STUDENTS' PERCEPTION ON ENGLISH FOR ISLAMIC STUDIES COURSE

THESIS

Submitted by

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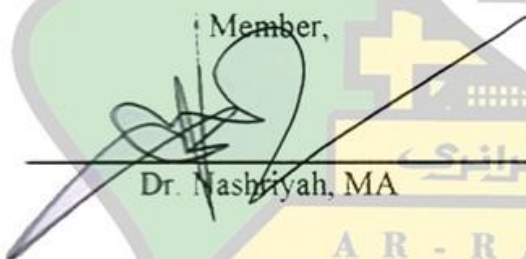
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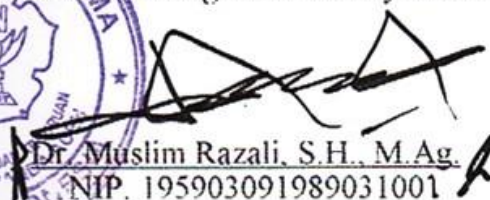Dr. Nashriyah, MA   Dr. Maskur, M.A

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STUDENTS' PERCEPTION ON ENGLISH FOR ISLAMIC STUDIES COURSE

adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya.** Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 21 Juli 2020
Saya yang membuat surat pernyataan,

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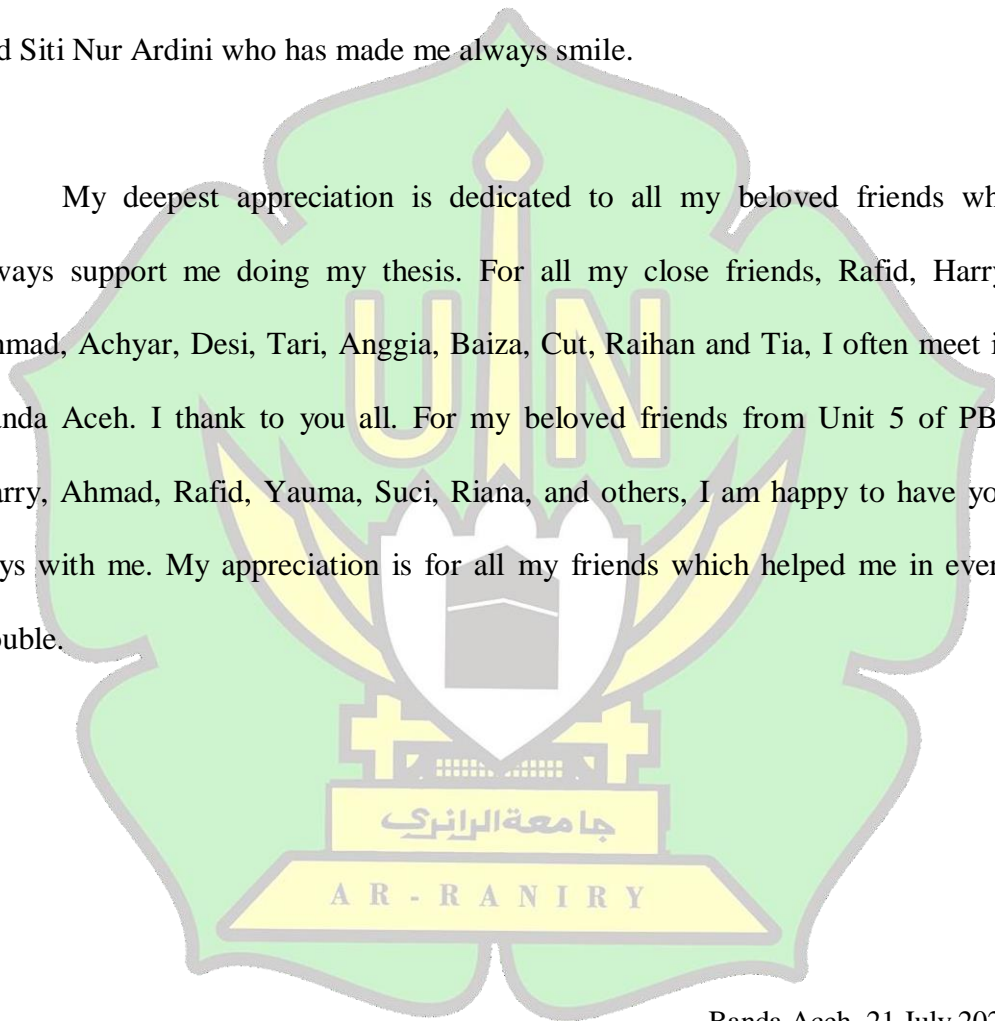
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ABSTRACT

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Major   : Department of English Language Education

Thesis Working Tittle   : Students" Perception on English for Islamic Studies Course

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This study intends to examine the perceptions of students who have attended English for Islamic Studies Course learning. The purpose of this study is to find answers from the understanding knowledges for EFIS, the effect of gain studying EFIS, and their interest in studying EFIS. To obtain data for the study qualitative research, the researcher used interview technique and involved six participants as informants to be interviewed. The findings showed that generally, the students were satisfied with this EFIS learning. They also gained many positive effects generated from this EFIS learning especially for their lives. This learning thus must be emphasized because it will have a good impact on students in general.

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CHAPTER I
INTRODUCTION

A. Background of Study

Islam is a religion that regulates all aspects of human beings, as well as regulating the order of life on earth to achieve happiness in this world and the hereafter. According to Wahyudi (2009), Islam is a religion that is brought and taught by the Prophet Muhammad for guides people to Allah SWT. Prophet Muhammad had taught his followers to the right path in accordance commanded by Allah. Muhammad as the last messenger and also Rasul sent to the world by Allah to improve humans" moral.

Islam is a religion professed by many people in Indonesia. Especially in Aceh, the application of Islamic Sharia in the province of Aceh has received recognition from the government of the Republic of Indonesia at the request of the people of Aceh to make the province of Aceh become a special province and have its own Islamic rules and laws. This Islamic law is called the Qanun which was made by the Aceh government under Indonesia state permission. According to Abu Bakar (2008), qanun is a regional regulation to implement special autonomy that can override other legislation based on the principle of "special regulations can rule out general regulations". In other words, Qanun is a regional regulation at the level of government regulation to implement autonomy specifically in Aceh. The Islamic Sharia is very strong in Aceh, which governs almost all regulations and activities of the community such as legal. This is equivalent to what was

stated by Muhsin (2001) Islamic sharia has a very broad scope not only regulating individuals, it also regulates the public economic system, education, finance, social and also the court, it just only the government who is the one that can make the application of Islamic sharia in their particular province or district. Therefore we can know that Islamic sharia is important and comprehensive.

Islamic education perspective defined by the Muslim scholars is an educational process that emphasizes the maintenance of good human being according to the ethics taught by Islam, so that it can be done and implemented in social life (Firdaus & Jani, 2013). This process has an impact on ethical behavior and has a good effect on people who study the Islamic sciences themselves and practice it. For the people of Aceh, especially for students will strengthen the provisions of Islamic Sharia in the future. This will also apply to Islamic sciences students who are studying at Islamic universities like UIN Ar-Raniry. In this era, Islamic education is really needed for students because of its many influences from outside and misunderstanding in understanding Islamic education in the modern context.

Islamic Studies courses is one of the lesson offered at UIN Ar-Raniry, this shows that this campus considers this learning important and does not feel enough just because the Muslim students of their identity, because of they are Muslims that is why this learning was made on campus. Therefore English students also need to study the Islamic religious sciences and other reference about Islam out of the classroom. In the study conducted by Muh Ihromi under tittle *"The effect of Islamic religious education learning on students ihsan*

behavior", there are several impact on students who participated in this course. The data shows that 77% students consider good behavior. The other researcher Faridi on his research *"Student's Perception on Islam and Muhammadiyah Course"*, uncovered that this course needs to be taught to students because after students graduate they would have enough Islamic provisions, as well as having knowledge and understanding to Islam purely, then being able to practice Islamic values in a real life. Based on previous studies, that Islamic Studies Courses have several impact on the daily lives of students who have participated in this learning. The study of Zurqoni also conducted about *"Assessment for Islamic Education Learning and Its Impact to Student"s Religiousness of Islamic University",* that state Islamic Education Learning in Islamic Universities has an important influence on the religious level. It contributing 54.6% to improve religiousness in students and also have other factors that influence students' religiousness that need to be further examined. The form of involvement of this research is to improve the learning process of Islamic Education in students at Islamic Universities. The Process of Improving Islamic Learning with substantial material is carried out to improve student sustainability.

