AN UNDERGRADUATE THESIS

**INTEGRATING RELIGIOUS VALUES IN ENGLISH TEACHING
AMONG THE JUNIOR HIGH SCHOOL STUDENTS:
THE CASE STUDY OF THE ENGLISH TEACHING
OF SMPIT BINA INSANI METRO
ACADEMIC YEAR 2015/2016**

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English Education Study Program

**STATE ISLAMIC COLLEGE (STAIN)
OF JURAI SIWO METRO
1437 H / 2016 M**

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Presented as a partial fulfillment of the requirement
for the Degree of Sarjana Pendidikan (S.Pd.)
in English Education Study Program

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ABSTRACT

INTEGRATING RELIGIOUS VALUES IN ENGLISH TEACHING AMONG THE JUNIOR HIGH SCHOOL STUDENTS: THE CASE STUDY OF THE ENGLISH TEACHING OF SMPIT BINA INSANI METRO ACADEMIC YEAR 2015/2016

By: Yeli Yestiani

This research aims in describing how the teacher integrate the Islamic values into the English teaching; gaining description about the *akhlaq* values which are integrated; explaining challenges and constraints found in applying the integration in teaching process at the eighth graders of SMPIT Bina Insani Metro.

This present study is qualitative in natural setting. It implements case study type. The researcher used methodological triangulation in order to validate the accuracy of the finding. Thus, the research were conducted by interviewing with the English teacher of the eighth grade; direct observation in the class during teaching learning process; and also analyzing some documents from SMPIT Bina Insani Metro.

The finding of this investigation shows that, the integrating of Islamic values into English teaching in SMPIT Bina Insani is done by explicit and implicit mode. It could be analyzed through the teacher's plan which is involved in some aspects as follow: syllabus, lesson plan and teaching instruction. Notwithstanding, the integration can be categorized as partial integration, because the integration has been success done in practice, but in written content is still limited. Then, the Islamic values being integrated naturally, it is considered of the students need or the context of teaching-learning process. The teacher emphasizes the Islamic values through the story or the other media to introduce the main materials. This integration forms, in fact, could invite the students' enthusiasms. On the other hand, it also gives some challenges for the school, for instance, it still faces barriers such as: a lack of facilities such the integrated English text or books, and lack of supporting understanding of students' parents in implementing the curriculum.

ABSTRAK

PENGINTEGRASIAN NILAI-NILAI KEAGAMAAN DALAM PENGAJARAN BAHASA INGGRIS DIANTARA SISWA SEKOLAH MENENGAH PERTAMA: STUDI KASUS PADA PENGAJARAN BAHASA INGGRIS DI SMPIT BINA INSANI METRO TAHUN AJARAN 2015/2016

Oleh: Yeli Yestiani

Penelitian ini bertujuan untuk mendeskripsikan bagaimana guru dalam mengintegrasikan nilai-nilai Islami ke dalam pembelajaran Bahasa Inggris; memperoleh gambaran tentang nilai akhlaq yang diintegrasikan dan tantangan serta hambatan yang dihadapi guru dalam menerapkan integrasi pada proses mengajar di kelas VIII SMP IT Bina Insani Metro.

Studi ini merupakan studi kulitatif dalam natural setting. Penelitian ini mengimplementasikan tipe studi kasus. Peneliti menggunakan triangulasi metode untuk menguji validitas hasil penemuan. Oleh karena itu, penelitian dilakukan melalui wawancara kepada guru Bahasa Inggris kelas VIII; observasi langsung di kelas selama proses pembelajaran dan analisa beberapa dokumen dari SMPIT Bina Insani Metro.

