

**AN ANALYSIS OF THE INTEGRATION OF THE ISLAMIC VALUES
INTO THE ENGLISH LANGUAGE CURRICULUM**

THESIS

Submitted by

WIRMA SUHUD

Student of Faculty of Education and Teacher Training
Department of English Language Education
Reg. No: 231324242



**STUDENT OF FACULTY OF EDUCATION AND TEACHER TRAINING
AR-RANIRY STATE ISLAMIC UNIVERSITY
DARUSSALAM - BANDA ACEH
2018 M/1439 H**

THESIS

Submitted to Faculty of Education and Teacher Training
Ar-Raniry State Islamic University, Darussalam Banda Aceh
In partial fulfillment of the requirements for Sarjana Degree (S-1)
On Teacher Education

By:

Wirma Suhud

**Student of Faculty of Education and Teacher Training
Department of English Language Education
Reg. No: 231324242**

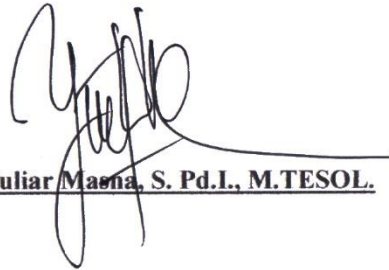
Approved by:

Main Supervisor,

Co-Supervisor,



Habiburrahim, MS., Ph.D



Yuliar Marna, S. Pd.I., M.TESOL.

It has been defended in Sidang Munaqasyah in front of the council of Examiners for Working Paper and has been accepted in Partial Fulfillment of the Requirements for Sarjana Degree S-1 on Teacher Education

On:

Thursday, July 19th, 2018
Dzul-Qa'idah 6th, 1439 H

Darussalam - Banda Aceh

Chairperson,



Habiburrahim, MS., Ph.D

Secretary,



Fithriyah, M.Pd

Member,



Yuliar Maspa, M. TESOL

Member,



Oudwatin Nisak M. Isa, S.Ag., M.Ed

Certified by:

The Dean of Faculty of Education and Teacher Training
Ar-Raniry State Islamic University




Dr. Mujiburrahman, M.Ag
NIP. 197109082001121001



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
FAKULTAS TARBIYAH DAN KEGURUAN
PRODI PENDIDIKAN BAHASA INGGRIS
JlnSyeikhAbdur Rauf Kopelma Darussalam Banda Aceh
Email: pbi.ftk@ar-raniry.ac.id, Website: http://pbi.ar-raniry.ac.id/

SURAT PERNYATAAN

Saya yang bertanda tangan dibawah ini :

Nama : Wirma Suhud
NIM : 231324242
Tempat/Tgl. Lahir : Hakim Tungul Naru/23 Desember 1995
Alamat : Jl. Sp. Jengkol, Ds. Blok IV Baru, Kec. Gunung Meriah, Kab. Aceh Singkil
Judul Skripsi : An Analysis of The Integration of Islamic Values Into English Language Curriculum

Menyatakan bahwa sesungguhnya skripsi tersebut adalah benar karya asli saya, kecuali lampiran yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan didalamnya akan menjadi sepenuhnya tanggung jawab saya.

Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 6 Juli 2018

Saya yang membuat surat pernyataan,


6000
RUPIAH
Wirma Suhud

ABSTRACT

Name : Wirma Suhud
Reg. No : 231324242
Faculty/Major : Faculty of Education and Teacher Training/ Department
of English Language Education
Title : An Analysis of The integration of Islamic Values into
English Language Curriculum
Advisor I : Habiburrahim, MS., Ph.D
Advisor II : Yuliar Masna, S. Pd.I., M.TESOL
Keywords : Curriculum integration, Islamic values, curriculum
development

This research was conducted to study about the integration of Islamic values in English language department curriculum of Ar-Raniry State Islamic University. Islamic values are part of important aspects in education. Therefore, it needs to add more Islamic values into curriculum. This research aims analyzing the existing curriculum of the Department of English Language Education and finding out what Islamic values could be added more, and how to integrate the Islamic values into the English Language Education Department curriculum. The required data for this qualitative research design were collected through interviews and document analysis. The data were analyzed by using descriptive analysis and content analysis method. The participants of this research were 3 lecturers, 5 students in academic year 2013/2014 and 5 students in academic year 2017/2018. The research findings elucidated that the existing curriculum of the Department of English Language Education was based on *Kerangka Kualifikasi Nasional Indonesia* (KKNI), and the Islamic values that should be added more are attributes that related to the empowerment of *akhlak* (Ethical moral) values, *Tasawuf*, and some Islamic education. Furthermore, the curriculum integration approach can be developed by attaching some materials relating to Islamic values and implemented in learning activities. By integrating critical Islamic values in the curriculum, the department would be able to produce not only skillful but also having noble *Akhlak* graduates.

ACKNOWLEDGMENT



All praises be to Allah, The Almighty, who always gives me a blissful life to live in this world, air to breathe, chance to try on, inspiration and power to write and finish this thesis. *Shalawat* and *salaam* may always be granted to the noble prophet Muhammad (peace be upon him) whom together with his family and companions has struggled whole heartedly to guide his *ummah* to the right path.

My deepest gratitude and appreciation is addressed to my supervisors Habiburrahim, MS., Ph.D and Yuliar Masna, S. Pd.I., M.TESOL for their valuable guidance, advices, support, kindness, insightful comment, and immense knowledge in completing this thesis entitled: “An Analysis of the Integration of Islamic Values into The English Language Curriculum”. I am extremely grateful to be supervised by them, if there is a word more honored than thank you very much, I will choose it to express my respects.

Then, my special thanks are also directed to Habiburrahim, MS., Ph.D as my supervisor who has supervised me since my first year of college until I accomplished my undergraduate program at UIN Ar-Raniry. Then, my thanks to all lecturers and all staff of the English Education Department of UIN Ar-Raniry who helped and guided me during my study program. May Allah bless them for their good deeds and worth knowledge, amien.

Moreover, I owe my deepest thank and my sincere gratitude to my beloved mother Martina and my lovely father Wiyono for their love, patience, attention,

support and care. I also dedicate my thankfulness for my beloved brother and sister, Eka Saputra, and Habibah, for the everyday and endlessly supported and motivated me with love.

Afterward, I would like to thank all my classmates, my close friends, and all of my friends in the English Education Department academic year 2013. Especially for all members of skoloni, Farah Maulida Sari, Wilza Setiana, Indah Kemala Tawar Nate, Yuyun Afrilliani, all members of Third and Fourth Unit of 2013, all members of EDSA, all members of Degengstah, all members of kos Syari'ah, and all of those whom I cannot mention their names, who have stayed with me in sadness and happiness during completing this thesis.

Finally, I believed that this thesis was far from perfect and need to be criticized in order to be useful, especially for the Department of English Language Education of UIN Ar-Raniry.

Banda Aceh, 15th May 2018

Wirma Suhud

TABLE OF CONTENTS

	Pages
THESIS COVER	
APPROVAL LETTER FROM SUPERVISOR	
SIDANG MUNAQASYAH-EXAMINER SIGNATURE	
DECLARATION LETTER	
ABSTRACT	v
ACKNOWLEDGEMENT	vi
TABLE OF CONTENTS.....	viii
LIST OF APPENDICES	ix
CHAPTER I : INTRODUCTION	
A. Background of Study	1
B. Research Question.....	5
C. Aims of Study	5
D. Significance of the Study	6
E. Terminology.....	6
CHAPTER II : LITERATURE REVIEW	
A. Islamic values.....	8
B. Department of English Language Education Curriculum	16
C. The Integration Curriculum	19
CHAPTER III : RESEARCH METHODOLOGY	
A. Brief Description of Research Location	21
B. Research Design	23
C. Participant	24
D. Methods of Data Collection.....	25
E. Data Analysis	26
F. Time and Location of The Research	28
CHAPTER IV : RESEARCH FINDING AND DISCUSSION	
A. Research Findings	29
B. Discussion.....	43
CHAPTER V : CONCLUSIONS AND SUGGESTIONS	
A. Conclusions	44
B. Suggestions.....	46
REFERENCES	48
APPENDICES	
AUTOBIOGRAPHY	

LIST OF APPENDICES

- I. Appointment Letter of Supervisor
- II. Recommendation Letter of Conducting Research from faculty of Education and Training
- III. Confirmation Letter of Conducted Research from English Education Department
- IV. Instrument of The research
- V. Interview Transcribed
- VI. Autobiography

CHAPTER I

INTRODUCTION

A. Background of Study

Education as a part of culture and human civilization, which continues to grow is the same with human nature that has the creative and innovative potential in their lives. In a simple meaning, education is a human effort to grow and to develop the potential of both physical and spiritual disposition in accordance with the values that exist in society and culture (Hasan, 1997). Education is designed in accordance with necessary and the demands of the times. Therefore, according to Hasan (1997), education must rely on the society's necessary, so as to be the answer to the society demands. In this regard, it can say that with the dynamics and demands of the time which is never finished, then education is also designed to improve its system that is closer to the needs of the times. The main educational tools viewed from internal factors consist of curriculum, syllabus, lesson plans, instructional media, instructional techniques and learning evaluations.

Curriculum is one of the most important tools in education and it becomes a guide in the process determination, assessment and the final result of academic activities. Curriculum is dynamic, open and adaptive, such as the applicable curriculum in the Department of English Education Curriculum. Thus, the curriculum becomes a fundamental thing in education. In the perspective of national education policy, as it can be seen in the law of the national education system No 20 year 2003, "Curriculum is a set of plans and arrangements, regarding objectives, content, and learning materials, as well as

ways used as guidelines for the implementation of learning activities to achieve the educational goals”.

According to Langgulung (2001), curriculum is the ‘queen’ of education because it determines ways how education processes should take place. Curriculum has four main aspects. Firstly, the objectives (what kind of individual teacher’s 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 encourage 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). To develop what has been designed in the curriculum, it needs to make a syllabus to implement it in the learning process.

According to Idi (2010), syllabus is a list of contents to be assessed. Sometimes, a list is developed to include a number of learning objectives and activities. In relation to contents to be assessed in a syllabus, Harmer (1991) describes several syllabuses as a short list of grammatical, topics and materials or a series of activities and tasks. Whereas, Yulaelawati (2004) describes that syllabus is a set of plans and arrangement of learning implementation and assessment arranged systemically containing the components that are related to achieving basic competence. From some definitions above, it can be concluded that syllabus is a set of learning plans with specific goals that contain competency standards, basic competencies, learning materials, indicators, assessment, time allocation, and learning resources.

Syllabus is an important thing in teaching and learning activities, syllabus includes learning objectives and activities. The students of the English language Education Department are required to take some religious subjects before they study their vocational subjects at this department. There are six religious subjects in English language Education Department, which are; *Ulumul Qur'an and Ulumul Hadits, Fiqh and Ushul Fiqh, Sejarah Peradaban Islam, Studi Syari'at Islam di Aceh, Metodologi Studi Islam, and English for Islamic Studies*. These subjects have 2 credit hours in which these subjects must be taken by students. After the students take this course, they are expected to implement the Islamic value in their life. The value of Islam can be interpreted as the teachings of Islam and all demands that Allah revealed to the Prophet Muhammad (peace be upon him) through the Qur'an and the prophetic traditions.

Islamic values are values that are written in the Qur'an and the practice of Prophet Muhammad (peace be upon him). The Islamic values are such as ways of communicating, interacting and socializing with family members, friends, neighbors, young people, and elderly such as teachers, employers and leaders that are specifically designed by Allah to build spiritually healthy individual and society can be realized if the Moslem put them into practice. (Yusouf et al, 2015, p. 97).

