

**THE INTEGRATION OF ISLAMIC AND LOCAL CULTURAL VALUES INTO
THE ENGLISH TEACHING AND LEARNING PROCESS**

*(A Descriptive Qualitative Study at MA Muhammadiyah Ereng-Ereng, Bantaeng
Regency, Province of South Sulawesi)*



A THESIS

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University of Muhammadiyah Makassar as a Partial Fulfillment of the Requirement for
the Degree of Education in English Department*

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2019



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STATEMENT LETTER

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I hereby declare that this thesis and all its content is truly the work of my own and I did not do plagiarism or quotation in ways that are inconsistent with the prevailing ethic in the scientific community.

On this statement, I am ready to bear the risk / any sanctions imposed to me in accordance with applicable regulations, if the future found a breach of scientific ethics, or you have a claim against the authenticity of my work.

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Hereby declare the agreement as follows:

1. Starting from the preparation of the proposal until the completion of this thesis, I will compile my own thesis (not made by anyone).
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Thus, I made this statement with full awareness.

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MOTTO & DEDICATION

Living life does not mean how long we live but how we live.

Whole belief will defeat everything.

There is an ease after every difficulty (Q.S. Al-Insyirah: 6)

I dedicate this thesis to:

My endless love, Ayah Misbahuddin Doring and Ibu, Sitti Misbah

My lovely brother and my beloved sisters

All of my friends in Gorgeous 014 and my team in LBU
for sincerity and prayer in supporting the writer to realize hope into reality.

“I love them so much”

ABSTRACT

Ahmad Rijal. 2018. *The Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process (A Descriptive Qualitative Research at MA Muhammadiyah Ereng-Ereng, Bantaeng Regency, Province of South Sulawesi, Indonesia)*. Supervised by Syamsiarna Nappu and Muh. Arief Muhsin.

This descriptive qualitative research aimed at (1) describing the importance of integrating Islamic local cultural values in the English teaching and learning process; (2) finding out the integration of Islamic and local cultural values into the English teaching and learning process; (3) finding out the effects of integrating the Islamic and local cultural values into the English teaching and learning process.

The instruments used to collect the data were interview and observation. The researcher observed and drawn from phenomenon as clear as possible without manipulation. In addition, the researcher determined and reported the result of the research that carried out in MA Muhammadiyah Ereng-Ereng.

Based on the findings, the result of the research shown that the integration of Islamic and local cultural values was not only found in the term of interaction but also in the teaching material. Moreover, the importance of integrating Islamic and local cultural values were (1) to promote character education in English teaching and learning process; (2) enhance students' understanding of their own cultural identity; (3) to develop the students' critical attitude towards both target and native cultures; and (4) to develop the students' cultural awareness. Furthermore, the researcher found that there are some effects of integrating Islamic and local cultural values into the English teaching and learning process including (1) the students will well-motivated and interested to learn English; (2) improve the students' self-confidence; (3) improve the students' learning achievements; and (4) influence the students' English ability. As a conclusion, the integration of Islamic and local cultural values is an important investment to give students the skills, abilities, and qualities to faced global challenges without leaving their own identity or national identity.

Keywords: Islamic Values, Local Cultural Values, English Teaching and Learning Process.

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Makassar, December 01, 2018
The Researcher

AHMAD RIJAL

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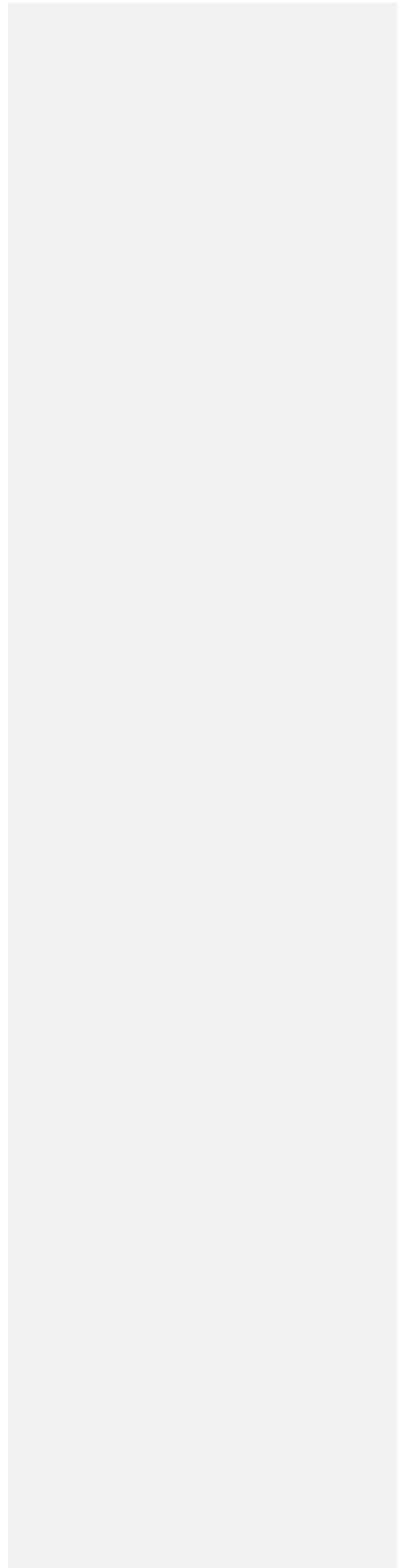
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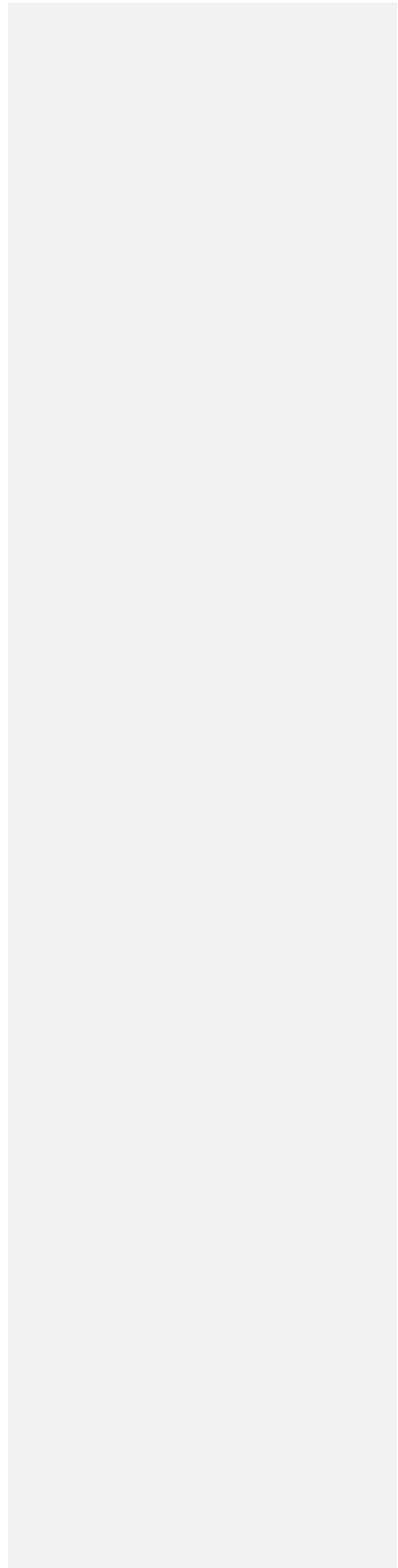
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CHAPTER I

INTRODUCTION

A. Background

Education is a very important thing in our life and it becomes a basic need of every human in the world. The important role of education is to develop capabilities and improve the quality of human life. Education is all awareness efforts are used to change the attitude or knowledge of people's knowledge. One of the crucial subject that needs to be learned by all of the people is English.

Umam (2014) found that the implementation of the English language is very widespread as a tool of communications and it is used in all aspects of life. In Indonesia, English is a foreign language. Therefore, English is one of the subjects that should be learned by the students from Junior High School (SMP) to University based on the newest Educational curriculum in Indonesia (Curriculum 2013) as a first step in preparing students to face the global world. Thus, the students are able to survive and compete with their skills in both national and international level.

English teaching and learning in Indonesia is not integrated Islamic and local cultural values effectively. It caused the students' lack of interest and limited basic material knowledge that influence the learning outcomes. This is a serious problem that should be maintained by the teachers. Whereas the application of those culture in learning will make the teaching and learning process more efficient so that students more easily understand the material of learning. As well, when students learn descriptive text by applying the cultural value will be more easily to express the ideas because students will learn based on their experience and knowledge. Besides, the application of

Islamic values in learning will create synergy between character-based Islamic education and it can realize the graduates who are Islamic qualified.

Furthermore, language and local culture cannot be separated in our daily life. Historically, a particular language is connected with a particular culture. It means the language provides the detail explanation and interpretation to the associated cultures. Mahadi and Jafari in Hasim and Suhono (2017) inform that the languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded, subsequently, language and culture complete with each other. Generally, a value is a belief and a culture of a person. Belief and culture can be considered as and may differ among people and cultures. In addition, the values that can be developed and changed over time is called personal values meanwhile society even if their personal values may differ is called cultural values.

In the other hand, there are several researchers that carried out about Islamic and local cultural values (Hasyim and Suhono, 2017; Choudhury, 2014; Umam, 2014; Thresia, 2015; Salasiah and Khairil, 2016) however, all the previous research only discuss and local cultural values in the English class. But this research will discuss the integration of Islamic and local cultural values into the teaching and learning process. Thus, it makes this research different with the previous researches.

Based on the previous explanation, both Islamic and local cultural values are important to implement during the teaching and learning process, including English teaching. In contrary with that statement, the curriculum of Islamic school especially at MA Muhammadiyah Ereng-Ereng already integrated both Islamic and local cultural values. It was shown on the preliminary research. Researcher sees unique phenomena

about Islamic-based school (*Madrasah*), which integrated with Islamic education. MA Muhammadiyah Ereng-Ereng is one of madrasah in Bantaeng that viewed excellent school, especially in the Islamic school. This school is implementing local cultural values and also contain an Islamic value in their teaching and learning activities. The integration of those values in this school should be carried out. Thus in this research, the researcher find out the importance of integrating Islamic and local cultural values, the way to integrated those values into the teaching and learning process and also the effect of this values to the students' learning outcomes.

Based on the explanation and several quotations from some experts mentioned previously, it can be concluded that the integration of Islamic and local cultural values into the teaching and learning process is important. It is because teaching is an activity undertaken by someone who has more knowledge or skill than being taught, to provide an understanding, skill or dexterity. The application of the learning approach that is done by a teacher will influence the achievement of predetermined learning objectives. With the right method of learning will be able to generate student learning motivation, so that will support the achievement of optimal learning outcomes.

Furthermore, the efforts to convey materials or skills to students, they should be applied appropriate learning approach. Applied learning approach should refer to the discovery of directed and problem-solving. The discovery and problem solving is an approach that helps to achieve by referring to a controlled learning approach, thoroughly compiling the series of lessons that give the learning sequence to the objectives that have been formulated. The learning approach is an integral part that can affect the achievement of learning outcomes. The success or failure of the learning objectives may

be influenced by the teaching approach applied by the teacher. In practice not only used one but can also merge two or more approaches. With the application of teaching principles such as the principles of correlation and socialization, teachers can insert religious messages and cultural values. It is intended that this cultural value is not secular, but merges with religious values. Thus, the researcher tried to find out *The Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process (A Descriptive Study at MA Muhammadiyah Ereng-Ereng, Bantaeng Regency, Province of South Sulawesi, Indonesia)*.

B. Problem Statement

Based on the background of the research, the researcher presented the main problems of the research as follow:

1. What is the importance of integrating Islamic local cultural values in the English teaching and learning process at MA Muhammadiyah Ereng-Ereng?
2. How is the integration of Islamic and local cultural values into the English teaching and learning process at MA Muhammadiyah Ereng-Ereng?
3. What are the effects of the integration of Islamic and local cultural values into the English teaching and learning process at MA Muhammadiyah Ereng-Ereng?

C. The Objectives of the Research

Based on the problem statement above, it appears some objectives of the research as follow:

1. To describe the importance of integrating Islamic local cultural values in the English teaching and learning process at MA Muhammadiyah Ereng-Ereng.

2. To find out the integration of Islamic and local cultural values into the English teaching and learning process at MA Muhammadiyah Ereng-Ereng.
3. To find out the effects of integrating the Islamic and local cultural values into the English teaching and learning process at MA Muhammadiyah Ereng-Ereng.

D. The Significance of the Research

The research was expected to give both theoretical and practical significance. Theoretically, this research was expected to be beneficial in English teaching and learning process by giving information about the ways to integrate Islamic and local cultural, especially to provide an information about the importance of integrating those values as an authentic material and a strategy to improve the students' English Ability in all skills including writing, speaking, reading and listening.

Practically, this research was able as a reference to look for approach or methods. It is not only for teaching English materials but also the way of teaching by implementing Islamic and local cultural values in the process of teaching and learning. Moreover, this research gave certain comprehension to English University student in case they will be a teacher in the future to build character education in the teaching-learning process by integrating those values. It also can be as a literature for next research to improve better research design for future.

E. The Scope of the Research

In this research, the researcher observed the possible Islamic and local cultural values that come up during the teaching and learning process. Islamic values that carried out was the basic daily activity that contains Islamic values or Islamic message that

integrated into the English teaching and learning process. Whereas, the local cultural values that carried out is the culture of *Bugis-Makassar* in Bantaeng that integrated during the English teaching and learning process. Therefore, there were several aspects of English that were influenced by integration of Islamic and local cultural values including translating, speaking, writing, listening, reading and also vocabulary.

CHAPTER II

REVIEW OF LITERATURE

A. Previous Research

In order to make different research from the previous research, the Study has found a few previous studies that are concerned with Islamic and local cultural values as follows:

First, a study conducted by Hasyim and Suhono (2017) about *Restoring Moslem Identity by Integrating Islamic Values in English Speaking Class*. The result of the study is the integration of Islamic values was done by (1) inserting the Islamic names of person, place, and event; and (2) by mixing the Islamic expressions with the relevant English expressions within the main materials. However, the integration of Islamic values was done partially because it was not stated in the syllabus and lesson plan. Thus it is needed for a researcher to conduct a research on developing English curriculum and media that integrate Islamic values in it.

Second, a study conducted by Choudhury (2014) about *The Role of Culture in Teaching and Learning of English as A Foreign Language*. In the study shows that in EFL (English as Foreign Language) or ESL (English as Second Language) classroom the students should be taught English with the culture associated with it so that the students can acquire the target language with cultural background and correspond in real life situations. It is observed that many students, who have excellent academic performance in English subject, sometimes, find it very difficult to correspond with native speakers or in real life situations. This might be the result of learning English without proper awareness of its culture. Therefore, the role of culture that it plays in

teaching and learning of English as a foreign or second language cannot be avoided while designing course for EFL/ ESL students and in the classroom situations. The teachers should keep in mind the importance of culture and must have a prior knowledge of the cultural knowledge of the chapter or lesson that is going to teach the students.

Third, a study conducted by Akib (2014) about *the Description of Relation Between Mathematics Characteristics and Bugis Culture Values*. although the study is cross-cutting but still related both of Mathematics and English which discusses generally local cultural values in learning. This study shows that (a) Habitual use of deductive-axiomatic mindset can lead us to always say something that is true and put things in place. Thus the deductive-axiomatic mindset associated with the value of honesty. (b) Universality shows are certain limits to the things that are worth doing. Thus related to the universality of values propriety. (c) Anti contradiction implies consistency in the rules or procedures that have been agreed upon. The consistency of this requires persistence and thoughtful consideration so as not to break the agreement. Thus the anti contradictions associated with the value of persistence.