Hasil analisis terhadap objek penelitian menunjukkan bahwa pengintegrasian nilai-nilai Islam kedalam pengajaran Bahasa Inggris di SMPIT Bina Insani dilakukan dengan mode tersurat dan tersirat. Hal ini dapat dianalisis melalui perencanaan guru yang meliputi beberapa aspek diantaranya; silabus, RPP dan konten pelajaran. Meskipun demikian, integrasi tersebut masih dikategorikan sebagai integrasi parsial, karena integrasi tersebut hanya berhasil dilakukan dengan baik dalam praktek tapi dalam konsep tertulis masih sangat terbatas. Kemudian, nilai-nilai Islam diintegrasikan secara natural berdasarkan kebutuhan siswa dan konteks kegiatan belajar-mengajar. Guru menekankan nilai-nilai Islam tersebut melalui cerita verbal atau media lain untuk memperkenalkan materi inti. Pada kenyataannya integrasi ini dapat membangkitkan antusiasme siswa. Namun pada sisi yang lain, hal ini juga memberikan beberapa tantangan bagi guru, misal, kurangnya fasilitas seperti buku Bahasa Inggris yang terintegrasi dan kurangnya pemahaman yang mendukung dari para orang tua siswa dalam implementasi kurikulum.

APPROVAL PAGE

The Tittle	: INTEGRATING RELIGIOUS VALUES IN ENGLISH TEACHING AMONG THE JUNIOR HIGH SCHOOL STUDENTS: THE CASE STUDY OF THE ENGLISH TEACHING OF SMPIT BINA INSANI METRO ACADEMIC YEAR 2015/2016

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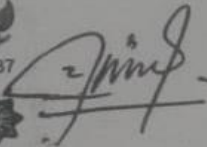# STATEMENT OF RESEARCH ORIGINALITY

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States that this undergraduate thesis is originally the research of the writer's research, in exception of certain part which are excerpted from the bibliographies mentioned.

Metro, April 2016

The Writer

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MOTTOS

يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٍۚ

Meaning: "…Allah will rise up those of you who believe and who
have been granted knowledge to suitable degrees..."
(QS. Al Mujadalah: 11)

Man shabara, zafira (Arabic Proverb)

"I highly dedicate this undergraduate thesis to my family and all whom I love"

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To begin with, I would like to extend my gratitude to Allah SWT for His never-ending mercy and blessing so that I could finally accomplish this undergraduate thesis. *Shalawat* is also sent to Prophet Muhammad SAW who delivered the right path of Islam as *rahmat* for all over the world.

Secondly, I would like to thank to my family who have continuously provided encouragement for me in carrying out the study. I could not endure the obstacles during the process without their support. My deepest thanks also addressed to Mr. Dr. Mahrus As'ad, M. Ag and Mrs. Syahreni Siregar, M. Hum for their guidance, patience, and endorsement. There is nothing I could do to return their deeds.

Finally, I would like to thank to all people in STAIN Jurai Siwo Metro who helped me to finish this undergraduate thesis. I do hope that everybody finds this work useful.

Metro, April 2016
The writer,

YELI YESTIANI

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ABBREVIATION

BSPN : Badan Standar Pendidikan Nasional/ The Board of National Standards of Education

EFL : English as Foreign Language

ELTIS : English language Training for Islamic School

JSIT : Jaringan Sekolah Islam Terpadu/ Integrated Islamic School Network

MONE : Ministry of National Education

MORA : Ministry of Religious Affairs

SIT : Sekolah Islam Terpadu/ Integrated Islamic School

SMPIT : Sekolah Menengah Pertama Islam Terpadu/ Integrated Islamic High School

STAIN : Sekolah Agama Islam Negeri/ State Islamic Collage

GLOSSARY

Akhlaq   : The morality or behaviors which refer to beliefs. For instance, Islamic *akhlaq* refers to the holy Qur'an and *Sunnah*. It is the result of the *aqidah* and *syari'ah* implementation.

Explicit Mode   : Mode which is directly expressed

Field Notes   : The note recorded by a researcher doing qualitative study. They consist of what the researcher sees or hear and the interpretation of the observation result. They have two components: descriptive (what the researcher sees and hears) and reflective (what the researcher thinks or feels).

