bad things,

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<sup>31</sup> Mukarromah. "Komponen Nilai Pendidikan Agama Islam: Analisis Nilai Aqidah, Ibadah, dan Akhlak." *Journal of Education and Culture* 4, no. 3 (2024): 40-49. <https://doi.org/10.58707/jec.v4i3.100>.

<sup>32</sup> Alfian, Alfian, Muhammad Yusuf, and Umi Nafiah. "Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School." *Elsya: Journal of English Language Studies* 4, no. 1 (2022): 1-11.

and does good. This is the Akhlaq that shines through. In simple words, worship cleans and shapes the heart, and good behavior is the natural result. The practice of moral values can be seen in a person's behavior, such as being fair, disciplined, honest, responsible, and helpful. These moral values will lead to a peaceful, harmonious, and balanced human life.

Yusuf al-Qardawi divides Akhlaq into six categories, which illustrate the variety of moral principles that Muslims are expected to uphold: akhlaq regarding the Creator, akhlaq regarding oneself, akhlaq regarding family, akhlaq regarding society, akhlaq regarding animals, and akhlaq regarding the environment.<sup>33</sup>

### **1. Akhlaq Regarding the Creator**

Akhlaq toward Allah represents the highest form of moral consciousness in Islam, as it concerns the relationship between the human and the Creator. This includes beliefs, obedience, love, trust (tawakkul), gratitude, and total submission to His will. A believer is required to nurture a sincere spiritual relationship with Allah through acts of worship and acknowledgment of His Oneness (tawhid). As Al-Ghazali stated, morality toward Allah includes humility, vigilance, fear, and hope in Him.<sup>34</sup> This foundational

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<sup>33</sup> Haron, Haron, Nor Nazurah Jamil, and Nurul Maisarah Ramli. "Western and Islamic Values and Ethics: Are They Different?" *Journal of Governance and Integrity* 4, no. 1 (2020): 12-28. <https://doi.org/10.15282/jgi.4.1.2020.5609>.

<sup>34</sup> Al-Ghazali. *Ihya' 'Ulum al-Din*. Beirut: Dar al-Kotob al-Ilmiyyah, 2005.

morality forms the basis for all other moral conduct, as every value in Islam ultimately stems from a consciousness of God's presence.

## **2. Akhlaq Regarding Oneself**

Islam emphasizes the importance of maintaining good morality toward oneself as a form of gratitude for the gift of life and the body granted by Allah. Morality toward oneself involves efforts to uphold personal dignity, maintain physical and mental health, and develop one's intellectual and moral potential. This includes maintaining cleanliness, health, integrity, and honesty, while avoiding actions that harm the body or mind. It also involves self-control, introspection (muhasabah), and a continuous commitment to self-improvement.

In Islam, the individual is viewed as a trust (amanah) from Allah, and therefore, every Muslim is responsible for protecting themselves from immoral behavior and avoiding anything that may cause physical or psychological harm. The Prophet Muhammad (peace be upon him) said, "*Indeed, your body has a right over you*" (Hadith narrated Bukhari), highlighting the importance of living a balanced life and avoiding excess in all aspects. By maintaining good morality toward oneself, a Muslim can develop into a disciplined and responsible individual who is able to restrain from destructive behaviors that harm both themselves and others.

### 3. Akhlaq Regarding Family

Akhlaq toward the family form the foundation for building a civilized and prosperous society. Islam emphasizes the importance of maintaining harmonious relationships among family members. This includes honoring one's parents, maintaining strong and loving relationships between spouses, showing affection to children, and preserving kinship ties. The Prophet Muhammad (peace be upon him) said, “*The best among you are those who are best to their families*” (Hadith narrated by Tirmidhi, no. 3895). The Qur’an also teaches believers to show kindness to their parents with compassion: “*And lower to them the wing of humility out of mercy...*” (Qur’an, Surah Al-Isra [17]: 24). Family ethics in Islam encompass love, honesty, mutual respect, and a strong sense of responsibility.

From the perspective of Islamic education, the family serves as the first institution where a person receives moral and ethical instruction. Ibn Qayyim emphasizes that the family is the first field of education that shapes a child’s character. Therefore, the application of ethics within the family such as patience, justice, and compassion does not only foster a harmonious household but also plays a crucial role in nurturing a morally upright and ethically sound generation for society.



#### **4. Akhlaq Regarding Society**

Akhlaq toward society involve adopting attitudes of justice, mutual assistance, respect, tolerance, and the protection of others' rights. Islam places great emphasis on building harmonious and peaceful social relationships. As stated in a hadith of the Prophet Muhammad (peace be upon him), “*The best of people are those who are most beneficial to others*” (Narrated by Ahmad). Therefore, making a positive contribution to society is considered a high form of Islamic ethical practice.

Good social interaction also reflects a strong concern for social justice and solidarity. In the concept of ukhuwah Islamiyah (Islamic brotherhood), an ideal society is founded on the principles of fraternity, justice, and a balanced distribution of rights and responsibilities. Al-Qaradawi explains that social ethics in Islam are the embodiment of the principles of brotherhood, justice, and mutual cooperation in everyday life.<sup>35</sup> For this reason, a true Muslim is someone who brings benefit to their surroundings and actively contributes to the well-being of the community.

#### **5. Akhlaq Regarding Animals**

Akhlaq toward animals in Islam call for compassion, care, and fair treatment of all living beings beyond humans. Islam strongly prohibits the abuse or killing of animals without a valid

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<sup>35</sup> Al-Qaradawi, Yusuf. *Al-Khasais al-'Ammah lil-Islam*. Cairo: Maktabah Wahbah, 1995.

reason in accordance with Islamic law. The Prophet Muhammad (peace be upon him) said, “*Whoever kills a bird without reason will be held accountable for it on the Day of Judgment*” (Narrated by An-Nasa’i). This hadith illustrates that Islam pays serious attention to the rights and welfare of animals.

Kind treatment of animals reflects the Islamic value of rahmah (mercy). In a well-known narration, a woman was condemned to Hell for mistreating a cat, while another woman known for her sinful life was forgiven and entered Paradise for giving water to a thirsty dog (Narrated by Bukhari and Muslim). These stories emphasize that a person’s behavior toward animals is part of their overall moral integrity. Al-Ghazali states that Allah’s mercy encompasses all of His creatures, and those with good character are a reflection of that divine mercy.<sup>36</sup> The concept of ethics toward animals includes feeding them, avoiding cruelty, and caring for their well-being. This demonstrates that Islamic ethics are not limited to human interactions, but extend to all of God’s creation.

## **6. Akhlaq Regarding the Environment**

Akhlaq toward the environment require humans to care for and preserve the environment as part of their role as stewards (*khalifah*) on earth. The Qur’an states: “*He created man from*

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<sup>36</sup> Al-Ghazali. *Ihya’ Ulum al-Din*. Beirut: Dar al-Ma’rifah, 2005.

*clay... and made him vicegerent on earth*” (Qur’an, Surah Al-Baqarah [2]: 30). Humans must not exploit or destroy nature excessively, as this contradicts the Islamic principle of *tawazun* (balance).

The Islamic ecological ethic also includes resource conservation, cleanliness and environmental responsibility. Seyyed Hossein Nasr argues that the modern environmental crisis is rooted in the loss of man’s spiritual connection with nature as God’s creation.<sup>37</sup> Therefore, environmental stewardship is both an act of worship and an ethical obligation for Muslims, deeply tied to their faith and spiritual consciousness.

## 5. **Textbook**

A textbook serves as a source of instructional material for teachers and as a learning resource for students, helping to support the teaching and learning process in a structured way. It provides structured information, concepts, and theories that align with the curriculum or syllabus, offering students a coherent pathway to acquiring knowledge. Brown defines textbooks as one type of text and it is used in educational curriculum. In other words, textbooks are one of the learning resources that contains the materials required to fulfill the curriculum’s specified learning objectives.<sup>38</sup>

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<sup>37</sup> Nasr, Seyyed Hossein. *Religion and the Order of Nature*. New York: Oxford University Press, 1996.

<sup>38</sup> H. Douglas Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy*, 3rd ed. (White Plains, NY: Pearson Longman, 2007).

Textbooks are organized in chapters or units, each focusing on different topics or themes that build upon each other. The primary objective of a textbook is to present content in a clear, concise, and engaging manner, allowing students to understand complex ideas and apply them in real-world contexts. According to Piaget's Cognitive Development Theory, textbooks play a crucial role in promoting active learning by helping students construct knowledge through reading, practicing, and reflecting on the material.<sup>39</sup> Teachers utilize textbooks as a learning tool and media to help students acquire critical competencies for their learning objectives. In addition to textbooks, extra learning materials prepared by professionals in education and language are used to help students achieve academic success.

#### 6. **English Textbook**

English textbooks are educational materials created especially to help pupils learn the English language in a methodical way. This kind of textbook covers a number of fundamental topics, including as vocabulary, grammar, and the four main skills that need to be taught: speaking, writing, reading, and listening.<sup>40</sup> Each of these skills is accompanied by specific teaching methods aimed at enhancing students' overall communication abilities. By providing a structured approach to

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<sup>39</sup> Piaget, Jean. *The Science of Education and the Psychology of the Child*. New York: Viking Press, 1970.

<sup>40</sup> Isma, Atmazaki. *Bahan Ajar Bahasa dan Sastra di Era Milenial*. Palembang: Universitas Sriwijaya, 2020.

language learning, English textbooks serve as a foundational tool for both teachers and students in the classroom.

The four abilities are taught in an integrated way in an excellent English textbook to provide a well-rounded educational experience. Effective communication depends on comprehension and understanding of information, which are the main goals of reading and listening abilities. On the other hand, speaking and writing abilities allow pupils to express themselves in a clear and concise manner. This all-encompassing method guarantees that students gain more confidence in their language skills by teaching them how to use the language in authentic contexts in addition to its mechanics.

Moreover, a good English textbook provides a variety of exercises and activities that support the development of all four skills. These activities may include comprehension questions, writing prompts, listening exercises, and speaking tasks that encourage interaction among students. By engaging with the material in diverse ways, students can apply their knowledge of English in various contexts, enhancing their learning experience.<sup>41</sup> Ultimately, the role of an English textbook extends beyond mere instruction; it is a vital tool that facilitates meaningful communication and language proficiency in an increasingly globalized world.

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<sup>41</sup> Nunan, David. *Practical English Language Teaching*. New York: McGraw-Hill, 2003

## 7. Analysis of Textbook

Visual and Textual are the two methods used in textbooks to convey Islamic moral principles.<sup>42</sup>

### 1. Visual

*Visual* refers to the use of images, illustrations, diagrams, or visual elements within a textbook or any learning material to support understanding. Visual aids in textbooks serve not only to attract attention and add aesthetic value, but also to enhance comprehension of the material presented. Illustrations can clarify complex ideas, simplify abstract concepts, and support retention by providing concrete representations. When used appropriately, visual texts can have a significant impact on how readers interpret and internalize the information.

### 2. Textual

A *textual* refers to any unit of discourse composed of information and structure, conveyed through spoken or written language. These texts communicate ideas, concepts, or messages from the author to the reader or listener. They can be analyzed through various elements such as the storyline, character development, language style, tone, and structure. In the field of philology, a text is defined as a collection of words that work together to form a coherent and unified whole.

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<sup>42</sup> H. Hasiyanti and Syahrial Arsyad, "The Representation of Islamic Characters in English Textbooks Used by Senior High Schools in Bengkulu," *Lexeme: Journal of Linguistics and Applied Linguistics* 5, no. 1 (2023): 14–25, <https://doi.org/10.32493/ljlal.v5i1.25770>.

## B. Review of Related Finding

Based on several sources related to this research, there are some previous researched related to the topic of this research. First, One of the studies conducted by Agita Duwi Febriani entitled "An Analysis of Islamic Moral Values in English Textbook Entitled Pathway to English for Tenth Grade of Senior High School".<sup>43</sup> This study focused on the analysis of Islamic moral values found in English textbook used in senior high school. This study uses a qualitative descriptive research method as a research procedure. The object of this research is the English textbook used in the teaching and learning process in tenth grade. The results showed that in the Pathway to English textbook, 19 types of Islamic moral values were found out of 28 types of moral values and 38 attitudes that reflected these moral values. The percentage of Islamic moral values in the English textbook entitled Pathway to English shows that almost all Islamic moral values have been implemented in the textbook and are suitable for use in the teaching and learning process.

The second studies conducted by Wahyu Indah Mala Rohmana entitled "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers".<sup>44</sup> This research focuses on exploring the integration of Islamic values into English Language Teaching (ELT), particularly in the context of Muslim-majority education systems. This research uses qualitative descriptive research. Library research was used by taking into account some

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<sup>43</sup> Febriani, Agita Dwi. *An Analysis of Islamic Moral Values in English Textbook Entitled "Pathway to English" for Tenth Grade of Senior High School*. Undergraduate thesis, State Islamic Institute of Kudus, 2023.

<sup>44</sup> Rohmana, Wahyu Indah Mala. "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers." *SCOPE: Journal of English Language Teaching* 5, no. 1 (September 2020): 47-50. <https://doi.org/10.30998/scope.v5i1.6404>.

journals and sources related with instilling Islamic values in English teaching. The data then is explained by using descriptive analysis. The result of this study concludes with some recommendations for tracking the challenges such as inserting exercise with Islamic values in the English topics, using Islamic names for person, event or places, connecting the relevant verse of Holy Book or using it as the material to be translated and using English books containing Islamic messages.