As the researcher are currently investigating, students are still lacking in applying the values of Islamic Studies in their daily life behavior in campus, therefore the campus provides Islamic Studies courses to help students in their religious studies, especially EFIS courses which are one of the course at English Language Department at UIN Ar-Raniry that discusses the issues of Islam. The EFIS Course is a study of the sciences and good values of Islam as well as good

morals for fellow Muslims so that there are no quarrel between religious communities.

In this study, researcher wanted to do the research that related Islamic Studies course in institute and in this context campus UIN Ar-Raniry. However, researcher more focus on how students" opinion in this Efis course. In the research that will review is about English for Islamic Studies Course (EFIS), to find out what the students impact after participate in this course. Furthermore, the researcher interested to review this study at the PBI (English education department), PBI is one of the department in campus UIN Ar-Raniry. The researcher took participants which is the students of that department in batch 2015 which previously had learn this course. This study is curious in exploring how far the students" understanding in EFIS subject. Therefore, following with these fact the researcher aimed to conduct this study entitled: **"Students' Perception on English for Islamic Studies Course".**

B. Research Questions

This research has a main question is "What are students" perception on EFIS, including":

1. Knowledges understanding for EFIS

2. The effect of gain studying EFIS

3. Their interest in studying EFIS

C. The Aims of Study

In line with research question, the purposes of this research are:

1. To obtain the students" perceptions on English for Islamic Studies Courses

2. To find out the effect of joining English for Islamic studies courses to students behavior.

3. To find out student"s interest in studying English for Islamic Studies Course

D. Significance of Study

This research is expected to find out the perception of the students of PBI from learning English for Islamic Studies, telling their experiences in studying English for Islamic Studies and their perceptions during the teaching-learning process takes place. This method is very useful for students and the researcher, in addition to know how the impact to students after participated in this course.

E. Terminology

In this thesis, the writer needs to explain some terms related to this research, in order to make the reader understand them easily. The term is:

1. Student"s Perception

Perception is the process of raising awareness of an object's statement. This is valid knowledge and consists in a relationship that cannot be separated

from perceptive awareness to its contents, perception has a subjective nature, because it depends on the abilities and circumstances of each individual, so that it will be interpreted differently by one individual with another. According to Hornby (1999) perception is an idea obtained from thoughts, beliefs that you have as a result of the way you see or understand something. Moreover, the human mind that is being driven remembers the question that was asked to get the right thought. In addition, student is a person who is studying at school or who studying at university.

Thus, perception is the process of individual treatment that is giving responses, meanings, images, or interpretations of what is seen, heard, or felt by the senses in the form of attitudes, opinions, and behavior or referred to as individual behavior.

2. Islamic Studies

Islamic studies are subjects that discuss, obtain information and also enhance skills in Islam. As the case in people's daily lives, we must know how to behave well in our fellow human beings. According to Guardian (2009), Islamic Studies has become an important strategic subject in multicultural societies.

Therefore Islamic Studies are also very useful to be applied in society so that harmonic live can be established. According to Fajar (2015), Islamic studies are learning about Islam that make students able to study Islam critically and systematically, It contains fundamental issues in matters of religion, family, environment, nation and also the country. Therefore we can know that Islamic Studies are important learning for Islamic students because it can help in positive

matters and also in studying Islam critically. These Islamic Studies are emphasized to students so that they are knows about Islamic science and the development of Islam in the modern era of Islam today.

3. English for Islamic Studies Course

English for Islamic Studies (EFIS) Course is a subject learned by students about matters in Islam. Such as the importance of Islamic studies, in EFIS learning, there are several good topics in it, namely: An approach to the study of Religion, Dawn of Islam 1 to 3, The Day of Peace, Praying During Travel, Fasting in Islam, Equality in Islam, Culture in Islam, and Visiting in Islam, all of these topics are in EFIS learning, in the other hand English for Islamic Studies Course is important for students because it useful to them.

According to Giyoto (2006), the purpose of the EFIS Course is to teach students more depth and understanding of Islamic values in English after reading all the material provided. Therefore, students learns EFIS to improve their insight about Islam.

Therefore, this EFIS Course is useful for students because this course learns about Islamic things that can help students know about Islam. The instructor who teaches EFIS Course is also prioritized who are experts in the field of Islamic Studies and know the contents in an understanding and also instructors are required to teach Islamic things in this course as honestly as possible so as not to make students' minds become confused and feel chaotic.

CHAPTER II

LITERATURE REVIEW

A. Perception

1. Definition of Perception

The word of 'perception' is often used in everyday human life. Every individual in daily life will receive stimulus or stimulation in the form of information from other people or their interlocutors, events, objects, and others originating from the surrounding environment. The stimulus or stimulation will be given meaning by individuals, the process of giving meaning or the meaning is called perception. To provide a clearer picture of the notion of perception, the following is put forward by the expert. According to Walgito (2010), perception is a sensing process, namely the process of receipt of stimulus by individuals through the senses or also called a sensory process. Therefore, perception is an event that the recipient remembers so that he can bring it back up when he wants to apply it.

According to Asrori (2009), perception is an individual process in interpreting, organizing and giving meaning to stimulate that come from the environment of the individual being, this is the result of the learning process and experience. Therefore, perception is gained from the our experience that stimulated by thought. In addition, according to Slameto (2010), Perception is a process related to the entry of messages or information into the human brain. It is mean that the perception was gained by the peoples" sharing messages or

information to other people through friendship or might be through their experienced speak with each others.

According to Devito (2011), Perception is the process of becoming aware of the many stimulation that affect our senses. Can be interpreted that perception is an event in consciousness that can be influenced by the human senses through human relationships between people, therefore, this is obtained from the surrounding environment, surrounding friends and also from events that are still remembered by him until now.

It can be concluded that many experts are of the opinion that the perception is the thoughts or ideas of a human being based on experiences they have experienced before.

2. **Types of Perception**

According to Irwanto (2002), perception can be divided into two, namely positive perception and negative perception.

a. Positive perception. Perception that shows everything from knowledge (whether or not you know it) is also a response that continues with the utilization effort.

b. Negative perception. Perception that shows everything from science (whether or not you know it) is also a ladder that is not in harmony with the object perceived.

It can be said that between the two perceptions, both positive and negative, they always affect a person in carrying out an action, and the emergence of a positive perception or negative perception all depends on how the individual shows or describes all his knowledge about an object that is perceived.

According to Min (2016), Perception is divided into several types based on the process of understanding the stimulation obtained by the human senses, including:

-Visual perception, is a perception obtained from the sense of sight.

-Auditory perception, is the perception that is most often discussed.

-The perception of touch perception, is a perception obtained from the sense of touch or skin.

-The perception of smell, is the perception obtained from the sense of smell or nose.

-Taste perception, is a perception obtained from the sense of taste or taste, namely the tongue.

4. **Components of the Process of Forming Perception**

Sobur (2003) stated that, in a process of perception, there are three main components, namely:

a Selection, a sense of stimulation originating from the outside, the intensity and type are reached much or little. Once received, the stimulus and the data were selected.

b.   Interpretation, the process of organizing information to be able to have meaning for someone. Interpretation can be influenced by several factors such as past experience, values adopted, motivation, personality, and intelligence of each.

c.   Rounding up, the conclusions and responses to the information that received. Perception which is translated in the form of behavior as a reaction that is acting in connection with what has been absorbed which consists of a hidden reaction as an opinion or attitude and an open reaction as a real action in connection with a hidden action.