This study is designed to analyze the Islamic values in the English Education Department curriculum. The writer would like to do the analysis by describing the types of Islamic Values. According to Zulkarnain (2008), in his book "*Transformation of Islamic Education Values*" Islamic values can be seen from two aspects, namely: terms of normative values and operative values.

Firstly, in the Qur'an there are normative values that become a reference in Islamic education. The value consists of three main pillars, namely:

1. Itiqadiyyah, which relates to the education of faith, such as believing in God, angels, Prophet, Books, day of end and destiny, aims to organize individual beliefs.
2. Khuluqiyah, which deals with ethical education, aims to rid oneself of low behavior and adorn them with commendable behavior.
3. Amaliyyah, deals with the education of daily behavior, both relating to religious education and Muamalah education.

Secondly, the operative values include the four main aspects of the value, namely; Aqidah values, worship values, moral values and social values. Therefore, the writer chooses to analyze the integrated of Islamic Values in curriculum of English Education department. It is conducted to identify possible types of Islamic values.

Some studies related to the integration have been conducted. One of the studies conducted by Khamdan (2008) entitled "*The Integration of English Language Learning with Islamic Values in SMP Al-Azhar 13 Cilacap*". This study focused on the integration of Islamic values in English language learning. Another study which is related to the Islamic education integration was conducted by Muspiroh (2014) entitled "*Integrasi Nilai-Nilai Islam dalam Pembelajaran IPA di Sekolah*". The focused of her study is to integrate the value in science learning by combining Islamic values in learning materials. Mostly those studies focused on the integration of Islamic values in learning process, while this study would be focused

on the Islamic values that integrate in the curriculum of the English Education Department. The writer is highly motivated to conduct this research at UIN Ar-Raniry and expects that there is a new benefit from the analysis process in order to have a new knowledge for stake holders, lectures and students in the English Education Department. Based on the discussion above, this study seeks to find out more information on how to integrate the Islamic values into the English Education Department at UIN Ar-Raniry.

B. Research Question

1. What are the contents of the existing of Department of English Language Education Curriculum that related to the Islamic values?
2. What are the Islamic values that need to be integrated into Department of English Language Education Curriculum?
3. How to integrate the Islamic values into the Department of English Language Education Curriculum?

C. The Aims of Study

In accordance with the problems above, this study aims:

1. To know the contents of Department of English Language Education Curriculum that related to Islamic values
2. To know what the Islamic values that need to be integrated into Department of English Language Education Curriculum
3. To describe how to integrate the Islamic Values into Department of English Language Education Curriculum.

D. The Significance of Study

This study attempts to provide a valuable contribution for the lecturers, the students of the Department of English Language Education of Ar-Raniry Islamic University and other researchers. Then, this can be an evaluation for lectures and also for the English Education Department. It is hoped that this research encourages students to gain more knowledge about Islamic values and its implementation in their life. Another significance of this research is to help the other researchers in finding out the references related to this study.

E. Terminology

1. Integration

According to Cambridge Dictionary, integration is to combine two or more things in order to become more effective. In this context, integration is the union of several concepts or ideas to become one, which integral and cannot be separated. “An integrated curriculum as education that is organized in such a way that it cuts across subject-matter lines, bringing various aspects of the curriculum into meaningful association to focus upon broad areas of study. It views learning and teaching in a holistic way and reflects the real world, which is interactive” (Shoemaker,1985, p.5). Hamalik (1993) also defines integrated curriculum is a curriculum that eliminates the boundaries between the various subjects and presents the material in overall form. Thus, through an integrated curriculum students are expected to acquire knowledge thoroughly by linking general subjects witch Islamic values.

2. Islamic Values

Values are the principles that help you to decide what is right and wrong, and how to act in various situations. In another sense, values are something useful to humans as a reference of behavior and values means traits (things) that are important for human being. Values are a measure of people's standards to judge whether a particular item, action or words is good, helpful, harmful or reprehensible. The value of Islam can be interpreted as the teachings of Islam. All the guidance revealed by Allah SWT to the Prophet Muhammad (*peace be upon him*) through the holy Qur'an and the Hadith. They can also be as all forms of goodness that exist in Islam. In this research, The values of Islam are the teaching of Islam in terms of Morals values, Social values, Worship values and Aqidah values which can be find on six Islamic-related subjects, they are: *Ulumul Qur'an and Ulumul Hadits, Fiqh and Ushul Fiqh, Sejarah Peradaban Islam, Studi Syari'at Islam di Aceh, Metodologi Studi Islam, and English for Islamic Studies.*

3. English Language Education Department Curriculum

The current curriculum in UIN Ar-Raniry is based on the decree of the Minister of Religion of the Republic Indonesia No. 353 of 2004 and the regulation of the Minister of National Education No. 49 of 2014 and referring to the Minister of Education and Culture of the Republic Indonesia No.73 of 2013 on the implementation of the Kerangka Kualifikasi Nasional Indonesia (KKNI) in the field of higher education. The English education department curriculum consists of 59 vocational subjects and 6 Islamic-related subject and has 146 credits hour

CHAPTER II

LITERATURE REVIEW

A. Islamic Values

1. Definition of Islamic Values

Values term has been defined broadly by some experts. They have different viewpoints regarding the value meaning. According to Muhaimin and Mujib (1993), values are particular essences that are practical and effective in the human soul and in human action, the value are also objectively inherent within society. Supporting Muhaimin and Mujib (1993), Kattsof quoted by Maarif (2007), interprets the value as follows: First, the value is an empirical quality that cannot be defined, but we can experience and understand the direct way of quality contained in the object. Thus the value is not merely subjective, but there is a definite benchmark in the essence of the object. Second, values as the object of an interest, which is an object in reality or in mind. Third, the value as a result of giving value, the value is created by life situations. In addition, Thoha (1996) elucidates that values are inherent traits in something (belief system) that have been associated with the subject that gives meaning (human being who believes). So values are something that is useful for human as a reference of behavior.

From the definition above, it can be concluded that values are the essence which is inherent in something that is very meaningful for human life. So values are something that human beings are concerned as subjects that relate to everything good or bad as abstraction. Values are also called things that are

normative and objective, as a measure of an action that becomes the norm that will guide and nurture human beings to be noble, useful and dignified in their life.

Values are beliefs that make a person act on the basis of his choice. So values are something that is useful for human beings as a reference and behavior (Natta, 2006). For human, values are used as the foundation, motivation in determining his actions. According to Sarwan (2006) the Islamic education value is the Islamic characteristics which is inherent to Islamic educational system. On the other hand, Ruqaiyah (2006) said the Islamic education values are determinations that consist of the perspective, rules and norms that exist in Islamic education which always associated with Aqidah, Worship, Syari'ah, and morals. As such, it can be understood that the values of Islamic education are characteristic and traits which are inherent in Islamic education, consisting of rules and perspectives which are embraced by Islam and used as the basis of human to achieve the goal of human life that is devoted to Allah SWT.

Zulkarnain (2008) asserts that the Islamic values can be seen from two aspects; those are normative values and operative values. In Islamic education, Al-Qur'an is the reference of normative values, normative values consists of three main pillars, namely:

- a. I'tiqadiyyah, which relates to the education of faith (believing in Allah, angels, Prophet, Holy Books, Hereafter and Qadha and Qadr), aims to organize individual beliefs.
- b. Khuluqiyah, which deals with ethical education, aims to rid someone from bad behavior and adorn them with commendable behavior.

- c. *Amaliyyah*, deals with the education of daily behavior, both relating to religious education and muamalah education.

Furthermore, operative values include four main aspects of the value, namely; *Aqidah* values, worship values, moral values, and social values. It can be concluded the meaning of Islamic values is the value of life that reflects the growth of religious life in which becomes guidelines to behave in accordance with the rules of Allah SWT to achieve prosperity and happiness of life in the world and the hereafter.

2. The Types of Islamic values

According to Ramayulis (2012), the value which is based on its source, Al-Qur'an, is divided into two parts; *Illahiyah* and *Insaniyah*. *Illahiyah* value is a value derived from Allah SWT, revealed through Prophet Muhammad SAW in the form of piety, faith and justice enshrined in revelation. *Insaniyah* value is a value which grows and evolves from human civilization. In other word, *Insaniyah* value is the value born from the social cultures both individually and in groups (Isna, 2001). Zulkarnain (2008) divides four types of Islamic values based on normative values. These types are *Aqidah* values, worship values, moral values and social values.

a. Aqidah Values

Aqidah is the form of the word 'aqoda-ya'qidu-'aqidatan which means bond, conclusion, agreement, and figure. In other meaning *Aqidah* means faith and belief. So it can be concluded that *Aqidah* is the belief that is inherent in the human heart.

In this case man is required to have a faith as it is in the pillars of faith and forbidden to associate Allah with all things, and it is called Shirk (Muhaimin, 2007). According to Taimiyah (2003, cited in Muhaimin, 2007) explains that the meaning of Aqidah must be justified in the heart, with the calm soul so that soul becomes steady, not affected by doubt, and also not haunted by bad thought.

In the Qur'an there is a verse that states about faith, among these verses are:

O you, who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray
(QS an-Nisaa':136)

From the verse above, it can be understood that every believer must believe in the things that Allah has decreed. Belief in the things set by Allah is called Aqidah. In Islam the belief in the things Allah commanded is known as the pillars of faith consisting of believing in Allah, angels, Prophet, Holy Books, Hereafter and Qadha and Qadr.

b. Worship Values

Worship is a form of deed based on a sense of devotion to Allah SWT. Worship is also an obligation of Islam that cannot be separated from the aspect of faith (Rony, 1999). According to Razak (2011) worship is an attempt to follow the laws and rules of God in our life in accordance with his commandments, from the beginning of life until the end of life. Indications of worship are loyalty, obedience, respect and appreciation to God and done without any specific time limitations and particular forms. In Islam, worship is divided into 2 parts; special worship, or pure

worship (the *mahdhah* worship) and worship of a general nature (the *ghoiru mahdhah* worship) (Mahfud, 2011).

Firstly, the *Mahdhah* worship is all forms of worship activities in which the ways, times and levels have been established by Allah SWT and his Messenger Prophet Muhammad SAW. The examples of this worship are:

1. The Declaration “there is no god but Allah and Muhammad is His Prophet” (The *Shahada*)
2. Daily prayers (Shalat)
3. Alms, giving (Zakat)
4. Fasting during Ramadhan
5. Pilgrimage to Mecca (Hajj)

Secondly, the worship *Ghoiru Mahdhah* is a worship which concerns with human. It concerns with all kinds of good deeds which Allah blessed both words and deeds. Worship in this aspect, its scope is very broad and can change at any time. Such as: alms, loving orphans, helping others, devoting to parents, having good relationship, keeping promises, enjoining what is right and forbidding what is wrong.

c. Moral Values

Moral is an important aspect of Islamic education. Morals as formers of public attitudes become self-control to avoid the actions that harm people. Good morality will reflect the person who always does everything with the appropriate boundaries of Islamic teachings. Without morals, knowledge and self-potential can

be used by someone to perform the actions that harm the society. According to Ya'qub (1996) morality is the knowledge that explains the meaning of good and bad, what human beings should do to others, declares the goal that humans must address in their deeds and demonstrate what they must do. In general, moral values can be divided into three scopes; they are Moral to Allah SWT, Moral to Ourselves, and Moral to other people (Ardani, 2015).

