

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ANALYSIS OF DISTORTION FOR ISLAMIC TERMS USED IN ENGLISH TEXTBOOKS FOR ISLAMIC UNIVERSITY STUDENTS BASED ON AL-FARUQI'S CONCEPT

THESIS

**Presented to State Islamic University of Sulthan Syarif Kasim Riau in partial
fulfillment of the requirement for the degree of Magister in English
Education**



By :

EDI SETIAWAN
SRN: 21691104765

**POSTGRADUATE PROGRAM
STATE ISLAMIC UNIVERSITY
SULTHAN SYARIF KASIM RIAU
1440 H/2020 M**



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



UIN SUSKA RIAU

KEMENTERIAN AGAMA RI
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU
PASCASARJANA
كلية الدراسات العليا
THE GRADUATE PROGRAMME

Alamat : Jl. KH. Ahmad Dahlan No. 94 Pekanbaru 28129 PO.BOX. 1004
 Phone & Facs, (0761) 858832, Site : pps.uin-suska.ac.id E-mail : pps@uin-suska.ac.id

Approval Page

Name : Edi Setiawan
 Student ID Number : 21691104765
 Degree : M.Pd (Magister Pendidikan; Master of Education)
 Title : Analysis Of Distortion For Islamic Terms Used In English
 Textbooks For Islamic University Students Based On Al-Faruqi's Concept

Examining Committeee **Dr. Andi Murniati, M.Pd.**

Chair

Digitally signed
 by Dr. Andi
 .Murniati, M.Pd
 Date: 2020.07.01
 18:58:33 +07'00

Dr. Idris, M.Ed.
 Secretary

Dr. Bukhori, S.Pd.I., M.Pd.
 Examiner I

Abdul Hadi, S.Pd., MA., Ph.D
 Examiner II

Date Defended / Approved : April 17th, 2020

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

EXAMINER APPROVAL SHEET

This thesis entitled "Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi's Concept", written by:

Name : Edi Setiawan
 Student Number : 21691104765
 Program of Study : Islamic Education
 Field of Study : English Education

Has been examined and revised based on the feedback provided by the Thesis Examiner Team of Postgraduate Program UIN Suska Riau in the final exam held on April 17th, 2020.

Approved by:

Examiner I
Dr. Bukhori, S.Pd.I., M.Pd
NIP. 197905122007101001

Digitally signed
 by Dr. Bukhori,
 S.Pd.I., M.Pd.
 Date: 2020.06.29
 16:26:52 +07'00'

.....
Date : April 17th, 2020

Examiner II
Abdul Hadi, S. Pd., M.A., Ph.D.
NIP: 197301182000031001

.....
Date : April 17th, 2020

Acknowledged by:
Head of Islamic Education Study Program

Digitally signed by
 Dr. Andi Murniati,
 .M.Pd
 Date: 2020.07.01
 '18:55:48 +07'00

Dr. Hj. Andi Murniati, M.Pd
NIP. 196508171994022001

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

CONSULTANT APPROVAL SHEET

This thesis entitled “Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi’s Concept”, written by:

Name : Edi Setiawan
 Student Number : 21691104765
 Program of Study : Islamic Education
 Field of Study : English Education

Has been corrected and revised based on the feedback provided by the Thesis Examiner Team of Postgraduate Program UIN Suska Riau in the final exam held on April 17th, 2020.

Approved by:

Consultant I
Drs. H. Promadi, MA, Ph. D
 NIP. 196408271991031009

.....
 Date : April 17th, 2020

Consultant II
Dr. Khairil Anwar, MA
 NIP. 197407132008011011

.....
 Date : April 17th, 2020

Acknowledged by:
Head of Islamic Education Study Program

Digitally signed by
 Dr. Andi Murniati,
 .M.Pd
 Date: 2020.07.01
 18:57:28 +07'00

Dr. Hj. Andi Murniati, M.Pd
 NIP. 196508171994022001



Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

APPROVAL SHEET

The thesis entitled “INTEGRATING ISLAMIC CONTENT INTO TEACHING OF ENGLISH (The analysis of English Textbooks “Islamic English, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin”)” written by:

Name	: Edi Setiawan
Student number	: 21691104765
Study Program	: Islamic Education
Field of study	: English Education

Has been approved to be defended in the final exam held by the Postgraduate Program State Islamic University Sulthan Syarim Kasim (UIN SUSKA) Riau.

Date : April 1st, 2020
Consultant I,

Date: April 1st, 2020
Consultant II,


Drs. H. Promadi, MA, Ph. D
NIP. 196408271991031009


Dr. Khairil Anwar, MA
NIP. 197407132008011011

Acknowledged by,
Head of Islamic Education Study Program


Dr. Hj. Andik Murniati, M. Pd
NIP.1965081711994022001



Hak Cipta Dilindungi Undang-Undang

© Hak Cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Drs. H. Promadi, MA, Ph.D
 The Lecturer of Postgraduate Program
 State Islamic University
 Sultan Syarif Kasim Riau

OFFICIAL NOTE

Reference : The thesis of Edi Setiawan

To : The Director of
 Postgraduate Program
 State Islamic University
 Sultan Syarif Kasim Riau
 Pekanbaru

Assalamu’alaikum Wr.Wb

After reading, analyzing, correcting, and revising the thesis of:

Name : Edi Setiawan
 NIM : 21591104765
 Study Program : Islamic Education
 Concentration : English Education
 Tittle : “INTEGRATING ISLAMIC CONTENT INTO TEACHING OF ENGLISH (The analysis of English Textbooks “Islamic English, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin”)”

I would like to accept and approve this thesis to be examined at a thesis seminar of postgraduate program State Islamic University, Sultan Syarim Kasim, Riau

Pekanbaru, April 1st, 2020
Consultant I,

Drs. H. Promadi, MA, Ph. D
NIP. 196408271991031009



Hak Cipta Dilindungi Undang-Undang

© Hak Cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Dr. Khairil Anwar, MA
 The Lecturer of Postgraduate Program
 State Islamic University
 Sultan Syarif Kasim Riau

OFFICIAL NOTE

Reference : The thesis of Edi Setiawan

To : The Director of
 Postgraduate Program
 State Islamic University
 Sultan Syarif Kasim Riau
 Pekanbaru

Assalamu’alaikum Wr.Wb

After reading, analyzing, correcting, and revising the thesis of:

Name : Edi Setiawan
 NIM : 21591104765
 Study Program : Islamic Education
 Concentration : English Education
 Tittle : “INTEGRATING ISLAMIC CONTENT INTO TEACHING OF ENGLISH (The analysis of English Textbooks “Islamic English, English for Islamic Studies by Djameluddin Darwis and English for Islamic Studies by Kardimin)”

I would like to accept and approve this thesis to be examined at a thesis seminar of postgraduate program State Islamic University, Sultan Syarif Kasim, Riau

Pekanbaru, April 1st, 2020

Consultant II,

Dr. Khairil Anwar, MA
NIP. 197407132008011011



1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

STATEMENT OF ACADEMIC INTEGRITY

I, undersigned

Name : Edi Setiawan
 Student Number : 21691104765
 Place of birth : Pulau Kijang
 Date of Birth : September, 7th, 1988
 Study Program : Islamic Education
 Concentration : English Education

Stated that the thesis I have written entitled “INTEGRATING ISLAMIC CONTENT INTO TEACHING OF ENGLISH (*The analysis of English Textbooks “Islamic English, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin”*)”, to meet one of requirements for a master degree at the postgraduate program UIN Suska Riau is my own work, where are the materials in the thesis quoted from other sources have been clearly stated on the norms and ethics of scientific writing.

If later discovered, however, that all or some parts of this thesis are not my own work or I have committed plagiarism, I take the consequences my degree is removed as will as taking order sanctions according to the existing law.

Pekanbaru, March 14th 2020



Edi Setiawan

UIN SUSKA RIAU

ACKNOWLEDGMENT

First of all, I would like to say Alhamdulillah, all praises to Allah, for your bless, kindness, and guidance in helping me to finish my thesis entitle “INTEGRATING ISLAMIC CONTENT INTO TEACHING OF ENGLISH (*The analysis of English Textbooks “Islamic English, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin”*)”. Then, shalawat and salam for my best idol, Muhammad S.a.w . He is the only one man that appropriate to be called as transhumant or insanul kamil.

Wise man said, “there is no single success”. It is means In making this thesis, I will not be able to finish this thesis without support, guidance, and valuable advices from others. Therefore, in this acknowledgement I would like to express my gratitude and special thanks to:

1. Prof. Dr. Akhmad Mujahidin, S.Ag, M.Ag, Rector of State Islamic University, Sultan Syarif Kasim, Riau, Indonesia.
2. Prof. Dr. Afrizal, M. MA, Director of Post Graduate Program, State Islamic University, Sultan Syarif Kasim, Riau.
3. Dr. Hj. Andik Murniati, M. Pd, Head of Islamic Education Study Program, State Islamic University, Sultan Syarif Kasim, Riau.
4. Drs. Promadi, MA, Ph.D, my first consultant. Thank you so much, “Jazakallahu Khair Pak”, your advice, attention, encouragement , guidance really helped to finish this thesis.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

5. Dr. Khairil Anwar, MA, my second consultant, your support, your patient and your motivation very meaningful for me.
6. All lecturers of Islamic Education Program, especially lecturers of English Education Concentration, Mr. Hasan, Mr. Hadi, Mr. Bukhori, Mr. Saidul Amin and many more. Thank you for your teaching. Hopefully I reach *'Ilmun nafi'*.
7. My parents, My Bapak, H. Sidiq (Alm) and my mamak Syamsiah. Both of you are hero in my life. You give me advice when I confuse, give me spirit when I was down, give me material when I need and never ask me to repay, and pray for me to achieve my dream. Thank you for your unlimited love and hard work. My parents I can not made it up to you, but I promise I will give the best for you.
8. My parents in law, Bapak Sumaryono, and Ibu Fatimah. Your help is really 'uncounted' for me.
9. My Brothers, Rois Habib, S.IP, Mas'ud, Masruri, Khairul, Khozin and Abdul Kholik. My sisters, Haniatul Mar'ah, Nurul Khairiyah, and Rumiatusun. My brothers in law, Nur Aini, Sukiyat, and Mukhlis. My sisters in law, Fathurrahmi, Ratna Latifah, Supriyati, Khamnah, and Munjayanah. My nephews, Nur Khalisah, S.Pd, Junaidi Ahmad, Abdul Hakim, Alfu hidayatullah, Eka Budi Saputra, Ainur rafiq, Labib, Zainul Kirom, Arif, Ina, Agus Nurwansyah, Juliana, Junio Danang Pratama, Agung Prayogo, and Citra Cahyani. You are my inspiration and I proud of being big family.

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

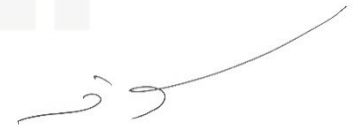
10. I could not finished this thesis without special support, special woman beside me, my wife, Marfuatush Shalihah, you are ‘Khadijah’ for me.

11. My super energy, my everything, my lovely daughter, Kasyfi Faizatul Ulya, ‘your laugh is more precious than diamond’.

12. My classmates Bang Iwan, Aulia, Ria, Tete, Herli, Puput, Endah, Ela, Ika and Ustadz Eko. I make dua to Allah, hopefully, ‘someday we will be notable people in this country and will be useful for others’. Amiiin

Even though I try to make this thesis with my best skill, it might be possible that the thesis has mistakes. Therefore, constructive critics and suggestion are expected. Finally, I hope this thesis can be useful especially for me and all of readers.

Writer



Edi setiawan

UIN SUSKA RIAU



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Contents

APPROVAL SHEET	iv
STATEMENT OF ACADEMIC INTEGRITY	vii
ACKNOWLEDGMENT	viii
List of Tables.....	xiii
List of Images.....	xiv
CHAPTER I	1
INTRODUCTION.....	1
I.1 Background of the Study	1
I.2 Statement of The Problem.....	5
I.3 Limitation of the Problem.....	7
I.4 Purpose and Objective of the Study.....	8
I.5 Research Questions.....	8
I.6 The Significance of the Study.....	8
I.8 Definition of Terms	9
CHAPTER II.....	11
REVIEW OF RELATED LITERATURE	11
II. I The Importance of Textbook.....	11
II.1.1 The Definition of Textbook	11
II.1.2 The Development of the Design and Use of Textbooks	12
II.1.3 The Functional of Textbook.....	14
II.1.4 The Role of Textbooks	15
II.1.6 Textbook Design.....	19
II.2. Islam and Language.....	22
II.2.1 Islam and English.....	23
II.2.2 Islam and English Language Teaching	25
II.3 Al Faruqi’s concept of “Islamic English”	27
2.4 Related Studies.....	42
2.5 Textbook Evaluation Criteria by Cunningsworth (1995)	45
II.6. Conceptual Framework	48
CHAPTER III.....	51
RESEARCH METHOD.....	51
III. 1 Research Design.....	51



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

III. 2 Data Sources	51
III.3 Data collecting Technique	57
III.4 Analyzing Data Technique.....	57
CHAPTER V.....	146
CONCLUSION AND SUGGESTION	146
A. CONCLUSION	146
B. SUGGESTIONS	147
BIBLIOGRAPHY	148
Research Instument	I
Sertifikat TOEFL	IV
Setifikat TOAFL	V
Surat Research.....	VI
Kartu Kontrol Bimbingan Thesis	VII
Kartu Kontrol Mengikuti Ujian Thesis	IX
Kartu Kontrol Mengikuti Ujian Thesis	IX
CURRICULUM VITAE	XVIII
Toward Islamic English Book	
Islamic English Textbook by Muhibbin Syah	
English for Islamic Studies Textbook by Djamaluddin Darwis	
English for Islamic English by Kardimin	

UIN SUSKA RIAU

List of Tables

Table 1. Examples of Muslim names which mutilated the meaning according to Al Faruqi

Table 2: Three example distortions in Translation of the terms related to the pillars of Islam

Table 3. Islamic Terms found in English dictionaries, presenting spelling, transcription and meaning

Table 4. Mr. Djamaluddin Darwis Education Background

Table 5. Mr. Kardimin Education Background

Table 6. Indicator of Using “Toward Islamic English” book as guidance

Table 7. List of Islamic content

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkannya dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

List of Images

1. Image 1: Script of chapter 1 in “Islamic English” by Muhibbin Syah
2. Image 2: Script of chapter 2 in “Islamic English” by Muhibbin Syah
3. Image 3: Script of chapter 3 in “Islamic English” by Muhibbin Syah
4. Image 4: Script of chapter 5 in “Islamic English” by Muhibbin Syah
5. Image 5: Script of chapter 6 in “Islamic English” by Muhibbin Syah
6. Image 6: Script of chapter 7 in “Islamic English” by Muhibbin Syah
7. Image 7: Script of chapter 8 in “Islamic English” by Muhibbin Syah
8. Image 8: Script of chapter 14 in “Islamic English” by Muhibbin Syah
9. Image 9: Script of chapter 15 in “Islamic English” by Muhibbin Syah
10. Image 10: Script of chapter 17 in “Islamic English” by Muhibbin Syah
11. Image 11: Script of chapter 20 in “Islamic English” by Muhibbin Syah
12. Image 12: Script of chapter 21 in “Islamic English” by Muhibbin Syah
13. Image 13: Script of chapter 22 in “Islamic English” by Muhibbin Syah
14. Image 14: Script of chapter 10 in “Islamic English” by Muhibbin Syah
15. Image 15: Script of chapter 11 in “Islamic English” by Muhibbin Syah
16. Image 16: Script of chapter 12 in “Islamic English” by Muhibbin Syah
17. Image 17: Script of chapter 16 in “Islamic English” by Muhibbin Syah
18. Image 18: Script of chapter 18 in “Islamic English” by Muhibbin Syah
19. Image 19: Script of chapter 4 in “Islamic English” by Muhibbin Syah
20. Image 20: Script of chapter 9 in “Islamic English” by Muhibbin Syah
21. Image 21: Script of chapter 19 in “Islamic English” by Muhibbin Syah
22. Image 22: Script of chapter 1 and 2 in “English for Islamic Studie” by Djamaluddin Darwis
23. Image 23: Script of chapter 2 in “English for Islamic Studie” by Djamaluddin Darwis
24. Image 24: Script of chapter 3, 4 and 5 in “English for Islamic Studie” by Djamaluddin Darwis

