

**A DISCOURSE ANALYSIS OF RELIGIOUS MODERATION
VALUES IN ENGLISH TEXTBOOKS USED AT
MUHAMMADIYAH BOARDING SCHOOL PALOPO**

Thesis

*Proposed to the English Study Program of Tarbiyah and Teacher
Training Faculty of State Islamic Institute of Palopo for S.Pd
Degree in English Study Program*



IAIN PALOPO

Proposed By

Aisah Putri Salim H

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**ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
EDUCATION AND TEACHER TRAINING FACULTY
STATE ISLAMIC INSTITUTE OF PALOPO
2025**

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2025**

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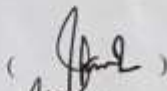
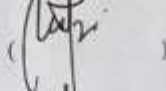
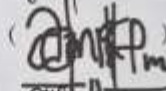
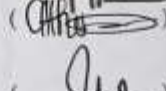

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THESIS APPROVAL

This thesis entitled "A Discourse Analysis of Religious Moderation Values in English Textbooks used at Muhammadiyah Boarding School Palopo" written by Aisah Putri Salim H, Registration Number 2002020074, the student of English Language Study Program of Education and Teacher Training Faculty at State Islamic Institute of Palopo, has been examined and defended in *Munawar* session which is carried out on Tuesday, March 18th 2025 M coincided with Ramadhan 18 1446 H. It has been approved by the examiner as requirement to pursue the title of *Sarjana Pendidikan* (S.Pd).

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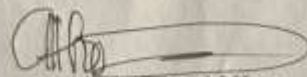
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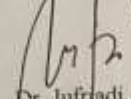
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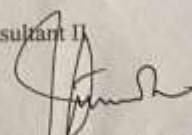
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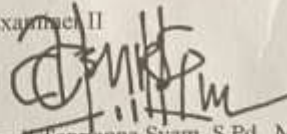
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
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ABSTRACT

Aisah Putri Salim H (2025). *"Analisis Wacana Nilai-Nilai Moderasi Beragama dalam Buku Ajar Bahasa Inggris yang digunakan di Pondok Pesantren Muhammadiyah Palopo"*. Skripsi Program Studi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Ilmu Keguruan, Institut Agama Islam Negeri (IAIN) Palopo. Dibimbing oleh Wahibah dan Husnaini.

Penelitian ini bertujuan untuk menganalisis nilai-nilai moderasi beragama yang terdapat dalam buku ajar Bahasa Inggris yang digunakan di Pondok Pesantren Muhammadiyah Palopo, serta bagaimana pemahaman siswa terhadap nilai-nilai tersebut. Penelitian ini menggunakan metode *narrative qualitative* dengan pendekatan analisis wacana. Teknik pengumpulan data dilakukan melalui dokumentasi, observasi, dan wawancara. Populasi dalam penelitian ini adalah pembelajaran di Pondok Pesantren Muhammadiyah Palopo, sedangkan sampelnya terdiri dari buku teks Bahasa Inggris kelas XI dan XII, guru Bahasa Inggris, dan siswa XI dan XII yang dipilih secara *purposive*. Hasil penelitian menunjukkan bahwa buku teks tersebut secara efektif dapat mengintegrasikan nilai-nilai moderasi beragama seperti toleransi, keadilan, dan penghargaan terhadap perbedaan. Lebih lanjut, siswa juga menunjukkan pemahaman yang baik serta penerapan nilai-nilai tersebut dalam kehidupan sehari-hari. Dari hasil penelitian tersebut, peneliti dapat menarik kesimpulan bahwa pentingnya peran buku teks dalam mendukung perkembangan moral, spiritual, dan keterampilan berbahasa siswa. Peneliti merekomendasikan agar pengembang buku lebih memperhatikan aspek visual dan naratif untuk memperkuat pemahaman nilai moderasi.

Kata Kunci: Moderasi Beragama, Buku Ajar Bahasa Inggris, Nilai-Nilai Islam

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ABSTRACT

Aisah Putri Salim H, 2025. *"A Discourse Analysis of Religious Moderation Values in English Textbooks Used at Muhammadiyah Boarding School Palopo"*. Thesis of English Language Education Study Program, Faculty of Tarbiyah and Teacher Training, Institute Agama Islam Negeri (IAIN) Palopo. Supervised by Wahibah and Husnaini.

This study aims to analyze the values of religious moderation contained in the English textbooks used at Muhammadiyah Islamic Boarding School in Palopo, but also to examine students' understanding of these values. The research employed a qualitative narrative method with a discourse analysis approach. Data were collected through documentation, observation, and interviews. The population of this study was the teaching and learning process at Muhammadiyah Islamic Boarding School, Palopo, while the samples consisted of the English textbooks for Grades XI and XII, English teachers, and Grade XI and XII students selected purposively. The findings revealed that the textbooks effectively integrated religious moderation values such as tolerance, justice, and respect for differences. Furthermore, students demonstrated a sound understanding and practical application of these values in their daily lives. Based on these results, the researcher concludes that textbooks play a significant role in fostering students' moral, spiritual, and language development. The researcher recommends that future textbook developers pay greater attention to visual and narrative aspects to enhance students' comprehension of moderation values.

Keywords: Religious Moderation, English Textbook, Islamic Values

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الملخص

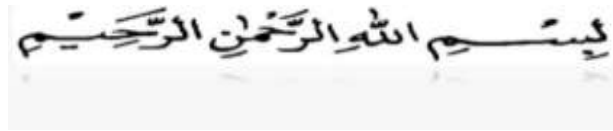
عائشة بوتري سليم ح (٢٠٢٥). "تحليل الخطاب لقيم الاعتدال الديني في كتاب تعليم اللغة الإنجليزية المستخدم في معهد محمّدية الإسلامي فالوفو". رسالة جامعية، برنامج دراسة تعليم اللغة الإنجليزية، كلية التربية والعلوم التعليمية، الجامعة الإسلامية الحكومية فالوفو. بإشراف: وهيبة وحسني.

يهدف هذا البحث إلى تحليل قيم الاعتدال الديني الموجودة في كتاب تعليم اللغة الإنجليزية المستخدم في معهد محمّدية الإسلامي فالوفو، بالإضافة إلى دراسة مدى فهم الطلاب لهذه القيم. وقد اعتمدت الباحثة المنهج النوعي السردى باستخدام أسلوب تحليل الخطاب. وتم جمع البيانات من خلال الوثائق والملاحظات والمقابلات. وتكون مجتمع البحث من البيئة التعليمية في معهد محمّدية الإسلامي، أما العينة فتشمل كتابي اللغة الإنجليزية للمصنفين الحادي عشر والثاني عشر، ومعلم اللغة الإنجليزية، وبعض طلاب للمصنفين الحادي عشر والثاني عشر الذين تم اختيارهم بشكل قصدي. أظهرت نتائج البحث أن الكتاب يُسهم بفعالية في دمج قيم الاعتدال الديني، مثل التسامح، والعدالة، واحترام الاختلاف. كما أظهرت الدراسة أن الطلاب لديهم فهم جيد لهذه القيم، ويطبقونها في حياتهم اليومية. وبناءً على هذه النتائج، خلصت الباحثة إلى أهمية دور الكتب الدراسية في دعم تنمية الجوانب الأخلاقية والروحية واللغوية لدى الطلاب. وتوصي الباحثة مطوري الكتب الدراسية بالاهتمام بالجوانب البصرية والسردية لتعزيز فهم قيم الاعتدال.

الكلمات المفتاحية: الاعتدال الديني، كتاب تعليم اللغة الإنجليزية، القيم الإسلامية

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Alhamdulillah, RabbilAlamin, in the name of Allah, the most gracious and merciful. Without God's favor and mercy, the researcher would not have been able to begin and complete this thesis, which is one of the requirements for a degree in S.Pd at the state Islamic Institute of Palopo under the title **“A Discourse analysis of Religious Moderation Values in English Textbooks used at Muhammadiyah Boarding School Palopo.”** Peace be upon the blessed Prophet Muhammad SAW.

The researcher realizes that this thesis would not have been completed without the support, advice, guidance, and suggestions of many persons. Therefore, the researcher wants to express specific thanks to:

1. The researcher admits that this thesis is still not perfect, but she will accept suggestions and input from readers for improvement. Finally, the researcher hopes Allah SWT will continually bless us. Dr. Abbas Langaji, M.Ag., as the Rector of IAIN Palopo.
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11. All people who help researcher and cannot be mentioned one by one.
12. The researcher admits that this thesis is still not perfect, but she will accept suggestions and input from readers for improvement. Finally, the researcher hopes Allah SWT will continually bless us

Palopo, 15 January 2025

Aisah Putri Salim H

NIM 2002020074

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ABSTRACT

Aisah Putri Salim H (2025). *“An Analysis Of Religious Moderation Values In English Textbooks Used At Muhammadiyah Boarding School Palopo”*. A thesis of The English Language Education Study Program Tarbiyah And Teacher Training Faculty, State Islamic Institute of Palopo. Supervised by: (1) Wahibah and (2) Husnaini

Madrasahs integrate Islamic values with academic education, including in English textbooks. This study analyzes how the values of religious moderation are presented in English textbooks for grades 2 and 3 and how students understand them. The purpose of this study is to evaluate the role of textbooks in supporting the development of students' moral, spiritual, and language skills. This study used a qualitative approach to understand the value of religious moderation in English textbooks at Pondok Pesantren Muhammadiyah Palopo. The discourse analysis approach was used to identify themes and categories related to religious moderation. Data collection techniques included documentation, observation, and interviews, which helped researchers obtain accurate data in an educational context. The study found that English textbooks at Muhammadiyah Palopo Islamic Boarding School successfully integrated the value of religious moderation. Students demonstrated a good understanding of the importance of moderation in religious practice and social interaction, and were committed to applying the value in their daily lives. This research emphasizes the importance of a curriculum that incorporates the value of moderation to create inclusive and tolerant students. This research analyzes the value of religious moderation in English textbooks at Pondok Pesantren Muhammadiyah Palopo, as well as how these values are applied and understood by students and teachers. The results show that the textbooks contain moderation values such as tolerance, justice, and respect for differences. This study also suggests that textbook developers should pay more attention to visual and narrative content to support the understanding of religious moderation values.

CHAPTER I

INTRODUCTION

A. Background

Islamic schools, known as madrasahs, play a crucial role in Muslim communities by providing a holistic education that integrates Islamic values with core academic subjects. In addition to offering traditional academic knowledge, madrasahs aim to shape well-balanced individuals who embody Islamic principles and contribute positively to society. In the context of English language teaching, analyzing Islamic values in textbooks is essential to ensure effective integration while maintaining appropriateness and relevance.¹ This involves not only recognizing fundamental Islamic values, but also assessing their appropriateness and relevance to the context of English language teaching. In addition, it is also important to take into account potential cultural issues that may arise as a result of the integration of Islamic values into English language teaching materials, including potential conflicts between Islamic cultural values and the values that may be represented in the textbook.

Islamic values and Islamic education are closely interconnected, where Islamic values are an integral part of Islamic education. The goal of Islamic education is to develop the moral, spiritual, and intellectual aspects of students, emphasizing the importance of Islamic values in shaping their character and

¹Anshari, M. Z., &Widyantoro, A. (2020). Inculcating Islamic values contented in Qs. Luqman through english speaking materials. *Journal of Education and Learning (EduLearn)*, 14(1), 62-68.

behavior.²Islamic education not only focuses on teaching academic content but also aims to encourage the moral, spiritual, and intellectual development of students. This includes emphasizing the significance of Islamic values in shaping their character and behavior. The objective is to nurture individuals who are not only intellectually intelligent but also rich in ethical values, preparing them to contribute positively to society. For example, in a study conducted, the development of micro-teaching materials focused on enhancing students' self-esteem proved to be effective.³ Demonstrates how Islamic education not only teaches academic skills but also enhances moral and ethical aspects, in accordance with the Islamic values that are intended to be instilled.

Religious moderation is defined as an approach to religion that emphasizes tolerance, harmony, and a moderate attitude in interactions between people of religion or belief. Religious moderation aims to create a peaceful and inclusive climate, where each individual or religious group is respected and given space to express their uniqueness without feeling threatened. Tolerance in this case does not mean merging or exchanging beliefs, but rather appreciating differences and establishing harmonious social relations by considering reasonable limits that should not be violated.⁴ Religious moderation is thus the essence within the frame of tolerance, which requires each party to control

²Ihwani, S. S., Ajmain, M. T., & Rashed, Z. N. (2023). The Role Of Teachers In Embedding Islamic Values And Ethics In Education: A Literature Review. *AL-WIJDĀN Journal of Islamic Education Studies*, 8(3), 335-342.

³Husnaini, H. (2022). Development of Self Esteem-Oriented Micro Teaching Materials for IAIN Palopo English Education Students. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 10(1), 538-560.

⁴Abror, M. (2020). Moderasi Beragama Dalam Bingkai Toleransi: Moderasi Beragama Dalam Bingkai Toleransi. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 143-155.

themselves and provide space for mutual respect. Religious moderation refers to an approach that emphasizes tolerance, harmony and moderation in interactions between religious believers. The goal is to create a peaceful and inclusive environment, where differences are respected and individuals can express their beliefs without feeling threatened. Tolerance here means respecting differences without necessarily changing beliefs, and religious moderation includes self-control and mutual respect in social relations.