The third studies conducted by Vivi Aditya Tiwi, entitled “Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School”.<sup>45</sup> This study focused on investigate the Islamic values and how they were represented in the textbook. The researchers employed library research with qualitative approach as method and content analysis as design of the research. The result of this study showed that there are 139 points of Islamic values found in the textbook with the highest percentage was hardworking and disciplined (HD), reached 12.95% and the lowest percentage was be grateful (BG), only reached 0.72% of the whole textbook. There are seven ways of Islamic values represented in the textbook, namely: title of chapter, learning objective, summary, reading passage, dialogue, picture, and practice. The most frequently found of Islamic values was the value of akhlaq whereas the value of akidah and the value of ibadah were not found in the textbook.

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<sup>45</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.



The fourth studies conducted by Hasiyanti and Safnil Arsyad, entitled “The Representation of Islamic Character in English Textbooks Used in Senior High Schools”.<sup>46</sup> This study focused on investigates the Islamic characters and how they represented in English textbook. The researcher used mixed method as the design of this research and in collecting the data the researcher use documentation. The result of the study showed that there are three aspects of religious values: ritual, social and material and the majority found in the textbooks was material aspect. In addition, there are two ways how Islamic characters are represented in the textbooks: visual and textual . The second result showed that the dominant value aspect is visual. This implies that English textbooks used by senior high school do not focus on ritual, social and textual aspects in developing English textbooks.

The fifth studies conducted by Ninawati Syahrul and Nurweni Saptawuryandari, entitled “Understanding the Representation of Islamic Values Through Three Fiction Works by Asma Nadia”.<sup>47</sup> The purpose of this study is to describe the noble character in the form of Islamic values through fiction in the form of the novel Assalamualaikum Beijing, Rumah Tanpa Jendela, and Surga yang Tak Dirindukan by Asma Nadia. This study uses a structuralism approach with a qualitative descriptive method through a literature study. The finding of this study shown that the three literary works

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<sup>46</sup> H. Hasiyanti and Syahrul Arsyad, "The Representation of Islamic Characters in English Textbooks Used by Senior High Schools in Bengkulu," *Lexeme: Journal of Linguistics and Applied Linguistics* 5, no. 1 (2023): 14–25, <https://doi.org/10.32493/ljal.v5i1.25770>.

<sup>47</sup> Syahrul, Ninawati, and Nurweni Saptawuryandari. "Understanding the Representation of Islamic Values through Three Fiction Works by Asma Nadia." *ISLAGE 2021 Proceedings*, 2022. <https://doi.org/10.2991/assehr.k.220109.007>.

of Asma Nadia contain messages so that the younger generation (students) will later become (1) Islamic people who have a firm stand, strong, independent, pious, and efficient; and (2) motivated to care more about the environment, one another, and His glory. The leading Islamic values are faith, worship, and the fruits of good morals (patience, sincerity, and gratitude) are the core of character building for the younger generation. Thus, teachers, parents, the younger generation (students), and stakeholders must synergize in fostering the literacy of the younger generation (students) in this case the interest in reading literary works with Islamic nuances.

The last studies conducted by Vieka Tauhidah Nafisendy et al, entitled “The Representation of Islamic Values within Sang Piatu Folktale in Kedurang Society”.<sup>48</sup> This research aims to analyze the Islamic values in the folktale of Sang Piatu and the community’s perspective on the existence of this tale in conveying Islamic education. This research used qualitative method as research design. The results of this study indicate that the folktale of Sang Piatu provides Islamic values, namely, morals and etiquette that are very important to be taught to children, such as the obligation to perform prayers, the habit of giving alms, the activity of reciting the Quran, and the habit of maintaining ablution and worshipping at the mosque. Islamic behavior is also demonstrated in the tale of Sang Piatu, such as loving parents, respecting others, and helping one another. From the community’s

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<sup>48</sup> Nafisendy, Vieka Tauhidah, Febi Junaidi, Asep Kusnadi, Jarudin, Saeful Bahri, Dzul Fikri, Pandu, Abdurrahman Siregar, and Zafa Junarif. “The Representation of Islamic Values within Sang Piatu Folktale in Kedurang Society.” *Research Journal in Advanced Humanities* 6, no. 2 (2025). <https://doi.org/10.58256/cjrzvc88>.

perspective, the tale of Sang Piatu is conveyed using storytelling techniques accompanied by reviews of the goodness within so children will understand the values contained in the story.

Based on the previous studies, the primary distinction between the present research and prior research may be found in the theory, object of the research and research goals. While earlier studies may have concentrated on Islamic moral values and the integrating the Islamic values, this research will examine on analyzing the Islamic values in English textbook which is divided into 3 kinds namely: *Aqidah* ( values of faith), *Ibadah* (values of worship) and *Akhlaq* (moral values). Based on the pre-observation from some Islamic High Schools, this research will analyze an English textbook which have been standardized in the *Merdeka Curriculum*, it functions as the main English textbook implemented in Islamic senior high schools. Where there are still little studies that examine textbooks that have been standardized by the *Merdeka Curriculum*, the researcher take this gap to be researched in this current research. The objectives of this research is to analyze the kinds of Islamic values found in English textbook. The aim of this research is to find the Islamic values and to provide insight for teachers in developing learning media by including Islamic values in it and also as a reference for textbooks that can be used in the teaching and learning process.

### **CHAPTER III**

#### **RESEARCH METHODOLOGY**

This chapter outlines the research methodology employed in this study. It details the research design, object of the research, data collection technique, instruments, and analytical techniques used to examine the Islamic values contained in the English textbook.

##### **A. Research Method**

This study employs a qualitative research approach, focusing primarily on the analysis of documents as the main source of data. Qualitative research is defined as a method used to examine and understand the meanings that individuals or groups assign to social or human phenomena. According to Creswell, qualitative research is especially suited for exploring complex experiences, behaviors, perceptions, and motivations, allowing researchers to gather in-depth insights into the subject matter.<sup>49</sup> Content analysis used as the research design of this research. Content analysis is a scientific exploration of content to create systematic references and inferences to the meanings, contexts, and objectives of texts, messages, and other forms of communication.

Based on the theories above, qualitative research with content analysis is a method that enables researchers to systematically examine texts, messages, or other communication materials in order to identify patterns, themes, and meanings. This approach not only focuses on the content itself

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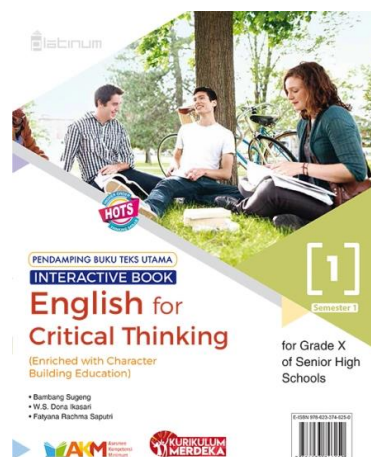
<sup>49</sup> Creswell, John W. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. 4th ed. Thousand Oaks, CA: Sage Publications, 2014.

but also considers the context and underlying intentions, providing deeper insights into how ideas and experiences are communicated and understood.

The researcher uses a qualitative study with content analysis approach because it fits the goals of the study. This method helps describe and analyze Islamic values in English textbook, this method also helps to interpret meaning within a specific context. The first goal is to identify the types of Islamic values found in English textbook. To do this, the researcher analyzed English textbook and listed the types of Islamic values. The second goal is to describe how Islamic values are represented, which requires understanding the context of the data. This method allows the researcher to explain both the types and meanings of Islamic values.

## B. Object of the Research

The object of this research was English textbook entitled “English for Critical Thinking” for the tenth grade students, published in 2022 by Tiga Serangkai.



Picture 3.1 English for Critical Thinking for Grade X Senior High School

The textbook being examined in this research consist of 12 chapters, 272 pages and 50 pictures. The textbook was chosen as the object of the research because this book was primary textbook used by English students at the Islamic Senior High School Khoiru Ummah as a handbook with the Merdeka Curriculum standardized and the textbook was never been used by another researcher before.

### **C. Data Collection Technique**

#### **1. Documentation**

The researcher collected data through documentation. According to Sugiyono, Documentation is a method used to collect data in the form of books, documents, archives, and pictures which include reports and information that can support research.<sup>50</sup> This method is a data collection technique that utilizes non-human data sources. These sources are accurate and stable, reflecting the actual conditions and are easier to analyze repeatedly. The documentation used to collect data and then be observed and analyzed to get the conclusion as the research result.

This data collection method was chosen because this method aligned with the research objectives, which focussed on analyzing the Islamic values and its meaning in English textbook. In this research, the researcher analyzed the Islamic values from English textbook, the steps are shown as follows:

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<sup>50</sup> Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Bandung: Alfabeta, 2015.

1. Reading all contents of the textbook carefully and repeatedly to obtain valid information
2. Marking specific parts of the textbook that are relevant to the research questions
3. Describing the specific parts by interpreting the Islamic values contained therein.
4. Categorizing the data into types of Islamic values

#### **D. Instrument**

##### **1. Document Analysis**

This research used document analysis as research instrument. Document analysis sheet in the form of a data collecting table was used as a supporting tool in this research. In this research, the researcher used a single research instrument to answer research question 1 and research question 2. The document analysis sheet used in this research was adapted from Hasiyanti and Syahrial research.<sup>51</sup> The document analysis sheet assists in identifying Islamic values that appear in English textbook. By employing a standardized sheet, researchers can enhance objectivity and systematically apply consistent criteria during data analysis, thereby strengthening the validity and reliability of the study's outcomes.

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<sup>51</sup> H. Hasiyanti and Syahrial Arsyad, "The Representation of Islamic Characters in English Textbooks Used by Senior High Schools in Bengkulu," *Lexeme: Journal of Linguistics and Applied Linguistics* 5, no. 1 (2023): 14–25, <https://doi.org/10.32493/ljal.v5i1.25770>

**Table 3.1****Indicator of Islamic Values**

No	Types of Islamic Values	Indicator
1	Aqidah	<ol style="list-style-type: none"> <li>1. Belief in Allah's Oneness (Tawhid) as the foundation of faith.</li> <li>2. Belief in Allah's angels as His obedient servants.</li> <li>3. Belief in Allah's revealed scriptures (al-Qur'an and previous divine books).</li> <li>4. Belief in Allah's messengers and their truthfulness in conveying revelation.</li> <li>5. Belief in the Day of Judgment and accountability for human deeds.</li> <li>6. Belief in divine decree (Qada' and Qadar), both good and bad.</li> <li>7. Submission and obedience to Shari'ah as a manifestation of faith.</li> <li>8. Recognition of knowledge-seeking as an act of strengthening faith.</li> </ol>
2	Ibadah	<ol style="list-style-type: none"> <li>1. Ritual worship (salah, du'a, sawm, zakat, hajj, wearing hijab).</li> <li>2. Non-ritual worship (Portrayal of sincere devotion in daily practices aimed at seeking Allah's pleasure.).</li> </ol>
3	Akhlaq	<ol style="list-style-type: none"> <li>1. Akhlaq toward Allah (the Creator): devotion, gratitude, trust (tawakkul), humility in worship.</li> <li>2. Akhlaq toward Oneself: honesty, patience (sabr), self-discipline, introspection (muhasabah), striving for excellence (ihsan).</li> <li>3. Akhlaq toward Family: filial piety (birr al-walidayn), maintaining harmony, responsibility, compassion in household relations.</li> <li>4. Akhlaq toward Society: justice, tolerance, respect, empathy, cooperation, protecting others' rights.</li> <li>5. Akhlaq toward Animals: compassion, care, prohibition of cruelty.</li> <li>6. Akhlaq toward the Environment: recycling, conservation, avoiding destruction, stewardship (khalifah) of nature.</li> </ol>



**Table 3.2**

**Types of Islamic Values and The Ways Islamic Values Represented**

Unit	Theme	Page	Evidence	Category		Description		
				Visual	Textual	<i>Aqidah</i>	<i>Ibadah</i>	<i>Akhlaq</i>

**E. Data Analysis Technique**

Data analysis is the researcher's comprehensive attempt to interpret data, whether it be text or visuals. The data in this research adapted from Miles and Huberman: (1) data collection, (2) display of data, and (3) drawing of conclusions.

**1. Data Condensation**

This process involves selecting the most relevant information, highlighting essential aspects, and identifying emerging themes and patterns. In this study, the researcher condenses the data by examining the English textbook for Islamic values, selecting the most significant findings, and categorizing the content according to established criteria.

**2. Data Display**

There are numerous ways to display data, such as tables, graphs, piecharts, pictograms, and more. Researchers typically use narrative

texts to depict qualitative study findings.<sup>52</sup> This data display comprises a collection of facts or information, the primary conclusions of which have been condensed, collected using methodical and logical language, and presented as narrative text. In this research, the researcher presented the categorized data in a table for analysis based on the types of Islamic values.

### 3. Drawing/Verification of Conclusions.

Conclusions and verification are the latter stages of qualitative data analysis. Interpreting the findings of data analysis and interpretation is the process of drawing conclusions. In qualitative research, conclusions reflect the latest findings. At first, they are tentative and may change if evidence is weak. But if more data supports them consistently, they become credible. Therefore, verification is essential to ensure the conclusions are reliable and accountable.

