

**THE INFLUENCE OF ENGLISH FOR ISLAMIC STUDIES  
COURSE ON STUDENTS' MORAL VALUE IN ENGLISH  
LANGUAGE TEACHING**

**THESIS**

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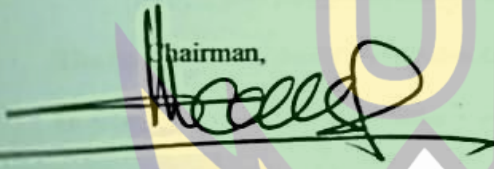
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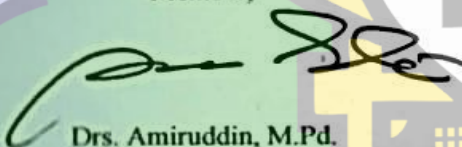
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Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

**The Influence of English For Islamic Studies Course on Students' Moral Value in English Language Teaching** 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 sebenar-benarnya.

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Saya yang membuat surat pernyataan,

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Rahma

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A R - R A N I R Y

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Finally, I realize the thesis is still far from being perfect due to the limitations of knowledge and experience. Therefore, I expect suggestions and criticism from the readers. I hope this thesis can give valuable and useful information to readers in the future. May we all be in Allah SWT protection, Amin ya Rabbal 'Alamin.

Banda Aceh, August 15th 2023

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## ABSTRACT

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This study intends to examine the influence of English for Islamic studies course on students' moral value in English language teaching. This study aims to find out how the English for Islamic studies (EFIS) course influences students' moral value and how the lecturers support the promotion of moral value in EFIS class. This study used a qualitative method, the researcher used interview as the instruments. Purposive sampling technique was used to recruit participants and collected the data through in-depth interviews with six batch 2020 students of the Department of English Education at UIN Ar-Raniry Banda Aceh who have taken EFIS class. The result of the study shows that changes in students' moral values can vary from one student to another. Several students experienced positive changes in their mindset and behaviour after taking the EFIS course. The EFIS course also helps them to remember the moral values they have neglected and forgotten. However, not all students experience changes in moral values after taking the EFIS course. Some students only experience increased knowledge about Islamic studies and the ability to think critically about issues in Islamic Studies without any change in their mindset or behaviour. Changes in moral values for students depend on how the lecturer teaches, and the methods and topics taught by the lecturer. The lecturers support the promotion of moral value in EFIS class through the teaching method, the media used to deliver the material, the topics in EFIS course, the assessment, and emphasis or review the moral value contained in EFIS course at the end of the class.

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2. How do the lecturers support the promotion of moral values in EFIS class?

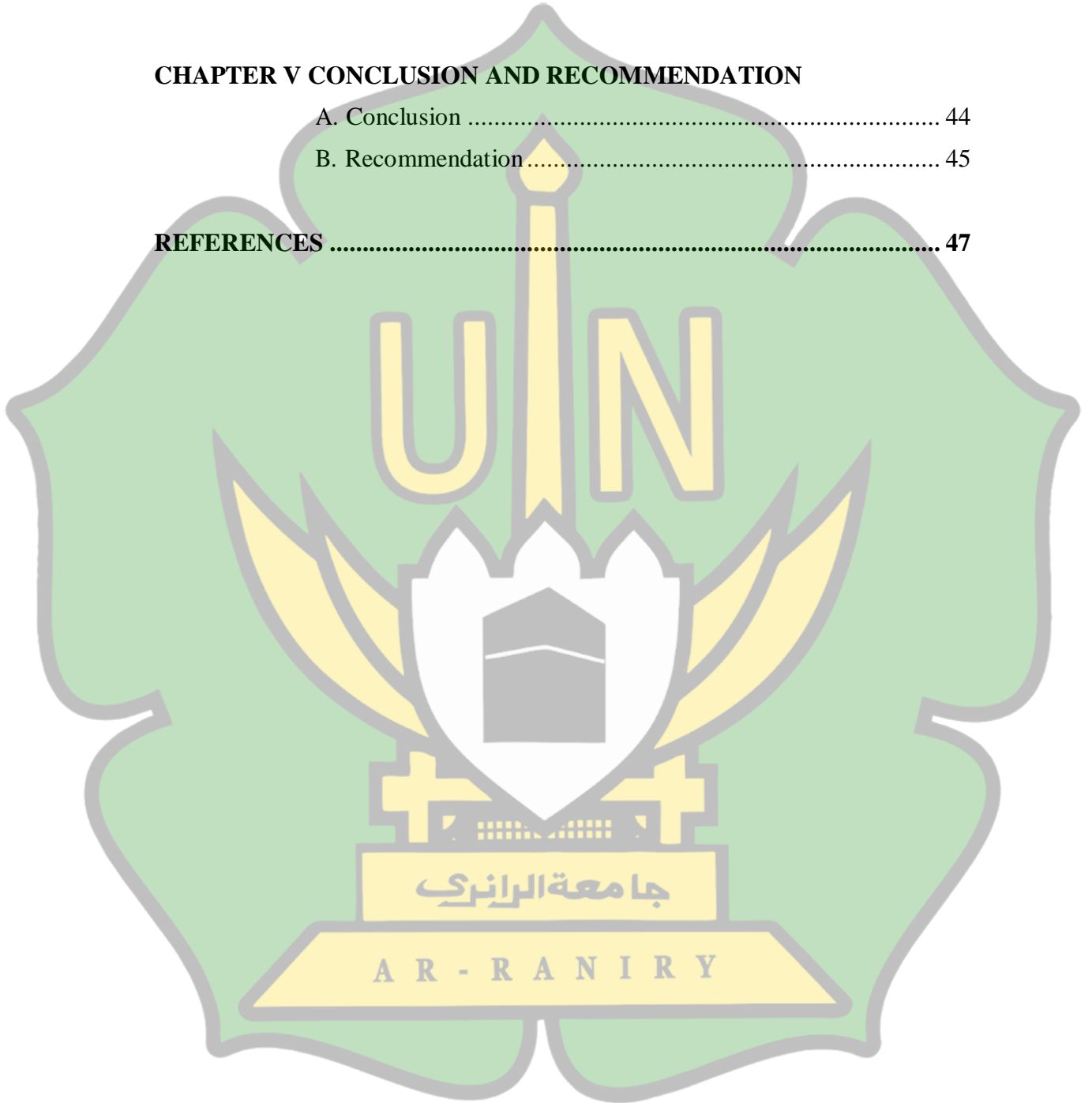
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## CHAPTER I INTRODUCTION

### A. Background of Study

English is officially established as a part of the national education curriculum in Indonesia. The inclusion of English in the curriculum aims to equip Indonesian students with the necessary language skills to participate in the global community and enhance their future educational and career prospects (Hidayati, 2016). In recent years, the Indonesian government has placed an increased focus on improving English language education by implementing various initiatives, such as the English as a Medium of Instruction (EMI) program and increasing the number of qualified English teachers. These efforts aim to strengthen English language skills among Indonesian students and improve the overall quality of English education in the country (Bolton et al. 2023).

Indonesia is known for its religious diversity (Widodo & Fardhani, 2011). Indonesia is a large country, with the majority of the population practicing Islam. Indonesia recognizes five religions, yet Islam has the most adherent. The large number of Muslims in Indonesia makes it the largest Muslim population in the world. Therefore, applying Islamic values in many aspects of Indonesian people's lives is very influential. In the educational part, this situation has the potential to benefit educational activities by placing Islamic values in all subjects, especially English. Based on Sari (2013), national education aims to develop the potential of students to become human beings who have a balance between mastery of science

and technology with an appreciation of the values of faith and devotion to God Almighty. Therefore, incorporating Islamic values into language teaching will help create the balance.

