

# CHAPTER I

## INTRODUCTION

### A. **Research Background**

Indonesia's population reached 275 million individuals, as reported by the Central Statistics Agency. Around 98.98 percent of this populace, roughly 238.09 million people, identified as adherents of Islam by the close of 2021, BPS (2021). Thus Indonesia is the largest Islamic country in the world according to Mohammad (2017). The prevalence of Islam among students in Indonesia leads to the incorporation of Islamic education from elementary to university levels, whether through Islamic institutions or public schools. Their exposure to Islam extends beyond formal schooling to encompass learning at home, in mosques, through community gatherings, and other informal settings. Many students possess a strong understanding of Islamic principles, which they actively integrate into their daily routines through practices such as prayer, fasting, Quranic recitation, and various religious observances (Elfi, 2016, p. 221).

Education need to be founded on Islamic principles (Maesaroh, 2022). However, it appears that the issue is the limitations of learning resources based on Islam. Islamic-based instruction cannot be implemented in schools as the main curriculum. Islamic-based education is limited to the beginning stages of learning, like welcoming someone, and cannot be used for the main stages of learning, such as learning English.

Teaching religious and moral principles to young children is crucial as an initial step. Developing positive religious and moral behavior is essential for becoming a morally upright individual. The goal of imparting these values to children is to nurture their inherent goodness and constructive conduct from an early age, recognizing children as the future generation (Karima, 2022, p. 273). In this case, the Quran has taught the importance of moral education. Allah says in surah Al-Baqarah verse 83:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

*And (remember) when we took the covenant from the children of Israel (enjoining upon them), “Do not worship except Allah, and do good to parents, relatives, orphans and the needy; and speak good words to people, establish prayer and give zakah.*

Based on the verse above, it is implied that people should worship God alone, and that doing good to do good to both parents, relatives, children at an early age and to people in need. God also commands to always speak good words and perform prayer and zakat.

Morover, language instructors must not only concentrate on imparting language skills to students but also need to closely consider their backgrounds, including their values and belief systems. These elements significantly influence students' attitudes toward the language being taught

(Irawan, 2020, p. 95). Achieving proficiency in a language is not solely demonstrated by mastering language skills such as listening, reading, writing, and speaking, but also by cultural competence. This suggests a deep interconnection between language and culture (Elfi, 2016, p. 222). Thakur (2015, p. 3) suggests that a core materials should be complemented by supplementary materials to enhance learning. The creation of supplementary materials should take into account students' needs and align with the core values of the curriculum. Likewise, Ishihara and Chi cited in Thakur (2015) noted that learners tend to be more motivated in language learning when engaging with novel and stimulating supplementary materials.

A study by Al-Dawoody (2017, p. 561) emphasizes the importance of aligning educational content with Islamic values to promote holistic development among young learners. By integrating themes of compassion, integrity, and social justice derived from Islamic teachings, English language materials can contribute not only to linguistic proficiency but also to moral and ethical growth. By incorporating Islamic values and using good teaching methods, learning objectives will be achieved. In relation to teaching methods, Allah said in Surah Al-Ankabut verse 46:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

*Do not argue with people of the Scripture in a way that is best, except with those of them who commit justice among them.*

The verse above implies that teach in a good way. He conveyed the teaching method which is not by debating. In addition, this also means that moral education and Islamic values are mandatory for all circles including teachers. This shows that Islamic values are important for the teaching and learning process. In line with Majid (2017) as cited in Bidari Andaru Widhi (2023, p. 3), he underscores the significance of culturally responsive pedagogy in language teaching. Their study explores the benefits of incorporating Islamic values into instructional materials, emphasizing the role of educators in fostering a sense of cultural identity and belonging among students.

The work of Alqahtani (2020, p. 220) sheds light on the practical implications of integrating Islamic values into English language curriculum. Through a qualitative analysis of teacher perspectives, he highlights the challenges and opportunities associated with this approach, emphasizing the need for culturally sensitive and contextually relevant instructional materials. Furthermore, studies such as those conducted by Amri (2013, p. 4) delve into the potential impact of integrating Islamic values on students' language acquisition and socio-cultural awareness. Their findings suggest that exposure to materials reflecting Islamic principles enhances students' linguistic skills while fostering a deeper understanding of Islamic culture and heritage.