Indonesia as a nation state is unique in its diversity of ethnicities, races, customs, traditions, cultures, languages, beliefs, and beliefs united in the ideology of Pancasila. This diversity is an extraordinary potential that must be maintained so as not to be torn apart by extremism and radicalism that infiltrate through globalization and information openness. The solution needed is moderation as a filter to maintain the nation's identity. In the context of religion, moderation in Islam is known as Islam Wasathiyah or moderate Islam, which is a middle way Islam that avoids violence, loves peace, is tolerant, maintains good values, and accepts change for the sake of benefit. The principles of moderation in Islam include taking the middle way, balance, straightness and firmness, tolerance, equality, deliberation, reform, prioritizing, dynamic and innovative, and civilization.⁵

English lecturers in faith-based institutions play an important role in integrating Islamic spiritual, moral, and cultural values into their teaching. They use various methods, such as preparing English materials that incorporate Islamic

⁵ Hasan, M. (2021). Prinsipmoderasiberagamadalamkehidupanberbangsa. *JurnalMubtadiin*, 7(02), 110-123.

values, teaching English with Islamic greetings and culture, and assessing students with Islamic aspects.⁶ This approach not only enriches the learning process but also helps students deepen their understanding of the spiritual and moral richness of Islam, making the education they receive more holistic and relevant to their life values. In addition, high school teachers also use various strategies to teach speaking skills, such as grouping, discussions, games, roleplay, and the use of multimedia.⁷ However, they face challenges such as limited vocabulary, lack of student engagement, physical and mental fatigue, and limited resources and facilities. The development of English learning materials based on the 4-D model in Islamic schools has been proven to increase student engagement, motivation, and enthusiasm in learning, and is expected to become an effective learning medium in Indonesia.⁸ Although Islamic schools have prepared the implementation of the IQF-based curriculum at the macro and micro levels, there are still obstacles faced by teachers and students in its implementation.⁹ On the other hand, the implementation of a weekly English program with a fun learning method in pesantren has successfully increased the motivation and involvement of students, as well as effectively supporting their English proficiency.¹⁰ These strategies have proven to be relevant to the national curriculum and effective in

⁶Al-Manduriy, S. M. (2016). The integration of Islamic values in the English Language Teaching (ELT) in Islamic Higher Education Institution: a case study in STAIN Pamekasan.

⁷Syam, A. T. (2018). A discourse analysis of german fairy tale "Rapunzel" written by the brothers Grimm. *Journal of Language and Literature*, 13(1), 219..

⁸Syam, A. T., & Furwana, D. (2022). The 4-D Model on the Development of English Learning Materials for Islamic Education Learners. *Dinamikallmu*, 22(1), 17-39.

⁹Jufriadi, J., & Efendi, E. (2022). IQF Based Curriculum in Islamic Universities In Indonesia. *EdukasiIslami: Jurnal Pendidikan Islam*, 11(03).

¹⁰Iksan, M., Husnaini, H., & Masruddin, M. (2022). Implementation of weekly English Program with fun learning method for Pesantren students. *Ethical Lingua: Journal of Language Teaching and Literature*, 9(2), 872-879.

supporting communication learning in the classroom, in line with efforts to integrate Islamic values into English language teaching at the higher education level.

Textbooks play a crucial role in the teaching and learning process of English, particularly in the context of Islamic values education. They are expected to cover student needs, support national education goals, and implement curriculum values.¹¹ The books are expected to meet students' needs, support national education goals, and implement the values of the current curriculum. As the primary educational tool, textbooks should be designed not only to convey fundamental language knowledge but also to reinforce the teaching of Islamic values through integrated content and activities. This includes selecting texts and learning materials that not only enrich students' linguistic abilities but also develop their character and moral sensitivity in accordance with Islamic principles. The Ministry of Education and Culture (Kemdikbud) develops textbooks that align with national education standards to ensure that the material taught throughout Indonesia is uniform and of high quality. Thus, English textbooks in Islamic education should reflect a synergy between academic needs and spiritual value development, helping students achieve the desired language proficiency while fostering a solid moral and spiritual identity.

Islamic education and English textbooks are interconnected in the context of promoting Islamic values and English language learning. English textbooks for students of Islamic education can play a significant role in integrating Islamic

¹¹Rahmawati, R., &Ambarwati, E. K. (2023). An Evaluation of the English Textbook Grow with English for Fourth-grade Elementary School Students. *SALEE: Study of Applied Linguistics and English Education*, 4(2), 337-356.

values and fostering a better understanding of the English language. Research has shown that English textbooks for students of Islamic education can apply various text types, such as information reports, descriptive texts, and narrative texts, to teach English while emphasizing Islamic values.¹² This approach not only supports the development of students' linguistic abilities but also ensures that Islamic ethical and moral values are inculcated through the learning process. The textbook is therefore a key instrument supporting the integration of language education and value education in the curriculum, providing students with the opportunity to learn English in a context appropriate to their religious and cultural background.

Based on the problems mentioned above, the researcher wants to find solutions to solve the issues through this research. The researcher is interested in analyzing Islamic values within English textbooks used in Islamic boarding school.

B. Research Scope

This research analyzes the Islamic values contained in the revised 2018 and 2017 editions of the English textbooks used for grades XI and XII, focusing on topics such as daily life, social relationships, and character development. The 2017 edition, written by Makhruk Bashir, was published by the Curriculum and Book Center, Balitbang, Kemendikbud, while the 2018 revision, written by Utami Widiati, Zuliati Rohmah, and Furaida, was also published by the same institution. The study examines how Islamic values are presented in various

¹²Rosyida, U. F., Rifa'i, A. M. M., & Warsiyah, W. The English Text Types Applied In English Textbooks For Students of Islamic Education Department. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 5(1), 1-10.

forms, including daily conversations, picture stories, and discourse texts. The scope of this research is limited to content analysis, with an emphasis on how Islamic values are depicted and conveyed in both editions of the textbooks.

C. Research Questions

Based on the background, the researcher formulated the research questions as follows:

1. What are the religious moderation values in the English language textbook used in Islamic boarding school?
2. How is the students' insight on religious moderation value?

D. Research Objectives

Based on the problem formulation above, the researcher finds that research objective of this study is to:

1. To find out the Religious moderation values contained in English textbooks used in Muhammadiyah boarding school.
2. To find out students' understanding of the value of religious moderation through the use of English books as learning media and to see how English books can help students understand and apply the values of religious moderation in their lives.

E. The Significances of the Research

There are two significances of this research, namely:

1. Theoretically

It is hoped that the results will greatly advance our knowledge on how to incorporate Islamic principles of moderation into English textbooks. The project will theoretically investigate how the values of integrity, tolerance, and balance are applied in instructional materials and find practical approaches to integrate these ideals into the curriculum. This research intends to enhance English language learning with Islamic moderation ideals, with an emphasis on inclusive and harmonious integration. This will help the development of cross-cultural communication skills and improved intercultural understanding.

2. Practically

- a. For the teachers: as an input for understanding the concept of Islamic moderation values and its relevance to the context of teaching Islamic values in English books that have Western traditional values that are different from Indonesian tradition.
- b. For the students: a new source of knowledge in teaching Islamic moderation values through relevant English language learning textbooks.
- c. For the next researcher: This research is anticipated that the findings of this study will provide valuable insights and inspire future researcher to develop original ideas for further research on the Islamic moderation values found in English textbooks.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Research Findings

The researcher found several studies related to the analysis of Islamic values in English textbooks used in boarding schools as follows:

M GaluhElgaRomadhon (2024)entitled "*Investigation Islamic within English Language Learning Textbooks: a content of analysis method*"This research aims to explore how Islamic values are represented and integrated in

English learning materials, focusing on analysing values such as justice, compassion, humility, and integrity in the context of cultural and educational objectives. The method used is qualitative content analysis, combining deductive and inductive approaches to analyse texts in English learning materials. The research is expected to identify the prevalence and characteristics of Islamic values in the learning materials as well as evaluate the way these values are presented in relation to cultural background and language subtleties. The results are expected to enrich the discussion on cultural diversity in the design of educational materials, especially in English language teaching, as well as provide guidance for curriculum developers, educators and policy makers on how to promote cross-cultural awareness and religious acceptance through language education.¹³

¹³Romadhon, M. G. E., &Mustofa, M. (2024, May). *Investigation Islamic Within English Language Learning Textbooks: A Content Analysis Method*. In *Proceeding International Conference on Islam and Education (ICONIE)* (Vol. 3, No. 1, pp. 399-421).

The research was conducted by M GaluhElgaRomadhon "*Investigation Islamic within English Language Learning Textbooks: a content of analysis method*" aims to investigate how Islamic values are represented and integrated in English learning materials in general. In addition, this research also focuses on the use of Islamic values in the context of Islamic education, specifically in Muhammadiyah Palopo School. These two studies have similarities in the use of qualitative content analysis method to reveal the way the values are represented in the learning materials. However, the main difference lies in the different research objects, where the first research is more general while the second research is more specific to the Islamic education environment in Sekolah Muhammadiyah Palopo.

Ahmad Nadhif (2017) entitled "*Representation Of Religious and Moral Values in the English Textbook for Indonesian Junior High School Investigasi Analisis Wacana Kritis (CDA)*". This study aims to investigate the discourse of religious and moral values in official English textbooks for high school students in Indonesia and reveal the underlying ideology. The textbook analysed is "English: When English Rings the Bell" for grade VII SMP. The methodology uses Fairclough's three-dimensional model: textual analysis, processing analysis, and socio-cultural analysis. Textual analysis focuses on transitivity and modality, processing analysis on assumptions, and ideological investigation is conducted in the last stage. The findings show that religious and moral values fall into four categories: values towards self, others, animals, and surrounding objects. Critical Discourse Analysis reveals dominant ideologies such as Western secularism, upper-middle social activities, wealthy lifestyle, beauty

synonymous with white skin and straight hair, capitalism, and emancipation of women by feminism.¹⁴

Both studies aim to investigate the representation of values in English learning materials, be it religious and moral values in Ahmad Nadhif's study, or Islamic values in the study at Muhammadiyah Palopo School. The main difference lies in the object of research; Ahmad Nadhif focuses on analysing religious and moral values in official English textbooks for secondary schools in Indonesia, specifically the book "English: When English Rings the Bell" for grade VII of junior high school, using a Critical Discourse Analysis approach that includes textual, process, and socio-cultural analyses to reveal the underlying ideology. Meanwhile, the research at Sekolah Muhammadiyah Palopo focussed on the use of Islamic values in the context of English education in Islamic schools, using qualitative content analysis methods to explore how such values are represented in the learning materials.

Baihaqi Zakaria Muslim, Dian Natasya Putri Siti Athur Rizqoh, Dihliza Basya (2022) entitled "*The representation of Islamic value in government-mandated English language textbook: A critical discourse analysis*". This research aims to fill the gap in the literature analysing Islamic values in EFL (English as a Foreign Language) textbooks, particularly in Indonesia, as well as investigating the Islamic values contained in English textbooks required by the Indonesian government for high school students. The research methodology uses Critical Discourse Analysis (CDA) with the approach of Halliday's Systemic Functional

¹⁴Nadhif, A. (2017). *Representation of religious and moral values in the English textbook for Indonesian junior high school: a CDA investigation*. Kodifikasia: jurnal penelitian islam, 11(1), 134-158.

Analysis theory and Kress and Van Leeuwen's Visual Grammar theory. The analysis was carried out successively on the text content and images in the textbook. The research findings show that the main themes of Islamic values that emerge from the textbooks include compassion, respect, and concern for life in all its forms; solidarity and conflict avoidance; and tolerance towards different cultures, ethnic groups, and religions.¹⁵

The above research aims to analyse the representation of Islamic values in English learning materials and explore the Islamic values contained in the materials. There is a difference in the research subjects between the research conducted by Baihaqi Zakaria Muslim, Dian Natasya Putri, Siti Athur Rizqoh, and Dihliza Basya aimed at secondary school students in Indonesia and this research specifically conducted at Muhammadiyah Boarding School Palopo. While both have largely similar objectives in analysing the representation of Islamic values in English learning materials, the main differences lie in their respective contexts, methodological approaches, and focus of analysis.

Rifdatul Habibah, Didin Nuruddin Hidayat, Nida Husna, Alek (2024) entitled "*Multicultural Values Representation in the English Textbook 'English in Mind' for Junior High School*". This study explores multicultural values in the "English in Mind" textbook of Merdeka Curriculum for Junior High School, using qualitative methods to collect information about the multicultural ideal and analyse the values with Barthes' four multicultural elements. The findings show that the textbook covers all aspects of multicultural values,

¹⁵ Muslim, B. Z., Putri, D. N., Rizqoh, S. A., & Basya, D. (2022). *The representation of Islamic value in government-mandated English language textbook: A critical discourse analysis*. Rainbow: Journal of Literature, Linguistics and Culture Studies, 11(2), 22-34.

particularly regarding Respecting Others' Viewpoints, as well as highlighting the value components related to the obligations of the world community. Positive responses from ELT specialists and global English teachers to this paradigm demonstrate the integration of regional English varieties and multicultural elements in enhancing cross-cultural understanding.¹⁶

The above studies both aim to analyse certain values in English learning materials, using qualitative analysis methods. Both explore the values contained in the learning materials. The main difference lies in the research context; the research conducted by RifdatulHabibah, DidinNuruddinHidayat, Nida Husna, and Alek examines the representation of multicultural values in the "English in Mind" textbook of the Merdeka Curriculum for Junior High School. Meanwhile, this study focuses on the integration of Islamic values in English learning materials in an Islamic school environment at Muhammadiyah Boarding School Palopo. Thus, although both use a qualitative analysis approach to uncover values in the context of English language education, these differences show variations in the focus and purpose of the research conducted.

Andriansayah A. Lasawali, Abidin Abidin, Mohamad Idhan, Jihan Salim Al-Amri, dan WulanHaerunnisa (2023) entitled "*Islamic moderate values in teaching classic Islamic books at modern Islamic boarding schools in Indonesia*". The research conducted by Andriansayah A. Lasawali and his colleagues examines the implementation of Islamic moderation values in the teaching of classical texts at modern pesantren (Islamic boarding schools) in

¹⁶Habibah, R., Hidayat, D. N., & Nida Husna, A. *Multicultural Values Representation in the English Textbook*.

Indonesia, particularly at Pesantren Al-Istiqamah Ngatabaru. The research employs a qualitative method, with data collected through direct observation, in-depth interviews, and document analysis. The results of the research indicate that there are three indicators in the implementation of Islamic moderation: the application of moderation in the learning process, understanding of moderation, and the practice of moderation in worship. Additionally, supporting factors for Islamic moderation at this pesantren include a non-sectarian approach and the broad understanding provided by the ustadz (teachers) to the students. However, there are also inhibiting factors, such as limited worship practices among the students and restrictions on senior students influencing junior students.¹⁷

The difference between research on Islamic values in English textbooks and research on Islamic moderation in the teaching of classical texts at pesantren lies in the focus and methodology. The research to be conducted focuses on content analysis to identify the application of Islamic values in instructional materials, while the research that has been carried out emphasizes the application of Islamic moderation values in the context of teaching and religious practices. Thus, research on textbooks is more focused on formal learning materials, while research at pesantren emphasizes social interactions and religious practices within the pesantren context.

¹⁷Lasawali, A., Abidin, A., Idhan, M., Al-Amri, J. S., & Haerunnisa, W. (2023). *Islamic moderate values in teaching classic Islamic books at modern Islamic boarding schools in Indonesia*. Int. J. Curr. Sci. Res. Rev, 6(8).