According to Tang (2018), the beginning of the entry and development of Islam in the archipelago is still controversial. When referring to the opinion that Islam has entered the archipelago since the 7th century AD, it means that the practice of Islamic education in Indonesia has been running for quite a long time because the process of spreading Islam to society is part of inseparable from Islamic education. According to Yunus (1985), as cited in Susanto (2015), Islamic education in Indonesia begins in homes, then in *surau* or mosques, and develops into Islamic boarding schools or *pesantren*. Then, the regular *madrasah* system emerged as we know today. The development of Islamic education in Indonesia has shown extraordinary progress. Islamic education is growing rapidly in terms of institutions, programs, values, spirit, and learning activities. Susanto (2015) also stated that Islamic education has developed into types and varieties that can be categorized into two major groups. First, Islamic education as an institution or program. The second category is Islamic education as the values attached to educational and learning activities. In this sense, all education systems developed by incorporating Islamic values can be interpreted as Islamic education.

The rapid development of Islamic education has led to English for Islamic Studies (EFIS) course taught at many universities, such as UIN Ar-Raniry Banda Aceh, University of Muhammadiyah Aceh and IAIN Mataram. EFIS is considered as the answer to an efficient way to instill Islamic values in ELT. EFIS itself is a

branch of English for Specific Purposes (ESP), which is a sub-branch of English for Specific Academic Purposes (ESAP). The material in EFIS contains Islamic culture, law, history, and other Islamic values. This allows students to learn English while at the same time increasing their knowledge about Islam.

Many studies have been carried out on integrating Islamic values into English subjects. Said (2020), had been conducted research about students' perceptions on English for Islamic Studies Course. This study aims to examine the perceptions of students who have studied the EFIS course. The purpose of this study was to determine students' understanding of EFIS, the advantages and disadvantages of learning EFIS, and their interest in studying EFIS.

Another research of integration of English teaching with Islamic values at SMP Islam Al-Azhar 15 Cilacap had been conducted by Khamdan (2019). This research is focused on identifying and describing the phenomenon of integrating learning English with Islamic values at SMP Islam Al-Azhar 15 Cilacap. This research covers how the English teacher designs lesson plans, how the English teacher chooses learning materials and media, how the English teacher integrates English learning activities with Islamic values, and how the English teacher assesses students' learning progress.

Khamdan (2019) stated that it is very important to integrate English learning and other subjects with Islamic values. Meanwhile, according to Said (2020), the English for Islamic Studies (EFIS) course is important for English teaching to attract students' attention to all matters related to Islamic studies in the context of

English in education. EFIS is also able to increase students' knowledge about Islam in class through this course. Thus, the researcher conducted a short interview with three English education students at UIN Ar-Raniry. The researcher asked about their responses to the EFIS course at UIN Ar-Raniry, and what impact did they get after taking the EFIS class. The three students agree that this course is very good because it can improve their daily vocabulary in terms of Islam, their knowledge of Islam, as well as vocabulary and confidence in speaking. Students have a positive response to the EFIS course. A student stated that there was increased curiosity about the history of Islamic figures after learning material about Islamic figures in this course. Another student said that he read stories about Rasulullah SAW more often and wanted to follow the morals of Rasulullah SAW. Another said that their knowledge of Islam increased because of EFIS.

Therefore, the researcher is interested in conducting research related to the influence of English for Islamic studies course on students' moral value in English language teaching. The researcher wanted to focus more on finding the influence of EFIS on students' moral value. This research aims to see how far EFIS influences students' moral values, only on their mindset or down to their daily behavior, and how the lecturers support the promotion of moral values in EFIS class.

## **B. Research Questions**

1. How does the English for Islamic Studies course influence students' moral values?
2. How do the lecturers support the promotion of moral values in EFIS class?

## **C. Research Aims**

1. Find out how English for Islamic Studies course impacts students' moral values.
2. Find out how the lecturers support the promotion of moral values in EFIS class.

## **D. Significance of Study**

The researcher hope that this study would give a helpful contribution to English teaching and learning, which has three major significances:

### **1. For the Students**

This research provides information about how the lecturers support the promotion of moral values in EFIS class. The researcher hopes that knowing about implementing English for Islamic Studies (EFIS) in English language teaching can enrich students' understanding of Islamic values that can be applied while learning foreign languages.



## 2. For the Lecturer

This study is expected to help lecturers discover how English for Islamic Studies course influence students' moral values. Thus, lecturers can prepare good material and positively influence students' moral value in the class.

## 3. For the Readers

The researcher hopes that by conducting this research, readers will better understand the role of English for Islamic Studies in promoting moral values in ELT. This study benefits anyone who wants to conduct additional research on this topic.

## E. Terminology

### 1. English for Islamic Studies

The English for Islamic Studies (EFIS) course is a course that examines things in Islam using English. Some examples of topics contained in the EFIS are Islamic civilization, Islamic culture, Islamic history, the moral values of a Muslim, and Islamic values in everyday life. All these topics are included in EFIS learning. The EFIS course aims to teach students more deeply and understand Islamic values in English after reading all the material provided, it benefits students to know Islam and learn English simultaneously (Giyoto 2006).

### 2. Moral Values

In general, the notion of moral values are values related to good and bad actions that guide human life in general. Moral values can encourage people to act or do something and are a source of motivation. In other words, moral values tend

to regulate and limit our actions in everyday life. According to Sari (2013), moral values will affect students' emotional intelligence. Emotional intelligence influences student achievement. Emotional intelligence relates to moral behavior, ways of thinking, problem-solving, social interaction, personal emotions, and academic achievement.

### **3. English Language Teaching**

English language teaching refers to the practice of instructing individuals in the English language. It involves various methods, approaches, and techniques used to facilitate language learning and development, with the ultimate goal of enabling students to communicate effectively in English. English language teaching can occur in a variety of contexts, including schools, language institutes, universities, or through private tutoring. It encompasses different proficiency levels, from beginners to advanced learners, and caters to learners of various ages, backgrounds, and purposes for learning English. (Songbatumis, 2017).

English language teaching employs various teaching methodologies and approaches, such as the communicative approach, task-based learning, content-based instruction, or blended learning, depending on the context and goals of the learners. Teachers employ a range of instructional strategies, including group activities, pair work, games, authentic materials, and multimedia resources to create an engaging and interactive learning environment.

## CHAPTER II LITERATURE REVIEW

### A. Islamic Studies

Arief (2002) stated that Islamic studies is an academic discipline that focuses on studying Islam, its history, teachings, practices, and the broader Islamic civilization. It encompasses a multidisciplinary approach from history, theology, philosophy, law, literature, art, and social sciences. Islamic studies provide a comprehensive understanding of Islam, its diverse traditions, and its impact on societies and individuals.

Kefeli et al. (2007) stated that Islamic studies aim to provide a comprehensive understanding of Islam and its diverse aspects, including its beliefs, rituals, cultural, intellectual, and historical contexts in which it has developed. Scholars and students of Islamic studies may analyze primary Islamic texts, examine the historical development of Islamic societies, and investigate the contributions of Muslims to various fields such as science, literature, and philosophy.

Dodi & Ilham (2018) stated that there are six key areas of Islamic Studies:

1. *Qurānic Studies*: *Qurānic* studies involve the examination of the Islamic holy book, the *Quran*. Scholars explore its linguistic, historical, and theological aspects, including its interpretation, exegesis, and the science of *Qurānic* recitation (*Tajweed*).