5.   Factor that Affects Perception

Shaleh (2009) explains that perceptions are more psychological than they are sensing, so there are several factors that influence:

a.   Selective attention, in human life at any time will receive a lot of stimulation from their respective environments, even though one does not have to face all the stimulate that received, for that individual must focus on attention of the certain stimulate.

b.   The characteristics, the stimulation that move between it that are only silent will attract more attention, as well as the largest stimulation among the small, whose background contrast and intensity of the stimulation is the strongest that will attract attention.

c.   Individual values and needs, each person has a different pattern and taste in observing something.

d.   Past experience, previous experience that an individual has greatly influences how someone perceives something.

Based on the statement above states that perception is obtained from an experience achieved through what is stimulated so that it can make a conclusion into a perception.

B. Islamic Studies

1.   Definition of Islam

The word "Islam" is an Arabic word that means "submit to Allah's will". This word comes from the same word root as an Arabic word "salam", which means "peace". Thus, the religion of Islam teaches that in order to achieve true peace, mind and certainty of heart, one must submit to Allah and live according to His revealed Law. The most important truth that Allah revealed to mankind is that there is nothing divine or worthy of worship except Allah SWT, thus, all human beings must submit to Allah SWT, According to Fuad (2015) Muslim means a person who is subject to the will of Allah, regardless of their race, nationality or ethnic background. Becoming a Muslim requires sincerity and obedience to Allah, doing all of his commands and avoiding all his prohibitions.

Talking about Islam cannot be separated from the word religion, because Islam is one of the Samawi religions which was revealed through revelation. According to Abdullah (2006) religion is the system that regulates the order of faith (belief) and worship of Almighty God and the rules that relate to the association of humans and the environment. From other sources, religion means

traditional rules, teachings, collections of laws that are hereditary and determined by customs. In defining religion often find different because each religion contains a subjectivity, so the understanding of religion does not encounter equality, because each religion has a different self-interpretation or different interpretations, depending on the people who interpret it.

2. Definition of Islamic Studies

The etymological study of Islam is a translation of the Arabic Dirasah Islamiyah. Whereas Islamic Studies in the West is known as Islamic Studies. According to Dodi (2018) Islamic Studies is a conscious and systematic effort to know and understand and discuss in depth about the ins and outs or matters relating to the Islamic religion, both related to the teachings, history and practices of actual implementation in daily life, throughout its history. In additions, Islamic studies are subjects that discuss, obtain information and also enhance skills in Islam. As the case in people's daily lives, we must know how to behave well in our fellow human beings. Also other experts argue that "Islamic Studies is a complete science of the life which human consists of the science of this world and the hereafter." (Kefeli et al. 2007).

Based on expert opinion says Islamic Studies is a complete science that is useful for world life and also to the hereafter.

3. The Purpose of Islamic Studies

Kayadibi and Hidayat (2011) state that the purpose of Islamic studies is to prepare the Muslims to live in this world peacefully and gain the eternal benefits of the hereafter that was outlined in the Quran and then concurrently to reinforce and progress the human society altogether.

Islamic studies as an effort to study deeply about Islam and all the inside and outside related to the Islamic religion, certainly have a clear purpose, which also shows where the Islamic studies are directed. With clear directions and objectives, Islamic Study will automatically be a conscious and systematic effort. According to Muhaimin (2012) the purpose of Islamic Studies are:

a. To learn deeply about what the true nature of Islam is, and how it positions and relates to other religions in human cultural life. In connection with this, Islamic studies are carried out based on the assumption that in fact the religion of Islam was revealed by God is to guide and direct and perfect the growth and development of the religions and cultures of people on earth.

b. To study in depth the main contents of the teachings of the original Islamic religion, and how the translation and operationalization in the growth and development of Islamic civilization culture throughout its history. This study assumes that the religion of Islam is fitrah so that the main points of the contents of the teachings of Islam are certainly in accordance with and fit with human nature. Fitrah is the basic

potential, existing nature, and is created in the process of human creation.

c. To study deeply the basic sources of Islamic teachings that remain eternal and dynamic, and how they are actualized throughout their history. This study is based on the assumption that Islam as the last celestial religion brings teachings that are final and able to solve the problems of human life, responding to challenges and demands throughout the ages. In this case the basic source of Islamic teachings will remain actual and functional towards life's problems and the challenges and demands of the times.

d. To study deeply the basic principles and values of Islamic teachings, and how they are realized in guiding and directing and controlling the development of human culture and civilization in modern times. The assumption of this study is that Islam which believes in having the mission of being rahmah li al-„alamin certainly has basic principles that are universal, and has the power and ability to guide, direct and control the potential factors of the growth and development of cultural systems and modern civilization.

Islamic studies aims to understand and explore and discuss the teachings of Islam so that they can implement and practice it correctly. Based on the explanation, the study of Islam aims to study matters relating to the religion of Islam both practiced in daily life or only as science alone.

4. Growth of Islamic Studies

In the early days of Islam, especially during the time of the Prophet and Companions, Islamic Studies was first introduced at the Mosque. The centers of Islamic studies as said by contemporary Islamic historians, are in the Hijaz centered on Mecca and Medina, Iraq is centered in Basrah and Kufa and Damascus. Each region is represented by famous friends. During the golden age of Islam, in the Abbasid government, Islamic studies was centered in the country of Baghdad as the second largest country in Southwest Asia. Whereas the Islamic government in Spain was centered at the University of Cordova in the government of Abdurrahman III who had the title Al-Dahil. According to Rokhzi (2015), Islamic Studies is growing rapidly in almost all parts of the country, both Muslim majority countries and Muslim minorities. In other words, the study of Islam has grown rapidly in almost all corners of the world, many Islamic and non-Islamic countries have studied Islamic Studies in their countries.

5. The Approach in Islamic Studies

According to Sanjaya (2008), the approach is learning to reduce discovery and inquiry learning strategies and inductive learning strategies. In other hand, it might be stated that the approach is a way of working that has a system to facilitate the implementation of the learning process, in order to assist in achieving the goals set.

Approach is the perspective or paradigm of a field of science that is used to understand a religion. The study of religious data, such as the Qur'an, classical texts, and interpretations of religious meanings, although the approaches used are

the same, the scientific conclusions tend to be different because there are different presumptions and sensibilities. The same situation occurs in the study of religions and cultures other than Islam. According to Askandar (2003), in the study of religion there are two types of approaches, namely the approach of a (believer / insider), and the approach of a person (historian / outsider). In other hand, the approach of a believer and the approach of a critical scientist for a good religionist, certain things are certain, the Muslim's approach are considered better, so it should be prioritized. But if an approach is confronted with the empirical life of religious people, often this approach does not provide a satisfactory explanation of the reality, so there is a gap that is sometimes quite sharp, between the supposed territory (official Islam) and the area as it is (popular Islam). Broadly speaking, approaches in Islamic studies can be divided into normative and descriptive approaches.

6. Contemporary Islamic Studies

According to Chamami (2013), contemporary Islamic studies are very important both among Muslims and non-Muslims because of a fact that must be recognized that Islamic values have carved the history of this world civilization. Therefore, in the past civilization we can take the wisdom that the rise of Islam is very useful for all people who embrace Islam itself and non-Muslim religions must also know the glory of Islam in the days of contemporary Islamic civilization. This contemporary Islamic study begins with the study of Islamic civilization, namely the ups and downs of culture, politics, and science from Islam. Due to the desintegration of the Abbasid dynasty centered in Baghdad

caused by a number of things: among them came small dynasties in the east and west of the Baghdad who were trying to break away and control autonomy and also because of a crusade between the European crusaders and the Islamic forces, following the Dynasties small Dynasties in western Baghdad: Idrisi Dynasty, Aghlabi Dynasty, Thuluni Dynasty, Ikhshidi Dynasty, Hamdani Dynasty, while those in eastern Baghdad are: Thahiri Dynasty, Safari Dynasty, Samani Dynasty. This disintegration has led to the collapse of political consolidation and the intention to expand. Likewise, other sectors experiencing disturbances namely in the political, economic, cultural, educational, and others. And in addition to experiencing setbacks also experienced progress, such as the emergence of important figures in scientific disciplines, which are divided into three layers: the activity of compiling scientific books, regulating the Islamic sciences.