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau
State Islamic University Of Sultah Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

25. Image 25: Script of chapter 3 and 4 in “English for Islamic Studie” by Djamaluddin Darwis
26. Image 26: Script of chapter 9 in “English for Islamic Studie ”by Djamaluddin Darwis
27. Image 27: Script of chapter 9 in “English for Islamic Studies ”by Djamaluddin Darwis
28. Image 28: Script of chapters 11 and 12 in “English for Islamic Studies ”by Djamaluddin Darwis
29. Image 29: Script of chapter 6 in “English for Islamic Studies ”by Djamaluddin Darwis
30. Image 30: Script of chapter 7 in “English for Islamic Studies ”by Djamaluddin Darwis
31. Image 31: Script of chapter 13 in “English for Islamic Studies ”by Djamaluddin Darwis
32. Image 32: Script of chapter 14 in “English for Islamic Studies ” by Djamaluddin Darwis
33. Image 33: Script of chapter 13 in “English for Islamic Studies ”by Djamaluddin Darwis
34. Image 34: Script of chapter 1 in “English for Islamic Studies” by Kardimin
35. Image 36: Script of chapter 2 in “English for Islamic Studies” by Kardimin
36. Image 37: Script of chapter 3 in “English for Islamic Studies” by Kardimin
37. Image 38: Script of chapter 5 in “English for Islamic Studies” by Kardimin
38. Image 39: Script of chapter 6 in “English for Islamic Studies” by Kardimin
39. Image 40: Script of chapter 7 in “English for Islamic Studies” by Kardimin
40. Image 41: Script of chapter 8 in “English for Islamic Studies” by Kardimin
41. Image 42: Script of chapter 13 in “English for Islamic Studies” by Kardimin
42. Image 43: Script of chapter 13 in “English for Islamic Studies” by Kardimin
43. Image 44: Script of chapter 14 in “English for Islamic Studies” by Kardimin
44. Image 45: Script of chapter 4 in “English for Islamic Studies” by Kardimin
45. Image 46: Script of chapter 10 in “English for Islamic Studies” by Kardimin



Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

46. Image 47: Script of chapter 24 in “English for Islamic Studies” by Kardimin
47. Image 47: Script of chapter 25 in “English for Islamic Studies” by Kardimin
48. Image 48: Script of chapter 26 in “English for Islamic Studies” by Kardi min
49. Image 49: Script of chapter 27 in “English for Islamic Studies” by Kardi min
50. Image 50: Script of chapter 29 in “English for Islamic Studies” by Kardi min
51. Image 51: Script of chapter 30 in “English for Islamic Studies” by Kardi min
52. Image 52: Script of chapter 15 in “English for Islamic Studies” by Kardi min
53. Image 53: Script of chapter 16 in “English for Islamic Studies” by Kardi min
54. Image 54: Script of chapter 17 in “English for Islamic Studies” by Kardi min
55. Image 55: Script of chapter 30 in “English for Islamic Studies” by Kardi min
56. Image 56: Script of chapter 19 in “English for Islamic Studies” by Kardi min
57. Image 57: Script of chapter 30 in “English for Islamic Studies” by Kardi min
58. Image 58: Script of chapter 21 in “English for Islamic Studies” by Kardi min
59. Image 59: Script of chapter 30 in “English for Islamic Studies” by Kardi min
60. Image 60: Script of chapter 23 in “English for Islamic Studies” by Kardi min
61. Image 61: Script of chapter 28 in “English for Islamic Studies” by Kardi min

UIN SUSKA RIAU



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

ABSTRACT

Edi Setiawan (2020) : Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi's Concept

Islam taught by Rasulullah S.A.W, reached its golden age and became a reference to world civilization during the Umayyah, Abbasiah, and other dynasties which finally collapsed during the Ottoman Turks (1924 AD) which later made western civilization a reference point for civilization in this world. Under these conditions a big idea emerged to restore the glory of Muslims, especially in the field of science, the concept was known as the Islamization of knowledge, by Syed Naquib Al-Attas and Ismail Raji Al-Faruqi. From the two scientists, Al-Faruqi specifically made the concept of Islamization of knowledge in the context of teaching English by making a guide book "Toward Islamic English". This then encouraged the author to examine three books, "Islamic English" authored by Professor Muhibbin Syah, "English for Islamic Studies" by Professor Djamaluddin Darwis and "English for Islamic Studies" by Doctor Kardimin, to study what Islamic materials are integrated into learning English and whether the textbooks apply the guide to avoid the distortion of Islamic terms made by Al-Faruqi or not. The final results show, of the three books, the content of "aqidah" is more than the content of "shariah" and "akhlak" and in the three books also found distortions in transliteration and translation of Islamic terms in English.

Keywords: *Islamization of Knowledge, Distortion, Islamic English, Ismail Raji Al-Faruqi*

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ABSTRAK

Edi Setiawan (2020) : Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi's Concept

Islam yang di bawa oleh Rasulullah S.A.W, berjaya dan menjadi rujukan peradaban dunia pada masa Dinasti Umayyah, Abbasiyah dan dinasti lainya yang akhirnya runtuh pada masa Turki Utsmani (1924 M) yang kemudian menjadikan peradaban barat sebagai pusat rujukan perdaban dnia. Dalam kondisi seperti ini munculah ide besar untuk mengembalikan kejayaan umat Islam khususnya dalam bidang ilmu pengetahuan, konsep itu dikenal dengan Islamisasi ilmu yang dimotori oleh Syed Naquib Al-Attas dan Ismail Raji Al-Faruqi. Dari kedua ilmuan tersebut, Al-Faruqi secara khusus menuangkan konsep Islamisasi ilmu dalam konteks pengajaran Bahasa Inggris dengan membuat buku panduan “Toward Islamic English”. Hal ini yang kemudian mendorong penulis untuk memeneliti tiga buku, “Islamic English” yang dikarang oleh Professor Muhibbin Syah, “English for Islamic Studies” oleh Professor Djamaluddin Darwis and “English for Islamic Studies” oleh Doktor Kardimin, untuk mengkaji apa saja meteri-materi keislaman yang dipadukan dalam pembelajaran Bahasa Inggris dan apakah buku tersebut buku tersebut mengaplikasikan panduan tentang distorsi istilah-istilah Islam yang dibuat oleh Al-Faruqi atau tidak. Hasil akhir menunjukkan, dari ketiga buku tersebut, muatan tentang “aqidah” lebih banyak dari pada muatan tentang “syariah” dan “akhlak” dan dalam ketiga buku tersebut juga didapati distorsi dalam transliterasi dan translasi istolah-istilah Islam dalam bahasa Inggris.

Kata kunci: *Islamisasi ilmu, Distorsi, Islamic English, Ismail Raji Al-Faruqi*

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

المخلص

أيدي ستیوان (۲۰۲۰): تحليل التشويه للمصطلحات الإسلامية المستخدمة في كتب اللغة الإنجليزية لطلاب الجامعات الإسلامية بناءً على مفهوم الفاروقي

وصل الإسلام الذي علمه رسول الله S.AW إلى عصره الذهبي وأصبح مرجعاً لحضارة العالم خلال الألفية والعباسية وغيرها من السلالات التي انهارت أخيراً خلال الأتراك العثمانيين (۱۹۲۴ م) والتي جعلت فيما بعد الحضارة الغربية نقطة مرجعية للحضارة في هذا العالم. في ظل هذه الظروف، ظهرت فكرة كبيرة لاستعادة مجد المسلمين، وخاصة في مجال العلوم، وكان المفهوم يعرف باسم أسلمة المعرفة، من قبل سيد نقيب العتاس وإسماعيل راجي الفاروقي. من العالمين، قدم الفاروقي مفهوم أسلمة المعرفة على وجه التحديد في سياق تدريس اللغة الإنجليزية من خلال إصدار كتاب إرشادي "نحو الإنجليزية الإسلامية". ثم شجع المؤلف المؤلف على فحص ثلاثة كتب "إنجليزي إسلامي" من تأليف الأستاذ محب بن صياح، و "اللغة الإنجليزية للدراسات الإسلامية" للأستاذ جمال الدين درويس، و "اللغة الإنجليزية للدراسات الإسلامية" للدكتور كارديمين، لدراسة المواد الإسلامية التي يتم دمجها في التعلم اللغة الإنجليزية وما إذا كانت الكتب الدراسية تطبق الدليل لتجنب تشويه المصطلحات الإسلامية التي وضعها الفاروقي أم لا. وتبين النتائج النهائية من الكتب الثلاثة أن محتوى "العقيدة" هو أكثر من محتوى "الشريعة" و "الإخلاق"، كما وجدت في الكتب الثلاثة تشوهات في الترجمة الصوتية وترجمة المصطلحات الإسلامية باللغة الإنجليزية.

الكلمات المفتاحية: أسلمة المعرفة، التشويه، الإنجليزية الإسلامية، إسماعيل راجي الفاروقي



1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

An Overview

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ أَلَمْ يَكُنْ أَكْرَمًا ۝

أَلَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

1. Read in the name of your Lord Who created.
2. He created man from a clot.
3. Read and your Lord is Most Honorable
4. Who taught (to write) with the pen
5. Taught man what he knew not.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ

- And Allah has extracted you from the wombs of your mothers not knowing anything, and He gave you hearing, sight, and heart so that you would be grateful. (An-Nahl: 78)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ

هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝

- And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. (Al-Baqarah: 31)

CHAPTER I

INTRODUCTION

The first chapter discussed the background of the research. It consisted of eight parts, namely: Background of the study, Statement of Problem, Limitation of Problem, Purpose and objective of the study, Research question, The significance of the study, Rational of the Research and Definition of the key terms. Followed by an explanation.

I.1 Background of the Study

“Al-Islamu ya’lu wala yu’la ‘alaihi” (Islam is high and there is nothing higher than Islam). This hadist (prophet saying) was narrated by Al- Baihaqi which later became a guide for Muslims that this hadith is true and based on history, it has also proven how high the Islamic teachings are in advancing human civilization.

The era of the greatness of this ummah was marked by a scientific revolution that took place on a large scale in the Islamic world. Scholars also appear in various disciplines of knowledge, both in the religious and non-religious fields (general knowledge). Not only concerns the issues of jurisprudence and theology, but also in the fields of philosophy, mathematics, astronomy, medicine, and so on.

This fact is also recognized by western scientists and historians. The period between the seventh to the fifteenth centuries is considered as the ‘Golden Age of Islamic Civilization’. During this period there was great emphasis on the pursuit of knowledge. Consequently, some individuals lived scholarly and pious lives, such as Ibn Sina, Al- Khwarizmi, and Al-Biruni, who in addition to excellence in the



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

study of religious texts also excelled in mathematics, geography, astronomy, physics, chemistry, and medicine. At this time Islam was not just a set of religious beliefs, but a set of ideas, ethics, and ideals encompassing all aspects of human life. This resulted in the establishment of Islamic civilization. Thus the motivating force of this civilization was its Islamic faith (used here both in the spiritual and temporal sense) and its language was Arabic (Khattani, 1976).

Even Sarton (1927, p.17) wrote, from the second half of the eighth to the end of the eleventh century, Arabic was the scientific, the progressive language of mankind. It suffices here to evoke a few glorious names without contemporary equivalents in the West: Jabir Ibn Haiyan, al-Kindi, al-Khwarizmi, al-Farghani, al-Razi, Thabit ibn Qurra, al-Battani, Hunain ibn Ishaq, al-Farabi, Ibrahim ibn Sinan, al-Masudi, al-Tarabi, Abu ibn Wafa, Ali ibn Abbas, Abu-l-Qasim, Ibn al-Jazzar, al-Biruni, Ibn Sina, Ibn Yunus, al-Karkhi, Ibn al-Haitham, Ali ibn Isa, al-Ghazzali, al-Zarqali, Omar Khayyam.

One interesting thing is that scientists have a view that shows the existence of a combination of science and faith. Many Muslim scholars in the Golden Age of Islam studied nature in the context of the *Quran*. The *Quran* depicted the relationship between nature and man, and this inspired the Muslim scholars to study natural phenomena, to understand God. Islam's contribution to the scientific enterprise was complex and rich and it spanned over three continents and nearly a millennium (Yasmeen, 2006).

However, the glory of Islamic civilization at this time only became an artifact that kept nostalgia for the beauty of history. Little by little Muslims began to



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

experience setbacks and weaknesses in various fields. Starting with the occurrence of divisions among Muslims and competing for power in the kingdom which resulted in the decline of the Caliph's power and the weakening position of Muslims until finally the tragedy that became a black record in history, namely the city of Baghdad fell to Hulagu Khan who was followed by the destruction of the center of scientific activity and a massive massacre of teachers and scientists. This resulted in Muslims losing harmony and uncertain direction. This bitterness was added to the defeat of the Muslims in the Crusade III, so the consequences that must be accepted were the destruction and loss of the spirit of civilization. Muslims also experience serious setbacks in political, economic, social, educational, and cultural life followed by defeat in intellectual, moral, cultural, cultural, and ideological life.

The industrial revolution in England and the socio-political revolution in France in the second half of the 18th century were the starting points of enlightenment (renaissance) in Europe towards a modern civilization that had succeeded in leading Western nations to achieve extraordinary success in future technological development. While the Muslims actually experience systemic setbacks in the flow of civilization.

The hegemony of Western civilization, which is dominated by scientific life views, has a very negative impact on other civilizations, including Islam (Armas, 2005). At the epistemology level, there was a process of westernization which was said by Syed Naquib al-Attas as a "virus" contained in modern-secular Western science and this was the biggest challenge for the Muslims today.



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

The loss of the sacred aspects of the concept of Western science and Muslim scientific attitudes which caused stagnation after separating revelations from the intellect and separating thoughts from action and culture were seen as equally dangerous for the development of Islamic scholarship. Therefore, an idea emerged to bring together the strengths between the two, so that new modern sciences were born but still religious and breathed on monotheism (tauhid), this idea became known as the Islamization of Knowledge.

The idea of Islamization of science was raised again by Syed Hossein Nasr, an American Muslim thinker born in Iran in the 1960s with his book *Science and Civilization in Islam* (1968) and *Islamic Science* (1976). Nasr even claimed that the Islamization ideas that emerged later were a continuation of the ideas he had raised (Daud, 1998).

The idea was later developed by Syed M. Naquib al-Attas as a project Islamization which he began to introduce at the First World Conference on Islamic Education in Mecca in 1977. Al-Attas was regarded as the person who first discussed and emphasized the need for Islamization of education, Islamization of science, and Islamization of science. In the meeting, al-Attas delivered a paper entitled *Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education*. The idea was then refined in his book entitled *Islam and Secularism* (1978) and *The Concepts of Education in Islamic Framework and Islamic Philosophy of Education* (1980). This event was then considered as the next generation of the Islamization process.

The initial idea and concrete suggestions proposed by al-Attas, inevitably, invited various reactions, one of which was a great scientist, Ismail Raji al-Faruqi with his *Islamization of Knowledge* agenda.

In the context of teaching and learning English, can English be Islamized? Nasr only mentioned in general about Islamization of knowledge, Al-Attas emphasized more on the subject (personal) than science, namely humans, by purifying the soul and decorating it with praiseworthy qualities, so that in the process of Islamization the knowledge would naturally occur as well as personal transformation have reason and spirit that have become Islam in a faithful manner (Nizar, 2002).

What about Ismail Raji Al-Faruqi? Al-Faruqi's Concept of Islamization of modern knowledge for instance emphasizes more on socio-economic and political changes (Zikri, 2017). And specifically for English, he made a book entitled "Toward Islamic English".