Fourth, a study conducted by Umam (2014) about *Maintaining Islamic Values in English Language Teaching in Indonesian Pesantren*. In the study tried to propose some ways to incorporate Islamic Values in English teaching in Indonesian *pesantren*. Among others things, these values including optimizing the use of instructional materials containing Islamic messages and preparing teachers with multiple qualifications. Thus, the santris can maintain their Islamic identity and are not easily contaminated by western values and, at the same time, they will have English competence as a means to face their future.

Fifth, a study conducted by Ningtyas, et. al. (2016) about *Functioning Local Culture in EFL Readings*. The result of the study explained the communicative competence mandated by national curriculum obligates the attendance of local culture. The emphasize of local culture in the global era, furthermore, aims to get EFL students ready to mingle with other native or non-native speakers of English. Different linguistic and cultural norms help students understand how language works with culture and provide students a chance to use English in different cultural context (Andarab, 2014). Elements of culture appearing have to represent both big 'C' and small 'c' culture.

Local culture reading material is valuable in the context of learning English as a foreign language. The familiarity of the reading material boosts students' interest and motivates them to read. Moreover, active participation during learning is achieved due to the use of local culture reading material. It is also proven that culturally familiar reading materials are beneficial to assist students' comprehension. As students have background knowledge of the content, they can focus more on linguistics and generic structure of the text or passage being read. Considering the advantages, finally, it is suggested to teachers to either adapt or develop of local culture reading materials that match students' interest and fulfill the pedagogical goal.

Sixth, a study conducted by Thresia (2015) about *Integrating Local Cultural to Promote Character Education in Teaching Writing*. Character education plays an important part because it is not only about moral and value education. It has a higher significance of moral education because it not only teaches what is right and what is wrong. More than that character education inculcate the habit (habituation) about good things and wrong, can feel (affective domain) good value and used to do (behavioral domain). In the other

hand, the character education linked closely associated with persistent habits practiced or implemented. It is commonly believed that the practices of English language teaching always accompanied by the insertion of foreign cultural values which are not always in line with Indonesia cultural values. The aim of this study is to improve students' writing skill by integrating local culture material. Therefore this study focuses on designing and evaluating teaching writing material for English department students of University Muhammadiyah Metro. The result of this study shows that students have big interest and motivation in writing a text based on their local culture. The students also get moral value and character building through the material. It influences the students' character in their daily life. Students become more polite, honest, diligent and religious.

Seventh, a study conducted by Sudartini (2012) about *Inserting Local Culture in English Language Teaching to Promote Character Education*. This study attempts to critically analyze the practices of foreign language teaching particularly English which commonly pay less attention to the accompanying intercultural communication and also to propose an alternative solution to support and promote the character education in this country. It is commonly believed that the practices of the English language teaching are always accompanied by the insertion of foreign cultural values which are not always in harmony with our own values. In line with the national education goals, it seems that the most possible way to overcome this problem is by integrating the Indonesian local cultural values in the practices of the English language teaching to promote character education, which is commonly believed to play important roles in encouraging, improving, and maintaining the spirit of nationalism of our future generation.

Eighth, a study conducted by Sukarno (2012) about *Integrating Local Cultures in Teaching English as A Foreign Language for Character Building*. In the study, explain that Teaching a language, including English, without contents is meaningless for it consists of mere symbols and grammatical rules. Considering that language is a means of communication, the contents can be the message to be transferred. The contents of teaching English as a foreign language will be more meaningful if they are related to students' socio-economic cultural backgrounds. It does not mean that it ignores the ideas that teaching a language is also teaching its native speakers' cultures because a language itself is a kind of cultural products. In teaching English as a foreign language, the cultures of its native speakers can be used as meaningful input texts to explore and elaborate local cultures consisting of moral values and local wisdom meaningful for character building. To do so, teachers and lecturers teaching English are suggested that they not only discuss linguistic components but also integrate local cultures consisting of moral values and wisdom as the contents of their teaching skills. The steps are (1) rendering meaningful input texts related to cultures; (2) discussing contents; (3) exploring and elaborating local cultures especially for productive skills; (4) using appropriate English expressions; (5) discussing contents related to cultures consisting of moral values and wisdom; and (6) emphasizing moral values and local wisdoms for character.

Ninth, a study conducted by Nur (2013) about *Placing Local Cultural Content into EFL Teaching In Indonesia's Schools*. The study was found that English as a foreign language teaching (EFLT) in Indonesia could not yet enable high school graduate to communicate intelligibly. Placing local cultural content into curriculum English for

Indonesia's schools shall improve EFLT for a better result since it would raise the students' cross-cultural awareness. Local cultural content is the learners' background of cultural values that influence their "what to say and how to say" on communication as a whole. English language learners in Indonesia are taught by or with model teachers from its locality. Hence, it is unavoidable for the class (both teachers and students) to refer back to their local culture and values in their efforts to develop their transitional English. While it is hard to deny that a mere English cultural content in the EFLT contributed a lot to learners' unintelligible English and miscommunication, which may be caused by "broken culture". The researcher is proposing that local culture become issues in the EFL teaching content, and it should be intertwined with English culture, to foster a better understanding. But, the class must remain EFLT's, not dangling to cultural study. In the end, students learning in EFLT classes will become aware that they are communicating in -English language interculturally.

Finally, a study was conducted by Salasih and Khairil (2016) about *Strengthening Local Culture Awareness in Teaching Writing; A Case Study at Muhammadiyah University of Parepare*. Local culture content approach in education has long been discussed and there are still some arguments on its position in education. Regardless of its issues, as a teacher, the teacher believed that local culture has a significant position in education. Therefore, the teacher always attaches culture value in it as a shape of my awareness of it. This study based on a personal experience in teaching writing for beginner students at the English department of the Muhammadiyah University of Parepare. The study explores the interference of local cultural knowledge in affecting students' idea forming in the class of writing. The participant of the study

was the 2nd-semester students; class A and B in 2012/2013. The study design applied as a case study. It revealed in the study that the use of local culture based material in writing can ease students in mapping their writing ideas as well as reinforcing their awareness toward their local culture. Students enjoyed writing as the material given is familiar to them while at the same time they can strengthen their local cultural awareness. Also reinforcing local culture knowledge in teaching English can help widen student's knowledge of writing.

Based on the variety of studies, this study will discuss a similar object of the study from a number of previous studies, are Islamic and local cultural values. But this research will discuss Islamic and local cultural values into the teaching and learning process. From previous mentioned studies, found a number of similarities and differences between this study and others. First, a study was conducted by Hasyim and Suhono (2017). A study discussed integrating Islamic values as a similar study, but different design and also a kind of study which is used case study. Second, a study was conducted by Choudhury (2014) which discussed the role of culture in teaching and used a qualitative method as a similar study, but different design and subject from this study which only focus on the role of the culture. Third, a study was conducted by Akib (2014). Akib's study is similar to this study about the local cultural values but the object is different in the students. Fourth, a study was studied by Umam (2014). It discussed a similar topic to this study, is the Islamic values topic, but in the material. The fifth, a study was conducted by Ningtyas, et. al. (2016), with a similar topic about local culture but different in focus of the study. Sixth, a study was studied by Thresia (2015). It discussed a similar topic to this study, is the local cultural topic, but in teaching writing.

This was also designed by Research and Development study and model of teaching as a subject. Seventh, a study was conducted by Sudartini (2012) about inserting local culture in English language teaching is a similar topic but the focus of this study was character education. Eighth a study was conducted by Sukarno (2012) similar to the topic of local culture but the focus is on the character building. Another one is a study conducted by Nur (2013) with the same topic about local culture but only focus on content. The last one, a study was conducted by Salasiah and Khairil (2016) which discussed a local cultural topic as a similar study, but different design and subject from this study.

It is clear that a number of previous studies discussed a similar topic of general local culture and Islamic values by different design and subject of the study. But the main difference between all of the previous studies and this study is this study carry out the integration both of Islamic and local cultural values in one study.

B. Education and Curriculum

Education is continuous effort in teaching, coaching, educating, instilling ethics, developing thinking potential and building skills of a student in a specified period of time, using related curriculum, which is integrated education (which comprise of cognitive, skills in the related field, religious and spiritual) was introduced to nurture the dignity of human being as an outcome of harmonized individuals.

According to Hasan in Johari, et. al (2016) curriculum is the '*queen*' of education because it determines the ways how education processes should take place. Curriculum has four main aspects, firstly, the objectives (what kind of individual you want to produce from the curriculum); secondly, the contents (data, information,

activities and experience which forming the curriculum); thirdly, the methodology (teaching methods and how teachers drive the students to fulfill the curriculum); and lastly, the evaluation (the methods used to measure and evaluate the curriculum through mid-test and final examination).

Furthermore, Sidek in Johari, et. al (2016) in his book "*Pendidikan Rabbani*" mentioned that there are five important components in developing a holistic curriculum; 1. Basic values, ethics and religious; 2. Proficiency in multi-languages; 3. Humanity knowledge like philosophy, history, business, geography, sociology, psychology, and anthropology; 4. Technology and science related to knowledge; 5. Technical and vocational aspects.

To sum up, education is related significantly to the curriculum. Education is a branch and curriculum is a stem. There are many sub-branches of the curriculum just as there are many sub-branches of education.

C. The Nature of Culture

Language is one of the cultural products of a community or a nation. It consists of merely grammatical rules, patterns, and skills. It cannot be studied without contents, cultures or wisdom of its community or nation. Culture cannot be expressed and communicated without language. Sukarno (2012) stated that language and culture, therefore, are two things which cannot be separated and they support each other. It is in accordance with Brown in Sukarno (2012) who states that culture is really an integral part of the interaction between language and thought. Great thoughts and feels expressed using a language and manifested in the form of good behaviors and in other forms of works will be wisdom.

Culture is one of the important things in the community as an identity of the community itself. It is one of the main sources of a public value system that can be expected to form a mental attitude or mindset of a human. Choudhury (2014) stated that cultures are what make countries unique. Each country has different cultural activities and cultural rituals. It is more than just material goods, that is things the culture uses and produces. It is also the beliefs and values of the people in that culture. Culture also includes the way people think about and understand the world and their own lives. Culture can also vary within a region, society or subgroup.

Furthermore, according to Rajabi and Ketabi in Ningtyas (2016) culture is the basis of communication since the meaning conveyed in the language used to depend on the society they live, and the communication is delivered through language. Furthermore, Xiao in Ningtyas (2016) stated that cultural elements were introduced by exposing students with phrases used for daily conversation. Thus, the students were expected to be able to communicate appropriately.

Based on the previous mentioned explanation, it can be concluded that culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music, and arts. In teaching and learning process, culture is an important aspect to build a good learning environment.

D. Local Culture

Local culture is a culture created by the community based on their habit. There are some ways to insert local culture in teaching material such as local culture in the forms of ideas (norms, moral, ethics, and religious values), activities (traditional ceremonies), and artifacts (historical or tourism places, food, and stories). Most of them

are wrapped in texts. The insertion is done by selecting cultural topics, choosing cultural topics for classroom discussion, designing tasks or projects, and holding study tour to tourism places. There are several reasons for teachers inserting local culture.

Furthermore, Theresia (2015) explains that the reasons are that teachers are aware of the importance of local culture so that students should not forget and be proud of the students own culture. According to Goodson, Rao in Theresia (2015) stated that local culture is also considered having better moral values and can help to create meaningful learning and it influences students' learning style, views on testing, expectations of both students and teachers, and perceptions of the overall learning process.

To sum up, it is the fittest momentum to place student local culture content into the new English language curriculum textbooks now. English teaching linguists, local culture scholars and English language teaching practitioners throughout the nation must now sit together to design for better textbooks and material with local cultural contents for students and teachers. The material should contain students' re-actualized religion and social local values written in intelligible English language that are intertwined with English (international) values. In that way, Every regional student will have different material that contains local cultural values from those of another island. If students re-actualized religion and social local values are written in an intelligible English language textbook and material, the learners will find it easier to talk, participating in the class. The textbook and material will also teach them *what* and *how to say* internationally.

E. Culture Influence on Foreign Language Teaching

To understand the importance of culture the teachers need to know to what extent cultural background knowledge influences language learning and teaching, and how can the teachers take advantage of that influence. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading, and translating.

Moreover, Choudhury (2014) explain the components of language that influence by the culture as follows:

a. Culture Influence on Vocabulary

Language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will inevitably be exhibited on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. Take color as an example. In Chinese, white, denoting a color, often associates with "*pure, noble and moral goodness*", and the bride is dressed in white during the wedding in most western countries. In China, the bride must wear red in the traditional wedding, definitely not white. Because Red means "*happiness, good luck, flourishing and prosperous*" in the future and people only wear white in funerals when one's family member or relative is dead. White in China, is associated with "*pale, weak and without vitality*". Thus, learning a language implies not only the knowledge of its grammar rules and the denotative meanings of words but it involves much more, such as the cultural phenomena, the way of life, habits and customs, history and everything that is contained of culture.

In a word, culture is a comprehensive composite with abundant implication, and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.

b. Cultural Influence on Listening

In foreign language learning particularly in training the students' listening ability to understand better, the students often complain that although they spend lots of time in learning and practicing their ability of listening comprehension, the students' progress is not satisfactory. To achieve this end, the students do everything that they can. Some, for example, buy tape recorders to facilitate their learning process in an attempt to improve their listening ability and spend several hours in it every day. But when the students meet new listening materials, they still cannot understand them. The reason for this may be various, but some of them have been identified. Among them are their small vocabulary, weak grammar, and vague pronunciation. But a relatively more important reason is that they lack the necessary cultural background knowledge of the language they have learned. Listening is closely related to the culture, politics, and economy of the target language. In judging one's listening ability, the teachers are in fact considering his comprehensive ability, including the English level, intellectual range, analytical and imaginative ability, etc. Both of the teachers and the learners may have this kind of experience: when the students are listening to something where the events involved are familiar to them, no matter what they are, e.g., news, reports, stories, lectures; or art, science, sports or economy, it is relatively easier for them to understand. Even if

there are some new words in it, we can guess the meaning in light of the context. On the contrary, it will be difficult for the students to understand, if the materials that the students are listening to are closely related to the cultural background knowledge they are not familiar with. Sometimes the materials may be easy and the teachers can get the pronunciation of each word from the tape, but the lack of necessary cultural background knowledge may hinder our thorough understanding. If, for example, a student comes across a sentence like: *Edward Kennedy went downhill since Chappaquiddick*. The students will not find it difficult to understand the structure of the sentence. But if the students do not know that “Chappaquiddick” is the name of a place in America, and is used in this sentence to refer to the traffic accident *E. Kennedy* suffered, they cannot understand the real meaning.

From the above explanation, the researcher can see how important the role that culture plays in our listening ability: it is one of its unalienable attachments. It can hinder our progress of listening, and it can also help it. Thus, both the researcher and the teachers should notice the existence of culture and try to take advantage of it.

c. Cultural Influence on Speaking

Just like listening, the ability of speaking is not a matter only concerned with pronunciation or intonation. People need to read a lot to understand the cultural background knowledge of the target language; only in this way, they can communicate successfully with others. So in the training of oral English, teachers should emphasize the practical use of the language, and try to use the materials which come from daily life. This can help people use proper sentences in proper

context. Otherwise, even if one may have been well trained in the linguistic aspect of the language, the teachers and the students may make mistakes or have a misunderstanding for the sake of lacking related cultural background knowledge. For this, the experience of a young interpreter, the students and also the teachers is a case in point: There is a young interpreter whose pronunciation is standardized and natural. The first time young interpreter was appointed to accompany a foreign guest, he tried to do everything he could to show that he was enthusiastic, kind, considerate, and competent. The young interpreter tried to be attentive as possible by saying “*You come this way.*” “*You sit here.*” “*Don’t go too fast.*” “*Follow me.*” “*Don’t be late.*” But the next day, he was shocked to know that the foreigner did not want to go with him because the foreigner thought that the young interpreter was not polite. In the foreigner's eyes, the interpreter is not helping him, but scolding him as scolding a child. There is no problem in the interpreter's English, but the lack of cultural background knowledge makes him incompetent for this job.