2. *Hadith Studies*: *Hadith* studies focus on the collection, classification, and analysis of the sayings, actions, and approvals of the Prophet Muhammad SAW. Scholars examine the authenticity, chains of narration, and the application of hadith in Islamic law and ethics.
3. *Islamic Jurisprudence (Fiqh)*: *Fiqh* studies examines Islamic law, which includes the legal principles and rules derived from the Quran, hadith, consensus (*ijma*), and analogy (*qiyas*). Scholars explore various schools of jurisprudence, legal methodology, and the application of Islamic law in contemporary contexts.
4. *Islamic Theology (Kalam)*: Islamic theology deals with the study of fundamental beliefs and doctrines of Islam. Scholars analyze theological debates, rational arguments for the existence of God, divine attributes, predestination, free will, and the nature of prophethood.
5. *Islamic History*: Islamic history examines the political, social, cultural, and intellectual developments within the Islamic world from the time of the Prophet Muhammad SAW to the present. It covers the rise and spread of Islam, the development of Islamic empires, and the contributions of Muslim scholars, scientists, and philosophers.
6. *Sufism*: Sufism is the mystical dimension of Islam. Scholars of Sufism explore the practices, teachings, and experiences of Sufi orders, the concept of spiritual purification, and the quest for union with the divine. They study the works of prominent Sufi poets and philosophers.

Islamic studies can be pursued as an academic discipline in universities and research institutions around the world. In recent years, the government of Aceh, Indonesia, in collaboration with religious institutions and organizations, has focused on further developing Islamic studies in the province. This includes establishing Islamic schools, colleges, and universities that offer comprehensive Islamic education. The objective is to produce knowledgeable scholars and professionals who can contribute to improving society and preserving Islamic values (Nurdin et al. 2020).

One notable development in Islamic studies in Aceh is the establishment of the Ar-Raniry State Islamic University in Banda Aceh. It is one of the premier Islamic universities in Indonesia and offers a wide range of undergraduate and graduate programs in various fields of Islamic studies. The university plays a vital role in producing competent scholars and researchers who contribute to the development of Islamic knowledge and its applications in contemporary contexts.

### **B. The integration of Islamic Studies in ELT**

Good English teaching teaches how native speakers of the language use it in their daily life, such as from their everyday conversations, readings, or culture. Therefore, the values and culture of native speakers will be integrated into the materials in ELT. Nevertheless, several cultures from native English speakers are not worthy of being emulated by Muslims. Research shows that Western people's cultural practices and beliefs contained in ELT materials, such as books and social media, influence how students' living and thinking (Cahyo et al., 2019; Rohmah,

2012; Wijayanto, 2020). According to Shajahan (2010), it is possible to include religious education in the classroom, both in general and in language education. In addition, as long as language material is taught effectively, incorporating religious studies into the learning process is not a problem.

Integrating Islamic studies into ELT for Muslim learners has challenged ELT educators in several Muslim countries since the first world conference on Muslim Education in Mecca in 1977, which emphasized the Islamization of Knowledge (Shah et al., 2012). Based on Muhammad, AR (2013) teacher is one of the human components in teaching and learning process, playing an important role in developing the potential human resources. Therefore, the teacher should actively play his role and place his position and occupation as a professional expert. In this case, Irawan (2020) stated that in designing ELT materials, it is necessary to pay attention to the contextual aspects of students, teachers, classrooms, and institutions. Islamic values can be linked in ELT so that adverse problems related to inappropriate social and cultural topics in ELT can be avoided.

An example of the bad influence of Western culture is how they prioritize and measure everything with their logical reason. For example, regarding the existence of God, which the human mind cannot reach, they make their own rules regarding divinity and religion by their logical reason. The mindset of a person who may not believe in any religion (agnostic) or completely reject the presence of God (atheist) initially emerged from Western thinking. English learners may find this mindset when they learn English through the internet, social media, or books they read. Another Western value that must be explained appropriately through an

Islamic perspective is the concept of self-confidence. The Islamic version of self-confidence needs to be defined so that it does not turn into arrogance and over time, refuse to believe that there is God's intervention in the achievements they achieve. This idea is dangerous because believing they can do something without God's help will make them ungrateful.

Unlike Arabic, which is related to Islam and is the language of the Qur'an, incorporating Islamic studies into ELT is considered hard to do. In other words, learning Arabic will not encounter significant obstacles when integrating Islamic studies (Mat & Wan Abas, 2016). Rohmah (2012) suggests several ways to place Islamic values in ELT, namely by developing an English textbook that contains Islamic values. In this way, textbook authors provide and explore books in English that contain Islamic messages, topics, or texts, for example, topics or texts related to Islamic culture or history, such as the history of Islamic civilization in Andalusia (Spain) or about the Ottoman Empire, which contains Islamic messages. Incorporating Islamic values into teaching English can also be done through the English for Islamic Purposes (EFIS) course. In Indonesia, several Islamic universities or institutions have included this course in their teaching curriculum, such as UIN Ar-Raniry Banda Aceh, University of Muhammadiyah Aceh, University of Ahmad Dahlan, IAIN Mataram, IAIN Palu, UIN Banten, and UIN Syarif Hidayatullah Jakarta. EFIS is an opportunity to incorporate Islamic moral values into teaching English

However, not all values from Western culture are negative. Some are good for students to emulate, including discipline, hard work, and accepting differences.

To prevent students from misconceptions about differences in culture and religious beliefs, in ELT, teachers are strongly encouraged to clearly explain the differences and similarities between Western culture and Islamic culture (Wijayanto 2020). Islamic studies can provide a better understanding of different cultures and beliefs (Rohmah, 2012; Umam, 2014).

### C. Definition and Purposes of English for Islamic Studies Course

Based on the “Course Description of PBI” (n.d.) on the English language education department of UIN Ar-Raniry website, EFIS is a course that contains Islamic issues, which is taught through content-based instruction. Students learn Islam, such as the pillars of Islam and other Islamic knowledge through English texts. According to Giyoto (2006), the English for Islamic Studies course is designed to provide English language skills for students studying Islamic studies or related fields. It aims to enhance students' ability to understand and communicate effectively in English within the context of Islamic studies, including the study of the *Quran*, *Hadith*, Islamic history, theology, jurisprudence, and other related subjects. The key aspects of the English for Islamic Studies course are:

- 1) Language Skills Development: The course focuses on developing students' reading, writing, speaking, and listening skills in English. Emphasis is placed on vocabulary building, grammar, sentence structure, and comprehension.
- 2) Academic English: The course helps students acquire the necessary academic English skills since Islamic studies often involve academic



research and writing. This includes understanding academic texts, critical analysis, citation and referencing, and writing research papers or essays on Islamic topics.

- 3) **Islamic Terminology:** The course familiarizes students with specific Islamic terminology commonly used in the field of Islamic studies. It helps students understand and use Islamic terms accurately and confidently when discussing various aspects of Islam.
- 4) **Communication Skills:** Effective communication is vital for students studying Islamic studies, as they may engage in discussions, presentations, or public speaking about Islamic concepts or issues. The course helps develop students' oral communication skills, including expressing ideas clearly, engaging in debates, and presenting information effectively.
- 5) **Cultural Understanding:** Islamic studies often require an understanding of the cultural and historical contexts of Islam. The English for Islamic Studies course may include topics related to Islamic culture, traditions, and civilization, helping students gain a broader perspective and cultural sensitivity.
- 6) **Reading and Comprehension:** The course may involve reading and analyzing texts from the Quran, Hadith, classical Islamic literature, and contemporary Islamic scholarship. Students learn strategies for understanding complex texts, extracting key ideas, and interpreting them accurately.

