

CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Islamic Values in Education

Islam offers solutions to a variety of educational challenges, and Islamic principles are crucial for education. In order to provide a more comprehensive ideal education especially for Islamic schools, it is necessary to incorporate Islamic values in education. The ideal educational approach should aim to develop the inherent potential of students in alignment with the fundamental purpose of education that is improve and develop (*tarbiyah*) potential (*fitrah*) human become a precious human (Bahak & Nurdyansyah, 2018).

Islamic values in education as emphasized in the Qur'an include three main kinds of values: (a) *akhlaq*, which refers to the duties and responsibilities set out in the shari'ah and in Islamic teaching generally; (b) *adab*, which refers to the manners associated with good breeding; and (c) *sunnah*, the qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad PBUH (Halstead, 2007). These Islamic values are related to Islamic education's philosophy, as Faizah (2021) states that the philosophy of Islamic education is essentially a concept of thought about education that originates or is based on Islamic teachings about the nature of the human ability to be built and developed and guided to become a Muslim who his whole personality is imbued with Islamic teachings.

The first value is *akhlaq*, which is typically translated as "ethics" or "moral values." Ibn Sadr al-Din al-Shirwani (d. 1036 AH, 1626/7 CE) defined *akhlaq* as "the science of virtues and how to acquire them, vices and how to guard against them." It is concerned with innate dispositions,

acquired virtues, and the rational spirit to the extent that it is affected by them' (Walzer, 1960). Yusuf al-Qardawi classifies *akhlaq* into six categories, demonstrating the range of moral values expected in the life of the Muslim: *akhlaq* relating to self, *akhlaq* relating to family, *akhlaq* relating to society, *akhlaq* relating to the animal world, *akhlaq* relating to the physical environment and *akhlaq* relating to the Creator (198). Numerous renowned Muslim scholars, such as al-Kindi, al-Farabi, Ibn Sina, Ibn Miskawayh, Nizam al-Mulk, al-Ghazali, al-Razi, and al-Tusi, have researched and written about *akhlaq*. Alongside *'ilm al-fiqh* (knowledge of law), *'ilm al-akhlaq* (knowledge of moral values) is a significant component of Islamic Studies at all levels of education in Islam.

The second term is *adab*, which incorporates two distinct but related concepts of good behavior: on the one hand, politeness, courtesy, etiquette, good upbringing, culture, refinement, good breeding, and good manners; and on the other hand, morality and values. Al-Kaysi (2003), page 13, defines *adab al-islam* as "the good manners adopted by Islam as a result of its teachings and instructions." However, the pre-Islamic origins of this term suggest that some of the early Arab tribes' customs and codes of conduct may have been incorporated into the moral thought of Arab Muslims. *Adab* is derived from the same root as one of the most important Arabic words for education, *ta'dib*, which primarily refers to the process of acquiring a solid foundation for social behavior within the community and society as a whole (Halstead, 2004).

The third values are attached to the Prophet's example (Abu Laylah, 1990). Since the Prophet demonstrated these characteristics in his own life, he serves as the ideal example of morality for his followers. There are numerous lists of Islamic virtues founded on the Prophet's life. This personal morality for Muslims is rooted in *iman* (belief in God or awareness of God in all things), *islam* (submission to the divine will), *taqwa* (fear of

God and vigilance against straying) and *ihsan* (acting out of love for God and a spiritual awareness of his presence) (Siddiqui, 1997).

2.1.2 K-13 and Value-based Learning in Indonesia

In the academic year of 2013-2014, formal educational institutions in Indonesia began implementing the Curriculum 2013 (K-13), which encompasses the elementary, junior high, and senior high school levels. The 2013 curriculum replaces the 2006 curriculum and was piloted in some schools and regions before full implementation in all schools in Indonesia in the academic year 2019/2020 (Ministry of Education and Culture [MOEC], 2015). The ministry also states that curriculum 2013 covers attitudes, cognitive and skills to develop individual learners in religion, art, creativity, values, communication, and the various dimensions of intelligence that suits the learner and the needs of the community, nation, and mankind.

