

## **CHAPTER II**

### **REVIEW RELATED LITERATURE**

This chapter discusses about review related literature that describe about Values in Education, Islamic values, Teachers' identity, Perception, Character Education in ELT, and previous studies.

#### **A. Values in Education**

Exploring the meaning of values is a basic thing that everyone must know in life for their own good from a social point of view. It is very impossible for a person to live without holding on to existing values. Even people who are considered different from the surrounding community, still indicate that that person still holds fast to the values he holds. because basically there are many types of values, and every individual must have values, but whether these values are appropriate or not in accordance with the quality of his life. The quality of a person's life can be seen from a social point of view, in this case it is related to the statement that humans are social creatures which it is definitely impossible to ignore the help of others<sup>21</sup> Values are the core of the fundamental core of the human subconscious that is adopted practically and effectively for the needs of the soul and action as a real action which is mostly related to the philosophy of social life. This socialization can be related to the way he interacts with God, other humans, and the environment<sup>22</sup>.

On the one hand, value is the educational process which a person will get from the educational process they are capable of every day<sup>23</sup>. However, in a different way, it becomes a debate that values cannot be taught, but are felt by people who accept the values of a good life earlier<sup>24</sup>. This indicates that teachers who insert good life values must have more effort so that these values are successfully inserted in the teaching process. However, many argue that values

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<sup>21</sup> Rinenggo and Kusdarini, "Moral Values and Methods of Moral Education at Samin Community."

<sup>22</sup> Rohmana, "Immersing Islamic Value in English Language Teaching," November 15, 2020; Rachmadhani, "Values Of Religious Education in Begalan Tradition from Banyumas District, Central Java Province"; Lavy and Bocker, "A Path to Teacher Happiness?"

<sup>23</sup> Hunter, "An Intersection of Mathematics Educational Values and Cultural Values."

<sup>24</sup> Zuchdi and Nurhadi, "CULTURE BASED TEACHING AND LEARNING FOR INDONESIAN AS A FOREIGN LANGUAGE IN YOGYAKARTA."

must be taught in education explicitly<sup>25</sup>.

With this, it can be concluded that values are a set in human life which are categorized as things that are mandatory to be emphasized in life. Two words, namely, life and value are very closely related and can make things related teach other, and influence each other. This is the basis that values can be emphasized to be owned by each individual to improve the quality of life if these values are socially categorized as good things. However, on the contrary, something that is contrary to social norms and thoughts, then it will give things that are not good for the quality of life of the person. However, for good or bad, they are called values. Especially values to express good and bad normative things and have a big impact on social life<sup>26</sup>. Values are a normative order that is considered to need attention and scrutiny by the community. The Indonesian people, who are predominantly Muslim, certainly have the privilege to apply the values they consider to be improving the quality of life so that they can be well synchronized, between: religion, state, and education. Because in truth, Values play an important role in helping the development of learning quality<sup>27</sup>. This refers to the development of the quality of education in Indonesia, which in fact is very competent and has a great contribution.

Values that are closely related to improving a person's quality of life have a process in which that person takes education to become a better person. The words education and values are harmony which becomes a balance or combination that is right for a civil society. Moreover, the meaning of the word civil for society in this modern era, the demands are even more severe because life in today's world is dynamic, this makes people also have to have strong elements of life in which they are not only stuck with life in the present, but as A civilized being must also have excellent predictive power to know where the present is headed, namely to prepare for life in the future. Indeed, in education, it

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<sup>25</sup> Khaidir and Suud, "ISLAMIC EDUCATION IN FORMING STUDENTS' CHARACTERS AT AS-SHOFA ISLAMIC HIGH SCHOOL, PEKANBARU RIAU"; Jumriani et al., "Pattern Of Religious Character Development at The Aisyiyah Orphanage In Banua Anyar Village Banjarmasin City."

<sup>26</sup> Saleh, "The Religious Leaders' View on Deradicalization Efforts through the Islamic Educational Institutions and Anti-Terrorism Law in Yogyakarta."

<sup>27</sup> Gravett and Winstone, "Making Connections."

is known for the purpose of education which is not only for present prospects, but also for providing prospects in the future. This education means only a process towards the goal, but does not yet have the right media to go through the process towards the goal, namely the values that will become the access of the educational process towards the goal as a civil society. With this, the value-based educational process will direct educational design towards character education. This will lead students to take an education that prioritizes knowledge and character that prioritizes values. So that it will make students to have a good process of thinking, acting, and speaking as well as having a good temperament to live together as social beings<sup>28</sup>.

According to Thoha<sup>29</sup>, in his book *Kapita Selektta Pendidikan Islam*, that to further clarify values, values can be distinguished from several classifications.