- 7) **Listening and Speaking:** The course includes activities and exercises to improve students' listening comprehension and speaking skills. This may involve listening to lectures, speeches, or dialogues related to Islamic studies and engaging in discussions or presentations based on those materials.
- 8) **Academic Research and Writing:** Students may learn how to conduct academic research on Islamic topics, locate reliable sources, critically evaluate information, and produce well-structured research papers or essays. They are guided in using appropriate academic writing conventions and referencing systems.

Bedri and McGarry (2013) stated that the EFIS course is beneficial for Islamic students to deepen their knowledge of Islamic understanding written in English, they can also apply it in everyday life. Overall, the English for Islamic Studies course provides students with the necessary language skills and academic proficiency to engage in scholarly discussions, research, and written communication within the field of Islamic studies. It enables students to bridge the gap between their Islamic knowledge and their ability to express themselves effectively in English.

#### **D. Moral Value**

Morality is a law of behaviour applied to each individual in socializing with others to establish respect between people. The moral is a product produced by culture and religion that regulates how to interact (actions, behaviour, and speech)

between human beings. In other words, the term moral refers to the action or behaviour of someone who has a positive value according to the norms that exist in a society. Based on Pohan & Malik (2018, p. 22), the character is a complex ethical and mental (positive/negative) quality of which they form themselves in thinking, behaving, and acting.

In Islamic terminology, the meaning of morals is the same as "*akhlaq*". In Indonesian, morals mean the same as manners or decency (Fahrudin, 2014). Moral values are related to good and bad actions that generally guide human life. Another opinion mentions the importance of moral values as values that can encourage people to act and as a source of motivation. Therefore, moral values tend to regulate and limit our actions in everyday life. Moral values are accurate descriptions of human actions in carrying out life activities. Moral value is a form of objective description of the truth made by someone in a social environment.

According to Lubis et al. (2021) the aspects of Islamic values are divided into three types, namely the values of faith (*Aqidah*), the values of worship (*Ibadah*), and moral values (*Akhlak*). According to Alavi (2007), as cited in Nuriman & Fauzan (2017), the relationship between worship, faith, and moral are very close, and one cannot be separated from another. Worship is good deeds, while good deeds are the implementation of faith in Allah SWT. Meanwhile, morality is the result of all that. People who believe in Islam but do not do good deeds cannot yet be called perfect believers, and vice versa, because good deeds include worship, which is an implementation of faith. Abidin (1998) in Awwaliyah & Baharun (2018) states that there are several fundamental values in the main sources of

Islamic teachings that must be used as the basis for Islamic education, namely: (1) Aqidah (2) Morals (3) Respect of intellect (4) Humanity (5) Balance (6) Grace to all nature (*Rahmatan lil'alam*). In this study, researchers focused on one value, which is morals or *akhlak*.

### **E. Moral Value in ELT**

The importance of English in the context of global developments is increasingly prominent. During this development, morality or values that were previously widely researched and studied in the context of education, in general, are increasingly being accepted and developed in teaching English. When incorporating moral values through teaching English, it is necessary to pay attention to the reality that ELT is always in a situation that is bound by socio-political and socio-cultural systems (Edge, 1996; Brown, 1997; Johnston, 2003; Kubanyiova and Crookes, 2016; Feng, 2017), as cited in Novawan et al. (2020).

In Indonesia, character-building or instilling values through teaching English in colleges or universities is carried out by referring to national policies related to the curriculum. Like other countries in Asia, education in Indonesia contains principles that applying moral values to shape student character is important, so it is necessary to include it in teaching all subjects in a college or university curriculum. Education is an alternative solution to various cultural and national problems because a better generation will be built through education. Education is the first step in training or building the character of each individual. Education is expected to be the main solution to improving the quality of the

younger generation to be better in various aspects to reduce the negative impacts of various cultural and national character problems (Rusydi, 2021).

The importance of moral values in education, in general, is clear, moral values must be organized, implemented, and evaluated in educational or teaching programs to be truly educational. Learn how to apply the inculcation of morals values into teaching English in the context of EFL with broader socio-cultural situations, but covering a rich diversity of local contexts is needed by teachers or lecturers today (Pohan & Malik, 2018). This is necessary to create better and more effective teaching of English in empowering students' social capacity to anticipate the needs of a dynamic era, but at the same time overcome western liberal culture, which is included when learning English, because ELT cannot be separated from its socio-cultural context.

Educators' values influence decisions and behavior related to curriculum development and teaching. Thus, the teaching process by lecturers is driven by certain morality so that it is value-laden (Johnston, 2003, p. 115). Lecturers who teach interactively in class have values that underlie their teaching methods and approaches. Developing moral values with a certain approach when teaching has an impact on increasing the self-capacity of both lecturers and students (Novawan et al., 2020). This is very important and impacts not only on developing students' intellectual capacity but also on instilling moral values to form good character as part of forming a complete self-identity.

According to Ewald (2003), students have the sensitivity to feel and learn the values demonstrated by the teacher or Lecturer through each series of instructional activities and, more explicitly, through teaching materials. Instilling values can be done by referring to several alternatives, such as through teaching materials and media, a series of instructional activities, and examples from teachers or lecturers. For example, translating the story of Khalid Bin Walid, then studying the moral values contained in it.

Moral education is a conscious effort made by humans (adults) that is planned to provide opportunities for students (children, future generations) to instill divinity, aesthetic and ethical values, good and bad values, right and wrong, regarding actions, attitudes, obligations, and noble morals, to reach maturity and be responsible (Sari, 2013). Therefore, applying moral values to language teaching and learning is very important and needed in an era where the decline in moral values is increasingly visible. Moral values must be included in every subject, especially English Language Learning, because many western cultures contradict Islamic values. Both lecturers and teachers in schools are expected to be able to replace the liberal moral values contained in western culture with Islamic values, such as the history of Islamic culture, which can be applied under Muslim norms.

## CHAPTER III METHODOLOGY

### A. Research Design

The researcher uses a qualitative approach in conducting this research. The researcher chooses a qualitative approach because of its flexibility in the inquiry process, allowing the researcher to describe the quality of relationships, activities, situations, or materials in detail. Denzin & Lincoln (2005) stated that qualitative research studies the meaning of a phenomenon for society. According to Hancock, Ockleford, & Windridge (2007), qualitative research describes people's ideas, feelings, and experiences.

Several types of qualitative research are ethnography, oral history, case study, phenomenological method, grounded theory method, narrative model, historical model, focus groups, record keeping, process of observation, and descriptive. Since this study is concerned with the analysis of the influence of EFIS course in students' moral value and how the lecturers support the promotion of moral values in EFIS class, the finding of the study displays in descriptive form. Hence, this study employed qualitative descriptive research, which is an essential method for examining and comprehending the meaning that people or groups attach to a social or human situation (Creswell, 2008). Moleong (2017) stated that qualitative approaches as research procedures provide descriptive data in the form of spoken or written statements and the behavior of the subjects observed.

## B. Participants

Population is a generalized area consisting of objects or subjects that have certain qualities and characteristics determined by the researcher to study and then draw conclusions. Population is the total number of individuals whose character will be studied. The population can be people, objects, companies, or even institutions (Sugiyono, 2013). Sample is representative participants selected from the population in a certain area which is considered to represent the population (Arikunto, 2010).