B. Literature Review

1. The Concept of Islamic Values

a. Definition of Islamic Values

Islamic values are the precepts and lessons that come from the Islamic faith and are found in the Hadith (sayings and deeds of the Prophet Muhammad) and the Qur'an. These principles direct Muslims in their thoughts, deeds, and social interactions with the goal of fostering a society and person that are spiritually sound. Islamic principles cover a wide range of topics, such as morality, worship, religion (Aqidah), and social conduct. They are designed to be useful and effective in the human soul and conduct, acting as a yardstick for what is right or wrong, beneficial or detrimental. Muslims are obliged to live their lives in accordance with Islamic principles, which are both subjective and objective. These standards are ingrained in the core of Islamic teachings.¹⁸

Islamic values are principles that serve as a comprehensive life guide for Muslims, covering all aspects of human life, both spiritual and material. These values aim to form individuals and societies of integrity and harmony, by emphasising the importance of justice, piety, compassion, and social responsibility. Based on the discussion above, the researcher concludes that Islamic values are fundamental principles derived from Islamic teachings, serving as a comprehensive life guide for Muslims in all aspects of life, both spiritual and material.

¹⁸Suhud, W. (2018). *An Analysis of The Integration of Islamic Values into English Language Curriculum* (Doctoral dissertation, UinAr-Raniry Banda Aceh).

b. Types of Islamic Values

Islamic values refer to the principles and teachings derived from the Qur'an and Sunnah of the Prophet Muhammad, which guide the daily lives of Muslims. These values include moral, ethical, and social aspects that aim to shape the character of individuals and society in accordance with Islamic teachings.¹⁹

Islam taught the principles of religious moderation, which included the concepts of *Wasathiyah* and *musyawarah*, as well as values like balance, tolerance, non-discrimination, and prioritizing peace and cooperation. These principles guided Muslims to maintain a harmonious balance between the worldly and the spiritual, respect differences, and resolve conflicts peacefully through dialogue, rather than violence. M. H. Kamali emphasized that *Wasathiyah* highlighted the importance of avoiding extremes, while *musyawarah* encouraged collective decision-making and cooperation. Islam's approach to moderation also prohibited all forms of violence and discrimination and urged its followers to adapt to the changing world without abandoning the core teachings of the faith. In this way, Islamic moderation aimed to foster a just, peaceful, and prosperous society.²⁰

1. *Wasathiyah* (Moderate)

Wasathiyah is a very important principle of moderation in Islam. This concept invites people to avoid extremism, both in religious practice and in social interaction. *Wasathiyah* includes a fair and balanced attitude, as well as an

¹⁹

Nurhadi. (2021). *Komunikasidalam menciaptakannilaiislamimelalui penyebarannya dalam informasi kesehatan bagi keluarga urban*. Jurnal PENAMAS, 34(1), 59-72.

²⁰Kamali, M. H. (2015). *The middle path of moderation in Islam: The Qur'anic principle of Wasathiyah*. Oxford University Press.

understanding that the middle way is the best solution in dealing with differences. By prioritizing this principle, Muslims are expected to set an example for the wider community, create harmony, and avoid conflicts that often occur due to radical attitudes.

Al-Baqarah (2:143):

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ

"And thus We have made you (the Muslims) a just and chosen nation, that you may be witnesses over mankind and that the Messenger (Muhammad) may be a witness over you. And We did not appoint the qiblah which you used to follow except that We might make evident who follows the Messenger and who turns back. And indeed, the change of the qiblah is a great burden, except for those whom Allah has guided; and Allah will not waste your faith. Indeed, Allah is Most Merciful and Most Compassionate toward mankind."

2. Tolerance

Tolerance is an attitude of respect and acceptance of the diversity that exists in society. In the Islamic context, tolerance is not only expected among Muslims, but also towards followers of other religions. This attitude is important to create a peaceful and harmonious society, where each individual can practice their beliefs without feeling pressured. Through a tolerant attitude, religious people can learn from each other and collaborate in various aspects of life, strengthening unity despite differences in beliefs.

Al-Qur'an, Surah Al-Kafirun (109:6):

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you your religion, and to me my religion."

3. Justice

Justice is one of the basic values in Islam that demands fair treatment for all individuals, regardless of social status, background, or other differences. This principle invites people to stand on the truth and uphold justice in all aspects of life, both in personal and social affairs. In the context of law and governance, justice becomes the foundation for every decision taken, to ensure that everyone's rights are respected and protected. Thus, justice will create a sense of security and mutual respect among the people.

Al-Qur'an, Surah An-Nisa (4:135):

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ
تُغْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives."

4. Cultural Accommodation

Cultural accommodation in Islam shows the importance of respecting and understanding local culture when carrying out religious practices. This encourages Muslims to adapt to the environment in which they find themselves, without compromising the core values of the religion. By integrating Islamic teachings into the local cultural context, believers can be more accepted by society, thus

facilitating the spread of positive religious values. This approach also enriches the religious experience, allowing for a deeper interaction between Islamic teachings and local traditions.

Al-Qur'an, Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another."

5. Nonviolence

Islam teaches that violence cannot be justified in any form, especially if committed in the name of religion. It emphasizes the importance of compassion, peace and dialogue in resolving conflicts. Acts of violence tarnish the image of religion and disrupt social order. By promoting a peaceful approach, Muslims are invited to become agents of change who are able to spread the message of love and mutual respect, and create a safe environment for everyone.

Al-Qur'an, Surah Al-Ma'idah (5:32):

مَنْ أَجْلٍ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

"Therefore, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption in the land, it is as if he had slain mankind entirely."

6. Interfaith Dialogue

Interreligious dialog is one way to build understanding and cooperation between followers of different religions. In Islam, dialog is considered an important means of bridging differences and finding common ground. In this way, believers can discuss each other's beliefs and practices respectfully and openly, which in turn can reduce prejudice and negative stereotypes. Constructive dialog also has the potential to create collaboration in resolving social and humanitarian issues.

Al-Qur'an, Surah Al-Ankabut (29:46):

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي
أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِهْنَأْ وَإِهْنَأْ وَإِهْنَأْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

"And do not argue with the People of the Book except in a way that is best."

7. Gender Equality

Gender equality in Islam is the recognition that both men and women have equal rights and responsibilities. In many contexts, women often experience discrimination and exclusion, even though Islam emphasizes the need to appreciate the contribution of women in society. By striving for gender equality, Muslims are expected to create a more just environment, where every individual, regardless of gender, has equal opportunities to participate in social, economic and political life.

Al-Qur'an, Surah An-Nisa (4:32):

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

"And do not envy what Allah has given to some of you more than to others."

8. Respect for Other Opinions

Respecting the opinions of others is an integral part of religious ethics. In the Islamic context, it encourages people to be open to different views and interpretations, and to understand that differences are part of God's will. By being open, people can create an atmosphere of healthy discussion, where new ideas can emerge and develop. This attitude is important in building harmony and preventing conflicts that often arise due to differences in understanding.

Al-Qur'an, Surah Al-Baqarah (2:256):

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion; surely the right way has become distinct from the wrong way."

9. Tolerance Education

Tolerance education is very important in shaping the character of the younger generation so that they can coexist well in a diverse society. In an educational context, teaching the values of tolerance will help children understand the importance of respecting differences and collaborating with others, regardless of their backgrounds. By integrating tolerance education in the curriculum, it is

hoped that future generations will be better equipped to face the challenges of life in a multicultural society and contribute to peace and harmony.

Al-Qur'an, Surah Al-Isra (17:70):

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

“And indeed, We have honored the children of Adam, and We carried them on land and sea.”

10. Openness

Openness to criticism and input from others is an attitude that is encouraged in Islam. It demonstrates an individual's willingness to learn and grow. In a community context, an open attitude can help create an atmosphere of mutual respect and facilitate productive discussions. Thus, individuals and communities can continue to adapt and innovate in response to the challenges of the times. Openness also reflects humility and the recognition that no one has the absolute truth, but rather there are many perspectives worth considering.

Al-Qur'an, Surah Al-Hujurat (49:11-12):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who have believed, let not a group ridicule [another] group; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent — then it is those who are the wrongdoers."

11. Balanced Spiritual Practice

Balanced spiritual practices invite people to practice worship in a moderate and non-excessive manner. In Islam, worship should not only be ritualized, but should also have a positive impact on daily life. Excessive practice can lead to stress or alienation, both for the individual and society. Therefore, it is important to maintain a balance between worship and other aspects of life, such as mental health and social relationships.

Al-Qur'an, Surah Al-Furqan (25:67):

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And those who, when they spend, are neither extravagant nor stingy, but are, in between that, moderates."

12. Humanity

Humanity emphasizes that human values should take priority over the interests of any particular group or religion. It is important that every individual, regardless of background, receives fair and respectful treatment. In this context, Islam teaches that all humans are created equal and should be treated with compassion. When facing situations that require difficult decisions, people are invited to prioritize human values.

Al-Qur'an, Surah Al-Isra (17:70):

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

"And indeed, We have honored the children of Adam, and We carried them on land and sea, and We provided for them from the good things, and We preferred them over many of those We created."

13. Multicultural Awareness

Multicultural awareness invites people to recognize and respect cultural diversity in society. With cultural differences, we can learn from each other and enrich our experiences. Islam teaches that differences are part of God's creation that must be respected. This awareness is important to create a harmonious and inclusive environment, where all individuals feel accepted and valued, regardless of differences.

Al-Qur'an, Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

14. Acceptance of Theological Differences

Acceptance of theological differences is an attitude that prioritizes respect for different beliefs, both in the context of fellow Muslims and other religions. This is important for creating constructive dialog and reducing conflicts caused by different beliefs. By understanding that everyone has their own way of worshiping and understanding God, we can create an atmosphere of tolerance and mutual respect.

Al-Qur'an, Surah Al-Baqarah (2:256):

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ

أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion; surely the right way has become distinct from the wrong way. So whoever disbelieves in Taghut and believes in Allah has certainly grasped the firmest handhold, which will never break. And Allah is All-Hearing and All-Knowing."

15. Principles of Universal Humanity

The principle of universal humanity invites people to apply human values that apply worldwide in social interactions. This principle includes respect for human rights, justice, and the elimination of discrimination. By promoting this principle, Muslims can contribute to creating a better world, where every individual feels valued and has equal opportunities.

Al-Qur'an, Surah An-Nisa (4:135):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who have believed! Be persistently standing firm in justice, witnesses in justice, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is Ever-Aware of what you do."

16. Empathic Attitude

Empathy is the ability to understand and feel the experiences of others, especially those with different backgrounds or beliefs. In social and religious contexts, empathy helps us to better appreciate the feelings and conditions of others, so that we can interact in a more sensitive and compassionate way. By developing empathy, Muslims are expected to establish better relationships with others, regardless of differences.

Al-Qur'an, Surah Al-Ma'un (107:1-3):

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (٢) وَلَا يُحِضُّ عَلَى طَعَامِ
الْمِسْكِينِ (٣)

"Have you seen the one who denies the religion? For that is the one who drives away the orphan and does not encourage the feeding of the poor."

17. Balance between Worship and Social Life

Maintaining a balance between worship obligations and social responsibilities is very important in Islam. Worship is not just about rituals, but also about how we interact with society and contribute positively. This balance helps individuals to not only focus on their relationship with God, but also on their relationship with fellow humans. Thus, Muslims are expected to be individuals who are not only devout in worship but also play an active role in social good.

Al-Qur'an, Surah Al-Baqarah (2:177):

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"Righteousness is not that you turn your faces toward the east or the west, but righteousness is in one who believes in Allah, the Last Day, the angels, the Books, and the prophets, and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakat; [and who] fulfill their promise when they promise; and [who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."

According to NurdyansyahNurdyansyah and Moch. BahakUdin By Arifin, Islamic-based moral and ethical, spiritual, social, intellectual, and civic values also play a crucial role in student character building.²¹ Moral and ethical values such as honesty, responsibility and decency form the basis of good attitudes and behaviour in society. Spiritual values such as faith and piety to Allah strengthen students' moral foundation in facing the challenges of life. Meanwhile, social values such as tolerance, cooperation, and caring build students' ability to interact with various layers of society. Intellectual values encourage students to think critically, analytically and creatively, while civic values emphasise the importance of active participation in democratic life and concern for the common good. The integration of these values not only enriches education, but also helps shape individuals who are responsible, ethical and able to contribute positively to society.

The integration of Islamic values in education also enables students to develop a deep understanding of the relationship between science and spiritual and moral values. Thus, Islamic values-based education not only teaches academic skills, but also teaches how to apply moral principles in everyday life, including in interactions with others and in making appropriate decisions.

c. Definition of Religious Moderation

Esposito defines religious moderation as an effort to strike a balance between evolving social circumstances and religious teachings. People may negotiate the difficulties of the modern world without having to give up their

²¹Nurdyansyah, N., & Arifin, M. B. U. B. (2018, January). Integration of islamic values in elementary school. In *1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017)* (pp. 190-192). Atlantis Press.

religious identity thanks to religious moderation. In addition, Esposito highlights the value of interfaith communication and understanding as crucial elements in the application of religious moderation, which in turn promotes the development of amicable and courteous interactions between various religious communities.²² The goal of religious moderation is to strike a balance between societal shifts and religious precepts. It enables people to maintain their religious convictions while adjusting to the difficulties of the modern world. It's crucial to converse with and comprehend different religions when it comes to religious moderation. While upholding our individual values, we can lessen interfaith strife and foster more peaceful relationships by having conversations and getting to know one another.

d. Islamic Moderation

Islamic moderation or *Wasathiyah* comes from the Arabic word "*wasat*", which means "*middle*" or "*moderate*". *Wasathiyah* is an approach to Islam that emphasizes balance and moderation in understanding and applying religious teachings. This means avoiding extremes and radical attitudes that can damage social harmony and relationships between individuals.²³ *Wasathiyah* is an Islamic perspective that emphasizes moderation and balance in comprehending and implementing religious teachings. The idea highlights the significance of having a reasonable outlook that strikes a balance between one's everyday practical requirements and spiritual obligations rather than obsessively adhering to religious regulations.

²²Esposito, J. L. (2011). *The future of Islam*. Oxford University Press.