After condensing and presenting the data, the researcher engaged a rater with expertise in English language studies to ensure the accuracy of the analysis. The rater's role was to assess and verify the validity of the data analyzed by the researcher. This involvement was intended to strengthen the validity and reliability of the research findings.

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<sup>52</sup> Mathew B. Miles and A. Michael Huberman. *An Expanded Sourcebook: Qualitative Data Analysis*. 2nd ed. Thousand Oaks, CA: SAGE Publications, 1994.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

This chapter presents the findings and discussion of the study derived from the analysis of Islamic values identified in English textbook entitled “English for Critical Thinking” for tenth grade students. The findings section will discuss the types of Islamic values that appeared in the English textbook and how it is represented.

#### **A. Research Findings**

The data for this research were collected from an English textbook titled "English for Critical Thinking" for tenth grade, which is based on the Merdeka Curriculum. To support the analysis, the researcher utilized a constructed document analysis sheet to identify and list any content that potentially reflected Islamic values, including their types and forms of representation. The findings in this chapter are presented in the order in which they appear in the textbook.

Through this approach, the researcher was able to identify various types of Islamic values present in the English textbook. The following section presents each type of Islamic value, accompanied by data excerpts and an explanation of how each value is represented.

#### **1. Types of Islamic Values**

In line with the objective of this study, which is to analyze Islamic values in an English textbook used by Islamic senior high school tenth grade students, the data were examined using a constructed document

analysis sheet. This sheet categorized the values into three types: *Aqidah* (faith), *Ibadah* (worship), and *Akhlaq* (moral). The researcher focused on identifying Islamic values presented either visually or textually within the textbook. Based on the analysis, all three types of Islamic values were found throughout the English textbook entitled “English for Critical Thinking” for tenth grade students. The data was found based on data analysis in 12 chapters from pages iii-272. The total data found in this research is 93. The researcher also discovered several data samples that contain more than one type of Islamic value. This indicates that a single piece of data can simultaneously convey multiple Islamic values. As a result, a total of 127 Islamic values were identified in the textbook. The results of the analysis are presented in the table below.

**Table 4.1 Types of Islamic Values**

Types of Islamic Values	Islamic Values Appear in Textbook
Aqidah	<ol style="list-style-type: none"> <li>1. Belief in Allah and His Power <ol style="list-style-type: none"> <li>a. Acknowledging all success comes from Allah SWT</li> <li>b. Expressing gratitude to Allah (shukr)</li> <li>c. Trusting Allah’s will (tawakkul)</li> </ol> </li> <li>2. Obedience and Submission to <i>Shari’ah</i> <ol style="list-style-type: none"> <li>a. Wearing hijab as a divine obligation</li> <li>b. Following Islamic teachings as acts of faith</li> </ol> </li> <li>3. <i>Tawhid</i> (Oneness of God) <ol style="list-style-type: none"> <li>a. Recognizing Islamic law as a manifestation of divine sovereignty</li> </ol> </li> <li>4. Divine Destiny (Taqdir) <ol style="list-style-type: none"> <li>a. Accepting life events and historical outcomes as part of Allah’s plan</li> </ol> </li> <li>5. Belief in the Hereafter and Accountability <ol style="list-style-type: none"> <li>a. Honesty, good intentions, and helping others with the hope of reward in the afterlife</li> </ol> </li> </ol>

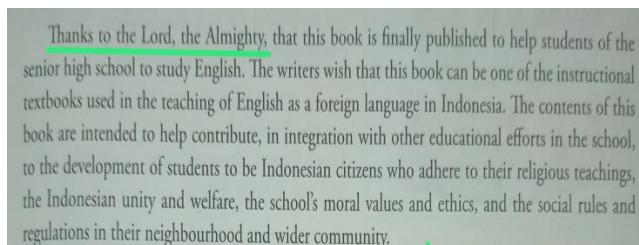
	6. Faith in Allah's Wisdom in Creation <ol style="list-style-type: none"> <li>Drawing lessons from nature and life's complexity</li> <li>Seeking knowledge as a form of faith</li> </ol>
Ibadah	1. Ibadah <i>Mahdhah</i> (Prescribed/Ritual Worship) <ol style="list-style-type: none"> <li>Performing prayer (salah)</li> <li>Wearing the hijab as an act of obedience</li> <li>Saying du'a</li> <li>Showing gratitude as a form of worship</li> <li>Enjoining good and forbidding evil (amr ma'ruf nahi munkar)</li> </ol> 2. Ibadah <i>Ghairu Mahdhah</i> (General/Non-Ritual Worship) <ol style="list-style-type: none"> <li>Helping others and doing charity (sadaqah)</li> <li>Seeking knowledge with the intention of pleasing Allah</li> <li>Practicing sincerity (ikhlas) in daily work and service</li> <li>Maintaining family ties (silaturahmi)</li> <li>Engaging in community service and cooperation</li> <li>Environmental care: recycling, avoiding waste, planting trees</li> <li>Offering sincere compliments and congratulations</li> <li>Supporting others in their goals for good</li> <li>Caring for orphans and the underprivileged</li> <li>Avoiding envy, showing empathy, and encouraging others in good deeds</li> </ol>
Akhlaq	1. Toward Oneself <ol style="list-style-type: none"> <li>Self-discipline and time management</li> <li>Honesty and consistency (shiddiq)</li> <li>Confidence grounded in tawakkul</li> <li>Patience (sabr) and resilience</li> <li>Self-reflection (muhasabah) and lifelong learning</li> <li>Striving for excellence (ihsan)</li> <li>Maintaining balance (wasatiyyah) in life</li> </ol> 2. Toward Others and Society <ol style="list-style-type: none"> <li>Respect for teachers, parents, and peers</li> <li>Empathy, humility, and compassion</li> <li>Helping those in difficulty</li> <li>Tolerance and non-discrimination</li> <li>Maintaining politeness in communication</li> <li>Professionalism and trustworthiness (amanah)</li> <li>Supporting and encouraging others</li> <li>Sincere social interactions (e.g., greetings, advice, praise)</li> </ol> 3. Toward Family

	<ul style="list-style-type: none"> <li>a. Devotion to parents (birrul walidain)</li> <li>b. Promoting family harmony (baiti jannati)</li> <li>c. Fulfilling family responsibilities</li> <li>d. Parental compassion and love</li> </ul>
	<p>4. Toward the Environment</p> <ul style="list-style-type: none"> <li>a. Recycling and reducing waste</li> <li>b. Preventing environmental destruction</li> <li>c. Acting as a steward (khalifah) of the Earth</li> <li>d. Promoting public welfare through ecological responsibility</li> </ul>

The table above presents an overview of the frequency of each type of Islamic values found in English textbook. A detailed examination of these values is presented below.

#### 1. Aqidah

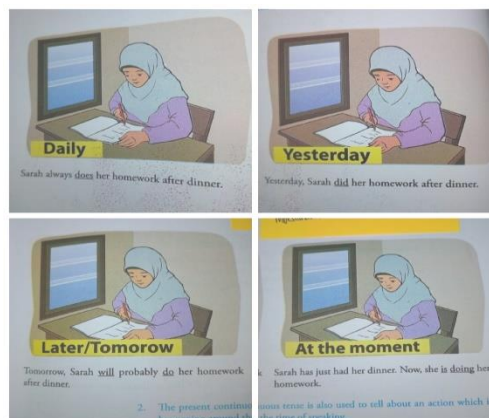
Among those three categories, Aqidah emerged as the least frequently found in the English textbook, with a total number of data found, namely 16. The textbook encompass various aspects namely, belief in Allah and His power, obedience and submission to *shari'ah*, *tawhid*, divine destiny (Taqdir), belief in the hereafter and accountability, and the last faith in Allah's wisdom in creation Here is an example of aqidah values found in the English textbook.



Thanks to the Lord, the Almighty, that this book is finally published to help students of the senior high school to study English. The writers wish that this book can be one of the instructional textbooks used in the teaching of English as a foreign language in Indonesia. The contents of this book are intended to help contribute, in integration with other educational efforts in the school, to the development of students to be Indonesian citizens who adhere to their religious teachings, the Indonesian unity and welfare, the school's moral values and ethics, and the social rules and regulations in their neighbourhood and wider community.

Picture 4.1 Belief in Allah and His Power (page iii)

*“Thanks to the Lord, the Almighty...”*. This sentence can be categorized as aqidah value because it contains the acknowledgment of God’s power reflects an attitude of trust in Him (tawakkal) and recognition that all achievements come from Allah SWT. Furthermore in the other example of aqidah values found in English textbook:



Picture 4.2 Obedience and Submission to Shari’ah (page 26-27)

The picture above can be categorized as aqidah value because it contains a picture of A Muslimah wears a hijab, which reflects the value of aqidah, particularly the belief in Allah’s command that obligates Muslim women to cover their awrah.

## 2. Ibadah

Ibadah values in the textbook encompass various aspects. First, Ibadah Mahdhah and second Ibadah Ghairu Mahdhah with a total of 38 data found. The following is an example of ibadah values identified in the English textbook.

Thanks to the Lord, the Almighty, that this book is finally published to help students of the senior high school to study English. The writers wish that this book can be one of the instructional textbooks used in the teaching of English as a foreign language in Indonesia. The contents of this book are intended to help contribute, in integration with other educational efforts in the school, to the development of students to be Indonesian citizens who adhere to their religious teachings, the Indonesian unity and welfare, the school's moral values and ethics, and the social rules and regulations in their neighbourhood and wider community.

Picture 4.3 Ibadah Ghairu Mahdhah (page iii)

*“...to help contribute... to the development of students to be Indonesian citizens who adhere to their religious teachings...”*. This sentence can be categorized as ibadah value (ghairu mahdhah) because it contains a value of ibadah, namely social contribution. Education is seen as a means to shape a generation that is devout in religion. Furthermore in the other example of aqidah values found in English textbook:

<p>3. We like Mr. Kardena. <u>Although he is a rich man, he is not mean.</u> <u>He likes to help people who are in trouble.</u> He respects everybody, rich or poor alike. He is polite, too.</p> <p>..., he is an example of a good citizen. Everybody is happy to have him as a neighbour. As a reward for his good attitudes, everybody respects him. Everybody is polite to him, too.</p>	<p><i>therefore similarly in short however consequently</i></p>
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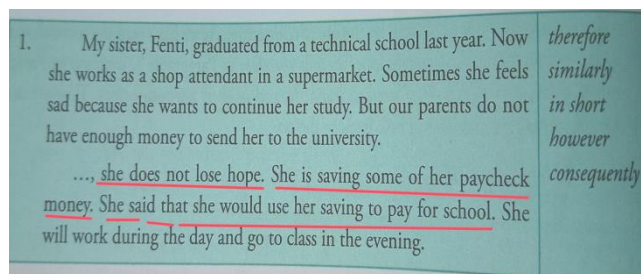
Picture 4.4 Ibadah Ghairu Mahdhah (page 35)

*“He likes to help people who are in trouble”*. This sentence can be categorized as ibadah value (mahdhah), the habit of helping others in need can be categorized as ibadah mahdah if it involves acts such as zakat or voluntary sadaqah (charity), as these are direct forms of worship prescribed in Islamic teachings.



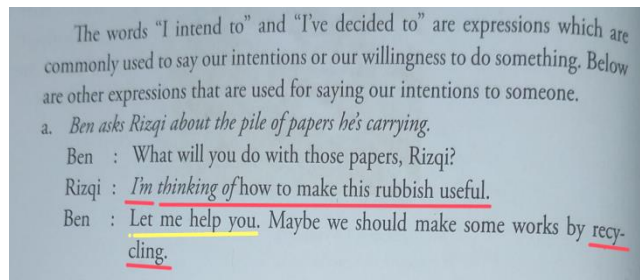
### 3. Akhlaq

Akhlaq value emerged as the most frequently found in the English textbook, with a total of 73 instances found. The textbook explores multiple dimensions of Akhlaq values namely akhlaq toward oneself, akhlaq toward others and society, third akhlaq toward family, the last, akhlaq toward the environment. The following is an example of akhlaq values identified in the textbook.



Picture 4.5 Akhlaq Toward Oneself (page 35)

*“...she does not lose hope. She is saving some of her paycheck money. She said that she would use her saving to pay for school”*. This sentence can be categorized as reflecting the value of akhlaq because it shows that the woman does not give up despite facing financial limitations, demonstrating the Islamic value of sabr (patience). Patience is an attitude of accepting everything gracefully. Her effort to save money from her salary to continue her education demonstrates independence and strong determination, which aligns with Islamic teachings on the importance of striving and hard work. In addition, the English textbook provides another example of aqidah values, as shown below.



Picture 4.6 Akhlaq Toward the Environment (page 60)

*“I’m thinking of how to make this rubbish useful” “recycling”.*

This sentence can be categorized as akhlaq value because it reflects the akhlaq value of environment, specifically the Islamic prohibition against causing harm or corruption on Earth. Recycling represents a Muslim’s ecological responsibility and stewardship in caring for the planet.

#### 4. Multiple Islamic values

Multiple Islamic values refer to the presence of two or three Islamic values in a single data, compared to a single Islamic value, which contains only one Islamic value. The following is an example of multiple Islamic values identified in the textbook.

