CHAPTER I

INTRODUCTION

The chapter I, Introduction, consists of a research context, research focus, research objective, research significance, definition of keyterm, and previous study. The researcher explains all of the points in the following sentences.

A. Research Context

Madura is an island located in the Northeastern corner of Java Island. The island has a length of about 160 km and a width of up to 40 km.[1] The culture and people of Madura have their uniqueness. In addition, Madura is also famous for its dominance in Islamic religion and culture, one of which is in Pamekasan City which is famous as the City of Santri. Islam had entered Madura slowly around the XV century, arriving at a wide acceptance that changed the atmosphere of Madura. Even the degree of Islam of the Madurese people is generally equated with the Acehnese and Minang people in Sumatra, Sundanese in Java, and Bugis in Sulawesi.[2] So many pesantren are established in Madura, such as in Pamekasan. However, this form of Islam does not only exist in pesantren but also in several Islamic universities, one of which is IAIN Madura.

Initially, IAIN Madura was one of the tarbiyah faculties of the IAIN Sunan Ampel Pamekasan branch. The first major formed was the Islamic Education

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[1] Mien Ahmad Rifai, *Manusia Madura: Pembawaan, Perilaku, Etos Kerja, Penampilan, dan Pandangan Hidupnya seperti Dicitrakan Peribahasanya* (Yogyakarta: Pilar Media, 2007), 23.

[2] Ibid., 42.

(PAI) department. This department is proof that the desire of the Madurese people for education cannot be separated from the form of Islam. PAI is the first major in IAIN Madura that is purely religious.[3] However, lately, the Ministry of Religious Affairs of Indonesia has been facing conflicts of radicalism and interfaith violence in Indonesia and has made the religious moderation term a solution to the problem. Religious moderation is a middle-ground way of religion according to the notion of moderation. With religious moderation, a person will not be an extremist and will not become fanatic when living his religious teachings. The idea of religious moderation has also been applied to academic settings, one of which is at IAIN Madura. As stated by Suyitno, Director of Islamic Higher Education (Dit. PTKI), students serve as the driving force behind each institution, hence this was done.[4] The prior opinion was further strengthened by a statement from the Director General of Islamic Education at the Ministry of Religious Affairs of the Republic of Indonesia, Ali Ramdhani. He stated that through education, people who know will be born.[5] As a result, IAIN Madura implemented a religious moderation program at the Tridarma of Higher Education, namely in the aspects of Education and Teaching. So this concept

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[3] IAIN Madura, *"Sejarah Singkat,"* State Islamic Institute of Madura, accessed from https://iainmadura.ac.id/site/data/1.2 at 5th of May 2023 09.32 PM.

[4] Subdit Sarpras, *"Mahasiswa Ujung Tombak Implementasi Moderasi Beragama di PTKI,"* DIKTIS, accessed from https://diktis.kemenag.go.id/v1/berita/mahasiswa-ujung-tombak-implementasi-moderasi-beragama-di-ptki on 3th Maret 2023 pukul 09.05 p.m.

[5] Adi Permana, *"Pentingnya Mewujudkan Moderasi Beragama di Lingkungan Kampus,"* Institut Teknologi Bandung, accessed from https://www.itb.ac.id/berita/detail/58549/pentingnya-mewujudkan-moderasi-beragama-di-lingkungan-kampus on 3th Maret 2023 pukul 09.15 p.m.

provides rules that limit Islamic religious learning by the ideas of religious moderation.

Based on the lecturer and one of the students of the PAI department, the department does not only teach extensive Islamic knowledge but also requires students to learn English.[6] This is due to the importance of English as a medium of international communication to convey thoughts and ideas, such as teaching Islamic religious lessons in English abroad and conveying the truth and peace of Islam which has recently received a lot of hate speech. Given the explanation, it can be seen that English language learning is studied in the context of Islamic values of moderation. One of the courses that has applied Islamic moderation values to English language learning is the Reading course. This is still true today.

Recent research has explored the integration or implementation of religious or Islamic moderation values within ELT and Speaking classes and the difficulties lecturers face in implementing religious moderation values.[7] Therefore, this research aims to contribute to the existing literature by analyzing the integration of Islamic moderation in the PAI Reading class, with a focus on

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[6] Sri Nurhayati and Arifah Mufidah, the lecturer and the student, *Online Interview* (17th April 2023)

[7] Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity," *PANYONARA: Journal of English Education* 2, no. 2 (September 30, 2020): 137–48, https://doi.org/10.19105/panyonara.v2i2.3667; Daviq Rizal, "Islamic Moderation Values within ELT in a Higher Education Context," in *ICON-ISHIC 2020: Proceedings of the First International Conference on Islamic History and Civilization* (Semarang: European Alliance for Innovation, 2020); Herlinawati, "The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 8, no. 2 (December 25, 2020): 157–77, https://doi.org/10.21093/sy.v8i2.2643.

describing the lecturer's way of integrating the Islamic moderation English texts, the roles of the lecturer in the class, and identifying the advantages and the disadvantages of teaching Reading by using Islamic moderation English texts. Furthermore, the researcher chose PAI as the object of the research, because PAI does not only give extensive Islamic knowledge but also gives English courses to their students, such as English language course and Reading of Islamic Text course.

Based on the explanation above, the researcher is interested in examining a study entitled **Teaching Reading through Islamic Moderation English Texts to the Fourth-Semester Students of PAI IAIN Madura**. The lecturer uses texts related to Islam and Islamic moderation, such as texts containing Islamic moderation from the journal *Al-Jami'ah* to integrate Islamic moderation values. Furthermore, the researcher wants to know how the English lecturer at PAI in IAIN Madura implemented the values of Islamic moderation in the class. Then, the researcher would like to get an understanding of the role of the teacher and what are the advantages and disadvantages of the Islamic moderation values implementation through English texts in the class.