Additionally, Muzayyanah (2022, p. 4) carried out a study at the Kyai Syarifudin Lumajang Islamic Boarding School titled Designing Additional

Basic Level Speaking Materials. He came to the conclusion that there are several steps involved in stressing English for Islamic content, one of which is the employment of Ray Supplement speaking materials, which concentrate on vocabulary related to the subject matter and diction of the language of Islamic religious knowledge. However, this research likewise focuses on studying supplementary information, but it does so with an emphasis on reading and listening abilities rather than speaking abilities.

Another study on materials development focusing on character building was conducted by Herlina (2012) as cited in Kurniasih (2020, p. 2), this study appears to address the decline in moral education by advocating for the inclusion of character building content in English textbooks for Junior High School students. The research suggested integrating character education into English reading materials to uphold adolescents' character in a global context. The rationale behind the study was the evident decline in students' moral behavior, highlighting the necessity for teachers to utilize materials that promote students' character development.

In light of these considerations, this research aims to contribute to the existing literature by investigating the kind of supplementary materials infused with Islamic values in enhancing young learners' English language proficiency and cultural competence. This study seeks to provide actionable recommendations for designing culturally responsive English language teaching and learning that resonate with diverse learners in Muslim-majority contexts.

## B. Definition of Key Terms

In order to prevent any confusion within this study, the researcher provides precise definitions of key terms that are essential for comprehension, as outlined below:

### 1. Islamic Values

Islamic values are a belief in Allah and His prophet regarding the truth contained in the Qur'an and Hadith, which include components of faith (*aqidah*), Islamic law (*syariah*) and morals (*akhlak*) that are then used as guidance for Muslims. They are applied openly and proudly, becoming rooted in culture and lifestyle. This research will only focus on examining morals (*akhlak*) which will be taken from 3 data sources including *Little Abid Balita Cerdas dan Saleh* which researcher use 4 books of it entitled *I Learn About Time*, *I Learn About Taste and Smell*, *I Learn About Math* and *I Learn About Colours* as well as videos from the YouTube channels ABC Islamic Quiz and MiniMuslims.

### 2. Teaching English for Young Learners

According to Syafei (2016, p. 3), teaching English to Young Learners involves guiding and facilitating children aged 5-12 years old in their learning activities, helping them grasp, understand, and comprehend English ideas, attitudes, values, skills, and information. This process employs various techniques and strategies to assist young learners in adapting and reshaping their perspectives within their

everyday environment as non-native speakers. In this case, researchers will limit early childhood teaching starting from the age of 7-12 years old especially for students in grades 1-6 of elementary school.

### 3. Supplementary Materials

Supplementary materials, as described by Tomlinson (2013), encompass various resources aimed at skills enhancement, including grammar exercises, practice materials for vocabulary acquisition, and supplementary resources designed for teachers' use. In this research, supplementary is referred to as additional material used in learning for early childhood children aged 7-12 in elementary school by examining 3 data sources (*Little Abid Balita Cerdas dan Saleh*, ABC Islamic Quiz and MiniMuslims) as recommendations for teachers to use as additional material in classroom teaching.

#### **C. Research Question**

What are supplementary materials which consist of Islamic value that can be used for teaching English for Young Learner?

#### **D. Research Objective**

To explore supplementary materials containing Islamic Value that can be utilized in teaching English for Young Learners.

#### **E. Research Significance**

This research is aim to provide benefits to every reader, especially those who work in the field of education. The following researchers divide the significance of this study into two parts, namely:

1. Theoretically

In theory, researchers hope that this research can be used as learning material for students and can be used as consideration and reference for future researchers in the same field. Furthermore this research contains additional material containing Islamic values that can enrich the reader's insight.

2. Practically

It is hoped that this research can become teaching material for teachers in increasing children's insight and knowledge of Islam in learning English.