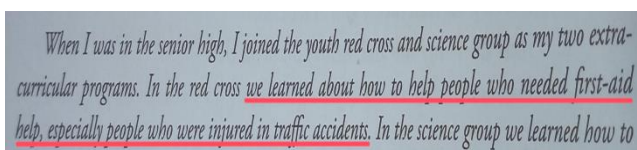


Picture 4.7 A Group of *Muslimah* (page 1)

The picture above can be categorized as reflecting aqidah, ibadah, and akhlaq values because it depicts a group of Muslimah students wearing hijab and engaged in a lively discussion or studying together. The commitment of Muslimah students to follow Islamic teachings such as wearing the hijab and seeking knowledge reflects their faith and submission to Allah's commandments, which implicitly represents an aspect of aqidah.

Moreover, wearing the hijab is an act of worship (ibadah) in Islam, as covering one's awrah (modesty) is an expression of obedience to Allah's commandments. Their learning activity also reflects ibadah values, since seeking knowledge in Islam is considered a highly encouraged form of worship when it is done sincerely for the sake of Allah SWT.

Furthermore, dressing modestly and observing proper awrah covering by wearing the hijab demonstrates good akhlaq in clothing according to Islamic shariah. Furthermore another example of multiple Islamic values found in English textbook:



*When I was in the senior high, I joined the youth red cross and science group as my two extra-curricular programs. In the red cross we learned about how to help people who needed first-aid help, especially people who were injured in traffic accidents. In the science group we learned how to*

Picture 4.8 Social Activity (page 12)

This text represents the Islamic values of ibadah and akhlaq. The text mentions; “*we learned about how to help people who needed first aid help, especially people who were injured in traffic accidents*” This

sentence aligns with the Islamic ethic (akhlaq) of helping others, reflecting the principle of mutual assistance in goodness (ta'awun 'alal birr) that is strongly emphasized in Islam. In addition, helping others is a form of non-ritual worship (*ibadah ghairu mahdhah*). It is intends to get Allah's pleasure (*rida*).

## 2. The Way Islamic Values are Represented

After describing and analyzing the Islamic values found in the English textbook "*English for Critical Thinking*" for tenth-grade students, the researcher addressed the second research question, which focuses on how Islamic values are represented in English textbooks. The analysis revealed that Islamic values are represented in two main ways: visually and textually.

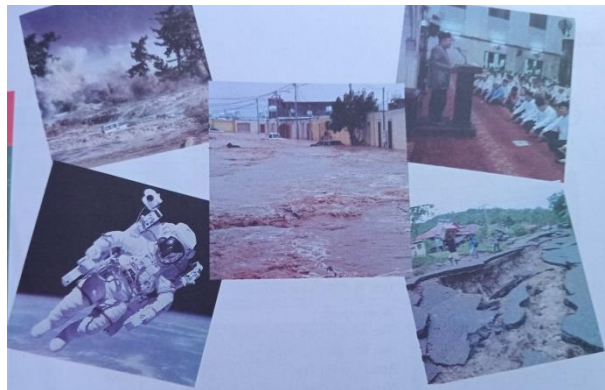
**Table 4.2 The Representation of Islamic Values**

Types of Islamic Values	Category	
	Visual	Textual
<i>Aqidah</i>	1. Dressing 2. Natural disaster	1. Lexical choice 2. Narrative content 3. Moral Statement
<i>Ibadah</i>	1. Dressing 2. Religious activity 3. Social activity	1. Lexical choice 2. Narrative content 3. Moral Statement 4. Expression
<i>Akhlaq</i>	1. Dressing 2. Appearance	1. Lexical choice 2. Narrative content 3. Moral Statement 4. Expression

### 1. Visual

The first way Islamic values are represented in the textbook is through visual elements. A total of 26 data items were identified in the

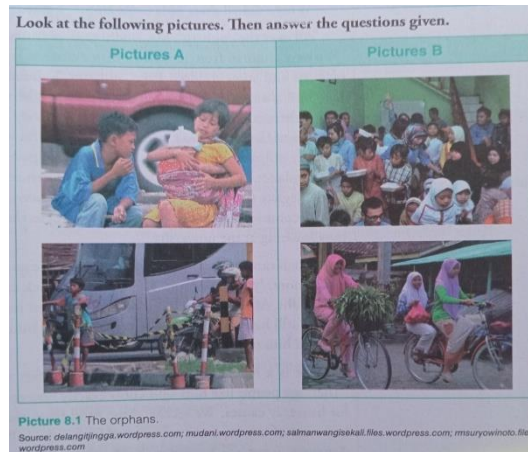
visual category. This research found that Islamic values are conveyed through images or illustrations representing aspects such as dressing, natural disasters, religious activities, social activities, and appearance. Visuals serve as an effective instructional medium to engage students, as they often contain appealing colors and designs that attract attention. Consequently, Islamic values can also be introduced and reinforced through such images. In this study, the researcher identified several instances where Islamic values were visually represented in the textbook. Examples of these visual representations are presented below.



Picture 4.9 Natural Disaster (page 155)

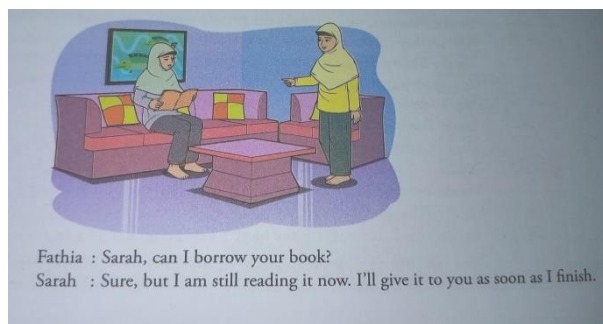
This picture represents the Islamic values of *aqidah* and *ibadah*. It depicts a natural disaster specifically an earthquake and tsunami as well as an image of a *majelis ta'lim* (Islamic study gathering). The image of the tsunami or earthquake reflects the value of *aqidah*, as such disasters serve as reminders of Allah's power and as a call for *muhasabah* (self-reflection). In addition, the image of the *majelis ta'lim* embodies the value of *ibadah*, as these gatherings serve as a means of *tazkiyatun nafs* (self-purification) and promote mutual support in doing good.

Furthermore in the other example of visual representation found in English textbook:



Picture 4.10 Social Activity (page 157)

This picture represents the Islamic values of ibadah. It depicts the orphans in the orphanage. The image contains the value of ibadah (ghairu mahdah), specifically showing concern for orphans. Caring for orphans is considered a form of sadaqah jariyah (ongoing charity) and social activity, as emphasized in the hadith narrated by Bukhari “I and the one who looks after an orphan will be like this in Paradise,” In addition, the English textbook provides another example of visual representation, as shown below.



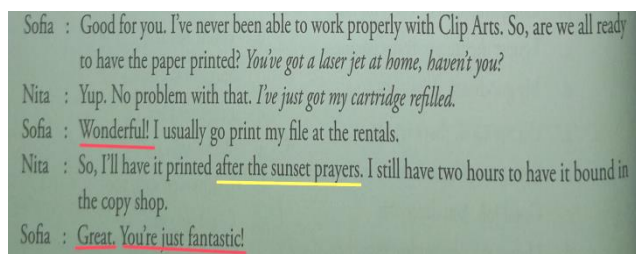
Picture 4.11 Dressing (page 27)

This illustration represents the Islamic values of aqidah, ibadah, and akhlaq, as it shows two girls wearing hijab and engaged in conversation. The act of wearing the hijab reflects the value of aqidah, specifically their belief in Allah's command that obligates Muslim women to cover their awrah. In addition, wearing the hijab and covering the awrah is considered part of ibadah mahdhah because it directly relates to obedience to Islamic law. Moreover, dressing modestly and observing proper awrah covering (by wearing the hijab) demonstrates good akhlaq in terms of clothing, in accordance with Islamic shariah.

## 2. Textual

In addition to visual elements, textual representations of Islamic values were also found in the English textbook. The total number of data items found in the textual category is 101. In this research, it was found that these values are conveyed through text, dialogue, exercises, and reading passages, represented by lexical choice, narrative content, moral statements, and certain expressions. Lexical choice refers to the selection of particular words or phrases that carry religious meanings or moral values. In language learning, lexical choice helps students expand their vocabulary with positive and religious expressions. Narrative content, on the other hand, refers to the presentation of stories, events, or experiences that reflect Islamic values, which are found frequently in the textbook. It provides authentic contexts for learners to understand

the application of Islamic values in real life. In addition, moral statements are explicit sentences that convey lessons, advice, or moral principles. This form directly teaches Islamic values to readers. Moral statements help teachers reinforce values explicitly. In language learning, they can be used as discussion topics, reflective prompts, and writing exercises aimed at character building. Finally, expressions or utterances in conversations reflect Islamic values through verbal interaction. Such expressions give students examples of polite and value-based language for daily communication. In learning activities, teachers can train students to use similar expressions through role-play and conversational simulations. The following are examples of textual Islamic values identified across the three English textbooks.

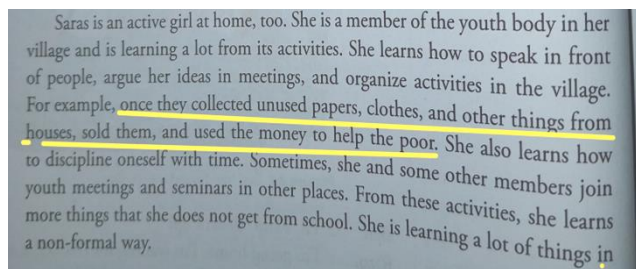


Picture 4.12 Lexical Choice (page 46)

This dialogue represents the Islamic values of ibadah and akhlaq through lexical choice. It tells the story of two girls working on a group project who communicate about the assignment submission over the telephone. The dialogue mentions “*after the sunset prayers*” this sentence reflects a work schedule that prioritizes ibadah mahdah, while also serving as an example of ibadah ghairu mahdah through Islamic

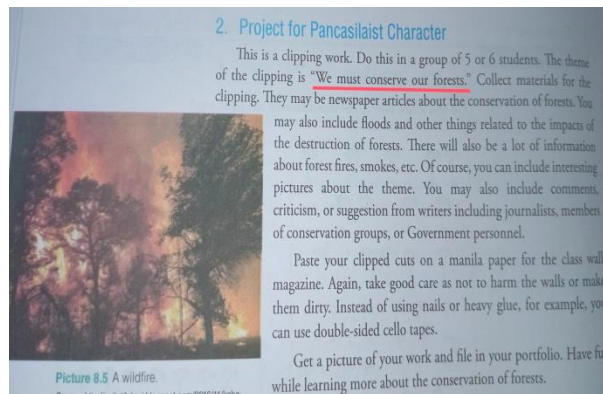


time management. Additionally, the use of lexical choice like “*Great*” and “*Wonderful*” reflects the Islamic etiquette (adab) of speaking, which encourages kind, uplifting, and respectful language. Another illustration of textual representation found in the textbook is shown below.



Picture 4.13 Narrative Content (page 24)

This text represents the Islamic values of akhlaq through narrative content. The text mentions: “*once they collected unused papers, clothes and other things from houses, sold them and used the money to help the poor*”. This narrative describes Saras’s activities in helping the community, participating in social events, and learning outside of school can be categorized as *ibadah ghairu mahdah* worldly activities that carry the value of worship because they are intended for good. Furthermore, another example of textual representation found in the English textbook is as follows:



Picture 4.14 Moral Statement (page 172)

This project represents the Islamic value of akhlaq through moral statement. It is a group assignment where students create a clipping on the theme *"We must conserve our forests."* This theme reflects the akhlaq value related to the environment, specifically the importance of environmental preservation. The call to protect forests as part of nature aligns with the Islamic principle that humans are khalifah (stewards) on Earth, entrusted with the responsibility to care for and preserve the environment.

Based on the explanation above, it can be concluded that the representation of Islamic values in the English textbook *"English for Critical Thinking"* is more frequently conveyed through textual forms. This indicates that the textbook predominantly presents Islamic values through text or reading passages, conveying them through lexical choice, narrative content, moral statements, and certain expressions. As English textbooks serve a crucial role in the teaching and learning process by providing access to a wide range of information, the

inclusion of Islamic values in the content can support both teachers and students. Moreover, the presence of these values in the textbook suggests that the "*English for Critical Thinking*" textbook, used in Islamic senior high schools for tenth-grade students, promotes and integrates Islamic teachings within English language learning.

## **B. Discussion**

This section presents a deeper discussion of the Islamic moral values identified through the data analysis of the English textbook "*English for Critical Thinking*" for tenth-grade students. The discussion focuses on the types of Islamic values that emerged and the ways in which they are represented in the textbook. Additionally, these findings are examined in relation to relevant theoretical frameworks to provide a more comprehensive understanding.

### **1. Types of Islamic Values**

This section provides an in-depth discussion of the types of Islamic values found in the English textbook. The data were analyzed using constructed document analysis sheet, which includes *Aqidah*, *Ibadah* and *Akhlaq* value. Each data containing a Islamic values was identified and categorized. Based on the results of data analysis this study identified all the types of a Islamic values in the English textbook.

This finding contrasts with the results of a study conducted by Tiwi, who identified only one type of Islamic value namely *akhlaq* values in the textbook she analyzed. In her study, *aqidah* and *ibadah* values were not

present.<sup>53</sup> This discrepancy may be influenced by several factors, such as the themes covered in the textbooks or the instruments used in the analysis. Therefore, although both studies are grounded in the same theoretical framework, the differences in findings suggest that the presence of Islamic values in English textbooks largely depends on the extent to which such values are integrated into the content.