Among others:

1. Measured from the ability of the human soul to obtain and use it: 1) static values, such as cognition, emotion, and psychomotor, 2) dynamic values, such as achievement motivation, affiliation motivation, motivation to power.
2. Viewed from the aspect of human needs, values according to Abraham Maslow can be divided into: biological values, security values, love values, self-esteem values, and identity values.
3. Judging from the classification of values: subjective values, metaphysical objective values.
4. Measured from the process of developing culture: scientific value, economic value, beauty value, political value, religious value, family value, physical value.
5. In terms of the realm and scope as well as its applicability: universal values, local values.
6. Values are based on the source: Divine values (Ubudiyah and Mu'amalah), Insaniyah values, values created by humans on the basis of human criteria as well.

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<sup>28</sup> Yani, "English Teachers' Perception on the Quality of Online Learning during Covid-19."

<sup>29</sup> Triana and Nugroho, "Brief ELT in Digital Classroom for Lazy Creative Lecturers (Option After Post Pandemic Recovery)."

## **B. Islamic Values**

Values are an abstract form of a thought and belief in the heart and logic to serve as a basis for someone to take actions that are either appropriate, or inappropriate, or not in accordance with these values. Values are beliefs that lead to various differences between individuals. That means that individuals can have the same values, are similar, or may be different. However, because of the attraction between one individual and another individual can make that value a (general) sentiment which is eventually used as a general standard by humans both in worship and social life. These values can give a special style, so that they can vary in number and can become an identity. Meanwhile, Islam as a religion is made the majority of people in Indonesia as the highest source of law and rules to have the hope of living safely in this world and in the hereafter. Therefore, Islamic values are part of the types of values and Islamic values are values that have religious experience and make religion the main standard (Al-Quran and As-Sunnah). Values can be in the form of customs, manners, laws and rules. Islamic values originating from the Koran and as Sunnah are of course very outstanding and can knock on a person's heart and logic, because values are abstract in heart and logic. So, it must be based on the direction of intention which will certainly stimulate its embodiment in action.

Morals are the embodiment of the values themselves, both morals which are categorized as something that is in line with values or actually different paths from values, and it leads to the various kinds of morals, such as:

### **1. Morals towards Allah**

This is a real manifestation of carrying out orders (worship) and avoiding prohibitions with existing rules.

### **2. Morals towards others**

No matter how one treats other individuals with all aspects such as behavior, politeness, respect, and sailing.

It can be said that Islamic values must always coexist with akhlaqul

karimah, as it is said that Islamic values are an abstract form of a standard of good and bad based on the Koran and as Sunnah. Therefore, the form of embodiment of Islamic values itself must be in accordance with the corridor so that it can be said to be akhlaqul karimah. Islamic values must always adhere to: obligatory, Sunnah, mubah, makruh, and Haram to categorize between akhlakul karimah and akhalqul madzmumah.

Islamic values for the nation's successors who are currently studying need to be studied carefully and applied with full awareness starting from the school. The school can direct educators to synchronize knowledge and Islamic values. This is because Islamic values are closely related to the goodness of the student, and also it can provide valuable and meaningful lessons as a provision for the future as well as a basis if students want to apply their knowledge, then it is necessary to strengthen character with values. Moreover, if they have high knowledge but are not balanced with the basis of Islamic values, then this will actually make the students feel like they have an ability but do not know how to make it. Especially in this modern world, anything can be achieved, and science is a very easy thing to approach. However, the education of character values is only possible in school. Character education that applies and integrates Islamic values<sup>30</sup>.

Islamic values are orders or teachings of the Islamic religion which are fundamentally based on the Qur'an and Hadith. In practice or daily application in general subjects, Islamic values are the basis of five Islamic education, one of which is madrasah. Of course, it is not expected that general subjects can stand on the opposing side of the existence of Islamic values taught in madrasahs, especially in the subject of Islamic religious education. Moreover, general subjects containing foreign culture or western culture are of course very contrary to Islamic values. Things that have a dichotomy in merging into knowledge that is taught to students are certainly not expected to boomerang as a form of students'

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<sup>30</sup> Saleh, "The Religious Leaders' View on Deradicalization Efforts through the Islamic Educational Institutions and Anti-Terrorism Law in Yogyakarta"; Pohan and Malik, "Implementing of Character Values in English Language Learning and Teaching."

reluctance to accept knowledge, especially English, which in students' logic will be something very different from the values they usually apply. around their environment.

Knowledge that is taught with all the foundations of goodness must be taught sciences that are good and meaningful also for students, especially for education that is based on Islamic education. It will ideally provide all intentions to learn by doing all activities to hope for the pleasure of Allah. Everyday words and deeds must become culture and habits. So, it must have essential values that can be of worship value in every element of activity and activity. This is in line with the principle of the subject as a whole which fulfills the components of education starting from students, teachers, staff, and the government must synergize with quality which must be maintained very well. Also, the values must have optimal actualization. Islamic values relate to intentions. The clean and pure intentions of the originator will affect the implementation of the things that follow behind it. This synergy can align theoretical and practical expectations with everything and knowledge from Islamic sources and values so that it will bring up philosophical concepts in the education system.