Implicit mode   : Mode which is not directly expressed

Integrated Teaching   : Integrate lessons to prepare students for the content area classes as well as improving the other skills. It can also be used by the content area teacher to help all students build literacy skills while learning the subject matter of the class.

Integrated Islamic   : School that implements the concept of Islamic education
School   based on the Qur'an and Sunnah. In the application of Integrated Islamic Schools interpreted as school approaches by combining the implementation of public education and Islamic education into the fabric of the curriculum. Hence, all subjects and all school activities cannot be separated from the frame's teachings and message of Islamic values.

Islamic Education : Conscious efforts and scheduled to create studying condition and teaching process which Islamic, in order to develop the students potential actively with Islamic Values to have spiritual religion power, self-control, personality, perspicacity, noble character and also skill which is needed by himself, society, nation and country.

Purposive Sample : The selected subjects that can provide relevant information about the topic and setting investigated.

Triangulation : Triangulate the different data source of information by doing the procedures; reduction the data to make sure the relevant data chosen, display of the data, verification and conclusion of the data to deal the result of the research.

Validity : Strength of qualitative research and also it is used to suggest determining whether the findings are accurate from the point of the researcher.

Values : Beliefs about what is right and wrong and what is important in life. In other word, it can be defined as beliefs of an individual or culture and it tends to influence attitude and behavior.

CHAPTER I

INTROUCTION

A.   Background of the Study

The Act Number 20, Year 2003 which is decided in Republic of Indonesia about the National Education System, purpose to integrate the morality values within it become the reason why it is particular essential trying to incorporate religious values into teaching subject.[1] It seemed the effort to gain different orientation from western education, but it becomes the big reason to give attention more for English teaching, because of the norm and cultures background may contain of it.

Supporting the statement, Brown (1990) in Zulianti (2012) mentioned that language may be dependent of cultural background and is not value-free.[2] Of relevance, too, Newmark (1988) in Aldosari (2013) defined that culture uses a particular language as its means of expression. Thus, acknowledging that each language group has its own culturally specific features. Indeed, cultures simultaneously share and differ in certain aspects such as beliefs, habits and values.[3]

As the consequence, the teachers have the awesome privilege to influence the character of their students by spreading the values. Because of their positions

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[1] *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 3*

[2] Rohmah, Zuliati. "*Incorporating Islamic Messages in the English Teaching in the Indonesian Context*" *International J. Soc. Sci. & Education Vol. 2 Issue 2* (2012). P. 157

[3] Aldosari, Hamad S. Ph.D., "*Integrating culture learning into foreign language education*" Faculty of Languages & Translation King Khalid University, Abha (2013). Print

of power, they have great responsibility for the moral development of their students. It is believed that when teachers plan their lessons and individual class sessions, they need to think not only about the knowledge or skills which will be acquired by the students but also about the values to develop. Accordingly, the integrating English teaching must be applied through stepping in an organized and systematic process. This can be achieved by well designing lesson that corresponds with the goal.

Based on the explanation above, the researcher has done pre-survey in one of junior high school which integrates the religious values in its system; it is *Sekolah Menengah Pertama Islam Terpadu* (SMPIT) Bina Insani Metro. Firstly, the researcher analyzed the handbook of the student used. It is an English book which is published by *Intan Pariwara* Publisher; the curriculum adapted is '2013 Curriculum'. At first glance, the book seemed relevant to the purpose of the national education in developing the character of the students. On the other hand, it is not relevant enough to the institutional purpose in which internalize the Islamic values to the students. It because of the Islamic texts of the book is most limited.