²³Muhammad, S. (2019). *Wasathiyah: The middle path in Islam*. Cambridge University Press

Islamic definition of religious moderation is a method of applying religious teachings that prioritizes justice, tolerance, and balance. Religious moderation, according to Shihab, is a method of comprehending and putting religious teachings into practice in a way that stays away from excess and deficiency. By applying religious teachings in a fair and inclusive manner and guaranteeing equal participation in both social and religious communities, religious moderation aims to promote societal harmony.²⁴ Religious moderation aims to create social harmony by applying just and inclusive religious principles. This means that religious teachings are applied in a way that takes into account the interests and rights of all members of society, without discrimination or exclusion. Shihab underlines that religious moderation involves a deep understanding of the social and cultural context in which religious teachings are applied, as well as an avoidance of exclusive or sectarian attitudes that can trigger conflict.

2. The Concept of Textbook

A textbook is a structured and comprehensive educational resource that aims to provide students with a deep understanding of a particular subject or topic. According to Suhrsono in his research, a textbook is a book used as a standard source of information for the formal study of a subject and serves as a tool for teaching and learning. Textbooks are designed to provide structured educational content that covers a specific curriculum or set of educational standards.

²⁴ Shihab, M. Quraish. *Moderasi Beragam dalam Islam*. Jakarta: Lentera Hati, 2020.

Textbooks are commonly used in schools and educational institutions as the main source for students and teachers²⁵.

The organisation of the textbook follows a logical sequence with detailed chapters, sections or modules. The content includes written text, illustrations, graphics, and other visual aids to clearly explain concepts. Textbooks have a standardised structure with an introduction, main content, application examples, and conclusion. In addition, they include various visual aids such as illustrations, graphs, and photography to support understanding. Activities and exercises in textbooks help students to be actively involved in learning, while assessment tools such as quizzes and exams are used to evaluate students' understanding.

a. The advantages and disadvantages of textbooks

The use of textbooks can help teachers and classrooms, although it has its advantages and disadvantages. Textbooks provide rich and structured material, help teachers teach effectively, and serve as guidelines for less experienced teachers. However, the disadvantages of textbooks include the irrelevance of the material to students' needs, the use of inauthentic language, and the mismatch of content with students' ability levels.²⁶

Textbooks are not only the main source of providing structured educational information, but they also play an important role in supporting effective and measurable learning processes for students and teachers.

²⁵Suharsono, S. (2020). *An Analysis of Moral Value in "English Textbook" Students Textbook at The First Grade of Senior High School 7 Pinrang, English Program of Tarbiyah Faculty, State Islamic Institute (IAIN) Parepare* (Doctoral dissertation, IAIN Parepare).

²⁶Suharsono, S. (2020). *An Analysis of Moral Value in "English Textbook" Students Textbook at The First Grade of Senior High School 7 Pinrang, English Program of Tarbiyah Faculty, State Islamic Institute (IAIN) Parepare* (Doctoral dissertation, IAIN Parepare).

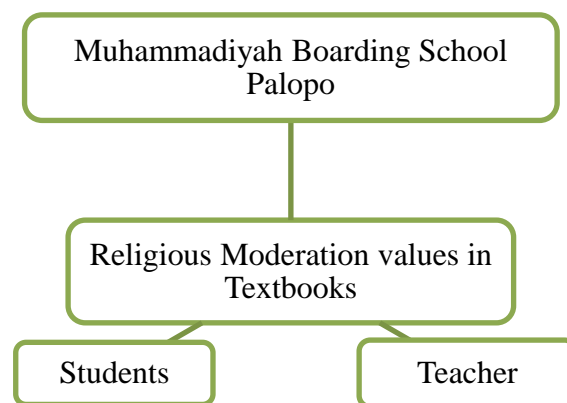
- 1) The clear and organised, structure of the textbook allows students to follow the learning systematically. Organised chapters, subchapters and sections help in presenting information logically, making it easier for students to understand the series of concepts being taught.
- 2) Comprehensive content, in textbooks provides a deep understanding of the subject or topic being studied. From basic to complex concepts, textbooks offer comprehensive information, providing a strong foundation for student learning.
- 3) Visual aids such as pictures, diagrams, and tables that are often included in textbooks help students visualise difficult concepts. These visual aids not only improve comprehension, but also make it easier for students to recall the information presented.
- 4) Textbooks often come with activities and exercises designed to test students' understanding. This provides an opportunity for students to apply the knowledge they learnt in a relevant and practical context.

b. Disadvantages of textbook:

- 1) Interactive Limitations: Textbooks can be limited in providing interaction with students, which can make students bored or inactive in learning.
- 2) Content Limitations: Textbooks can have limitations in the content presented, which can make students not get complete information.
- 3) Visual Limitations: Textbooks can have limitations in the visual aids presented, which can leave students unable to understand complex concepts.

- 4) Activity Limitations: Textbooks can have limitations in the activities and exercises presented, which can prevent students from practising and understanding the concepts learnt.
- 5) Help Limitations: Textbooks can have limitations in the help presented, such as sample problems and answers, which can make it difficult for teachers to teach

C. Conceptual Framework



In this context, the conceptual picture illustrated the method of data collection based on certain components. Data was obtained through analyses of English textbooks and interviews with students and teachers to identify the types of moral values included in students' textbooks.

CHAPTER III

RESEARCH METHOD

A. Type of Research

This research used a qualitative approach to understand religious moderation values in English textbooks at Muhammadiyah Palopo Islamic boarding school. With this approach, the researcher explored the meaning and context behind the use of learning materials as well as the way moderation values are instilled.

B. Focus on Research

This study focused on analyzing the Islamic values found in the English textbooks used at Muhammadiyah Palopo Islamic boarding school. The main objective of this study was to identify and evaluate how the values of Islamic moderation were integrated into the learning materials. In addition, this study explored the students' understanding of the values of Islamic moderation and how they applied them in their daily lives. The methodology used included document analysis and interviews with teachers and students, aimed at gaining deeper insights into the implementation of these values in the educational context. Thus, this study not only focused on the content of the textbooks but also on the experiences and perceptions of students and teachers in teaching and understanding the values of Islamic moderation.

C. Definition of Terms

Based on the title above the research gives definitions as follows:

1. Religious Moderation

Religious moderation is a perspective, attitude, and practice of religion in common life by embodying the essence of religious teachings that protect human dignity and build public benefits, based on the principles of justice, balance, and obeying the constitution as a national agreement.

2. Islamic Values

Islamic values are basic principles derived from the teachings of Islam, which serve as guidelines in behaving and acting in accordance with God's law to achieve happiness in this world and the hereafter.

3. English Textbook

A textbook is a tool designed to facilitate the learning of a second language, providing both structure input and guided practice in all the key areas of language acquisition: speaking, listening, reading, and writing. Textbooks in the context of education are teaching materials used to help students understand subject matter in a systematic and structured manner. These textbooks generally contain information and knowledge relevant to the curriculum set by the educational institution. However, a good textbook not only teaches the subject matter, but should also reflect values that are relevant to the norms and principles accepted in society, including Islamic values in the context of education.

D. Research Design

The method of analysis used was discourse analysis by narrative qualitative design, which enabled the researcher to identify themes related to moderation values, categorise the findings, and examine the presentation of these values in the textbooks in an educational context, the researcher applied discourse analysis approach.

E. Source of Data

In this study, the data used consists of primary and secondary data. Primary data refers to data collected through book analysis, classroom observations, and interviews conducted with teachers and students at Muhammadiyah Palopo Islamic Boarding School. Meanwhile, secondary data refers to data obtained from previous research conducted by other researchers, which is relevant to the topic of this study.

F. Location and Duration of the Research

The location of the research was SMA Muhammadiyah Palopo at the first gradesenior high school level. The researcher used the document analysis method, which took two months to collect and describe the data. This method was chosen because it allowed the researcher to identify and analyze the Islamic values present in the English textbook used in the class.

G. Instruments of the Research

The research instrument was a tool or method used by researcher to collect data in the study. Research instruments helped researcher obtain accurate data. In

the data collection process, researcher used several techniques, namely documentation, observation, and interviews.

a. documentation

The documentation technique in research was the process of collecting data from documents, archives, or other written materials. In qualitative research, documentation was used to gather relevant and valuable information from written sources, such as official documents, reports, or articles related to the research theme. In this technique, the researcher acted as a reader to analyze the grade 2nd and 3rd English book at Muhammadiyah Boarding School Palopo.

b. Observation

The researcher conducted a non-participant observation of the object to be studied. The researcher sorted through the books to be analyzed in order to identify the Islamic moderation values contained within them, without directly engaging in the activities being observed. This non-participant observation technique helped the researcher focus on observing the object being studied, namely the textbooks, to obtain objective and relevant data for the research.

c. Interview

An interview is a structured conversation between the researcher and participants, where the researcher asks open-ended questions to gather data on a specific topic or phenomenon. The interviews were conducted at Muhammadiyah Palopo Islamic High School with English teachers and students as the data sources, with a total of 10 questions for both teachers and students. The interview with the teachers was conducted for 1 hour, aiming to gain insights into the

implementation of Islamic values in English language teaching from the teachers' perspective, as well as the students' perceptions of their learning material. The questions asked to the teachers focused on how they integrate Islamic values into English teaching, both through the material taught and the approaches used in the classroom.

H. Procedure of Collecting Data

1. Primary Data Collection

Documents, Collecting the English textbooks used in the school as relevant secondary data sources. The researcher analyzed the content of the textbooks to identify the Islamic values contained within them. The data analysis technique used followed the methods of Miles and Huberman, which included data reduction, data presentation, and drawing and verifying conclusions to ensure the accuracy and validity of the findings.

2. Secondary Data Collection

- a. Interviews: Conducting interviews with English teachers and students at Muhammadiyah Boarding School Palopo to understand how they use the textbook and their views on the moderation values taught.
- b. Observation: Observing the class when the textbook is used, to see how moderation values are applied in teaching.

I. Data validity checking

Creswell, in his book, emphasized the importance of using methods that could ensure the validity and credibility of the data collected in qualitative research. Three main methods were recommended for verifying the validity of

data in qualitative research: triangulation, member checking, and researcher reflexivity.²⁷

1. Triangulation involved

Triangulation involved using various data sources, methods, or theories to verify the research findings. The goal was to ensure stronger and more reliable findings, as they had been examined from different perspectives.

2. Member checking

Member checking involved returning the findings or interpretations of data to participants to ensure that their views had been accurately represented. This helped verify that the data collected truly reflected the participants' experiences and perspectives.

3. Reflexivity referred

Reflexivity referred to the awareness of the researcher regarding their role and personal biases that could influence data collection and analysis. Researchers needed to reflect on how their background and personal views could affect the research outcomes in order to maintain objectivity.

J. Technique of Data Analysis

Data analysis is an organised way of making sense of the information collected in a research or study. The aim is to find patterns, relationships or meanings in the data so that we can make inferences or draw important conclusions about the questions we are researching. Miles and Huberman explain in their book that analysis can be thought of as three steps or activities that include

²⁷Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

compressing data, displaying data, and drawing and verifying conclusions²⁸. The researcher in this study adopted Miles and Huberman's theory to conduct data analysis.

1. Compressing Data

In this study, researcher took steps to analyze Islamic values in English textbooks at Senior High school Muhammadiyah Palopo. Selected sentences or paragraphs that contained Islamic values, focused attention on aspects that best reflected those values, simplified complex information, extracted the core of the collected data, and changed the format or grouped the data based on relevant Islamic values categories.

2. Displaying Data

At this stage, the researcher identified various types of moral content contained in each sentence and paragraph obtained from the English textbook used at Senior High School Muhammadiyah Palopo. This process aimed to understand and explore the moral meaning conveyed in the context of Islamic education at the school.

3. Drawing and Verifying Conclusions

The final stage in the data analysis process was when the researcher evaluated the moral values that had been obtained from the English textbooks after being condensed and displayed. At this stage, the researcher analyzed the results, related the findings to the research problems that had been posed, and verified the accuracy and validity of the conclusions drawn.

²⁸Miles, M. B., Huberman, A. M., &Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. 3rd.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Description Data

1. Islamic Values

a. Spiritual Values

There are teachings about the importance of communication and good relationships with others, in line with Islamic teachings that prioritize maintaining social ties and silaturahmi. Effective communication not only serves to convey information but also to build mutual understanding and respect among individuals. Islamic teachings emphasize that maintaining good relationships, whether through daily interactions or in formal situations, is a way to strengthen ukhuwahIslamiah. This aligns with Allah's command in the Qur'an, (QS. Al-Ma'idah: 2):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
أَن صَدُّوكُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "O you who have believed! Do not violate the rites of Allah or the sacred month or the sacrificial animals or the garlands (of sacrificial animals), and do not disturb those who are visiting the Sacred House, seeking bounty from their Lord and His pleasure. But when you have completed the rites of pilgrimage, then you may hunt. And let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in punishment."

Which indicates that good communication and harmonious social relationships are integral parts of a Muslim's life.

b. Moral Values

Emphasizing the importance of good character, such as honesty, integrity, and simplicity. The emphasis on respecting others' opinions and critical thinking reflects fundamental values in communication. This is consistent with Islamic teachings that promote honesty and tolerance. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ
بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ①

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them" (QS. Al-Hujurat: 11).

This verse reminds us to accept and appreciate the views of others, even when those views differ from our own. By internalizing these values, individuals are taught to be fair and open in every interaction, allowing them to build constructive and respectful dialogue. This attitude not only enhances communication skills but also creates a more harmonious atmosphere in society, where differences are seen as opportunities to learn and grow together.

c. Social Values

Encouraging students to care for others through social activities and mutual assistance. Social awareness and cooperation are crucial values in forming a harmonious and competitive society. Islamic teachings stress the importance of

helping and caring for one another, which serves as the foundation of social interaction. Allah says in QS. An-Nisa: 36:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

"Worship Allah and do not associate anything with Him, and be good to parents, relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, and the companion along the way, and those whom your right hands possess."

In addition, the researcher conducted interviews with teachers regarding the Islamic values found in the books used:

"The textbooks cover material about religious moderation, including moral development and good behavior. This material aims to help students understand the importance of tolerance and appreciation for differences. The textbooks also present the same concepts, allowing students to deepen their understanding of religious moderation. In this way, education focuses not only on academic aspects but also on shaping students' character to become more inclusive and ethical individuals."

"In the English textbook, there is a theme about athletes, but some images do not reflect religious values. For example, there is an image of a woman wearing inappropriate clothing, which does not align with the norms and culture of Indonesia. This can confuse students and affect their understanding of ethics. Therefore, publishers need to ensure that the visual content supports positive values and religious moderation."