C. English for Islamic Studies Course

1. Definition of English for Islamic Studies Course

English for Islamic Studies (EFIS) Course is a subject that learns to students about matters in Islam. Such as the importance of Islamic studies, what is the Qur'an, what is Zakah, population of Islam, Islam and modernity and others. One example of this chapter is that Efis examines the Islamic values found in the translation of the Qur'an as well as explains to students what the translation of Qur''an means. According to Giyoto (2006) the purpose of the EFIS Course is to teach students more depth and understanding of Islamic values in English after reading all the material provided. Therefore, students learns EFIS to improve their insight about Islam.

Bedri and McGarry (2013) stated that a course for students who need to study or discuss Islamic Studies, history of Islam and current issues in English. The Efis course is useful for Islamic students to deepen their knowledge of the understanding of Islam which is written in English, also they can apply it in their daily lives, if they have never studied Islam at all in the home environment, it will be more beneficial because this EFIS Course can be the initial learning and their knowledge in the Islamic sciences and also the history of Islam in the past.

Therefore, the instructor who teaches EFIS Course is also prioritized who are experts in the field of Islamic Studies and know the contents in an understanding and also instructors are required to teach Islamic things in this course as honestly as possible so as not to make students' minds become confused and feel chaotic.

2. **What is learned in English for Islamic Studies**

The first thing to do before designing material for an EFIS course is to assess students' needs first to ensure that students learn what they need to learn. This is a prerequisite in every ESP course (English for Specific Purposes) because the main feature of the ESP course is that the contents and objectives of the course are oriented to the specific needs of students (Paltridge and Starfield, 2013). The syllabus should be designed to describe the content of activities in learning, type of syllabus used is a content syllabus that focuses on reading skills that will use Islamic and Islamic Studies material as the contents of the text. The reading text will be taken from authentic Islamic teaching materials that contain several fields of Islamic teaching such as Islamic belief (aqidah), Islamic law (shari'ah), Islamic

jurisprudence (fiqh). Islamic history, Islamic education, etc. (Muhsinin, 2013). Therefore, in EFIS learning, there are several good topics in it, namely: An approach to the study of Religion, Dawn of Islam 1 to 3, The Day of Peace, Praying During Travel, Fasting in Islam, Equality in Islam, Culture in Islam , and Visiting in Islam, all of these topics are in EFIS learning, in the other hand English for Islamic Studies Course is important for students because it useful to them.

3. The purpose learned English for Islamic Studies

In every learning Islamic studies has their respective goals, especially this lesson that teaches students about all the things that exist in the Islamic world in the context of the English language. According to Ilzamudin (2005), to help students improve their reading skills so that they can handle a variety of written texts of English in every present and past Islamic study, and understand Islamic religious knowledge in the context of the English language. In addition, this lesson is to teach students to be able to master Islamic studies in the context of English, so that with this lesson can help students in understanding understanding of Islam itself.

4. Factors that made them changing interest after studying EFIS

According to Darwis (2019), giving abilities to students who are studying Islamic sciences in understand Islamic texts in English, The thing that makes students change their interest is because of the content in EFIS learning there are many benefits for students to increase their understanding of Islam.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

Based on the research question, the approach that used in this very research is qualitative research. Qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help understand social life through the study of targeted populations or places. Within sociology, qualitative research is typically focused on the micro-level of social interaction that composes everyday life. Creswell (2012) said that the approach used in this research is qualitative. In qualitative research, we address research problems where the variables are unknown and require exploration. Denzin and Lincoln (2000) claims that qualitative research involves an interpretive and naturalistic approach. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret. Therefore Shank (2002) defines qualitative research as a form of systematic empirical inquiry into a meaning.

A qualitative research, a part from its relation to unnominal data analysis, has 6 chief characteristics suggested by Creswell (2012). The first is that to roam an issue and develop a sharp understanding of a central phenomenon. Then, it will entail the literature review that plays a minor role in justifying the problem. The third characteristic is that to determining the objective and research questions in a general and vast way in accordance to the participants" experiences. After that, it

draws data based on words from a small number of individuals so that the participants" views are gained. Next, the data is analyzed for description using text analysis and interpreting the larger meaning of the findings. The last is that this kind of research will reveal the report using flexible, emerging structures and evaluative criteria, and even the researchers" subjective reflexivity and bias. Furthermore, what it means by qualitative is that the data will be processed (collected, analyzed, interpreted) qualitatively in the form of words or symbols. This type of study as Arikunto (2010) said, needs grounded theory as foundation to start and then to reconstruct. The method used in assessing the student"s perception on English for Islamic Studies Course to English department student is a qualitative research.

B. Participants (Informant)

The informants which are choosen by the researcher in this research are PBI students of UIN Ar-Raniry, especially who has taken English for Islamic studies courses previously. The population of this study were students of PBI generation 2015 who had taken EFIS lessons previously, while the sample was taken randomly from the total population, 180 students who had taken EFIS lessons from the 2015 generation, so the researcher took only 6 students as a random sample. Thus, in this study random sampling is used to select samples. According to Sugiyono (2017), the random sampling technique is a simple technique because the sampling of sample members from the population is done randomly without seeing and paying attention to the similarities or characteristics in the population. This sampling is help the researcher to collect data.

C. Technique of Data collection

The instrument that used in this study is an interview. Interview is used when researcher ask some informants while record their voice to obtain the informations about the thought, reason, knowledge, belief and also motivation (Creswell, 2012). According to Esterberg (2013) the interview is a meeting of two person to exchange information and idea through questions and responses, resulting in communication and joint construction of meaning about a particular topic. Therefore, this interview aimed to make it easier for researcher to collect data directly and easier to understand. Therefore, Easwaramoorthy & Zarinpoush (2016) saids that an interview is a conversation for gathering information who involves an interviewer. In other words, the informants must be alert and able to answer all the questions by interviewer asks so that the results obtained are optimal and do not cause confusion.

D. Technique of Data Analysis

The researcher described the answer of six English students using Miles and Huberman (1994) model of qualitative data analysis. The process are divided into three steps:

a. Data reduction: the process make sharpen, categorize direct, eliminated and organize the data that found from research to get conclusion and verification. The researcher took the relevant information from interview result about

the perception of English for Islamic studies course by students.

b. Data display: after reducing the data, the researcher organized and compresse the data from interview. The researcher displayed the data and presented in form of description or narrations.