Furthermore, the researcher also analyzed the Lesson Plan of the English lesson for the eighth graders class. Surprisingly, there is no specific Islamic content which is included explicitly in the text or reading of the English materials. After confirming to the English teacher, and she also the vice of principal curriculum, Ms. Intan Caria, S.PdI., she stated that the integration process of

Islamic values in SMPIT Bina Insani is conducted by managing the regulation and all of the school's activities. Hence, it is not always included explicitly into the material of subject. [4]

It is wide-interesting case, because it shows the different fact from the integration theories that the researcher had collected. For this reason, the researcher is going to study about the process of how the Islamic values and English material have been tough to the students as an integrating teaching at eight graders of SMPIT Bina Insani Metro in academic year 2015-2016. This research would prove the certain integration way used by the English teacher and the purpose of it.

B. Focus of Study

Based on the explanation above, the researcher would like to identify some problems namely: first; SMPIT Bina Insani Metro is an educational institution under the license of Integrated Islamic School Network (henceforth –*JSIT-Jaringan Sekolah Islam Terpadu*) which has its own specific curriculum which incorporates Islamic values. Consequently, the teachers have to make integration for each material to reach the ties curriculum purposes proportionally. In language subject, the Islamic values commonly become integrated into the text of material.

Second, English as a language which come from West has different culture with the student's environment which is thick of religious values. So that it requires the teacher to be more active in transferring the values during the

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[4] Caria, Intan, S.PdI. Personal Interview. 6th October 2015

teaching process. In order that students not only can understand the transferred values but also can do them actually.

To make clear the focus of study of this research, the researcher divides it into two parts of description, as follow:

1. **Problem Limitation**

Teaching is not only transferring materials, but also educating students to be a good person by including some religious values into the subject materials. Therefore, in English language teaching, the teacher also needs a relevant context in order that he or she can convey the values by the language content meaningfully. The teacher has to make real language use for the students by taking into the context where the students involved. It is crucially important for the Islamic schools to interrelate the language subject to the Islamic context in order to accomplish the purpose. Accordingly, this research is limited in process of integrating Islamic values in English teaching to the junior high school students. The Islamic values that would be analyzed in this research are only the Islamic *akhlaq* as the effort to develop the student's behavior. The research is limited at eight graders of SMPIT *(Sekolah Menengah Pertama Islam Terpadu)* Bina Insani Metro in academic year 2015/2016.

2. **Problem Formulation**

In this research, the researcher would like to answer the question follow; first, how the teacher integrates the Islamic values into the English teaching to the students at the eighth graders of SMPIT Bina Insani Metro? Second, what kinds of the point of Islamic values are integrated at the eighth graders of SMPIT Bina Insani Metro? Third, what are the challenges and constraints in applying the integration in teaching-learning process at the eighth graders of SMPIT Bina Insani Metro?

C.   Objectives and Benefits of the Study

1.   Objective of the study

There is a principle objects in this research; it is to get depth and comprehensive description about the aspects namely; first, the process of integrating Islamic values in English teaching to the junior high school students at the eighth graders of SMPIT Bina Insani Metro; second, the point of Islamic values which are being integrated into English teaching at the eighth graders of SMPIT Bina Insani Metro; and third, the challenges and constraints in applying the integration in English teaching-learning process at the eighth graders of SMPIT Bina Insani Metro.

2.   Benefits of the study

The researcher hopes this research can give information for the parents or schools that want to introduce both religious values and English to young learners in the early stage. She also hopes this research can be

useful information for the educational institutions which have Islamic background, in order to integrate the Islamic values comprehensively. So it can support the young learners to agree and do the Islamic values where it is involved. Finally, the researcher hopes that this research can contribute useful information for the stakeholder of SMPIT Bina Insani Metro in evaluating the system of curriculum running.

CHAPTER II

REVIEW OF THE LITERATURE

A. Prior Research

In recent years, there has been wide interest in conducting research about the integrated teaching English to young learners. Most of them are focused on the methods of integrating, use media or the factor that have to be considered in integrated teaching English. The researcher used both qualitative and quantitative research methodology.