This then encourages the writer to examine whether the books for college students integrate Islam with English without distortion as guided by the Al-Faruqi book or not and what Islamic materials that have been chosen by the authors of the textbooks." **Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi's Concept**

1.2 Statement of The Problem

It should be acknowledged that the English language has internationally been used for various purposes among others in the fields of politics, trade, and commerce, technology, tourism, and education. Books in various disciplines,



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultanah Syarif Kasim Riau

journals, and the like are mostly written in English. A great number of books on Islamic studies, for example, are in great demand especially by Islamic organizations or institutions worldwide.

Muslim scholars should consider using the language of Islam (Abdussalam,1999), as cited in Othman (2013:110)), to whatever languages that are used to express religious terminologies, for example, by using English. As one of the international languages in the world, a big number of modern Muslims use English as the language of communication, and more books on Islam are published in English than in any other language (Hasan, 2014). This fact can't be separated from the goal of Islamization of knowledge in which Muslims around the world have tried to share the atmosphere of spiritual values of Islam toward languages.

Nowadays for Muslims especially, the English language is very important to be used as one of the tools for the propagation (da'wah) of the Islamic values to the world. Islamic education institutions also try to support their students to master this language in all disciplines of knowledge through English language teaching and learning programs in the curriculum.

As a part of the main program in Islamic institutions, ELT gives a positive solution to build the students' ability in mastering not only the disciplines of Islamic knowledge but also in the English language as one of the tools to communicate the knowledge internationally. The atmosphere of the ELT for Islamic institutions need a special design since learning language can't be separated from the culture of the owner of the language (Rohmah,2012). According to al-Faruqi, Muslim users of

the English language should use English carefully in case of the vocabulary which has unsuitable meaning to the spiritual values of Islam.

In line with the goal of the ELT for Muslim, philosophical thought of Ismail Raji'al-Faruqi seems very important to be analyzed to bring the educators or instructors of the English language for Muslims' 'awareness' to know what to do with the English language as a Muslim. Al-Faruqi's writing of "*Toward Islamic English*" (1986) proposed an idea about how Muslims should use the English language. Moreover, none of research investigate the implication of Al-Faruqi's concept (distortion) in English textbooks. So, in this research the writer wants to analyze three books, whether the authors of the books follow guidance from Al-Faruqi or not and how they integrate Islamic content into the teaching English.

1.3 Limitation of the Problem

This study focuses on the analyzing of three books used for Islamic University students in Indonesia. There are:

1. "Islamic English" textbook, arranged by Prof. Muhibbin Syah
2. "English for Islamic Studies" arranged by Prof. Djamaluddin Darwis
3. "English for Islamic Studies" arranged by Dr. Kardimin.

Why did the writer choose these books? Because the authors of these three books are Indonesian and the researcher wants to limit this research only for books written by Indonesian. On the other hand, the focus of the researcher is to explore Al-Faruqi's concept about the distortion of translation and distortion of transcription (based on "*Toward Islamic English*" book written by Ismail Raji Al-Faruqi) and what Islamic contents are chosen by the authors of the textbooks.

1.4 Purpose and Objective of the Study

The purpose of studying these books are:

1. Investigating what Islamic material that the authors had been chosen for integrating Islamic value into the teaching of English.
2. Explore distortion of Islamic terms are found in these three textbooks.

1.5 Research Questions

Based on the statement of the problem above, this research has the general research question:

1. What Islamic material that had been chosen by the authors for integrating Islamic value into the teaching of English?
2. To What Extent these three books apply the concept of Islamization of knowledge (no distortion of Islamic terms) into the teaching of English?

1.6 The Significance of the Study

1. This research finding is expected to be beneficial finding especially for Muslim teachers and learners because no such this research before.
2. This research is also expected to enrich the knowledge related to Islam and English.
3. And for other researchers, this research can stimulate to conduct further research dealing with integrating Islamic value and teaching of English.

1.7 Rationale of the Study

According to Hasan (2014)", the spread of English among Muslims and the spread of Islam among the speakers of English are simultaneous and synchronous".

Despite the Muslims' historical aversion to learning English, this particular language is increasingly becoming an Islamic one. *Toward Islamic English*, (1986) of al-Faruqi has offered the potential concept to generate the intense intellectual interest.

The philosophical literature of *al-Faruqi* are kinds of scientific guidances to save Muslims modern from secularism values offered by western cultures that are unsuitable with Islam. There are many studies that come as a response to the idea of al-Faruqi, especially in the Islamization of knowledge. But as far as the writer is concerned, there has been no study which has the same topic as the writer that is intended to analyze books in which focus on whether the authors of the books follow guidance from al-Faruqi's idea or not.

The research findings are expected to be valuable literature especially for those who are concerned with the teaching and learning of English for Muslims in an Islamic education institutions, and ELT for Muslims. This study can also give positive contribution to literature in terms of the integration of knowledge.

I.8 Definition of Terms

To avoid the reader misunderstanding in reading this research, the definition of terms will be defined in the following:

1. **Distortion:** the act of twisting or altering something out of its true, natural, or original state (Miriam-Webster Dictionary). change the shape of something so that it looks strange or unnatural (Cambridge dictionary)



Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

2. **Islamic Terms:** Islamic words (in English) about Islam, majority translated, or transcribed in Arabic.
3. **Concept:** According to the Cambridge dictionary, the word” *concept*” has a definition as a principle or idea, the general idea of something. In the Longman dictionary of contemporary English, the meaning of the word “*concept*” is an idea of how something is, or how something should be done. The meaning of “*concept*” of this writing is the idea or thought of ‘*Islamic English* following Ismail al-Faruqi (1921-1986)
4. Ismail Raji’ Al Faruqi is one of the scientists in Islamic education who broadly shared the concept of *Islamization of Knowledge*. In 1980, Al Faruqi was a founder of *the International Institute of Islamic Thought (IIIT)*, a place of Muslim scientists that discussed the problems of Modern Muslims. Related to this research, the writer would focus to describe and analyze his thought about *Islamic English* which is known as one of the great contributions of Al Faruqi.

UIN SUSKA RIAU

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discussed theories upon which the research is laid down. There are four major sections to be discussed here as the groundwork of this research, namely: Importance of Textbook, Islam, and Language, Faruqi's concept of Islamic English and Related Studies.

II. I The Importance of Textbook

II.1.1 The Definition of Textbook

A medium is a method to assist the lecturers while coaching and studying sports progress. A trainer usually uses a few media to make her or him easier in explaining the teaching substances. One media, which are more often than not used is a textbook. The textbook is easy to buy, to hold, and to have a look at. although there are so many varieties of media rivaling the published substances of conversation, the textbook stays the fundamental source in college. The textbook is an e-book giving guidance in a topic, used mainly in colleges, and many others. in line with Thomson (2000:175) "textbook is a stimulus or tool for coaching and learning".

The textbook serves as an important role in coaching and gaining knowledge of sports. The uses of textbooks within the study room enables trainers in delivering the materials. just like the declaration above, Mudzakir (2014) stated that a textbook is complemented with college students' paintings. As he mentioned in his journal, a textbook in conjunction with many different names is generally utilized by the instructional institution or faculty and is generally provided with exercise and

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

teaching substances. the usual of students work in a textbook or direction e-book are typically suitable with the scholars' knowledge competence, as Cunningsworth (1995:1) described that a posted textbook has generally passed numerous qualifications take a look at from writer in controlled pilot research earlier than it's far launched to the public. inline with Cunningsworth's announcement above, Gebhard (2009:101) implied that at the minimum an exercising inside the EFL / ESL textbook created by using publishing corporations, government corporations, curriculum improvement groups at the school labels, and study room teachers. In every other definition, a textbook is a manual of education or a well known e book in any branch of taking a look at that is produced consistent with the demands of educational institutions.

Based totally on the definitions above, teachers must apply a textbook when they teach a selected problem to assist them when they conduct teaching and mastering activities in addition to reach academic functions.

II.1.2 The Development of the Design and Use of Textbooks

The presentation of textbooks and the factors which they contain are consistent with the triumphing ideas on the time they're posted regarding the pleasant way of coaching and gaining knowledge of languages. Outlines the heritage to the design and use of textbooks as follows: Graves in Nunan (2003:226) clarified that language books are used especially in educational settings up to the mid-twentieth century for you to understand the written textual content of the target language. in this approach called grammar-translation method, textbooks incorporate longer reading passages with vocabulary glossaries and grammar

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

rationalization in the students' local language. further, students are tested on their capability to translate text with lexical and grammatical accuracy.

In the Nineteen Sixties and 1997s, the focal point shifted to audiolingualism which changed into advanced from behaviorist theories emphasizing that learning is dependency formation and the result of response to stimuli. Language textbooks representing audiolingualism used dialogues, pattern exercise, and substitution drills in which the trainer provided a stimulus including a sentence beginning with a certain non-public pronoun and the freshmen provided a reaction sentence changing the problem with any other private pronoun. Language texts at the ones eras have been also strongly influenced with the aid of structural linguistics which perspectives language as a gadget reducible to a finite set of grammatical structures.

In the Nineteen Seventies and 1980s, there was a shift in the direction of the notional functional approach in which conversation took precedence over grammar and language was used for purposes or features which include expressing critiques, to speak or write about both summary and concrete topics, or notions which includes time and weather. Textbooks commenced stressing useful language as well as pair and organization paintings sports in which beginners used the language to talk with every other. English for educational functions (EAP) and English for particular functions (ESP) additionally affect the styles of academic substances being posted. EAP textbooks consciousness at the development of 1 or skills, along with writing or studying for educational purposes, even as ESP coursebooks attention on the development of a unique place of job competencies which include public health management. EAP and ESP textbooks use true materials together with

newspaper articles or quasi-actual substances to stimulate the use of language in real contexts.

In the 1980s, undertaking-primarily based language teaching method, in which language is found out thru negotiation with different inexperienced persons in problem-solving or venture-management scenarios that concentrate on meaning instead of shape and not through getting to know prespecified grammar, features, or notions, wondered the effectiveness of coursebooks. on account that textbooks specify the language to be found out,

They are seen as incompatible with this approach, end up a running guide that the instructor and college students comply with unquestioningly, and deliver little room for choice-making and adapting to the needs of the specific group. however, the proponents of textbooks argue that textbooks provide a wished structure for interaction in the classroom and that inexperienced persons see textbooks as a manual that helps them to arrange their mastering and gives security.

Primarily based on the definitions above, it can be concluded that growing textbook and contemporary textbooks have covered obligations or initiatives to stimulate interaction and negotiation amongst novices.

II.1.3 The Functional of Textbook

A textbook has many capabilities. in keeping with Thomson (2000:176) the textbook has many capabilities as follows:

First, individualization of practice. A textbook helps students to individualize guidance using allowing them to proceed at their price and to a limited



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

volume, according to what they are inquisitive about studying. 2nd, the company of preparation. It facilitates students to organize coaching with the aid of offering experiences, advised activities, recommended studying, and question. Written textbooks provide solidarity to school room interplay and are graded to introduce new standards or contents they construct upon what has preceded. third, academic contribution. A trainer often uses the textbook to assist students discover ways to read higher, to look at, to weigh evidence, and to remedy troubles.

closing, development of teaching. The textbook is likewise regarded as a helpful application which is used by teachers to enhance their abilities in coaching.

From the reason above, the textbook is a kind of visual useful resource in teaching getting to know the procedure. It means that the characteristic of a textbook is truly as one of the visible aids by way of teachers when they are taught and provide an explanation for the coaching substances. besides, it additionally allows the students in getting a higher knowledge of the substances given by way of the trainer.

II.1.4 The Role of Textbooks

Allwright (1981) in Richards and Renandya (2002: eighty one) suggested that there are two positions on the role of textbooks within the language classroom. the primary role is the deficiency view which sees the role of textbooks or posted substances as being to make amends for instructors' deficiencies and make sure that every one the syllabus is included the usage of good concept out physical activities.

on the other hand, the special viewer sees materials as carriers of choices best made by a person other than the teacher due to differences in knowledge.

Hutchinson and Torres (1994) in Richards and Renandya (2002:83) see the function of the textbook as a likely agent of alternate. this could be done whilst some of the conditions are met. First, the textbook needs to turn out to be a vehicle for trainer and learner schooling. In other phrases, besides an explicit and particular trainer's guide, the scholar ebook should also encompass appropriate gaining knowledge of-how-to-research recommendations. 2d, the textbook should provide support and assist with schoolroom control, accordingly releasing the instructor to deal with new content material and methods. third, the textbook will become an agent of the trade if it gives instructors with a clean image of what the change will seem like and clean practical guidance on how to enforce it within the schoolroom. Fourth, if followed by using a school, a textbook can bring about collegial help and shared responsibility for and dedication to the alternate.

Richards (2001) outlines the position of substances as follows: first, the substances provide the basis for the content of classes, the stability of capabilities taught, and the styles of language exercise which college students take part in. second, the substances serve usually to complement the teacher's instruction. For learners, substances may also provide an important supply of touch they have with the language aside from the teacher.



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultanah Syarif Kasim Riau

In keeping with Penny Ur (2009:184), there are some reasons of why each teacher and learners are in prefer of the usage of textbooks which can be mentioned as follows: first, framework: textbooks offer a clean framework: trainer and newbies realize wherein they are going and what's coming next, so there may be a sense of structure and progress. 2nd, syllabus: in lots of places, the textbook serves as a syllabus if it's far observed systematically, a carefully deliberate and balanced choice of language content material might be blanketed. 0.33, prepared-made texts and duties: the textbook gives texts and studying duties that are probable to be of the correct degree for a maximum of the class. this saves time for the teacher who would otherwise have to prepare his or her very own. Fourth, economy: an e-book is the most inexpensive manner of offering learning material for each learner; options, which includes kits, sets of photocopied papers or laptop software program, are probably to be greater pricey relative to the quantity of fabric provided. 5th, comfort: an e-book is a convenient package. it's miles certain, so that its element sticks collectively and live in order; it is light and small sufficient to carry around effortlessly; it's miles of a shape that is without difficulty packed and stacked; it does not depend for its use of hardware or supply of power. 6th, steerage: for teachers who're inexperienced or sometimes uncertain in their information of the language, the textbook can offer useful guidance and support. last, autonomy: the learner can use the textbook to analyze new material review, and monitor progress with some diploma of autonomy. A learner without a textbook is extra trainer-structured.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

From the reason above, it could be concluded that the textbook turns into a first-rate resource in coaching English due to the fact textbook guides the instructor in giving the fabric to their college students.

II.1.5 The Advantages of Using Textbook

Cunningsworth (1995:7) stated that coursebooks have important multiple roles in ELT. He summarizes these roles as follows: first, a resource for presentation materials (spoken and written). Second, a resource of activities for learner practice and communicative interactions. Third, a reference source for learners on grammar, vocabulary, pronunciation, etc. Fourth, a resource of simulation and ideas for classroom activities. A fifth, a syllabus (where they reflect learning objectives that have already been determined. Sixth, a resource for self-directed learning or self-access work. Last, support for less experienced teachers who have yet to gain in confidence.

Also, Graves (2000) also lists the following as some of the advantages of using a textbook: first, it provides a syllabus for the course,. Second, it provides security for the students because they have a kind of road map of the course. Third, it provides a set of visual, activities, readings, etc., and so saves the teacher time in finding or developing such materials. Fourth, it provides teachers with a basis for assessing students' learning. Fifth, it may include supporting materials (e.g., teacher's guide, cassettes, worksheets, video). Last, it provides consistency within a program across a given level, if all teachers use the same textbook. If textbooks follow a sequence, it provides consistency between levels (Graves, 2000:174).

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkannya dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

From the explanation above, a textbook can be the guidance for teachers in giving systematic materials for the students.