In addition to this being the hard work of the school and handed down to teachers as the frontline of education, the government as a stakeholder who fully holds other sectors, such as: Economics, religion, social, politics will have a very significant influence on changes in the application of Islamic values in Indonesia. in the world of education or even provide enormous challenges and obstacles to missionaries in prioritizing the future of students. The future of students who are the subject and core of all the core of learning and education in Indonesia, so students are expected to be very cooperative in the process of realizing the integration of Islamic values in the learning process at all times.

Two groups that become hierarchical values are divine values related to *ubudiyah* values and *muamalah* values, and ethical values related to social,

rational, individual, social, political, economic and aesthetic values<sup>31</sup>. Following is the concept of values:

Table 2.1 Islamic Values
Ilahiyah Ubudiyah
Ilahiyah Muamalah
Insaniyah ethic (social, law, economy, and so forth)

From figure 2.1 above, it can be said that values related to God have the first position in terms of their order, this is the basis that these values must be prioritized first or what are referred to as Ilahiyah Ubudiyah values compared to other values, it is absolute values which are determined and derived from Holy book of Islam. For the next values, Ilahiyah muamalah is values that also manage relationship from human to human but it is still under the nuance of worshiping and intertwined to God. While the value of human life is more inclined to the value between fellow human beings where its position is below and it is called Insaniyah ethic where it is like an agreement from human to other human. So another conclusion can also be said that all sources of life values originated from divine values.

1. Divine values, values that are commanded by the prophet to His Apostle in the form of piety, faith, justice, which are enshrined in divine revelation. Change will never be experienced by this value. This value has a very basic fundamental element for all human beings without exception.
2. Human values, from human civilization that continues to develop and grow along with the times. In addition, there are also values that have the seven values described above.

In essence, divine values have a relationship or relationship with human values. Divine values have a higher vertical position than other life values. In addition to the higher hierarchy, religious values have consequences on other values. On the other hand, other values require consultation on ethical-religious values.

The relationship between human values and divine values can be combined and

<sup>31</sup> Wong, "Non-Native EFL Teachers' Perception of English Accent in Teaching and Learning."

summarized into four types, namely:

- a Lateral-horizontal, human values have an equal relationship with others. In the sense that they can consult each other or not with each other.
- b Lateral-sequential, human values have an equal relationship that consults each other.
- c Linear-synchronous, hierarchical relationships that are ethically human higher than other human beings, which are higher have a unifying function.
- d Linear-coherent, hierarchical relationship on which the consultant resides and guides all values

Islamic values applied in teaching procedures:

### 1. Praying

Prayer is one of the main features and great symbols of a religion. Prayer is a human relationship with God. In Islam, Muslims worship Allah SWT. All activities must be preceded and ended with a prayer, all daily activities, even the smallest, must still include a prayer. Prayer as a Ubudiyah Divine value where humans apart from having to have relationships with other human beings, they must first and foremost have Ubudiyah Divine values. Therefore, if all aspects and activities of life are embedded in prayer, then educational activities which are seen as very noble things must be inserted in prayer as the main symbol of education with Islamic values. In western culture, to give greetings to others is only a hope that the person receiving and giving the greeting is in good condition. However, greetings that are only limited to hope do not give a prayer which the prayer is leaning on God. In Islam, greetings must provide greetings and also prayers that are based on asking God for this. Especially in learning English where all activities ranging from small to large activities very rarely give the habit of praying with very specific prayers by saying the name of God as in Islam where there is thanksgiving, regret, praise and so on very specific prayers in certain activities by saying God's name. Praying is also included in daily expressions, starting from the smallest to the biggest, such as giving thanks by praising God and giving prayers to others and ourselves.



## 2. Avoiding hand contact between women and men

In Islam, principles exist to maintain order in the house in its activities and carry out its activities. Therefore, these principles must be considered and carried out carefully by Muslims. Another fundamental thing is about touching between men and women where they are not mahrom. In teaching English, activities must minimize things that involve touching between men and women such as pictures in books, videos, and learning activities in class. Moreover, in English materials, it is very possible to include western culture where students date, touch, or compliment each other between men and women in a straightforward manner. Of course, this will have a negative impact on English learners. Even then, now it is also commonplace and happens to young people in Indonesia. Therefore, English teachers do not want what they teach to be one of the supporting factors for them having such activities.