Participants were recruited using purposive sampling to meet the research criteria. Purposive sampling is a non-random sampling method where the researcher chooses the sample by determining a special identity that matches the research objective so that the sample is expected to respond well to research cases (Lenaini, 2021). There are six participants for this research, participant criteria for this research are: 1). Students majoring in English education at UIN Ar-Raniry. 2). Class of 2020 students. 3). Must have taken the EFIS course. The six participants are described in the table below:

Table 1. 1 Data Participants

Name	Department	Batch	Gender
HA	English Education	20	Male
GA	English Education	20	Female
RF	English Education	20	Female
CR	English Education	20	Female



RW	English Education	20	Female
AZ	English Education	20	Female

### C. Data Collection

The data of this research will be collected by using interviews. The researcher uses in-depth interview as the instrument to collect the data. In-depth interviews conduct in-depth exploration of a predetermined topic (based on the purpose and intent of the interview) using open-ended questions. An interviewer carried out this interview technique by interviewing one person face to face (Showkat & Parveen, 2017).

The researcher chose the interview style because it allowed the researcher to comprehend how the EFIS course influences students' moral values and how the lecturers support the promotion of moral values in EFIS class. In addition, the researcher collected data using a digital voice recorder. The interview lasts for 35-45 minutes for each participant, and participants may talk in the language with which they feel most comfortable throughout the interview. This implies that the researcher allows individuals to provide their answers in Indonesian or English. It is simpler to obtain more specific information about their experience if they use the familiar language.

#### D. Data Analysis

The researcher used the Thematical data analysis method to determine and manage the data collected. This research adopted Miles et al. (2014) theory of qualitative analysis. The process is divided into three steps:

- 1) **Data reduction:** It is the first step of organizing and condensing large amounts of qualitative data, such as interview transcripts, field notes, or observations, by coding, summarizing, and removing extraneous information. The researcher discards all data that is irrelevant at this point but retains access to it in case it is later useful because unexpected data or unexpected conclusions may require re-examining some data previously thought to be unnecessary. The researcher took the relevant information from interview results about the influence of EFIS on students' moral value.
- 2) **Data display:** After reducing the data, the researcher organizes and compresses the data from interview. The researcher displayed the data and presented in form of descriptions or narrations.
- 3) **Data verification:** This step starts with draw conclusions about the research. The correctness of these initial conclusions can then be checked by comparing them with the previous field notes or by collecting more data. The researcher makes the conclusion from interview results and present it in the discussion (Miles, et al. 2014).

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

#### A. Findings

This chapter presents findings and discussion based on the data that the researcher obtained from the interviews. This chapter intends to find out the influence of the English for Islamic Studies course on students' moral values and how lecturers support the promotion of moral values in EFIS class. There were six (6) students who took part in this interview, they were English education students from batch 2020 who had taken the EFIS course, and each of them received 9 questions. The initials of the selected participants are Student-1, Student-2, Student-3, Student-4, Student-5, and Student-6. The data collection method used was an in-depth interview, as described in the previous chapter. The interview data were coded and categorized into several themes.

#### **1. The influence of English For Islamic Studies course on Students' moral value**

##### **a. Increasing Knowledge and Understanding of Islamic Values**

All participants stated that the EFIS course is a course that studies contexts, values, and topics related to Islam, they agree that the EFIS course increases their understanding and knowledge of Islamic values, as well as improves their English skills.

**Student-2:**

In my opinion, EFIS is a course that combines Islamic studies with English lessons, with the aim of students gaining knowledge related to Islamic topics and still mastering English as a medium of communication. And I feel like my **knowledge and understanding of Islamic values have significantly increased after completing the EFIS course.** [CR]

**Student-4:**

EFIS is a course that focuses on students' understanding of all aspects of Islam, such as its history, culture, and Islamic values using English language. **EFIS helps me understand more about Islam** [RF]

From the two interviews, it can be concluded that the EFIS course is a course that discusses topics related to Islam using English. This course helps deepen students' understanding of various aspects of Islamic studies and Islamic values, including Islamic history, culture, and values while improving students' English skills.

**b. Changes in Students' Moral Values and Knowledge After Taking EFIS Class**

The changes that students feel after taking the EFIS course are different for each student, for examples in term of knowledge, moral values (behavior) and atmosphere of thinking.

**Student-5:**

I feel there are **changes in my moral values both in terms of mindset and behaviour.** In terms of mindset, for example, I know how to make the right decisions, while in terms of behaviour, I become better at interacting and

socializing with my friends. Then, maybe my view is broader about the role of Islam in contemporary society, and it also increases my knowledge about Islamic history which I may have never known about this history before. [AZ]

**Student-2:**

I personally think EFIS can make me limit myself from Western culture, which is usually found in English teaching. So, in terms of behaviour, **the changes I felt after taking the EFIS class, I am not easily influenced by Western values and cultures**, such as the way they dress or their slang words, which sometimes mean very harsh words, and in terms of mindset I also don't necessarily believe in western ideas such as liberalism. Meanwhile, in terms of knowledge, of course, my knowledge about Islam has increased after attending the EFIS class. [CR]

From the results of the interview, it can be concluded that Student-5 experienced changes in moral values, mindset, and behavior after attending EFIS class. She felt that she could make the right decisions, interact with her friends better, and have a broader understanding of the role of Islam in contemporary society as well as a deeper knowledge of Islamic history. Meanwhile, Student-2 felt that EFIS helps reduce the influence of Western culture on her behavior and mindset, and also increases her knowledge of Islam.

Meanwhile, student-1 and student-6 stated that they did not feel any changes in their moral values. The change is only in increasing their knowledge of Islam.

**Student-1:**

**The change that I felt is in terms of knowledge**, more knowledge of vocabulary about Islam. Then the foreigner's perspective about Islam, at that time, in class, we discussed the German perspective on Islam. In terms of

behavior, because I graduated from an Islamic boarding school and EFIS course only discussed about basic moral values, there was no change in behaviour. The changes are only in terms of knowledge. [HA]

**Student-6:**

**In terms of moral, I don't feel any change**, both in terms of mindset and behaviour. Because EFIS learning itself took place during the Covid-19 pandemic, the learning process was not carried out effectively, and the topics discussed in EFIS class were very basic and not very deep. **I just feel a bit of change in my knowledge.** [RW]

From the results of the interview, it can be concluded that Student-1 felt a change in terms of knowledge, especially knowledge about Islam, but there was no change in behavior. Student-6, on the other hand, did not feel a change in moral terms, either in mindset or behavior. They felt a change only in terms of knowledge, although in the case of Student-6, the change was fairly small.

Students-2 and students-5 felt a change after taking the EFIS course, the changes they felt were in terms of knowledge and moral values. For moral value, the two students felt a change both in terms of mindset and behaviour. Meanwhile, according to student-1 and student-6, the topics discussed in their EFIS class were very basic, they did not feel any changes in terms of moral values, they only felt changes in terms of knowledge.

### c. Reminder of Moral Value

All participants stated that the EFIS course helped them to recall moral values that they had unknowingly ignored or forgotten. By taking the EFIS course, participants recall the moral values they had forgotten and then apply them in their daily lives.

#### Student 1:

The EFIS course **reminds me of moral values that I often unconsciously forget**. For example, when my lecturer told me about his experience of being a Muslim in a country where Muslims are a minority. The atmosphere of *Ramadhan* and *Eid al-Fitr* is certainly not like here in Aceh. It makes me grateful that I am still given the opportunity to live in Aceh, where I can worship and celebrate Islamic holidays such as *Ramadhan* and *Eid al-Fitr* freely and lively. [HA]

#### Student 5:

Completing the EFIS course **reminds me of some moral values that I often forget**. One example is the moral value of *Amanah* or trust. In the EFIS course I was reminded again that trust is not limited to fulfilling promises. More than that, *Amanah* includes being responsible even when no one is watching. [AZ]

#### Student 6:

Completing the EFIS course has deepened my understanding of moral values such as compassion. I used to think that compassion as simply feeling sympathy for another person. However, **EFIS reminds me that compassion goes beyond that**. It's about actively helping those in need. For example, I am volunteering for a charity fundraiser for those affected by Covid-19 with the English Department Student Association (EDSA) during the Covid-19 pandemic. [RW]

The results of the interview above reflect how the EFIS course encourages students to reflect on and embrace moral values that they may have previously

ignored or subconsciously forgot. It also emphasizes how the course encourages students to broaden their understanding of these values and apply them in everyday life.