Moral to Allah SWT is the acknowledgment and the realization that there is no God but Allah SWT Almighty. He has commendable traits that humans can not reach His essence. Moral to ourselves means, moral as an individual, human which is created by Allah SWT with all physical and spiritual completeness, such as intellect, heart, conscience, feelings and inner abilities and talents. Then, Moral to other people is reflected through doing something good, helping each other, having a good attitude, and having a good relation. Therefore humans need to work together and help each other and create a good situation between the one and the other and they are required to have good morals.

d. Social Values

According to Rosyadi (2004), social value in Islam is the relationship between human and social life. There are many suggestions how the association of human beings with each other, the social value is more affected to culture. In practice, social values are not apart from the implementation of aesthetic value, because the social value is interaction among human beings, about good and bad, worth and worthless, proper and improper, polite and impolite. Examples of social

values are respecting the elderly and loving for the young, educating, and tolerant, being fair, honest and wise toward family, friends and others.

3. The Islamic Education

According to Daradjat (1992) Islamic education is an effort to guide and educate students in order to understand the values of Islamic religion and make it as life guidance. Coser (1983) describes that education is an effort to transfer knowledge, skills, and values from teachers to their students. This means that there are three basic dimensions which need to be implanted to students, those are knowledge, skills and values. Langgulong (1989) describes the Islamic education is the process of preparing the younger generation to fill the role, transferring the knowledge and Islamic values that are harmonized with the human function to charity in the world and reaping the rewards in the afterlife.

Marimba (1989) also defines the Islamic education as physical and spiritual guidance based on the laws of Islam toward the formation of the main personality according to Islam. This main personality is called Moslem personality that has Islamic values, in which Moslem must decide and act on the basis of Islamic values. Thoha (1996) supports these ideas by defining Islamic education is the education which the basic philosophy, purpose and theories built to carry out the practice of education on the basic Islamic values contained in the Qur'an and the Hadith. Thus the values of Islamic education are the attributes or matters that exist in Islamic education which are used by humans to achieve purpose of human life that is devoted to Allah SWT.

In conclusion, Islamic values is an inherent trait in Islamic education, it consists of: Aqidah (a view of life), Worship (an obligation for human being which cannot be separated from the aspect of faith), Moral (attitude toward life that leads to deeds), and social (a relationship between human and social life). Anshari (1993) also argues that Islamic education in the special sense is education containing Islamic value which can be a life guide for the happiness of the world and the hereafter.

4. The aim of Islamic education

The aim of education in Islam as stipulated in the First World Conference on Muslim Education held in Jeddah-Mecca (1393A.H.-1977A.D.) is to produce a good man, it aims at the “balanced growth of the total personality of man through the training of man’s spirit, intellect, the rational self, feelings and bodily senses” (Yasin, Firdaus, & Jani, 2013, p.3). According to Ahmadi (1992) the aim of Islamic education is in line with the education of human life and its role as the creature of Allah SWT is merely worshiping to Allah SWT. Therefore, the aim of education is “to cultivate in man personality that abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life of the Hereafter” (Nofal, 1993, p.563).

There are some definitions about the goals of Islamic education in the explanation of some experts.

- a. Marimba (1989) argues that the ultimate goal of Islamic education is the realization of the Muslim personality that has behavior, the

activities of his soul, and his philosophy of life and his faithfulness show devotion to Allah SWT.

- b. Yunus (1983) mentions that the goal of Islamic education is to educate children, youth, and adults to be a faithful Muslim, do good deeds, devote to the nation and all humanities, and devote to Allah SWT.

In conclusion, the goal of Islamic education is to form a perfect Muslim who has noble and intelligent personality, healthy physically and spiritually, cautious to Allah SWT. Islamic education also aims to produce perfect human beings in accordance with the teachings and personality of Rasulullah SAW. Therefore, the Islamic value has an important role in education especially in the English Education Department. Because in this case students learn not only about language but also about Islamic values, so there will be changes in their personality that is always within the values of Islam.

B. English Education Department curriculum

“Curriculum is a reflect volume judgments regarding the nature of education. The definition used also influences how curriculum will be planned and utilized” (Sailor & Alexander, 1974, p.74).The curriculum is the values of justice in the core of education, its term affects the curriculum to be planned and utilized. The curriculum is the subject and the learning materials which are taught by teachers and learned by students. In terminology, curriculum means an educational program that contains various teaching materials and learning experiences, it is

planned and systematically designed on the basis of prevailing norms and used as guidelines in learning process for educators to achieve educational goals. The curriculum contains all programs that are run to support learning process. Programs that are poured are not preoccupied in terms of administration but concern the whole that is used for the learning process (Dakir, 2004).

The law of the national education system No 20 year 2003 states that:

The curriculum is a set of plans and arrangements, regarding objectives, content, and learning materials, as well as ways used as guidelines for the implementation of learning activities to achieve the educational goals (Badan Standar Nasional Pendidikan, 2008, p.6).

In conclusion the curriculum is a set of contents, teaching materials, goals to be pursued as guidelines for the implementation of learning activities to achieve educational goals.

The current curriculum in UIN Ar-Raniry is based on the decree of the Minister of Religion of the Republic of Indonesia No. 353 of 2004 and the regulation of the Minister of National Education No. 49 of 2014 and referring to the Minister of Education and Culture of the Republic Indonesia No.73 of 2013 on the implementation of the *Kerangka Kualifikasi Nasional Indonesia (KKNI)* in the field of higher education.

Based on the academic guidebook of 2016, the vision, mission, and the aims of the English Education Department are:

1. Vision

The realization of the English education program of Education and Teacher Training Faculty of UIN Ar-Raniry in 15 years (since 2014) as an excellent study

program that produces graduates who have noble character, professional, and uphold the local wisdom to be satisfactorily employed by graduate users.

2. Mission

a. Education

Educating the candidates of English education graduates who devote to Allah SWT, have noble character, innovative and independent personalities as well as they are ready to compete, able to develop their ability and work professionally in various institutions, and provide contribution to national development based on their expertise.

b. Research

Conducting studies and research in the field of English education and learning based on multidisciplinary and interdisciplinary which is practical, applicative and modern in accordance with local wisdom.

c. Community service

Implementing knowledge in the field of English education and learning based on multidisciplinary and interdisciplinary at various institutions both formal and nonformal.

d. Network

Establishing a strong cooperation with various institutions at local, national and international levels

3. English education department objectives

Producing superior graduates, professional, Islamic-oriented and wisdom-oriented personality, and are able to develop scientific studies

in English education, translating, entrepreneurship and research so that they can compete in the world of work in the global era.

C. Curriculum Integration

According to Cambridge Dictionary, integration is combining two or more things in order to be more effective. In this context integration is the union of several concepts or ideas to become one perspective, which is integrated and cannot be separated. Integration of values in education is an oriented process to the cultivation values of life including religious values, culture, ethics and aesthetics, towards the formation of learners who have spiritual intelligence, self-control, noble character, and skill (Sumantri, 2007). Mulyana (2004) also defines the integration of value in education as an aid to students to realize and experience the value integrally in their whole life. The education of values is not only special program taught through some subjects, but it includes the whole process of education. In this case, the Islamic values are not only employed in learning process but it can be in every activity. Value must be an integral part of life.

The integration approach of the Islamic studies with general studies puts wide range of discipline studies such as: Islamic studies, social studies, science studies and humaniora which are interrelated to each other. The process of integrated learning is important to be implemented by Islamic universities. It can create a complete understanding for students in learning a lesson both in terms of vocational subjects and also in terms of Islamic-related subjects. Therefore, the university with an Islamic-background should be able to implement a well-integrated learning process.

The curriculum integration in this case means that the Islamic material is not only adapted to learning process but also more than that. It is how to make Islamic values could be actualized in the learning activities. If this integration can run well and continuously, it will produce students having noble characters. This could be achieved if the teaching and learning materials are related to Islamic teaching values regardless of topics or subjects students are learning. (Irfani, 2012). For instance, students are learning an English literature subject; the literature texts or materials must be in English. Yet, the content of the texts has to be related to Islamic teaching issues.

CHAPTER III

RESEARCH METHODOLOGY

A. Brief Description of Research Location

The research took place at State Islamic University Ar-Raniry, Banda Aceh. State Islamic University Ar-Raniry is the Islamic University under the authority of Department of Religious Affairs. According to the president decree number 64 Year 2013, UIN Ar-Raniry was transformed from IAIN (State Institute for Islamic Studies) Ar-Raniry. IAIN Ar-Raniry was established on October 5th 1963. It is located at Jl. Ar-Raniry Kopelma Darussalam (Lingkar Kampus) – Banda Aceh. The name of Ar-Raniry was taken from Syeikh Nuruddin Ar-Raniry who reigned from 1637-1641. He has great contribution in developing Islamic thoughts in Southeast Asia, especially in Aceh.

State Islamic University Ar-Raniry which is currently headed by Prof. Dr. H. Farid Wajdi Ibrahim, MA as the rector, is an Islamic educational institution which has graduated thousands scholars and some professors. As an Islamic university, it does not only concern on Islamic affairs but also on general knowledge with some branches. There are nine faculties in UIN Ar-Raniry, they are Syariah and Law Faculty, Education and Teacher Training Faculty, Ushuluddin and Filsafat Faculty, Dakwah and Communication Faculty, Adab and Humaniora Faculty, Science and Technology Faculty, Economic and Islamic Business Faculty, Social and Government Faculty, and Psychology Faculty. The aim of Education and Teacher Training Faculty is to educate pious Muslim to be

an expert in education and teaching of Islam was able to be and proficient in implementing knowledge in various educational institutions.

The writer specifically conducted the research about the analysis of the Islamic values integrated in the curriculum at English Education department of Education and Teacher Training Faculty. This faculty has eleven departments which are classified based on their specific studies and programs, namely Pendidikan Agama Islam/ PAI (Islamic Education Department), Pendidikan Bahasa Arab/ PBA (Arabic Education Department), Pendidikan Bahasa Inggris/ PBI (English Education Department), Pendidikan Matematika/PMA (Mathematics Department), Pendidikan Fisika/ PFS (Physics Department), Pendidikan Biologi/ PBL (Biology Department), Pendidikan Kimia/KM (Chemistry Department) Manajemen Pendidikan Islam/ MPI (Islamic Education Management), Pendidikan Guru Madrasah Ibtidaiyah/ PGMI (Elementary School Department), Pendidikan Guru Raudhatul Athfal (Early Childhood Education Department), Pendidikan Teknik Elektro (Electrical Engineering Education).

Department of English Language Education which is known familiarly as *Pendidikan Bahasa Inggris (PBI)* is the place where the writer conducted the research. As it was named, this department specializes in teaching English as foreign language and prepares its graduates to be good English teachers at school or professionals in university. English Education Department which is currently headed by Dr. T. Zulfikar, S.Ag.,M.Ed., has a very good facility. It provides classes with standard quality. Besides, it also has one laboratory which is often used for learning activities. Having those standard facilities, Department of English

Language Education has become as one of the most favorite department that is chosen by high school students who enroll State Islamic University Ar-Raniry every year.

Lecturers and students are two most important parts in teaching learning process at this department. The quality of transferring knowledge process in the class is relied mostly on the quality of the lecturers. On the other hand, students also determine the quality of Department of English Language Education. The curriculum is very influential in education because the curriculum also can influence the quality of that department. Department of English Language Education has 34 permanent and 35 adjunct lecturers. Most of the lectures are graduated from English Department and some of them from other universities. Besides lecturers, the students also play the significant role succeeding teaching learning process. There are about 1.113 students of English Department by 2017. They are classified by their year entrances which are from 2012 to 2017.

B. Research Design

This research employed a qualitative approach. According to Bogdan and Biklen (2006) qualitative research is a study that produces descriptive data in the form of written or oral words of the people or behavior observed. This approach is directed towards the individual's background as a whole. Therefore, the researcher used the descriptive analysis method to analyze the data. In qualitative research there are five methods; those are ethnography, narrative research, phenomenological research, grounded theory, and case studies (Creswell, 2003).