The first research is conducted in Indonesian context. Zulianti Rohmah states that the teaching English often implies transforming of norms and culture embedded within English language may create tensions among learners. Thus, she analyzed and constructed a way to minimize the tensions by incorporating Islamic messages in the teaching English. In addition, it is possible to carry out within the school-based curriculum, so that she offers the way as follow: writing/using English course-books tailored with Islamic values, using authentic materials containing Islamic values or using available supplementary materials containing Islamic values designed by English Language Training for Islamic Schools (ELTIS), using ready-to-use worksheet, using teacher's guide and using Islamic song.[1]

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[1] Rohmah, Zuliati. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context" *International J. Soc. Sci. & Education Vol. 2 Issue 2* (2012): Print. p.159-164

Similarly, Dedi Irwansah took an issue of integrating the local context to English teaching by analyzing the teacher candidates' portfolio when they take English for Children course in English Department of STAIN Jurai siwo Metro. He states that creativity is needed particularly to meet a certain teaching context such as Islamic institutional context. The creativity can imply and combine the global values, Islamic values, and local wisdom.[2] The certain reason which is the creativities are needed, it because of the fact that there has not been a single approach, method, or strategy which is best suited for all teaching contexts, so a teacher's creativity deserves attention. Based on the finding, mostly forms of the creativity are songs and image which present an English material and introduce the Islamic phrases through the songs' lyric and the dialogues between or among the characters of pictures.

The next research is done by Masdinah Alauyah Md.Yusof and the team. From the research, they defined that it is impossible to totally reject all forms of Western education at present, there is nothing better to replace them.[3] Thus, they recommend the only possible solution to the problem seems to be an integration of Islamic norms and values with the subject taught in school by modifying the teaching approach or method. The modifying means that the Islamic values can be instilled through activities and interaction between the language instructors and their students.

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[2] Irwansyah, Dedi. "Integrating Local Context To Teaching English For Young Learners (EYL)" *Journal Pedagogy Vol. 1, No. 1,* (2013): Print.p.77

[3] Masdinah Alauyah Md Yusof, Sarimah Shamsudin, Abdul Halim Abdul Raof, "Integrating Islamic Themes and Values in English Classes" <http://s3.amazonaws.com/academia. edu.documents/ 5502829/bookchapter fppsm 13-libre.pdf> p.99

Additionally, they give sample activities that can be modified to present the basic Islamic values put into practice during any language classes.

According to the previous researchers, the researcher can see that many researchers about teaching English to young learners have been conducted in several education fields. Some researchers examine about the using media or methods to incorporate a message through the English learning. But, it is rather surprising that the direct process of integrating Islamic values in the English language teaching has been overlooked. Accordingly, the researcher is interested in conducting different research that is focused on integrating Islamic values into the English teaching to young learners. The aim of this research is trying to run on the two different themes between teaching to young learners and Islamic values. As the researcher mention before, most of the students are studying in Islamic school. Hence it would be an interesting investigation.

B. Theoretical Review

1. Islamic Values

In general, values can be defined as the beliefs of an individual or culture and it tends to influence attitude and behavior. They can be considered as subjective and may differ among people and cultures. Personal values are values that can develop and change over time while cultural values. The values are shared by members of groups or societies even if their personal values may

differ. In his book *Values in English language teaching*, Bill Johnston takes the term values to refer to beliefs about what is right and good, the same meaning he has assigned to morality.[4] By this, the religious values can be defined as all of the values which are set out by a religion.