2. Religious Moderation Values Found in the student's textbooks

a. *Wasathiyah*(Moderate)



Figure 1, taken from textbooks page 38

In Chapter 3, page 38 of the 3rd grade textbooks. It is analysed that the learning activity involving discussions with friends about various captions is closely aligned with the value of *Wasathiyah* in Islam. The value of *Wasathiyah* teaches Muslims to maintain balance in every aspect of life, including in expressing opinions and social interactions. In discussions, each individual is given an equal opportunity to express their views without imposing a single perspective, and to accept differences with mutual respect. This creates a fair and harmonious atmosphere, avoiding extremism in opinions, and prioritizing middle-ground solutions that are mutually acceptable. *Wasathiyah* also encourages not to be swayed by emotions or excessive fanaticism when facing differences, but rather to seek common ground that enriches understanding and strengthens relationships among individuals. In this discussion context, the principle of

Wasathiyah invites us to maintain balance in thinking, speaking, and acting, while emphasizing peace in the face of differences.

Al-Baqarah (2:143):

"...وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ النَّاسُ لَكُمْ شُهَدَاءَ"

"And thus We have made you a moderate nation that you may be witnesses over mankind, and the Messenger will be a witness over you..."

This verse emphasizes that Muslims are made a "moderate" community, balanced in all aspects of life, including in expressing opinions and interacting with others. We are expected to avoid extremism and to be just and wise. In the context of a discussion about captions, this verse teaches us to maintain balance, respect each other, and listen attentively. Every opinion is given space to develop without being influenced by emotions or extreme views, creating a harmonious atmosphere. Such a balanced discussion reflects the value of *Wasathiyah*, embodying the principles of Islam that promote moderation and mutual strengthening.

b. Empathic Attitude

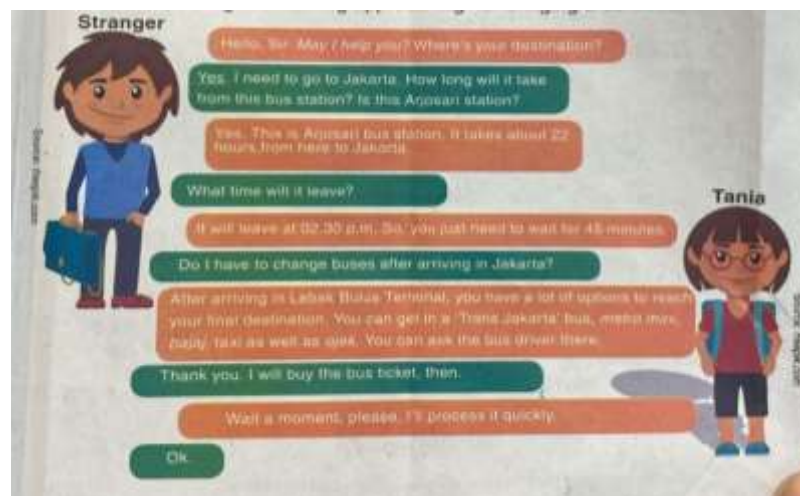


Figure 2, taken from textbooks page 5

In Chapter 1, dialog 2 on the topic ‘May I Help You’ on page 5 of the 3rd grade book, it is analysed that the value of empathy is very important in social interaction. The sentence ‘May I help you?’ is not just an offer of help, but also reflects a shared concern and desire to help others. As one of the fundamental values in human relations, empathy encourages us to feel and understand the situation of others, so that we can interact better. It shows that the speaker is not only self-focused, but also aware of the needs of those around them, which in turn can strengthen social relationships and create more effective communication in society. In the Qur'an, there is a verse that underlines the importance of helping each other and showing care, namely in Surah Al-Ma'idah (5:2):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمِ
أَن صَدُّوكُم عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“O you who believe, do not violate the sanctuaries of Allah, and do not violate the honour of the sacred months, nor disturb the had-ya animals, nor the qalaa-id animals, nor disturb those who visit the House of Allah while they seek the favour and pleasure of their Lord; and when you have completed the pilgrimage, then you may hunt. And let not your hatred of a people, because they prevent you from the Sacred Mosque, lead you to do wrong to them. And help you in (doing) righteousness and piety, and do not help in sin and transgression. And fear Allah, verily Allah is very severe in His punishment.”

The sentence "May I help you?" was not just an offer of help, but also reflected a concern and a desire to assist others. This was closely related to the value of empathy, where someone tried to feel and understand the situation of

others in order to interact better. The value expressed in this explanation emphasized the importance of understanding and feeling the experiences of others to create more sensitive and compassionate interactions.

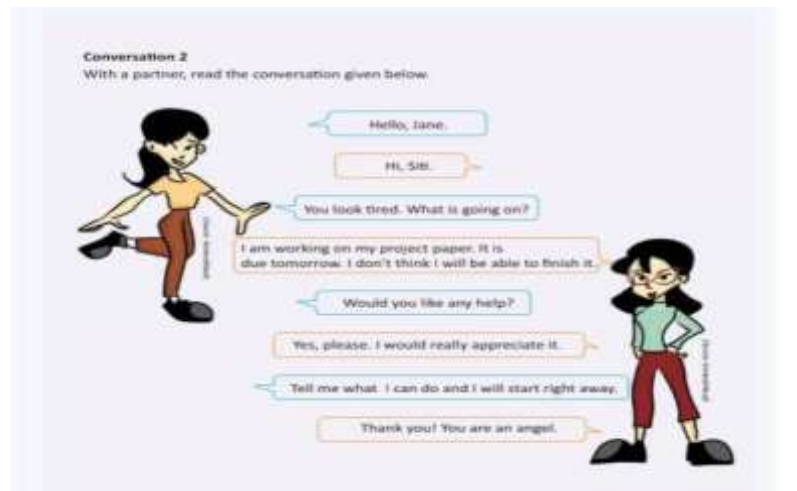


Figure 3, taken from Textbooks page 3

In Chapter 1, page 3 of the 2nd grade textbooks. In the conversation, Siti shows empathy by understanding Jane's condition, which seems tired and stressed due to her project. Siti not only expresses concern but also offers sincere help and is ready to assist Jane in completing her task. This reflects a deep understanding of others' feelings, which is the essence of empathy. In the context of Islam, empathy is highly valued as it helps to foster loving and supportive relationships. The teachings of the Qur'an also emphasize the importance of having an empathetic attitude toward others, especially those in need or facing difficulties, as seen in Surah Al-Imran 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you." So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you".

In the conversation between Siti and Jane, Siti shows a very empathetic and caring attitude toward Jane, who appears tired and stressed. Siti offers help sincerely, without being asked, which aligns with the principle in Surah Al-Ma'un about helping those in difficulty. Siti not only recognizes Jane's needs but is also willing to offer tangible support, as she does by offering to assist with completing Jane's project. This is an example of empathy and care for others, which is highly valued in Islam.

c. Tolerance

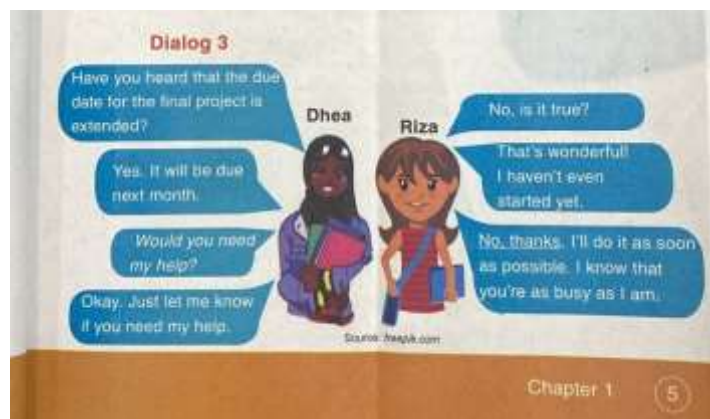


Figure 4, taken from textbooks page 5

The picture on page 5 of the 3rd grade textbook, dialogue 3, is a representation of the values of tolerance that reflects the importance of open communication between them. Despite having different views and beliefs, the two communicate together with mutual respect. This is a true picture of tolerance, where each party is not only willing to listen, but also seeks to understand the

other's perspective. This attitude shows that differences are not barriers, but opportunities to learn and grow together. One of the Qur'anic verses relevant to the theme of tolerance and mutual respect in the context of different beliefs is Surah Al-Kafirun (109:6):

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you your religion, and to me my religion."

This reflected the value of Tolerance, as it depicted the importance of open communication between two parties with different views and beliefs, while still showing mutual respect. In this context, tolerance was demonstrated through the attitude of listening to each other and trying to understand the other's perspective. Tolerance taught that differences were not obstacles, but opportunities to learn and grow together. This value aligned with the principles of tolerance in Islam, which emphasized mutual respect and acceptance of diversity, both in beliefs and ways of life, to create a peaceful and harmonious social life.

d. Balance between Worship and Social Life



Figure 5 taken From Textbooks Page 151

In Chapter 11, entitled ‘Let's Make a Better World for All,’ there is an emphasis on the importance of respecting cultural diversity and human values. This is in line with the principle that cultural differences are part of God's creation that must be respected, as taught in Islam. The lyrics of ‘Heal the World’ invite listeners to create a better place for everyone. Some parts of the lyrics emphasise that love is a force that can change the world, and that each individual has a role to play in creating positive change. For example, the lyric ‘Make a better place for you and for me’ suggests an invitation to contribute to creating a better environment for all living beings.

Through this message, the song promotes love and care for others, regardless of cultural or religious background. Multicultural awareness also contributes to the creation of an environment where all individuals feel accepted and valued. In an educational context, this can be achieved through learning that encourages students to understand and appreciate differences, as well as participating in activities that promote solidarity and social care.

Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-researching.”

Balance between Worship and Social Life emphasizes the balance between religious duties and social responsibilities. In Islam, worship is not just about rituals, but also about how we interact with and contribute positively to society.

The message in the song 'Heal the World' and the importance of respecting cultural diversity reflect this value. Prioritizing compassion and creating a better world aligns with Islamic teachings on social responsibility. This reflects the value of Balance between Worship and Social Life, which highlights the importance of balancing spiritual and social values to create a harmonious and caring society.



Figure 6, taken from textbooks page 35

In Chapter 3, page 35 of the 3rd grade book, there is an assignment given to students to describe a picture caption, one of which is about friendship. The students are assigned to describe the meaning of friendship. The assignment on the meaning of “friendship” in the textbook is very relevant to one of the Islamic values, namely the balance between worship and social life. Islam teaches the importance of friendship, while still maintaining a balance between spiritual obligations (worship) and healthy social interactions.

In the context of friendship and balance between worship and social life, the concept of “*hablumminannas*” (relationship with fellow human beings) is very relevant. *Hablumminannas* is part of two important aspects of Islamic

teachings, namely *hablumminallah* (relationship with Allah) and *hablumminannas* (relationship with fellow human beings). These two relationships must be maintained properly to achieve a perfect balance in the life of a Muslim.

Hablumminannas is our relationship with fellow human beings, including friendships. Islam teaches the importance of establishing good relationships with others, such as helping each other, sharing happiness, supporting in difficulties, and maintaining trust. In friendship, we are taught to give each other good advice, remind each other in kindness, and avoid actions that harm or oppress others. Rasulullah SAW in his hadith taught,

“A Muslim is a brother to another Muslim. It is not permissible to oppress and allow his Muslim brother to be oppressed.” (HR Muslim).

This shows that in Islam, relationships with others, including in friendship, must be based on mutual respect, help, and protect each other's rights.

e. Respect for Other Opinions.



Figure 7, taken from textbooks page 23

In Chapter 2, page 23 of the 2nd grade book on the topic "Opinions & Thoughts" it is analysed that the value that fits this conversation is "Respect for Other Opinions"

In a conversation where disagreement is expressed in a polite and constructive manner, there is an effort to respect the opinions of others even when they differ. When someone expresses their disagreement but maintains an open attitude and avoids confrontation or insult, it reflects mutual respect for differing viewpoints. This shows that even in the presence of disagreement, the discussion can take place in a productive and respectful way.

Phrases like "I am sorry, I don't agree with you" or "I am not sure I agree with you" reflect this attitude, where disagreement is conveyed in a gentle, non-confrontational way while showing understanding of the other person's position. Even in the phrase "I think you are wrong, but I understand where you're coming from," the speaker not only expresses their disagreement but also creates space to understand the other person's perspective. In the context of Islam, this aligns with the teachings of the Qur'an, which emphasize not imposing our views on others and respecting the diversity of opinions. A relevant verse is Al-Qur'an, Surah Al-Baqarah (2:256):

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ يُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَافَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the most trustworthy, unfailing hand-hold. And Allah is All-Hearing, All-Knowing."

This verse teaches that in matters of faith, no one should be forced into a particular viewpoint. Therefore, even if someone has a different perspective, that difference should be respected and discussed in a kind and understanding manner. This principle is reflected in how we express disagreement with polite phrases, avoid confrontation, and maintain mutual respect.

Figure 8, taken from textbooks page 117



f. Cultural Accommodation

In Chapter 1, page 117 of the 2nd grade book. The story "The Enchanted Fish" can be seen as an illustration of the application of the value of "Cultural Accommodation" in the context of religious moderation. This value teaches the importance of adapting to local conditions and cultures, while still maintaining fundamental religious principles and values.