Qualitative research has some techniques; observation, interviews, and reviewing text.

In this research the case study is used, which the researcher explores in depth a program, an event, an activity, a process, or one or more individuals (Creswell, 2003). Thus, interview and document analysis are used as method to obtain the data. The researcher used structured interview. Here, structured interview is employed. Structured interview consists of a series of questions designed to elicit specific answer from respondents (Fraenkel, 2009).

C. Participant

The participant of this research is the member of academic community including lectures and students. The participants were 3 lecturers, 5 students form academic year 2013 and 5 students from academic year 2013.

D. Methods of Data Collection

According to Sugiyono (2009) data collection technique is the most strategic step in the research, because the main purpose of the research is to get the data. The purpose of collecting data is to gain the information related to the research question posed in chapter one. Researcher used two ways as the method of collecting data. They are 1) interview, and 2) document analysis.

1. Interviews

According to Nazir (2005) interview is the process of obtaining information for research purposes through questioning and answering between the interviewer

and respondents by using a tool called interview guide. “There are five types of interviews; they are structured interview, semi-structured interview, unstructured interview, informal interview, and focus group” (Warren & Karner, 2005, p. 307).

In this research, the writer uses structured interview and a formal question list. The questions were developed from the research questions. Some questions were made to find the answers for the first research question about the current curriculum of English Education Department, and some other questions were made to answer the Islamic values that should be integrated and how to integrate it into the curriculum of English Education Department. Before interviewing the research respondents, the question has been prepared and the researcher used a digital recorder as a media to record while interview occurs. This method is used to obtain responses, opinions and explain verbally from respondents. Each interview took about 10-25 minutes.

2. Document Analysis

To support this research, the researcher also uses document analysis as method to collect data. Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic material. Document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss, 2008). The following documents were analyzed:

- a. The English Education Department Policies
- b. The English Education Department Curriculum (Religious course)

Information needed included what Islamic values are in the curriculum of English Education department and how many credit hours students should study religious-related subjects and what those subjects are.

E. Data Analysis

Miles and Huberman (1994) suggest that qualitative data analysis consists of three procedures:

1. Data Reduction.

Data reduction is the process whereby the mass of qualitative data may obtain in interview is reduced and organized, for example coding, writing summaries, discarding irrelevant data and so on.

2. Data Display

Data display is the process of showing the data simply in the form of words, sentences, narratives, table, and graphic in order the data collected is mastered by the writer as the basic to take appropriate conclusion.

3. Drawing and Verifying Conclusion

In this process, analysis should allow the writer to begin to develop conclusions regarding the study. These initial conclusions can then be verified, which is their validity examined through reference to the existing field notes or further data collection.

Therefore, the technique of data analysis used in this study was a descriptive analysis. The collected data of the interview were analyzed and concluded narratively. The data was divided into several sections. Each section was arranged

into sub-section. The writer analyzed the data by reading and analyzing it several times. This aims to develop a deeper understanding of the information supplied by participants. Also, during the interviews, lecturers' and students' similarities, themes and interesting responses were written down. As well as, digital recording was used to ensure the data fully transcribed.

In addition, document analysis was conducted to obtain specific information about Islamic values in the curriculum. The researcher employed content analysis approach to analyze the document because it focuses on the frequency of the presence or absence of words or categories within text. Content analysis is the process of organizing information into categories related to the central questions of the research (Silverman, 2000). Document analysis yields data, excerpts, quotations, or entire passages that are then organized into major themes, categories, and case examples specifically through content analysis (Labuschagne, 2003).

F. Time and location of the research

This study took place at the Department of English Language Education of Ar-Raniry State Islamic University which is located in Darussalam, Banda Aceh. The study period started from 30 December 2017 until 18 January 2018. The interviews with lecturers were conducted in their offices; it took place from 15 January until 18 January 2018. While interview with students were conducted either in the campus or outside campus; it took place from 30 December 2017 until 14 January 2018, the writer interviewed each student in different time and place.

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter discusses the research findings and discussion based on the data obtained from the interviews and document analysis. It attempts to answer the questions of the study.

A. The Analysis Procedure

There were several steps used in the process of analyzing the data. The first step was to organize and prepare the data to be analyzed. Started by analyzing the document, the source in document analysis is from Department of English Language Education missions and six Islamic-related subjects' syllabus. Those syllabi are taken from the academic of Education and Teacher Training Faculty.

The next step is interviewing the participants, transliterating the result of the interview, and arranging the data depending on the purpose of the study. When interviewing, some questions were answered in one question. The interview sections were done by asking 13 participants. The answer from the participants was recorded by using audio recorder. Then the recording of the interview was transcribed into transcript. Each interview took 10-25 minutes in giving answer for the questions. The questions were designed on purpose in order to be easily understood by participants. The chosen lecturers and students (senior and junior students) in this study as the participants were:

Table.1. The research participants

Lecturers	Students
1. Lecturer 1 (TZ) 2. Lecturer 2 (SA) 3. Lecturer 3 (NS)	1. Senior student 1 (ZQ) 2. Senior student 2 (YA) 3. Senior student (MR) 4. Senior student 4 (WS) 5. Senior student 5 (KH) 6. Junior student 6 (MH) 7. Junior student 7 (DI) 8. Junior student 8 (UW) 9. Junior student 9 (SA) 10. Junior student 10 (VR)

The next step was begun with the data analysis. All the data was read by researcher. This step provided the information needed and gave an opportunity to reflect its meaning based on general ideas produced from the participants' information. Then the final step in data analysis was making an interpretation of the findings or results. This consisted of summarizing the results, comparing the results with the theories, and ending with the suggestions for future study or research. Here researcher does not try to compare between lecturers' perceptions and students' perceptions, but to conclude the best explanation to answer the research questions of this study.

B. Document analysis

The current curriculum in Department of English Language Education is based on the decree of the Minister of Religion of the Republic Indonesia No. 353 of 2004 and the regulation of the Minister of National Education No. 49 of 2014 and refers to the Minister of Education and Culture of the Republic Indonesia No.73 of 2013 on the implementation of the *Kerangka Kualifikasi Nasional Indonesia* (KKNI) in the field of higher education. KKNI is national reference to improve the quality and competitiveness of Indonesians people in human resource sectors through the achievement of human resource qualifications produced by the education system, the national job training system, and the learning equality assessment system (Mendiknas, 2010). KKNI was disposed by presidential regulation No. 8 of 2012. By this, it means that the entire curriculum must be updated to adjust with KKNI.

Based on KKNI the main purpose of Department of English Language Education curriculum is not only produce students to be English teachers but also produce students who are highly competent, professional and proficient in English education and they are Islamic-oriented and able to compete in the era of the globalization.

Based on the missions of English education, it can be concluded that students are not only prepared to be proficient in English skills but also expected to master a religious knowledge to be faithful people who devoted to Allah SWT. In addition, students are also prepared to be able to compete with other graduates and

also can implement both English language knowledge and Islamic knowledge in formal or informal institutions.

Regarding to the Islamic values, the missions of Department of English Language Education is to produce students which are Islamic-oriented and have noble character. The department provides six subjects which are related to Islamic knowledge in Department of English Language Education curriculum. These subjects are *Ulumul Qur'an and Ulumul Hadist, Fiqh and Ushul Fiqh, Sejarah Peradaban Islam, Studi Syari'at Islam di Aceh, Metodologi Studi Islam, and English for Islamic Studies*.

a. Ulumul Qur'an and Ulumul Hadist

The credit available of this subject is three credits (3 SKS). All materials discussed in this subject are related to *Al-Qur'an and Hadist*. Those materials are very important for students to expand the views and knowledge about *Al-Qur'an and Hadist* to help them understand and interpret *Al-Qur'an and Hadist*. In addition, after students take this subject, they are expected to have knowledge about the theory, concept and the principles in *Ulumul Qur'an and Hadist*, and they generally understand about the terms that exist in *Al-Qur'an and Hadist*. The Islamic values contained in this subject are the Aqidah values and the worship values. First, in Aqidah values, all Muslim must believe in the Al-Qur'an and Hadist as fourth pillar of faith. Then for worship values all Muslims are required to be adhering to the Al-Qur'an and Hadist.

b. Fiqh and Ushul Fiqh

This subject also has three credits (3 SKS). After taking this subject students are expected to be able to understand the *Ushul Fiqh and Fiqh* in general, and to know the principles and the subject matter of *Fiqh and ushul Fiqh*, and to get the benefits of learning it. The Islamic values contained in this subject are the worship values both Mahdhah values and Ghairu mahdhah values.

c. Sejarah Peradaban Islam

This subject has two credits (2 SKS), this subject is about history of the Islamic civilization from the beginning of its existent until now. After taking this subject students are expected to know and understand the history and the Islamic culture.

d. The Study of Islamic Syari'ah in Aceh

This subject has two credits (2 SKS), this subject is about Islamic Syari'ah in Aceh. After finishing this subject, students are expected to have knowledge about Islamic Syari'ah that is applicable in Aceh. The Islamic value contained in this subject is the Ghairu mahdhah value in which this value concerns with human life (Mahfud, 2011). For example, Islamic Syari'ah in Aceh contained the regulation of the local government must be followed by the community. This subject also consists of the social values setting the relationship among human beings.

e. Metodologi Studi Islam

This subject also has two credits (2 SKS). By taking this subject, students are hoped to be able to understand the development of Islamic methodology from the beginning of its development until now, especially related to Islam and a variety of sciences. This subject has *social values* (about social life), *aqidah values*, and *worship values* (about Fiqh and Fiqh).

f. English for Islamic Studies

This subject is an obligatory subject for English Education department students and has two credits (2 SKS). This subject focuses on the Islamic studies in the scope of English education department. The purpose of these subjects is to teach students in understanding Islamic studies such as the worship of God, Fiqh and Ushul fiqh, sources of Islam, etc. After students took this subject they are expected to implement it in the society. In English for Islamic studies, it has Aqidah values, worship values, moral values, and social values.

C. Analysis of Interview

Analysis of the research questions was divided and addressed in three sections, they are: 1) lecturers' perception on English Education curriculum, 2) the Islamic values that should be integrated into English language curriculum, and 3) the integration of Islamic values into English Language curriculum.

D.1. Lecturers' perception on the Department of English Language Education Curriculum

According to all lecturers in this research, almost all lecturers had the same perception toward the contents of the curriculum applied in English education department. It is found that the Department of English Language Education curriculum has been integrated with some Islamic subjects. In this case, lecturer 3 said:

“I think our curriculum is already integrated with Islamic studies in action form, as same as the religion study, where it is formally existed but more essentially to be implemented contextually”

..... “We do have English for Islamic Studies. Thus, as I have already said, under the license of UIN, we do have the courage to declare the Islamic values and Islamic Institute. Now then, its curriculum also contains English for Islamic Studies. Now, whether the learning processes include or share the Islamic values basically depends on each lecturer”

From the statement above it can be concluded that the curriculum of Department of English Language Education formally has been integrated with Islamic studies, it can be seen through general subjects as *Ulumul Qur'an and Ulumul Hadist, Fiqh and Ushul Fiqh, Sejarah Peradaban Islam, Studi Syari'at Islam di Aceh, and Metodologi Studi Islam*. In Department of English Language Education curriculum, it has one Islamic subject that is *English for Islamic studies*. Furthermore, Islamic studies are taught separately with English education, this causes the integration of Islamic values is not integrated to all subjects provided in English education department. In addition, the integration of Islamic values depends on each lecturer, whether, they integrated the Islamic values in their learning process or not.