As one of the key points of K-13, values education is becoming increasingly important at all levels of schooling (Suyatno, et. al., 2019). In Indonesia, values education or character education plays a prominent role in shaping the character of students, as it leads all subjects taught in schools. Suyatno, et. al. (2019) also mentioned that the curriculum contribution on the students' character formation is put on the core competency 1 (learning outcome: religious character) and core competency 2 (learning outcome: social attitude). Thus, the development of students' religious and social character serves as a measure of the effectiveness of curriculum implementation inside educational institutions.

As effective values education requires appropriate strategy, it includes the requirement of proper textbooks in teaching-learning activity. In general, textbooks have to ideologically support principles represented in the Five Pillars of Indonesian Ideology: (1) religiosity, (2) humanism, (3) pluralism, (4) democracy, and (5) social justice (Kemendikbud RI, 2014). In

the context of implementing the K-13 English Language Teaching (ELT) curriculum, it is important to note the existence of a significant amount of authorized English textbooks.

2.1.3 ELT Textbooks

Textbooks play a crucial role as educational resources in the overall learning process, encompassing various subjects including in English Language Teaching (ELT). As the main resources in teaching-learning activity, Richards (2019) states that textbooks are a key component in language programs that function as the source of most language information (language input) both for language learning and for practicing English in the classroom. Ayu (2020) also mentions that textbooks are learning materials that are designed for learning processes that aim to increase students' knowledge and experience.

Textbooks often provide as a foundation for students to acquire knowledge, develop a range of skills, and engage in diverse English language practice exercises within the classroom setting. These textbooks are instruments that enable English learners to familiarize themselves not only with linguistic aspects but also the social and cultural aspects that are included or accompany in learning the language (Mutiara Ayu, 2020). ELT textbooks offer comprehensive knowledge and guidance in the English language.

2.1.4 Systemic Functional Multimodal Discourse Analysis (SF-MDA)

2.1.4.1 A Brief of SF-MDA

Systemic Functional Multimodal Discourse Analysis (SF-MDA) is a multidisciplinary approach that combines principles from Systemic Functional Grammar (SFG) and multimodal analysis. O'Halloran (2008) mentioned that the systemic functional (SF) approach to multimodal

discourse analysis (MDA) encompasses the development of theoretical and practical methodologies for examining various forms of semiotic resources, including written, printed, and electronic texts, as well as three-dimensional spaces and other realms of activity. These domains involve the integration of diverse semiotic resources, such as spoken and written language, visual imagery, mathematical symbolism, sculpture, architecture, gesture, and other physiological modes, in order to construct meaning.

Halliday (1994) interprets the functional relationship between language and social structure, worked on the definition of linguistics, and established the theoretical foundation for SFL in his book *An Introduction to Functional Grammar*. Based on his contribution to functional linguistic theories, O'Toole (1994) and Kress and van Leeuwen (1996) established the foundation for multimodal discourse analysis (MDA). In addition to these two sociological theorists, other scholars, such as Martinec (2000) and O'Halloran (2004), contributed to the development of multimodal discourse analysis from a systemic functional perspective.

Since then, the development of SF-MDA has taken several paths, with the main focus on "theoretical and methodological issues (mode hierarchies, modeling semiotic resources as multiple semiotic systems, multimodal corpus annotation)" (Ventola, Charles, & Kaltenbacher, 2004, p. back cover) involving static, dynamic, and interactive resource types and encompassing a wide range of disciplines, including entertainment, education, architecture, medicine, and translation (Vent).