In the story, the fisherman initially demonstrates a moderate attitude by freeing the enchanted fish he caught, even though the fish could talk and offer material rewards. His non-greedy behavior reflects wisdom and compassion,

which align with religious principles that teach against greed and exploiting living beings for personal gain. However, when his wife urges him to ask for more, the fisherman returns to the sea to request the fish grant a greater wish—a better house. Here, we can observe the influence of cultural norms and social needs, which push individuals to prioritize personal desires over the simpler, original principles. This highlights the tension between maintaining religious moderation (avoiding greed) and the worldly demands that often arise from society or family. In Islam, cultural accommodation must be done while preserving the core values of religion. As taught in Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

This verse emphasizes the importance of getting to know and adapting to local cultures and traditions, while still upholding the principle of piety towards Allah. In the context of the story, although the fisherman tries to accommodate his wife's desires for more comfort, he should have prioritized the simple principle of avoiding excessive worldly desires. This reflects religious moderation—balancing worldly needs with self-restraint and simplicity.

g. Justice

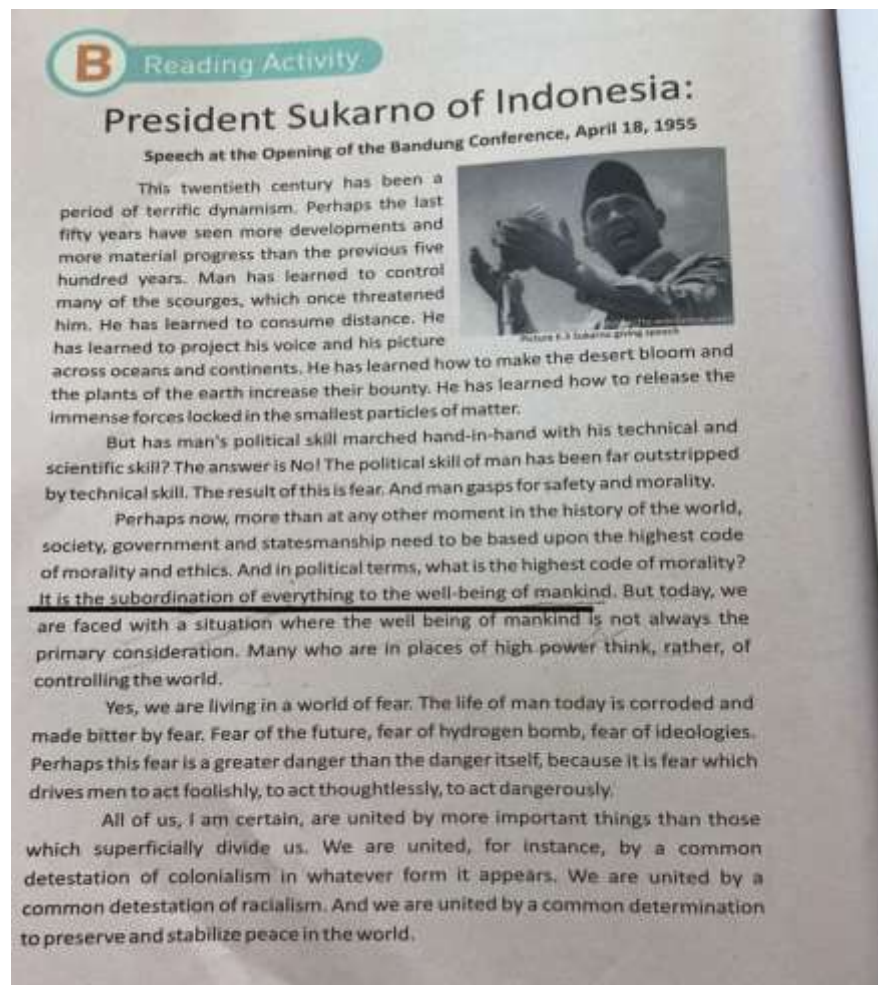


Figure 9, taken from textbooks page 130-131

In Chapter 3, President Sukarno's speech at the 1955 Bandung Conference can be understood as a manifestation of the value of 'Justice,' which aligns with Islamic teachings. In his speech, Sukarno emphasized the importance of equality and justice for all nations, which is a fundamental right for every country to be free from the grip of colonialism and imperialism. He also called on nations around the world to foster solidarity and unity in order to achieve common goals. This view is in harmony with Islamic teachings, as reflected in the words of Allah in Surah An-Nisa' (4:135):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ
تُغْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who have believed! Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow your desires, lest you deviate from justice. And if you distort [the testimony] or refuse to testify, then know that Allah is indeed Acquainted with what you do."

This verse emphasizes the importance of justice that is not only limited to individuals but also extends to international relations. In this context, justice must be applied without discrimination, whether it is towards oneself, family, or others, regardless of social, economic, or cultural background. This principle is universal, including in relations between nations, which must be based on equality and impartial justice.

h. Nonviolence

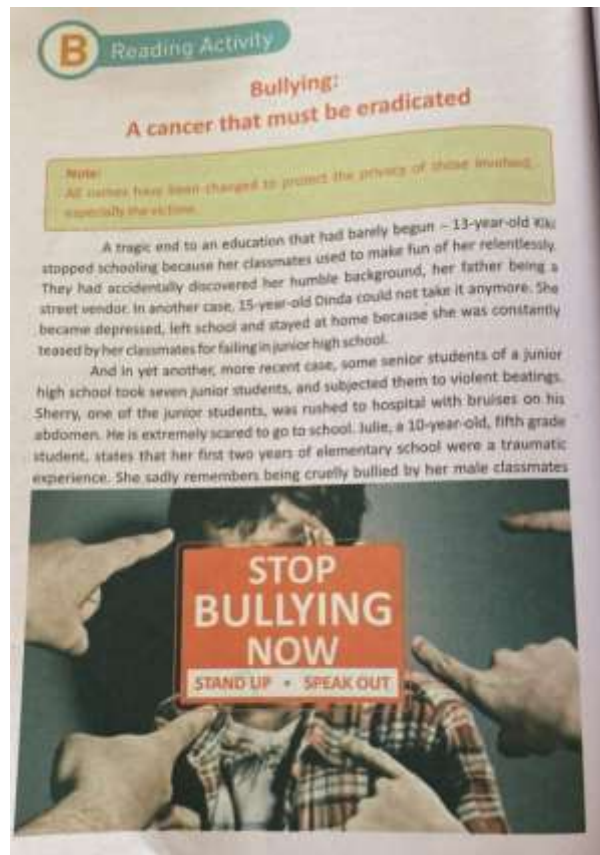


Figure 10 taken from textbooks page 124-125

In Chapter 2, page 124-125 of the 2nd grade book. Nonviolence is highly relevant in the context of religious moderation and addressing bullying issues, as Islam teaches that violence cannot be justified in any form, especially when committed in the name of religion. In bullying situations, both physical and verbal violence are often used to oppress, disrupt social harmony, and instill fear in the victims. The principle of nonviolence emphasizes the importance of avoiding all forms of violence by prioritizing compassion, peace, and dialogue as means of resolving conflicts. This is closely linked to the principle of tolerance, as creating a harmonious society requires replacing violent attitudes with approaches that

foster understanding and mutual respect. In the context of bullying, nonviolence encourages individuals to avoid the use of force or threats and instead opt for communication rooted in compassion and respect for differences.

Al-Hujurat, 49:11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْمُسُوقُ
بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. And let not women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after faith. And whoever does not repent—then it is they who are the wrongdoers."

In the context of this verse, Allah reminds Muslims to avoid mocking or belittling others, as such actions not only contradict Islamic moral principles but can also lead to harmful social consequences. Mocking or degrading others, especially based on physical flaws, social status, or failures, can result in humiliation that damages an individual's dignity and disrupts social harmony. Such actions may create divisions, worsen relationships between individuals, and diminish the sense of mutual respect that should be the foundation of social life, particularly among believers. Islam emphasizes the importance of preserving the dignity of every individual, prioritizing empathy, and valuing differences in order to build a peaceful, tolerant, and compassionate society.

i. Interfaith dialogue



Figure 11, taken from textbooks page 20

In Chapter 1, page 20 of the 3rd grade book, an image depicting individuals working together can serve as a powerful visual illustration in teaching the value of interfaith dialogue and the importance of living peacefully side by side, despite differences in belief. In this context, the image showing mutual assistance and collaboration delivers a highly relevant message about how we should view and engage in interfaith relationships, particularly in a pluralistic society.

An image depicting cooperation not only shows collaboration at an individual level, but also conveys a broader message about how a peaceful and harmonious society can be achieved through interfaith dialogue. By teaching individuals from an early age to work together regardless of religion, we are not only helping them become tolerant individuals, but also equipping them with the skills and values necessary to create a better world. A world filled with understanding, respect, and cooperation among different faiths will be much more peaceful and stable. Therefore, as a society, we need to pay more attention to

shaping a generation capable of living together with respect, regardless of existing belief differences.

Surah Al-Baqarah (2:256)

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There is no compulsion in religion; indeed, the right path is distinct from the wrong path. So, whoever renounces false gods (Thaghut) and believes in Allah has certainly grasped the most trustworthy, unbreakable handle. And Allah is All-Hearing, All-Knowing.”

This verse teaches the importance of religious freedom and mutual respect without coercion. In this context, the image of cooperation between individuals with different beliefs reflects this principle, where, despite having different faiths, they can still work together to achieve a greater common goal, such as creating peace and prosperity. The verse also affirms that the true path and unity in faith are clear, yet it still respects differences in belief, encouraging people to understand one another, engage in meaningful dialogue, and build a harmonious society despite religious differences.

j. Tolerance education

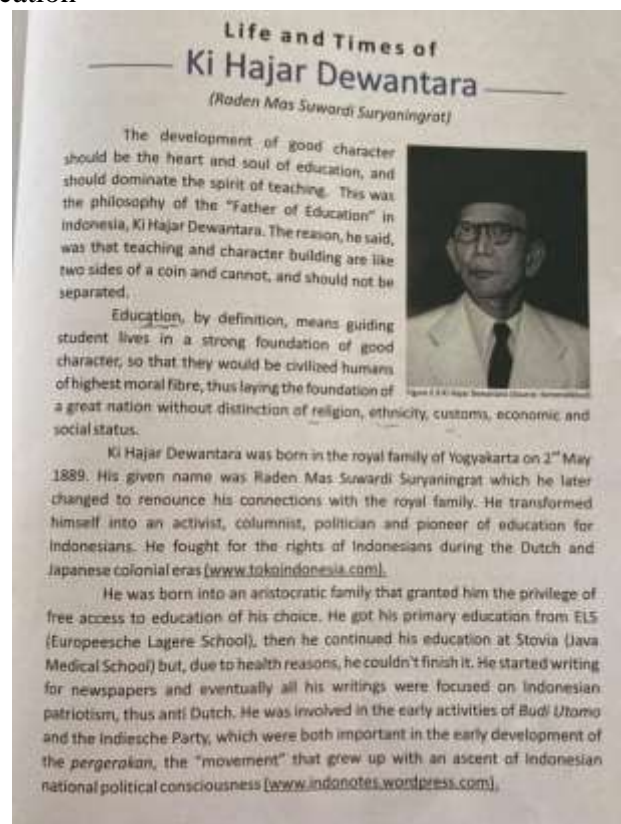


Figure 12, Taken from textbooks page 161

In Chapter 7, page 161 of the 2nd grade book. The learning about Ki Hajar Dewantara is highly relevant to the values of Tolerance Education, which emphasizes the importance of an open and inclusive attitude toward differences in religion, culture, and social backgrounds. In the context of education, Ki Hajar Dewantara's philosophy teaches that the purpose of education is not only to transfer knowledge but also to build students' character to respect, tolerate, and cooperate in the face of differences. This learning encourages students to appreciate diversity in various aspects of life, both in social and educational contexts, while instilling values of togetherness that are free from discrimination.

"Seek knowledge from the cradle to the grave" (HR. Al-Baihaqi)

Which emphasizes the importance of seeking knowledge throughout life, without regard to age, status, or background. This hadith reflects the value of tolerance in seeking knowledge, meaning that education and the pursuit of knowledge are universal rights that belong to everyone, without discrimination.

In relation to Tolerance Education, this hadith reinforces that every individual, regardless of their differences, has the right to seek and acquire knowledge. In line with Ki Hajar Dewantara's philosophy of education, which emphasizes the development of character and respect for diversity, this hadith also teaches that the pursuit of knowledge should be inclusive, promoting an environment that supports learning for all people, regardless of their backgrounds, and fostering a harmonious and respectful society.

k. Balance Spiritual Practice

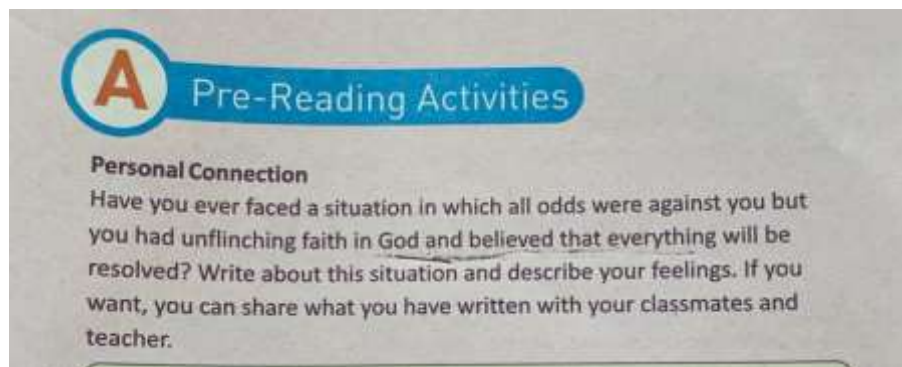


Figure 13 taken from textbooks page 144-145

In Chapter 5, page 145 of the 2nd grade book. The learning dialogue Personal Connection, which encourages reflection on situations where everything seems difficult yet one maintains unwavering faith in God, is highly relevant to the value of Balance in Spiritual Practice. This value teaches the importance of

maintaining a balance between worldly efforts and dependence on spiritual strength. A person is expected to exert their best effort, while still being confident that the final outcome is in God's hands, who knows what is best for His creation. In this context, Balance in Spiritual Practice emphasizes the importance of doing one's best while surrendering the results to God with complete trust.

In education, this dialogue encourages students to develop self-confidence when facing difficulties, while remaining calm and trusting in God's plan. Although the challenges of life require hard work and perseverance, inner peace comes when one is able to balance their efforts with the belief that God will provide the best outcome at the right time. This teaches students to not only focus on worldly achievements but also to appreciate the peace of mind that comes from trust and dependence on God.

"Indeed, actions are judged by intentions, and every person will receive according to what they intended."(Sahih Bukhari and Sahih Muslim)

This hadith teaches that although a person strives and works hard, they must remain confident that the final outcome is in God's hands. It also highlights the importance of tawakkul (trust in God) and inner peace after making an effort, because only God knows what is best for His creation.