Moreover, among the three types of Islamic values found in the English textbook, *akhlaq* (moral) values appeared the most. This is the same as Tiwi's research, where *akhlaq* values also dominated. This may be because *akhlaq*, which is everyday good behaviour, is easier to include in stories, conversations, and class activities without needing long religious explanations.<sup>54</sup> These values are also easy for everyone to relate to, so they naturally appear more in language textbooks.

The following section presents an in-depth analysis of each type of Islamic value identified in this study. It will explore the distinct characteristics of *aqidah*, *ibadah*, and *akhlaq* values, and draw comparisons with relevant previous studies to support and contextualize the findings.

#### a. *Aqidah* Value

The findings revealed that *Aqidah* values, though the least frequent compared to *Ibadah* and *Akhlaq*, are meaningfully integrated into the

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<sup>53</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

<sup>54</sup> Abdul Majid & Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, Bandung: Remaja Rosdakarya, 2006.

textbook. These include belief in Allah's power, submission to His laws (Shari'ah), and acknowledgment of the unseen and divine destiny (taqdir). For example, expressions such as "*Thanks to the Lord, the Almighty*" (p.iii) reflect an attitude of trust in Him (*tawakkal*) and recognition that all achievements come from Allah SWT. This findings in line with research by Ninawati and Nurweni, whose research revealed that faith in God means believing with all your heart that God is the only one who must be worshiped and obedient.<sup>55</sup> Another reference is "*Islamic Law in Saudi Arabia*" (p. 205), which reflects an understanding of divine power and Islamic governance, respectively.

According to Al-Qardhawi, Aqidah is the foundation of Islamic character. It shapes one's worldview and guides both internal convictions and outward behavior. Although Aqidah was not the most dominant value in this study, its inclusion particularly in relation to obedience (e.g., hijab, gratitude, and trust in God) indicates the textbook's effort to instill spiritual consciousness.<sup>56</sup> This partially contrasts with research by Tiwi, who reported that Aqidah values were almost absent in the textbooks she analyzed for junior high schools. Thus, the presence of Aqidah values, even in subtle forms,

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<sup>55</sup> Syahrul, Ninawati, and Nurweni Saptawuryandari. "Understanding the Representation of Islamic Values through Three Fiction Works by Asma Nadia." *ISLAGE 2021 Proceedings*, 2022. <https://doi.org/10.2991/assehr.k.220109.007>.

<sup>56</sup> Al-Qardhawi, Yusuf. *Islamic Education and Character Development*. Cairo: Al-Falah Foundation, 2000.

demonstrates a higher-level alignment with the goals of Islamic education.<sup>57</sup>

Another example is the representation of Muslimah students wearing hijab (p.1), which symbolizes submission to Allah's commandments an act grounded in faith before it becomes a form of worship or moral behavior. These expressions of Aqidah emphasize not only belief but the internalization of faith into identity and action. This finding also aligns with Hasiyanti and Syahrial whose research revealed that the appearance of Islamic elements, such as a female wearing a veil or hijab, is considered a representation of Islamic character values in the material aspect.<sup>58</sup>

The richness of Aqidah values scattered across different themes whether family, environmental awareness or academic perseverance shows that the textbook promotes a monotheistic worldview where human behavior is aligned with divine guidance. This aligns with Al-Qardhawi's view that Aqidah is the foundation upon which moral and ritual behaviors are built.<sup>59</sup>

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<sup>57</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

<sup>58</sup> H. Hasiyanti and Syahrial Arsyad, "The Representation of Islamic Characters in English Textbooks Used by Senior High Schools in Bengkulu," *Lexeme: Journal of Linguistics and Applied Linguistics* 5, no. 1 (2023): 14–25, <https://doi.org/10.32493/ljal.v5i1.25770>.

<sup>59</sup> Yusuf al-Qaradawi, quoted in Deni Darmawan, "Pertemuan ke-7: Aqidah," *Deni Darmawan Blog*, October 25, 2021, <https://denidarmawan411.wordpress.com/2021/10/25/pertemuan-ke-7-aqidah/>.

b. *Ibadah* Value

Ibadah values are represented more prominently, especially in their non-ritual forms (*ghairu mahdhah*). These include helping others (p.12), participating in social service (p.12), seeking knowledge (p.24), and maintaining family ties (p.18) acts that, when done with sincere intention (*niyyah*), are considered worship in Islam. The textbook contains instances where characters assist friends, show gratitude, or take responsibility, all of which reflect an Islamic understanding of everyday worship.

Although ritual acts like prayer (*salah*) and remembrance (*dhikr*) are mentioned less frequently, their presence along with illustrations of worship behavior suggests an effort to balance ritual and social aspects of Islamic worship. This supports the views of scholars like Ibn Taymiyyah, who emphasized that all human acts can be worship if done with sincerity and accordance to Islamic principles.<sup>60</sup> Moreover, these findings are consistent with Irayanti, who emphasized the importance of *ibadah ghairu mahdhah* in character development. The textbook's integration of these values shows its potential to reinforce spiritual habits without making the content feel didactic or forced. It encourages students to internalize worship as part of daily behavior rather than isolated religious rituals.<sup>61</sup>

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<sup>60</sup> Ibn Taymiyyah. *The Basis of Worship in Islam*. Riyadh: Darussalam, 1997.

<sup>61</sup> Irayanti, Irayanti. *Integrating Islamic Value in Teaching English at Islamic Boarding School Al-Urwatul Wutsqa Sidrap Regency*. Undergraduate thesis, 2022.

c. *Akhlaq* Value

Akhlaq values are the most dominant across all units of the textbook. These include akhlaq principles toward oneself, others and society, family and the environment. These findings align with Tiwi's research, which also identified similar akhlaq values, namely akhlaq toward humans divided into three types: akhlaq toward oneself, family, and society and akhlaq toward nature.<sup>62</sup> Dialogues and narratives in the textbook promote attitudes like perseverance saving money for education (p.34), caring for others (p.13), helping friends in difficulty (p.13), and maintaining politeness in speech (p.10). This finding aligns strongly with Al-Ghazali's framework of *khuluq mahmudah* (praiseworthy character), which emphasizes the refinement of human behavior. According to Al-Qardhawi, Akhlaq is the practical manifestation of both Aqidah and Ibadah, and its dominance in the textbook suggests an emphasis on behavioral transformation through language learning.<sup>63</sup>

The concept of environmental stewardship (*khalifah fil ardh*) is implicitly communicated, encouraging students to recognize their role as caretakers of the Earth, in line with Qur'anic teachings such as Surah Al-Baqarah [2:30]. This reflects akhlaq toward the environment, a

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<sup>62</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

<sup>63</sup> Al-Ghazali. *Ihya' 'Ulum al-Din [The Revival of Religious Sciences]*. Translated by Nabih Amin Faris. Beirut: Dar al-Fikr, 2005.



category often overlooked in traditional character education. These results align with Febriani's findings that morals toward nature can be done by protecting the environment. The environment is a place to live for living things with a clean and well-maintained environment that will improve the quality of life around a healthy and comfortable environment.<sup>64</sup> According to Al-Ghazali, comprehensive morality (khuluq mahmudah) extends beyond interpersonal conduct to include responsible interaction with nature, which is a sign of gratitude and submission to Allah's creation.<sup>65</sup>

Moreover, akhlaq toward family and society is also highlighted. In Unit 4 (p.60), students learn expressions of devotion and respect toward parents (birrul walidain), which is a core moral principle in Islam. The dialogues show children supporting household tasks and speaking politely, representing both verbal etiquette and behavioral piety.

Compared to studies by Febriani, who also found that Akhlaq values were more frequently presented than Aqidah or Ibadah, this textbook seems to offer a more varied moral scope. It not only presents values related to self and interpersonal ethics but also touches on

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<sup>64</sup> Febriani, Agita Dwi. An Analysis of Islamic Moral Values in English Textbook Entitled "Pathway to English" for Tenth Grade of Senior High School. Undergraduate thesis, State Islamic Institute of Kudus, 2023.

<sup>65</sup> Uup Gufron dan Radea Yuli A. Hambali, "Manusia, Alam dan Tuhan dalam Ekosufisme Al-Ghazali," *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 7, no. 1 (29 Juni 2022): 86–103, <https://doi.org/10.15575/jaqfi.v7i1.16275>.

environmental ethics, such as recycling and caring for nature showcasing Islamic responsibility as a khalifah (steward) on Earth.<sup>66</sup>

## **2. The Way Islamic Values are Represented**

This section presents a detailed discussion of how Islamic values are represented in the English textbook. The data were analyzed using a structured document analysis sheet, which categorized the values into visual and textual forms. Each instance containing Islamic values was identified and classified accordingly. The analysis revealed that visual Islamic values are conveyed through images or illustrations depicting aspects such as dressing, natural disasters, religious activities, social activities, and personal appearance. In contrast, textual Islamic values are conveyed through text, dialogue, exercises, and reading passages, manifested in lexical choice, narrative content, moral statements, and specific expressions. It supported by research from Tiwi, which shows that there are seven ways of the Islamic values represented namely; title of chapter, learning objective, summary, reading passage, dialogue, picture, and practice.<sup>67</sup>

Although there are similarities with the findings from Tiwi's research, this study revealed that the chapter titles, learning objectives, and summaries did not convey any Islamic values. This may be due to the fact

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<sup>66</sup> Febriani, Agita Dwi. An Analysis of Islamic Moral Values in English Textbook Entitled "Pathway to English" for Tenth Grade of Senior High School. Undergraduate thesis, State Islamic Institute of Kudus, 2023.

<sup>67</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

that these sections are typically designed to provide general guidance on the content and structure of the lesson, rather than embedding specific moral or religious messages. As a result, Islamic values tend to be integrated more often in the main content such as reading passages, dialogues, and exercises rather than in the introductory or concluding parts of the textbook.

The following section will provide a more detailed discussion on how Islamic values are represented in this study.

#### A. Visual

Based on the analyzed data, visual representations were found to be the least frequently found in the English textbook. This research found that Islamic values are conveyed through images or illustrations representing aspects such as dressing, natural disasters, religious activities, social activities, and appearance. These findings align with the research conducted by Hasiyanti and Syahrial, which shows that Islamic characters were represented through visuals which mean Islamic characters showed through a picture in the textbooks.<sup>68</sup> In contrast, visual representations although less frequent, play a symbolically powerful role. Visual representation appears in the form of images and illustrations that depict Islamic identity and ethical behavior. For example, images of students wearing Islamic attire, such as hijab for girls, consistently appear throughout the textbook (p.1, p.

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<sup>68</sup> H. Hasiyanti and Syahrial Arsyad, "The Representation of Islamic Characters in English Textbooks Used by Senior High Schools in Bengkulu," *Lexeme: Journal of Linguistics and Applied Linguistics* 5, no. 1 (2023): 14–25, <https://doi.org/10.32493/ljlal.v5i1.25770>.

26-27, p.137). This not only reflects Aqidah obedience to Allah's command regarding modesty but also Ibadah, as covering the awrah is an act of worship when done with the intention of pleasing Allah. In terms of Akhlaq, modest dress demonstrates moral discipline and respect for Islamic etiquette.

In semiotic terms, such visuals operate as signifiers that carry cultural and spiritual meanings. Barthes argues that images in educational materials function as codes that activate socially constructed interpretations in this case, connecting modest dress, cooperation, and environmental care to Islamic virtues.<sup>69</sup> These findings are consistent with Tiwi's study, which also found that visual cues in Islamic school textbooks frequently portray modest attire and social engagement. However, in this textbook, visuals are more contextually tied to thematic content rather than serving as decorative elements, enhancing their pedagogical impact.<sup>70</sup>

Another example of visual are conveyed thorough religious activities namely *majelis ta'lim* (p.155). This activity reffect Ibadah value, such gatherings serve as a means of *tazkiyatun nafs* (self purification) and embody mutual support in goodness. Furthermore, a *majelis ta'lim* embodies the Qur'anic principle of mutual support in goodness (*ta'āwun 'alal birri wat-taqwā*) as commanded in Surah Al-Mā'idah

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<sup>69</sup> Roland Barthes, *Image, Music, Text*, trans. Stephen Heath (New York: Hill and Wang, 1977).

<sup>70</sup> Tiwi, V. A. *Representation of Islamic Values in English Textbook Entitled Practise Your English Competence for Eighth Grade Students of Islamic Junior High School*. Undergraduate thesis, Iain Kudus 2023.

[5:2]. According to Bandura's Social Learning Theory, individuals acquire new behaviors and attitudes through observing and imitating role models in their social environment.<sup>71</sup> In this regard, the visual portrayal of a *majelis ta'lim* in the textbook can serve as a model of pious social interaction, potentially encouraging students to emulate such virtuous behavior within a communal setting. This aligns with Febriani's finding that visual depictions of religious gatherings reinforce religious identity, although in her study they were often isolated from thematic learning content.<sup>72</sup> In contrast, the present textbook situates them within relevant lesson themes, echoing Irayanti's conclusion that visual cues are most effective when paired with explanatory narratives or activities.<sup>73</sup>

Visuals are especially important for younger learners or visual-spatial learners, as they provide immediate recognition and emotional resonance. According to semiotic theory, images serve as signs that trigger associations with cultural and moral norms in this case, Islamic teachings and values.<sup>74</sup> Moreover, the consistent use of visual symbols aligned with Islamic ethics helps students develop a positive association with religious practices and attitudes within the learning environment.