Islamic values are values that are set out in the Qur'an and the practice of our prophet Muhammad SAW. They can be considered as the cultural values or the way of life of the Muslim communities. Islam religion consists of three components; those are *Aqidah*, *syari'ah* and *akhlaq*.[5] *Aqidah* is a part of Islam which covers the belief values of Allah, *Malaikah*, the holy Qur'an, The prophet Muhammad SAW and judgment day[6]. Then *syari'ah* is a part of Islam religion that comprises the laws of Allah to manage the human's relationship to Allah, the fellow people and the other entire creature of Allah.[7] The last is *akhlaq,* it refers to the Muslim behavior which is the result of the *aqidah* and *syari'ah* implementation.[8] It means that if a Muslim has a good understanding of *aqidah* and does the *syari'ah* well, he or she will show good *akhlaq*.

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[4] Johnston, Bill. *Values in English Language Teaching,* London: Lawrence Erlbaum Associates Publishers, 2008. p.8

[5] Daud, Ali Muhammad. *Pendidikan Agama Islam.* Jakarta: PT. Raja Grafindo Persada. 2011 p.133

[6] Makbuloh, Deden. *Pendidikan Agama Islam; Arah Baru Pengembangan Ilmu dan Kepribadian di Perguruan Tinggi,* Jakarta: PT. Raja Grafindo Persada. 2012. p. 85

[7] *Ibid.*, p.122.

[8] *Ibid.*, p.141.

Akhlaq is the most important aspect in education in which the education is not only transferring knowledge, but also developing students to be a good person. In the other words, developing *akhlaq* is also mentioned as developing morality or behaviors which refer to the holy Qur'an and *Sunnah*. The *Akhlaq* values are divided into some prominent components; these are the *akhlaq* for Allah and the *akhlaq* for the fellow creature.[9] Muhammad Daud Ali has mentioned some example of the *akhlaq* values as follow:

a. **The *Akhlaq* values for Allah**

   1. Loving Him much better than everything

   2. Doing His commands and avoiding His prohibitions

   3. Giving thanks for His gift

   4. Being patient with His provisions

   5. Asking for forgiveness and repent only to Him

   6. Surrender only to Him

b. **The *Akhlaq* values for the fellow creature of Allah**

   The *akhlaq* to the other creature of Allah beings are divided into several components, namely;

   1. The *Akhlaq* values for our prophet Muhammad SAW

      1.1. Loving the Prophet sincerely

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[9] Daud, Muhammad. *Pendidikan Agama*., p.352.

1.2. Making Rasulallah as the exemplary

1.3. Running his Sunnah

1.4. Leaving his prohibition

2. The *Akhlaq* values for parents

   2.1. Loving them more than other relatives

   2.2. Being humble to them with the true affection

   2.3. Communicate with them politely

   2.4. Pray for their safety

3. The *Akhlaq* values for the Muslim self

   3.1. Maintaining the sanctity of self

   3.2. Close the *aurat* (body parts must be covered according to Islamic Syari'a)

   3.3. Being honest in word and deed

   3.4. Being patient and being shame for doing evil

   3.5. Avoiding the vain words and deeds

4. The *Akhlaq* values for the family

   4.1. Fostering mutual affection

   4.2. Maintain the relationship among them or *silaturahim*

   4.3. Respect the older and younger love

5. *The Akhlaq* values for the neighbors

      5.1. Mutually visit

      5.2. Mutually give

      5.3. Mutual respect and help in terms of both

      5.4. Avoid quarrels and hostilities

      5.5. Keeping promises

6. *The Akhlaq* values for nature or the environment

      6.1. Maintain the preservation of nature

      6.2. Harnessing nature to goodness naturally

      6.3. Maintain environmental cleanliness

Those are some examples of Islamic morality that is very basic to the life of a Muslim. The Islamic *Akhlaq* listed very complex and very useful to humans, so it is necessary to be implanted in children as early as possible through education.