## 3. Covering aurat

Covering the genitals is not something that Muslims need to debate anymore in their daily lives. This has become something that is certain and clear that must be done by the Muslim community, both women and men. Especially, for women where western influence shows their culture which tends to wear trendy clothes that are far from according to Islamic law, and almost all western women's clothing culture is in harmony with basic Islamic values. This has also spread a lot among young women where they think it is a trend or something cool. Therefore, in learning English, at least they don't reveal their culture of dressing for women to English learners. Moreover, it is very important to instruct students to use appropriate clothing in English materials in a subtle manner and should avoid coming across as judgmental.

## 4. Balancing between discussions about the world and worship

Conversations that benefit people are very important because there must be some values in the conversation and the topic of the conversation. The thing that is the focus is that useful chat is chat that can lead to two basic human needs,

namely worldly needs and spiritual needs. In language learning, how one uses language in daily conversation must be considered. Classes and materials are set up in such a way that learners can use them in a native setting in the language. Conversational activities and learning materials must be given a kindness that can discuss the world such as work, education, ideals and so on, but on the other hand, examples and activities in learning must also include discussions of the afterlife which we reflect on as daily activities. such as ablution, prayer, fasting and others - others.

#### 5. Avoiding consumptive lives

Western culture is synonymous with life which predominantly leads to world oriented lives. This will certainly lead to life, examples and materials for learning English have the same atmosphere. The material will lead to things that are a little excessive in life such as shopping, credit cards, parties, alcohol, and dating or dating activities. This of course will greatly damage the basic philosophy of the Indonesian nation and also Islamic values in it. Things like that should be avoided in learning English. Moreover, it will be very meaningful if learning English can actually anticipate and minimize things related to the influence of students on their culture.

#### 6. No saying bad words

Everything from the smallest to the biggest must be considered so that it is not said that humans do not have the knowledge to regulate their actions and speech. Speech that leads to swearing and inappropriate words is in stark contrast to the ideal life in the Indonesian nation and the Islamic religion. The people of the community are expected to be able to say good things, if he can't then he just keeps silent, especially not to say bad things that can become suggestions and prayers within him. So in giving examples in learning English, the material must be able to avoid using bad words, and can anticipate students to understand that bad words are not good to say, because they are very vulnerable to watching

English videos and learning English from movies. which is very close to the terms bad words and vulgar lifes

#### 7. No riya, gossip, and envy

Living in luxury will be very vulnerable to directing humans into despicable traits such as showing off wealth and expensive items. In the philosophy of the Indonesian state and the Islamic religion, it is highly emphasized to live humbly and not excessively. The thing that makes showing off with what one has is of course very out of the context of religion and country. In learning English, a wide range of material contains things that smell of luxury goods and something that is glamorous, of course this is very unrealistic with real life in this country and in religious activities. So it is highly not recommended not to filter material that contains elements that are not suitable, such as activities of riya', excess, jealousy, and talk about other people.

#### 8. fitrah

In learning English, it is very vulnerable to discussing material that leads to feminism, childfree, and co-hibited. These are all things that are very contrary to the culture and basic values of the state and religion. Such a thing means getting out of line in a life that already has a nature in it. So everything must be considered carefully and must be based on the rules.

### **C. Teachers' Identity**

Professional identity must be greatly flexible to be adapted with the real Indonesian context and condition. Indonesian context refers to local wisdom and religious consideration for values applied. Therefore, the values integrated and prioritized in education is the main context in Indonesia. It is greatly impossible for Indonesian English teachers to teach English with real version of culture without paying attention on values applied here. Moreover, English language teaching contains insertion of western culture because teaching language must teaching culture as well at the same time. English teachers in Indonesia must

comprehend well the main core of their teaching activities that is to transfer the culture as the insertion in English language teaching. Cultural general knowledge must be concerned well while concerning on pedagogy general knowledge to teach English in Indonesian context an English teacher mostly ignores the transfer of culture teaching because they notice that the culture inserted in English language teaching must be inappropriate, and it will become the dichotomy during the English learning process<sup>32</sup>. Therefore, English teachers must struggle to achieve the standardization as professional teacher to fulfill students' needs. The students in real context must need something that is in line with Indonesian culture as habit in their lives, so that it is great to comprehend.