c. Data verification: the researcher made the conclusion from interview result and present it in the discussion (Miles and Huberman, 1994).
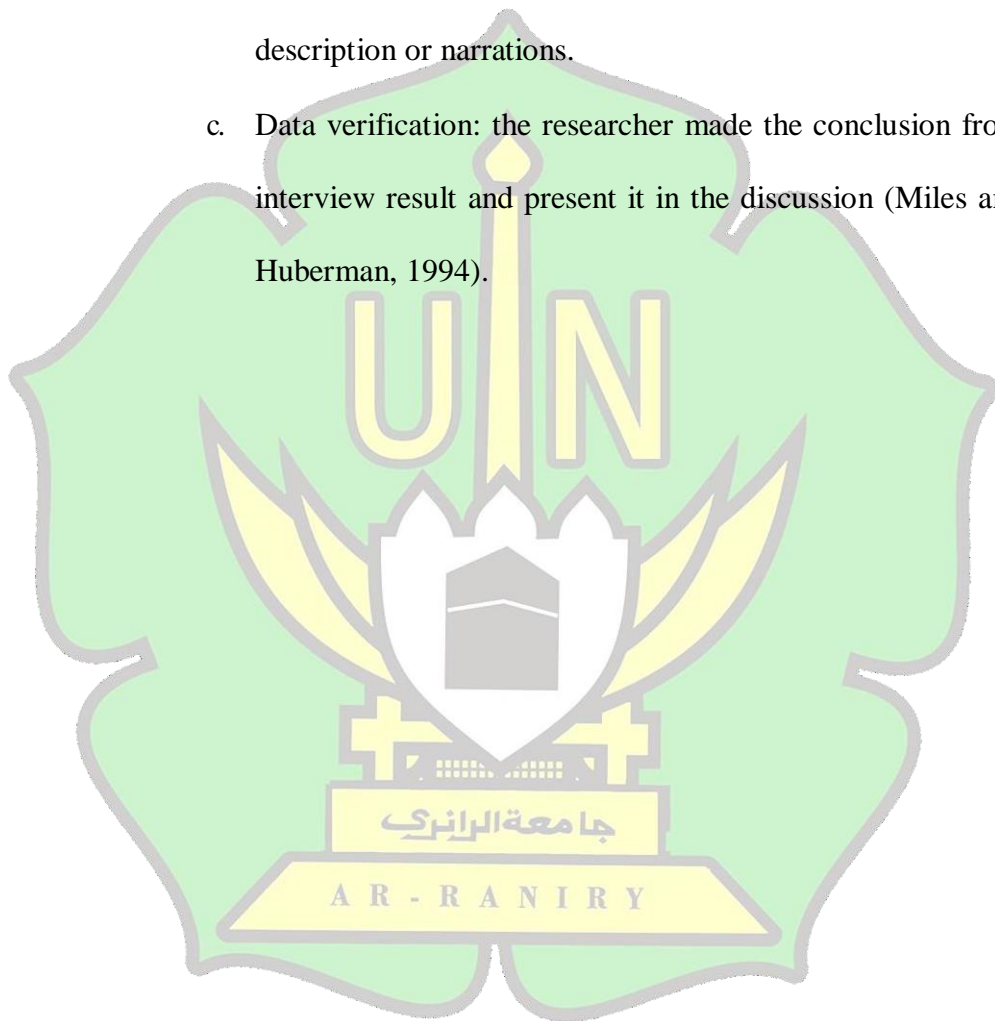
CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter presents findings and discussion based on the data that researcher obtained from interviews, then arranged to meet the objectives of this study. The technique for collecting these data was carried out on February 19 - March 2 at UIN Ar-Raniry, Banda Aceh. There were 6 (six) English students who had studied previously Efis course who were invited by researcher in his interview research. The selected interviewees were in initial of (AM), (AR), (RZ), (DR), (MA), and also (Z).

A. Research Findings

The research findings were explained based on the research questions. The research questions were "What are students" perception about English for Islamic Studies Course?" and "What do the students" perceive about the effect of joining English for Islamic Studies Courses to their behavior?".

To answer the research questions, the researcher provided interview findings. The researcher interviewed 6 (six) English students at UIN Ar-Raniry, Banda Aceh. A total of 8 (eight) questions were asked related to students' perceptions and their effect after attended the Efis classroom. The researcher interviewed six English students. All of the participants who numbered in six people have the same meaning and the same thing in supporting this course, its just that they answered in differently way of the answered. All participants were

given the same questions by researcher to assess their perceptions about Efis course. The researcher had analyzed the data in accordance with the context of the study which previously provided general questions to be answered by all participants beforehand, the results of the analysis of questions and answers as well as an explanation of the purpose of their answers will be provided by researcher under this statement.

1. **Students' knowledge about EFIS course**

All participants agreed that the Efis course is a course that studies about Islam, as they learned earlier that the Efis course is to strengthen students in terms of studying Islam and it also to improve their morals. Participant AM stated that "Efis course right? Efis course is the course where we learn about religious sciences hmm ... more focus on our morals, to fix the morals of students who start from the basic to higher knowledge, yeah that only". In addition, participant who had the initials AR also stated the same thing:

> (AR) Aa.. yeah good thank you, before that, I know that Efis is an Islamic Studies learning, so this is the study of Islam, studied about Islamic studies like that, discussing about how Islam teaches us goodness and so on like that anyway as far as I know about this Efis.

Based on the participants, They both know what the meaning of this Efis course is. They said that the Efis course is the course where people learn about religious sciences. Besides, it aimed to discuss about goodness that Islam teach us, their statements have in common their intentions.
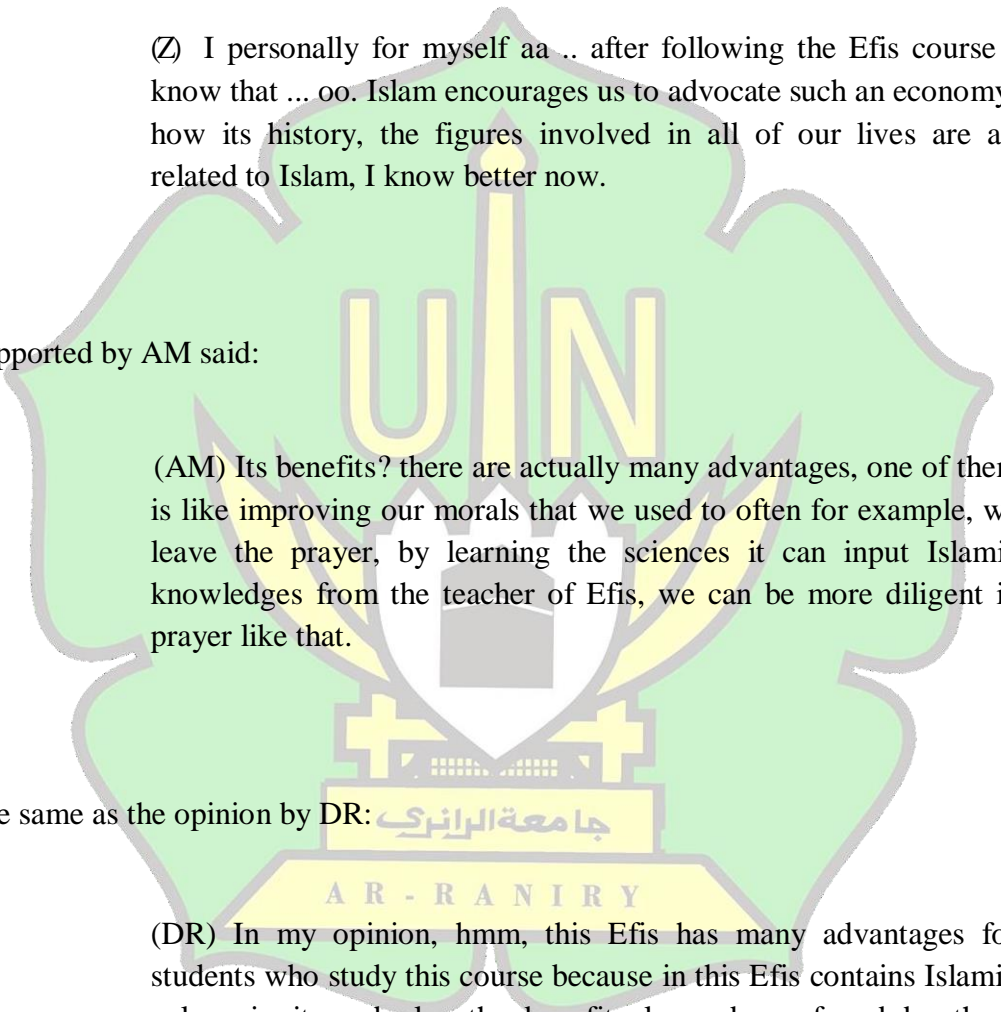
2. The advantages on Efis course

All participants selected by the researcher strongly agree that this Efis course has many advantages, such as the existence of Efis, which can improve the morals of students and can also input Islamic knowledge from the instructor as quoted from the statement. Statement by participant Z said:

> (Z) I personally for myself aa .. after following the Efis course I know that ... oo. Islam encourages us to advocate such an economy, how its history, the figures involved in all of our lives are all related to Islam, I know better now.

Supported by AM said:

> (AM) Its benefits? there are actually many advantages, one of them is like improving our morals that we used to often for example, we leave the prayer, by learning the sciences it can input Islamic knowledges from the teacher of Efis, we can be more diligent in prayer like that.