The story is simple, yet it says something important. In the course of oral communication, speakers should pay much attention to the context, i.e. what you are saying, to whom you are saying it, when and where you are saying it, etc.

d. Cultural Influence on Reading

According to Larsen-Freeman, & Long in Choudhury (2014) the reading process is not simply the repetition and reappearance of the language knowledge which the students already have, but it is a complicated process under the stimulations of outside information to decode, recognize, analyze, judge, and infer the material through the cognitive system. Furthermore, Choudhury (2014) explains

that it is critical for us to catch the nonverbal information, such as the background information about humanism, history, geography, and traditional local customs, etc. Linguistic knowledge can affect one's reading, but cultural factors play a more important role in the reading process, most of the true and serious reading barriers are not only from the language knowledge itself but also caused by the cultural differences between the target language and our mother tongue. Cultural differences exist in background information, words, sentences, and text structures, all of which are going to become potential barriers in reading matters. Sometimes the teachers find that the students may recognize and understand the meaning of each word in the text, but they are still not so clear about the meaning of the whole sentences or paragraphs.

e. Cultural Influence on Translating

It is widely believed that translating is greatly influenced by culture. In translating, we should have enough knowledge about both the target and the source language. The difficulty in translation mainly lies in the understanding of cultural background knowledge. The cultural background knowledge includes many aspects, such as art, history, geography, philosophy, science, etc. Thus, the success in translating this sentence does not solely depend on understanding its structure but is determined by the knowledge of the cultural load the two terms carry respectively.

F. Islamic Education

Islam is itself a complete educational system, which teaches that the all the human values common of all religions must be developed. According to Faizi, et. al

(2011) the Islamic system of education aims at developing the personality of a child in a positive direction. All the religions of the world except Islam are facing problem in defining or determining moral, economic, social and religious values. Islamic physiology solves this problem in quite affected way. The Islamic concept of different values determined that the only aim of human efforts should be the seeking of the good wishes of Allah. It also determines such criteria on which the human deeds can be evaluated and one can differentiate between good and evil deeds. The secondary level is the most important stage in our entire educational process and it also needs a thorough reconstruction. The objectives of education should be faster and according to the needs of teenage life's requirements. It is necessary to provide full Islamic awareness to the students for providing good citizens to the country in the future. The education should be based on such objective like to provide a form of education which has its roots in the national culture and in Islamic values and to provide educational and vocational guidance and direct children towards the most appropriate course and subsequent careers, to provide understating to students its history and to create an appreciation of the universal brotherhood of a man and a spirit of international understating. These objectives can only be achieved by including Islamic values in the curriculum of secondary level especially in compulsory subjects of social sciences which are necessary to study to all students of all fields e.g. Science, Arts, and Commerce etc. It is the highest importance that some steps should be taken in the secondary schools to develop in them a sense of patriotism and love of their religion. This work can be done in a more effective way by parents, teachers, and textbooks.

To sum up, Islamic education is a guide to prepare strength and is all ready to face the future challenge, according to the Holy Qur'an and Sunnah.

G. Islamic Values

Integrating Islamic messages in English teaching might prevent students from feeling bewildered. It might reduce the tension between imperialistic English language (and literature and any other embedded norms) and situations in the post-colonial Indonesia. According to Rohma (2012), the teaching of English is still in context but with values that are in line with the students' own values. This is also to respond to the advice from among Islamic School community in Indonesia that the English language training should be '*murni*' (pure), that is, there should be no hidden agenda to introduce Western values which are often characterized as lacking in a strong moral foundation, and the teaching materials should be appropriate to an Islamic educational environment.

Furthermore, Kirkpatrick and Prescott in Rohma (2012) explain that in the Indonesian context, similar to many other Asian countries, the practical importance of English is recognized but the learning of Western values is not desired. To accommodate the objections from the Islamic school community, writers and teachers need to modify English, which is, an imperialistic language into an instrumental language.

With Competency-based Curriculum in place, now schools in Indonesia are free to develop their own curricula by referring to content standard issued by *The Board of National Standards of Education* (Badan Standar Nasional Pendidikan/BSNP). This opens up opportunities for teachers to incorporate any specific contents in line with the schools' mission. Teachers in Islamic schools can include the Islamic values in their

teaching materials while helping the students to master the targeted English language skills and components.

H. The Rubric of Integration between Islamic and Local Cultural Values into the English Teaching and Learning Process

Language learning cannot be separated from teaching accompanied culture. Considering the need to maintain the national identity, it will much beneficial to integrate the local cultural values and norms in the practice of English teaching. Moreover, Slamet (1988) also argues that education has become a strategic way to maintain the human culture, even though from the other side education is part of that culture itself. Those explanations point out that it was really suitable to conduct teaching-learning while maintaining the culture and also integrating an Islamic value on it.

Therefore, integrating Islamic and cultural values in learning (language) can be a way to strengthen students' nationalism and cultural identity. Furthermore, according to Durori (2017), the students will be a society that really aware of their own identity and have a strong nationalism, because the sense of national cultural awareness is actually one of the characters education goals.

Based on the explanation above, the researcher carry out the values that should be delivered into the teaching and learning process which adopted from Adityas, (2015) as follows:

Table 2.1: The Rubric of Integration between Islamic and Local Cultural Values

Aspects	Values
The values consist in Islam	Conviction of the Almighty God presence with His the most perfect characteristic (Salam, 1998)
	God-fearing towards God Almighty, by doing all of His commandments, and also stay away from all His prohibitions (Ibid)
	Respect and tolerance among followers in a religion or different religions (Ibid)
	Upholding the human values and having to receive fair treatment as human beings (Ibid)
	Accepting and carrying out the decisions of deliberation with good determination and responsibility (Ibid)
	Recognizes equality, equal rights and obligations of each human right, without distinction of race, descent, religion, creed, sex, social status, and so on (Ibid)
	Recognizing and treating people accordance to the status and dignity as a creature of God Almighty (Ibid)
	Religion and belief in God Almighty is a matter concerning on the personal relationship between each person with his God Almighty (Ibid)
	Developing mutual respect in worship liberty accordance with each religion and belief (Ibid)
	Say goodbye before leaving, admiration of elder. (Mubah, 2011)
	Greeting to every known people and down the body as well as put the hand in the side when passing the elder person. (Adityas, 2015)
	Smile when meets friends
	The values consist in local culture
The balance between rights and obligations as well as respect the others' rights. (Ibid)	
Be fair and help others. (Ibid)	
Togetherness	
Kinship (Ibid)	
<i>Sungkem</i> (show respect by kneeling and pressing face to another eldest knees.), shaking hand and kissing parents' hands (Adityas, 2015)	
Mutual assistance (Tampake, undated)	
Respect diversity (Sahed, 2016)	
Appreciating each other (Nugraha,2015)	

Aspects	Values
	Integrity (Baswedan, 2016)
	Honesty (Ibid)
	Justice (Ibid)
	Empathy (Ibid)
	Mercy (Ibid)
	Decorous (Ibid)
	Do not allow to impose the own desire to others (Ibid)
	Developing a fair toward others (Ibid)
	Love to appreciate the creation of the other that are beneficial to the progress and prosperity (Ibid)
	Unity is being the core values of Indonesia that accompanied togetherness and family principles
	Tolerance / Respect (Sahed, 2016)

According to the several explanations of the experts in Table 2.1, there are two aspects namely, the values consist in Islam and The values consist in local culture. Therefore, the rubric are integrated with Islamic daily and basic message and local cultural values consist in Bantaeng (Bugis-Makassar values). Thus, the researcher carries out the specific rubric of integration between Islamic and local cultural values into the teaching and learning process as criteria in implementing those values which are adapted from Choudhury (2014) as follows:

Table 2.2: Criteria and Effect of Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process

CRITERIA OF INTEGRATION	
VALUES	ASPECT
Islamic and Local Cultural Values	Vocabulary The students will be more easily to master the English vocabulary because they learn the familiar vocabulary based on their culture.
	Listening The students will be able to understand what the speaker says based on the listening material/exercises that contain local cultural values.
	Speaking The students will be more confident and fluent in

CRITERIA OF INTEGRATION	
VALUES	ASPECT
	speaking in front of the class because basically, they understand the concept that they will be delivered.
	Writing The students will be able to write and express their idea based on their own learning experience that influenced by the culture and the Islamic message that they already received.
	Reading The students will be able to read the text that provides by the teacher
	Translating The students' will be able to translate between Bahasa Indonesia to English or English to Bahasa Indonesia

Based on the previous explanation, it can be concluded that the integration of Islamic and local cultural values can be based rubric of integration and it can be integrated not only in daily life but also in teaching and learning process. Therefore, the integration of those values into the teaching and learning process are really important to improve the students' learning outcomes and to motivate the students in learning English because both of the Islamic and local cultural values has a significant positive influence to the students.

Furthermore, Islamic and local cultural values are important to integrate during the English teaching and learning process. It is because, in the teaching and learning process especially for the English teaching, the teachers should deliver the material brief, clear, understandable and also applicable. Those values will cover the way to deliver the material as well. It will affect both the students' learning interest and also the students' learning outcomes.

I. Conceptual Framework

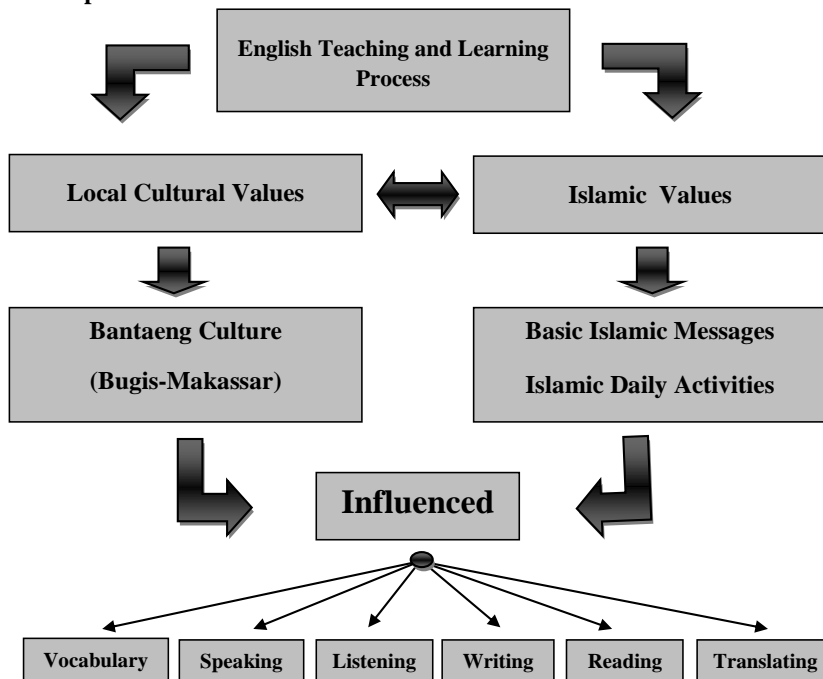


Figure 2.1: Conceptual Framework

From the conceptual framework design, a number of steps will be conducted to analyze this study. First of all, is to start from observing the integration of Islamic and local cultural values into the teaching and learning process. Second, is conducting the interview with the English teacher to get deeper information about the way to integrated those values into the teaching and learning process. Third, is to identify Islamic and local cultural values that coming up during the teaching and learning process. Finally, is to draw the conclusion. After classifying them, the researcher will draw any conclusions from this study. All in all, there are some steps to analyze it in this study until the researcher draw the

conclusion from this study. In this research, the research will also carry out the influence of Islamic and local cultural values to the students' learning outcomes including the influence on speaking, reading, listening, writing, vocabulary and also on translating.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

The approach of this research was a *Descriptive Qualitative Research*. Qualitative Research, in contrast focuses on understanding social phenomena from the perspective of the human participants in the research. In this research, the researcher used case study research design. It is an intensive analysis of an individual unit such as a person or community stressing developmental factors in relation to environment. According to Creswell (2010), qualitative research is a method to explore and understand the meaning that by some individuals or groups of people is considered to be derived from social or humanitarian problems.

The researcher used a case study because this research was focused on very special interest, the research look for the detail of interaction with its contexts. In this research, the special interest was the integration of islamic and local cultural values in the teaching and learning process. The case study focused on the case specificity in a good event that includes individuals, cultural groups, or a portrait of life. Creswell (2010) says that case studies are a research strategy in which researchers carefully investigate a program, event, activity, process, or group individual.

The researcher observed and drawn from phenomenon as clear as possible without manipulation. In addition, the researcher determined and reported the result of the research of those values in teaching English at MA Muhammadiyah Ereng-Ereng.

B. Setting of the Research

Setting of the study was in Madrasah Aliyah Muhammadiyah Ereng-Ereng, Kabupaten Bantaeng. The researcher chosen this school considering several points as follow:

- a. Researcher saw unique phenomena about madrasah, which integrated with islamic education.
- b. The material used in English teaching and learning process contained islamic values and also a local cultural values.
- c. MA Muhammadiyah Ereng-Ereng is one of madrasah in Bantaeng that were labeled as an excellent school especially in Islamic school.

C. Research Subjects

The data of this research were information about the way that English teacher integrated islamic and local cultural values in the English class. The data taken from English teachers as main data source. There were three classes in MA Muhammadiyah Ereng-Ereng that the teacher taught. Based on teacher's suggestion and reseacher's preliminary observation, the reseacher selected the teachers who had longer experience in teaching English and also one class which was the eleventh grade of MA Muhammadiyah Ereng-Ereng as the subject of the research. The second subjects were the students and also Headmaster of MA Muhammadiyah Ereng-Ereng. Moreover, to support the data, the researcher also inreviewed the curriculum committe. The researcher chosen the subject of this research used purposive sampling. It was because the researcher found the preliminary data that closely related to this research. Therefore, the variabel of this research were Islamic and local cultural values.

D. Technique of Data Collection

In this research the researcher used some methods; they were observation, interview and documentation.

1. Interview

Ary (2010) stated that the interview is one of the most widely used and basic methods for obtaining qualitative data. Interview is a dialog conduct by interviewer to get information from the interviewee. In this research, the interview conducted in *Bahasa Indonesia* to avoid misunderstanding of the intention given and to make the situation more relaxed. The people who were interviewed by the researcher are an English teacher, the students, head master of MA Muhammadiyah Ereng-Ereng and also the curriculum committee. The researcher interviewed the English teacher to know the way to integrated islamic and local culture during the teaching and learning process.

In this case, the reseacher talked and asked in informal situation and friendly way. When conducted interview, the reseacher prepared a list of question as guidance to know the the way to integrated those values that are applied by the teacher in teaching English. In collecting the data from interview, the reseacher used steps as follow :

- a. The reseacher prepared some questions that would be asked to select teacher used semi-structural inteviw. The researcher also prepared recorder to record their answer.
- b. The researcher asked and talked in friendly way based on the question that had been prepared.

c. The researcher recorded the answer.

This method conducted to get deep information about the way to integrated islamic and local cultural values into the teaching and learning. The interview data were transcription and recording as the primary data.

2. Observation

According to Lodico (2006) observation is a tool of research requires systematic and careful examination of the phenomena being studied. It means that observation was collected the data in systematic way to understand and interpret actions, interaction or the meaning of event. This method was used to collect information about the strategies that were applied by the teacher in teaching English.

Arikunto (2002) proposes that observation sheet also called monitoring consist of focusing attention towards an object with using all of senses. This method used to gets data about the integration of islamic and local cultural values into the teaching and learning process through observation. In this method the roles of researcher as an observer. The steps is in doing observation were:

- a. The reseacher prepared the observation sheet,
- b. The reseacher joint in the classroom,
- c. The reseacher observed when selected teachers are teaching in English subject.
- d. The researcher wrote field note from the result during observation.