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<sup>71</sup> Albert Bandura, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice Hall, 1977).

<sup>72</sup> Febriani, Agita Dwi. An Analysis of Islamic Moral Values in English Textbook Entitled "Pathway to English" for Tenth Grade of Senior High School. Undergraduate thesis, State Islamic Institute of Kudus, 2023.

<sup>73</sup> Irayanti, Irayanti. *Integrating Islamic Value in Teaching English at Islamic Boarding School Al-Urwatul Wutsqa Sidrap Regency*. Undergraduate thesis, 2022.

<sup>74</sup> Roland Barthes, *Image, Music, Text*, trans. Stephen Heath (New York: Hill and Wang, 1977), 32.

This strengthens identity formation and encourages internal motivation for behaving in ways that reflect Islamic values.

#### B. Textual

Based on the analyzed data, Textual representations were found to be the most frequently found in the English textbook. Textual representation is conveyed through lexical choices, narratives content, moral statements, and certain expressions that convey Islamic values implicitly and explicitly.

Narrative content frequently illustrates moral conduct. One example is the passage about helping a friend struggling with quantum mechanics (p.13), which embodies the hadith, “*The best of people are those who are most beneficial to others*” (Narrated by Ahmad). Another passage describes students collecting unused items to sell and donate the proceeds to the poor (p.24), representing both *Ibadah ghairu mahdhah* and *Akhlaq* toward society through empathy and charity (*sadaqah*).

Moral statements are also embedded in the text, such as “*If we are honest to other people and to ourselves, we will get a reward at the end*”(p.35), which reflects the *Aqidah* principle of accountability before Allah in the Hereafter and the *Akhlaq* value of *ṣidq* (truthfulness). Similarly, time management linked to prayer schedules, such as holding activities “*after the sunset prayers* (p.46)” subtly reinforces *Ibadah* while teaching organizational discipline.

This dominance of textual representation reflects Krashen's *Input Hypothesis*, which emphasizes that repeated exposure to meaningful, culturally relevant input facilitates both language acquisition and value internalization.<sup>75</sup> It also mirrors findings from Febriani, who observed that moral narratives in English textbooks for Islamic schools play a significant role in shaping students' ethical reasoning.<sup>76</sup>

These textual representations allow for critical engagement, as students must infer the values from context, intention, and consequence. This aligns with Bloom's higher-order thinking taxonomy and supports value internalization through reflection and language use. As Al-Qardhawi suggests, the development of moral reasoning requires more than explicit instruction it must involve moral exposure through lived examples, which the textbook achieves through realistic, relatable language scenarios.<sup>77</sup>

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<sup>75</sup> Stephen D. Krashen, *Principles and Practice in Second Language Acquisition* (Oxford: Pergamon, 1982).

<sup>76</sup> Febriani, Agita Dwi. An Analysis of Islamic Moral Values in English Textbook Entitled "Pathway to English" for Tenth Grade of Senior High School. Undergraduate thesis, State Islamic Institute of Kudus, 2023.

<sup>77</sup> Agus Ruswandi dkk., *Uswah Hasanah as a Methodology of Islamic Education*, *Tarbawy: Indonesian Journal of Islamic Education*, Vol. 9 No. 2 (November 2022), hlm. 165–178.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

This chapter presents the conclusion and suggestions of the research. The conclusions were drawn based on the research questions, while the suggestions offer insights directed toward English teachers and future researchers, particularly in relation to teachers' roles in the teaching and learning process.

#### **A. Conclusion**

The findings reveal that all three types of Islamic values are present in the textbook. Among them, Akhlaq values are the most frequently represented, followed by Ibadah and Aqidah. This indicates a strong emphasis on moral and ethical behavior in language learning materials, which aligns with the broader goal of character education in Islamic pedagogy. Akhlaq values in the textbook emphasize honesty, patience, responsibility, respect, and environmental awareness. Therefore, the inclusion of supplementary Islamic values materials beyond the textbook remains necessary to strengthen the integration of Islamic values in learning process.

In terms of representation, Islamic values appear through both visual elements depicting aspects such as clothing, natural disasters, religious activities, social activities, and personal appearance and textual elements, manifested in lexical choice, narrative content, moral statements, and specific expressions. The data suggest that textual representations are more dominant, reflecting the integration of Islamic teachings into the textual and contextual content of the learning material. This supports the goal of embedding values



meaningfully within language instruction, rather than presenting them superficially.

Overall, the textbook English for Critical Thinking demonstrates a moderate yet intentional effort to incorporate Islamic values in a way that supports both linguistic and character development for students in Islamic schools.

## **B. Suggestion**

Based on the conclusions above, the researcher offers the following suggestions for various stakeholders:

### **1. For English Teachers**

Teachers are encouraged to maximize the potential of English textbooks by integrating discussions on Islamic values present in the texts and exercises. They should also supplement the material with additional resources that reinforce faith-based and moral values, ensuring that language learning does not remain value-neutral but contributes to students' character formation.

### **2. For Textbook Writers and Developers**

It is recommended that textbook writers pay greater attention to balancing the representation of Aqidah, Ibadah, and Akhlaq in future editions. While moral values are essential, spiritual and ritual aspects also require adequate representation to provide holistic Islamic character education.

### 3. For Students

Students should be encouraged to reflect on and internalize the Islamic values embedded in their learning materials. Understanding these values not only enhances language proficiency but also strengthens their identity and behavior as Muslim individuals.

### 4. For Future Researchers

This study is expected to serve as a reference for future research on the integration of Islamic values in educational materials. Subsequent studies may extend the scope by not only analyzing the representation of Islamic values in English textbooks but also examining their relationship with the development of students' English language skills. Moreover, future research could investigate the potential impact of incorporating Islamic values into textbooks on students' overall English achievement.

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# **A P P E N D I C E S**



## Appendix 1


### Types of Islamic Values and The Ways Islamic Values Represented

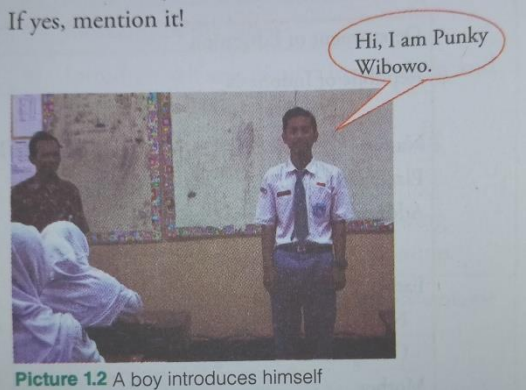
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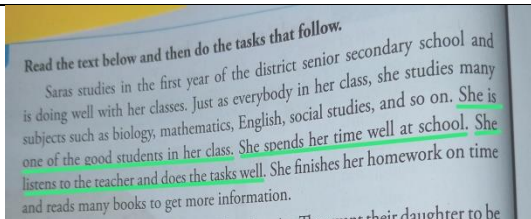
1. ■ *Aqidah*

2. ■ *Ibadah*

3. ■ *Akhlaq*

Unit	Theme	Page	Evidence	Category		Description		
				Visual	Non-Visual	<i>Aqidah</i>	<i>Ibadah</i>	<i>Akhlaq</i>
1	Hi, My Name Is	1		✓		The commitment of <i>Muslimah</i> students to follow Islamic teachings (wearing the hijab, seeking knowledge) reflects their faith and submission to Allah's commandments, which implicitly represents an aspect of <i>aqidah</i> .	A group of <i>Muslimah</i> students wearing hijab are seen engaged in a lively discussion or studying together. Wearing the hijab is an act of worship ( <i>ibadah</i> ) in Islam, as covering one's <i>awrah</i> (modesty) is an expression of obedience to Allah's commandments. Their learning activity also reflects <i>ibadah</i> values because seeking knowledge in Islam is considered as highly encouraged form of worship	A group of <i>Muslimah</i> students are wearing uniforms and hijab. Dressing modestly and observing proper <i>awrah</i> covering (by wearing hijab) demonstrates good <i>akhlaq</i> in clothing according to Islamic shariah.

							when it is done sincerely for the sake of Allah SWT.	
		4	<p>If yes, mention it!</p>  <p>Picture 1.2 A boy introduces himself</p>	✓				A male student confidently presents himself, while several female students sit quietly, listening attentively, dressed neatly and maintaining proper decorum. A teacher stands near the whiteboard. This behavior reflects good <i>akhlaq</i> toward peers and teachers.
2	What's Up	23	<p>Ben : Hi, Rizqi. What's up?  Rizqi : I'm going home. I'm waiting for No. 15. Are you?  Ben : Yes. Did you make it to SMU 4?  Rizqi : No. And that upset me. I'm going to SMK 2 now. You're lucky.  Ben : I'm sorry. But, that is quite all right, Rizqi. SMK 2 is a good school.  <u>Think of our friends who cannot go on because they may not have the money.</u>  Rizqi : <u>Yes, you're right, I suppose. Yeah, to think about it, what will happen to them?</u>  Ben : Well, they can always join practical courses. They should be less expensive. Or, they can learn from other things.  Rizqi : Can they?  Ben : Well, that's what my Dad told me. We can always have something to learn from the things around us. Oh, here is my bus coming. See you around, Rizqi. Take care.  Rizqi : You too, Ben. Good bye.</p>	✓			<p>“SMK 2 is a good school. Think of our friends who cannot go on because they may not have the money” Ben’s statement also lead us to “Thank God” it reflects the value of worship.</p>	<p>“Think of our friends who cannot go on because they may not have the money. Yes you’re right, I suppose. Yeah, to think about it, what will happen to them?” Through this dialogue, both</p>

								characters not only show concern but also reflect on the fate of others, demonstrating empathy for their friends who are unable to continue their education due to financial limitations. This reflects noble character in the form of compassion and empathy.
		24			✓	<p>“She is one of the good students in her class. She spends her time well at school. She listens to the teacher and does the tasks well” This sentence contains the value of <i>aqidah</i>, which can be implicitly interpreted through the good intention of</p>		

						seeking knowledge and doing good deeds. In Islam, seeking knowledge is part of faith and it is an obligation for every Muslim.		
3	Congratulations, You deserved it	45			✓		<p>Complimenting someone's appearance or home (as mentioned in the text) is considered a form of social <i>ibadah</i> when intended to strengthen relationships (<i>silaturahmi</i>) and to avoid envy (<i>hasad</i>), as taught by the Prophet Muhammad ﷺ</p>	<p>The text teaches us to give specific compliments (e.g., on appearance or effort), which aligns with the hadith: "<i>Do not exaggerate in praise.</i>" (Narrated by Bukhari). This helps prevent excessive flattery and preserves sincerity.</p> <p>Sincere congratulations reflect humble character and encourage a spirit of achievement without showing off (<i>riya'</i>), in line with Islamic principles of pure</p>


								intention (niyyah).
		46	<p>Sofia : Good for you. I've never been able to work properly with Clip Arts. So, are we all ready to have the paper printed? <i>You've got a laser jet at home, haven't you?</i></p> <p>Nita : Yup. No problem with that. <i>I've just got my cartridge refilled.</i></p> <p>Sofia : Wonderful! I usually go print my file at the rentals.</p> <p>Nita : So, <u>I'll have it printed after the sunset prayers.</u> I still have two hours to have it bound in the copy shop.</p> <p>Sofia : Great. You're just fantastic!</p>		✓		Nita's mention of "after the sunset prayers" reflects a work schedule that prioritizes <i>ibadah mahdah</i> , while also serving as an example of <i>ibadah ghairu mahdah</i> through Islamic time management.	
		60	<p>e. Ivana asks Astri where to go.</p> <p>Ivana : Hi, Astri. Where are you going to go?</p> <p>Astri : Hi, Ivana. <u>I will visit my aunt. I will help her prepare a birthday for my cousin.</u></p> <p>Ivana : When will be the party?</p> <p>Astri : It will be on next Sunday. Will you join me to go there?</p> <p>Ivana : I am sorry. I cannot go there. <u>I will help my father to type his work report this afternoon.</u></p>		✓		Both sentences align with the value of <i>ibadah</i> , specifically the principle of helping one another in goodness ( <i>ta'āwun 'ala al-birr</i> ), which is encouraged in Islam.	<p>"I will visit my aunt. I will help her prepare a birthday for my cousin"</p> <p>"I will help my father to type his work report this afternoon" Both sentences contain the value of family ethics, namely being dutiful to one's parents (<i>birrul walidain</i>) and maintaining family ties (<i>silaturahmi</i>),</p>