The same as the opinion by DR:

> (DR) In my opinion, hmm, this Efis has many advantages for students who study this course because in this Efis contains Islamic values in it, and also the benefits learned are found by these students they can have the interest .. to be interested in studying about studies in Islam in depth and also studying Efis can improve the knowledge gained by students who have already studied about Islam, I think that's the advantage.

A little more different from the argue from another participant:

> (AR) Ya.. there certainly are, like for example, here we also discuss about the existence of hmm... for example how to say, the pillars of the rights in obligation as a Muslim maybe aa ... out there like before at our University, myself also studied the problem in this Efis, but in a more realm of other domains only maybe in this Efis we are more aligned where it leads to more detailed, so the advantage here are i gained the more in-depth knowledge about the religious sciences itself.

Regarding from the answer participants AM and DR, "it can be conclude that the advantages are the improving students" moral", and the opinion of the participants DR that "Efis can increase student interest and increase the knowledge of students who have learned about Islamic religion before". A little more different from the opinion by AR which states that the advantage is to study Islam in "more detail". but from all participants admitted that the Efis course has its own benefits.

3. **The influences of EFIS course in students' life**

Based on the interview answers, all participants have the same argument about their influence in their daily life. Participant MA said that "Influence? Are very influential to me of course, I can know more about aa... about fiqh, fasting, and prayer, that's all". Supported by DR:

> (DR) Hmm.. in my opinion, exist the influence, because this Efis course is very helpful in that we can add insight in studying Islamic studies relating to the current era, in my life before I studied Efis I was still lacking or still lay understand about Islam which is

fundamentally and as detailed as that so while I was studying Efis this helped me in understanding the Islamic studies.

Supported by RZ said:

(RZ) For example, does it influence? Especially in adding English vocabulary, because for example like some of the same new vocabulary learned in the Efis course, vocabulary for example that is related to aa .. Islamic, so rich ya, it gives me a lot of new knowledge, especially in vocab.

In addition, AM had same with DR, he said:

(AM) Too many influence in life, for example, like we behave well to other people like that by studying religion so that we can improve our morals and be able to follow what is taught in the course so we can know how we should be moral to people it is different from what it should be, our morals towards others become very influential.

Participant AR also said similarly with others:

(AR) hmm.. well of course, like my lecturer who like there is one discussion that I do not understand, for example about prayer, how here we will be taught in more depth aa.. from the benefits of the procedures so I know more, I it is like praying more diligently, more pious like that.

From all the opinions of the participants, researcher can conclude that all participants get their respective influence in their lives, there are said "can improve their prayer, also fasting, in their morals towards fellow humans", also argue that "they often seek Islamic studies after studying in the Efis course". Thus, "adding in English vocabulary".

4. **The difficulties faced by the students**

Based on the interviews the participants had different impressions of the difficulties encountered in this Efis course, there were students who felt difficulty in learning the Efis course and there were also those who did not have any difficulty when learning the Efis course. Participant AM said "For Efis, there are no difficulties, there aren't any". As similarly like participant DR said:

> (DR) Hmm ... I don't think there are any difficulties during my study of this Efis because the material that was obtained was aa ... not difficult material but material that is easy to understand and the material is related to our lives so indirectly I can understand the material.

Based on these two participants that they have no difficulty at all with Efis course learning because it is "easy to understand" and is related to their lives. Unlike the case with participants AR and MA, participant AR said "Hmm.. the difficulty is maybe the lesson is from the lecturer might sometimes not have a problem, maybe just about my mood anymore, that's the problem if the lecturer isn't". Similarly with statement of participant MA:

> (MA) The difficulty? Because this is in English language, the language that used by the teacher may not fully understand by me because Islam in English has a different context, so the conclusion is I have difficulties in translating English language.

Similarly with participant Z said:

> (Z) Ya, because this Efis is Islamic lessons in English huh? So my difficulty is in the vocabulary, there are a number of terms that I do not understood because it is very formal for me, so ... during my study, I tried to interpret vocab which was very difficult but not deviating from the teachings of Islam.

Based on the opinion of participants MA, AR and Z they had problems in "translating the language" because the context of religion in English is rather difficult to understand by him, as well as AR which states the difficulty, he only "depends on his mood" not on the instructor. So they both have different difficulties.

5. **Students' interest on Efis course**

All of the participants had their interest in their respective sections, they agreed that they had something in common in liking of this Efis course. As said by the participant DR "Hmm.. I like this subject as an additional study for me, because this course indirectly discusses material about Islam, so that's what I like about this course".

In addition, participant MA said:

> (MA) My interest of this course? hmm.. on about the teacher's learning techniques, maybe more interesting, when my Efis the teacher teach me, we taught us more about how we explain to others about one of the topics, for example today, the topic of fasting, so the teacher supports us to explain to other what is fasting and the main definition of fasting in English.

Participant DR and MA agree in this case "because of learning about Islam", MA also said that "her instructor had taught him to explain to others how fasting is and what is fasting".

Participants AR and AM said their arguments about this: Participant AR said "Aa.. that I like are the discussion of the material, such as prayer material, ready for our insight about the Islamic world here, and abroad, that's how Islam spread to all".

In additon, participant AM said: "In this course we can explore everything, we can explore everything right? all the Islamic found in this course that we can use a lot in our social life".

Supported by Z that said:

> (Z) Ya.. its history, because aa .. after I learned that Efis I know its history, how then is a lot of extensive knowledge that I know and vocabularies that I have never known that are very unfamiliar to me but very familiar in religious teachings Islam.

Regarding the answer from the all participants have their respective interest, DR said like in the "additional study" which can provide additional knowledge about Islam for her. Participant MA said she likes it because the instructor is very "easy to understand and helps in terms of explaining to others about their knowledge". Likewise the opinions of participant AR who liked "prayer material" and "how Islam is spread". Besides that AM also issued his

opinion "Islamic found" that he could search anything about the findings of Islamic studies from this Efis course.

6. Students' dislike on Efis course

All participants agreed that there was nothing that made them dislike the Efis course because as they had said that the Efis course was a course that they liked and had a lot of benefits for themselves and also for other students on campus. AM said "Nothing, if you like it impossible to exist". Supported by participant AR said "Hmm.. as I explained before aa .. nothing, instead there are benefits for me here. So nothing".

In addition (DR) said:

> (DR) Now as long as I studied in this Efis course, there is nothing that to say I do not like to this course. Instead, this Efis course can attrack me also catch my attention, that is why I cannot say dislike to this course.

Futhermore, participant MA said "Does not like in this course? I don't think there is anything".

Based on the interview they were really like this Efis course, so there is no way to say that they do not like it. As said DR in the answer "it can catch my attention" it is mean that DR really likes this course because there are so many benefits for her, so she is very interested.

B. **Discussions**

This research aimed to find out the effect of joining English for Islamic studies courses to students behavior and to obtain the students" perceptions of English for Islamic Studies Courses, the researcher was conducted the interviews to answer the questions by the participants. Regarding the analysis of data collections, the researcher elaborated explanations concerning the research data.

1. **Students' knowledges in understanding the EFIS course**

Researcher found that out of the six English students knowing very well about this Efis course, they could answer everything satisfactorily which the researcher asked about this course to them, participants could explained in detail their knowledges about the Efis course. So, did they answer this Efis course teach about the history in Islam, the figures involved in it, there are also participants who answered their teacher teached fasting to them while understanding and explaining again about fasting to each others. The six participants agreed that the Efis course is very useful and important for them as well as for other students in understanding the teachings of Islam, because there are benefits such as making them understand about morals and good morals for fellow Muslims and also for fellow humans different in religion. As an addition, students feel a little difficulties because of the discussion of this course used English language. Therefore, they are a little confused because they do not have too much English vocabulary before, they have to ask vocab for new words to their friends and some even see the translate word dictionary to make it easier for them in understanding every Islamic word in this Efis course. Based on the statement

above, it can be concluded that the participants have took Efis courses before in their classroom lectures, so that they know about the values and the truths in the Efis course.