Lecturer 2 argued:

“Our curriculum has been integrated with Islamic studies, but sometimes our curriculum isn’t stable, its mean sometimes our curriculum changed. Because of that we must remove and add more some subject. But our Islamic studies in our curriculum are stil less. I mean the department subject. Our curriculum has one Islamic subject that is EFIS, and it must be taken by student. And I have told to Mr. Zul to add more Islamic studies like EFIS in our department.”

And lecturer 1 also said:

“For English curriculum, that not covers a lot of Islamic education yet. It only has one subject for Islamic education is EFIS, it is out of the MKU. By then we don’t add another subject to our department because we have the maximum number of credit point. But then we may integrate with other subject, other Islamic subject and that also will be different because we need to help sufficient lectures to teach those subject into in English, for example Ulumul Qur’an and some other subject. So that’s why very difficult to do that”.

In brief, based on the explanation of the participants above it can be conclude that the curriculum of Department of English Language Education has been integrated with Islamic education, but those six Islamic subjects provided do not cover all values of Islamic education. Therefore, the lecturer must have more Islamic knowledge, so they can integrate the Islamic values in learning activities. It’s not only in Islamic subject but in all subjects.

D.2. The Islamic Values that should be Integrated into Department of English Language Education Curriculum

Islamic values are very important for human life. For Muslim, Islamic values are the reference and guidance to act based on Islamic laws (Natta, 2006). Therefore, it needs to expand the Islamic values to students, so that they will be faithful people who devoted to Allah SWT. In this section, participants have different perception on what the Islamic values that should be integrated into English education curriculum. The lecturers 2 said:

“I think the Islamic subject must be added more, I think we should have one and two English for Islamic Studies. I suggest that to add more EFIS, EFIS 2. For example In EFIS one, we learn about Laws of Islam and in EFIS two we can learn about the values in Islam.

From the statement above, it can be concluded that department can emphasize certain subject related to Islam, such as English for Islamic Studies with more credits, not only one Islamic studies subject but two Islamic subjects. By studying several Islamic subjects, students can get more Islamic knowledge.

Then student 1 also said:

“maybe that’s gonna be some reason I guess there is something want be missing that we need to add again to the Islamic related subject, akhlak and tassawuf but that’s actually one of the crucial subject. I think we need to put in our curriculum. Because that’s why we learn to behave, akhlak is one of the more important skills for Muslim. That’s how people see us behave and everyone has to show them. How good we are, how great we are. They have to see us based on our behavior”.

Then the student 6 continued:

“....Maybe it’s more to moral empowerment.....” “Yes apart from it all, the most important thing is morality.....”

In similar way, student 9 argued:

“.....Especially moral values, I really want to learn English in the accompaniment also by learning morals, "Al'adabu fauqal'ilmi" a moral is above knowledge. Morality will lead us into a civilized human being. Along with morals then the Islamic values will be easily formed in our self”.

From the statement above it can be concluded that participants have similar perception. Students suggest that “*Akhlak Subject*” is more appropriate to be added to the curriculum. As we know that *Akhlak* is an important aspect of Islamic education. Without morals, knowledge and self-potential can be used to perform the actions that harm the society. Therefore, it needs to integrate the subject which is related to *Akhlak* to English Education department.

The students also want the Islamic values are not only taught in Islamic-related subject but also in every subject. As following comment shows:

“in every subject taught by a lecturer must consist the material that related to Islam, it will be help us to know the Islamic values more through this way”. (Student: 10)

D.3. The Integration of Islamic Values into Department of English Language Education Curriculum.

All participants have similar perception on how to integrate Islamic values into curriculum. As lecture 1 said:

“All subjects can be related to Islamic studies. For example, we can use reading subject and use the text related to Islamic studies. Also writing, you can ask your student to write something about Islam in writing subject and in public speaking you can integrate it”.

In similar way, lecturer 2 said:

“Islamic values can be integrated to all subjects. For example, in writing class we can add some material related to Islamic studies. We can ask the student to write about prophet stories or about malaikat and some other. In also in speaking class we can ask the student to memorize some Hadist and then they can present in front their friend”.

From the explanation above it can be interpreted that the Islamic values can be integrated in the class or in every subject. For example in writing class students are required to have critical thinking, therefore teachers or lecturers give them to write a topic related to Islam. And the lecturers also design the syllabus or lesson plans which include some materials related Islamic studies. Similarly,

The lecturer 3 also argued:

“..... In fact we can teach it along with teaching the main subject; or at least it can be included the main activity such saying salam “Assalamualaikum” or at least the character of lecturers themselves as no immoral actions such cheating, and one thing....”

“...I, myself, I always appreciate for the integration, I have done it, but for the should-be-done stage, I tend to be the type of who attempts to integrate it; but in a different form, like EFIS where it is richer, but for the other courses, not too strict...”

“....So, there are many values that I want to share. Afterwards, I sent them outside to be in groups for about to Masjid, I have my own purpose; first, I want to know the trend of preach (Khutbah) which were preached by Khatib,

how it like? Does it have several trends? Afterwards, while doing the task, they are listening to khutbah by themselves and they meant it in listening, although they were not directly listening to it. After they recorded it, they must summarize and write it into English. Thus, they are also required to interview the Khatib and Masjid board about the Masjid profile. All of the result must be presented in the data in English.....”.

From the explanation above it can be stated that the lecturer 3 has integrated some Islamic values into the learning activities. The lecturer does not only integrate it in material course but also ask students to practice it. It is possible to integrate Islamic values through the character of the lecturer. For example, they say *Salam* when coming to the class, and also pray (*Du'a*) before starting the class. The Islamic material is not only adapted to learning process but also more than it, which is how to make Islamic values can be actualized in the learning activities. The integration is not only taught by lecturers who teach Islamic studies but also by all lecturers. As said by Irfani (2012) the integration can be realized if the adoption of Islamic material, students get an adequate image of the teaching of Islam through Islamic material delivered by lectures of Islamic studies course, but also from the lectures of expertise courses that adopt Islamic material with Islamic values.

The lecturer 3 also suggested:

“And hopefully the department also to urge the lecturers to integrate Islamic values and train the lecturer how to integrate the Islamic value into learning process and learning material”

D. Discussion

The data was collected successfully by using interview and document analysis. After conducting the research, it can be seen there are many opinions of those thirteen participants and then the result of interview is proven through document analysis. Towards this research, some important points are elaborated as part of the research findings in order to answer the research questions. The result of this study showed that the Islamic studies in Department of English Language Education have not covered all of the Islamic values. Therefore, it needs to integrate more Islamic values into the curriculum or in the learning activities since Islamic values are important aspects for students to behave and act based on Islamic laws. Thus, the result of the data collected also showed each participant had a different perception toward the Islamic values that need to be integrated into curriculum. The Islamic values that students want to learn more can be taught through *Akhlak* subject, *Efis 2*, *Tasawuf*, and more about Islamic studies. The last result of data collected showed that Islamic teaching values can be introduced and taught through teaching learning activities and then those values are adopted by lecturers for some materials related to Islamic studies.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusions

Referring to the overall research findings, the conclusion can be inferred as following;

1. The current curriculum in Department of English Language Education is based on the decree of the Minister of Religion of the Republic Indonesia No. 353 of 2004 and the regulation of the Minister of National Education No. 49 of 2014 and referring to the Minister of Education and Culture of the Republic Indonesia No.73 of 2013 on the implementation of the *Kerangka Kualifikasi Nasional Indonesia* (KKNI) in the field of higher education. KKNI submitted by presidential regulation No. 8 of 2012. With the promulgation KKNI, it means that the entire curriculum must be updated to adjust with KKNI. The contents of the English language education department that related to Islamic values are *Ulumul Qur'an and Ulumul Hadits, Fiqh and Ushul Fiqh, Sejarah Peradaban Islam, Studi Syari'at Islam di Aceh, Metodologi Studi Islam, and English for Islamic Studies*. English language education curriculum consists of 59 vocational subjects and 6 Islamic-related subject and has 146 credits hour.
2. Islamic value is very important in Islamic education. The values of Islamic education are the attributes or matters that exist in Islamic education which are used by humans to achieve purpose of human life that is devoted to Allah SWT. The writer found that some of participants argued the Islamic

3. value needs to be integrated more into English education curriculum are *Akhlak values (Akhlak education)*, *Efis 2*, *Tasawuf*, and more about Islamic studies.
4. The integration of Islamic values into curriculum can be implemented by:
 - 1) attaching some materials related to Islamic values to be discussed in the class, for example: in reading subject the lecturer can use the text related to Islamic studies
 - 2) creating the activities that reflect the Islamic values. For example, in speaking class students are asked to talk about the story of prophet in front of the class, and pray *Du'a* before class started,
 - 3) and asking students to make assignments related to Islamic studies. For example, the lecturer asks students to make an assignment about summarize of the *khatib speech (khutbah)* in mosques.

B. Suggestion

Based on the results and discussion of this research, there are some limitations of this study. As such, the writer puts forward some critical suggestions for future researchers. One of the first limitations of this study might address problems in data collection. There are several participants' explanations did not perfectly answer the question, it might happen because participants less understanding the contexts of the integration of Islamic values. The further researchers may explain the contexts of study before conducting the interview. Then, the number of the sample also still lack in this research. There were merely thirteen participants of this research, it is better to add more participants to be

involved for future research in order to gain sufficient data which are more valid and relevant. In collecting data, observation and survey can be done to get the better findings.

The writer suggests that the future researchers need to expand the analyzing of Islamic values in the curriculum. Since the writer did not analyze all the types of Islamic values. The future researchers who are interested in analyzing the integration of Islamic values may conduct the further research on the analysis of the integration of Islamic values in the learning activities.

REFERENCES

- Ahmadi, A. (1992). *Islam sebagai paradigma ilmu pendidikan*. Yogyakarta: Aditya Media.
- Anshari, E. S. (1993). *Wawasan Islam: Pokok-pokok pemikiran tentang Islam*, Jakarta: Rajawali,
- Ardani, M. (2005). *Ahlak tasawuf, nilai-nilai akhlak & Budi Pekerti dalam Ibadat & Tasawuf*. Jakarta: CV. Karya Mulia
- Badan Standar Nasional Pendidikan, (2008). *Peraturan menteri pendidikan Nasional nomor 27 Tahun 2008 tentang standar kualifikasi Akademik dan kompetensi konselor*. Jakarta: BSNP.
- Bogdan, R.C, & Biklen, S. K. (2006). *Qualitative research for education: An introductory to theory and methods. (5th ed.)*. Needham Heights, MA: Allyn and Bacon.
- Corbin, J., & Strauss, A. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory (3rd ed.)*. Thousand Oaks, California: Sage.
- Coser, L.A (1983). *Introduction to sociology*, Florida: Harcourt Brace Javanovich
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches (3rd edition)*. California: Sage.
- Dakir, H. (2004). *Perencanaan dan pengembangan kurikulum*. Jakarta: Rineka Cipta.
- Daradjat, Z. (2017). *Ilmu pendidikan Islam*. Jakarta: Bumi Aksara
- Fraenkel, J. R. (2009). *How to design and evaluate research in education*. New York: McGraw Hill Higher Education.
- Hasan, F.(1997). *Dasar-dasar kependidikan*. Jakarta: PT. Rineka Cipta
- Harmer, J.(2001).*The practice of English language teaching (3rd Edition)*. Essex, England: Longman
- Hamalik, O. (2004). *Proses belajar mengajar*. Jakarta: Bumi Aksara.
- Idi, A. (2011). *Pengembangan kurikulum teori dan praktik (edisi baru)*. Jogjakarta: Ar-ruzz Media.