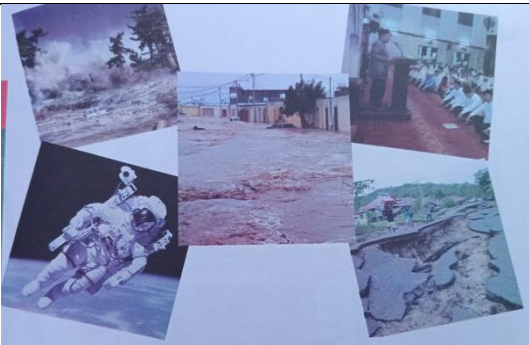
								which are strongly emphasized in Islamic teachings.
5	The Traditional Rumah Gadang	100	<p><b>Shape Your Character</b></p> <p>Indonesia is rich of cultural artifacts. We are proud of it and should try to keep and develop our cultural heritages. Those are our national identities and make other countries recognize us as Indonesians. The differences among cultures do not matter as long as we can appreciate other cultures. It is as our national slogan 'Unity in Diversity.' How do you appreciate other cultures in Indonesia? Put a tick (✓) for the answer.</p> <p><input type="checkbox"/> I always appreciate other cultures in Indonesia.</p> <p><input type="checkbox"/> I appreciate other cultures which interest me only.</p> <p><input type="checkbox"/> I do not care about other cultures in Indonesia.</p>		✓			<p><i>“The differences among cultures do not matter as long as we can appreciate other culture. It is as our national slogan ‘Unity in Diversity’”</i> This sentence contains the value of <i>akhlaq</i> toward others, specifically religious and cultural tolerance. Islam teaches tolerance and respect for differences as part of living peacefully in a diverse society.</p>


6	The Suramadu Bridge	116	<p><b>GREENER PHOTOGRAPHY</b></p> <p>Digital photography has taken huge amounts of chemicals out of our waste stream including bleach and silver and plastic-coated prints. However, digital photography also sucks down a lot of electricity and requires new equipment which consumes lots of resources and creates considerable environmental impacts. <u>Digital photographers must take the considerations that their photography gives contribution to the preservation of the environment.</u> Here are a few things all photographers can do to be greener.</p> <p>First, watch the power meter. With digital, you will need to keep your power consumption under control if you don't want to warm the planet. Every kilowatt hour you use produces 1.4 pounds greenhouse gases that cause global warming. Turn off or put to sleep your computer display, printer, and scanner whenever you can invest in a power meter. Second, shoot locally. Transportation occurs for one-third of the average local CO<sub>2</sub> and other greenhouse gases that contribute to global warming. One round trip to shoot Safari Jungle could account for half of that. Third, recycle everything. A digital studio will still produce paper waste—it makes up about a third of our trash. Recycle every paper scrap, ink cartridge, and electronic metal and chemical and give these to a recycling plant that will salvage for useful parts and not just dump them in a landfill. Fourth, conserve energy. The basic energy tips you are practicing in your non-photo life will work in the studio, too. Using compact fluorescent bulbs and taking a degree or two off the thermostat in the rainy season (and adding a degree in the dry season) will save energy and keep hundreds of pounds of CO<sub>2</sub> out of the atmosphere. An extra credit, get solar-powered equipment.</p>			✓			<p><i>“Digital photographers must take the considerations that their photography gives contribution to the preservation of the environment”</i></p> <p>This sentence contains the value of <i>akhlaq</i> toward the environment, specifically efforts to preserve nature and the implementation of the Islamic prohibition against causing harm or corruption (<i>fasad</i>) on Earth.</p>
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		116	<p><b>GREENER PHOTOGRAPHY</b></p> <p>Digital photography has taken huge amounts of chemicals out of our waste stream including bleach and silver and plastic-coated prints. However, digital photography also sucks down a lot of electricity and requires new equipment which consumes lots of resources and creates considerable environmental impacts. Digital photographers must take the considerations that their photography gives contribution to the preservation of the environment. Here are a few things all photographers can do to be greener.</p> <p>First, watch the power meter. With digital, you will need to keep your power consumption under control if you don't want to warm the planet. Every kilowatt hour you use produces 1.4 pounds greenhouse gases that cause global warming. Turn off or put to sleep your computer, display, printer, and scanner whenever you can invest in a power meter. Second, shoot locally. Transportation occurs for one-third of the average local CO<sub>2</sub> and other greenhouse gases that contribute to global warming. One round trip to shoot Safari Jungle could account for half of that. Third, recycle everything. A digital studio will still produce paper waste—it makes up about a third of our trash. Recycle every paper scrap, ink cartridge, and electronic metal and chemical and give these to a recycling plant that will salvage for useful parts and not just dump them in a landfill. Fourth, conserve energy. The basic energy tips you are practicing in your non-photo life will work in the studio, too. Using compact fluorescent bulbs and taking a degree or two off the thermostat in the rainy season (and adding a degree in the dry season) will save energy and keep hundreds of pounds of CO<sub>2</sub> out of the atmosphere. An extra credit, get solar-powered equipment.</p>			✓	<p><i>“you will need to keep your power consumption under control if you don’t want to warm the planet”</i></p> <p><i>“Turn off to sleep your computer display, printer, and scanner whenever you can invest in a power meter”</i></p> <p>These sentences contain the value of ibadah (ghairu mahdhah), specifically the prohibition against excessive use of energy. In Islam, avoiding wastefulness (israf) is a form of responsible behavior that carries the value of worship when done with the right intention.</p>	
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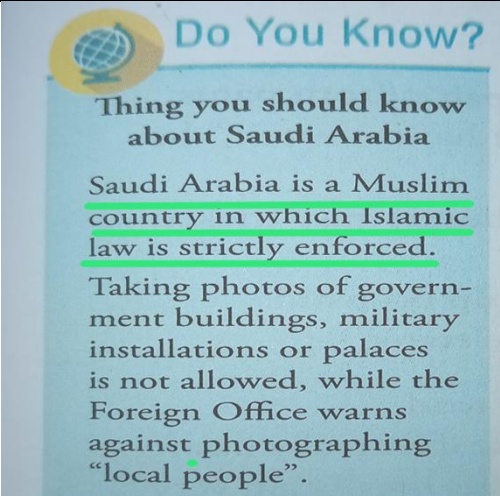
7	Breaking News	137	 <p>Sumber: Gambar: <a href="http://cctv2.id/tvstatic/wellkang/htb/ank/images/caton-palman-cpro-sedang-membaca-pengurus-kantor-bk-diklat-nagalea_20180304_20180304.jpg">http://cctv2.id/tvstatic/wellkang/htb/ank/images/caton-palman-cpro-sedang-membaca-pengurus-kantor-bk-diklat-nagalea_20180304_20180304.jpg</a>  <a href="https://themasuriprotechi.blogspot.com/2018/02/prejelan-menjadi-tape-tawar-dalwan.html">https://themasuriprotechi.blogspot.com/2018/02/prejelan-menjadi-tape-tawar-dalwan.html</a>  <a href="https://static.netberjtemas/htb/ank/images/pengumuman-akgtrndi-danlamasan_20180403_180403.jpg">https://static.netberjtemas/htb/ank/images/pengumuman-akgtrndi-danlamasan_20180403_180403.jpg</a></p>	✓		<p>The commitment of a group of <i>Muslimah</i> in following Islamic teachings (by wearing hijab) reflects her faith and submission to Allah's commandments an implicit manifestation of <i>aqidah</i>.</p>	<p>A group of <i>Muslimah</i> wearing hijab represents an act of worship in Islam, as covering the <i>awrah</i> is a form of obedience to the command of Allah SWT.</p>	<p>A group of Muslimah wearing hijab reflects noble character in dressing modestly, in accordance with Islamic teachings on attire. Covering the <i>awrah</i> through the hijab demonstrates adherence to the values of dignity, humility, and obedience in Islamic dress code.</p>
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		142	<p><b>Help Needed</b></p> <p>As we, under the Perapatan flyover, there are a number of families living in box houses. They live very poorly and their children do not go to school.</p> <p>We are a group of volunteers and we have been trying to help these people. <u>We would facilitate them to move to a healthier location.</u> Those who would like to participate, please contact us. <u>We welcome any kind of help from staple food to second-hand clothes.</u> They are our brothers and sisters, too. <u>They need our help.</u></p> <p>Andy, field coordinator Care for the Poor</p>		✓		<p>This text contains the value of <i>ibadah</i> (<i>ghairu mahdah</i>), namely social concern and <i>dakwah bil hal</i> preaching through action. Helping the underprivileged through real, tangible efforts is often more effective than words alone and reflects sincere Islamic compassion in practice.</p>	<p>This sentence contains the value of <i>akhlaq</i> toward others in the form of collective responsibility. <i>Gotong royong</i> (mutual cooperation) is a manifestation of <i>ukhuwah Islamiyah</i> Islamic brotherhood through shared efforts and mutual support.</p>
8	Past Events	155		✓		<p>An image of a tsunami or earthquake carries the value of <i>aqidah</i> reminding us that such disasters serve as signs from Allah and as a call for <i>muhاسبah</i> (self-reflection)</p>	<p>An image of a <i>majelis ta'lim</i> (Islamic study gathering) contains the value of <i>ibadah</i>. Such gatherings serve as a means of <i>tazkiyatun nafs</i> (self-purification) and embody mutual support in goodness</p>	

		157	<p>Look at the following pictures. Then answer the questions given.</p> <div> <div>Pictures A</div>  <div>Pictures B</div> </div> <p><b>Picture 8.1</b> The orphans. Source: delangitngga.wordpress.com; mudani.wordpress.com; salmanwangiaskali.files.wordpress.com; msuryowinoto.files.wordpress.com</p>		✓		<p>The image contains the value of <i>ibadah</i> (<i>ghairu mahdah</i>), specifically showing concern for orphans. Caring for orphans is considered a form of <i>sadaqah jariyah</i> (ongoing charity), as emphasized in the hadith narrated by Bukhari “<i>I and the one who looks after an orphan will be like this in Paradise,</i>”</p>	
		168	<p>Student C and Student D are classmates. Student D has just lost some money on her way to school.</p> <div> <div>Student C : <u>Oh Dewi, that's awful. Sorry to hear about that. Maybe you could report it to the bus company?</u></div> <div>Student D : <u>Thanks. It's not necessary, though. Anyway, it's not that much.</u></div> </div>			✓		<p>“<i>Oh Dewi, that's awful. Sorry to hear about that. Maybe you could report it to the bus company?</i>”</p> <p>This sentence contains a value of akhlaq toward others, namely helping one another. Offering advice and support to a friend facing hardship reflects the practice of</p>

								mutually encouraging one another in goodness.
9	Aunt Lucy Has Arrived	190	<p><b>Shape Your Character</b></p> <p>Family is very important to our life. In the family, our personality is usually formed. And we can get high achievement dominantly supported by our family. So, a family plays an important role to colour each member of the family. Hence, create the situation on your family as comfortable as you feel. It will give great impact to your life. How do you communicate well with all of your family members? Put a tick (✓) for the answer.</p> <p><input type="checkbox"/> I always communicate with all of my family members.</p> <p><input type="checkbox"/> I communicate with some of my family members.</p> <p><input type="checkbox"/> I do not communicate with all of my family members.</p>		✓			<p><i>“In the family, our personality is usually formed”</i></p> <p>This sentence contains a value of akhlaq toward oneself, namely responsibility. Acknowledging the family's influence in shaping one's character aligns with the Islamic principle that education and moral development begin at home.</p>
		190	<p><b>Shape Your Character</b></p> <p>Family is very important to our life. In the family, our personality is usually formed. And we can get high achievement dominantly supported by our family. <u>So, a family plays an important role to colour each member of the family.</u> Hence, create the situation on your family as comfortable as you feel. It will give great impact to your life. How do you communicate well with all of your family members? Put a tick (✓) for the answer.</p> <p><input type="checkbox"/> I always communicate with all of my family members.</p> <p><input type="checkbox"/> I communicate with some of my family members.</p> <p><input type="checkbox"/> I do not communicate with all of my family members.</p>		✓			<p><i>“So, a family plays an important role to colour each member of the family”</i> It contains a value of akhlaq toward family, namely <i>Birrul Walidain</i></p>

								<p>(dutifulness to parents). Acknowledging the family's contribution in one's life reinforces the obligation to honor and serve one's parents, as emphasized in Qur'an Surah Luqman: 14 <i>"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."</i></p>
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10	The Take Over	195		✓		<p>The image of Prince Diponegoro contains values of faith (<i>aqidah</i>), symbolizing belief and intention in the struggle based on <i>tauhid</i>.</p>		
		205			✓	<p>“Saudi arabia is a Muslim country in which Islamic law is strictly enforced” This text also contains the value of <i>Aqidah</i>, specifically <i>Tawhid</i> (the oneness of God). The implementation of Islamic law as the basis of national legislation reflects the principle of Islam as a comprehensive way of life.</p>	<p>This text contains the value of <i>ibadah</i> (worship), specifically the <i>upholding of Sharia</i>. The state (Saudi Arabia) functions as a guardian in the implementation of religious practices, including the institutionalization of <i>amr ma'ruf nahi munkar</i> (enjoining good and forbidding evil) at the national level.</p>	