The reseacher conducted preliminary observation to collect information about the subject and object. In the preliminary observation, the reseacher collected description of field condition by asking the subject and borrowing the textbook. The

method used to help the researcher in conducting the observation. From the observation, the researcher got the data to answer the research question. The observation conducted on October 2018.

3. Documentation

Ary (2010) stated documents refer of a wide range of written, physical, and visual materials, including what other authors my term artifacts. Moreover, according to Lodico (2010), documents and artifact produced before the research by the participants generally include things like public records, personal writing, or instructional materials.

In this research, some pictures which used as data to answer the research problems taken from the observation. The researcher will collect documents as the evidence that the researcher did the research and to support the interview and observation. Here, the documents are included picture during observation, lesson plan of English subject and the profile of MA Muhammadiyah Ereng-Ereng. These documentations as the secondary data.

E. Research Instrument

In this research, the researcher used instrument such as interview guide, observation sheet, and documents to collect the data.

1. Interview Guide

Interview was a tool to get data. It contained the general question related to the problem statement and the purpose of this research. The general interview guide question was adopted from Lubab (2017). On the contrary with this interview guide, in this research the researcher used semi-structure interview

technique and developed the interview question based on the data needs and the situation of interview process. Therefore, the indicator of this interview guide as follows:

- a. Profile of the school which is related to the implementation of Islamic and local cultural values.
- b. The process of implementing the Islamic and local cultural values in English teaching and learning process.
- c. The advantages and influence of the implementation of Islamic and local cultural values in English teaching and learning process.
- d. The students' reaction of the English class during and after implementing the Islamic and local cultural values.

2. Observation Checklist

Observation checklist was a tool of conducting the observation during the teaching and learning process in way to help the researcher analyse the data. The general observation checklist was adopted from Lubab (2017). Therefore, the indicators of this instrument are as follows:

- a. Profile of the school
- b. Syllabus and Lesson Plan that contain Islamic and local cultural values.
- c. The values consist in Islam and local culture that coming up during the teaching and learning process.

3. Document

Document was one of the important data in this research. Here, the researcher had taken several documents as supporting data including lesson plan, syllabuse and all the documents need.

- a. Profile of the school
- b. English syllabuse
- c. English Lesson Plan
- d. Photo
- e. Audio recording

These instruments used to help the reseacher focusing on the research subject. These instruments developed by using the benchmark of teaching English, reading the previous research instruments, and conducting preliminary observation.

F. Data Analysis

According to Patton in Moleong (2002), data analysis is the process of managing the data, organizing it into a good pattern, category and basic unit. Bogdan and Taylor (1975) also say that data analysis is the process of planning effort formally to find the theme and to formulate hypothesis as suggested by the data and as an effort to help the theme and the hypothesis.

From the explanation, it can be synthesized that data analysis is the process organizing and put the data into the right pattern, category, and the basic unit, so we can find the theme and formulate hypothesis as suggested by the data. In analyzing the data, the researcher used the inductive method. Inductive thinking proceeds from the specific to the general. Understandings are generated by starting with specific elements and

finding connections among them. To argue inductively is to begin with particular pieces of evidence, then pull them together into a meaningful whole.

According to Miles and Huberman (1992), there are some data analysis procedures they were:

a. Data Reduction

Data Reduction is started by explaining, selecting the basic things, focusing on something important to the content of data which derives from the field, so the data reduced can give description deeply to the observation result. In this data reduction, there are living in process and living out process. It means that the data selected is called living in and the data unselected is called living out.

In this research, data reduction conducted by making summary contact, developing category coding, making reflection note and data selection. Data reduction can be the using of greeting in opening and ending the lesson, the teacher's voice in teaching, and etc. The data reduced because it is not related to the title of the research and the formulation of the research problem.

b. Data Display

Data display is the process showing data simply in the form of words, sentence, narrative, table, and graphic in order that the data collected are mastered by the researcher as the basic to take appropriate conclusion. A display is an organized, compressed assembly of information that permits conclusion drawing and action. In this research, the researcher will use narrative essay in displaying the data because it is the most common data display used in qualitative research.

c. Data Classification

Data classification was the process of sorting and categorizing data into various types, forms or any other distinct class. Data classification enables the separation and classification of data according to data set requirements for various business or personal objectives. It is mainly a data management process. Thus, the use of data classification will help the researcher to draw an interpretation and conclusion based on the classifying the data.

d. Data Interpretation

Data interpretation refers to the implementation of processes through which data is reviewed for the purpose of arriving at an informed conclusion. Data is very likely to come from multiple sources, and has a tendency to enter the analysis process with haphazard ordering. Here, the data that have been classified will be interpreted.

e. Verification and Conclusion

Since the beginning of the research, the researcher makes temporary conclusion. In the last step, the conclusion will be verified to the notes taken and furthermore, it is brought to the perfect conclusion. Making conclusion is the process of drawing the content of data collected and the form of a good statement and having clear data. The conclusion drawing can be started from tentative conclusion which still needs to be completed. After getting the data, it is analyzed continuously and verified about the validity. Finally, the last conclusion which is more significant and clear can be gotten.

G. Research Procedure

In conducting this research, there were three research phase procedure as follows:

a. Phase of pre-field

- 1) Arranged of research proposal
- 2) Taken research permission with related institution start from university and Muhammadiyah Ereng-Ereng

b. Phase of research

- 1) Gathered data

This phase consists of education program of MA Muhammadiyah Ereng-Ereng.

- 2) Direct observation in the field

- a) Interview with English Teacher of MA Muhammadiyah Ereng-Ereng
- b) Interview with Head master of MA Muhammadiyah Ereng-Ereng
- c) Interview with curriculum committe of MA Muhammadiyah Ereng-Ereng
- d) Interview with the students of MA Muhammadiyah Ereng-Ereng
- e) Observed the English teaching and learning process in MA Muhammadiyah Ereng-Ereng
- f) Collect the supporting data including the lesson plan.

3) Data identification

Data that has been collected from interview, observation, and documentation identified so can be easier in data analyzing.

c. Phase of final research

Last phase from this research was data presentation that suitable with original in description and then analyzing data that concern to theories and purpose that want to be reached.

H. Technique of Data Trustworthiness

In qualitative method, according to Moleong (undated) stated that there is technique for checking the data trustworthiness. There were four criteria including:

Table 3.1 Criteria for checking data trustworthiness

Criteria	Inversitagtion Technique
Credibility	a. Extension of researcher attendance b. Constancy of observation c. Triangulation d. Colleague checking e. Referential sufficiency f. Negative case study g. Member checking
Transferability	h. Thick description
Dependability	i. Audit dependency
Certainty	j. Audit assurance

Furthermore in this research, the researcher used several technique of investigation, includes extension of researcher attendance, constancy of observation, triangulation, colleague checking, analysis of negative case, member checking, and thick description:

a. Extension of researcher attendance

As explained in the attendance of researcher, in this qualitative research the instrument of research is researcher itself. Attendance of researcher is not only short time but researcher need long times to gathering data in the field. Extension of researcher attendance increased possibility of data credibility degree, because from long attendance in that objectt, researcher research about object culture, examine false information from distortion well from respondent or researcher perspective and build subject belief.

b. Constancy of observation

Consistency of observation means researcher will find some characteristics and substances that can be support the study that relevant with research problem and then researcher can concentrate in the *research finding*. In this technique prosecute the researcher able to detail describe how the process of data finding and analysis the data.

c. Triangulation

Triangulation is one of technique for checking our data trustworthiness that utilizing something else outside of data research for make comparison between them. In this research, the researcher use several kinds of triangulation method i.e. resource, method, investigating officer, and theory. Therefore, researcher can do this step for make triangulation:

- a) Submit various kinds of question
- b) Checking with various data resource
- c) Utilizing nous method for checking data trustworthiness

d) Colleague checking

Researcher publishes her or him temporary research result or result in discussion with colleague. This technique wants to build open minded and honesty character of researcher. reviewing or research, and other.

d. Analysis of negative case

This technique done by researcher through gathering example or case that not appropriate with pattern and preference of information that have been gathered as comparison.

e. Member checking

Researcher will check about information from one member to other member for make trustworthiness. For example. information from headmaster will be checking by confirmation of teacher. Researcher can apply this technique informal or formal.

f. Thick description

In this qualitative research, the researcher must be able to describe and report all of result in the field without adding or removing some result. Researcher must describe accurately and carefully about how the context in reality. The description must be focus on research problem.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

Based on the research that carried out about the integration of Islamic and local cultural values into the English teaching and learning process in MA Muhammadiyah Ereng, Ereng, Bantaeng. The researcher found some results as follows:

1. The Importance of Integrating Islamic and Local Cultural Values into the English Teaching and Learning Process

The interview was conducted in MA Muhammadiyah Ereng-Ereng. It was aimed at obtaining the data about the importance of integrating Islamic and local cultural values into the English teaching and learning process in MA Muhammadiyah Ereng-Ereng Bantaeng as the Islamic-Based school. The researcher interviewed the students of XI grade, the English teacher, and the curriculum committee.

The semi-structured interview was given to the all of the informants. From this interview, it can be known that the students were well-motivate and interested to enrol the English class by integration of Islamic and local cultural values into the English teaching and learning process. Whereas, the English teacher was easy to deliver the material. Therefore, based on the interview, that conducted in MA Muhammadiyah Ereng-Ereng related to the importance of integrating Islamic and local cultural values found some results as follows:

- a. *Integrating Islamic and local culture* to promote character education in English teaching and learning process
- b. English teaching and learning process should enhance students' understanding of their own cultural identity.
- c. The students are able to develop a critical attitude towards both target and native cultures.
- d. The development of cultural awareness should maintain by integrating Islamic and local cultural values into the English teaching and learning process.

The researcher got the importance of integrating Islamic and local cultural values into the English teaching and learning by asked some question such as the implementation of Islamic and local cultural values in English teaching and learning process, the correlation between Islamic based school, national characters and the local cultural values. And the urgency of the integration of those values into the English classroom.

2. The Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process

The researcher got the integration of Islamic and local cultural values into the English teaching and learning process in MA Muhammadiyah Ereng-Ereng by asked some question related to the way of integrating those values, classify and filtering those values to be a part of learning integration and material. Therefore, the researcher conducted an observation to find out an extra data and to strengthen the previous data from the interview. Here, the

researcher observed the daily activity in MA Muhammadiyah Ereng-Ereng related to the integration of Islamic and local cultural values both in teaching and learning process and the school environment.

Based on the interview and with the informants, the researcher found that there are two kinds of integrating Islamic and local cultural values into the English teaching and learning process as follows:

- a. Islamic and local cultural values that are integrated into learning interactions

The integration of Islamic and local culture which into the English teaching and learning process in MA Muhammadiyah Ereng-Ereng is not only in teaching material but also integrated into learning interactions which in line with nationalism character in a structured manner and applied to the teaching and learning process.

Table 4.1 Islamic and local cultural values that are integrated into learning interactions

No	Indicators	Values	Essences
1	Cultural Value in term of Interaction	Ethical habits	Ethical habits of behaving well and correctly based on human nature. If this ethic is violated, a crime arises, which is an act that is not good and is not right. This habit comes from human nature called moral. This values occur in daily interaction including in the classroom. For example, the use of Tabe' for asking permission and Iye' for responding as symbol of politeness. Besides, the implementation of Sipakatau for appreciating and sipakainga for guiding well among students, teachers with students and among teachers to remind as

- Comment [w13]:** Why is it called ethical habits? How is the situation? How is the interpretation of cultural value? Why How is happening?
- Comment [w11]:** Why is it called ethical habits? How is the situation? How is the interpretation of cultural value? Why How is happening?
- Comment [w12]:** All of them need interpretation. As a finding

			symbol of mutual respects.
2	Islamic Values in term of Interactions	Morals (<i>Akhlak</i>) and Characters	<p>Moral education is an effort towards the realization of an inner attitude that is able to spontaneously encourage the birth of actions that are of good value from someone. In this moral education, the criteria for right and wrong are to judge the actions that appear to refer to the <i>Al Qur'an</i> and <i>Sunnah</i> as the highest sources of Islamic teachings. <i>This values occur in daily interaction including in the classroom. For example, the students are able to be honest to themselves and others such as in the examination, the students are not cheating.</i></p> <p>In addition, character education is not just teaching what is right and what is wrong. More than that, character education implanted habits (habituation) about the good in order students become understanding, able to feel, and want to do well. <i>For example, the students are able to be discipline, to be responsible and to respect each other. Such as, the students do their assignment and come on time to the school.</i></p>

From table 4.1, shows that there are two indicators that carried out by the researcher in term of learning interaction namely cultural values and Islamic values. In the first indicator which is cultural values, the researcher found that there is a crucial value that found out in the process of classroom interaction in term of local culture namely ethical habits. Ethical habits is one of the important factor that effect the students' learning process. Furthermore, one of the implementation of ethical habits found was the use of *Tabe'* and *Iye'* as symbol of politeness and *Sipakatau* as symbol of mutual respects. The use of *Tabe'* as a politeness strategy in daily life including in the classroom interaction and conversation. The students uttered

“*Tabé’ Excuse me ma’am, may I go to the rest room?*” included on politeness based on possession because the students tended to ask a permission to go to the toilet by inserting the local cultural values in English classroom expression. This is a natural habit for Makassar when they are meet for the first time or meet again over a long distance for period of time and also for asking something. This utterance not for the students not for the propositional content but rather for their affective value as indicators that one person is willing to talk to another and that a channel of communication is being either opened or being kept on. Besides, the use of *Sipakatau* for appreciating and *Sipakainga* for guiding well as symbol of mutual respects. The culture of *sipakatau* and *sipakainga* as the rules of Bugis-Makassar culture in social relation among individuals, families, communities, and the surrounding environment in solving life problems. The implementation of *Sipakainga* and *Sipakatau* can be integrated in the learning model and can be reflected in the form of interaction between the school community, namely the existence of mutual recognition of all the rights a person has and mutual respect without regard to the level of position and background as well as a sense of caring for others through the implementation of school daily activities.

Moreover, the second indicator about Islamic values in term of interaction, it shown that there are two important values found out namely morals (*Akhlak*) and characters. Both morals and characters reflect the students’ personality and influence the students’ learning process. Therefore,

the character education is a goal ending from an educational process. Character is the result of gratitude conscience. The gratitude conscience roots from moral conscience. Moral roots from the awareness of life cantered on the nature of mind. Moral gives direction, consideration, and guidance to act with responsibility in accordance with the values, norms which has been chosen. Thus, learning the character cannot be separated from learning the values, norms, and moral.

Therefore, there are three crucial values found in integrating Islamic and local cultural values into learning interactions including the ethical habits, morals (*Akhlak*) and Characters. All of them should be maintain and integrated not only in the English teaching and learning process but also in other subjects.

b. Islamic and local cultural values that are integrated into teaching material

Moreover, besides in the form of interaction, the integration of Islamic and local cultural values into the English teaching and learning process can also be integrated into learning material.