The researcher interested in conducting this interview survey are to look for students' perceptions from memories or that they have experienced before in the classroom, because previously the researcher had found students who have already studied the Efis course. They still often behave not as taught in this Efis lessons. In this interview research the researcher was very clear asked the questions that were easy for the participants, still in the context of their general knowledges to be easily answered by all participants, the researcher made very basic questions about Efis's lessons, even before the researcher asked the participants, the researcher had time explain again about Efis's lessons to participants to avoid their mistakes, therefore, they will not get stuck of ideas when answered the questions from researcher. The participants were sincere and without coercion answering questions from researcher, researcher had previously asked about their availability to become participants for researcher who conducted this study. Therefore, the researcher must be ready to accept and understand anything from the participants so that the interview goes smoothly and well, according to Moleong (2013), A phenomenological approach is carried out with the aim of understanding the meaning of an event and its relation to the people who are in certain situations. Moreover, another expert said that "the phenomenological approach is a personal experience that is experienced directly by an individual, so that research subjects must experience the phenomenon or

event that occurs directly (Herdiansyah, 2011). In other words, a phenomenological approaches that appropriate to the purpose of research is to understand a much deeper picture of the dynamics between existing aspects.

2. **The effect which students' gained after joining EFIS course**

According to Daryanto (2002), effect is the power that arises from a person (object) who helped shape, trust or act someone. Therefore, the effects that arise can produce something new and may be able to develop it in any form, it can be in learning or other things. Follow to every lesson definite had the effect that more very important, because it is the result of each lesson that they get after taked the lessons in any study class, whether it affects to their lives or not depends on each other. Based on the above findings, researcher found that each participants had their own influences, after joining the EFIS course. This lesson provided a link for those who were different, from the results of the study showed that participants participated in their linkages between the EFIS course and their present lives. Then, some things that influences them add insight in the study of Islamic studies that discuss at this time, there are also among those who join the Efis course this is more to study Islamic histories further.

Furthermore, there were increase in taqwa to Allah SWT after learning about the science of Fiqh in this course. Thus, in terms of morality after joining this course can did worship it according to the orders of Islam after following this lesson. They know more about religion even further, EFIS is very influential on the participants according to the results of this study because they were not even one to blame this course and also no one complained about the existence of this

course in their lectures. Based on their statements stating their influences after attending this Efis lesson, researcher can easily guess that they were happy with this course in their lectures. In fact, when they answered questions from the researcher, they looked quite happy and smiled when they answered, the researcher concluded that they felt grateful for this course which had provided enormous benefits for the participants.

The researcher also found an amazing answer from a participant who stated that after he attended this course he became more obedient in his prayers, after he was taught about prayer in depth and the benefits of prayer were enormous. The researcher can conclude that all participants are satisfied with the learning from their lecturers, so that they truly understood about the Efis and especially its impact on their lives until now. As is known by the researcher each lessons that related to Islam is very much the wisdom and benefits that can be obtained by humans, especially Muslims. Therefore, all Muslims are naturally affected by good things and especially if they are obligatory and do not contain any illicit elements for them.

3. **Students' interest about EFIS course**

Every students are naturally if there are someone who likes something or even vice versa, because it is common human nature that cannot guess. A person's interest in something is a thing that has happened so often because humans after faced something will surely cause a feeling of pro or contra in their minds without anyone knowing it. Here, the researcher attended one expert to corroborate this statement. According to Sutikno (2009), interest is a feeling of

preferability and a sense of attachment to a thing or activity without being told, interest is always followed by feelings of pleasure that ultimately gain satisfaction. Based on the findings above the researcher found that all participants had their own interest in this lesson, none of them blamed or disliked this lesson, the results of the study showed all of them liked about Efis lesson. In other words, they all liked this lesson, so there are no reason for them to say that they hated or dislike to this course. The participants liked this lesson because it could improve their daily vocabulary in terms of Islam. Then, there are people who liked it because the teacher who teaches it is very clearly in explaining the problem or things and there are also those who like this lesson because they can practiced the Islam behave in this lesson to their lifes. Then, it becomes additional recitation of worship and some people like it because they can get additional knowledge in giving English speeches.

Based on the above findings it can be stated that all students liked the Efis course because of its too many benefits for each of them. In fact, Efis can be a challenges in finding Islamic vocabulary because so far they rarely know vocabularies about Islam even though it is a word that is often used in their daily lives. The researcher can conclude that all the participants liked to this lesson because it has an interest for each of them.

CHAPTER V
CONCLUSION AND RECOMMENDATIONS

Based on the result in the previous chapter, this chapter discussed the conclusions that the researcher got after conducting research and analysing data. Moreover, the researcher also gives some recommendations related to the results that already obtained about how the students" perception on English for Islamic Studies course and the effect of students in their daily lifes.

A. Conclusion

By analysing the students" perception on English for Islamic Studies course in UIN Ar-Raniry Banda Aceh, the researcher found that the students had studied the Efis course before in their classroom. Regarding the data of interview:

1. The students have similar perceptions in gave informations about Efis course to the researcher.

2. English for Islamic Studies course is important to English language teaching to attrack students" attention on all things that related to Islamic studies in English context in education world.

3. It establish a good interaction between students and their knowledges about Islam in the classroom through this course. Additionally, students have positive respond toward Efis course. The students agreed that this course increase their knowledges of Islam, vocabulary and confident in speech.

B. Recommendations

The researcher offered several suggestions for further research conducted on the topic of the students" perception on English for Islamic Studies course. The researcher admitted that there were still many more should be improved and advanced. The suggestions were framed below:

1. It is hoped that the next researcher will conduct research with additional research questions that cover the Efis course learning term and discuss more aspects of the general for more detailed information.

2. Future studies are expected to add more students as participants to compare their opinions on this Efis course.

3. The researcher also hopes that the next researcher will take many different students between classes and lecturers, as well as other Islamic universities as locations to conduct research to compare their opinions everywhere.

Based on the research findings, the English for Islamic Studies course is useful and also attracts the attention of students, the researcher wants to suggest that all lecturers who teach the Efis course at UIN Ar-Raniry Banda Aceh to continue teaching this course to English students. In addition, the Efis course is not only for English classes, but also for each department at UIN Ar-Raniry Banda Aceh in the field of education. Lecturers must also have several types of interesting issues related to the topic or material. Therefore, students can gain more experience and more knowledges related to Islam, also can prevent a monotonous atmosphere. The results of this study are expected to motivate