The second half of the year 2000 is characterized by an abundance of research on the realization of meanings in modes and a dearth of intersemiotics studies (Royce, 2007a, Royce & Bowcher, 2007). The theoretical-based multimodal corpus linguistics also called for a greater emphasis on applied research (Baldry & Thibault, 2008, p. 11). However, as Jewitt (2009) suggests, "multimodality, strictly speaking, refers to an

application field rather than a theory." Therefore, the 10 scholars who observed these phenomena, such as Kress and van Leeuwen ([1996] 2006), Baldry and Thibault (2006; 2008), Royce (2007a), Bateman (2007; 2008), O'Halloran (2008), Unsworth (2008), and Jewitt (2009), took the initiative and extended their efforts to cover the gaps.

2.1.4.2 SF-MDA for This Study

The approach that will be utilized in this study, termed SF-MDA, is derived from O'Halloran's (2008) framework for analyzing printed text through intersemiosis. To examine a phenomenon, O'Halloran (2008) employs an innovative analytical technique that included both verbal aspects based on the Systemic Functional Theory (SFT) proposed by Halliday and Matthiessen (2013, 2014), as well as non-verbal language elements as outlined by O'Toole (2004). This study was influenced by the works of Law (2018) and O'Halloran et al. (2019).

Halloran's conceptualization of ideational meaning function is presented in a more operational framework as depicted below.

Table 1. Systemic functional (SF) model for ideational meaning: language, and visual images

LANGUAGE		VISUAL IMAGES	
Experiential Meaning	Logical Meaning	Representational Meaning	
DISCOURSE		VISUAL DISCOURSE/GRAMMAR	
IDEATION (Activity Sequences)	CONJUNCTION & CONTINUITY (Logical Relations)	SCENE Movement-Action-Event-Being Sequence (Figures, Objects, Setting) Narrative/Descriptive/Explanative Relations Interplay of Episodes Spatial/Temporal/Causal	
GRAMMAR		SUB-SCENES (Episodes) Movement-Action-Event-Being (Figures, Objects, Setting) Narrative/Descriptive/Explanative Relations Spatial/Temporal/Causal Relations	
TRANSITIVITY (Processes, participants and circumstance)	LOGICO-SEMANTIC RELATIONS & INTER-DEPENDENCY	COMPONENTS Figures, Objects, Setting	
ERGATIVITY (Agency)		EXPRESSION (Cross-Functional Systems) According to Medium and Materiality of Visual Image (e.g. print, drawing, painting, electronic) e.g. Colour (Shading, Brightness, Hue) Perspective, Framing and so forth	
EXPRESSION (Cross-Functional Systems) According to Medium Materiality (e.g. print, drawing, painted, electronic) e.g. Font (Type, Format, Case, Typeface, Size and Colour) Layout (Spacing, Justification, Visual Effects and so forth)			

The strata concept has been applied to SF-MDA. The language plane of O'Halloran's (2008) framework for printed texts with language and image components (reproduced in Table 1) consists of two strata: (1) the content stratum, realized through discourse semantics and lexico-grammar; and (2) the expression or display stratum, realized through typography/graphology for written language. O'Halloran's (2008) framework builds on and expands the concepts of stratification and constituency by proposing two complementary strata for visual imagery: (1)

the content stratum (consisting of visual discourse/grammatical systems for the entire image and its constituent parts); and (2) the display stratum (with systems for the material realization of the image) (O'Halloran et al., 2019). In this framework, different levels of the content stratum are modeled as constituent parts of higher-level ones; specifically, language is organized according to the constituent ranks of a word, word group/phrase, clause, and clause complex, whereas visual images, following the work of O'Toole (2004), are organized according to the ranks of members (Part), Figure, Episode, Scene, and Work (O'Halloran et al., 2019).

2.2 Study of the Relevant Research

Parlindungan, Rifai, and Safriani (2018) publish a study that focuses on the analysis of two middle school English textbooks in Indonesia. The researchers aimed to analyze the evaluative meaning of the texts and images in terms of character, cultural behavior, cultural knowledge, and cultural artifacts. The researchers specifically looked at the representation of Indonesian local cultures in these textbooks.