#### d. Ability To Think Critically

All participants stated that the EFIS course helped train their ability to think critically. The topics and methods of discussion and Q&A used by the lecturer helped the participants think more critically.

##### Student 3:

Yes, studying EFIS has an impact on my critical thinking about Islamic issues. This course help me shape my **ability to think critically**, it give me a new perspective and make me more critical of issues in Islamic studies, for example, when my lecturer discussed the topic of women as *da'i*. [GA]

##### Students 4:

Studying EFIS has helped me train my **ability to think critically about issues in Islamic studies**. EFIS course has given me a broader perspective, besides that, the discussion and question and answer methods from the lecturer allow me to critically analyze various interpretations of Islamic teachings. [RF]

The results of the interview above show how the EFIS course trains participants' ability to think critically. Participants were asked to discuss topics in EFIS classes and problems in Islamic studies. The discussion, and question-and-answer methods make students inevitably active in class, so this also helps shape their critical thinking skills.



## 2. The Promotion of Moral Values in EFIS Class Supported by Lecturers

### 2.1. The Learning Method Used by Lecturers in EFIS Class

#### a. Speech and Question & Answer Method

Because of the online-based learning at that time, the lecturer used the speech method, relying on verbal communication to convey the subject matter. Through oral explanations and discussions, lecturers present information and engage with students. Additionally, a Question and Answer (Q&A) method is used, allowing students to ask questions and seek clarification on the topic.

#### Student-3:

First of all, the lecturer didn't give us a lesson plan or syllabus at the beginning of class, so **the lecturer sometimes gave a speech based on the topic**, and then we were given questions and immediately appointed randomly to answer these questions. [GA]

#### Student-5:

Because the class is held online so the lecturer only uses **speech and Question & Answer methods**. The topic is discussed in groups, then submits the summary of the discussion to google classroom. [AZ]

Both participants' response indicates that the online class was conducted primarily through the speech and Question & Answer (Q&A) methods. With the class being held online, the lecturers relies on verbal communication to deliver the

topic's content. The speech method involve the lecturer presenting information, explaining concepts, and engaging students using spoken communication. The Q&A method, mentioned alongside speech, suggests that students have the opportunity to ask questions related to the topic.

#### **b. Discussion Method**

Another method used by lecturers is discussion. Discussion method emphasizes student participation and empowers them to voice their opinions on given topics.

#### **Student-4:**

Regarding the teaching method, at that time, my lecturer used **group discussion** and question-and-answer methods.

#### **Student-6:**

The **method used is discussion**, students were given one topic and then asked for their opinion. [RW].

The interview results indicate that lecturers used discussion method to deliver the topic in EFIS class and then ask the students' opinion of the topic. This method could nurture critical thinking, communication skills, and the ability to engage with diverse perspectives. It encourages independent thought and the development of individual viewpoints and enriching the learning process.

## 2.2. The Facilities and Media Used by Lecturers in EFIS Class

### a. Laptop and Presentation Slides

Due to online-based learning, the media used by lecturers when teaching is not very varied. In offline learning, the lecturer usually distributed papers containing material to each student. In online learning, lecturers use laptop and presentation slides as the media to convey material to students.

#### Student-2:

Because EFIS class is held online, **the media only laptops and presentation slides.** The lecturer displays the presentation slides through the screen-sharing feature on Google Meet, then explains the material. [CR]

Based on student-2, the main media used were laptops and presentation slides. The lecturer used the screen-sharing feature on Google Meet to display these presentation slides, which contain the relevant material. The lecturer then explains the content to the students. This method enable visual engagement and information delivery, as students could see the slides while simultaneously receiving explanations from the lecturer.

### b. Google Tools

Another media used by lecturers is Google Tools. Google Tools has its own unique capabilities, these tools contribute to a comprehensive and interactive virtual classroom experience. By addressing physical limitations, encouraging

engagement, and offering dynamic presentation options, educators can harness the potential of technology to create dynamic and effective online learning environments.

**Student-3:**

**The media used is only Google Meet** because the class runs online. Through Google Meet, lecturers hold virtual meetings and give speeches to convey material. [GA]

**Student-5:**

Because the class takes place during the pandemic, the lecturer only uses Google tools like **Google Classroom, Google Meet, Google Form, and Google Slides.** [AZ]

Student-3 stated that lecturers used Google Meet to conduct virtual meetings with students and deliver lectures. The platform include features such as video conferencing, chat, and screen sharing, which will allow instructors to present materials and interact with students in real-time. Meanwhile, Student-5 stated that lecturers used various Google tools, including Google Classroom, Google Meet, Google Form, and Google Slides.

**2.3.**

**The Topics Used by Lecturers in EFIS Class**

**a. Islamic Moral Value and Islamic Culture**

The topics used in the EFIS course were different for each lecturer. Various topics are discussed to understand various aspects of Islam and its meaning.

The example of the topics used by lecturers is Islamic moral values and Islamic culture.

**Student-1:**

The topics are about Islamic moral values, Islamic culture, and the experience of lecturers while living in Germany, the perspective of Germans on Islam. [HA]

**Student-2:**

The topic given by the lecturer is the history of the Prophet Muhammad, how he preached Islam, and **moral values that can be learned** from the Prophet's attitude. [CR]

Student-1 stated that lecturers taught topics related to Islamic moral values and Islamic culture. The lecturer shared his personal experience when lived in Germany. Meanwhile, according to the students-2, the lecturer used topics about the history of the Prophet Muhammad, his Islamic da'wah, and moral values derived from his actions. This topic emphasizes the importance of historical context and ethical lessons derived from religious teachings.

**b. Qur'an Interpretation**

Another topic used in the EFIS course was the Qur'an and its interpretation. Studying the interpretation of the Qur'an not only increases religious literacy but also fosters analytical and critical thinking skills.

**Student-4:**

**The topics taught by lecturers at that time were the Qur'an and its interpretation, Islamic law, Islamic histories, Islamic ethics and morality, and the life of the prophet Muhammad. [RF]**

Student-4 provides a broader overview of the topics covered in the EFIS class. Lecturers cover a wide range of topics, including interpretations of the Koran, Islamic law, Islamic history, Islamic moral values, and the life of the Prophet Muhammad.

## **2.4. The Emphasis of Moral Values in EFIS Topics by Lecturers**

### **a. Storytelling**

There are several ways that can be used to deliver moral values to students. Lecturers choose to use storytelling as a way of emphasizing moral values in EFIS course.

**Student-2:**

Usually, at the end of class, the lecturer emphasizes moral values through storytelling. The lecturer tells about the moral values of the prophet Muhammad and the lessons that can be taken from him. [CR]

From the result of interview above, it can be concluded that lecturer uses storytelling to emphasizes the moral value of the propet Muhammad SAW.

### b. Review of Moral Value

Another way that can be used to emphasize moral values is to review the moral values contained in the material. By reviewing the moral values contained in the material at the end of class, students are expected to be able to understand better about moral values in EFIS topics. This approach ensures that students leave the classroom with a solid understanding of Islamic moral values.