Table 4.2 Islamic and local cultural Values which are integrated into learning material

No	Indicators	Descriptions	Essences
1	Cultural Value in term of Learning Material	<ol style="list-style-type: none"> 1. Insert the word of <i>tabe'</i> in the material of permissions 2. Appointing histories in South Sulawesi, for example, Sultan Hasanuddin in the recount text in the form of history; 3. Asking students to 	<p><i>Tabe'</i> means permission in Bantaeng culture. Inserting the word of <i>tabe'</i> in teaching material is one of the ways to teach the students cross-culture understanding. In other words, the students are</p>

		<p>describe the objects on offer as themes in descriptive text material;</p> <p>4. Ask students to explain how to make banana Epe/Peppe in procedure text material.</p>	<p><i>able to adapt their tradition</i> towards both target and native cultures. Besides, appointing histories, asking students to describe the local objects and take the local content as teaching material will enhance the students' understanding of their own cultural identity and the learning material.</p>
2	Islamic Values in term of Learning Material	<ol style="list-style-type: none"> 1. Saying <i>Assalamu Alaikum warahmatullahi wabarakatuh</i> when the greetings are then continued with the general greetings; 2. In the giving instruction as teaching topic, the teacher asks students to give instructions on how to perform ablution (<i>wudhu</i>) correctly; 3. Ask students to explain how to perform ablution and prayer correctly in procedure text material; 4. Ask students to describe Islamic objects such as mosques as themes in descriptive text material; 5. Make the Prophet Muhammad an example in recount learning. 	<p><i>The use of Assalamu Alaikum warahmatullahi wabarakatuh</i> in MA Muhammadiyah Ereng-Ereng is a basic manner of greeting. One of objectives of this Islamic School is to implant Islamic morals (<i>Akhlak</i>) to the students' through delivering Islamic messages in the English teaching and learning process. Therefore, <i>the integration of Islamic values into the English teaching and learning process</i> related to the learning material able to develop a critical attitude towards both target and native cultures.</p>

Comment [w14]: All of them need interpretation. As a finding

Comment [w15]: All of them need interpretation. As a finding

Based on table 4.2, shows that, the integration of Islamic and local cultural values in MA Muhammadiyah Ereng-Ereng in term of learning material, the English teacher used the material by incorporating the Islamic and local cultural values both of as a contextual material and as a media of teaching. Moreover, there are two indicators used by the researcher, the first indicator is local cultural values in term of learning material. Here, the teacher inserted the word of *Tabé* as a part of learning material. It aims to teach the students cross culture understanding, the use of *tabé* not only integrated in classroom expression but also in the learning material. It is a way to build the students cultural awareness.

Besides, the teacher inserted the local wisdom into the learning material to help the students easily to understand the material such as appointing histories in South Sulawesi, asking students to describe the local objects and ask the students to explain a procedure that already familiar with them, thus the students' will able to express their ideas and opinion related to the material.

The second indicator is Islamic values in term of learning material. Here, the students are always guided to say *Assalamu Alaikum warahma-tullahi wabarakatuh* as a greeting. It is an Islamic greetings then followed by the general greetings. It means "May the peace, mercy, and blessings of Allah be with you", The Quran reminds believers to reply to a greeting with one of equal or greater value: "When a courteous greeting is offered you, meet it with a greeting still more courteous, or at least of equal

courtesy. Allah takes careful account of all things" (4:86). These variations are used to extend the level of the greeting.

The use of *Assalamu Alaikum warahma-tullahi wabarakatuh* as a greeting helps bond Students together as one family, and establish strong community relationships. It was the practice that the person who enters a gathering should be the first one to greet the others. It is also recommended that a person walking should greet a person who is sitting, and a younger person should be the first to greet an older person. Besides, the teachers design a learning material by inserting Islamic messages such as asking the students to give a direction in Islamic ways and ask the students to explain the procedure text including the way to do *wudhu* and prayer. It aimed to help the students easily to understand the material and the students are able to apply the material in their daily life.

It is clearly shown that the content of teaching material designed by the teacher was incorporating cultural message and apply a cross culture understanding during the teaching and learning process. Thus, the students were able to develop their critical attitude in both of target and native culture (language) and improved the students' understanding about the material. Here, the teacher designed the learning material applicable, understandable, brief and clearly.

Furthermore, to strengthen the research findings and data, the researcher conducted an observation in MA Muhammadiyah Ereng-Ereng related to the values that are internalized in the school environment and the

teaching and learning process. Based on the observation, the researcher has found that there are two kinds of integrating Islamic and local cultural values into the English teaching and learning process as follows:

Table 4.3 The Description of Islamic Values and local cultural values that Found in MA Muhammadiyah Ereng-Ereng

No	Values	Description
1.	Islamic	Students always say <i>Assalamu Alaikum warahmatullahi wabarakatuh</i> . <i>Good morning</i> as a greeting and pray before starting activities, especially in the teaching and learning process
		Students are always guided to worship, behave honestly such as not cheating on exams.
		Students are always guided to respect one another despite different family backgrounds.
		Students are always guided to say <i>Assalamu Alaikum warahmatullahi wabarakatuh</i> . as a greeting and pray before close the teaching and learning process and leaving activities.
		Students are always guided to say <i>Assalamu Alaikum warahmatullahi wabarakatuh</i> . as a greeting when they meet with people especially to every known people.
2	Local culture	Students are always guided to discuss problem-solving both in the learning process and outside the classroom to create conducive and comfortable learning conditions
		Students are always guided to know their rights and obligations as students so that students can know what to do and not do.
		Students are always guided to be fair including when they have an exam they cannot cheating. Besides that, the students are always helping their friend to solve their friends' problem including to explain the material that their friends did not understand well.
		<i>Sungkem</i> in Bugis-Makassar including in Bantaeng known as <i>Tabé'</i> is one of the crucial things that the teachers always emphasize to be applied as a form of respect for others
		Mutual assistance also known as <i>A'bulo sibatang</i> in Bantaeng is one of the cultures applied in MA Muhammadiyah Ereng-Ereng, the value of mutual cooperation and unity really must be bound in themselves. None of the students' activities from the lightest to the most severe are based on this value.

Comment [w16]: All of them need interpretation. As a finding

	In MA Muhammadiyah Ereng-Ereng both students and teachers always appreciate what the students have done so that it provides motivation to continue learning and giving their best.
	The embodiment of integrity that is planted in the school, one of them by behaving honestly, responsibly and can be trusted and consistent.
	Honest, humble and helpful are values that are indirectly implanted into students, this is a manifestation of the quality of self when interacting with others. These three qualities are very important because honest is the best attitude, humble is the best approach and is the best investment.

Comment [w17]: All of them need interpretation. As a finding

Based on table 4.3, it can be known that there are two values that carried out by the researcher in the field of observation. The first values is Islamic values. There were several item found in this values during the observation. Students always say *Assalamu Alaikum warahmatullahi wabarakatuh* . *Good morning* as a greeting and pray before starting activities, close the teaching and learning process and leaving activities and also the greet someone. As agreeting which means peace be upon you and reply should be *Walikumassalam warahmatullahi wabarakatuh* - Means peace be upon you too. It is very amazing that the students can say it anytime and in any condition, compared to other greets such as Hi, *Hello*, *Good Morning*, *Good Night* and not for every time and do not have a specific way to meet people. For example, when the students cannot say *good morning* or *good night* to a person who is ill or not feeling well or in a bad condition. The students cannot say it if there is a natural disaster happened. But The can say *Assalamu Alaikum warahmatullahi wabarakatuh* at any time whether it will

be good or bad because its meanings are a very lovely wish for others which it is peace as everybody needs peace.

Moreover, the students are always guided to worship, behave honestly such as not cheating on exam and respect one another despite different family backgrounds as a social context. Social context is a main factor which influence the choices of our language. The language that used in communication must be different in every social context. Based on the language we use. Frequently, we evaluate a person's education, socioeconomic level, background, honesty, and some other qualities by how a person speak and the students will more respect to other. The implementation of Islamic values will build the students characters and morals, the students' will not do unfair thing especially cheating because the students know the consequences. Therefore, the implementation of Islamic values will make students easily and well-understand the material and avoid to be not worship and honest.

The second values that integrated during the teaching and learning process was local cultural values. Here, the students are always guided to discuss problem-solving both in the learning process and outside the classroom to create conducive and comfortable learning conditions. It is a manifestation of *A'bulo Sibatang* as a part of Bugis-Makassar culture that always be apply in daily life in Bantaeng. Related to the English teaching and learning process both of the teacher and students always discuss to solve the problem and provide a positive feedback. Besides, the students are always

guided to know their rights and obligations as students so that students can know what to do and not do. It is a manifestation of *Sipakatau* as a part of Bugis-Makassar culture. Here, both of the teacher and students always respect each other not only in the class but also outside the class.

Moreover, students are always guided to be fair including when they have an exam they cannot cheating. Besides that, the students are always helping their friend to solve their friends' problem including to explain the material that their friends did not understand well. It is a manifestation of *A'bulo Sibatang* and *Sipakainga* as a part of Bugis-Makassar culture. These values always maintain and implemented during the the teaching and learning process to build the students morals (*Akhlak*) and characters not only as a purpose of education but also to equip students with soft skills.

Beside, *Tabe'* is one of the crucial things that the teachers always emphasize to be applied as a form of respect for others. The use of *tabe'* not only in the process of interaction but also inserting to the learning material. The word of *Tabe'* in Bantaeng is a basic politeness strategy that mean a lot. Furthermore, in MA Muhammadiyah Ereng-Ereng both students and teachers always appreciate what the students have done so that it provides motivation to continue learning and giving their best. It is a manifestation of *Sipakainga*. Thus, inserting local cultural values will motivated the students to learn English, this also can make the students more interested to learn.

Based on the previous table, it shown that the integration of Islamic and local cultural values into the English teaching and learning

process can build a positive impact to the students. It is a good way to maintain and develop the students' positive characters. It also in line with the goals of the Indonesian curriculum, the curriculum 2013. Therefore, the teaching and learning process will be more conducive. Moreover, to build the students' ethical habits, morals and characters based on the indicators above, the teacher make integrity the norm in their classrooms in several important ways. The teacher clearly articulate expectations about academic integrity and the consequences of cheating. If students have *only* grades to measure themselves, then cheating is often a justifiable strategy to beat the system. If students are also rewarded for their courage, hard work, determination, and respect for classmates, they see and understand that the process of *learning* comes first. This kind of culture fosters integrity as a sense of Islamic and local cultural values.

3. The Effects of Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process

To find out the effects of integration of Islamic and local cultural values into the English teaching and learning process, the researcher as some question including the students' reaction toward the implementation of those values, the students' learning achievements and the improvement of the students English ability. Based on the interview, the researcher found that there are some effects of integrating Islamic and local cultural values into the English teaching and learning process as follows:

- a. The students will well-motivated and interested to learn English;
- b. Improve the students' self-confidence;
- c. Improve the students' learning achievements;
- d. Influence the students' English ability;

Schools should be striving for equity, where every students are getting what they need to be successful. Providing equity initially means understanding the areas of instruction that influence the achievement gap and how to tailor lessons to different learning and cultural needs. When approaching how students think, teachers need to consider students' life experiences before the classroom, their world view, and the ways in which their thoughts have been shaped by their community. Then, the teacher integrated both local and cultural values into the English teaching and learning process. Moreover, teachers need coaching and constructive feedback to understand how they can improve their skills; they also need to be open to learning new ideas and techniques. More important, teacher must offer consistency and persevere with even the most difficult students. The problem is not that students do not want to learn, but there are other cultural influences interfering with their ability to learn. Teachers must provide opportunities for students to share their worldview and take charge of their education.

B. Discussion

Based on the research findings, the researcher will discuss and interpret the findings related to the integration of Islamic and local cultural values in MA Muhammadiyah Ereng-Ereng as follows:

1. The Importance of Integrating Islamic and Local Cultural Values into the English Teaching and Learning Process

The integration of Islamic and local cultural values in school or *madrasah* especially in MA Muhammadiyah Ereng-Ereng involves issues of ethical habits, habits related to the morale of the local community which is then internalized into the *madrasah*. These values are in accordance with the needs, vision, and mission of the school and the purpose of the school. The application of local cultural values in the teaching and learning process is one of the efforts to give cultural awareness to students.

Therefore, there is some importance of implementation of the integration of Islamic and local cultural values into the English teaching and learning process as follows:

a. *Integrating Islamic and local culture* to promote character education in English teaching and learning process

Integrating Islamic and local cultural values is closely related to character building that is set into the curriculum 2013 which is implemented in MA Muhammadiyah Ereng-Ereng. The English teacher executes the teaching and learning process by integrating local cultural values such as moral values and wisdom inherent and also the Islamic message both of the learning interaction and teaching material.

Thus, based on the results of interviews, it can be known that the *integration of Islamic and local culture* can promote character education in English teaching and learning process such as the value of mutual cooperation, honesty, discipline, and responsibility are indeed already part of the teaching and learning process. Therefore, it is already apparent in the lesson plan that is used by the teacher and it is carried out in the learning process in each meeting.

Furthermore, discipline is part of the national character if it is connected with religion such as prayer, it teaches the students to discipline, the students, especially in MA Muhammadiyah Ereng-Ereng, are guided to how to appreciate prayer. In the community as well as cultural values, the discipline is the concept of respecting time. Moreover, Islamic characteristics such as shame, the shame of doing a wrong thing, the shame of sinning and shame in violating the rules have the same meaning in the syllables in Bugis-Makassar cultural values. Thus, there is an inheritance, it does sort out the values of local wisdom in accordance with the vision and mission of the *madrasah* which is an Islamic school.

This is in line with Madya (2011: 89) stated that local wisdom values and aesthetic values, among other values, can be the source of character education and support character building in the cycle of character education implementation. Moreover, these findings are closely related to Theresia's findings on her research that character education plays an important part because it is not only about moral and value

education. It has a higher significance of moral education because it not only teaches what is right and what is wrong. Furthermore, Theresia (2015) found that students have big interest and motivation in writing a text based on their local culture. The students also get moral value and character building through the material. It influences the students' character in their daily life. Students become more polite, honest, diligent and religious.

These findings are in contrast with Sudartini (2012), she found that integrating the Indonesian local cultural values in the practices of the English language teaching to promote character education, which is commonly believed to play important roles in encouraging, improving, and maintaining the spirit of nationalism of our future generation. Moreover, Sukarno (2012) found that the contents of teaching English as a foreign language will be more meaningful if they are related to students' socio-economic cultural backgrounds. It does not mean that it ignores the ideas that teaching a language is also teaching its native speakers' cultures because a language itself is a kind of cultural products. In teaching English as a foreign language, the cultures of its native speakers can be used as meaningful input texts to explore and elaborate local cultures consisting of moral values and local wisdom meaningful for character building.

To sum up, the integration of Islamic and local cultural values is very important in the learning process and in the school. Aside from

being one of the ways to increase students' cultural awareness as well as a way to improve students' understanding and interest in learning and also to build the students' characters.

- b. English teaching and learning process should enhance students' understanding of their own cultural identity.

English teaching and learning process should enhance students' understanding of their own cultural identity. It is because the study of foreign language culture may cause students to lose their cultural identity. To overcome this problem, the English teacher takes the cultural identities of the students in the classroom into the teaching and learning process make the students easily to understand the material. Moreover, it is really important to teach English and bring a cross-cultural understanding of it. Thus, the students able to understand and transfer the context of the material that they learned related to their cultural context. Therefore, there is a misunderstanding and cultural conflict between foreign culture and the students' own culture. Thus, the teacher should teach English that contains Islamic and local cultural values associated with it. It can help the students to acquire the target language with cultural background and correspond in real life situations.

These findings contrast with the study that carried out by Chodhury (2014), he found that many students, who have excellent academic performance in English subject, sometimes, find it very difficult to correspond with native speakers or in real life situations.

Moreover, according to Umam (2014) maintaining Islamic values in English language teaching can be beneficial to the students. The students can maintain their Islamic identity and are not easily contaminated by western values and, at the same time, they will have English competence as a means to face their future.

- c. The students able to develop a critical attitude towards both target and native cultures.

A critical attitude is a sensitive attitude towards events that occur around the environment. Critical thinking is to think intelligently with clear and logical sources. There are several characteristic features of critical attitude that found in MA Muhammadiyah as follows:

- 1) Have great curiosity

English teaching and learning process by integrating Islamic and local cultural values will make students interested in participating in the English teaching and learning process. In addition, the students will be more active in to give a response during the teaching and learning process.