The findings of the analysis revealed that the textbooks included information about geographical and demographic features of Indonesia, such as geographic locations, archipelago, population, islands, waters, mountains, and climate. These features were intended to promote a sense of pride in being Indonesian citizens. Additionally, the textbooks provided information about societal rules and norms, including traffic signs and other signs found in public facilities like national parks, mosques, or schools. The objective was to help students develop an awareness of these rules and norms as members of society.

Additionally, Huang's (2019) study aims to evaluate the tasks in a specific English textbook called Project English, used in a co-educational secondary school in Fuzhou, China. The purpose was to assess the communicative and interactive characteristics of the tasks, as well as the students' preferences and

the level of difficulty. The study also analyzed the cultural representations in the textbook, focusing on real features of China, English-speaking countries, and non-English-speaking countries.

As for the results, the study found that students preferred tasks that were less challenging, as they believed it would help them achieve higher marks in examinations and complete assignments quickly. They tended to focus more on getting the correct answers rather than using tasks as an opportunity to learn the language. The importance of exam results was highlighted, as they were seen as indicators of performance in the senior high school entrance examination. Additionally, the study categorized tasks into non-communicative learning tasks and pre-communicative language practice tasks based on their definitions.

Another study is from Ayu (2020) aiming of her research to examine the representation of cultural content in English textbooks used by tenth-grade students in Indonesia. The purpose was to better understand and explain the cultural elements present in these textbooks, including the source culture (Indonesia), target culture (Western), and international target culture. The method used in this study was descriptive qualitative research. It involved gathering data through qualitative content analysis, which included observing the textbooks, analyzing each page containing cultural elements, and categorizing them into products, persons, practices, and perspectives. The researcher also determined whether these elements belonged to the source culture, target culture, or international target culture.

Turnip & Yanto (2021) assess the representation of peace value in English Language Teaching (ELT) textbooks endorsed by the Indonesian Ministry of Education and Culture for senior high school students. The purpose was to examine how peace values were portrayed in the textbooks and their potential impact on students' understanding and behavior. The method used in this study was Critical Discourse Analysis, which involved analyzing the selected data from the textbooks to identify the presence and portrayal of peace values. The

researchers focused on three basic sources of peace value: inner peace (building self-concept), social peace (tolerance with differences), and peace with nature (environmental care). The study found that the ELT textbooks included content related to peace values, particularly in the areas of inner peace, social peace, and peace with nature. The textbooks aimed to promote awareness of waste management for economic and environmental benefits, as well as introduce environmentally friendly practices such as the eco school program.

Another study was conducted by Yanuar et al. (2021) that focuses on the contribution of intersemiosis in the meaning-making process within an English Language Teaching textbook. The aim of the study is to analyze how visual images and verbal texts work together to create meaning. The purpose is to understand how intersemiosis replaces verbal interaction in the textbook. The method used for data collection is document analysis, specifically analyzing the selected chapter from the senior high school English textbook for 11th grade. The data was analyzed using Systemic Functional Multimodal Discourse Analysis, with visual images analyzed using multimodality and language analyzed using Transitivity. The findings and discussion of the study explore the meaning-making process in both images and verbal texts. Unfortunately, the specific results of the analysis are not provided in the given information.

Rafelina and Hermawan (2022) also provide the research focuses on the analysis of multimodal texts in an English textbook for seventh-grade students of junior high school. The study applies the Systemic Functional Multimodal Discourse Analysis (SF-MDA) methodology to explore the ideational meaning presented in both visual and verbal modes in the textbook. The dominant process types used in realizing the ideational meaning of the verbal text are relational processes, while the ideational meaning of the visual text is mostly realized through speech processes. The research suggests that the presentation of multimodal texts in the EFL textbook is relevant to the teaching and learning activities for junior high school students.

Despite the extensive research conducted on ELT textbooks from various viewpoints and investigative focuses as have been discussed above, there has been a lack of emphasis given to the examination of Islamic values in specific chapters of ELT textbooks designed for basic level education, specifically within the context of English as a Foreign Language (EFL) instruction in Indonesia. Hence, the primary objective of this work is to address the existing knowledge gap.