teaching lecturers in their additional knowledge and skills in teaching Efis courses in class. English for Islamic Studies is important to the student because it has many benefits and good effect for them. Furthermore, lecturers must have many Islamic studies references and vocabularies related to Islam to teach students in English that are more interesting.
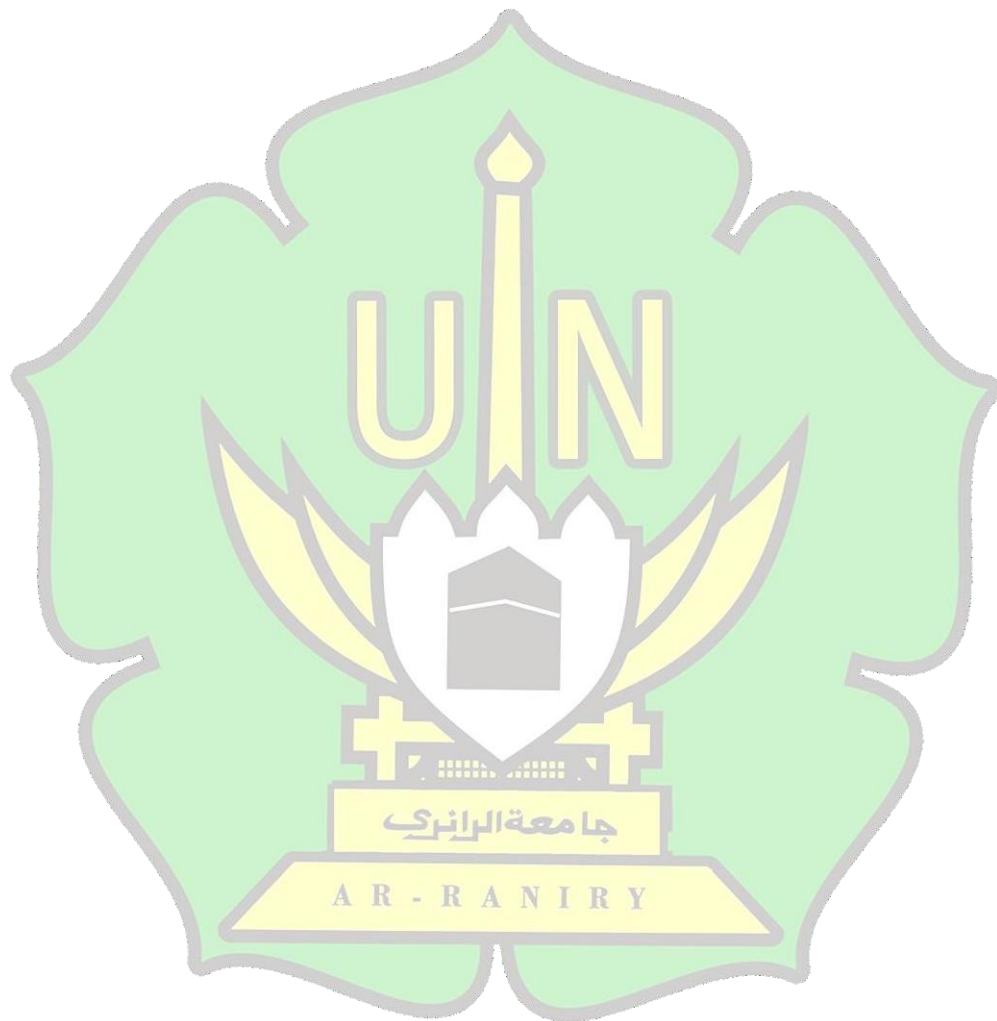
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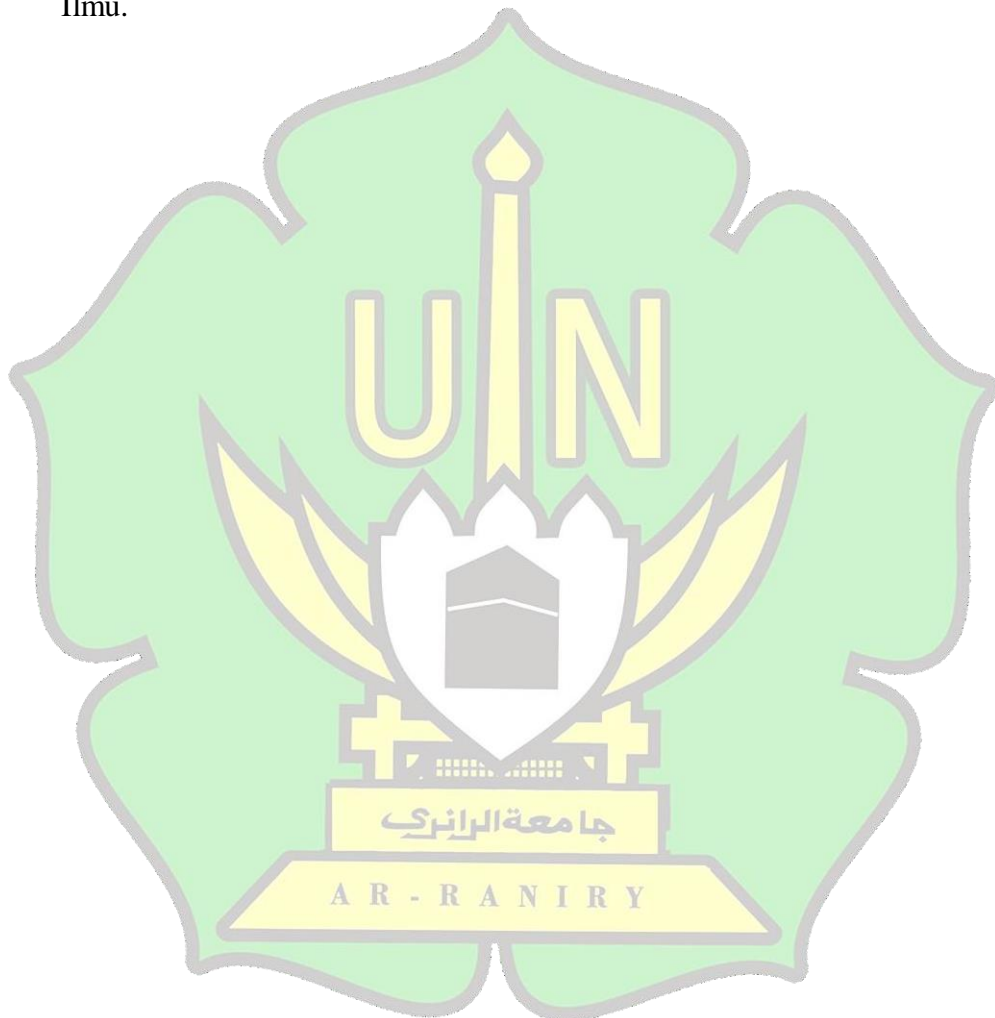
SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-17087/UN.08/FTK/KP.07.6/12/2019

TENTANG
PENGANGKATAN 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-undangNomor 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 30 Oktober 2019

MEMUTUSKAN

Menetapkan	:	
PERTAMA		Menunjuk Saudara:

1. Dr. Muhammad AR, M. Ed   Sebagai Pembimbing Pertama
2. Dr. Nashriyah, MA   Sebagai Pembimbing Kedua

Untuk membimbing Skripsi :

Nama	:	Razi Noor Said
NIM	:	150203180
Program Studi	:	Pendidikan Bahasa Inggris
Judul Skripsi	:	Students' Perception on English for Islamic Studies Course

KEDUA	:	Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2019; No.025.04.2.423925/2019 tanggal 5 Desember 2018.
KETIGA	:	Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2020/2021
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: 02 Desember 2019
An. Rektor
Dekan,

Muslim Razali

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;
5. Arsip.

Nomor : B-3677/Un.08/FTK/TL.00/03/2020

Banda Aceh, 05 March 2020

Lamp : -

Hal : Mohon Izin Untuk Mengumpul Data
Penyusun Skripsi

Kepada Yth.

_____

_____

Di -

Tempat

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

N a m a	:	RAZI NOOR SAID
N I M	:	150203180
Prodi / Jurusan	:	Pendidikan Bahasa Inggris
Semester	:	X
Fakultas	:	Tarbiyah dan Keguruan UIN Ar-Raniry
A l a m a t	:	Jl. Blang Bintang Lama Desa Lamtimpeng Kec. Darussalam Kab.Aceh Besar

Untuk mengumpulkan data pada:

UIN Ar - Raniry Banda Aceh

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

Students' Perception on English for Islamic Studies Course

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

An. Dekan
Kepala Bagian Tata Usaha,

Syahmansyah

SURAT KETERANGAN
Nomor: B-183/Un.08/PBI/TL.00/06/2020

Sehubungan dengan surat An. Dekan, Kepala Bagian Tata Usaha Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry, Nomor: B-3677/Un.08/FTK.I/TL.00/03/2020 tanggal 05 March 2020, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama   : Razi Noor Said
NIM   : 150 203 180
Fak / Prodi   : FTK UIN Ar-Raniry Banda Aceh / PBI

Benar telah melakukan penelitian dan mengumpulkan data pada mahasiswa Prodi Pendidikan Bahasa Inggris UIN Ar-Raniry dalam rangka penyusunan Skripsi yang berjudul:

Students' Perception on English for Islamic Studies Course.

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 25 Juni 2020
Ketua Prodi Pendidikan Bahasa Inggris,

T. Zulfikar

Interview Questions

1. What do you know about the EFIS course?

2. In your opinion, are there any advantages on EFIS? please explain !

3. In your opinion, are there any disadvantages on EFIS? please explain !

4. Does this course give you any influence for your life? Please explain !

5. Did you face any difficulties?

6. What do you like about this course?

7. What do not you like about this course?