11	Boasting Brings You Nowhere	227	<p><b>Shape Your Character</b></p> <p>When we read a narrative text, we do not only get an amusement but also knowledge. <u>We know how the story flows from the beginning until the end, think about it, and get some points from it.</u> As we are accustomed to the complexity of the story, we feel that life is not simple. As a result we realize that there are many things to think. How do you think about education from narrative story? Put a tick (✓) for the answer.</p> <p><input type="checkbox"/> A narrative story has to be educative, but does not have to be entertaining.</p> <p><input type="checkbox"/> A narrative story has to be educative as well as entertaining.</p> <p><input type="checkbox"/> A narrative story does not have to be educative, but it has to be entertaining.</p>		✓			<p>“We know how the story flows from the beginning until the end, think about it, and get some points from it” This sentence contains a value of akhlaq toward oneself, namely reflection. The process of deriving wisdom from stories aligns with Qur’an Surah Ali Imran: 191, which emphasizes the importance of contemplating Allah’s creation.</p>
		227	<p><b>Shape Your Character</b></p> <p>When we read a narrative text, we do not only get an amusement but also knowledge. We know how the story flows from the beginning until the end, think about it, and get some points from it. As we are accustomed to the complexity of the story, we feel that life is not simple. <u>As a result we realize that there are many things to think.</u> How do you think about education from narrative story? Put a tick (✓) for the answer.</p> <p><input type="checkbox"/> A narrative story has to be educative, but does not have to be entertaining.</p> <p><input type="checkbox"/> A narrative story has to be educative as well as entertaining.</p> <p><input type="checkbox"/> A narrative story does not have to be educative, but it has to be entertaining.</p>		✓	<p>“As a result we realize that there are many things to think” This sentence contains the value related to <i>aqidah</i>, specifically <i>taqdir</i> (divine destiny). Acknowledging the complexity of</p>		



						life as part of destiny reinforces the concept of life’s trials and the importance of <i>tadabbur</i> (deep reflection).		
12	Performing Arts	255	<p>Look at the dialogue below between Saras and Tom.</p> <p>Tom : <u>Sorry about the disaster last night.</u></p> <p>Saras : What? What disaster?</p> <p>Tom : The flood in North Sumatra. Almost one hundred people were killed.</p> <p>Saras : Yes. That was terrible.</p> <p>Tom : I heard that happened almost every year.</p> <p>Saras : Unfortunately, it did. Last year it happened in Southeast Sulawesi.</p> <p>Tom : Didn't you do anything on that? Dad and Mom were very shocked. They watched it on TV.</p> <p>Saras : We've done everything, I'm sure.</p> <p>Tom : Wasn't it because they cut down trees?</p> <p>Saras : Yes, it was. But that's just how it got complicated. They needed to do that to support their life. It was a matter of eat or not eat.</p> <p>Tom : Yes. But they must have some regulations, mustn't they? You can't just cut down any trees.</p> <p>Saras : Well, you're right, I suppose. But sometimes they have legal consent to do that?</p> <p>Tom : Do they, really?</p> <p>Saras : Yes. Especially the bigger companies. But they didn't do it in the right way, I suppose.</p> <p>Tom : And they left the land without trees. And that has caused the flood.</p> <p>Saras : Very unfortunate, isn't it? Well, anyway. Thanks for your concern.</p> <p>Tom : Can't we do anything?</p> <p>Saras : We can. We can give out some money to be donated to the victims.</p> <p>Tom : How?</p> <p>Saras : Well, easiest way is through some social agencies. The local newspaper usually opens a flood purse.</p>		✓		<p><i>“Sorry about the disaster last night”</i> This sentence contains a value of akhlaq toward society, namely expressing condolences. Offering sympathy to those afflicted by misfortune aligns with the hadith: <i>“Whoever consoles a person afflicted with a calamity will receive the same reward.”</i> (Narrated by Tirmidhi)</p>	



		255	<p>Look at the dialogue below between Saras and Tom.</p> <p>Tom : Sorry about the disaster last night.  Saras : What? What disaster?  Tom : The flood in North Sumatra. Almost one hundred people were killed.  Saras : Yes. That was terrible.  Tom : I heard that happened almost every year.  Saras : Unfortunately, it did. Last year it happened in Southeast Sulawesi.  Tom : Didn't you do anything on that? Dad and Mom were very shocked. They watched it on TV.  Saras : We've done everything, I'm sure.  Tom : <u>Wasn't it because they cut down trees?</u>  Saras : Yes, it was. But that's just how it got complicated. They needed to do that to support their life. It was a matter of eat or not eat.  Tom : Yes. But they must have some regulations, mustn't they? You can't just cut down any trees.  Saras : Well, you're right, I suppose. But sometimes they have legal consent to do that?  Tom : Do they, really?  Saras : Yes. Especially the bigger companies. But they didn't do it in the right way, I suppose.  Tom : And they left the land without trees. And that has caused the flood.  Saras : Very unfortunate, isn't it? Well, anyway. Thanks for your concern.  Tom : Can't we do anything?  Saras : We can. We can give out some money to be donated to the victims.  Tom : How?  Saras : Well, easiest way is through some social agencies. The local newspaper usually opens a flood purse.</p> 						<p><i>“Wasn’t it because they cut down trees?”</i></p> <p>This sentence contains a value of akhlaq toward the environment, namely environmental preservation. It criticizes environmental destruction, in accordance with Qur’an Surah Al-A’raf: 56, which forbids causing corruption on earth.</p>
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## Validation Letter

### SURAT KETERANGAN VALIDASI

Yang bertanda tangan dibawah ini, selaku validator instrument lembar analisis dokumen menerangkan bahwa:

Nama : Fadiza Kartika  
Nim : 21551015  
Program Studi : Tadris Bahasa Inggris  
Judul Skripsi : **An Analysis of Islamic Values In English Textbook for Tenth Grade Student of Islamic Senior High School**

Setelah memeriksa dan mencermati instrument penelitian, maka instrument berupa lembar analisis dokumen tersebut dinyatakan telah memenuhi validitas isi dan layak digunakan untuk penelitian.

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya

Curup, Juni 2025  
Validator



Masita Arianie, M.Pd  
NIP: 199103122025212009

## SK Pembimbing



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI CURUP  
FAKULTAS TARBIYAH**

Alamat : Jalan DR. A.K. Gani No 1 Kotak Pos 108 Curup-Bengkulu Telpn. (0732) 21010  
Fax. (0732) 21010 Homepage <http://www.iaincurup.ac.id> E-Mail : [admin@iaincurup.ac.id](mailto:admin@iaincurup.ac.id)

Nomor : 241 Tahun 2025

Tentang  
**PENUNJUKAN PEMBIMBING I DAN 2 DALAM PENULISAN SKRIPSI  
INSTITUT AGAMA ISLAM NEGERI CURUP**

- Menimbang** : a. Bahwa untuk kelancaran penulisan skripsi mahasiswa, perlu ditunjuk dosen Pembimbing I dan II yang bertanggung jawab dalam penyelesaian penulisan yang dimaksud ;  
b. Bahwa saudara yang namanya tercantum dalam Surat Keputusan ini dipandang cakap dan mampu serta memenuhi syarat untuk diserahi tugas sebagai pembimbing I dan II ;
- Mengingat** : 1. Undang-Undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional ;  
2. Peraturan Presiden RI Nomor 24 Tahun 2018 tentang Institut Negeri Islam Curup;  
3. Peraturan Menteri Agama RI Nomor : 30 Tahun 2018 tentang Organisasi dan Tata Kerja Institut Agama Islam Negeri Curup;  
4. Keputusan Menteri Pendidikan Nasional RI Nomor 184/U/2001 tentang Pedoman Pengawasan Pengendalian dan Pembinaan Program Diploma, Sarjana dan Pascasarjana di Perguruan Tinggi;  
5. Keputusan Menteri Agama RI Nomor 019558/B.II/3/2022, tanggal 18 April 2022 tentang Pengangkatan Rektor IAIN Curup Periode 2022 - 2026.  
6. Keputusan Direktur Jenderal Pendidikan Islam Nomor : 3514 Tahun 2016 Tanggal 21 oktober 2016 tentang Izin Penyelenggaraan Program Studi pada Program Sarjana STAIN Curup  
7. Keputusan Rektor IAIN Curup 0704/In.34/R/KP.07.6/09/2023 tanggal 29 September 2023 tentang Pengangkatan Dekan Fakultas Tarbiyah Institut Agama Islam Negeri Curup.
- Memperhatikan** : 1. Permohonan Saudara Fadiza Kartika tanggal 21 April 2025 dan kelengkapan persyaratan pengajuan SK Pembimbing Skripsi  
2. Berita Acara Seminar Proposal Pada Hari Jumat, 7 Maret 2025

**MEMUTUSKAN :**

**Menetapkan**

- Pertama** : 1. **Dr. Prihantoro, SS., M.Pd** **19750820 200801 1 004**  
2. **Meli Fauziah, M.Pd** **19940523 202012 2 003**

Dosen Institut Agama Islam Negeri (IAIN) Curup masing-masing sebagai Pembimbing I dan II dalam penulisan skripsi mahasiswa :

N A M A : **Fadiza Kartika**

N I M : **20551015**

JUDUL SKRIPSI : **An Analysis of Islamic Values in English Textbook for Tenth Grade Student of Islamic Senior High School**

- Kedua** : Proses bimbingan dilakukan sebanyak 12 kali pembimbing I dan 12 kali pembimbing II dibuktikan dengan kartu bimbingan skripsi ;
- Ketiga** : Pembimbing I bertugas membimbing dan mengarahkan hal-hal yang berkaitan dengan substansi dan konten skripsi. Untuk pembimbing II bertugas dan mengarahkan dalam penggunaan bahasa dan metodologi penulisan ;
- Keempat** : Kepada masing-masing pembimbing diberi honorarium sesuai dengan peraturan yang berlaku ;
- Kelima** : Surat Keputusan ini disampaikan kepada yang bersangkutan untuk diketahui dan dilaksanakan sebagaimana mestinya ;
- Keenam** : Keputusan ini berlaku sejak ditetapkan dan berakhir setelah skripsi tersebut dinyatakan sah oleh IAIN Curup atau masa bimbingan telah mencapai 1 tahun sejak SK ini ditetapkan ;
- Ketujuh** : Apabila terdapat kekeliruan dalam surat keputusan ini, akan diperbaiki sebagaimana mestinya sesuai peraturan yang berlaku ;

Ditetapkan di Curup,  
Pada tanggal 23 April 2025  
**Dekan,**

  
Sutarto

## SK Penelitian



PEMERINTAH KABUPATEN REJANG LEBONG  
**DINAS PENANAMAN MODAL  
DAN PELAYANAN TERPADU SATU PINTU**  
*Jalan Basuki Rahmat No. 10 Kelurahan Dwi Tunggal*

### SURAT IZIN

Nomor: 503/2805260117/IP/DPMPTSP/V/2025

#### TENTANG PENELITIAN

#### KEPALA DINAS PENANAMAN MODAL DAN PTSP KABUPATEN REJANG LEBONG

- Dasar :
1. Keputusan Bupati Rejang Lebong Nomor 14 Tahun 2022 Tentang Pendelegasian Wewenang Pelayanan Perizinan Berusaha Berbasis Resiko dan Non Perizinan Kepada Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kabupaten Rejang Lebong
  2. -- Hal Rekomendasi Izin Penelitian

Dengan ini mengizinkan, melaksanakan Penelitian Kepada

Nama / TTL : FADIZA KARTIKA  
NIM : 21551015  
Program Studi/Fakultas : TADRIS BAHASA INGGRIS / TARBIYAH  
Judul Proposal Penelitian : **AN ANALYSIS OF ISLAMIC VALUES IN ENGLISH TEXTBOOK FOR TENTH GRADE STUDENT OF ISLAMIC SENIOR HIGH SCHOOL**  
Lokasi Penelitian : SMA IT KU  
Waktu Penelitian : 2025-06-02 s/d 2024-08-02  
Pernanggung Jawab : WAKIL DEKAN I

Dengan ketentuan sebagai berikut :

- a. Harus mentaati semua ketentuan Perundang-undangan yang berlaku.
- b. Selesai melakukan penelitian agar melaporkan / menyampaikan hasil penelitian kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kabupaten Rejang Lebong
- c. Apabila masa berlaku Izin ini sudah berakhir sedangkan pelaksanaan penelitian belum selesai perpanjangan izin Penelitian harus diajukan kembali kepada instansi pemohon
- d. Izin ini dicabut dan dinyatakan tidak berlaku, apabila ternyata pemegang surat Izin ini tidak menaati mengidahkan ketentuan-ketentuan seperti tersebut diatas.

Demikian Izin ini dikeluarkan untuk dapat dipergunakan sebagaimana mestinya

Dikeluarkan di : C U R U P

Pada Tanggal : 28 Mei 2025

**KEPALA DINAS PENANAMAN MODAL DAN  
PELAYANAN TERPADU SATU PINTU  
KABUPATEN REJANG LEBONG**



**ZULKARNAIN, SH**

Pembina

NIP. 19751010 200704 1 001



Dokumen ini telah ditandatangani secara elektronik menggunakan sertifikat elektronik yang diterbitkan oleh Balai Sertifikasi Elektronik (BSrE), BSSN.

## AUTOBIOGRAPHY



The author, Fadiza Kartika, was born in Suban Ayam on July 31st, 2003. She is the first of two siblings. She began her formal education at SD Negeri 128 Rejang Lebong and graduated in 2015. She continued her studies at Junior High School Number 21 Rejang Lebong and graduated in 2018, then completed her Senior High School education at SMK IT Rabbi Radhiyya Rejang Lebong in 2021, where she majored in Pharmacy. Upon completing her studies at SMK, she continued her higher education at the State Islamic Institute (IAIN) Curup with a major in English.

During her college years, the author was actively involved in organizational activities. In 2022, she served as Secretary of the PII Rejang Lebong Administrator, where she gained experience in administration, teamwork, and leadership. These experiences helped her develop important skills and strengthened her commitment to academic and personal growth.

The author completed her undergraduate studies in 2025 with a thesis entitled *“An Analysis of Islamic Values in English Textbook for Tenth Grade Students of Islamic Senior High School”*. She hopes this work will contribute to education, add to academic knowledge, and be beneficial for teachers, researchers, and others interested in the field.