Teaching activities must be held on the values of compassion and wisdom. It is highly recommended for teachers to properly understand the values of Kindness during the teaching process so that a learning process will have a positive impact. The teacher must understand these values so that he can start from himself first. It is also very emphasized to avoid a lack of understanding about the values of love and kindness so that when teaching in class, teachers tend to be emotional. The values applied in learning will direct the discussion towards identity. Identity means special characteristics in a system that are influenced by things such as social, cultural, religious, economic and other aspects. Identity that is conical to values will have an impact aimed at rejecting and adapting to new values that come from the characteristics of things in the world that are constantly changing. In language and speaking, identity is very clearly visible, so if there are a few or many things that are not in harmony with cultural values, then when the language is taught in another place with another culture, there must be a lot of adjustments. Identity can be shown for a trait related to persona, social position, social status, roles, position, relationship, institutional and other relevant identities such as education, psychology, and

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<sup>32</sup> Milal et al., "INTEGRATING CHARACTER EDUCATION IN THE ENGLISH TEACHING AT ISLAMIC JUNIOR HIGH SCHOOLS IN INDONESIA."

others related to personal relationships to groups or communities<sup>33</sup> . Especially when outside parties are involved in a community, identity can simultaneously be complementary and contradictory in emphasizing individual distinctive features. In identity as an English teacher, features can be classified as a teacher who carries more in a communicative language teacher or a teacher who stands on the side of the proponent in grammar-based learning.

Identity can be shown for a trait related to persona, social positioning, social status, roles, positions, relationships, institutional, and other relevant community identities in fields, such as: education, psychology, and others that are related to the position of an individual . Moreover, when external parties are involved in a community, identity can simultaneously be complementary and contradictory in suppressing individuals' typical features. In identity as an English teacher, features can be classified as teachers who prioritize communicative language teachers and teachers who are on the opposite side in grammar-based language learning. Identity among teachers varies most of the time, especially for non-native speaker teachers where they have to emphasize their proficiency of a certain language. English teachers often have different priorities in teaching English. Some want to emphasize in teaching grammar, some want to have communicative language teaching, some want to be a care giver, and others want to have their own identity. Those all lead to a contradictory to personal identity among English teachers. Identity is constructed from two primary things: discourse and practice. Identity: Teacher as manager Teacher as acculturator Teacher as professional Only first year teachers who may come to a crisis of teachers' identity. Teachers' identity can be explored well with the design of research "narrative inquiry", because the personal experience in discourse and practice can be probed by the individual himself. Furthermore, one teacher can have multiple identities. The identification of identity can be seen from the language use of someone.

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<sup>33</sup> Qoyyimah et al., "Professional Identity and Imagined Student Identity of EIL Teachers in Islamic Schools," March 4, 2023.

#### **D. Perception**

The death penalty was given to Kusni Kandut as mentioned in the book on communication psychology. This sparked a reaction from people in Jakarta who formed groups and alliances by speaking out about the abolition of the death penalty. The principle held by them is that the word punishment refers to correcting or educating someone who has made a mistake, while punishment is not an arena for revenge. This group argues that the death penalty can deprive them of their most crucial rights in life as stated in the evidence of modern philosophy. On the other hand, the death penalty is justified in Islamic law, because its values have a philosophical meaning and have a meaningful meaning that will provide order in social life. The philosophy of meaning in Islamic values pays attention to all aspects for the good, not just aspects that are visible and visible on the outside, because meaningful values are always visible from the inside. On the other hand, the Christian church agreed to the abolition of the death penalty, supporting the statement of the group who was vocal against the death penalty earlier. Therefore, the responses and statements of some individuals who are vocal will give what is meaningful, that is, what is hidden, but by giving their responses it means that they are revealing the meaningful meaning. Basically, the meaningful meaning that they are expressing here is what they are really feeling from within themselves according to what they have as a result of the experience<sup>34</sup>.

Information processing refers to how individuals receive information and then the information is processed, stored, and produced back into meaningful information, after something meaningful is brought to the surface with information processing. Sensation, memory and perception will work together to produce meaningful meaning with the help of data processing and information processing from individuals to be processed by bringing up more informative meanings for others so that it can be said as information that can provide knowledge and learning for many others. Perception is something that is obtained

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<sup>34</sup> Wong, "Non-Native EFL Teachers' Perception of English Accent in Teaching and Learning."

from the acquisition process that is measurable, directed and systematic, which refers to the process of sensitivity of the five human senses that can receive information on objects, events and things related to individual lives<sup>35</sup>.

### **1. Teachers' Perception**

The process that is received by the five senses will be delivered through a natural thought process by humans so that it will produce everything related to something called an opinion or perception. Thus, it can be concluded that, perception is an individual process which includes opinions that they express from the process of events, objects and what they get from the experience gained from the passing of the five senses and processed in such a way by sensitivity which ultimately becomes something meaningful and informative for information that can be used as knowledge by others<sup>36</sup>.

### **2. Factors in Perception**

These factors are known as functional factors and structural factors. These factors are a determinant that directs a person to the stage of perception. These factors were coined by psychologists, namely, David Krech and Richard S. Crutchfield. However, there is also one factor that is considered as an important determinant in one's perception, namely the attention factor<sup>37</sup>.