- 2) Have interesting ideas

English teaching and learning process by integrating Islamic and local cultural values can develop the students' critical thinking such as the students able to express their idea and thought related to the material that contains Islamic and local cultural values.

Furthermore, based on the English teacher's statement that the most important goal in learning about a foreign culture is to develop a critical attitude towards both target and native cultures. Thus, it can develop the students' critical awareness. This research is in contrast with the study that carried out by Ningtyas, et. Al (2016) that functioning local culture is beneficial to assist students' comprehension.

- d. The development of cultural awareness should maintain by integrating Islamic and local cultural values into the English teaching and learning process.

The integration of Islamic and local cultural values can develop the students' cultural awareness. The development of students' cultural awareness can make will also enhance the students' understanding of their own cultural identity. It is because the culture has a significant position in education especially in learning a foreign language. Based on the research conducted in MA Muhammadiyah Ereng-Ereng known that local cultural knowledge is affecting the students' to express their idea and thought related to the material that contains Islamic and local cultural values. Thus, the integration of Islamic and local cultural values into the English teaching and learning process can develop the students' cultural understanding both foreign culture and local culture and the students able to manage those culture by filtering the bad and good culture that they can apply into their daily life.

This finding is closely related to the research that carried out by Salasiah and Khairil (2016) found that the use of local culture based material in writing can ease students in mapping their writing ideas as well as

reinforcing their awareness toward their local culture. Students enjoyed writing as the material given is familiar to them while at the same time they can strengthen their local cultural awareness. Also reinforcing local culture knowledge in teaching English can help widen student's knowledge of writing. Moreover, this research also in contrast with Nur (2013) that placing local culture would raise the students' cross-cultural awareness and the students will become aware that they are communicating in English interculturally.

2. The Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process

There are two kinds of integration of Islamic and Local Cultural values into the English Teaching and learning process including integrating both Islamic and Local cultural values in the process of interaction in English teaching and learning process and also integrating those values into the English teaching material.

- a. Islamic and local cultural values that are integrated into learning interactions

Before applying Islamic and Local Cultural values into the English teaching and learning process both in the form of interactions between students and students, students and teachers and teachers and teachers, the first thing to do is to sort out or classify the Islamic and Local Cultural values that are in accordance with the vision and mission

of the school as well as the goals to be achieved, both school goals and learning objectives in English subjects.

The integration of Islamic and Local cultural values related to the learning interaction, there are led to learn how to respect other people according to national character values which are internalized into the interaction of teaching and learning process. In addition, in the customary concepts that exist, especially in Bugis-Makassar, there are habits such as *tabe'*. The word of *tabe'* is part of the word or command to respect others and also *sipakatau* and *sipakainga*. *Sipakatau* is appreciating and *sipakainga* is guiding well among students, teachers with students and among teachers to remind and respect each other.

Moreover, learning English through integrating the values of Bugis-Makassar as local cultural values which are also contained in Islamic values, they have a profound essence of promoting and develop students' character such as "*Siri*" culture or "shame". It was expected in terms of affective, the students who are motivated by "*Siri*" able to form independence to enrich their specific competencies. Related to the statement, in the Bugis-Makassar, there is a slogan called "*Siri napacce*". The basic principle of "*Siri Napacce*" forms a character that stimulates the emergence of high curiosity and awareness to properly guard the students' attitudes. In addition to the "*Siri*" value, there is also Islamic and local cultural values that upholds the sense of kinship and togetherness, namely "*A'bulu Sibatang*", which can be implement in the

class as one of the learning models for students as a problem-solving method or discussing the topics that have not been understood. It is expected that through the existence of "*bbulo Sibatang*", the students able to build cooperation and create an active learning atmosphere while maintaining characters.

Furthermore, the integration of Islamic and local cultural values can be applied to the process of interaction that occurs between students and students, students and teachers during the learning process as an example Islam likes cleanliness means maintaining environmental cleanliness both the school environment and classrooms so that the process teaching and learning can be conducive and comfortable, besides that Islam enjoys honesty so that in the process of teaching and learning students are guided, to be honest as well as mid-test and final test so students can be motivated to study hard to get maximum results without cheating. Besides that the culture of greetings, rebuke and smiles are some examples of culture that are in line with Islamic and local cultural values and national values which are internalized into the process of interaction in learning English which sometimes in its implementation is in line with the material being taught. For example in learning English at MA Muhammadiyah Ereng-Ereng, one of the materials taught is greetings where students are guided to always give greetings, admonishment, and smiles to others in accordance with Islamic values. Thus, the greeting done first begins by saying *Assalamu Alaikum*

warahmatullahi wabarakatuh which is then followed by using greetings in general. This is one example of the application of Islamic and local cultural values in the processes of interaction in English teaching and learning processes that are in line with learning material.

These findings are significantly related to the importance of the integration of Islamic and local cultural values into the English teaching and learning process. Where is, *the integration of those values into the English teaching and learning process* related to the process of learning interaction able to develop the students' cultural awareness and ability to promote character education and build the students politeness.

This research is in contrast with the research that carried out by Akib (2014) which is found that the deductive-axiomatic mindset associated with the value of honesty. It can lead us to always say something that is true and put things in place and the consistency of this requires persistence and thoughtful consideration so as not to break the agreement. Thus, the anti-contradictions associated with the value of persistence.

To sum up, Islamic and local cultural values are not only applied in teaching materials but can also be applied to the interaction process that occurs both in the classroom and outside the classroom. Besides that, the application of these values is applicable by students.

- b. Islamic and local cultural values that are integrated into learning interactions

In the teaching and learning process, the learning process is carried out based on the RPP (lesson plan) which has been compiled so that the character values that are typically Islamic or derived from local wisdom values are certainly inseparable in the teaching and learning process, whether structured or not but integrated shape the character of students based on these values. Moreover, the application of Islamic and Local cultural values in MA Muhammadiyah Ereng-Ereng has been long but later on the new curriculum of KTSP is clearly integrated into the lesson plan and then reinforced in the curriculum 2013. Therefore, the way of integrating the Islamic and Local cultural values into the English teaching material. As follows:

1) Procedure Text

In procedure text, learning materials can be integrated with Islamic and Local cultural values such as how to perform ablution correctly, how to pray correctly and how to make *banana peppe / epe*. The material contains Islamic values where students of MA Muhammadiyah Ereng-Ereng are students who are Muslim so that the materials for this learning are applicable and understandable. It is the same as teaching procedure text material by giving local cultural values such as how to make *banana peppe / epe*, where *peppe / epe* banana is one of the typical snacks in Bantaeng and is always

encountered by students in the school environment and students can observe the making directly so students will easily explain it in English procedure text both orally and written.

2) Recount Text

In recount text, teachers can design teaching material that easily understood by students and the material must be familiar so that students have an overview or basic knowledge of the material being taught. Besides that, the teacher must create a conducive and pleasant learning atmosphere so that students are interested in participating in the learning process.

In the recount text material, the English teacher in MA Muhammadiyah Ereng-Ereng applied the recount history concept. In the recount history material, the previous curriculum discussed heroes outside Sulawesi but in this lesson the teacher oppressed the theme, for example discussing Pattimura and Bojonegoro, also discussing Sultan Hasanuddin and the Bantaeng kings as a form of integration of English learning with Local Cultural Values while in relation to the Islamic values the teacher can present examples of recount history material such as the history of Islamic civilization which discusses the prophet Muhammad in English.

3) Descriptive Text

Descriptive text is one of the most relevant material in integrating Islamic and local cultural values into English teaching

and learning processes through Descriptive text. Learning English with descriptive text at MA Muhammadiyah Ereng-Ereng is closely related to the application of Islamic and local cultural values. The use of Islamic values in learning material in the form of descriptive text can be done with a number of things such as making Islamic objects as part of learning material such as mosques, which when associated with local cultural values English teachers at MA Muhammadiyah Ereng-Ereng take mosques in around where the school located such as Nurul Huda Mosque which was then described in English. This will make easier for students to understand the material taught and make it easier for students to disseminate the object. Besides that, if the teacher raises the Istiqlal Mosque in Jakarta for example or the Al-Markaz mosque in Makassar it will make students confused in describing the mosques because it does not rule out the possibility that students have never visited the mosques so students do not have an overview of what will be described. Similar to making Ancol Beach in Jakarta or Losari Beach in Makassar as a tourist destination that must be described by students, students will have difficulty expressing their ideas about what will be described differently when describing the Seruni Beach in Bantaeng, students will easily exclude the idea because they often see the beach and visit it. This is a concrete example of the application of local cultural values in the teaching and learning process.

4) Giving Instruction

In giving instruction material. What will be discussed is how to perform ablution then he or his friend can give instructions on how to perform ablution correctly so that students will more easily understand learning because it is more contextual.

5) Greeting and Introduction

In the learning process, for example, in self-introduction material, it is usually learned how English people introduce their self. Here, the English teacher in MA Muhammadiyah Ereng-Ereng chooses English culture and local culture about how to get acquainted with them. It is like first starting by using the Islamic based greeting, for example, *Assalamu Alaikum warahma-tullahi wabarakatuh. good morning, etc.* This is one way to teach a cross-culture understanding that learning other cultures and languages without losing the identity

These findings is significantly related to the importance of the integration of Islamic and local cultural values into the English teaching and learning process. Where is, *the integration of those values into the English teaching and learning process* related to the learning material able to enhance students' understanding of their own cultural identity and able to develop a critical attitude towards both target and native cultures

In addition to the material above, there are still many English learning materials in high school that can be elaborated and integrated with

Islamic and Local Cultural values. Thus, by applying learning material that contains Islamic and local cultural values, it is expected that the teaching and learning process will be more easily and teaching materials used are understandable, brief, clear and applicable. Understandable because the teaching material used is contextual so that students can easily understand the teaching subjects, this is because students are familiar with the material being taught only the material is transferred into English learning, besides that the teacher can explain and deliver learning material with clear and brief so that students are not confused about the material being studied and by integrating Islamic and Local cultural values, the material taught is applicable means that students will be easy and can use the material in daily life because the material that has been made is in accordance with the needs of students.

These findings are closely related to the findings of the research that carried out by Hasyim and Suhono (2017) found that the integration of Islamic values was done by inserting the Islamic names of person, place, and event; and by mixing the Islamic expressions with the relevant English expressions within the main materials.

3. The Effects of Integration Islamic and Local Cultural Values into the English Teaching and Learning Process

There are some effects of integrating Islamic and local cultural values into the English teaching and learning process as follows:

- a. The students will well-motivated and interested to learn English

When Islamic values and local values are integrated into students, they will generate strong motivation to learn and get better achievements. It also can make the students interest to learn English and follow the class as well until the end. Because the material that English teacher design is interesting by taking the local wisdom as material and combining with the Islamic messages.

These findings are closely related to the findings of the research that carried out by Thresia (2015), He found that the students have big interest and motivation in writing text based on their local culture. The students also get moral value and character building through the material. The students become more polite, honest, diligent and religious. Furthermore, based on the Ningtyas, et. Al (2016) findings, they found that local culture can boosts students' interest and motivates them to read. Thus, they suggested to teachers to either adapt or develop of local culture reading materials that match students' interest and fulfil pedagogical goal.

b. Improve the students' self-confidence

By providing an applicable and understandable material, the students will improve their self-confidence because of they able to express their ideas and thought. Moreover, they can practice the material almost every day in their daily life, so the students able to understand well the material.

These findings are closely related to the findings of the research that carried out by Salasiah and Khairil (2016) found that strengthening local culture awareness can ease students in mapping their writing ideas as well as reinforcing their awareness toward their local culture. it means the integration of local culture can improve the students' self-confidence. Hence the students are able to express their ideas and thought confidently.

c. Improve the students' learning achievements

The integration of Islamic and local cultural values in learning English at MA Muhammadiyah Ereng will make it easier for students to learn and understand the material being studied because it is always in contact with them in their daily lives. The results of student learning outcomes in English subjects at MA Muhammadiyah Ereng-Ereng have also experienced an increase which was initially KKM (Minimum Completion Criteria) 75 now become 76 because student learning outcomes have experienced improvement. In addition to the learning outcomes of students who experience a significant increase also affects students' learning interest where students consider the learning easier and interesting.

d. Influence the students' English ability

The integration of Islamic and local cultural values also influences students' English abilities including speaking, listening, reading, writing, translation and also vocabulary mastery. From the

results of interviews with the English teacher in the school, the teacher explained that when students were asked to describe the Eiffel tower by describing the mosque in front of the school, the mosque Nurul Hudha. Students easily describe the mosque Nurul Hudha because students already know the object while students feel confused when asked to describe the Eiffel tower.

These findings are closely related Chodhury (2014) explanations about the components of language that influence by the culture. The cultural difference will inevitably be exhibited on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. Moreover, the students are able to express their idea in English orally and able to respond their friends by asking and answering a question. In addition, the students are able to give a feedback related to their friend's performance. Besides, in term of writing, the students are able to write their idea in English and able to express their idea structurally. While, in term of listening, the students are easily to understand what they listen related to the material that contain Islamic and local cultural values. Furthermore, the students are able to translate from English to Bahasa Indonesia contextually as well and familiar with the words that make them able to read the text as well

Based on the previous explanation, the integration of Islamic and local cultural values is very important because seeing from the problematic now the facilitators prefer foreign cultures so that if this is maintained, the

nation's character will always be inherent in students. Since the success of a learning process in education is not only measured in cognitive terms, it must indeed be a unity that effective, social attitudes and skills must be achieved together. Thus, it should be implemented to achieve the goals of Islamic education, national education and the goals of MA Muhammadiyah Ereng-Ereng itself. In addition, it can improve student learning outcomes, student motivation, and student learning interests.

Therefore, the integration of Islamic and local cultural values is an important investment to give students the skills, abilities, and qualities of themselves to faced global challenges and the ASEAN economic community without leaving their own identity or national identity

CHAPTER V CONCLUSION AND SUGGESTION

I. Conclusion

Based on the findings of research conducted at MA Muhammadiyah Ereng-Ereng about the integration of Islamic and local cultural values, the researcher drew a conclusion. The integration of Islamic and local cultural values are important and very influential in the teaching and learning process as follows:

1. *Integrating Islamic and local culture* to promote character education in English teaching and learning process;
2. English teaching and learning process should enhance students' understanding of their own cultural identity;
3. Develop a critical attitude towards both target and native cultures;
4. The development of cultural awareness should be maintained by integrating Islamic and local cultural values into the English teaching and learning process.

Moreover, those value can be integrated into the field of interaction and teaching material. Cultural values in term of interaction including the ethical habits such as the use of *Taba' and Iye'* as symbol of politeness and the implementation of *Sipakatau* and *Sipakainga* as symbol of mutual respects. Beside, Islamic Islamic values in term of interaction including morals (*Akhlak*) and characters. On the other hand, cultural values in term of learning material is inserting the local wisdom as a contextual material related to the topic of learning and Islamic values in term of learning material is inserting Islamic messages through English teaching and learning process.

Therefore, there are some effects of integrating Islamic and local cultural values into the English teaching and learning process as follows:

1. The students will well-motivated and interested to learn English;
2. Improve the students' self-confidence;
3. Improve the students' learning achievements;
4. Influence the students' English ability;

In addition, it also affects the students' influences the cognitive and psychomotor and influences students' English abilities such as in speaking, listening, writing, mastery vocabulary and translation.

J. Suggestion

Based on the research conducted at MA Muhammadiyah Ereng-Ereng also found that the application of Islamic and local cultural values into the English teaching and learning process can effectively and significantly improve students' English skills. Therefore, on English teaching and learning process, the teacher was suggested to integrated Islamic and local cultural values into the English teaching and learning process to attract the students' interest in the lesson. Hence, the integration of Islamic and local cultural values in the English teaching and learning process will be beneficial to promote character education and enhance the students' understanding and critical attitude toward both target and native culture. The English teachers should create an enjoyable situation in teaching and learning process so that the students could involve actively in class. Moreover, affects the students' influences the cognitive and

psychomotor and influences students' English abilities such as in speaking, listening, writing, mastery vocabulary and translation.