II.1.6 Textbook Design

Getting to know the fabric is a key component in maximum language applications. In deciding on the getting to know fabric, teachers have to recall the approach and the curriculum used. The mastering material is the basic entrance for students in school rooms (Richards and Renandya, 2002). learning substances for newbies may be discovered in lots of paperwork, together with revealed or non-printed materials, and true substances, that are substances that are not designed for academic use, which include magazines, newspapers, and television materials. In this example, the textbook is one of the most currently utilized by EFL teachers in Indonesia.

Before developing a textbook, a creator should have complete expertise at the method of education, the nature of the curriculum, the psychology of freshmen, the situation relies, and the grading and sequencing of the books in the subject. besides, he must be capable of write and express ideas in reality for college students at an appropriate grade stage. eventually, colleges' and inexperienced persons' financial potential should also be taken into consideration in determining whether or no longer the textbook may be a sophisticated one (Albatch and Kelly, 1998). hall in Tomlinson and Masuhara (2004) said that in developing textbooks or materials, authors have to ask themselves "How do we think human beings examine language". This question will help them in articulating the principal theories of

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

language gaining knowledge of, the profile of target novices, and list of goals and objectives of mastering.

In Indonesian's EFL context, after following the steps above, material builders will collect and pick out the texts which can be appropriate with the competency preferred and the simple competence in the curriculum. They may be taken from literature, songs, newspapers, magazines, non-fiction books, radio, and television packages which are selected based on the cognitive and affective aspects of freshmen. Similarly, those texts have to carefully engage with the audiences. Therefore, rookies' social and emotional surroundings have to be taken into consideration. Through reading the complexity and problem of the texts, the authors ought to adapt the texts in this sort of way that they shape the inexperienced persons' cognitive level and preferred skill ability.

After that, the authors can begin to layout the studying activities that replicate the 5 stages inside the style-primarily based approach. To make newbies experience engaged towards the activities, the ones activities must ask beginners to visualize, think, and share their information and anything which helps to spark off the connection of their mind to the experience within the text. Experiential sports are also beneficial in giving appropriate and wealthy exposure for audiences.

Getting to know activities can also be referred to as duties. Richards, Platt, and Weber (1985) in Tomlinson (1998:226) defined that an undertaking as a hobby or action that's achieved as a result of processing or information language, that is as a reaction to verbal or non-verbal input. Ellis in Tomlinson (1998:226) stated that obligations function as devices for creating the situations required for language



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

acquisition and additionally attracts the criteria functions of a mission that are: (1) It includes an interest of some kind (e.g. Drawing or acting a movement), (2) It has a detailed final result that determine when it has been completed, (3) it could require language comprehension or language manufacturing or both, and (four) It calls for that learners recognition their attention mainly on which means in preference to shape. Besides, she describes tasks as comprising the following contents: (1) enter, this is, the facts that the inexperienced persons are supplied with. enter can be in verbal shape (e.g. a chain of the route) or non-verbal (e.g. a diagram or an image), (2) techniques, which are, the activities that the beginners are to perform that allows you to accomplish the project, (3) Language activity, that is, whether the beginners interact in receptive language activity, listening or studying, or efficient language activity, speaking or writing, or each, and (4) outcome(s), this is, what it is that the beginners may have executed on crowning glory of the task. The outcome may be verbal together with acting a position-play or nonverbal such as drawing a diagram.

In line with Nunan (1989) in Tomlinson (1998), based totally on its goal, a venture can be divided into real-world duties and pedagogic duties. An actual-global venture is one that calls for novices to approximate in elegance the forms of obligations required of them in the actual global. In such duties, the teaching goal and the scholar's goal are the same. meanwhile, a pedagogic mission is one that calls for novices to carry out some language pastime which isn't always determined inside the actual-international but which is assumed to facilitate language acquisition. In such responsibilities, the teaching objective and the student's target are not equal. it is a lot extra tough to specify the objectives of pedagogic tasks as

those are indistinct, along with to allow the students to accumulate new linguistic know-how or to allow the students to improve their fluency.

The next element is illustrated. Hill in Tomlinson and Masuhara (2004) affirms that the texts decided on and the sports supplied need to be accompanied by instance to provide a visible explanation for something that can be unusual to the newbies. similarly, it offers aesthetic enjoyment and increases the impact and motivation of newcomers. This effective attitude will assist a lot in gaining language acquisition.

The other aspects to don't forget are the designed and layout of the textbook. the layout is a universal plan which governs the appearance and capabilities of cloth. It entails popular choices approximately the usage of color, icons, fonts, boxes, italics, and so on. to make the fabric attractive and clean to use.

Sooner or later, the textbook should fit novices' needs and wants and concepts of language studying. in the course of its improvement, it ought to provide the flexibility of use and coherence of connection. The great way to advantage that is to remember the target context of language use and the target context of tradition as mentioned by using Feezand Joyce (2002).

Based on the definitions above, it can be concluded that textbook design must be appealing for the newbies to encourage their interest in learning

II.2. Islam and Language

Islam is a religion that covers issues creed, worship, and behavior. The language is the instrument to articulate these three issues. So that the language is just the media or instrument, he was not the goal. On this basis, then every prophet was sent to his people by using the people's language. As word of God in his word:

“We never sent a prophet, but with the language of his people, so that he can explain clearly to them. So God astray whom He pleases and gives guidance to whom He will. and He is God Almighty, the Wise.” (QS. Ibrahim, 4)

The language issue has been confirmed by God in the Qur’an, that one proof of his power is the existence of differences in language and skin color.

“And among the signs of His power is the creation of the heavens and the earth and diverse language and skin color. Surely, with that situation actually, there are signs for people who know” (Surat ar-Rum, 22).

To those adherents of Islam above verse is believed that the language be controlled by humans on earth is a creation of God. So that could be concluded that the diversity of language is the characteristic of the earth. However, it should be noted that the Qur’an and Sunnah which are the two main sources of Islamic teachings and the message brought by Prophet Muhammad is using the Arabic language. So that mankind for adherents of Islam is obliged to follow this treatise indirectly to understand Arabic. However, whether Arabic became the language used by the first Adam and Eve, the statement can not be scientifically proven, and have not found authentic evidence in the Qur’an.

Further described in the Qur’an *“And If We have made it a Quran reading in languages other than Arabic, they would say: ‘Why not verses? ‘Does (should al-Quran) in a foreign language is (the Apostle is the) Arabic? Say: ‘Al-Quran is guidance and a bidder for the believers. And those who do not believe in their ears is deafness, that the Qur’an was darkness to them. (Surat Fushilat, 44)*

II.2.1 Islam and English

In this modern time, the English language becomes an *International Language* in the world. And, Muslims become the part of the user of the language, Md. Mahmudul Hasan (2014) states that --Since in many regions in the West, Islam

is the second-largest and arguably fastest-growing religion, both by birth and by adoption, and since its resurgence is palpable worldwide and affects global affairs, its universal appeal makes the connection between it and English even more pertinent--both are plural and truly global (p.5).

In contrast, there can't be ignored that 'the connection between language and culture is important because languages are embedded in the cultures of their speakers; linguistic and cultural categories inform nurture one another' (Mbilici, 2010: 69).

Briefly, the writer presents the historical story of the supposedly exclusive link between English and Bible (and Christianity) is based on a fallacy, because "English is not the language of the Bible: it is the language of an English translation of the Bible" (Brown,1996: 309), in fact, Hebrew, Aramaic, and Greek are the earlier languages of the Bible and it took thousands years for it to be translated(in a real sense) into English. the first edition of King James Bible was only published in 1611; and the Qur'an was translated into English thirty –eight years later in 1649 (Abdullah Saeed ,2008:122). Obviously, one reason for this fallacy is that much of the English-speaking world is Christian (Mahmudul Hasan, 2014:4).

Arabic is known as the language of the Qur'an and Hadith (*Tradition*) and God sent His last messenger to an Arabic-speaking land, but Islam does not denigrate other languages. As Muslim believe that before sending Muhammad (peace be upon Him) God had sent an earlier prophet to other spatiotemporal communities to convey His message to them in their languages: "And We did not send any messenger but with the language of his people, so that he might explain

to them clearly[...]”(Q. 14:4). In other words, God chose a specific language mainly to ensure the successful transmission of His message.

The Qur’an underscores Islam’s appreciation of cultural diversity, and suggests its recognition of linguistics plurality and cultural heterogeneity: “One of His signs is the creations of the heavens and earth and the diversity of your tongue and colors” (Q. 30:22) and “ O humanity, indeed We have created you of a male and female, and made you nations and tribes that you may know each other[...]” (Q. 49:13).

II.2.2 Islam and English Language Teaching

Ratnawati Ashraf in “Islam and English; A Clash of civilization?” states that English is a useful and essential part of life in the 21st century. Therefore, Md. Mahmudul Hasan (2014) concludes that one day, English can be such a language of Islam mainly due to the following factors:

- (1). the ongoing huge influx of Muslims, as well as a sharp rise among the indigenous Muslim population.
- (2). the growing number of Muslims who are native speakers of English as well as of those who produce their intellectual and creative work in it; and
- (3). the ever-increasing number of English-language publications on Islam and Muslims.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Language is a crucial medium of communication. Moreover, learning a language means learning about how to communicate. Harold Laswell (as cited in) explains that communication relates to these five questions: *who says what, to whom, what channel, and What effect*. In short, language learning is learning how to communicate by building abilities in listening, reading, speaking, and writing effectively.

However, Muslims need to understand the role language has played in the process of cultural alienation and secularization during the last two centuries of political dependence of the Islamic world in order to build our own theories of foreign language learning and define our demands. (Bouzenita, p.8)

According to Ratnawati Mohd. Ashraf (2005), in related to the basis of Qur'anic verses of cultural diversity, She states that:

“It is important to underscore the point that despite the conflict, or discord, as perceived by some Muslims, between Islamic values and some of the Western Values as conveyed through English, it is considerable, in the Islamic worldview, to learn other languages and to know and appreciate the differences among the various community”.(p.115)

Therefore, language, which is undeniably the main medium of human interaction at the social level, eventually facilitates and mold social relations. Inline with Qur'an 14:4, ability in language will be one of the factors to success of communication. In this sense, Muslims also required to learn other languages to use it as one of the media in spreading of the Islamic worldview.

In the history of Islam, the Prophet set our master Zaid bin Tsabit (one of His Companions) to learn Hebrew. The prophetic narration quoted below provides an example of an obligation about learning a foreign language to safeguard the message of Islam:

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Zayd ibn Thaabit is reported to have said: “The Messenger of Allaah (peace be upon him) commanded me to learn the language and writing of the Jews for him. He said, „By Allaah, I do not trust a Jew to write my letters for me, so I learned it, and no more than half a month passed by before I had mastered it. I used to write it for him if he wanted a letter written, and I would read it for him if a letter was sent to him.”
 (Collected in Sunan Abu Dawud, Hassan, 1984)

It is one of the evidence regarding the learning of other languages, as Karmani in Elyass (2014:63) emphasizes:

The Hadith is frequently cited by contemporary Islamic authorities as a legal basis justifying the learning of English for political reasons alongside its potential importance as a language for disseminating Islamic spiritual knowledge and not least, of course, its strategic role in accessing western technological and other realms of contemporary knowledge.

II.3 Al Faruqi’s concept of “Islamic English”

According to Al Faruqi, the terms of Islam should be used in the original language because it has a divine value which influences the deep meaning of the words, especially when they are going to be delivered in the English language, which is identically known as western language, therefore, no distortion to the Islamic terms are suggested to keep the ‘spiritual meaning ‘ of the terms. As a solution, the term ‘*Islamic English*’ was introduced by Ismail Raji Al-Faruqi regarding the effort to save the meaning of Islamic Terms that are used in the English language. The word “*without distortion*’ (p.7) can be concluded that the Islamic terms must be used in the original one, Arabic, to bring the spirituality meaning of the words. As al-Faruqi states :

Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and, thus to serve the linguistic needs of Muslim users of the English language” (Al-Faruqi, 1986: 7).

Because of the limitations of English words in conveying Islamic concepts, Islamic English can be used to ‘serve the linguistic needs of the Muslim users of the English language (p. 7), which involves —the infusion of religious, spiritual and cultural terms of Islam to modern English (p. 7). In other words, Al-Faruqi advocates for the need to use Islamic English in the English language to shield English speaking Muslims from the influence of negative culture and values (Othman & Lothfi, 2013: 112)

Generally, as the researcher has written on the previous chapter that the concept of Islamic language or Muslim language has also been discussed by al-Attas (1991) who mentions that Islamic languages refer to languages that the Muslim people are using, ‘consisting of key terms which governs the interpretation of the Islamic vision of reality and truth, and which project the worldview of Islam in correct perspective’. (as cited in Othman & Lothfie, 2013: 112). Therefore, Al-Faruqi, as an immigrant Muslim who lived in the Western community sees that there is a serious problem in the relationship between Islam and the English language and needs urgent intervention.

The present situation of the English language __when it expresses matters pertaining to Islam, its culture, history, and civilization, to the Muslim world or the Muslims or Non-Muslims __is chaotic. It constitutes an intellectual and spiritual disaster of the highest magnitude. And it carries a universal injustice against the human spirit (al-Faruqi, 1986:8)

But who is the Muslim user of English language? al-Faruqi answers:

Muslim users of the English language are, first, Muslim citizens and permanent residents of English-speaking countries, namely, the United Kingdom, the United States of America, Canada, Australia, and New Zealand. To these, the non-citizen Muslim students should be added. The term also includes the Muslim citizens and permanent or transient residents of those countries around the world where English is an official language,

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

such as Pakistan, India, Ceylon, Malaysia, the Philippines in Asia, and Nigeria, Ghana, Uganda, Kenya, Ethiopia, Tanzania and others in Africa and around the globe. Besides the foregoing, the category equally includes all those Muslims who have mastered or acquainted themselves with the English language, and who use it as a language for reading and research, for writing and/or communication. Finally, to this large number must be added the millions of Muslims who use the non-Islamic languages – e.g., the languages of Europe, Asia and Africa. (p.7)

Based on the explanation, al Faruqi has tried to classify who actually the Muslim users of the English language. Then, according to the writer's analysis, this classification is shown to explain that the spreading of Muslims and its relation to the using of English becomes something special to be discussed in the Islamic perspective. That's why al Faruqi writes to whom the focus of Islamic English is intended as the opening of his book '*Toward Islamic English*'.

Further, knowing that Islamic terms are related to the Arabic language, as what Islamic English definition, Arabic is written in a very different alphabet from English or any other language written in the Latin alphabet, it is difficult for people with no knowledge of the Arabic alphabet to understand Arabic texts. It is then helpful to transliterate this alphabet into the Latin alphabet (Dazdarevic, 2012). As stated by Al-Faruqi " ...because regarding translation apply to all, and the rules applying to transliteration apply to those languages which are written in the Latin alphabet"(p.7), so that, the standardization of transliteration and translation becomes the sub-themes discussion of Islamic English of Al Faruqi.

a. Distortion of Transliteration

The first problem highlighted by Ismail Al-Faruqi in his book "*Toward Islamic English*" (1986) is that of distortions that occur in transliterating some Arabic words into the English language. Al-Faruqi urges Muslims to 'Islamize' the

English language in line with the *Ummah's* own intellectual and cultural needs. Muslim names get at times mutilated beyond recognition, and can even be blasphemous when they are latinized. Therefore, the distortion of Islamic names has serious cultural implications. In this respect, al-Faruqi maintains:

Names are often expressive of the whole history, a whole culture, a whole religion, a whole spiritual realm; and it is these which suffer through misrepresentation or misnaming. Should the name be mutilated, disrespectfully bungled, or violated, all that it represents is equally violated (p.9).