- Irfani, B. (2012). *Pengembangan jurusan bahasa Inggris dalam bingkai integrasi keilmuan*. English Education: Jurnal Tadris Bahasa Inggris.
- Isna, M. (2001). *Diskursus Pendidikan Islam*. Yogyakarta: Global Pustaka Utama.
- Khamdan, N., (2002). *Integrasi Pengajaran Bahasa Inggris dengan Nilai-nilai islami di SMP Islam Al-Azhar 15 Cilacap*, <http://karyailmiah.um.ac.id>
- Labuschagne, A. (2003). *Qualitative research: Airy fairy or fundamental* *The Qualitative Report*, 8(1), Article 7. Retrieved 5 January 2009, from <http://www.nova.edu/ssss/QR/QR8-1/labuschagne.html>.
- Langgulung, H. (1980). *Beberapa pemikiran tentang pendidikan Islam*. Bandung: Alma'arif.
- Langgulung, H. (1989). *Manusia dan pendidikan: Suatu analisa psikologi, filsafat dan pendidikan*. Jakarta: Pustaka Al Husna Zikra.
- Lavrakas, P. J. (2008). *Encyclopedia of survey research methods*. USA: Sage Publications.
- Marimba, A.D. (1989). *Pengantar filsafat pendidikan islam*. Bandung: Al-Ma'arif.
- Ma'arif, S. (2007). *Revitalisasi pendidikan Islam*. Yogyakarta: Graha Ilmu.
- Mahfud, R. (2011). *Al-Islam: Pendidikan agama Islam*. Jakarta: Penerbit Erlangga.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, California: Sage.
- Muhaimin, & Mujib, A. (1993). *Pemikiran pendidikan Islam: kajian filosofis dan kerangka dasar operasionalisasinya*. Trigenda Karya.
- Muhaimin, A. M., & Mudzakkir, J. (2005). *Kawasan dan wawasan studi Islam*. Jakarta: Penerbit Kencana, cet. Ke: 2
- Mulyana, R. (2004). *Mengartikulasikan pendidikan nilai*. Bandung: Alfabeta.
- Nata, A. (2006). *Metodologi studi Islam*, Jakarta. PT Grafindo Persada.
- Nazir, M. (2005). *Metode penelitian*. Bogor : Ghalia Indonesia.

- Nofal, N. (1993). *“Al-Ghazali, Prospects: The Quarterly Review of Comparative Education*. Paris, UNESCO: International Bureau of Education), vol. 23.
- Ramayulis. (2002). *Ilmu pendidikan Islam*. Jakarta: Kalam Mulia
- Razak, Y.& Tohirin, (2011). *Pendidikan Agama untuk Perguruan Tinggi dan Umum*, Jakarta : UHAMKA Press.
- Rony, A. (1999). *Alat ibadah muslim koleksi museum Adhityawarman*, Padang: Bagian Proyek Pembinaan Permuseuman Sumatera Barat.
- Rosyadi, K.. (2004). *Pendidikan profetik*. Yogyakarta: Pustaka Pelajar
- Ruqaiyah M. (2006). *Konsep nilai dalam pendidikan Islam*, Padangseidimpun: Makalah STAI Padangseidimpun
- Saylor, J. G., & Alexander, W. M. (1974). *Planning curriculum for schools*. New York: Holt, Rinehart and Winston.
- Shoemaker, B. J. E. (1989). *Integrative education: A curriculum for the twenty-First Century*. OSSC Bulletin.
- Silverman, D. (2000). *Analyzing talk and text*. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research (2nd ed.)*, Thousand Oaks, CA: Sage.
- Sugiyono. (2009). *Metode penelitian kuantitatif, kualitatif dan Research & Design*. Bandung: Alfabeta.
- Sumantri, E. (2007). *Pendidikan nilai kontemporer*. Bandung: Program Studi PU UPI.
- Thoha, H. C. (1996). *Kapita selekta pendidikan Islam*. Yogyakarta: Pustaka Pelajar.
- Warren, C., & Karner, T. (2005). *The interview: Discovering qualitative methods: field research, interviews and analysis*. Los Angeles: Roxbury.
- Yasin, F., Firdaus, R., & Jani, M. (2013). *Islamic education: The philosophy, aim, and main features*. International Islamic University Malaysia: Head of Department, Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge.
- Ya'qub, H. (1996). *Etika Islam*, Bandung: CV, Diponegoro.
- Yin, R. K. (2011). *Case study research*. California: SAGE Publications.

- Yulaelawati, E. (2004). *Kurikulum dan pembelajaran: Filosofi, teori dan aplikasi*. Bandung: Pakar Raya.
- Yunus, M. (1983). *Metodik khusus pendidikan Agama*. Jakarta: Hidakarya Agung.
- Yusof, M. A. M., Shamsudin, S., & Raof, A. H. A. (2008). Integrating Islamic themes and values in English classes. *Islamic education Journal*. 7. 97-106
- Zulkarnain. (2008). *Transformasi Nilai-nilai pendidikan Islam "Manajemen perorientasi link and match*. Yogyakarta: Pustaka Pelajar.

SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-8705/UN.08/FTK/KP.07.6/10/2017
TENTANG
PENGGAKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 20 September 2017

MEMUTUSKAN

- Menetapkan :
PERTAMA : Menunjuk Saudara:
1. Habiburrahim, S.Ag, M.Com, MS, Ph.D Sebagai Pembimbing Pertama
2. Yuliar Masna S.Pd.I., M.TESOL. Sebagai Pembimbing Kedua
Untuk membimbing Skripsi :
Nama : Wirma Suhud
NIM : 231324242
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : An Analysis of the Integration of Islamic Values into English Language Curriculum
- KEDUA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2017;
- KETIGA : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2017/2018
- KEEMPAT : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
Pada Tanggal: 4 Oktober 2017



Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS TARBİYAH DAN KEGURUAN

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh
Telp: (0651) 7551423 - Fax. (0651) 7553020 Situs : www.tarbiyah.ar-raniry.ac.id

Nomor : B-499/Un.08/TU-FTK/ TL.00/01/2018

10 Januari 2018

Lamp : -

Hal : Mohon Izin Untuk Mengumpul Data
Menyusun Skripsi

Kepada Yth.

Di -
Tempat

Dekan Fakultas Tarbiyah dan Keguruan (FTK) UIN Ar-Raniry Darussalam Banda Aceh dengan ini memohon kiranya saudara memberi izin dan bantuan kepada:

N a m a : Wirma Suhud
N I M : 231 324 242
Prodi / Jurusan : Pendidikan Bahasa Inggris
Semester : IX
Fakultas : Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam.
A l a m a t : Jl.Laksamana Malahayati Lr.Meunasah Dsn.Payung Krueng Cut A.Bes.

Untuk mengumpulkan data pada:

Prodi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry

Dalam rangka menyusun Skripsi sebagai salah satu syarat untuk menyelesaikan studi pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry yang berjudul:

An Analysis of the Integration of Islamic Values into English Language Curriculum

Demikianlah harapan kami atas bantuan dan keizinan serta kerja sama yang baik kami ucapkan terima kasih.

An. Dekan,
Kepala Bagian Tata Usaha,


M. Saif Farzah Ali

BAG.UMUM BAG.UMUM

Kode 7903



DEPARTMENT OF ENGLISH LANGUAGE EDUCATION
FACULTY OF EDUCATION AND TEACHER TRAINING
AR-RANIRY STATE ISLAMIC UNIVERSITY
DARUSSALAM – BANDA ACEH

SURAT KETERANGAN

No: B-202/Un.08/KJ.PBI/TL.00/07/2018

Sehubungan dengan surat Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh, Nomor: B-499/Un.08/TU-FTK/TL.00/01/2018 tanggal 10 Januari 2018, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama : Wirma Suhud
NIM : 231 324 242
Prodi /Jurusan : Pendidikan Bahasa Inggris

Telah melakukan penelitian dan pengumpulan data terhadap mahasiswa Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dalam rangka penyusunan skripsi yang berjudul:

An Analysis of The Integration of Islamic Values into English Language Curriculum

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 03 Juli 2018
Ketua Prodi Pendidikan Bahasa Inggris


T. Zulfikar

Instrument of interview

1. What do you think about the existing curriculum that has been applied now in this department?
2. From the academic guidance book that I have read, I see the subject that related to Islamic values less than before. Why ?
3. Do you think the Islamic-related subject that have been taught, could be applied in the society?
4. From what have been taught, are there specific Islamic-related subject that need to be added into curriculum? if any, what islamic-related subject that should be added ?
5. Islamic education has been taught separately, not directly related to English education, How to combine/integrate the Islamic values in English learning?
6. What is your expectation for the curriculum of English education department in the future?

1. Lecturer : T Zulfikar

Interviewer: What do you think about the existing curriculum that has been applied now in this department?

Lecturer 1: yaa for English curriculum, that not cover a lot of Islamic education yet. Its only has one subject for Islamic education is EFIS. And to myself, I don't think it is very sufficient we need to add more. By then we don't to add another subject to our department because we have the maximum number of credit point. But then we may integrated with other subject, other Islamic subject and that also will be different because we need to help sufficient lectures to teach those subject into in English, for example ulumul qur'an and some other subject. So that's why to very difficult to do that.

Suhud :

Pak T : guide book ? which subject ? I means it is under English Education department or under UIN ?

Suhud : under Uin sir.

Pak T : that's is a related to the change some subject into, the integrated for example two subject combine into one subject. Actually, we don't reduce the other subject about Islamic education but only integrated with other subject

Suhud : how to combine Islamic values into English learning

Pak T : actually all subjects can be related to Islamic Values, any subject for example reading, we can used reading 1, 2, or 3 and use the text or some text Islamic studies to teach reading comprehension, also writing you can ask your student to write something about Islam in writing subject and also speaking, and in public

speaking you can integrate it. I can say that there are so many subjects in our department that can be related to Islamic education. What we call it indirectly by choosing special material that talk about Islam, Islamic education.

Suhud : is there the Islamic values need to be add into our curriculum ?

Pak t : yees, as I tell you all subject in English education department can be integrated into Islamic values. So you not only insert Islamic values in efis. efis is one, and yet we can also integrated all other subject in Islamic values. If I say for example practice public speaking I can train my student to be a a khatib or something that material about Islam. Teaching reading, teaching speaking, teaching writing we can use Islamic text for that.

Suhud : for the last question. So, what are your expectation for English education curriculum In the future ?

Pak T : I expect that, there are been more elective subject that can be taken by student and also lectures can insert Islamic values into other subject although the name is not Islamic subject.