#### Student-6:

Of course, the lecturer always emphasizes and **reviews the moral values** and good things that can be learned, which are contained in the topics discussed in the EFIS class. [RW]

#### Student-3 add:

The lecturer **reviews moral values** on the topics discussed, but not too detailed and emphasized. [GA]

The responses from Students-6 and Students-3 highlight the review of moral values in EFIS class. Student-6 stated that the lecturer actively reviewed the ethical principles and moral values embodied in the subjects discussed, giving students constant reminders of the importance of moral values. However, Student-3 stated that the lecturer did not emphasize moral values in detailed, even though the lecturer reviewed the moral values contained in the material.

## 2.5. Assessment in EFIS class

### a. Oral Questions

The lecturer gave oral questions as a way of assessing students' understanding of the material that has been studied.

#### Student-3:

For the **assessment, the lecturer only gives questions orally** because of the online-based learning. Then, students must answer as fast as possible, if the students can't answer, the score will be zero. [GA]

#### Student-6:

Assessment is carried out by the **lecturer asking questions orally** about topics that have been discussed in the EFIS class and students answering these questions in turn. [RW]

The two participants stated that their lecturers conducted assessments by giving oral questions because of the limitations caused by online learning.

### b. Google Form Assessment

Another way to do an assessment in online-based learning is to use one of Google Tools, for example, Google Form.

#### Student-5:

The lecturer does the **assessment by uploading a link to Google Forms** on google classroom. The Google Form contains questions that must be answered by students. [AZ]

From the results of the interview, it can be concluded that lecturers can use Google tools such as the Google form to conduct assessments during online-based learning.



### c. Islamic-Themed Competition and Projects

Apart from using Google Tools, lecturers also conduct assessments in an interesting and creative way, such as giving Islamic-themed projects.

#### Student-1:

**The assessment is carried out by holding Islamic-themed competitions** in English, such as reading poetry and *Shalawat Badar*. Then for the final assessment, there is a project to make a Hijri calendar. [HA]

From the results of these interviews, it can be concluded that in the EFIS class, there are lecturers who carry out assessments by holding Islamic-themed competitions in English, such as reading poetry and *Shalawat Badar*. In addition, there is also a Hijri calendar creation project as a final assessment.

### d. Video Assessment

Another method used by lecturers to carry out assessments was by asking students to explain something through video.

#### Student-4:

At that time, the lecturer did the assessment by giving several verses of the Qur'an. Then, **students were asked to explain the meaning of these verses through a video** that should be uploaded to google classroom. [RF]

Based on the interview result above, it can be concluded that the lecturer did the assessment by giving students several verses of the Qur'an, and they have to explain the meaning of the verses through a video uploaded to Google Classroom.

## **B. Discussion**

Based on the results of the research that has been presented, it can be concluded that the English for Islamic Studies (EFIS) course has an influence on students' moral values. However, changes in moral values can vary from student to student. Some students reported positive changes in their mindset and behaviour after attending EFIS course. They reported that this course helped them acquire a better knowledge of Islamic values and understand the role of Islam in contemporary society. The course also help them remind the moral value they have neglected and forgotten. These changes are reflected in their ability to make better decisions, interact well, and socialize with their friends, and think critically. In addition, some students also reported that this course helped them limit the influence of Western culture and liberalism ideology in their mindset and behaviour.

However, not all students reported a change in moral values after attending EFIS course. Some students simply reported an increase in their knowledge of Islamic studies and critical thinking of issues in Islamic Studies without any change in their mindset or behaviour. Some stated that EFIS learning is not effective because it is carried out online during the COVID-19 pandemic, so they do not feel

a significant change in moral values. Some students also stated that the topics discussed in this course were too basic and not deep, so they did not have a significant impact on changing their moral values.

The result of this study is similar to the result of research conducted by Said (2020), his research is about Students' perceptions on English for Islamic Studies Course. Based on Said (2020) research, students agreed that this course increased their knowledge of Islamic values, vocabulary and confident in speech. Based on Said (2020) research, all participants experienced changes in moral values after attending the EFIS class. On the contrary, this research found that not all students experienced changes in moral values, some students only experienced the increase of their knowledge about Islamic values.

In the context of teaching EFIS course, the role of lecturers was also important in supporting the promotion of moral values in the classroom. Based on the data above, all changes in moral values depended on how the lecturer teaches and what topics taught. As stated by Irawan (2020) in chapter two, in designing ELT materials, it is necessary to pay attention to the contextual aspects of students, teachers, classrooms, and institutions. A combination of various methods and a flexible learning approach is the key to help students achieve maximum learning outcomes. In addition, the teacher's role in applying teaching methods appropriately and understanding the individual needs of students is also very important in achieving optimal learning outcomes.

Based on the results of interviews with students, it can be concluded that lecturers supported the promotion of moral values in EFIS class through several approaches. Although online-based learning limits the variety of learning methods that can be used, lecturers still try to integrate moral values in learning. The following are important points to answer how lecturers support the promotion of moral values in EFIS class:

1. Learning Method: In online-based learning, lecturers used discussion and question and answer (Q&A) methods. Although this method was limited, lecturers tried to involve students in discussions and asked for their opinions on the topics discussed. The discussions provided an opportunity for students to share their thoughts on moral values in an Islamic context. In addition, lecturers also conduct lectures to deliver material to students.
2. Learning Facilities and Media: In online learning, lecturers relied on various digital tools and platforms such as Google Classroom, Google Meet, Google Form, and PowerPoint. They used Google Classroom to share materials and assignments with students, Google Meet to conduct online meetings, and PowerPoint to present materials. Even though the media used is limited, lecturers still try to make the best use of it to convey the materials to students.
3. Learning Topics: Each lecturer used a different topic in teaching EFIS course. However, moral value is a topic that is often discussed by all lecturers. In addition, other topics studied include the fundamental values of Islam, Islamic culture, the Qur'an and its tafsir, Islamic history, Islamic ethics and morals, and the life of the Prophet Muhammad. By discussing these various topics, lecturers

could explore the moral values contained in Islamic teachings and apply them in the context of everyday life.

4. **Emphasis on Moral Values:** Lecturers emphasized moral values contained in the topics discussed. Some lecturers review moral values in detail, while others explained them more generally. However, all lecturers emphasize the importance of moral values in the context of Islam and how these values can be applied in everyday life. They highlight moral values as an integral part of EFIS learning.
5. **Assessment:** Assessment in EFIS class was conducted in a variety of ways. Some lecturers use oral questions or Google Forms to test students' understanding of the material. However, there were also lecturers who provide interesting assignments or projects, such as Islamic poetry reading competitions, *Shalawat Badr*, or making a hijri calendar. With this diverse assessment, lecturers create opportunities for students to apply the moral values they have learned in a creative form.

In answering how lecturers support the promotion of moral values in EFIS classrooms, it is important to emphasize that although online-based learning has limitations, lecturers still strive to integrate moral values in learning and emphasize the importance of moral values in the Islamic context. Although the learning methods and media used are limited, lecturers used the available digital tools and platforms effectively. With diverse topics, lecturers encourage students to understand and apply moral values in their daily lives. As stated by Novawan et al.,

(2020) in chapter two, developing moral values with a certain approach when teaching has an impact on increasing the self-capacity of both lecturers and students.

The results of this study is similar to the research conducted by Khamdan (2019). Khamdan (2019) research shows that the integration of learning English with Islamic values at SMP Islam Al-Azhar 15 Cilacap is carried out in lesson plans, learning materials, learning activities, and in assessment activities. Integrating Islamic values into the lesson plan is carried out in the main learning materials and learning activities section.