For Muslims, in the first week of his life, the Muslim newborn is given his/her name, in the hope that the child would grow to fulfill the Islamic value which the name indicates; or to emulate the great Muslim predecessor to whom the name refers. Names are dear to their owners, to the parents who chose them and to the peers who have come to recognize each person by that person's name. Muslim should not mutilate their name even to names which have a Western equivalent (Yusuf, Ya'qub, Ishaq, Yunus, Musa, etc.) to (Joseph, Jacob, Isaac, Jonah, Moses, Abraham, etc), without awareness that this Biblical personalities represent entirely different meanings to Christian and/ Jews than the Qur'anic names do to the Muslim. For example, the transliteration and the translation of 'the name' our prophet (Muhammad) which found in the English dictionary as al-Faruqi says:

Muslims object strongly to the changing of the name of the Prophet Muhammad to Maumet, which Webster International defines as "a false god or idol arising from a belief that Mohammedans worshipped images of Mohammed", "a puppet, a doll, an image, also an odd figure; a guy — often a term of abuse" and the derivative "maumetry" which the same dictionary defines as 1. idolatry, idols, and idol; 2. the appurtenances of idolatry; 3. Mohammedanism. Surely, it follows that Muslims ought to insist that the Prophet's name is Muhammad (SAAS), and not Mahomet, Mohamet, Mohamed, Mohamad, or Maumet(p.10).

The Qur'an refers to the name of our prophet as "Muhammad" and "Ahmad" (with the voiceless pharyngeal-fricative "h"). The word *Muhammad* signifies someone who is praiseworthy, and *Ahmad* signifies someone who praises God the most. Modern editions of most dictionary, fortunately, contain a reasonably better transliteration--Muhammad or Mohammad—even though many of them retain misspelled and distorted versions as separate entries. As al-Faruqi proposes, it is perhaps time to rectify all of these offensive transliterations invented during periods of intense hostility between Muslim and Christian (Hasan, 2014:10).

Muslim names get at times mutilated beyond recognition, and can even be blasphemous when they are Latinized (p.9). Some examples are provided below:

Table1. Examples of Muslim names which mutilated the meaning according to Al Faruqi

Correct Transliteration	Meaning	Incorrect Transliteration	Meaning
Al-Aliy	The High	Al-Aliyy	The mechanical
Mundhir	Warner	Monzer/Munzir	Hurrier, belittler, despiser
Khaliq	Creature	Khaliq	Creator
Abd Al Haqq	Servant of the Truthful one	Abd Al Hakk	Servant of scratching
Muddaththir (Surah 74: 1)	Wrapped in his mantle	Muddassir	He in whom something has been plunged by force, as in assassination with a dagger

Further, According to Md. Mahmudul Hassan (2014) Every name should be honored by correct spelling and pronunciation. This is one of the basic human

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

rights of the Muslim” (p.9). The example of the name of a place such as ”Dhaka” and “Kolkata” was changed to “Dacca” and “Calcutta” respectively; and a similar example is transliterating of Makkah to ‘Mecca’ in which then it has the destroying its religious connotation because “Mecca” (usually with a small “m” is associated with club activities(e.g., gambling, drinking, and other recreational pastimes) (p.11). An accurate transliteration is necessary to accommodate the meaning from the Islam views.

However, since Arabic is written in a very different alphabet from English or any other language written with the Latin alphabet, it is difficult for people with no knowledge of the Arabic alphabet to understand Arabic texts. It is then helpful to transliterate this alphabet(Arabic) into the Latin alphabet (Dazdarevic, 2012).

The question of transliteration appears in the absence of standardization. There are multiple uses and no central power to choose which usage is legitimate. Some Arabic terms that are increasingly used in English are often spelled differently.

Crystal (2003) clearly defines that:

“Transliterating is a representation of an alphabet with letters from a different alphabet. The translation is done character by character, syllable by syllable. In other words, transliteration is used to reproduce the Arabic writing system into Latin alphabets. When trying to find a standard transliterator for Arabic, it was found that the writing is similar to its pronunciation. Therefore, it was decided to find a system for phonetic transcription that both reproduce speech and writing. (Crystal 2003 as cited in Dazdarevic, 2012:6)”

Nowadays, the format of Romanization or Latinized from Arabic to English still becomes the topic of discussion, for this case, there is any scholarly or academic format of Romanization which can be the format of transliteration Arabic to English.



1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

b. Distortion through Translation

Closely related to distortion to transliteration is the loss of the original meaning that occurs when translating Arabic Islamic theological terms into English, as al-Faruqi says that:

Many Arabic words are simply not translatable into English. and when Islamic meanings are altered, transformed, and transvalued through translation, it is an irreparable loss to Islam, to the Muslim and human spirit. (p.11)

Even though term ‘translation ‘ is defined as the neutral term used for all tasks where the meaning of expressions in one language (the ‘source’ language) is turned into the meaning of another (the ‘target’ language), whether the medium is spoken, written, or signed. (Crystal 2003: 388), the ‘meanings’ are fundamentally culture-specific, as culture is the breeding ground of a term and determines what it signifies.

Translation errors are also very serious as Non-Arabic speakers would not be able to refer to the original Arabic sources to verify the correct translation of Islamic terminologies (Faruqi, 1986). This, in turn, may lead some of the Muslim non-Arabic speakers to misunderstand the religion of Al-Islam. Three example distortions in translations of Islamic texts which are related to the pillars of Islam are provided below (Al-Azzam, 2005 as cited in Zalika, 2013)

Table 2: Three example distortions in Translation of the terms related to the pillars of Islam

(Transliteration.)	<i>La Ilaaha illaa Allah</i>	<i>Salaah</i>	<i>Zakaah</i>
Word/ phrase	„There is no God but God”/	Prayer	Charity/ Alms/ alms-giving

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

(Translation.)	„There is no God but Allah” / „There is no Creator except Allah”		
Incorrect Meaning	It is insufficient to believe that there is One Creator, One God (Allah) as the worshipping of One God alone (Allah) is what makes the difference between a Muslim and a non-Muslim.	Any communication with whatever is taken as God, even an idol.	Applicable to any act of voluntary, altruistic giving of anything useful in any amount, made in intention to help those in need.
Correct Translation	There is no one worthy of being worship except Allah.	The way Muslims worship Allah, by submitting themselves to Allah for the five daily obligatory prayers or any other supererogatory prayers.	A fixed proportion (2.5%) of the wealth and of every kind of the property of a Muslim to be paid yearly for the benefit of the poor in the Muslim community.

Source: Sheila & Zalika

As one of the Muslim linguists which concern to the issue of linguistics and Islam, Dr. Samina Dazdarevic, has tried to survey the different transliteration of the common Islamic terms which found in English dictionary to find the existence of the Islamic terms that are written there, they are:

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Table 3. Islamic Terms found in English dictionaries, presenting spelling, transcription, and meaning

The Arabic word in English	The Arabic word in English and its transcription	Meaning
Imam	<i>imam</i> /i' ma:m/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	<ol style="list-style-type: none"> 1. A religious man who leads the prayers in the mosque 2. The title of a religious leader
	<i>imam</i> /i'mam/ http://dictionary.reference.com	<ol style="list-style-type: none"> 1. the officiating priest of a mosque. 2. the title for a Muslim religious leader or chief. 3. one of a succession of seven or twelve religious leaders believed to be divinely inspired, of the Shi'ites.
	<i>imam, imaum</i> /i'ma:m, i'mɔ:m/ World English Dictionary Collins http://www.collinsdictionary.com	<ol style="list-style-type: none"> 1. a leader of congregational prayer in a mosque 2. a caliph, as leader of a Muslim community 3. an honorific title applied to eminent doctors of Islam, such as the founders of the orthodox schools 4. any of a succession of either seven or twelve religious leaders of the Shiites, regarded by their followers as divinely inspired
	/i' ma:m/ Macmillan English Dictionary for Advanced learners, 2006 http://www.macmillandictionary.com	a Muslim priest or leader
jihad	<i>jihad, jehad</i> /dʒi' ha:d/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	<ol style="list-style-type: none"> 1. A spiritual struggle within yourself to stop yourself breaking religious or moral laws

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

		2. a holy war fought by Muslims to defend Islam
	<i>jihad, jehad</i> /dʒɪˈhɑd/ http://dictionary.reference.com	<ol style="list-style-type: none"> 1. a holy war was undertaken as a sacred duty by Muslims. 2. any vigorous, emotional crusade for an idea or principle.
	<i>jihad, jehad</i> /dʒɪˈhæd/ http://www.collinsdictionary.com	<ol style="list-style-type: none"> 1. (Islam) holy war against infidels undertaken by Muslims in defense of the Islamic faith 2. (Islam) the personal struggle of the individual believer against evil and persecution 3. (rare) a crusade in support of a cause
hijab	<i>hijab</i> /hɪˈdʒɑ:b/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	A head covering worn in public by some Muslim women The religious system that controls the wearing of such clothes
	<i>hijab</i> /hɪˈdʒɑb, -ˈdʒæb/ http://dictionary.reference.com	<ol style="list-style-type: none"> 1. a traditional scarf is worn by Muslim women to cover the hair and neck and sometimes the face. 2. the traditional dress code of Muslim women, calling for the covering of the entire body except for the face, hands, and feet: to observe the hijab.
	<i>hijab, hejab</i> /hɪˈdʒæb, hɛˈdʒɑ:b/ http://www.collinsdictionary.com	a covering for the head and face, worn by Muslim women
	<i>hijab</i> /hɪˈdʒɑ:b/ http://www.macmillandictionary.com	a square of cloth that some Muslim women wear on their heads to hide their hair and neck
hajj	haj, hajj /hædʒ/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	Usually the Hajj the religious journey to Mecca that all Muslims try to make at least once in their lives



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

	<i>haj, hajj, hadj</i> /hædʒ/ http://dictionary.reference.com	the pilgrimage to Mecca, which every adult Muslim is supposed to make at least once in his or her lifetime: the fifth of the Pillars of Islam
	<i>hajj, hadj</i> /hædʒ/ http://www.collinsdictionary.com	the pilgrimage to Mecca that every Muslim is required to make at least once in his life, provided he has enough money and the health to do so
	<i>hajj, haj</i> /hædʒ/ http://www.macmillandictionary.com	a journey to the holy city of Mecca that Muslims make as a religious duty
halal	<i>halal</i> /'hælæl/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	Adj. (only before noun) (of meat) from an animal that has been killed according to Muslim law
	<i>halal</i> /hə'la/ http://dictionary.reference.com	a halal animal or halal meat.
	<i>halal, hallal</i> /hɑ:'la:l/ http://www.collinsdictionary.com	meat from animals that have been killed according to Muslim law
	http://www.macmillandictionary.com	-
qiblah	<i>qibla, kibla</i> /'kɪblə/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	The direction of the Kaaba (the holy building in Mecca), towards which Muslim turn when they are praying
	<i>qiblah, Qibla</i> /'kɪblə/ http://dictionary.reference.com	the point toward which Muslims turn to pray, especially the Ka'ba, or House of God, at Mecca
	<i>kiblah, kibla</i> /'kɪblɑ:/ http://www.collinsdictionary.com	(Islam) the direction of Mecca, to which Muslims turn in prayer, indicated in mosques by a niche (mihrab) in the wall
	-http://www.macmillandictionary.com	-

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Mecca	Mecca /'mɛkə/ Oxford Advanced Learner's Dictionary, 8th Edition, 2010	<ol style="list-style-type: none"> 1. A city in Saudi Arabia that is the holiest city of Islam, being the place where the Prophet Muhammad was born 2. usually (mecca) a place that many people like to visit, especially for a particular reason.
	Mecca /'mɛkə/ http://dictionary.reference.com	<ol style="list-style-type: none"> 1. Also, Makkah, Mekka. a city in and the capital of Hejaz, in W Saudi Arabia: birthplace of Muhammad; the spiritual center of Islam. 366,801. 2. (often lowercase) any place that many people visit or hope to visit: The president's birthplace is a mecca for his admirers
	Mecca, Mekka /'mɛkə/ http://www.collinsdictionary.com	<ol style="list-style-type: none"> 1. a city in W Saudi Arabia, joint capital (with Riyadh) of Saudi Arabia: birthplace of Mohammed; the holiest city of Islam, containing the Kaaba. Pop: 1 529 000 (2005 est) Arabic name: Makkah 2. sometimes not capital a place that attracts many visitors ⇒ Athens is a Mecca for tourists
	Mecca /'mɛkə/ http://www.macmillandictionary.com	<ol style="list-style-type: none"> 1. a place that a lot of people visit because it is famous for something that they want to see or do 2. The airport in Dubai is a mecca for duty-free shoppers.

Source: Dazdarevic (2012)

According to Dazdarevic (2012), the prime example of Islamic terms is the Arabic concept of *jihad*. As all Muslims know, this Arabic word is best translated as 'struggle', whereas in English dictionaries, and the West in general, it seems to

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

be taken as synonymous with holy war. Jihad (struggle) is often mentioned through media during news about the Middle East, where it is used as a synonym of "holy war" - a call to fight against non-Muslims in the defense of Islam. Moreover, this term sometimes used just to say about radical Fundamental Muslims. Another definition of jihad takes from website *thefreedictionary.com* provides a tertiary definition that is perhaps the most accurate in terms of meaning: "3. A crusade or struggle: 'the war against smoking is turning into a jihad against people who smoke'". (Hasan, 2017: 13). Even then, Brown (as cited in Hasan (2017) support that as the" Cambridge [English Dictionary] defines crusade as 'a long and determined attempt to achieve something which you believe is strong' this is the closest to what *jihad* suggests (Md. Mahmudul Hasan, 2017: 13).

Further, there can also be conceptual misfits regarding Islamic expression, for instance, some Muslims may find the expression "good luck" to be un-Islamic because it implies that they happend by luck. Similarly, some Muslims might find themselves uncomfortable with the use of the future tense (Karmani as cited by Mbilici p.91) in English because" when native speakers of English refer to future, they do not feel a need to 'soften arrogant assumption' that the future will occur, and appeal to the benevolence of God on such an occasion by adding 'God willing'" (*Inshaa Allah*)(Mohd-Ashraf, 1996:355).

This point is exemplified in the following paragraph from Faruqi's *Toward Islamic English*, where he frames the purpose of Islamic English as a spiritual rehabilitation of the English language for Muslim users and performs what is suggested here by inserting "*insha allah*" in the future tense sentence:

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

The English language stands in need of the precepts and values of Islam which only the *Qur'anic* language can provide. Constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism, relativism, secularism, and hedonism that the last two hundred years have established firmly in English consciousness. And it will --*Insha Allah* – inject a reforming influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times. (al-Faruqi, 1986, p. 14-15)

This philosophical idea of Al Faruqi, then, has a big mission to a living example of loyalty to the al Qur'an al Karim, as Faruqi states:

“...injects into them a new vision and new spiritual sensitivities is not only a blessing to his own English speaking community but a living example of Islamic loyalty to the *al Qur'an al Karim* “(p.13)

Through the lists of the words given in the book ‘Toward Islamic English’, al Faruqi encourages for Muslims to understand the terms used in Islam, and the incorporating of Islamic terms is” not really a violation of English, rather, it is an enrichment”. Al Faruqi also has given the Muslim a real portrait of how to utilize English as a medium to transfer knowledge of Islam in Western language build-in the atmosphere of Islam. In other words, Islamic English is *Qur'anic* worldview language which has functions as the identity of Muslims.

“The meanings imbedded in the Arabic language of the Qur'an are the precious legacy which no man is at liberty to tamper with or change [...]. It must be remembered that many of the meanings of Arabic word and phrases are of divine provenance and may not be separated from their Arabic forms. And when Islamic meanings are altered, transformed, and transvalued through translation, it is an irreparable loss to Islam, to the Muslim and Human Spirit. (p.11)

al Faruqi reminds Muslim to the possibility of de-Islamization of the divine words which contributed from the using of the English vocabulary, then, absolutely this can't be separated to the mission of Islamization of knowledge which mediates

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

the Muslim back to *tawhid* vision to all of the disciplines of the knowledge, by understanding the core of the Islamic teaching, starting by Islamizing the language.