2. Lecturer : Nashriyah Zakaria

In action form as same as the religion study, where it is formally existed but more essentially to be implemented contentually. First in form of a course. Thus, talking about in a form of a course, thankfully, our program (TEN/PBI) provides this kind of content. As same as MKDU, moreover under IAIN, indirectly it has declared or formally attempted to declare the value of Islamic teaching through general course (MKU), as Ilmu kalam, Fiqh. Moreover, in our department itself, we do have English for Islamic Studies. Thus, as I have already said, under the licence of UIN, we do have the courage to declare the islamic values and Islamic Institute. Now then, its curriculum also contains English for Islamic Studies. Now, whether the learning process include or share the islamic values basically depends on each lecturer. Maybe the essence is asked without adding the taught course but to integrate. Taking about intergrating, how much knowledge the lecturer toward Islamic Studies, maybe some of them are not intergrating this value since they are lacking in having the adequate Islamic knowledge. , some lecturers have the broad knowledge toward Islamic knowledge and they perceive that The English Language study is basically a content so it is less necessary to include the islamic values or teaching within. I have faced with this kind of lecturer once, where this person has the high islamic knowledge, but when it comes to the value aspect, the response was like “ we are talking about English Language, do not fill full with the things that should not be actually taught (Islamic Values and Knowledge). We just have to teach Listening and speaking. When it comes to speaking subject, we teach about the skill only. In fact we can teach it along with teaching the main subject; or at

least it can be included the main activity such saying salam “Assalamualaikum” or at least the character of lecturers themselves as no immoral actions such cheating, and one thing. Once again, I say that how much they know about Islam or they do know about Islam but it can be assured that they can implement it. Some of them might perceive that talking about teaching especially English Language Teaching, they indeed transfer knowledge or value. On the other case, some of them they know it is important, but they do not know how to; it is another example. There have been several levels or reasons of why the Islamic values are not intergrated into the teaching process. Except for EFIS itself, it is trapped to learn about the content only. Talking about content is like “Islam is like.....” we tend to forget to highlight that within the content we do have to practice it along with talking about the content and practicing what Islam has already said or what it has taught us. Back then, let's go back to what I have stated that maybe some of them are in the second stage where they know about the Islam but they do not know how to intergrate it into or it might have been intergrated, but they think it is formal. So it has several stages of why it has to be integrated. I, myself, I always appreciate to each development. To appreciate for the intergration, I have done it, but for the should-be-done stage, I tend to be the type of who attempts to intergrate it; but in a different form, like EFIS where it is richer, but for the other courses, are not too strict. For EFIS itself, as I always try to, there are many facts that Islamic State University students when they first attend this university, whether they mainly come from senior high but when they graduate from the university, the other will be careless whether you are from the English Language Department student or PGA, they will not consider it, they

will think all of us learn about Islamic Study. So if we come from Islamic Institution, we have to understand about Islam, at least being able to recite Al-Quran in which at first we have recited it. Mainly, I told them that this time is not only the time when your competency in reciting Al-quran will be reviewed but it will be many more tasks like tahsin and comprehension final examination, so they have to be aware now on and include tahsin as one of the assessment aspect. Besides, while talking about Islamic Value and its Essence, not only about solah and etc, but I tend to teach what honesty is, how to be act honestly, and I attempt to talk about context in EFIS as I guide them in to a context like how Islam in Acehnese context is, started by asking the to pray in the Masjid and st them into group. Why did I set them into groups? The answer is I want them to know that being in a group is not easy in which they have to put aside their ego. How true our opinions is, we at least have to negotiate to our mates that our opinios is the most correct one. And If it is not accepted, they must berbesar hati that their answers are not accepted. From the activity, it also trainsthem to interpersonal skill, in which if they want their opinions to be accepted, they must pesrsuade their friends, since the others may dislike it (they will consider as if he/she acts bossy).so, there are many values that I want to share. Afterwards, I sent them outside to be in groups for about two to masjid (I have my own purpose; first, I want to know the trend of preach (khutbah) which were preached by Khatib, how it it like? Does it have several trends. Afterwards, while doing the task, they are listening to khutbah by themselves and they meant it in listening, although they were not directly listening to it. After they recorded it, they must summarize and write it into English. Thus, they are also required to

interview the Khatib and masjid board about the masjid profile. All of the result must be presented in the data in English. I hope from the activities, they recognize at least the history of Islam since we sometimes just pass by the Masjid but we did not know how is in inside. Later on, from the discussion and presentation in front of the classmates, indirectly, when they are asked few questions, A, B, or C, it will turn not only as knowledge but deeper than just a single presentation but they have eagerness to be able to answer so they must less lots understand. For the rest two groups, I ask their opinions about Islam in Aceh. I also asked them to choose one of the subtitles, because talking about the implementation of Sharia law, whether talking about khalwat, adultery, etc. I ask them to ask to public figures in community/society. Because it is a legitimate research, so I asked them to interview who are willing to be interviewed and easy to be met; not really procedural or birocratic. If you have your neighbours who understand about it, just take it. But you do must have reason of why it is just a contextual principle, academic, and a little more the willingness of interview's participants. For another course subjects, yeah I always insert the contexts, as I am often into gender context, moreover talking about the "cambuk" law, so it happens regularly, there is a connection between. And usually, the women who became the victims, are the students from our university. This law is good for men in which they tend not to be the next doer alongwith inserting the islamic values into gender context but also the islamic values and Al-qur'an verses. But not only those, especially about dicipline, I really dislike unpunctual person, so I usually make learning contract. Except, that "you and I forget to remind you to remind me the night before" and I forget so I asked

them “Did I have a promise?” but I can't remember it, except maybe I have a consultation at 10 o'clock. So if I don't have any promises, I would be more relaxed, and in my house if I don't have a guest, I can be relaxed, like praying, going to bank, and while doing that, I soon remember that I do have a promise.

Suhud: In our department, the courses relating to religion context are limited now, like ulumul qur'an, Islamic Civilization history, Islamic Methodology stud, EFIS. It is left around 5.

Bu nash: it is due to the requirement. There are so many things that relate to regulations. For instance, we currently have kkn curricula. There are some regulations for which some aspects are for, in which sometime, we often say that in the western countries are more developed that the content are not too full, we do realise it. But on the other hand, in those stuffs, there are many competitions in curriculum, so many. Everyone feels that some kind of subjects are important to be included, everyone thinks that this must be included, etc. Even more, there is a peace study is important since Aceh experienced conflict , corruption study and anti-corruption, and sharia Islam. Thus, it may be similar to some of contents . Because maybe why sharia law is implemented in Aceh or talking about qanun. Whether we want it or not, the executor in our department must accomodate those things and it is indeed there are obligations that within some years the curriculum must be evaluated. Whether the curriculum is up-to-date or relevant to be implemented, are there any substances . Talking about KKNi which is now considered as, we produce the students for what extent? Why do we produce the students? The point is that those skills are not used in the field of work. So that is

why, we have entrepreneurship, leadership, and etc. That is one of the reasons of we provide those subjects for students to be prepared. The kind of dilemma, but we still have to think positively that we are still crucial. Let say that this is a room that need to be filled, we want to fill it all, but it will not fit it all. So we have to look at what is more important since we think all is important; we need to sit and share the ideas. On the other side, the capacity of our students or the capacity that must be included have the limitation. As the result, in one side, we need to be tolerant and I think that there must be a method or strategy which is compatible for the shortened content to have a specific strategy with lots of impacts. Ibaratnya we when we work while raise the family, the children are important and the affection for the children is also important, how deal with this? Let us not talk about the quantity but it is more about quality. So I i think that is what I need to suggest in the future if the islamic learning is limited. If it is limited at least the quality (16.06)

1. Interviewer : Suhud

Respondent : Yuyun Afriliani

I : Assalamualaikum warahmatullahi wabarakatu.

R : Walaikum salam warahmaatullah wabarakatu, what can i help you ?

I : I would like to interview you as my participant, i will ask you some question related to my research.

R : ok, with my pleasure please.

I : What semester are you ?

R : semester nineth.

I : what you expect when you come to English Education Department?

R : the first, i think i expect to come to English department first i want to be logious than before. And second one i want to mastering English Language because i want, i have a dream that i want to continue my study in Brunai Darussalam. So that, i have to prepare my islamic knowledge, so i come to islamic university, so that i have to prepare my english knowledge.

I : Ok, then have you finish all your subjects?

R : Yes, i do.

I : well, we not only learn about vocational subect like English and other language. What we learn is about islamic related subject, so what you got after finnish all the subject?

R : ok, of course knowledge. Many knowledge because i study in english department. I got English speaking, my english speaking right? And then, because my knowledge about islam. I don't know i can know especially about the islamic. For example, before i don't know about ulumul qur'an, and when i come to islamic university english department especially. I have learned ulumul qur'an. And then before i dont know about the subject is that. And then, ulumul qur'an study about the qur'an. And example now, i know if the surrah comedown because of the reason.

I : do you think is the islamic study that have been taught could apply in society?

Y : yes, of course. Because that study in islamic university. I study english, we can get a more knowledge about islam and apply in society. We not only teach about English but also we can teach about islam like read the wur'an, we can be the ustazah like that or we can teach iqra' and then yeah, another knowledge about islam.

I : and we can see in academic the subject which related to Islamic is less than before. Now, i find subject that related to islamic is fiqh and ushul fiqh, islamic study methodology. What do you think is that islamic related subject could be act into curriculum?

R : yeah, i think because nowadays students less about akhlak, so, we have add the subject about akhlak, because we are future teacher. We have to study more about akhlak baccuse we teach our student about akhlak too.

I : ok, thanyou for your time. Assalamualaikum warahmatullahi wabarakatu.

2. Interviewer : Suhud

Respondent : Maisal Rahmadi

I : Assalamualaikum warahmatullahi wabarakatu

R : Walaikaum salam warahmatullahi wabarakatu

I : i want to interview you as my research participant and i will ask you some question related to my research, what semester are you now?

R : actually this nineth semester

I : ok, we can start to the question. What do you expect when you come to english education department?

R : actually is that in first semester or last ?

I : in first semester

R : in first semester actually i expect to speak english well. And then i can finish as soon as possible to get my bachelordegree. And then i can teach, being a teacher is my dream.

I : and now you have finish all the subject of english education department.

R : sure. I am done with all of the subject

I : in our department, we learn not only foccus on our subject but also islamic related subject. So after you finish all the subject. What have you got after finish all the subject?

R : sorry, can you repeat on ?

I : we learn not only foccus but also islamic related subject. And you now have finished all of the subject. The question is what you got after you finish all the subbject.

R : actually, surely i got knowledge how to be a good teacher, and i can teach. Now i already teach in MAN Model Banda Aceh, it is like contract but actually i ready practice with everything that i have learned inn english department.

I : do you think the islamic related subject been taught in English department could be apply in society.

R : surely, because that is really benefit for me. Because i teach in man model banda aceh. There is basic of madrasah and i have to give a lot of like motivation for them. I mean why they have to learn english that related to islamic background. Actually, i can apply, i already learned about EFIS te function of english in isla,ic foccus. S, my student they feel english is so useful it is not only talking about foreign language but also can dakwah. Something thaat related to our religion using English.

I : ok. Now in our department. The islamic related subject is less before. There are 5 islamic which is related to islamic subject. For example, ushul fiqh, sejarah peradaban islam, studi syariat islam, metodologi islam and EFIS. So, what do you think is there islamic related subject could be into our curriculum?

R : for the university degree?

I : no, for our department.

R : alright, actually there is include in our curriculum right? Because we have already learned about that. It has 5 subject that already teach in our department. I think that is really benefit which include in our department.

I : but we can see now, the islamic related subject is less than before. We can see in our curriculum in 2013. There are 7 islamic related subject.

R : i though when we talking about religion, when we talking about islamic studies actually for as as the UIN, all of member in this college must be learn by themselves, we have to learn by ourselves. We not only get from lecturer, there is have 5 subject actually can or must be to complete what we learned by ourselves.

I : so, do you think. Is there no islamic subject tat could be entry?

R : we have to apply, but we also to complete. We not only foccus on this 5 islamic studies. We have to learn another by ourselves but this subject is good. That is apply in our department. We have to learn more than 5 subject.

I : just it. Thankyou for your time.

3. Interviewer : Suhud

Respondent : Zhafar Qarib

I : Assalamualaikum warahmatullahi wabarakatu

R : walaikum salam warahmatullahi wabarakatu.

I : i will interview you as my reserach participant and i will to ask some question related to my research. What semester are you now?

R : i am in the nineth semester.

I : ok. So before you come to this english education. What you expect when you come to english department?

R : i expecting actually i have already expect about teaching because it as english you know english,,,,, english and english. It's so helpful, also i get finally guide some of stuff like teaching at first i didn't like it, but rightnow it is very good. So yeah that was i learn now.

I : have you finish all the subject in english department?