In summary, the lecturers consistently review and emphasize moral values during class sessions. The lecturers review, and share stories that highlight moral values and reinforce those values at the end of each class. Emphasizing moral values at the end of class is a way for lecturers to support the promotion of moral values in the EFIS course. However, based on the results of interviews with students, some lecturers did not emphasize the moral values contained in the topics in detail, and the topics taught were also too basic.

جامعة الرانيري

A R - R A N I R Y

## CHAPTER V

### CONCLUSION AND RECOMMENDATION

#### A. Conclusion

Based on the results of the study, it can be concluded that the English for Islamic Studies (EFIS) course has an influence on students' moral values. Some students report positive changes in their mindset and behavior after taking this course. They experience increased knowledge of Islamic values, an understanding of the role of Islam in contemporary society, and the ability to think critically. In addition, EFIS course also help students limit the influence of Western culture and liberalism ideology in their mindset and behavior. However, there were also participants whose moral values did not change, this was because the lecturer only gave very basic topics and did not emphasize the moral values contained in the topics.

In supporting the promotion of moral values in EFIS class, lecturers use learning methods such as discussion and question and answer to engage students in discussions about moral values in the Islamic context. They also use various online learning facilities and media such as Google Classroom, Google Meet, and PowerPoint. Learning topics include fundamental Islamic values, Islamic culture, the Qur'an and its interpretation, Islamic history, Islamic ethics and morals, and the life of the Prophet Muhammad. Lecturers emphasise the moral values in the topics at the end of the class, discuss and use a variety of assessment methods to apply moral values creatively.

## B. Recommendation

This research has several strengths that can be considered for future research. This research provides valuable insights into the influence of English for Islamic Studies (EFIS) course on students' moral values. This research provides an overview of effective learning methods in promoting moral values in EFIS classroom. Discussion and Q&A are used to engage students in discussions about moral values in an Islamic context. However, the researcher admits that this research still lacks in many points, and there is still much to be improved. The participants who participated were still too few, and the method used was only interview so that the research results were not too detailed. Therefore, researchers offer some recommendations for further research conducted on the topic of the influence of the English for Islamic Studies Course on students' moral values in English Language Teaching. The recommendations are as follows:

- a. For researchers that are interested in conducting similar research, further research can be carried out by expanding the number of participants, using more structured research methods, such as questionnaires or targeted interviews, and involving direct observation of the learning process in EFIS class. This will provide a more comprehensive understanding of the influence of EFIS course on student moral values and the role of lecturers in supporting them.
- b. For lecturers who teach EFIS course, hopefully, this research can help lecturers to develop more structured learning strategies, such as setting



clear learning goals related to moral values to be achieved and implementing more comprehensive and objective evaluation methods to measure changes in student moral values. Enriching learning content with real case studies, like discuss issues that are currently trending on social media, then conclude the moral values that can be drawn from these issues. This approach is more relevant to students because they are always open their social media, so bringing issues that they often see on social media can make them more enthusiastic in EFIS class.

- c. For readers who are looking for information about the influence of the English for Islamic Studies Course on students' moral values in English Language Teaching, hopefully, this research can help to understand more about the influence of the English for Islamic Studies Course on students' moral value.

This recommendation is expected to help improve the effectiveness of EFIS course teaching in influencing student moral values, as well as strengthen the role and contribution of lecturers in supporting the promotion of moral values in the classroom.

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**SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY**  
Nomor : B-5154/UN.08/FTK/KP.07.6/03/2023

**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-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 07 Maret 2023
- Menetapkan** :  
**PERTAMA** : Menunjuk Saudara:  
1. Prof. Dr. Muhammad AR, M.Ed  
2. Dr.phil. Saiful Akmal, M.A.  
Sebagai Pembimbing Pertama  
Sebagai Pembimbing Kedua
- Untuk membimbing Skripsi :  
Nama : Rizki Rahmawati  
NIM : 180203190  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : **The Influence of English For Islamic Studies Course on Students' Moral Value in English Language Teaching**
- KEDUA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor: SP DIPA. 025.04.2.423925/2023, tanggal 30 November 2022.
- KETIGA** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2022/2023
- 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.

**MEMUTUSKAN**

**AR - R A N I R Y**

Ditetapkan di: Banda Aceh  
Pada Tanggal: 30 Maret 2023  
Dekan,

Saiful Muluk



**KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
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Nomor : B-7095/Un.08/FTK.1/TL.00/06/2023

Lamp : -

Hal : **Penelitian Ilmiah Mahasiswa**

Kepada Yth,

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

Assalamu'alaikum Wr.Wb.

Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/NIM : **Rizki Rahmawati / 180203190**

Semester/Jurusan : X / Pendidikan Bahasa Inggris

Alamat sekarang : Gampoeng Ulee Kareng Banda Aceh

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul ***The Influence of English For Islamic Studies Course on Students' Moral Value in English Language Teaching***

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 27 Juni 2023

an. Dekan

Wakil Dekan Bidang Akademik dan  
Kelembagaan,



Berlaku sampai : 31 Juli 2023

Prof. Habiburrahim, S.Ag., M.Com., Ph.D.

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KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
FAKULTAS TARBIYAH DAN KEGURUAN  
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**SURAT KETERANGAN**

Nomor: B-580/Un.08/PBI/Kp.01.2/07/2023

Schubungan dengan surat An. Dekan, Wakil Dekan Bidang Akademik dan Kelembagaan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry, Nomor: B-7095/Un.08/FTK.I/TL.00/06/2023 tanggal 27 Juni 2023, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama : Rizki Rahmawati  
NIM : 180203190  
Fak/Prodi : Pendidikan Bahasa Inggris/Fakultas Tarbiyah Keguruan

Benar telah melakukan penelitian dan mengumpulkan data pada mahasiswa Prodi Pendidikan Bahasa Inggris dalam rangka penyusunan Thesis yang berjudul:

*"The Influence of English for Islamic Studies Course on Students' Moral Value in English Language Teaching"*

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 18 Juli 2023

Ketua Prodi Pendidikan Bahasa Inggris,



*Syarifah Dahliana*  
Syarifah Dahliana

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AR - RANIRY



## INTERVIEW QUESTIONS

**Research Question 1: How does English for Islamic Studies course influence students' moral value?**

1. What do you know about the EFIS course?
2. Do you think your moral value and knowledge changes after taking the EFIS course?
3. Apart from increasing your knowledge, what benefits do you get from studying EFIS?
4. Does studying EFIS make you more critical towards Islamic issues?

**Research Question 2: How do the lecturers support the promotion of moral values in EFIS class?**

5. What methods do lecturers use when teaching EFIS courses?
6. What facilities or media do lecturers use when teaching EFIS courses?
7. What topics related to Islam do lecturers provide during the teaching process?
8. Does the lecturer emphasize the moral values contained in the topics in the EFIS course during the teaching & learning process?
9. How does the lecturer conduct the final assessment for EFIS courses?

**AUTOBIOGRAPHY**

1. Name : Rizki Rahmawati
2. Place / Date of Birth : Lhokseumawe, 1st January 2001
3. Gender : Female
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10. Educational Background
  - a. Elementary School : SDN 2 Cot Girek
  - b. Junior High School : Pesantren Terpadu Dayah Nurul Iman
  - c. Senior High School : SMAN 3 Putra Bangsa Boarding School
  - d. University : UIN Ar-Raniry Banda Aceh

The logo of UIN Ar-Raniry Banda Aceh is a large, stylized emblem. It features a central white shield with a yellow crescent and star, set against a green background. The shield is flanked by two yellow pillars. Below the shield is a yellow banner with the Arabic text 'جامعة الرانيري' (UIN Ar-Raniry) and a yellow banner with the English text 'A R - R A N I R Y'. The entire logo is framed by a green, leaf-like border.

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