Islamic English is a new brand of English that proposes by Ismail Raji' al-Faruqi written in one of His short books entitled "*Toward Islamic English*". In the introduction of the book, al-Faruqi writes that Islamic English is defined as the English language modified to enable it to carry Islamic Proper nouns and meaning without distortion, and, thus to served the linguistic needs of Muslim users of the English language. (al-Faruqi,1986:7)

Al-Faruqi, a renowned Muslim scholar who advocates Islamic English, has highlighted not only the presence of many words and concepts in the English language that do not correspond to the meaning held by Muslims but more importantly, the words are unable to convey the meanings that Muslims intend to convey. This is because many Arabic words are not accurately translatable into English. He argues that many of the meanings of Arabic words and phrases are of divine provenance and may not be separated from their Arabic forms. He gives examples of the words *salah* and *zakat*, which have been translated inaccurately.(Othman and Lotfi, 2013: 111)

In discussing the term *zakat*, al-Faruqi(1986) expresses his concern when it is translated as charity, alms, poor-due or alms-giving. This is because the English words refer to—any act of voluntary, altruistic giving of anything useful in any amount, made to help those in need, which could correspond to the Arabic term *sadaqah* (al-Faruqi, p. 12). *Zakat*, although a kind of public welfare activity, is

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

obligatory, and the amount of wealth to be given is specific. Hence, al-Faruqi insists that the Islamic vocabulary be retained in their Arabic form, as —to give an English translation of them is to reduce, and often to ruin those meanings (p. 12). As al-Faruqi states that:

“The English language stands in need of the precepts and values of Islam which only the *Qur’anic* language can provide. Constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism, relativism, secularism, and hedonism that the last two hundred years have established firmly in English consciousness. And it will --*Insha Allah* – inject a reforming influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times”. (al-Faruqi, 1986, p. 15)

Al-Faruqi’s intellectual work regarding the English language is not separated from his concept of Islamisation of knowledge. Even though brief writing regarding English, al-Faruqi tried to build awareness of Muslim to proud of being a Muslim to show that Islamic teaching with the concept of *Tawhid*, will bring the Muslim to the Golden Civilization as ever happen to Islam in the past time.

The relationship of Arabic and English brings a new interesting topic which leads linguists to know how the existence of Arabic in the English language, As Dr. Samina Dazdarevic writing which very contributed to guiding what actually the writer is going to be researched, in supporting the literature of Arabic and English language.

2.4 Related Studies

Syamsu Rijal (2007) conducted research entitled” *Konsep Epistemologi Tauhid Ismail Raji al-Faruqi* “to find out the epistemological concept of *Tawhid* according to Ismail Raji al-Faruqi (A library research of the book “ *Its Implication*



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultanah Syarif Kasim Riau

of Thought and Life”). In general, according to the finding of Rijal’s Study, al-Faruqi says that the concept of *Tawhid* must be understood comprehensively to give the implication of the humans’ life including the dimension of knowledge. As an important part of Islamic education, the concept of *Tauhid* of al-Faruqi gives enrichment to the Islamic thought in the world. By the research on his dissertation, Syamsu Rijal (2007) has described clearly what actually the concept of *Tawhid* of Ismail Raji’ al Faruqi and the implication of the thought to Muslims in the world. The study was conducted by using the library research method as a kind of qualitative research design. The research method of the study is the same as the methods used by this study; the difference is the focus of the study that is about the distortion concept of Islamic English of Ismail Raji’ al- Faruqi and its implication for university students books. Even the figure of the philosopher is similar.

Othman & Lotfie (2013) investigated *Students’ Perspective in Incorporating Arabic words in the Teaching of English to Muslim Learners*.

Othman and Lotfie investigated Post-Graduated students of IIUM (*International Islamic University of Malaysia*). The study was done based on al-Faruqi’s framework on Islamic English. A survey consisting of open-ended questions was administered and the finding indicated that the respondents strongly favoured the incorporation of Islamic terms in English language teaching.

Mohammad Akram Alzubi (2013) conducted a study entitled: *The Role of Using Islamic English in Solving the Difficulties in Translating the Noble Quran and Unification of Muslims*. The study aimed at investigating the role of Islamic English in solving the difficulties in translating the noble Quran and unification of



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Muslims, It attempted to answer what was the role of Islamic English in solving the difficulties in translating and what was the role of Islamic English in the unification of Muslims. Al-Zubi prepared a questionnaire divided into two sections: the first one talked about the role of Islamic English in solving the difficulties in translating and the second one was about the role of Islamic English in the unification of Muslims. The sample was chosen from the English Department in the second semester of the academic year 2011. To establish the validity of the questionnaire, the method of content validity was used. It was given to a jury of specialists. The reliability also was established. The results revealed that Islamic English contributed positively in solving the difficulties in translating the noble Quran and unification of Muslims. The finding of the study of al-Zubi also became one of the secondary data sources which were beneficial for this study.

Then, Md. Mahmudul Hasan(2014) has written *Islam's Encounter with English and Ismail Raji' al-Faruqi's concept of Islamic English: A Post-colonial Reading*. Hasan examined al-Faruqi's linguistic diagnosis of introduction "Islamic English" from a post-colonial perspective. Through his writing, Hasan concluded that the rapprochement between Islam and English was perhaps more evident in today's world than it was in 1986 when *Toward Islamic English* was first published.

Next, Ibrahim Adnan (2017), investigated a thesis about "*Konsep Islamisasi Ilmu Pengetahuan Menurut Al-Faruqi dalam Buku Islamisasi Ilmu Pengetahuan dan Implikasinya di Indonesia*", The finding was the Islamization of knowledge was needed to be implemented in the real-world (not only theories) so that the implication can answer the need of Islamic problem. Ismail Raji' al-Faruqi

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

had tried to give the real action in Islamizing the knowledge through the principle in *Tauheed* and build Islamic Studies Center.

Ismail Raji Al-Faruqi is a great Muslim scholar, his concept in “Islamic English” book is very meaningful for Muslim scholars. However, from all research above, no one research focuses on the distortion concept. It is very important to translate and to transcript Islamic terms without distortion because if the spelling is translating is wrong the meaning of the Islamic term must be wrong. So, the researcher tries to investigate three books for university students in Indonesia (“Islamic English” by Muhibin Syah, “English for Islamic Studies” by Djamalautin Darwis and “English for Islamic Studies” by Kardimin) to be analyzed whether there is distortion of translation and distortion of translation or not. On the other hand, the researcher tries to investigate what Islamic materials that have been chosen by the authors of the three textbooks.

2.5 Textbook Evaluation Criteria by Cunningsworth (1995)

Cunningsworth (1995 lists eight criteria in evaluating textbooks. The criteria suggested include: 1) Aims and approaches, 2) Design and organization, 3) Language content, 4) Skills, 5) Topic 6) Illustration 7) Politics consideration and 8) Physical make-up.

The criteria of aims and approaches seek to answer the questions on whether the aims of the textbook correspond closely with the aims of the teaching program and with the needs of the learners, whether the textbook is suited to the learning/teaching situation, how comprehensive the textbook is, whether it covers most or all of what is needed, whether it is a good resource for students and teachers,

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

and whether the textbook is flexible and allows different teaching and learning styles.

The criteria of design and organization seek to answer the questions on what components make up the total course package (e.g., students' books, teachers' books, workbooks, cassettes), how the content is organized (e.g. According to structures, functions, topics, skills, etc.), how the content is sequenced (e.g., based on complexity, learnability, usefulness, etc.), whether the grading and progression are suitable for the learners, and whether it allows them to complete the work needed to meet any external syllabus requirements.

The criteria of language content seek to answer the questions on whether the textbook covers the main grammar items appropriate to each level and takes learners' need into account, whether the material for vocabulary teaching is adequate in terms of quantity and range of vocabulary, the emphasis placed on vocabulary development and strategies for individual learning, whether the textbook includes material for pronunciation work and if so, what is covered: (individual sounds, word stress, sentence, stress, intonation, and so on), whether the textbook deals with the structuring and conventions of language use above sentence level, for example, how to take part in conversations, how to structure a piece of extended writing, how to identify the main points in a reading passage, and whether the style and appropriacy are dealt with. If so, it should be questioned whether language style is matched to a social situations.

The criteria of skills seek to answer the questions on whether all four skills are adequately covered, bearing in mind the lesson objectives and syllabus

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

requirements, whether there is material for integrated skills work, whether reading passages and associated activities are suitable for the students' levels, interests, etc, whether there is there sufficient reading material, whether the listening material is well-recorded, as authentic as possible, accompanied by background information, questions, and activities which help comprehension, whether the material is for spoken English (dialogues, roleplays, etc.) and well-designed to equip learners for real-life interactions, and whether writing activities are suitable in terms of the amount of guidance/control, degree of accuracy, organization of longer pieces of writing (e.g., paragraphing) and use of appropriate styles.

The criteria of topic seek to answer the questions of whether there is sufficient material of genuine interest to learners, whether there is enough variety and range of topic, whether the topic will help expand students' awareness and enrich their experience, whether the topics are sophisticated enough in content, yet within the learners' language level, whether the students will be able to relate to the social and cultural contexts presented in the textbook, whether women portrayed and represented equally with men, and whether other groups are represented, concerning ethnic origin, occupation, disability, etc.

The criteria of illustration seek to answer the questions of whether the illustration creates a favorable atmosphere for practice in reading and spelling by depicting realism and action and whether it is appropriate to the learning/teaching situation and how about illustrations, whether they were clear, simple, and free of unnecessary details that may confuse the learner what level of active learner involvement can be expected and whether this matches the students' learning styles

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

and expectations, and whether the illustrations printed close enough to the text and directly related to the content to help the learner understand the printed text.

The criteria of political considerations seek to answer the questions of what the whole package costs and whether this represents good value for money, whether the books are strong and long-lasting, whether they are attractive, whether they are easy to obtain and whether further supplies can be obtained at short notice, and whether any parts of the package require particular equipment, such as a language laboratory, listening center, or video player and whether it is reliable. If so, schools must have the equipment available for use.

The criteria of teachers' book seek to answer the questions of whether the cover of textbook durable enough to withstand wear, whether the size of textbook seem convenient for learners to handle and how the type size appropriate for the intended learners.

Based on the definitions above, it can be concluded that eight criteria in evaluating textbooks1) Aims and approaches, 2) Design and organization, 3) Language content, 4) Skills, 5) Topic 6) Illustration 7) Politics consideration and 8) Physical make-up are arranged by Cunningsworth (1995).

II.6. Conceptual Framework

Based on theory from Cunningsworth above, point number three is language content and this research focus on this point, to analyze language content (distortion through translation and distortion through transliteration) from three textbooks ("Islamic English" by Muhibin Syah, "English for Islamic Studies" by Djamalautin

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Darwis and “English for Islamic Studies” by Kardimin) used for Islamic University students.

Another point that is going to be analyzed in this thesis is what Islamic material that has been chosen by the authors of the three textbooks. So, the conceptual framework can be drawn in the following chart:

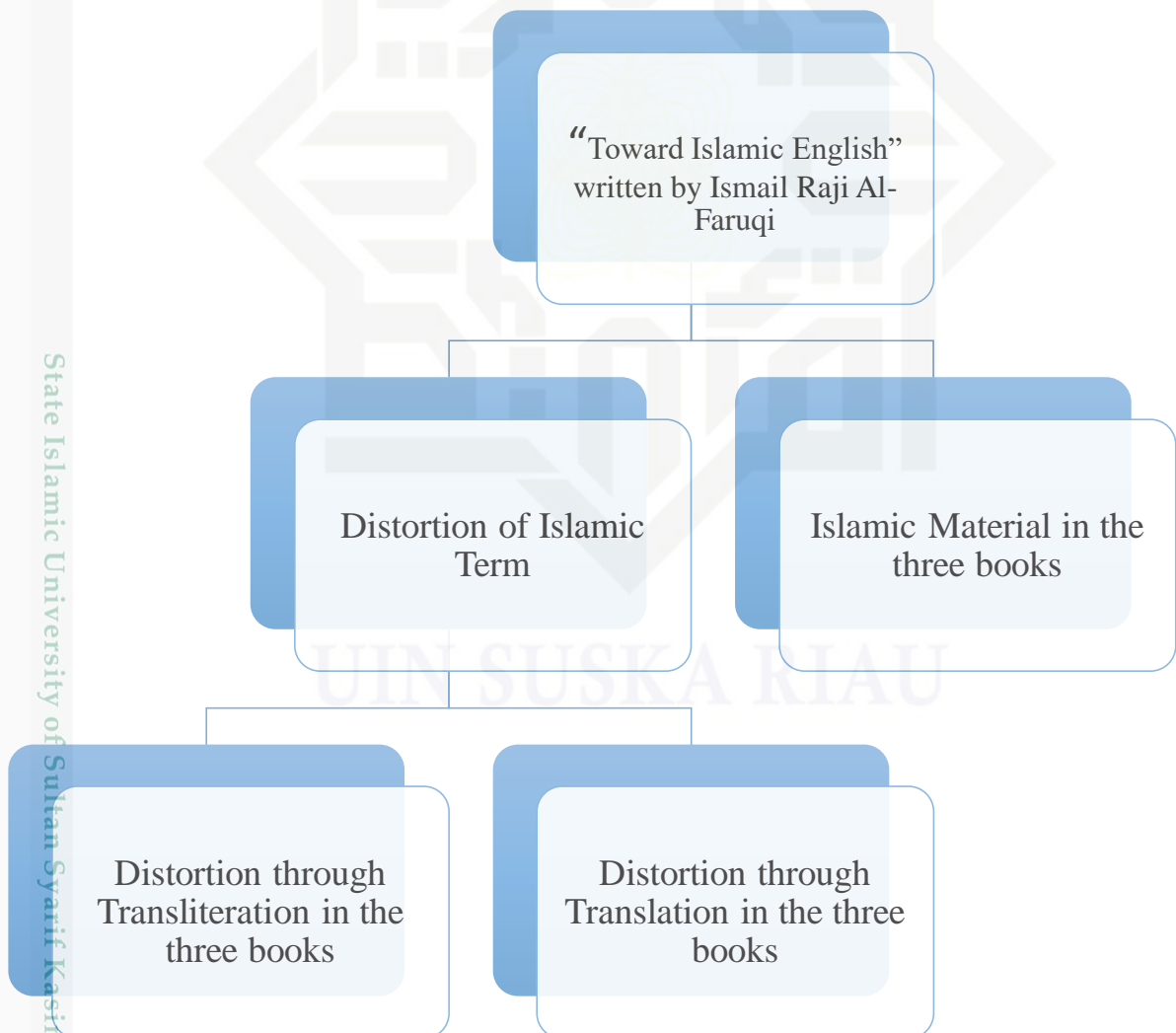


Chart I.1 Conceptual Framework of The Thesis

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

From the chart above, it can be seen that “Toward Islamic English” in which the concept of distortion by Al Faruqi stated is guidance in analyzing the three books. Distortion itself divided into two categories, Distortion through Transliteration and Distortion through Translation. Every text in the three textbooks will be analyzed whether there ere distortions or not.

Why did the researcher investigate what Islamic material in the there textbooks?, because distortion concept from Al-Faruqi is about Islamic term so, text that contains Islamic term majority must be Islamic material or text about Islam and the title of the textbook has term “Islam”, So, it is important to see what Islamic materials in the three books.

CHAPTER III

RESEARCH METHOD

This chapter provides the design of the research along with data sources, data collection techniques, and data analysis techniques. Each of them will be presented separately throughout the chapter so that the reader is clear about the topic from the beginning until the end of this thesis.

III. 1 Research Design

The research was *library research*. In this sense, the study is categorized into qualitative research whereas the data is derived from English Textbooks “Islamic English by Muhibbin Syah, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin” and other literature related to the topic of the study in which the main focus is Islamization of knowledge integrating Islamic value into the teaching of English.

III. 2 Data Sources

The data will be derived from primary and secondary data.

a. Primary data

The primary data source of this research are:

1. **“Islamic English” (2006)** an English Textbook for Islamic University Students, written by Muhibbin Syah, published by Rosda Karya, Bandung.