R : alhamdulillah. I have finish all of the subjects, but actually i have last assigment that I finish yet , you know what ? it is skripsi.

I : so what you got after you finish all the subjects in english education department?

R : what i got? Of course so much. That's very interesting because we not only learn about english but also there are ery many subject such as hadist, ulumul qur'an and then tassawuf and then IAD, all the subjects also benefit when we get inside. It is not just english subject

I : now we can see in academic guide book the islamic related subject is less than before. We can see just 5 related subject in english education department. For example : sejarah peradaban islam, fiqh and ushul fiqh, methodology studi islam and EFIS. So what do you think about it?

R : well, as we know that our basic is islamic university, some is really helpful.and identity for university. So it' helpful to learn that at the first time of course we know the name we hate islam. So yeah, when the student come here they already know, they want to know more about islam not only just learning subject that related to theirs. So it's helpful

I : because of the islamic subject is less than before , so what do you think is there islamic related subject should be add in our curriculum?

R : i don't know we have to get about islamic related subject but maybe that's gonna be some reason i guess there is something want be missing that we need to add again to te islamic related subject, akhlak and tassawuf but that's actually one of the crucial subject. I think we need to put in our curriculum. Because that's why we learne to behave, akhlak is one of the more important skill before muslim. That's how people see us as behave and everyone have to show them. How good we are, how great we are. They have to see us based on our behaviour. That's most the important thing in new curriculum if i must suggest.

I : let say you have finish the subject not only vocational subject but alo islamic related subject. So, do you think islamic related subject, they have been taught could be apply in society?.

R : yes, of course. I think it's very could be apply in society especially we live in aceh. Aceh is syariah and every village they always have young like religious background. So you know tengku, not only can be the imam, at the sametime they can change replace and we can be the replacement. We are the young we have knowledge as the background as we know nowadays that so rare to see, let say TPA pengajian, they have 4 times from morning to the afternoon. It's really helpful subject to be fill.

4. Interviewer : Wirma Suhud

Respondent : Wilza Setiana

I : Assalamualaikum warahmatullahi wabarakatuh

R : Walaikaum salam warahmatullahi wabarakatuh

I : i will interview you as my reserach participant and i will to ask some question related to my research. What semester are you now?

R : oke, i am in the nineth semester.

I : What do you expect when you come to English education department?

R : my expectation before I studied at English education department, I can master English language well, study Islamic teaching to maintain my characteristic based on Islam. Even though at the first time I don't have intention to take English as my majority, because my first choice to study physics in another university.

I : have you finish the entire subject in English department?

R : Yes, I do. I've finished all the obligatory subjects and optional subjects that provide by English language department.

I : we not only learn about vocational subjects, we also learned about Islamic related subjects, so what you got after Finish all these subjects?

R : well, I have learned many things in this department, much knowledge that makes me love English even more and what I'm grateful for is when my time for study, and I got many knowledge from this department.

I : let say you have finish the subject not only vocational subject but also Islamic related subject. So, do you think islamic related subject that have been taught could be apply in society ?.

R : yes of course, because Islamic subjects or Islamic teaching subjects can be applied in many situation and society, because there are so many values that can be guidance in our life.

I : because of the islamic subject is less than before , so what do you think is there islamic related subject should be add in our curriculum?

R : In my opinion, English department have done their best for their curriculum as well as related to Islamic subjects. If you ask about the addition, I think because there are subtraction for Islamic subjects in this department curriculum, so I think it must be cover up in the dormitory activities or at least the department of English education maintain *Akhlaq* subjects in the curriculum. Because you know, if someone has knowledge without *Akhlaq* is equally zero.

5. Interviewer : Wirma Suhud

Respondent : Karuni Khumaira Artta

I : what do you expect when you come to English education department?

R : at the first time that I come to the english department I expect that I be the teacher in English Language and also I will built my knowledge about Islam especially.

I : have you finish the entire subject in English department?

R : yes, I have.

I : what you got ?

R : I will separated in 2 categories which the first is about Islamic knowledge and the second is about English Knowledge. Can you repeat the question ?

I : we not only learn about vocational subjects, we also learned about Islamic related subjects, so what you got after Finish all these subjects?

R : oke, in english knowledge I feel better, I feel my ability to speak and my ability to teaching English language is improved and in Islamic education could be I really really feel better than before.

I : let say you have finish the subject not only vocational subject but also islamic related subject. So, do you think islamic related subject, they have been taught could be apply in society ?.

R : yes, of course. I think all subjects or all knowledge about Islam is good and we can applied in the society.

I : because of the islamic subject is less than before , so what do you think is there islamic related subject should be add in our curriculum?

R : Our curriculum you mean our university's curriculum right ?

I : No, but just our department's curriculum.

R : Oke, I think when first i come to my University that not Uin but still IAIN, it was institute. So if the institute they will can, I mean they can do more or they can add some subjects to their department and they can do it without the rules of the government . I mean If you go to the IAIN like now is UIN so you must do the rules of the government. And I think we can't add more subjects to our curriculum because it was the decision of government, and we must follow the rules of

government. I think if we add more some Islamic subjects it must out of our curriculum for example students obligated to join ma'had for one semester.

I : Oke I got your point, thank you so much for your time and also your answer.

R : yes you are wellcome.

6. Name : Ulfha Wahyuni CH

NIM : 170203129

I : What are the Islamic values you would like to get in English Education department ?

R : Nilai agama yang ingin saya dapatkan di PBI itu adalah tentang memperkuat agama islam. Karena kebanyakan, mahasiswa yang sudah mendapatkan gelar sarjana , ia akan melanjutkan studynya ke luar negeri.

Kehidupan disana tentulah sangat berbeda dengan di aceh. Karena dia akan tinggal dengan orang yang berdeda agama dengan kita. Dan bila agamanya tidak kuat maka kita akan terjerumus ke hal yang allah benci. Naudzubillahi minzaliik. Tidak hanya ilmu tauhid tapi juga seperti ilmu fiqh, akhlak, tajwid juga perlu didapatkan di PBI. Karena kita hidup tidak hanya mengejar dunia saja tapi juga akhirat.

7. Name: Desi Ilham Putri

Nim : 170203139

I : What are the Islamic values you would like to get in English Education department ?

R : Bisa saya pikirin dulu jawabannya sebentar bg.

nah, ilmu ilmu keislaman yang ingin saya dapatkan di pbi adalah ;

Yang pertama untuk mengetahui bagaimana interpretasi islam dalam kehidupan manusia terhadap bahasa inggris. Yang kedua adalah untuk mengetahui bagaimana pengaruh perkembangan islam dengan banyaknya orang islam yang bisa berbahasa inggris dan yang terakhir adalah untuk mengetahui bagaimana sikap dan sifat ketika berhadapan dan menjalin hubungan baik dengan dosen. Karena kami masih mahasiswa baru dan belum tahu bagaimana cara yang sopan ketika menghubungi dosen melalui SMS. Dan kami juga ingin mahasiswa itu selalu bisa bersilaturahmi dengan dosen. Supaya hubungan dosen dan mahasiswa itu selalu baik.

8. Name : mardhatillah

Nim : 170203130

I : What are the Islamic values you would like to get in English Education department ?

R : Euumm. Mungkin lebih ke perbaikan akhlak ya. Ya bicara masalah umumnya mulai dari fakultas tarbiyah, dimana semua yang disana di didik untuk jadi pendidik yang layak. Mungkin ada sebagian orang yang bilang “ kan sudah dewasa sudah bisa memilih mana yang baik dan mana yang buruknya” tapi one pointnya, terlepas dari kekhususan orang harus berubah dimulai dari diri sendiri , kampus juga harus selektif dalam hal aturan akhlak. Khususnya ini untuk fakultas tarbiyah dan jurusan bahasa inggris. Contohnya aja padahal itu anak tarbiyah, tapi masih ada anak cowoknya yang berani ke kampus memakai celana jeans, padahal itu kan sudah jelas dilarang di dalam kode etik berbusana di tarbiyah. Terus dikantin, dimana dosen dan mahasiswanya duduk dibawah atap yang sama tapi ada beberapa mahasiswa yang santainya merokok. Ya mungkin agak sepele sih, tapi beberapa hal kecil yang dilewatkan kek gitu jadi hal yang besar nantinya yang biasanya merokok di depan dosennya. Nanti kalau jadi guru merokok di depan siswanya. Ya lepas dari itu semua, yang paling terpenting adalah akhlak no satu.

Dan Selanjutnya mungkin tentang materinya. Minsalnya matakuliah reading, kan bisa dapat dua point. Minsalkan dikasih bacaanya tentang agama. Pertamanya memang tentang masalah membaca dan pemahaman kemampuan reading dan keduanya kalau bacaanya masalah agama pasti keren. Jadi, mahasiswa dapat kedua ilmu, yang pertama pemahaman tentang reading dan yangb kedua tahu tentang masalah islam. Terus contoh lainnya lagi, setiap dosennya masuk ke dalam kelas biasakan mahasiswanya untuk membaca do'a di dalam hati sebelum memulai pembelajaran. Atau kalau menurut dosen itu bisa dilakukan oleh mahasiswa tanpa disuruh tapi kan apa salahnya kalau dosen yang mengingatkan, sepele kan tapi

semua yang dimulai dengan bismillah pasti hasilnya lebih bagus. Gitu aja sih menurut saya bg.

9. Nama : Sarah Al-Lail

Nim : 170203107

I : What are the Islamic values you would like to get in English Education department ?

R : Saya masih semester satu dan selama semester satu ini hanya ada satu matakuliah yang menyangkut keislaman yaitu ulumul qur'an dan ulumul hadist. Saya harap semester-semester berikutnya ada lagi matakuliah keislaman. Meski kita bukan jurusan agama tapi belajar nilai keislaman sangat penting agar kita mempunyai pemahaman agama yang baik. Terutama nilai akhlak, saya sangat ingin belajar bahasa inggris di iringi juga dengan belajar akhlak Al'adabu fauqal'ilmu adab itu berada diatas ilmu. Berakhlak akan menuntut kita manusia yang beradab. Dengan adanya akhlak maka nilai nilai keislaman yang lain akan mudah terbentuk dalam diri kita. Saya ingin lulusan PBI adalah orang orang yang kreatif dan beintelektual serta memiliki pemahaman agama yang baik.

10. Nama : Vonna Rizka

Nim : 170203154

I : What are the Islamic values you would like to get in English Education department ?

R : The Islamic values that I would like to get in English education department are in every subject taught by a lecturer must be consist the material that related to

Islam, for example: the history of Islam, hadist, and etc. in English education I want the lecturer order us to memorize some hadist and explained it in front of the class, it will be help us to know the Islamic values more through this way.

AUTOBIOGRAPHY

1. Name : Wirma Suhud
2. Place / Date of Birth : Hakim Tungul Naru, 23 Desember 1995
3. Religion : Islam
4. Sex : Male
5. Nationality / Ethnic : Indonesia / Javanese & Gayonese
6. Marital Status : Single
7. Occupation : Student
8. Address : Krueng Cut, Baitusalam, Aceh Besar
9. E-mail : Saputra925@gmail.com
10. Parents
 - a. Father : Wiyono
 - b. Mother : Martina
 - c. Occupation : Wiraswasta
11. Address : Desa Blok VI Baru, Gunung Meriah, Aceh Singkil
12. Education Background
 - a. Elementary School : SD Bale Atu (2001-2007)
 - b. Junior High School : SMPS Umar Faruq Aceh Besar (2007-2010)
 - c. Senior High School : SMA N 1 BUKIT Bener Meriah (2010-2013)
 - d. University : UIN Ar-Raniry (2013-2018)

Banda Aceh, July 7th, 2018

Wirma Suhud