#### **a. Attention factor**

The attention factor is obtained by emphasizing the word attention which should be in harmony with the activity of the stimulus and a series of stimuli so that it can become a high-level awareness that can also trigger the inactivity of other stimuli. The attention factor will really provide a very wide space for if a person concentrates a discussion based on one sense focus, so that in this case, the focus does not receive a response from the other senses. Two indicators that greatly contribute to the success of the attention factor in directing perceptions are

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<sup>35</sup> Yani, "English Teachers' Perception on the Quality of Online Learning during Covid-19."

<sup>36</sup> Hoffman, Singh, and Prakash, "The Interface Theory of Perception."

<sup>37</sup> Saleh, "The Religious Leaders' View on Deradicalization Efforts through the Islamic Educational Institutions and Anti-Terrorism Law in Yogyakarta."

external factors and internal factors.

### **b. External factors**

The salient properties of external factors that serve as the main determinants in situational factors as determinants of external factors are novelty, repetition, stimulus and movement. This attention factor determines a person's ideas and perceptions from the perspective of something that can attract someone's attention. Attracting attention can also sometimes be directed to objects that do have their own characteristics and are different from others. In addition, being different can attract someone's attention, but something that moves will provide a very large stimulus to a particular society. Something new is also the principle of the attention obtained from the object towards someone. While repetition is also important to emphasize in terms of external attention to an opinion, and idea.

### **c. Internal factors**

Internal factors are factors that are obtained predominantly from biological factors, namely what has become naturally innate by a person which will greatly determine a person's thinking, for example when someone is hungry to eat dominance and his tendency is towards food. For example, another example related to social environmental factors that looks at what is commonly obtained from an incident is a teacher who has the instinct to educate will give, tell and share whatever the teacher sees for the first time to his students who are considered to have never had experience. Principles of mindfulness is considered as internal factors as follows:

- Passive and reflective is not the process of attention, but the process of attention includes active and dynamic;
- Someone will pay attention to objects that have a close relationship, and domination over that person;
- Our attitudes, habits, values and interests become the basis for seeing what we give ideas;



- Stimulus that we ignore will direct us to behavior or things that we regulate in such a way;
- Perception is closely related to what we want to perceive.

#### **d. Functional Factor**

Things that come from past experiences and are also categorized as needs can be referred to as functional factors. Stimulus factors are not categorized as factors that affect functional factors, but functional factors are influenced by characteristics or individuals who provide the stimulus. Therefore, functional factors are very closely related to one's emotions and cultural conditions, and the environment around the individual in giving a direct effect without intermediaries but it is very closely related to a person's personality, or even to every person.

In terms of perception, individuals will select objects that are in accordance with the direction of orders and conditions of people both from within and outside the individual. Thus, this process will have a good influence on: mental readiness, influence of needs, emotional atmosphere, and cultural background. The theory can be seen from each individual and must be owned by each individual. This leads to things that become real examples in everyday life, namely, when someone is thirsty, he will look for a shop and immediately see and buy a drink to drink. This factor is also influenced by cultural factors and external factors depending on the experience of each individual's personal life, for example, when some children arrive late to campus, some will feel afraid, some will feel normal, and some will feel very reasonable. So this is determined by the culture around the individual.

The reference of this functional factor is social where the surrounding circumstances can contribute to a very - very large perception because this becomes an individual's daily life and it becomes a certainty where the individual will be carried away completely. The size of the opinion is determined by the reference of this social factor and the sequence of this reference. Referring to this reference will make someone communicate in expressing their experiences with

meaningful messages.

#### **e. Structural Factor**

Factors that are fully influenced by the physical response are referred to as structural factors. The Gestalt theory, which was coined by Kohler, Wartheimen, and Koffka, is related to our assumption that when we perceive something, it will be considered as a whole. We put aside something that is a part and then collect it, but rather it tends to be a whole. An event must look at the facts of the relationship as a whole not to the parts, but to its context. The perception is the result of the perceptual and cognitive given meaning.

A perception will be concluded by being given a stimulus so that it provides meaningfulness. This is done by means of perceptual and cognitive traits where each other will be drawn into sub-structures, with this even though the stories told are gaps, we can fill them by providing something meaningful and consistent.

#### **E. Character Education in English Language Teaching**

Teacher is a term that cannot be separated from the word school or study. In addition to science, the front line of education are teachers. However, the definition of what is really meant by the definition of a teacher. So far, the definition of teacher has only been studied from the point of view of formality, which is still common so that there is very little understanding of the importance of the teacher as the initial spearhead of education and who will take the direction of a nation's education. A teacher is someone who provides knowledge as an educator to students. A teacher is someone who is very experienced and professional in his field. With science and several existing criteria so that teachers can make their students as educated and successful people.