Muhibbin Syah was born in Linduk, Pontang District, a village in the north coast area of Serang Regency, Banten Province. He finished elementary and secondary school in his area, then continued to IAIN Sunan Kalijaga Yogyakarta but did not graduate due to lack of funds. After becoming an honorary teacher at the Serang IAIN Preparatory School (now a MAN 1 Serang) he became a voluntary BUTSI in the interior of Sambas Regency, West Kalimantan between 1976-1979.

Subsequently, he worked at IAIN Sunan Gunung Jati Bandung (now UIN Sunan Gunung Jati) while completing his studies and was appointed as a lecturer in Educational Psychology at his alma mater in 1985.

Then, in 1992, he obtained his Master of Education in Educational Psychology from Flinders University in Adelaide, South Australia. During his studies in the Kangaroo Country, he became a member of The Australian Association for Research in Education (AARE) and had the opportunity to attend the association's annual conferences in Sydney (1990) and on the Gold Coast, Queensland state (1991).

On the sidelines of his activities as associate professor of Educational Psychology and Chair of the UIN Sunan Gunung Djati Language Development Center, the author is often tasked with assisting in conducting research and English training for young lecturers, and being an English Matriculation instructor at the UIN Sunan Gunung Djati Bandung Postgraduate Program. Furthermore, in 2000, the authors led the holding of MAN Language Laboratory Instructor Training models in West Java and Banten. Then in the 2001-2002 period, he became a Model School Adviser on a DMAP project funded by the Asian Development Bank and

served as a consultant to the MAN model. In the following year, he was also entrusted with the same project to lead the organization of English Teacher Training and Lab Training Workers for State and Private Madrasah Aliyah in West Java.

2. **“English for Islamic Studies”**. (2003) This book was written by Djameluddin Darwis, published by Raja Grafindo Persada, Jakarta.

Djameluddin Darwis is an Islamic Studies Expert and fluent in English. He was born in Klaten, October 1, 1943. He graduated from PGAN Surakarta in 1962. He is the Chancellor of the University of Muhammadiyah Semarang (UNIMUS) and a Professor at Walisongo State Islamic University, Semarang.

The following is his educational history:

Table 4. Mr.Djameluddin Darwis Education Background

No.	University	Academic Degree	Graduate	Level
1	Universitas Islam Negeri Sunan Ampel	Drs	1968	S1
2	IAIN Raden Fatah Palembang	S.Ag	1968	S1
3	University of Sydney	MA	1988	S2
4	Universitas Islam Negeri Syarif Hidayatullah	Dr	2004	S3



1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

3. **“English for Islamic Studies”**. (2013) This book has the same title as the previous one, but it is a different book, it was written by Kardimin, published by Pustaka Pelajar, Jogjakarta.

Kardimin was born in Klaten in 1968. His English scholar was received in 1992 from the Islamic Institute of Sunan Kalijaga Yogyakarta. He completed his Master of Applied Linguistics from Sebelas Maret State University Surakarta.

He joined Open University on the English Language in 2000 and he got Business Practical Education from Bumi Arsy Foundation Jakarta. In 2006 he took his Ph.D. research on Applied Linguistics at The University of New South Wales, Sydney, Australia.

Every day besides as an English teacher, he runs his school of English and both as translator and English books writer as well.

Table 5. Mr.Kardimin Education Background

No.	University	Academic Degree	Graduate	Level
1	Universitas Islam Negeri Sunan Kalijaga	Drs	1992	S1
2	Universitas Islam Negeri Sunan Kalijaga	S.Ag	1992	S1
3	Universitas Sebelas Maret	M.Hum	2002	S2
4	Universitas Sebelas Maret	Dr	2012	S3

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

b. Secondary data

These materials will support the information of the data necessary to the research, they consist of books, articles, journal, and other writing literature which support the topic that is going to be researched:

1. Al Faruqi, Abdul Hamid, Third edition (1997), Islamization of Knowledge, The International Institute of Islamic Thought, Virginia
2. Al Faruqi, fourth edition (1995), Toward Islamic English, International Islamic Publishing House, Virginia
3. Zuriati Mohd. Rashid, et.al, (2015) The work and Contributions of Ismail Raji' al-Faruqi in Islamization of knowledge, (2015) *Journal of Thought and Civilization*, vol.5. Issue 1. Pp.33-46
4. Hasan, Md. Mahmudul , Islam encounter with English and Ismail al-Faruqi's concept of Islamic English: a Postcolonial Reading, *The American Journal of Islamic Social Science*. 31.2
5. Jasseem. Z.A (1995), Islamic English: An Applied Linguistic Perspective, *presented a paper at the 9th Symposium on Theoretical and Applied Linguistic in Greece, Thessaloniki*.
6. Shah, Muhammad Ismail Ahmad, et.al, (2002) Design, Formulation, of An English Language Curriculum From Islamic Perspective, *Journal of Islam in Asia*, vol.9, No. 2. Pp.180-198
7. Basthomi, Y. (2011). A critical reflection on the praxis at English departments in Indonesia: Learning working in and by paradoxes. Paper presented at a Talk at the State Islamic College Kediri, Indonesia.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

8. English Language Training for Islamic Schools. (2008). The current state of ELT materials for madrasah Tsanawiyah: A research report.
9. English Language Training for Islamic Schools. (2008). Islamic life resource pack.
10. Rohmah, Z. (2005a). Globalization and the teaching of culture in ELT: Some ideas and perspectives. *Journal Pancaran Pendidikan*, 18(61), 236-250.
11. Rohmah, Z. (2005b). English as a global language: Its historical past and its future. *Jurnal Bahasa & Seni*, 33(1), 106-117.
12. Rohmah, Z. (2009). EFL materials in madrasah tsanawiyah: What do they really need. *TEFLIN Journal*, 20(1), 104-117.
13. Rohmah, Z. (2010, February 28). English materials for Islamic junior high schools in Indonesia: Evaluation by ELTIS team. Paper presented at 2010 CamTESOL Conference, Phnom Penh, Cambodia.
14. Rohmah, Z. (2012). Incorporating Islamic Messages in the English Teaching in the Indonesian Context. *International Journal of Social Science and Education*.
15. Elfi (2016). Integrating Islamic Messages in the English Teaching for Moslem Students in Indonesia. Paper presented at Batusangkar International Conference.
16. Milad Islami (2016) Character Value and Their Internalization in Teaching and Learning at Madrasah. *Dinamika Ilmu*, Vol 16 (2), 279-289.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

III.3 Data collecting Technique

In collecting data, firstly, the researcher seek the full text “Toward Islamic English” book. Fortunately, it can be downloaded from <https://www.scribd.com/doc/39849521/Toward-Islamic-English>, and then the “Islamic English” textbook was bought by the researcher and the two others were borrowed from Main Library in UIN SUSKA RIAU.

Secondly, after the primary data were found, the secondary data collected from the internet, the Main Library of UIN SUSKA RIAU, and from Library of Post Graduated Program of UIN SUSKA RIAU, then the primary analyzed based on Al-Faruqi’s concept about distortion and supported by the secondary data sources.

III.4 Analyzing Data Technique

The data will be analyzed using *content analysis*. Content analysis involves the description and analysis of text to represent its context (Miller and Brewer, 2003: 45). According to Webster’s Dictionary of the English Language (second edition 1961) in Krippendorff (2004), defining content analysis as “analysis of the manifest and latent content of a body of communicated material (s a book or film) through classification, tabulation, and evaluation of its key symbols and themes in order to ascertain its meaning and its probable effect” Further he said, “The intellectual roots of content analysis, however, can be traced far back in human history, to the beginning of the conscious use of symbols and voice especially

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

writing”. So, in the context of this thesis, the “writing” text of three textbooks will be analyzed.

In conclusion Krippendorf (p.18) gives a definition of content analysis as a research technique for making replicable valid inferences from texts (or other meaningful matter) to the context of their use. He gives a conceptual framework (procedures) of content analysis as follow:

- A body of text, the data that a content analyst has available to begin an analytical effort
- A research question that the analyst seeks to answer by examining the body of text
- A context of the analyst's choice within which to make sense of the body of text
- An analytical construct that operationalizes what the analyst knows about the context
- Inferences that are intended to answer the research question, which constitute the basic accomplishment of the content analysis
- Validating evidence, which is the ultimate justification of the content analysis

The framework can be shown in the following chart

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

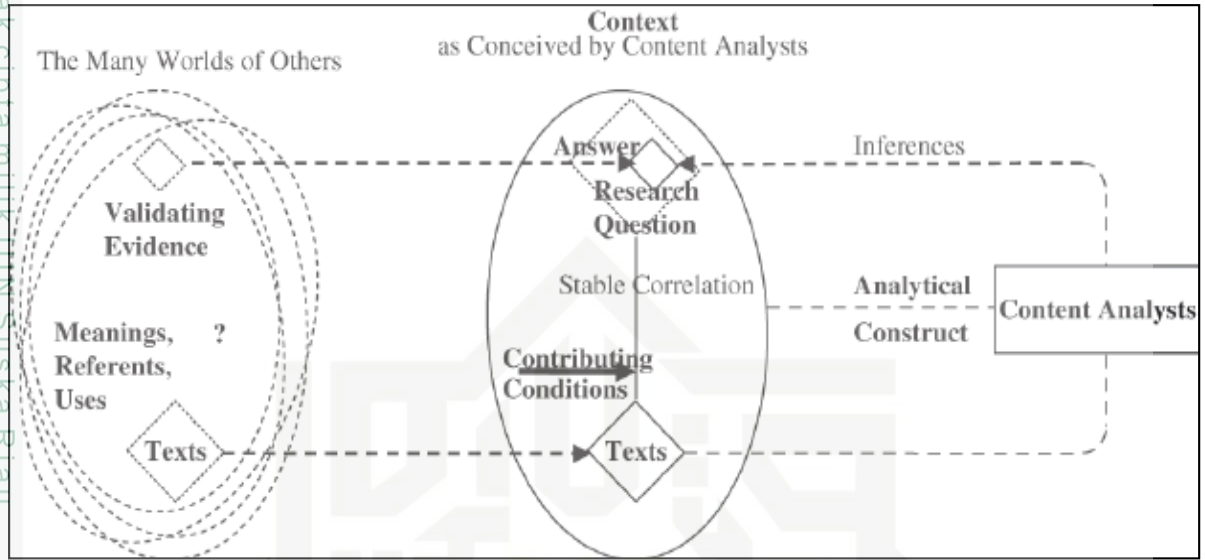


Chart 2: A Framework for Content Analysis (Krippendorff: 2004;30)

So, the procedures.proses of analysis of distortion from the three-books are as follow:

1. *A body of text, the data that a content analyst has available to begin an analytical effort.* In this step, original text of every chapter that contains distortion in the three textbooks will be shown this thesis.
2. *A research question that the analyst seeks to answer by examining the body of the text.* There are two questions of the research:
 - a) What Islamic material that had been chosen by the authors for integrating Islamic value into the teaching of English?
 - b) To What Extent these three books apply the concept of Islamization of knowledge (no distortion of Islamic terms) into the teaching of English?
3. *A context of the analyst's choice within which to make sense of the body of the text.* Analyst/researcher choose the text that contains distortion of the Islamic term.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

4. *An analytical construct that operationalizes what the analyst knows about the context.* The researcher analyzes the context of the text
5. *Inferences that are intended to answer the research question, which constitute the basic accomplishment of the content analysis.* In this step, researcher give inferences/conclusions from the distortion of Islamic terms in the three textbooks.
6. *Validating evidence, which is the ultimate justification of the content analysis.* It is the final step, the researcher will give evidence that distortions of the texts are wrong based on Al-Faruqi's concept

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

1. Islamic material in the three textbooks are as follow:
 - a. Textbook 1, “Islamic English” by Muhibbin Syah, 13 chapters discuss aqidah, 5 chapters discuss syariah, and 3 chapters discuss akhlak.
 - b. Textbook 2, “English for Islamic Studies” by Djamaluddin Darwis, 19 chapters tells about aqidah, 5 chapters about syariah and 5 chapters tells about akhlak.
 - c. Textbook 3, “English for Islamic Studies” by Kardimin, 11 explain about aqidah content, 9 chapters about syariah and 10 about akhlak.

So, it can be concluded that Islamic material in the three textbooks are dominated by aqidah or faith content.

2. Distortion of Islamic terms is found in the three textbooks. The distortions are as follow:
 - a. Distortion through transliteration
There are six kinds of distortion through transliteration in these three textbooks distortion of prophets’ name, distortion of prophet Muhammad’s name, distortion of angel’s name, distortion of words end with *ṣ* (*ta’marbutah*), distortion of term zakah, distortion of term “salah”
 - b. Distortion through translation
 - a. There are four kinds of distortion through transliteration found in these three textbooks, distortion in translating word الله, distortion in

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

translating word “shiyaam” and “hajj” (Islamic pillars), distortion in translating term “taqwa”

B. SUGGESTIONS

1. A Muslim educator who wants to teach Islamic material to students, she/he has to analyze first the material, whether the material connotations distortion or not, if it contains distortion she/he should explains the corect one.
2. Distortion in making transliteration and translation of the Islamic term can cause different meanings, so someone has to be careful and study how to make correct translation and transliteration of the Islamic term.
3. After reading this thesis, the researcher hopes that the next researchers can conduct a “research and development” project for a better Islamic English textbook.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

BIBLIOGRAPHY

- Arba'ati, Rani. 2015 An Analysis on English Textbook Entitled *Bahasa Inggris* "When English Rings A Bell" for the Eighth Year Students of Junior High School Based on The 2013 curriculum. *English Language Teaching Journal*.
- Ary, J.C. Jacobs, L.C. & Razavieh, A. Tanpa tahun. *Pengantar Penelitian Pendidikan*. Terjemahan oleh Arief Furchan. 1982. Surabaya: Usaha Nasional.
- Armas, Adnin. "Westernisasi dan Islamisasi Ilmu," dalam Majalah *Islamia*, No. 6 Thn. 2. Jakarta : Juli-September, 2005.
- Darwis, Djamaluddin. 2003. *English for Islamic Studies*, Jakarta, Raja Grafindo
- Elo, S, and Kyngas, H. 2007. The Qualitative Content Analysis Process. *Journal of Advanced Nursing*, (Online), Vol. 107-115, No.62. Retrieved at (www.researchgate.net/...content-analysis, cited on January 1, 2015)
- Ferris, Dana and Hedgcock, John S., *Teaching ESL Composition: Purpose, Process, and Practice*, London, USA: Laurence Elbaum Associates, 2005, 2nd Ed.
- Gall, Meredith. D, Gall, Joyce. P, Borg, Walter P. 2003. *Educational Research: An Introduction (7th Edition)*. USA: Pearson Education, Inc.
- Kementerian Pendidikan dan Kebudayaan. 2013. *Peraturan Menetri Pendidikan dan Kebudayaan Republik Indonesia Nomor 68 Tahun 2013 tentang Kerangka Dasar dan Struktur Kurikulum Sekolah Menengah Pertama/Madrasah Tsanawiyah*. Jakarta: Kementerian Pendidikan dan Kebudayaan.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Kettani, M.A. (1976) Moslem contributions to the natural sciences. *Impact of Science on Society*, 26(3), 135-147.

Sarton, G. (1927) *Introduction to the History of Science*, Volume 1. Washington: Carnegie Institution of Washington.

Faruq, Yasmeeen Mahnaz. 2006. *Contributions of Islamic scholars to the scientific, International Education Journal*

Abdul Hamid A. Abu Sulayman, *Islamization of Knowledge-General Principles and Work Plan*, International Institute of Islamic Thought, Herndon, 1989.

Kardimin, 2013. *English for Islamic Studies*. Yogyakarta. Pustaka Pelajar

Kementerian Pendidikan dan Kebudayaan. 2016. *Peraturan Menetri Pendidikan dan Kebudayaan Republik Indonesia Nomor 24 Tahun 2016 Tentang Kompetensi Inti Dan Kompetensi Dasar Pelajaran Pada Kurikulum 2013 Pada Pendidikan Dasar Dan Pendidikan Menengah*. Jakarta: Kementerian Pendidikan dan Kebudayaan.