1. Humanity

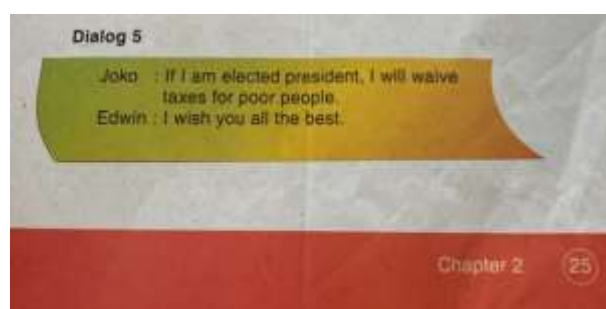


Figure 14, taken from textbook page 25

In Chapter 2, page 25 of the 3rd grade book. The dialogue between Joko and Edwin is highly relevant to the values of Humanity within the context of Moderation in Religion. Humanity emphasizes compassion, empathy, and social justice, which are essential in building a just and harmonious society. In this dialogue, Joko expresses his intention to waive taxes for the poor, which is a clear demonstration of his concern for the less privileged. This action reflects a commitment to improving the well-being of others, particularly those who are disadvantaged, regardless of their social or economic background.

In the context of Moderation in Religion, such actions align with the belief in upholding human dignity and welfare, without discrimination based on religion, ethnicity, or social class.

This exchange promotes the values of Humanity by highlighting the importance of considering the needs of others and supporting initiatives that benefit society as a whole. It reinforces the idea that regardless of differences in beliefs, backgrounds, or status, every individual is deserving of empathy and care. This aligns with the core principles of Moderation in Religion, which encourages people to engage in actions that support the common good, cultivate mutual respect, and foster social harmony.

"Whoever does not show mercy to others (human beings), Allah SWT will not show mercy to him." (Narrated by Imam Bukhari and Imam Muslim)

This hadith teaches the importance of compassion and care for fellow human beings. In the context of religious moderation, this principle encourages Muslims to demonstrate empathy, tolerance, and kindness to others regardless of their background, religion, or social status. This aligns with the value of

humanity in Tolerance Education, which emphasizes the importance of mutual respect and building relationships filled with compassion among individuals in society.



Figure 15, taken from textbook page 46

In Chapter 4, page 46 of the 2nd grade textbooks on the topic 'Natural Disasters - An Exposition' in the book, there is a reading activity entitled 'Global

Warming'. Through the text, students can directly know the impact of global warming. From the analysis conducted, important human values can be found, as well as awareness to protect the environment for the sustainability of human life and other living things on this earth.

In the last paragraph *“In conclusion, global warming is not a new problem nor are we solely responsible for it. But as the citizens of the world, we have to take every possible action to help overcome this issue. It is not only for us but for all the future generations to follow”* meaning that the humanity in this paragraph lies in the realization that global warming is not only a problem faced today, but will also affect the lives of generations to come. As part of the global community, every individual has the responsibility to take collective action to address this issue, not only for personal benefit, but also for the well-being of humanity in the future. This teaches the importance of environmental stewardship and responsibility in order to preserve life on earth for all living beings, both now and in the future.

In the “Discussion” section, there are questions “Is it a severe problem? Why?”. Students will answer the question by realizing that global warming is a serious problem and cannot be ignored. Through this understanding, students will better understand the concept of humanity contained in the textbook, namely the importance of caring about the impact of global warming on human life and other living things. In Islam, the concept of humanity also teaches the importance of preserving the earth as a mandate given. Humans are commanded to maintain the

balance of nature and not destroy the environment is an effort to overcome global warming for the sustainability of life on earth.

m. Multikultural awareness

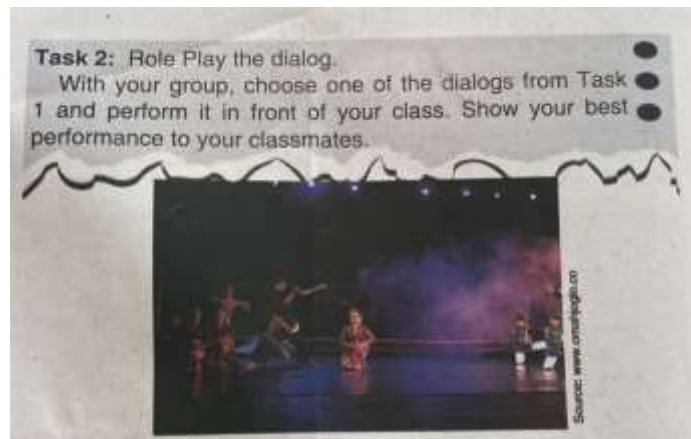


Figure 16, taken from textbooks page 14

In Chapter 1, page 14 of the 3rd grade book. The value of Multicultural Awareness is highly relevant because in performing the dialogue, students will be presented with the opportunity to demonstrate how they can appreciate and understand the cultural differences, backgrounds, and worldviews of others.

Multicultural Awareness teaches the importance of recognizing and valuing diversity in society. In the context of this learning, each student's role in the dialogue will reflect the values of tolerance, mutual respect, and understanding different perspectives. Through role play, students not only learn to communicate effectively but are also encouraged to be more sensitive to the cultural diversity around them. This is an opportunity for them to develop inclusive social skills and foster an attitude of mutual respect, which is essential in a life filled with diversity.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"Indeed, the most honorable of you in the sight of Allah is the most righteous of you." (QS. Al-Hujurat: 13)

In the context of Multicultural Awareness, this verse reminds us that the most honored in the sight of Allah are those who possess the greatest piety, not the differences that may exist among them. Thus, in the Role Play activity, students are encouraged to respect one another, regardless of differences, and focus on the values of piety and true respect. Multicultural Awareness teaches students that every individual has equal value and rights, regardless of their background. This verse emphasizes that in a multicultural society, the most important thing is character, piety, and mutual respect, not the external differences. Therefore, through this learning, students are taught to develop an inclusive attitude and appreciate diversity, which forms the foundation for creating harmony in a pluralistic society.

n. Principles of Universal Humanity

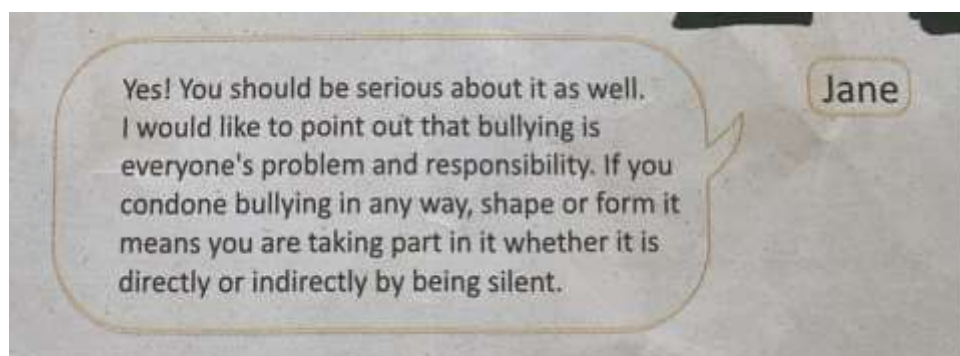


Figure17, taken from textbooks page 19

In Chapter 2, page 19 of the 2nd grade book. It is analyzed that there is a conversation that discusses bullying. In terms of Islamic values, bullying is seen as a behavior that goes against the principles of humanity and morals taught in the religion. Islam teaches us to respect the dignity and worth of every individual, and advises us to be kind to others, regardless of their background or circumstances.

From the snippet of conversation above, there is a message that is very relevant to the teachings of Islam, namely that bullying is an issue that needs everyone's attention. In Islam, the responsibility to prevent bullying lies not only with the victim or perpetrator, but also with the entire community. As the Prophet Muhammad said,

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِن لَّمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِن لَّمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

“Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue, and if he cannot, then with his heart” (HR Muslim).

This shows that we have an obligation to respond and stop any form of injustice, including bullying, in society. Moreover, in Islam, it is not permissible to tolerate bullying or to act when one sees injustice. Overall, bullying from an Islamic perspective is a form of injustice against human rights that must be avoided and addressed. Everyone has a moral responsibility to prevent and address such behavior, both by direct means and through support to victims and communities.

3. Students' Insights

To analyze students' insights on religious moderation values, the researcher conducted interviews. The interviews involved 10 students

representing 2 classes. The researcher prepared 10 questions that were classified into several key aspects:

1. Understanding of Moderation

Students generally recognize that religious moderation emphasizes balance and tolerance in practicing their faith. They understand that it encourages avoiding extremism and fostering peaceful coexistence with individuals of different beliefs.

Student 1

"Religious moderation is very important. This means we must respect each other and be tolerant, even if we have different beliefs."

Student 2

"Religious moderation means we help each other and lend a hand. Sometimes, we collaborate on projects even though we come from different backgrounds."

Student 3

"In my opinion, religious moderation is the application of religious values in everyday activities. For example, we need to appreciate differences and be ready to assist friends in need."

Student 4

"For us, religious moderation means practicing religious teachings well in daily interactions. This creates a more positive and comfortable atmosphere for everyone."

2. Application in Daily Life

Many students express that they apply the principles of moderation in their interactions with peers. They highlight the importance of respecting differing opinions and beliefs, which helps create a harmonious school environment.

Student 1

"An example of religious moderation that I have practiced is helping one another; I assisted a friend who was having difficulty with their assignments."

Student 2

"In terms of tolerance, I get along well with friends who have different beliefs."

Student 3

"I respect my parents and always listen to what my teachers and parents say."

Student 4

"I have never bullied my friends physically, as that is also a form of tolerance and religious moderation."

3. In Education Life

Students often acknowledge that education plays a vital role in shaping their understanding of moderation. They appreciate lessons that include discussions about tolerance, empathy, and the historical context of their faith, which enhances their ability to engage with diverse perspectives.

Student 1

"I feel more prepared to face differences when we discuss them in class, especially during discussions."

Student 2

"Descriptive text lessons in class help me appreciate the shortcomings of my friends."

Student 3

"Learning in class increases tolerance; previously, I wasn't close to my friends, but during the early lessons, we came together and interacted with friends who have different principles."

4. In Community Life

Impact Insights from students reveal a belief that practicing moderation can positively impact their communities. They recognize that when individuals promote moderation, it can lead to reduced conflict and increased cooperation, fostering a sense of unity.

Student 1

"I try to listen to others' opinions and appreciate differences. In discussions, I always strive to remain calm and not get carried away by emotions."

Student 2

"At school, when there are debates, my friends help maintain a positive atmosphere. We can discuss without feeling divided."

Student 3

"I believe that moderation can reduce conflict and create a more harmonious environment both in and out of the classroom. When people respect each other, we can work together to achieve common goals."

Student 4

"Education teaches me values such as tolerance and empathy. These lessons make me more sensitive to differences and more appreciative of others."

Overall, students tend to value religious moderation as an essential principle that promotes peace, understanding, and cooperation, both within their faith and in broader societal contexts. They recognize its significance in their lives and express a desire to embody these values in their interactions.

B. Discussion

This research aims to identify the values of religious moderation contained in the English textbooks used at Muhammadiyah Palopo Boarding School. By focusing on the identification of these Islamic values, the study provides insights into the integration of Islamic values into English language learning materials. This understanding is essential for examining the relevance of moderation values in the context of English language teaching.

The research process was conducted using a qualitative approach, employing data collection techniques that included documentation, observation, and interviews. The researcher performed document analysis on the English textbooks used at the school and observed classes to see the application of

moderation values in teaching. Additionally, interviews with teachers and students were conducted to understand their use of the textbooks and their perspectives on the moderation values being taught. This process lasted for two months and followed the data analysis method based on Miles and Huberman's theory, which includes data reduction, data presentation, and the drawing and verification of conclusions to ensure the accuracy and validity of the findings.

The results of the research indicate that the English textbooks at Muhammadiyah Palopo Boarding School successfully integrate Religious moderation values. Students demonstrate a good understanding of the importance of moderation in religious practice and interactions with others, and they are committed to applying these values in their daily lives. Interviews suggest that the education they receive helps them appreciate differences and contribute to a harmonious environment at school. Additionally, the concept of moderation in Islam, or *Wasathiyah*, as explained by Yakob and Othman (2017), supports the argument that education should create balance and tolerance. Therefore, the integration of moderation values in education contributes to the development of students' characters to be more inclusive and tolerant in a diverse society.²⁹

This highlights the need for a more comprehensive curriculum that not only focuses on language instruction but also actively incorporates moderation values into every aspect of learning. With a more integrated approach, it is hoped that students will be better prepared to face the challenges of an increasingly multicultural and complex society.

²⁹Yaakub, M. B. B. H., & Othman, K. B. (2017). A conceptual analysis of Wasathiyah (Islamic moderation-IM) from Islamic knowledge management (IKM) perspective. *Revelation and Science*, 7(1).

CHAPTER V

CONCLUSSION AND SUGGESTION

A. Conclusion

This study aims to analyze the Islamic moderation values contained in the English textbooks used at Muhammadiyah Palopo Islamic Boarding School, as well as to understand how these values are integrated into the learning materials and perceived by students and teachers. The researcher used a qualitative approach through document analysis and interviews with students and teachers to obtain a clearer picture of the implementation of moderation values in English language learning.

The research findings show that the English textbooks for grades XI and XII at Muhammadiyah Palopo Islamic Boarding School contain various relevant religious moderation values, such as *Wasathiyah* (moderation), Tolerance, Justice, Cultural Accommodation, Non-violence, Interfaith Dialogue, Respect for Other Opinions, Tolerance Education, Balanced Spiritual Practices, Humanity, Multicultural Awareness, Principles of Universal Humanity , Empathy, and the Balance between Worship and Social Life. The students involved in this study demonstrated a good understanding of the importance of moderation in religion and social life and are committed to applying it in their daily lives.

The findings of this study indicate that the English textbooks used at Muhammadiyah Boarding School Palopo have successfully incorporated several core values of religious moderation, such as tolerance, justice, wasathiyah (moderation), and empathy, through narrative texts, dialogues, and learning

activities. These values have helped students understand and apply moderation in both religious and social contexts. However, several key aspects of religious moderation were not explicitly found in the textbooks, including gender equality, and acceptance of theological differences. The absence of these values highlights the need for future textbook development to adopt a more comprehensive and inclusive approach that reflects the full spectrum of Islamic moderation, promotes global awareness, and supports the formation of tolerant and open-minded individuals.

B. Suggestion

1. For Teachers

This research provided valuable insights for teachers in understanding the importance of integrating Islamic moderation values into English language teaching. With a better understanding of these values, teachers created a more positive learning environment that supported students' character development.

2. For Students

The findings of this research served as a new source of knowledge for students to understand and apply Islamic moderation values through relevant English textbooks. Thus, students not only improved their language skills but also built a strong and tolerant character.