In traditional philosophy, the teacher is derived from 2 words, namely “*digugu*” and “*ditiru*”. Thus, this will lead to an understanding that the teacher as an educated person can be used as an example not only in terms of knowledge but

also how to say and behave. With this situation, the ideal criteria that a teacher should have must be clearly observed. Meanwhile, according to Islamic philosophy, the teacher's job is to educate. The meaning of the word educating is closely related to goodness, knowledge and character. Goodness here is that which demands the path of goodness and worship supported by the eyes of knowledge, both of which will be reflected in good behavior. In this way the true meaning of teachers to educate, cleanse the soul, and guide students will be obtained by taking into account the competencies that must be possessed, namely one of the competencies in integrating the value of goodness in learning science<sup>38</sup>.

### **1. English Language Teaching With Character Education Integration**

Character education is a set of structured and planned systems with an emphasis on the purpose of learning activities is to produce students who have good ethics and behavior. Good behavior is an action that is expected to be emphasized in the first order<sup>39</sup>. It is not only emphasized in certain subjects but must be emphasized in every subject. Especially subjects related to everyday life in English, namely English. Teaching English as a science is very important to provide the right education where the goal of education is where students not only master science but also the characters that are integrated into it. In teaching English with the integration of character education, starting from materials and activities, materials that lead to the values of life and authentic conversation in the nation and state, especially in Indonesia, can be inserted.

The integration of a value into English learning activities is the application of interdisciplinary knowledge that has the power to support one another's specific goals for English learning activities. The integration of values or character is more about belief, religiosity, behavior, ethics, and culture. Emphasis on integration means the insertion of that value against another major place. Thus, these values are not only taught in certain subjects but in every

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<sup>38</sup> Lavy and Bocker, "A Path to Teacher Happiness?"

<sup>39</sup> Rinenggo and Kusdarini, "Moral Values and Methods of Moral Education at Samin Community."

subject including character education in English learning activities. It is explicitly stated by UU nomor 20 tahun 2003 tentang sistem pendidikan nasional, bab 2 pasal 3 tentang pendidikan nasional:

*Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.*

It is stated that the emphasis of national education in all subjects are referring to keywords such as: *beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab*. It refers to the strong urgency for English language teaching with western culture teaching at the same time to be embedded with Islamic values integration to capture the indicators from *Undang – Undang*.

## **2. English Language Teaching With Islamic Values Integration**

English education that puts forward authentic learning materials will emphasize the priority of the native context used for native speakers where the culture, beliefs and ethical values of foreign speakers from western culture will be inserted in the learning process. This will really be an irony if it continues to be allowed, then the generation of Indonesians who are required to master foreign languages, but indirectly they imitate things from the western world that should not be imitated. English teachers who are aware of this problem should be the agents who really dominate in providing English education that is inserted with Islamic values<sup>40</sup>. So that the authentic word in English learning will be slightly adapted to adapt to the real daily life of Indonesian citizens in communicating and socializing with the values that most of its citizens adhere to Islam, so Islamic values cannot be kept away from everyday life. Students still have to learn and practice English authentically with authentic meaning in Indonesia. This

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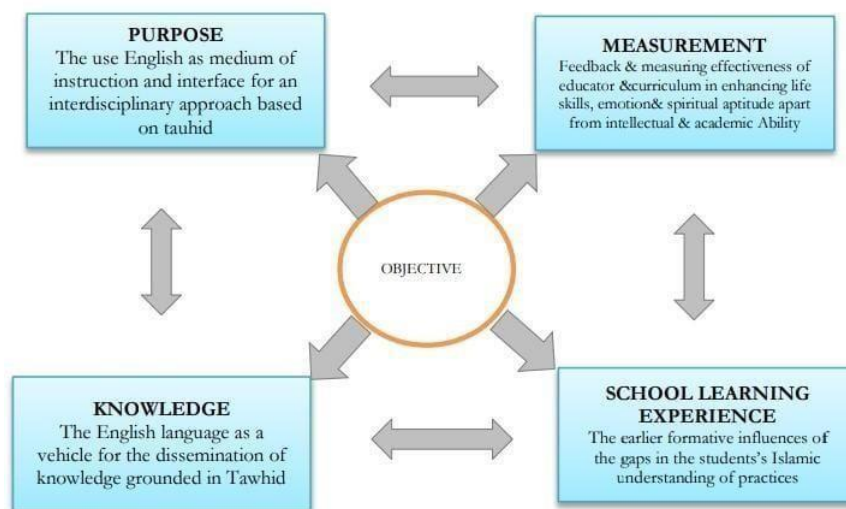
<sup>40</sup> Qoyyimah et al., "Professional Identity and Imagined Student Identity of EIL Teachers in Islamic Schools," March 4, 2023.

actually gives a very good impression so that the purpose of learning English with the integration of Islamic values will be to produce students who are able to master English very well, and have very good grades in the criteria of the Indonesian state.