For further researcher which is interested with this topic, the researcher suggest to conduct the some research but different in research design. The next research can be carry out the use of Islamic and Local cultural values as an authentic material into the English teaching and learning process with an experimental research design or in classroom action research.

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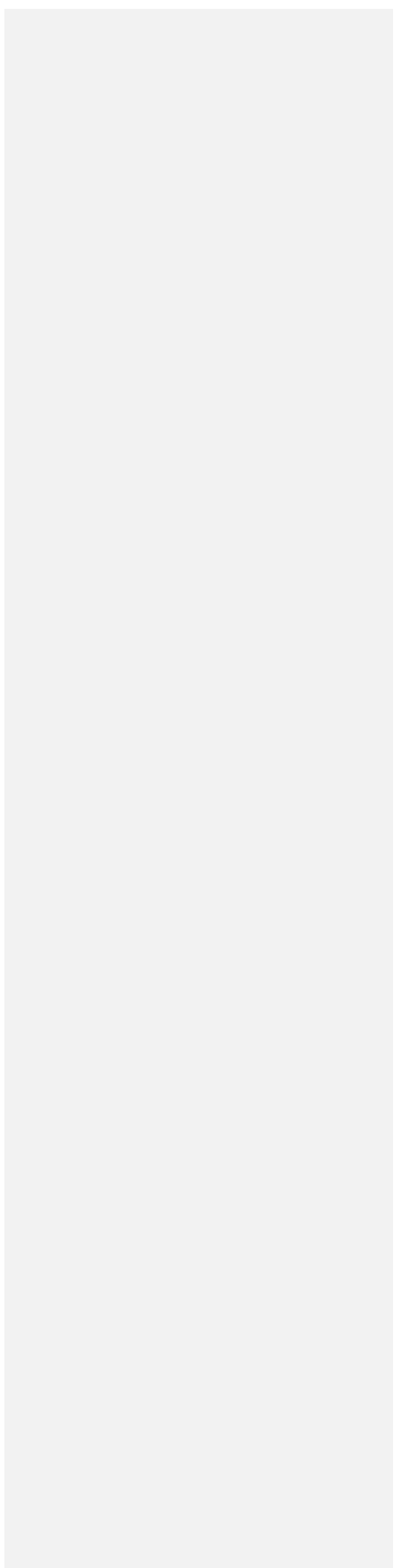
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INTERVIEW GUIDE

1. INFORMAN 1 (ENGLISH TEACHER)

- a. Bagaimana penerapan *islamic dan local cultural values* dalam proses belajar-mengajar bahasa inggris?
- b. Bagaimana cara menerapkan dan menintegrasikan *islamic dan local cultural values* dalam proses belajar-mengajar bahasa inggris?
- c. Mengapa *islamic dan local cultural values* diintegrasikan kedalam proses belajar-mengajar bahasa inggris di MA Muhammadiyah Ereng-Ereng?
- d. Apa tujuan penerapan dan menintegrasikan *islamic dan local cultural values* dalam proses belajar-mengajar bahasa inggris?
- e. Apakah ada pengaruh penerapan Bagaimana penerapan *islamic dan local cultural values* dalam proses belajar-mengajar bahasa inggris terhadap hasil belajar siswa dan minat belajar siswa?
- f. Bagaimana reaksi siswa dalam memberikan pembelajaran yang mengandung *islamic dan local cultural values*?

2. INFORMAN 2 (HEADMASTER/CURRICULUM COMMITTEE)

- a. Menurut bapak/ibu apa yang dimaksud sekolah berbasis kearifan lokal?
- b. Bagaimana cara memilah kearifan lokal setempat untuk diterapkan kedalam lingkungan sekolah?
- c. Apa tujuan dari penerapan kearifan lokal disekolah?
- d. Menurut bapak/ibu apa yang dimaksud sekolah berbasis islami?
- e. Menurut bapak/ibu apa yang dimaksud sekolah berbasis karakter nasional?
- f. Bagaimana penerapan *islamic dan local cultural values* dalam proses belajar-mengajar?
- g. Apa saja jenis *islamic dan local cultural values* yang diterapkan bukan hanya dalam proses belajar mengajar tetapi juga dalam lingkup sekolah?
- h. Bagaimana pengaruh penerapan *islamic dan local cultural values* dalam proses belajar-mengajar terhadap capaian hasil belajar siswa di MA Muhammadiyah Ereng-Ereng?
- i. Mengapa *islamic dan local cultural values* perlu diterapkan dalam proses belajar-mengajar?

3. INFORMAN 3 (STUDENTS)

- a. Bagaimana tanggapan anda tentang materi pelajaran yang diajarkan oleh guru yang menggunakan *islamic dan local cultural values*?
- b. Apa manfaat yang anda rasakan tentang penerapan *islamic dan local cultural values*?

DATA KORPUS

No	Kode Data	Kitipan	Keterangan
1	I01/R01/Q01	Kearifan lokal dihubungkan dengan disekolah atau madrasah maka ini adalah menyangkut masalah kebiasaan-kebiasaan <i>etis</i> , kebiasaan-kebiasaan yang berhubungan dengan <i>moral</i> masyarakat setempat yang kemudian di internaliasi ke dalam madrasah itu dilaksanakan dan dilakukan.	Nilai budaya dalam bentuk interaksi
2	I01/R01/Q02	Kita dituntun untuk belajar bagaimana nomra-norma kalau hubungannya dengan norma maka banyak hal yang bisa ditarik seperti <i>norma adat</i> . Maka dalam konsep adat yang ada khususnya kita di Makassar bantaeng maka ada kebiasaan seperti <i>tabe'</i> . Termasuk <i>Iye'</i> yang lain kalau mau lebih umum lagi seperti <i>sipakatau</i> dan <i>sipakainga</i> .	Nilai budaya dalam bentuk interaksi
	I01/R01/Q02	<i>Sipkatau</i> adalah menghargai sedangkan <i>spakainga</i> menuntun baik antara siswa dengan siswa, guru dengan siswa dan guru dengan guru untuk saling mengingatkan dan menghargai.	Tujuan penerapan nilai budaya dalam pembelajaran
3	I01/R01/Q03	Tujuan, bahwa bagaimana supaya perikalu yang ada diluar itu terlaksanan disekolah yang hubungannya dengan nilai-nilai <i>etis</i> dan <i>moral</i> yang tidak bertentangan dengan <i>nilai-nilai agama</i> .	Nilai budaya dan agama dalam bentuk interaksi
	I01/R01/Q04	Khusus dengan <i>local culture</i> dalam proses belajar mengajar maka kita berupaya sebaik mungkin untuk <i>memberikan kesadaran</i> kepada siswa bahwa belajar itu bukan hanya di bangku sekolah tetapi juga diluar jadi penerpenanya bukan hanya disekolah melainkan juga di lingkungan masyarakat.	Manfaat penerapan nilai budaya
	I01/R01/Q04	Artinya bahwa ada upaya <i>memunculkan orang-orang yang betul-butul bias jadi orang</i> . Jadi orang berarti bahwa sudah menyadari posisi dan proporsi dirinya, tidak menjadi sampah dalam masyarakat	Nilai agama dan budaya dalam bentuk interaksi dan spiritual
	I01/R01/Q06	contohnya adalah kalau kita berbicara	Nilai agama dalam

		tentang <i>disiplin</i> itu kan bagian dari karakter nasional kalau hubungannya dengan agama kan <i>shalat</i> mengajari kita nilai-nilai kedisiplinan.	bentuk interaksi
I01/R01/Q06		Dimasyarakat juga sebagai nilai-nilai kultural maka <i>disiplin</i> itu adalah konsep <i>menghargai waktu</i> bukan hanya itu tapi juga menghargai acara-acara yang ada dalam lingkungan masyarakat.	Nilai budaya dalam bentuk interaksi
I01/R01/Q07		Nilai-nilai <i>culture</i> yang muhammadiyah bisa masuki hanya pada personalan <i>nilai-nilai etis</i> terlepas dari nilai-nilai lokal yang banyak di kembangkan dari kultur islam. Tapi bagian-bagian yang porsinya tidak berlawanan dan bertentangan nilai-nilai islam itu kita bisa jalankan, contohnya <i>nilai-nilai etis</i> karena berhubungan dengan <i>akhlak</i> seperti saling <i>menghargai</i> .	Nilai budaya dan agama dalam bentuk interaksi
I01/R01/Q08		Penerapan nilai-nilai islam dan local culture kami masih menghargai orang tua kita dengan demikian kami masih sering berkopsultasi dan mengundang mereka untuk memberikan materi AIK.	Nilai budaya dan agama dalam bentuk interaksi
I01/R01/Q09		Mereka yang tidak tahu tampil dipodium untuk berceramah dan berpidato Alhamdulillah <i>mereka sudah bisa tampil didepan masyarakat dan tampil di podium</i> . Mereka yang tadinya dianggap sebagai sampah masyarakat sudah mulai <i>mempoles diri meyakini dirinya tentang eksistensi kemanusiaan</i> , ini bagian dari keberhasilan.	Manfaat penerapan Nilai budaya dan agama
I01/R01/Q10		<i>Penerapan nilai-nilai kejujuran, etor, kerja, keagamaan, moral dan akhlak sangat perlu</i> karena kalau kita lepas dari itu maka saya kira kita juga bisa <i>menghasilkan menghancurkan mereka</i> karena jangan sampai mereka berpengatuan tetapi dari segi akhlaknya itu bobrok karenanya mesti harus diterapkan kedalam sebuah pembelajaran yang menjadi dasar yang tidak hanya dilakukan dalam lingkungan sekolah tetapi juga di luar.	Pentingnya penerapan Nilai budaya dan agama dalam proses belajar mengajar
I02/R02/Q01		Sekolah atau madrasah berbasis kearifan	Konsep Sekolah

	<p>lokal berarti sekolah yang mengkaji nilai-nilai kearifan lokal yang berasal dari daerah bantaeng dimana sekolah kita berada. Nilai-nilai tersebut kemudian menjadi bagian dari proses pembelajaran dan pendidikan di madrasah karena nilai tersebut dianggap baik.</p>	<p>berbasis kearifan lokal</p>
I02/R02/Q02	<p>Seperti nilai-nilai yang berasal dari budaya bantaeng tentu memang bisa dijadikan sebagai bagian dari proses pembentukan karakter bagi peserta didik</p>	<p>Manfaat penerapan Nilai budaya dalam pembelajaran</p>
I02/R02/Q02	<p>misalnya membudayakan budaya saling menghargai yang lebih tua misalnya ketika lewat di depan guru dibiasakan untuk menunduk, membungkukkan badan, memberikan salam yang dalam nilai ke Bantaengan disebut dengan tabe yaitu nilai-nilai yang memang cocok untuk diterapkan sesuai dengan visi dan misi madrasah.</p>	<p>Nilai budaya dalam bentuk interaksi</p>
I02/R02/Q03	<p>Tujuannya adalah dalam rangka internalisasi nilai, jadi peserta didik mengenal kearifan lokalnya atau <i>local wisdom</i> nya</p>	<p>Tujuan penerapan nilai-nilai budaya lokal</p>
I02/R02/Q04	<p>sekolah yang proses pendidikan, pembelajaran dan tujuannya menerapkan nilai-nilai islami terutama dalam pembinaan akhlak, ibadah dan pembiasaan nilai-nilai islami yang tentu saja menjadi ciri khas sekolah madrasah yaitu sekolah islami dimana kurikulumnya mengajarkan nilai-nilai islam</p>	<p>Konsep sekolah berbasis islami</p>
I02/R02/Q05	<p>nilai-nilai islam misalkan akhlak tadi, kebiasaan, akhlatur qarimah, memberi salam, berdoa, yang menjadi kebiasaan sehari-hari. Kemudian nilai-nilai islami yang menutup aurat, menjaga pergaulan, adab-adab pergaulan. Serta nilai-nilai yang menjadi pembinaan sikap peserta didik sesuai dalam kurikulum 2013 yaitu sikap sosial dan sikap sprititual. Sikap sprititual misalnya tentang ibadahnya, shalat dzuhur</p>	<p>Nilai-Nilai islam dalam bentuk interaksi</p>

		<i>berjamaah dan tadarus.</i>	
I02/R02/Q06		karakter nasional, <i>nilai gotong royongnya, kejujuran, kedisiplinan dan tanggung jawab</i> yang memang sudah menjadi bagian dalam proses pembelajaran dan pendidikan.	Nilai-nilai karakter nasional
I02/R02/Q07		karakter islami seperti <i>rasa malu, malu berbuat salah, malu berbuat dosa dan malu melanggar aturan</i> itu memiliki arti yang sama dalam kata siri dalam nilai budaya bugis makassar	Nilai-nilai islami dalam bentuk interaksi
I02/R02/Q09		Islam menyenangi kebersihan berarti menjaga <i>kebersihan lingkungan, islam menyenangi kejujuran, budaya salam, tegur, sapa dan senyum.</i>	Nilai-nilai islami dalam bentuk interaksi
I02/R02/Q10		maka hal pertama yang diterapkan itu adalah kompetensi inti sikapnya yang berpengaruh pada kognitif dan psikomotorik peserta didik seperti kejujuran. Dengan kejujuran dan tanggung jawab tentu siswa secara hasil belajar afektifnya bisa dilihat. Jadi kan hasil belajar tidak hanya nilai-nilai kognitifnya. Ketika nilai-nilai islam dan nilai-nilai lokal menyatu dalam peserta didik akan memunculkan motivasi yang kuat untuk belajar dan mendapatkan prestasi yang lebih baik. Mereka akan belajar dengan baik, tidak menyontok dan betul-betul bisa dipertanggung jawabkan.	Manfaat penerapan nilai islami dan nilai budaya dalam proses belajar mengajar
I02/R02/Q11		Karena keberhasilan suatu proses pembelajaran dalam pendidikan tidak hanya diukur dalam kognitif saja jadi memang harus satu kesatuan bahwa afektif, sikap sosial dan keterampilannya harus di capai secara bersama-sama. Jadi mengapa perlu diterapkan karena demikianlah sejatinya tujuan pendidikan islam, pendidikan nasional dan tujuan dari madrasah kita dan itu diambil dari nilai-nilai islami dan nilai-nilai kearifan lokal.	Pentingnya penerapan Nilai budaya dan agama dalam proses belajar mengajar
I03/R03/Q01		Pembelajaran berbasis kearifan lokal adalah sebuah pembelajaran yang	Konsep pembelajaran

		metodonya mengintegrasikan antara materi ajar dan budaya-budaya lokal	berbasis kearifan lokal
I03/R03/Q02		cara memilahnya lebih fokus pada materi contohnya ekspresinya adalah <i>permission</i> maka nilai lokal yang bisa saya ambil adalah tabe' , kalau materinya recount text dalam bentuk history maka yang saya angkat adalah sejarah-sejarah yang ada disulawesi selatan contohnya adalah Sultan Hasanuddin,	Nilai budaya dalam bentuk materi pembelajaran Bahasa Inggris
I03/R03/Q03		siswa lebih banyak mengenali dan mengeksplor budaya kita disamping itu siswa akan lebih mudah memahami materi dan lebih tertarik mempelajari materi yang sedang di ajarkan.	Tujuan penerapan nilai budaya dalam bentuk materi pembelajaran
I03/R03/Q06		Ketiganya sangat berkaitan karena sama-sama menjunjung etika.	Nilai agama dan budaya dalam bentuk interaksi
I03/R03/Q07		penerapan <i>islamic and local cutural values</i> itu sebenarnya sudah lama tetapi nanti pada kurikulum KTSP baru terintegrasi secara jelas dalam rencana pembelajaran kemudian dipertegas dalam kurikulum 2013	Integrasi nilai agama dan nilai lokal dalam pembelajaran bahasa inggris
I03/R03/Q08a		Kalau dalam interaksi dalam proses pembelajaran, siswa sebelum masuk pembelajaran siswa akan mengatakan tabe' excuse me, ma'am	Nilai budaya dalam bentuk interaksi
I03/R03/Q08b		dalam materi introjucing biasanya dipelajari bagaimana orang-orang inggris bekenalan makanya saya mencombain atau budaya inggris dan budaya setempat tentang bagaimana cara bekenalan mereka. Seperti terlebih dulu mengawali dengan menggunakan greeting berbasis islami contohnya assalamu alaikum, good morning	Nilai budaya dan nilai islami dalam bentuk materi pembelajaran
I03/R03/Q08d		Kalau misalnya di recount, ada materi recount history biasanya di kurikulum sebelumnya membahas pahlawan-pahlawan di luar sulawesi tapi di pembelajaran kali ini saya membedekan temanya misalkan disamping membahas pattimura dan bojonggoro juga	Nilai-nilai budaya lokal dalam bentuk materi pembelajaran