B. Research Focus

In this research, the researcher has three research focuses that are stated in the following sentence.

1. How does the lecturer teach Islamic moderation English texts to the fourth-semester students of PAI IAIN Madura?

2. What are the roles of the lecturer in teaching Reading by using Islamic moderation English texts to the fourth-semester students of PAI IAIN Madura?

3. What are the advantages and the disadvantages of teaching Reading by using Islamic moderation English texts on the fourth-semester students of PAI IAIN Madura?

C. Research Objective

Given the context above, the researcher can conclude the research purposes. There are two purposes in the following sentences.

1. To describe how the lecturer teaches Islamic moderation English texts to the fourth-semester students of PAI IAIN Madura

2. To describe the roles of the teacher in teaching Reading by using Islamic moderation English texts to the fourth-semester students of PAI IAIN Madura.

3. To identify the advantages and the disadvantages of teaching Reading by using Islamic moderation English texts on the fourth-semester students of PAI IAIN Madura.

D. Research Significance

There are three benefits that people can take from the research in the following sentences.

1. Theoretical Significance

The result of the research is hoped to be a new insight and information. In addition, knowledge and understanding of Islamic moderation values are very important and needed in today's era of radical action and intolerance. Therefore, it is necessary to integrate Islamic moderation values into learning, especially in texts in Reading learning.

2. Practical Significance

a. To The Next Researcher

This research aims to add knowledge about how to properly write a scientific paper. It also serves as a guide for future research and offers deep scientific insights that are consistent with the integration of religious moderation values in the teaching process.

b. To The Readers

Whomever students read this research; the researcher hopes that the students will get the wonderful meaning through this research. As stated by Suyitno, Director of Islamic Higher Education (Dit. PTKI), students serve as the driving force behind each institution to spread the religious moderation values in this era.

c. To The Teachers

This research is expected to contribute thoughts, evaluation, and motivation related to the importance of integrating Islamic moderation values into

the implementation of Reading learning. However, not only in Reading learning, integrating Islamic moderation values in learning is important to shape good morals (*akhlakul karimah*) in the soul of students.

d. To The English Teaching Learning Program

The result of the research is hoped to be a new insight and can contribute to the development of research on religious moderation which is further in the English Teaching Learning Program and the world of education.

E. The Definition of Keyterm

1. Islamic Moderation

Islamic moderation is a worldview, behavior, and attitude that seeks the middle ground to avoid extreme and violent attitudes and behaviors.

2. Reading

Reading is a process to grasp an understanding of written symbols to construct meanings and learning to read typically begins in the first language (L1) around the commencement of formal education.

3. Islamic Moderation English Text

Islamic moderation English text is a text that has a systematic authorship structure and discusses Islamic education matters that mention Islamic moderation.

F. Previous Study

Here are three previous research found to help the researcher to get more information and to differentiate between this research and the previous research.

1. The first research was conducted by Achmad Baidawi, Wahab Syakhirul Alim, and Rabi'ah with research entitled *Integrating Islamic Moderation Values in Teaching Speaking through Group Activity.* They researched to find out how Islamic Moderation Values were implanted and what Islamic moderation values were implemented in teaching speaking through group work activity. The research method used by the researcher is descriptive qualitative field research. Therefore, through group work activities in speaking class, Islamic moderation values such as Syura (discussion), Tasamuh (tolerant), Tathawur wa Ibtikar (dynamic, creative, and innovative), and Musawah (egalitarian) were implanted and implemented.[8] There is a similarity that the researcher can find, namely the integration of Islamic moderation values in English language learning. In contrast, the researcher will conduct research on teaching Reading through academic texts to fourth-semester students of the Islamic Religious Education Program.

2. The second research was conducted by Daviq Rizal with a study entitled *Islamic Moderation Values within ELT in a Higher Education*

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[8] Baidawi, Alim, and Rabi'ah, "Integrating Islamic Moderation Values in Teaching Speaking through Group Activity."

Context. He researched to find out the integration of Islamic moderation values within English Language teaching in Southeast Asia. The result of the research showed that no schools or universities in Malaysia, the Philippines, Singapore, or Vietnam integrate Islamic moderation values within English Language teaching. Only in Indonesia, a few Islamic institutions including Islamic universities or schools integrate Islamic moderation values in English Language teaching.[9] There is one similarity that the researcher has found, namely examining the values of Islamic moderation. In contrast, the researcher focused on a teaching Reading class that used Islamic moderation academic texts in the fourth-semester students of the PAI.

3. The third study was conducted by Herlinawati with a research entitled *The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-radicalism Education)*. The research was conducted to see the integration of moderation values in IRE learning in public universities in the application of anti-radicalism education, as well as what alarms are the obstacles. The result of the research found by Herlinawati is, first, the values of religious moderation have been integrated into the learning of IRE in Public Universities through materials related to tolerance, brotherhood (ukhuwah), and the concept of Islamic teachings as a religion of rahmatan lil 'alamin. Second, the

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[9] Rizal, "Islamic Moderation Values within ELT in a Higher Education Context."

implementation of anti-radicalism education in IRE learning at public universities is seen from the content of the Semester Learning Plan (SLP) and Subject Learning Outcomes (SLO), most of the respondents have formulated it, but only a small part is not specific. Several relationships exist in the implementation of anti-radicalism education related to reference materials, time, and learning media.[10] There is one similarity that the researcher has found, namely examining the values of Islamic moderation. In comparison, the researcher focuses on teaching reading through Islamic moderation academic texts in PAI IAIN Madura.

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[10] Herlinawati, "The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 8, no. 2 (December 25, 2020): 157–77, https://doi.org/10.21093/sy.v8i2.2643.