The thing that makes the process of learning English with the integration of Islamic values sticky is the ingenuity of teachers as the frontline of education in inserting Islamic values in English learning activities. Some of the challenges that will be found are the lack of knowledge of English teachers about Islamic values, not all English teachers have a background of graduates from Islamic higher education institutions, and the lack of authentic material that can and has been integrated with Islamic values, as well as support for an Indonesian curriculum that has goals. which goes hand in hand but in its application there are still a lot of misunderstandings.

The thing that must be considered and anticipated is the availability of material that will greatly facilitate teachers in integrating Islamic values into English learning activities. However, not all teachers have the same opinion and the same conditions in how easy it is to use English material with the integration of Islamic values in it.

Figure 2.1 Shah's Adaptation of Kerr's Curriculum development model



Kerr's developed a curriculum which was then adapted, design is needed

by an institution and practicality is needed, a tauhid-based Islamic education model will be very prominent and outstanding if it can be developed and implemented comprehensively.

The Indonesian curriculum, which throughout its history has experienced changes many times with the hope of perfecting the shortcomings of previous experience which is corrected in the process of changing it. Curriculums adapted from the west such as the communicative approach, genre based approach, pragmatism, and liberal curriculum can be said to be a good goal towards good Indonesian education, especially in English language teaching nationally. From figure 1 it can be concluded that these curriculum theories can be inserted into Islamic values for Islamic institutional schools and there is no need to provide Islamic values for non- Islamic institutions.

#### **F. Previous Studies**

Previous research has been conducted by several researchers with the same topic. However, it was found that studies on the integration of Islamic values in English teaching are still few. Therefore, it is urgent to conduct such a study, especially in Indonesia as the country with the largest Muslim population. The integration of Islamic values in teaching English has been studied by Milal et al in 2020 at Madrasah Ibtidaiyah in Indonesia, researched on practical things that they can prepare in the hope of improving the quality of Islamic values that are lacking. integration with English language teaching. It develops products with research and development procedures and reaches the final by proposing the Islamic Life Resource Pack (ILRP). Hidayati, 2016 reports on teaching English in Islamic education in Indonesia; challenges and opportunities, it was found that teachers need to have more readiness especially for pedagogy to integrate Islamic values in the process of teaching English. Alvian, 2022 reported on learning the Integration of Islamic Schools, it was found that teachers have not really integrated Islamic values in teaching English, and first of all it poses a challenge that teachers have less knowledge about how to integrate Islamic values, and it

comes with the solution that teachers should use the help of English workbooks with the integration of Islamic values. However, research that discusses the integration of Islamic values using narrative inquiry is not yet available. To fill the void, the researcher tried to do research using the research design.

The results of this study can be generalized to represent a wider area that has the same issue in this topic. Several studies have been conducted on similar topics such as: Milal, 2020 which is related to product development as an English teaching workbook with Islamic values Hidayati, 2016 which is concerned with investigating the challenges and opportunities of Islamic values in language teaching. English and it revealed positive results or could be integrated well, and Alvian, 2022 also concerned about the integration of Islamic values in English language teaching and revealed that schools as subjects prefer a compulsory curriculum with Islamic values. Therefore, to fill the void, this research is expected to answer questions about the perception of English teachers in integrating Islamic values discussed from strategies, workbooks and teaching activities with narrative inquiry research designs. This study aims to reveal what English teachers with great experience feel about the integration of Islamic values in teaching English. This is in line with the findings of other studies related to direct implementation in the practice of integrating Islamic values. However, neither of them cared about how the teachers felt about the integration of Islam in the teaching of English as a first-line agent. There are many studies on integrated English teaching, but few pay attention to the integration of Islamic values. Integration of English language teaching in Islamic schools is also not common. The subjects of this research are MTsN 2 Kota Kediri and SMPIT Bina Insani Kediri which are considered as advanced schools with advanced general knowledge and successfully integrated knowledge of the Islamic religion. It is also considered that both students and teachers are also Muslim with an Islamic background.

### **G. Narrative Research**

Narrative research or narrative inquiry is a design that deployed the combination between survey and interview the perspectives, perceptions, and

opinions. Those 3 can reach an individual or individuals to provide meaningful stories that must have meaningfulness to others as well. It is also concerned with new discovery by grounding a new sight of something to have a better understanding what to do next. In another words, narrative inquiry is able to have a development of universal comprehension and social phenomena. This narrative research also involved an analysis of world view and one person's understanding. A coherent narrative can deal with contributing to views of theories in social sciences as it can have an identification or justification. The related people can have sense and intuition to agree and identify other people's experience when those people who have the experience are interacting with the world. The sense of history, experience, narrative, stories, perspectives, and perceptions are greatly emphasized to be explored to fill the area or space that can not be reached by other research methods.



Figure 2.2 Narrative Inquiry