		membahas sulatan hasanuddin dan raja-raja bantaeng.	
I03/R03/Q08e		Kalau misalkan di islamic values, pada materi giving isntruction. Maka yang di bahas adalah bagaimana cara berwudhu kemudian dia atau temannya bisa memberikan instruksi tentang bagaimana cara berwudhu dengan benar sehingga siswa akan lebih mudah mengerti pembelajaran karena hal tersebut lebih kontekstual.	Nilai-nilai budaya lokal dalam bentuk materi pembelajaran
I03/R03/Q09		Selain untuk tetap membudayakan budaya kita juga untuk lebih mempermudah siswa dalam memahami dan menerapkan materi ajar	Tujuan penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10a		Ada, kalau tadi saya mengatakan bahwa dalam pembelajar itu akan lebih mempermudah siswa kenapa akan lebih mempermudah siswa karena hal tersebut senantiasa bersentuhan dengan mereka	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10b		Capain hasil belajar siswa yang awalnya KKM 75 sekarang sudah 76 karena hasil belajar siswa sudah mengalam peningkatan	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10c		Minat belajr siswa alhamdulillah bagus karena merekea menganggap pembelajaran tesebut lebih mudah dan menarik.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10d		Sangat berpengaruh, misalnya saya bandingkan dua. Misalnya materi tersebut mendeskripsikan tentang menara efiel dengan mendeskripsikan mesjid yang ada di depan sekolah yaitu mesjid nurul hudha. Saya pernah membandingkannya ternyata yang lebih mudah karena siswa sudah tahu objeknya maka siswa lebih mudah mengerti bahwa ini yang di maksud oleh temannya	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran

I03/R03/Q10e	Kemampuan menulis siswa juga sangat berpengaruh karena hal hal tersebut juga berada disekitar mereka	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10f	Iya ada, kemampuan membaca siswa misalkan dimateri ekspression	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10g	Merkea akan lebih mudah menerjemahkan karena objek yang dibahas ada didalam lingkungan merka	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q10h	Reaksi siswa sangat ositif dan sangat tertarik	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I03/R03/Q11	hal tersebut penting karena melihat dari problematik sekarang para pemudah lebih menyukai budaya luar sehingga jika hal tersebut di pertahankan, karekter bangsa akan senantiasa melekat dalam diri siswa	Pentingnya penerapan nilai budaya dan agama dalam pembelajaran
I04/R04/Q01	materi pelajaran yang di ajarkan oleh guru yang menggunakan Islamic dan Local Cultural Values itu sangat mudah bagi saya untuk memahaminya dan menerapkannya juga lebih mudah kalau penjelasannya menggunakan hal-hal yang ada disekeliling kita yang lebih mudah di mengerti	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I04/R04/Q02	penerapan Islamic dan Local Cultural Values ini sangat bbermanfaat bagi saya apalagi dalam lingkungan masyarakat saya bias menerapkannya.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I05/R05/Q01	materi pembelajaran yang menggunakan Islamic dan Local Cultural Values lebih mudah dipahami karena proses itu sering kita dijalani dan sering kita lihat maka apa yang kering kita lihat dalam kehidupan sehari-hari lebih mudah tinggal dalam memori otak kita.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I05/R05/Q02	Contohnya adalah misalkan di sekolah kita diminta mendeskripsikan masjid-mesjid yang terdapat di ereng-	Contoh penerapan nilai budaya dalam pembelajaran

		ereng bukan yang ada di Jakarta yang jauh dari kehidupan kita	
I05/R05/Q03		Manfaatnya sangat berguna karena apa yang sering kita lihat akan tinggal dalam memori kita akan tetapi jika sesuatu yang jauh dari kita mungkin itu akan tinggal tapi hanya sementara dan kita akan mudah lupa karena itu tidak selalu kita lihat dalam kehidupan sehari-hari.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I05/R05/Q04		Kalau dalam berbicara, penerapan local cultural values kita akan lebih mudah menjelaskan dan mendersipsikannya karena hal tersebut ada dalam kehidupan sehari-hari kita	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I06/R06/Q01		Menurut saya materi pembelajaran yang di ajarkan dengan menggunakan menggunakan Islamic dan Local Cultural Values itu sangat berguna karena kita akan lebih mudah di pahami jika kita lebih dahulu menjelaskan apa yang disekitar kita baru kita memahami apa yang di luar kita karena jika kita mudah memahami apa yang ada disekitar kita apsti kita juga lebih mudah memahami apa yang ada di luar kita.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I06/R06/Q02		Seperti kita mendiskripsikan masjid istiqlal Jakarta dan masjid nurul huda, pasti kita akan lebih mudah memahami yang ada sekitar kita.	contoh penerapan nilai budaya dan nilai agama dalam pembelajaran
I06/R06/Q03		Kita disuruh mendeskripsikan cara membuat burger dan cara berwudhu tentu kita akan lebih mudah mengerti cara berwudhu karena sering kita lakukan.	Manfaat dan contoh penerapan nilai agama dalam pembelajaran
I07/R07/Q01		Menurut saya guru yang mengajarkan nilai-nilai islami lebih Judah dipahami karena ada dilingkungan kita, setiap hari bisa di lihat dan sering kita lakukan.	Manfaat penerapan nilai budaya dan nilai agama dalam pembelajaran
I07/R07/Q02		contoh nya seperti pantai seruni, kita lebih memahami pantai seruni karena kita sering melihatnya dan bisa lebih memahami bagaimana keadaan di seruni	Manfaat dan contoh penerapan nilai budaya dalam pembelajaran
I07/R07/Q03		Bisa meningkatkan kemampuan berbahasa inggris saya.	Manfaat penerapan nilai budaya dan

			nilai agama dalam pembelajaran
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KALSIFIKASI DATA

No	Indikator	Deskripsi
1	Nilai Budaya Dalam Bentuk Interaksi	<ol style="list-style-type: none"> 1. Kebiasaan-kebiasaan <i>etis</i> 2. Kebiasaan-kebiasaan yang berhubungan dengan <i>moral</i> 3. <i>Tabe'</i> 4. <i>Iye'</i> 5. <i>Sipakatau</i> 6. <i>Sipakainga</i> 7. <i>Saling Menghargai</i>
2	Nilai Islami	<ol style="list-style-type: none"> 1. Kebiasaan-kebiasaan <i>etis</i>

	Dalam Bentuk Interaksi	<ol style="list-style-type: none"> 2. Kebiasaan-kebiasaan yang berhubungan dengan <i>moral</i> 3. <i>Disiplin</i> 4. <i>Saling Menghargai</i> 5. <i>Jujur</i> 6. <i>Bertanggung Jawab</i>
3	Nilai Budaya Dalam Bentuk Pembelajaran	<ol style="list-style-type: none"> 5. Menyisipkan kata <i>tabe' dalam materi permission</i> 6. Menangkat <i>sejarah-sejarah yang ada disulawesi selatan contohnya adalah Sultan Hasanuddin dalam recount text</i> dalam bentuk <i>history</i>. 7. Meminta siswa mendeskripsikan objek-objek yang ada di bantaeng sebagai tema pada materi <i>descriptive text</i>. 8. Meminta siswa menjelaskan bagaimana cara membuat pisang epe/peppe pada materi <i>procedure text</i>.
4	Nilai Islami Dalam Bentuk Pembelajaran	<ol style="list-style-type: none"> 6. Mengucapkan <i>Assalamu Alaikum wr.wb.</i> saat <i>greetings</i> kemudian di lanjutkan dengan <i>general greetings</i> 7. Pada materi <i>giving instruction topic</i> instruksi yang di pelajari berupa bagaimana cara berwudhu kemudian dia atau temannya bisa memberikan instruksi tentang bagaimana cara berwudhu dengan benar 8. Meminta siswa menjelaskan bagaimana cara berwudhu dan shalat dengan benar pada materi <i>procedure text</i> 9. Meminta siswa mendeskripsikan objek-objek yang ada yang islami seperti mesjid sebagai tema pada materi <i>descriptive text</i>. 10. Menjadikan Nabi Muhammad sebagai contoh dalam pembelajaran <i>recount</i>.
	Tujuan Penerapan Nilai Budaya dan Nilai Islami dalam Pembelajaran	<ol style="list-style-type: none"> 1. Memberikan kesadaran kepada siswa terhadap pentingnya memahami nilai-nilai budaya dan agama 2. Memunculkan orang-orang yang betul-butul bias jadi orang. 3. Siswa dapat menghargai orang lain 4. Internalisasi nilai ke dalam pembelajaran 5. Menghasilkan lulusan berkarakter islami 6. Siswa dapat mengenali dan mengeksplor budaya mereka
	Manfaat Penerapan Nilai Budaya dan Nilai Islami dalam Pembelajaran	<ol style="list-style-type: none"> 1. Membentuk <i>self-confidence</i> siswa 2. Membentuk karakter siswa yang berdasarkan Alkhlatul Qarimah 3. kompetensi inti sikapnya yang berpengaruh pada kognitif dan psikomotorik peserta didik seperti kejujuran. 4. Meningkatkan motivasi dan minat belajar siswa 5. siswa akan lebih mudah memahami materi dan lebih tertarik mempelajari materi yang sedang di ajarkan.

**PENGARUH PENERAPAN ISLAMIC AND LOCAL CULTURAL VALUES
DALAM PEMBELAJARAN BAHASA INGGRIS**

No	Aspects	Influence	Indicators
1	Students' Speaking Ability	Significantly Improved	<ul style="list-style-type: none">- Students able to express their idea in English orally- The students able to respond their friends by asking and answering a question.- The students able to

			give a feedback related to their friend's performance.
2.	Students' Writing Ability	Significantly Improved	<ul style="list-style-type: none"> - Students able to write their idea in English - Students able to express their idea sturcturally
3.	Students' Listening Ability	Well-Improved	Students are easily to understand what they listen related to the material that contain islamic and local cultural values
4.	Students' Translation Ability	Well-improved	Students able to translate from English to Bahasa Indonesia contextually as well
5.	Students' Reading Ability	Well-improved	Students are familiar with the words that make them able to read the text as well
6.	Students' Vocabulary Achievement	Significantly Improved	Material that contain Islamic and Local cultural values will improve the students vocabulary mastery and will use the vocabulary almost in their daily life

OBSERVATION CHECKLIST I

No	Indikator	Uraian Observasi	Ada	Tidak Ada
1	Profil Sekolah	a. Sejarah MA Muhammadiyah Ereng-Ereng	√	
		b. Susunan Pengurus	√	
		c. Sarana dan Prasarana	√	

2	Kegiatan Harian	a. Penerapan Nilai-Nilai Kearifan lokal di lingkungan sekolah	√	
		b. Penerapan Nilai-Nilai agama islam di lingkungan sekolah	√	
		c. Penerapan Nilai-Nilai Kearifan lokal di dalam pembelajaran	√	
		d. Penerapan Nilai-Nilai agama islam di dalam pembelajaran	√	
		e. Penerapan Nilai-Nilai agama islam di dalam kegiatan tambahan	√	
		f. Penerapan Nilai-Nilai Kearifan lokal di dalam kegiatan tambahan	√	
3	Silabus dan RPP yang digunakan	a. Silabus dan RPP yang digunakan diintegrasikan dengan nilai-nilai kearifan lokal	√	
		b. Silabus dan RPP yang digunakan diintegrasikan dengan nilai-nilai agama islam	√	

OBSERVATION CHECKLIST II

Aspects	Values	YES	NO
The values consist in Islam	Conviction of the Almighty God presence with His the most perfect characteristic (Salam, 1998)	√	
	God-fearing towards God Almighty, by doing all of His commandments, and also stay away from all His prohibitions (Ibid) Respect and tolerance among followers in a religion or different religions (Ibid)	√	

Aspects	Values	YES	NO
	Upholding the humanity values and having to receive fair treatment as human beings (Ibid)	√	
	Accepting and carrying out the decisions of deliberation with good determination and responsibility (Ibid)	√	
	Recognizes equality, equal rights and obligations of each human right, without distinction of race, descent, religion, creed, sex, social status, and so on (Ibid)	√	
	Recognizing and treating people accordance to the status and dignity as a creature of God Almighty (Ibid)	√	
	Religion and belief in God Almighty is a matter concerning on the personal relationship between each person with his God Almighty (Ibid)	√	
	Developing mutual respect in worship liberty accordance with each religion and belief (Ibid)	√	
	Say goodbye before leaving, admiration of elder. (Mubah, 2011)	√	
	Greeting to every known people and down the body as well as put the hand in the side when pass the elder person. (Adityas, 2015)	√	
	Smile when meets friends	√	
	The use of the right hand (Ibid)	√	
The values consist in local culture	Always discussing to reach an agreement by brotherhood spirit (Ibid)	√	
	The balance between rights and obligations as well as respect the others' rights. (Ibid)	√	
	Be fair and help others. (Ibid)	√	
	Togetherness	√	
	Kinship (Ibid)	√	
	<i>Sungkem</i> (show respect by kneeling and pressing face to another eldest knees.), shaking hand, and kissing parents' hands (Adityas, 2015)	√	
	Mutual assistance (Tampake, undated)	√	
	Respect diversity (Sahed, 2016)	√	
	Appreciating each other (Nugraha, 2015)	√	
	Integrity (Baswedan, 2016)	√	
	Honesty (Ibid)	√	

Aspects	Values	YES	NO
	Justice (Ibid)	√	
	Empathy (Ibid)	√	
	Mercy (Ibid)	√	
	Decorous (Ibid)	√	
	Do not allowed to impose the own desire to others (Ibid)	√	
	Developing a fair toward others (Ibid)	√	
	Love to appreciate the others creation that are beneficial to the progress and prosperity (Ibid)	√	
	Unity is being the core values of Indonesia that accompanied togetherness and family principles Tolerance / Respect (Sahed, 2016)	√	

DOCUMENTATION
MA MUHAMMADIYAH ERENG-ERENG



Teaching and Learning Process in
MA Muhammadiyah Ereng-Ereng



The building of MA Muhammadiyah
Ereng-Ereng



Observation of English Teaching and
Learning Process in MA
Muhammadiyah Ereng-Ereng



Interview with head master of MA
Muhammadiyah Ereng-Ereng

DOCUMENTATION
MA MUHAMMADIYAH ERENG-ERENG



Library in MA Muhammadiyah
Ereng-Ereng



Ground rules of MA Muhammadiyah
Ereng-Ereng



Vision and Mission of MA
Muhammadiyah Ereng-Ereng



Photo with students of MA
Muhammadiyah Ereng-Ereng

DOCUMENTATION
MA MUHAMMADIYAH ERENG-ERENG



Interview with students of MA Muhammadiyah Ereng-Ereng



English teaching and learning process in MA Muhammadiyah Ereng-Ereng