Kementerian Pendidikan dan Kebudayaan. 2016. *Peraturan Menetri Pendidikan dan Kebudayaan Republik Indonesia Nomor 8 Tahun 2016 tentang Buku Yang Digunakan Oleh Satuan Pendidikan*. Jakarta: Kementerian Pendidikan dan Kebudayaan.

Krippendorff, K. 2004. *Content Analysis: An Introduction to its Methodology*. University of Pennsylvania: SAGE Productions.

Langenbach, W. 1997. *Textbook, the Encyclopedia Americana: vol 26:563*. Connecticut: Glorier, Inc.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Longman.1978. *Longman Dictionary of Contemporary English*. UK: Longman Group Ltd.

Nunan, David. 1998. *Designing Task for the Communicative Classroom*. Cambridge: Cambridge University Press.

Nurgiyantoro, Burhan, 2001. *Penilaian dan Pengajaran Bahasa dan Sastra*. Yogyakarta: BPFEE.

Oxford. 2008. *Oxford: Learner's Pocket Dictionary*. New York: Oxford University Press.

Prasojo, Arif. 2014. The Analysis of English Textbook "Pathway To English"Used In The First Grade Of Senior High School Based On Curriculum 2013. *English Language Teaching Journal*.

Richards, Jack. C. 2001. *Curriculum Development in Language Teaching*. Cambridge: Cambridge University Press.

Rohmah, Z. 2012. Incorporating Islamic messages in the English Teaching in the Indonesian Context. *International Journal of Social Science & Education*, 2(2): 157-165.

Siregar, Syofian. 2013. *Metode Penelitian Kualitatif*. Jakarta: Prenada Media Group.

Syah, Muhiibin, 2006. *Islamic English*. Bandung. Rosda Karya

Surtyah K, Titie., Djamilah. Ai Siti., and Sofyanda, Anwar. 2014. *Learning More English 2*. Bandung: Facil.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- Sutopo, H. B. 2002. *Metodologi Penelitian Kualitatif*. Surakarta: UNS Press.
- Tarigan, Guntur Henri. 1993. *Membaca Sebagai Suatu Keterampilan Berbahasa*. Bandung: Angkasa.
- Al Faruqi, Ismail Raji, (1995), *Toward Islamic English*, Virginia. International Islamic Publishing House





Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Research Instrument

Topic of the research : **Analysis Of Distortion For Islamic Terms Used In English Textbooks For Islamic University Students Based On Al-Faruqi’s Concept**

Focus of the research

1. What Islamic material that had been chosen by the authors for integrating Islamic value into the teaching of English?
2. To What Extent these three books apply the concept of Islamization of knowledge (no distortion of Islamic terms) into the teaching of English?

No	Research Question	Sub Question
1.	What Islamic contents that the authors had been chosen for integrating Islamic value into teaching of English?	a. What are the sources of material that had been chosen by the writer of the “Islamic English” textbook? b. What are the sources of material that had been chosen by Mr. Djamaludin Darwis in arranging the “English for Islamic Studies” textbook?



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

		<p>c. What are the sources of material that had been chosen by Mr. Kardimin in arranging the “English for Islamic Studies” textbook?</p> <p>d. What are the topics of material that had been chosen by the writer of the “Islamic English” textbook?</p> <p>e. What are the topics of material that had been chosen by Mr. Djamaludin Darwis in arranging the “English for Islamic Studies” textbook?</p> <p>f. What are the topics of material that had been chosen by Mr. Kardimin in arranging the “English for Islamic Studies” textbook?</p>
2	<p>To What Extent these three books apply the concept of Islamization of knowledge (no distortion of Islamic</p>	<p>a. Distortion through tranliteration</p> <p>b. Distortion Through translation</p>

	terms) into the teaching of English?
--	--------------------------------------

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau



UIN
SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



- Hak Cipta Dilindungi Undang-Undang
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

State Islamic University of Sultan Syarif Kasim Riau

© Hak cipta milik UIN Suska Riau



UIN SUSKA RIAU
Language Development Center
State Islamic University of SUKKA Riau



UIN SUSKA RIAU
Language Development Center
State Islamic University of SUKKA Riau

LANGUAGE DEVELOPMENT CENTER
STATE ISLAMIC UNIVERSITY OF SULTAN SYARIF KASIM RIAU
مركز ترقية اللغة لجامعة سلطان شريف قاسم الإسلامية الحكومية

CERTIFICATE OF ACHIEVEMENT

This is to certify that

Name : Edi Setiawan
ID Number : 21691104765
Date of Birth : September 07, 1988
Sex : Male
Test Form : Paper Based Test

Achieved the following scores on the
English Proficiency Test

Listening Comprehension : 52
Structure & Written Expressions : 54
Reading Comprehension : 56
Overall Score : 540

Expired Date : April 02, 2022



CSPEC
The Growth of Every Individual with
Sustainable Quality Improvement

*English Proficiency Test & Certificate Provided by
Language Development Center of State Islamic University of Sultan Syarif Kasim Riau.
The scores and information presented in this score report are approved.
Address : Jl. KH. Ahmad Dahlan No. 94 Pekanbaru 28 28 PO BOX 1004
HP. 0852 7144 0823 Fax. (0761) 858832
Email : info@pusat-bahasa.info Website : pusat-bahasa.info*



The Head of Language Development Center
M. Ag Mahyadhi Syckri, M. Ag
NIP. 1972.04.21.200604.1.003

Sertifikat TOEFL



- Hak Cipta Dilindungi Undang-Undang
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Setifikat TOAFL

	
LANGUAGE DEVELOPMENT CENTER STATE ISLAMIC UNIVERSITY OF SULTAN SYARIF KASIM RIAU مركز ترقية اللغة لجامعة سلطان شريف قاسم الاسلامية الحكومية	
SERTIFIKAT ARABIC PROFICIENCY TEST DIBERIKAN KEPADA Edi Setiawan	
Nomor ID : 21691104765 Jenis Kelamin : Laki-laki Tanggal Lahir : 07 September 1988	
بيان النتائج لاختبار اللغة العربية لمعرفة الكفاءة اللغوية الاستماع : 55 القراءة : 57 القواعد : 55 النتيجة : 557	
Bertlaku Hingga : 20 Maret 2020	
 Drs. H. Kalayo Hasibuan, M. Ed- TESOL The Head of Language Development Center	
 Arabic Proficiency Test® Certificate Provided by Language Development Center of State Islamic University of Sultan Syarif Kasim Riau. The scores and information presented in this score report are approved. Address : Jl. KH. Ahmad Dahlan No. 94 Pekanbaru 28128 PO BOX 1004 HP. 0852 7144 0823 Email : info@pusatbahasa.info Website : pusatbahasa.info	



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Surat Research



UIN SUSKA RIAU

KEMENTERIAN AGAMA RI
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU
PROGRAM PASCASARJANA
كلية الدراسات العليا
THE GRADUATE PROGRAMME

Alamat : Jl. KH. Ahmad Dahlan No. 94 Pekanbaru 28129 PO.BOX. 1004
Phone & Facs, (0761) 858832, Site : pps.uin-suska.ac.id E-mail : pps@uin-suska.ac.id

Nomor : 2343/Un.04/PPs/PP.00.9/2019
Lamp. : 1 berkas
Perihal : Izin Melakukan Kegiatan Penelitian Tesis

Pekanbaru, 10 Oktober 2019

Kepada Yth.
Kepala Perpustakaan
Program Pascasarjana UIN Suska Riau
Di
Pekanbaru

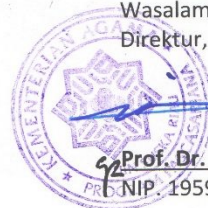
Dengan hormat,
Dalam rangka penulisan tesis, maka dimohon kesediaan Bapak/Ibu/Saudara untuk mengizinkan mahasiswa yang tersebut di bawah ini:

Nama	: Edi Setiawan
NIM	: 21691104765
Program Pendidikan	: Magister (S2)
Program Studi	: Pendidikan Agama Islam
Konsentrasi	: Pendidikan Bahasa Inggris
Semester	: VI (Enam)
Judul Tesis	: Integrating Islamic Value Into Teaching of English (The Analysis English Textbooks " Islamic English, English for Islamic Studies by Djamaluddin Darwis and English for Islamic Studies by Kardimin")

untuk melakukan penelitian sekaligus mengumpulkan data dan informasi yang diperlukannya dari Perpustakaan Program Pascasarjana UIN Suska Riau.

Demikian disampaikan, atas perhatiannya diucapkan terima kasih.

Wasalam
Direktur,




Prof. Dr. Afrizal M, MA
NIP. 19591015 198903 1 001



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Kartu Kontrol Bimbingan Thesis

 UIN SUSKA RIAU	
KARTU KONTROL KONSULTASI BIMBINGAN TESIS / DISERTASI MAHASISWA	
NAMA	EDI SETIAWAN
NIM	21691109765
PROGRAM STUDI	PAI
KONSENTRASI	PBI
PEMBIMBING I / PROMOTOR	Drs. Promadi, MA, Ph.D
PEMBIMBING II / CO PROMOTOR	Dr. Khairil Anwar, MA
JUDUL TESIS/DISERTASI	Integrating Islamic Content Into Teaching of English
PROGRAM PASCASARJANA UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU	

UIN SUSKA RIAU

KONTROL KONSULTASI BIMBINGAN TESIS / DISERTASI *

NO.	Tanggal Konsultasi	Materi Pembimbing / Promotor *	Paraf Pembimbing / Promotor *	Keterangan
1.	27/03/2019	Latar Belakang Masalah Permasalahan yg. ada di Balaik Patis Kapily	<i>[Signature]</i>	
2.	03/04/2019	Background of the research	<i>[Signature]</i>	
3.	16/5/2019	Chapter I - III (revisi)	<i>[Signature]</i>	
4.	19/5/2019	Chapter III	<i>[Signature]</i>	
5.	17/10/2019	Design Research instrument	<i>[Signature]</i>	
	23/10/2019	Design Chapter IV	<i>[Signature]</i>	
	7/11/2019	Chapter I Revisi	<i>[Signature]</i>	
6.	31/01/2020	Chapter I - V Revisi	<i>[Signature]</i>	→ Pages point capaian

Catatan :
*Cover yang tidak perlu

Perubahan, 3/3/2020
Pembimbing / Promotor *

[Signature]
Ds.H. Roudhotul Mahdi

© Hak cipta milik UIN Suska Riau

KONTROL KONSULTASI BIMBINGAN TESIS / DISERTASI *

NO.	Tanggal Konsultasi	Materi Pembimbing / Promotor *	Paraf Pembimbing / Co Promotor *	Keterangan
1.	28/03/2019	Problem Statement.	<i>[Signature]</i>	
2.	5/04/2019	Methodology.	<i>[Signature]</i>	
3.	17/6/2019	Method.	<i>[Signature]</i>	
4.	18/9/2019	Result	<i>[Signature]</i>	
5.	29/10/2019	Discussion	<i>[Signature]</i>	
6.	11/3/2020	Conclusion	<i>[Signature]</i>	

Catatan :
*Cover yang tidak perlu

Pekas, 11/3/2020
Pembimbing / Co Promotor *

State Islamic University of Sultan Syarif Kasim Riau

Hak Cipta Dilindungi Undang-Undang

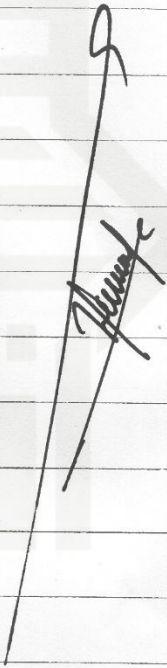
- Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 - Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
- Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.





**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru dan di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar

- Hak Cipta Dilindungi Undang-Undang**
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

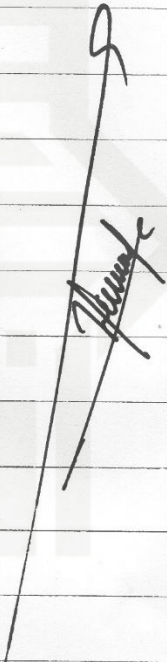


Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:**
1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar

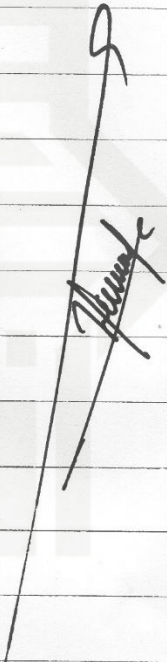


Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

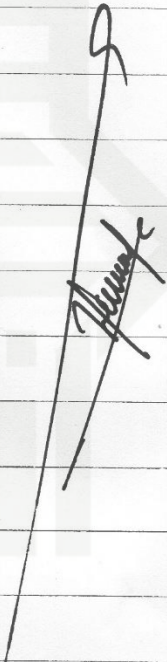
Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:**
1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

NB: 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan satu masalah.
 b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

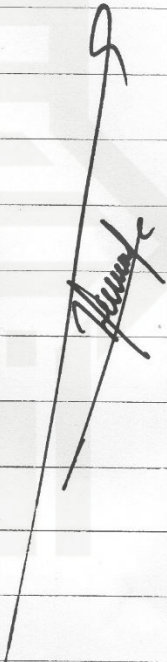


Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

**KARTU KONTROL MENGIKUTI SEMINAR TESIS/DISERTASI
PROGRAM PASCASARJANA UIN SULTAN SYARIF KASIM RIAU**

NAMA : EDI SETIAWAN
 NIM : 2169 1109 765
 PROGRAM : Pasca Sarjana
 PRODI : Pendidikan Agama Islam
 KONSENTRASI : Pendidikan Bahasa Inggris

NO	TGL/HARI	JUDUL TESIS/DISERTASI	PARAF SEKRETARIS	KET
1	21 April 2017	Peluang dan Tantangan Madrasah		
2		Dalam Menghadapi MEA di		
3		MAN 1 Pekanbaru.		
4	21 April 2017	Pengaruh Kompetensi Kepribadian		
5		dan Kompetensi Sosial Terhadap		
6		Kinerja Guru guru di SMAN 9		
7		Pekanbaru.		
8				
9	21 April 2017	Pengaruh Kreativitas Guru		
10		Dalam Pembelajaran dan		
11		Kemampuan Pengelolaan		
12		Kelas Terhadap Prestasi		
13		Belajar siswa SMPN Se-		
14		Kecamatan Kampar Utama		
15				

Pekanbaru, 20....
 Direktur,

Prof. Dr. H. Ilyas Husti, M.Ag
 NIP. 19611230 198903 1 002

- NB:** 1. Kartu ini dibawa setiap kali mengikuti Seminar
 2. Setiap mahasiswa wajib menghadiri minimal 10 kali Seminar sebelum menjadi Peserta Seminar



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

CURRICULUM VITAE

Name : Edi Setiawan, S.Pd
 Place/Date of birth : PulauKijang/September, 07th 1988
 Gender : Male
 Religion : Moslem
 Temporary Address : Pondok Pesantren Khairul Ummah. Jl. JendralSudirman, Batu Gajah, Air Molek, INHU, 29352
 Permanent Address : Jl. H. A. BajuriParit No. 7 PulauKijang, Reteh, INHIL, RIAU
 Mobile : 081365938398
 Email : edyseti@gmail.com

Formal Education

NO	EDUCATION	YEAR
1	English Study Program, Education and Training Teacher Faculty, University of Riau	2007-2011
2	Madrasah Aliyah (MA), Perguruan Hidayatul Mubtadiin (PHM), Pulau Kijang	2004-2006
3	Madrasah Tsanawiyah (MTs), Perguruan Hidayatul Mubtadiin (PHM), Pulau Kijang	2002-2004
4	Madrasah Ibtidaiyah (MI), Perguruan Hidayatul Mubtadiin (PHM), Pulau Kijang	1997-2002
5	RaudhatulAthfal (RA), Perguruan Hidayatul Mubtadiin (PHM), Pulau Kijang	1996-1997