3. For Future Researcher

This research inspired future researcher to explore Islamic moderation values in other educational contexts. These findings served as a basis for further research

that focused on developing better teaching materials that met the needs of students in a globalized era.

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APPENDICES

Appendix 1 Surt IzinMeneliti


PEMERINTAH KOTA PALOPO
DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU
Jl. K. H. M. Hasyim, No. 5, Kota Palopo, Kode Pos: 91921
Telp/Fax : (0471) 326045, Email : dptanampdp@palopo.go.id, Website : http://dptanampdp.palopo.go.id

SURAT KETERANGAN PENELITIAN
NOMOR : 500.16.7.2/2024.0087/PA/DPMTSP

DASAR HUKUM :

1. Undang-Undang Nomor 11 Tahun 2019 tentang Sistem Nasional Ilmu Pengetahuan dan Teknologi
2. Undang-Undang Nomor 11 Tahun 2020 tentang Cipta Kerja
3. Peraturan Menteri Nomor 3 Tahun 2020 tentang Penerbitan Surat Keterangan Penelitian
4. Peraturan Wali Kota Palopo Nomor 23 Tahun 2016 tentang Penyelenggaraan Pengurusan dan Non Pengurusan di Kota Palopo
5. Peraturan Wali Kota Palopo Nomor 31 Tahun 2023 tentang Pelaksanaan Kewenangan Perizinan dan Nonperizinan yang Diberikan Wali Kota Palopo Kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo

MEMBERIKAN IZIN KEPADA

Nama	: AISAH PUTRI SALIM H
Jenis Kelamin	: P
Alamat	: Jl. Kadondong 4 Kec. Bana Kota Palopo
Pekerjaan	: Mahasiswa
NIM	: 2002020074

Maksud dan Tujuan mengadakan penelitian dalam rangka penulisan Skripsi dengan Judul :

AN ANALYSIS OF ISLAMIC MODERATION VALUES IN ENGLISH TEXTBOOKS USED AT MUHAMMADIYAH BOARDING SCHOOL PALOPO

Lokasi Penelitian	: Muhammadiyah Boarding School Palopo
Lamanya Penelitian	: 24 September 2024 s.d. 24 Desember 2024

DENGAN KETENTUAN SEBAGAI BERIKUT :

1. Sebelum dan sesudah melaksanakan kegiatan penelitian kiranya melapor kepada Wali Kota Palopo cc. Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo.
2. Menaati semua peraturan perundang-undangan yang berlaku, serta menghormati Adab Istiadat setempat.
3. Penelitian tidak menyimpang dari maksud izin yang diberikan.
4. Menyerahkan 1 (satu) eksemplar foto copy hasil penelitian kepada Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kota Palopo.
5. Surat izin Penelitian ini dinyatakan tidak berlaku, selamanya pemegang izin ternyata tidak menaati ketentuan-ketentuan tersebut di atas.

Demikian Surat Keterangan Penelitian ini diterbitkan untuk dipergunakan sebagaimana mestinya.

Diterbitkan di Kota Palopo
Pada tanggal : 24 September 2024

Disediakan secara elektronik oleh :
Kepala DPMTSP Kota Palopo
RYAMSURIADI RUL, S.STP
Pangkat : Pembina IV/a
RP : 19850211 200312 1 002



Terdapat, Kepada YB:

1. Wali Kota Palopo
2. Dandim 1402 SMO
3. Kapolres Palopo
4. Kepala Badan Keagamaan Prov. Sul-Sel
5. Kepala Badan Penelitian dan Pengembangan Kota Palopo
6. Kepala Badan Kearsafan Kota Palopo
7. Instansi terkait tempat dilaksanakan penelitian

Dijurnal ini diterbitkan secara elektronik menggunakan Sistem Elektronik yang ditetapkan oleh Badan Sertifikasi Elektronik (BSE) Badan Siber dan Sandi Negara (BSISN)



Appendix 2 Surat Keterangan Telah Meneliti

	PEMERINTAH PROVINSI SULAWESI SELATAN CABANG DINAS PENDIDIKAN WILAYAH XI SMAS MUHAMMADIYAH BOARDING SCHOOL (MBS) PALOPO <small>Alamat : Jl. K.H. Ahmad Dahlan, Kec. Waru, Kota Palopo Telp. 083398311991</small> <small>Email : smasmbpalopo@gmail.com</small>	
NPSN : 40307799	NSS : 3021962050003	NIS : 300120

KETERANGAN SELESAI PENELITIAN
No. 106/III.4.Au/F/SMAS MBS/XII/2024

Yang bertanda tangan dibawah ini :

Nama	: HENNY,S.Pd
Nip	: 19660502 198803 2 013
Jabatan	: Kepala SMA Muhammadiyah Palopo
Alamat	: Jl. K.H.Ahmad Dahlan No. 60 Kota Palopo

Dengan ini menerangkan bahwa :

Nama	: AISAH PUTRI SALIM H
Nim	: 2002020074
Jenis Kelamin	: Perempuan
Pekerjaan	: Pelajar/Mahasiswa
Program Studi	: Pendidikan Bahasa Inggris

Mahasiswa tersebut di atas telah melakukan penelitian di SMAS Muhammadiyah Boarding School (MBS) Palopo dengan judul: *"AN ANALYSIS OF ISLAMIC MODERATION VALUES IN ENGLISH TEXTBOOKS USED AT MUHAMMADIYAH BOARDING SCHOOL PALOPO"*. Mulai tanggal 24 September 2024 s.d 24 Desember 2024

Demikian Surat Keterangan ini dibuat untuk digunakan sebagaimana mestinya.



Palopo, 24 Desember 2024
Kepala Sekolah,
HENNY, S.Pd
NIP. 19660502 198803 2 013

Appendix 3 The Questionnaire Question For Interviews

Kuesioner pertanyaan interview

Pertanyaan untuk Guru

Aspek pemahaman Umum

1. Apa pandangan anda mengenai pentingnya moderasi Islam dalam pendidikan?
2. Bagaimana anda mendefinisikan nilai-nilai moderasi Islam dalam konteks pendidikan?

Aspek penggunaan Buku Teks

1. Sejauh mana Anda merasa buku teks bahasa Inggris yang digunakan di sekolah ini mencerminkan nilai-nilai moderasi Islam?
2. Apakah ada bagian tertentu dalam buku teks yang menurut Anda kurang mencerminkan prinsip-prinsip moderasi Islam? Bisa berikan contoh?

Aspek kurikulum dan Integrasi

1. Bagaimana kurikulum bahasa Inggris diintegrasikan dengan nilai-nilai moderasi Islam?
2. Apakah ada kegiatan atau metode pengajaran khusus yang Anda gunakan untuk menekankan nilai-nilai moderasi Islam dalam pelajaran bahasa Inggris?

Aspek evaluasi

1. Apakah Anda pernah menerima umpan balik dari siswa mengenai materi buku teks bahasa Inggris terkait moderasi Islam? Jika iya, apa tanggapan mereka?
2. Bagaimana Anda menilai efektivitas buku teks dalam mengajarkan nilai-nilai moderasi Islam?

Aspekt tantangan dan Solusi

1. Apa tantangan terbesar yang Anda hadapi dalam mengajarkan nilai-nilai moderasi Islam melalui buku teks bahasa Inggris?
2. Apa solusi atau strategi yang Anda gunakan untuk mengatasi tantangan tersebut?

Pertanyaan untuk Siswa

Pemahaman Pribadi

1. Apa pendapat Anda tentang pentingnya nilai-nilai moderasi Islam dalam pendidikan?
2. Bagaimana Anda memahami nilai-nilai moderasi Islam dalam konteks pelajaran bahasa Inggris?

Pengalaman dengan Buku Teks

1. Bagaimana pendapat Anda mengenai buku teks bahasa Inggris yang digunakan di sekolah ini? Apakah Anda merasa buku tersebut mencerminkan nilai-nilai moderasi Islam?
2. Apakah ada bagian dari buku teks yang menurut Anda kurang sesuai dengan prinsip moderasi Islam? Jika ya, bisa jelaskan?
3. Apakah ada bagian dari buku teks yang menurut Anda sudah sesuai dengan prinsip moderasi Islam? Jika ya, bisa jelaskan?

Penerapan dalam Pembelajaran

1. Bagaimana materi dari buku teks bahasa Inggris membantu Anda memahami dan menerapkan nilai-nilai moderasi Islam dalam kehidupan sehari-hari?
2. Apakah ada kegiatan atau tugas dalam pelajaran bahasa Inggris yang menurut Anda efektif dalam mengajarkan nilai-nilai moderasi Islam?

Saran dan UmpanBalik

1. Apakah Anda memiliki saran untukmemperbaikibukuteksbahasaInggris agar lebihmencerminkannilai-nilaimoderasi Islam?
2. Bagaimana Anda
merasabahwabukuteksbahasaInggrisdapatlebihbaikmendukungpemahaman
dan penerapannilai-nilaimoderasi Islam?

TantanganPribadi

1. Apakah Anda mengalamikesulitandalammemahamiataumenerapkannilai-nilaimoderasi Islam melaluidibahasaInggris? Jika iya, apatantangannya?
2. BagaimanaAnda
biasanyamengatasitantangantersebutdalam pembelajaranbahasaInggris?

Appendix 4 Questionnaire Validation Sheet

LEMBAR VALIDASI INSTRUMENT EVALUASI UNTUK AHLI BAHASA An Analysis Islamic Moderation Values in English Textbooks Used at Muhammadiyah Boarding School (MBS Palopo)

A. Petunjuk Pengisian

1. Lembar penilaian kelayakan ini mencakup aspek-aspek pendahuluan, isi, dan bahasa.
2. Beri tanda (✓) pada kolom angka sesuai dengan penilaian yang anda berikan
3. Pedoman skala penilaian sebagai berikut:
 - 1: tidak layak
 - 2: kurang layak
 - 3: cukup layak
 - 4: layak
 - 5: sangat layak
4. Dimohon kesediaan anda untuk memberikan saran-saran perbaikan pada bagian akhir lembar ini

B. Penilaian kelayakan

No	Uraian	Kelayakan				
I	Aspek Pendahuluan	1	2	3	4	5
a.	Tujuan penelitian dinyatakan dengan jelas		✓			
b.	Tujuan kuesioner dinyatakan dengan jelas		✓			
II	Aspek Isi	1	2	3	4	5
a.	Pertanyaan pada kuesioner mencakup data yang berhubungan dengan nilai moderasi islam.				✓	
b.	Pertanyaan pada kuesioner mencakup data yang berhubungan dengan penggunaan bahasa didalam materi				✓	
c.	Pertanyaan pada kuesioner mencakup data yang berhubungan dengan nilai moderasi islam.				✓	
III	Aspek Bahasa	1	2	3	4	5
a.	Pertanyaan pada kuesioner dirumuskan dalam bahasa yang mudah dipahami.				✓	
b.	Pertanyaan pada kuesioner dirumuskan dalam bahasa indonesia yang baik dan benar				✓	
c.	Pertanyaan pada kuesioner dirumuskan				✓	

dalam bahasa indonesia yang efisien					
d. Pertanyaan pada kuesioner dirumuskan dalam bahasa indonesia yang efektif				✓	

C. Komentar

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D. Saran

Tambahkan 1 item pertanyaan

.....

.....

E. Kesimpulan

Instrument kuesioner ini (lingkari 1 pilihan)

1. Tidak dapat digunakan
2. Dapat digunakan
- ③. Dapat digunakan dengan perbaikan

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.....

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Palopo, 1 Oktober 2024
Penilai Kelayakan



Ermanati, S.Pd.I., M.Hum.
NIP 199111172020122019

Appendix 5 The Basic Obsevation



The initial observation was conducted on September 20, 2024. The researcher gained a clearer understanding of the books that will be analyzed in depth. This data serves as a strong foundation for further analysis in the study, which aims to evaluate the extent to which the teaching materials contain the desired values, such as Islamic values and religious moderation.

Appendix 6 The Interview of Teacher's Perceptions



The interview process was also conducted with the teachers on September 24, 2024, lasting one hour and consisting of ten questions. These questions focused on the English textbooks used in the classroom, the Islamic values contained in those books, and the strategies employed by the teachers in the teaching process. Through this approach, the researcher aimed to gain a broader perspective on how the teaching materials and Islamic values are integrated into English language education

Appendix 7The Interview of Students understanding



The researcher conducted interview sessions with students over the course of one week, from October 2 until 9, 2024, to explore their understanding of religious moderation. During these sessions, the researcher posed a series of questions designed to investigate the students' views on the concept of religious moderation, how they applied it in their daily lives, and the challenges they faced in embodying those values. This approach provided in-depth insights into the students' perceptions of the importance of moderation in social and educational contexts.

Appendix 8 The Process of Document Analysis



To obtain accurate data, the researcher conducted an analysis of the learning materials in the library. This process involved an in-depth examination of various textbooks used in teaching, with a focus on content that contains Islamic values as well as aspects of religious moderation.

Appendix 9 The Process of Observation in Class



To obtain accurate data, the researcher conducted an analysis of the learning materials in the library from October 14 to 27, 2024. This process involved an in-depth examination of various textbooks used in teaching, with a focus on content that contains Islamic values as well as aspects of religious moderation.

BIOGRAPHY



Aisah Putri Salim H was born in 27 may 2002 in Palopo. She is the daughter of Agussalim. At present, she resides in Balandai Kota Palopo. Her educational trajectory commenced in 2007 with her enrollment in early childhood education at TK Pertiwi in Perumnas. Following the completion of her kindergarten education in 2007, she proceeded to SDN 54 Salupikung for her primary education, which she successfully concluded in 2013. Thereafter, she pursued her secondary education at SMPN 5 Palopo, which she completed in 2016. In 2017, Aisah Putri Salim H initiated her pursuit of secondary education at SMAN 2 Palopo, which she completed in 2019. Her academic pursuits were marked by a profound interest in education and linguistics, which led her to enroll in the English Education Study Program at the State Islamic Institute (IAIN) to further her education in this field. In 2025, Aisah Putri Salim H successfully completed her undergraduate education at English Education Study Program at the State Islamic Institute (IAIN) Palopo, earning her Bachelor of Education degree. Concurrently, she undertook the composition of a thesis, entitled "A Discourse Analysis Of Religious Moderation Values In English Textbooks Used At Muhammadiyah Boarding School Palopo" and the production of a 106 .