2.   Islamic Values in English Teaching

Related to the teaching language, religious values must be discussed as the aspect of it. It can be an aspect which influence the class interaction between teacher and students or something that hold the rule of it. Supporting this, although Bill Johnston stated that religious values clearly come from

outside the classroom, but he believes that the beliefs and values of both teachers and students affect the classroom interaction in important ways.[10]

In Indonesian context, as the religious country, the values mostly influence the educational system. It is clearly seemed that the national education system in Indonesia includes public and private schools under the Ministry of National Education (MONE) and Islamic schools/*madrasahs* (public and private) under the management of the Ministry of Religious Affairs (MORA). However, all schools offering the national curriculum are subject to standards set by MONE. Nevertheless, the Act of Republic of Indonesia about the National Education System clearly mention the mission of the education is to develop religious human and have a noble character.[11] Explicitly, it refers to the system of education which takes the religious values as the foundation.

Related to the English teaching, Phillipson in Zuliati (2012) mentioned the way to accommodate the objections from the Islamic school community, writers and teachers need to modify English, which is, an imperialistic language into an instrumental language.[12] It means that the teacher must modify the English language from a cluster of knowledge become a set of tool which can be used in students' environment. In addition, Zuliati found that the teacher can include the Islamic contents in the language materials as a teacher's guide in

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[10]Johnston, Bill. *Values in English.,* p.93.

[11] *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 3.*

[12] Rohmah, Zuliati. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context" *International J. Soc. Sci. & Education Vol. 2 Issue 2* (2012): Print*.,* p.158.

two ways: straightforwardly and inclusively[13]. Straightforwardly way that is, mentioning the Islamic topics explicitly, such as, 'How to do wudlu', 'Muslim to Muslim'. In this case, the title of the unit shows the Islamic messages openly so teachers as well as students can see and understand the Islamic messages easily. Then, the inclusively way that is, including the Islamic messages in the materials indirectly through pictures, names, building, language activities, messages, etc. Unit title, such as, 'Can you keep the floor clean, please?', 'Daily activities,' including Muslims' activities are among the examples of the indirect inclusion of Islamic messages indirectly. The use of Muslim's names, for instance, Ahmad, Fathimah, Lathifah, Umar, Hakim, Azizah, Ali, Luthfia, might help the Muslim students express themselves more conveniently because they might feel that their life is linked to the books. Yet, Tony and Nail also stated that understanding of values for education is needed as the clear orientation, so the students will learn and take away with them.[14] An instance for this context, the Islamic theme is more relevant to be conducted for the Muslim students.

3.   The Principles of Designing Course for Integrated Islamic Teaching

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[13] *Ibid.*, p. 160.

[14] Harland, Tony and Pickering, Neil. *Values in higher education teaching*, New York: Routledge, 2011. p.4.

The learning and teaching of English language will be successful if the teacher qualified in designing course. Course design is a system in the sense that planning for one component will contribute to others; changes to one component will influence all the others.[15] It means, if the content of course has been changed, the objectives would have been changed to reflect the content, as would have been the materials and the assessment plan.

By Kathleen Graves' explanation, it can be concluded that there are some principles in designing language course namely; (a) Defining the context, (b) Articulating beliefs, (c) Formulating goal and objective, (d) Conceptualizing content, (e) Organizing the course, (f) Developing materials and (g) Planning the assessment.[16] Additionally, Graves took defining the context and articulating beliefs on the beginning of the principle to serve as the foundation for the other process, because they make sense to a course designer.[17] The principles are explained as bellow:

a. Defining The Context

Defining the context means defining the situation occurred of teaching and learning process. There are some various aspects of context that we can

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[15] Graves, Kathleen. *Designing language Course: A Guide for Teacher*, Canada: Heinle & Heinle Publisher, 2000. p.4.

[16] *Ibid.*, p.3.

[17] *Ibid.,*

define as the guidance; people, time, physical setting, teaching resources and the nature of course and institution.[18] Here is the figure of the factors to consider in defining the context:

The factors to consider in defining the context

People	*Physical setting*

Students
    How many, age, gender, culture, other language, purpose, education, profession, experience,
 	
 Other stakeholders
    School administrators
    Parents
    Funders
    Community
	Location of school: convenience, setting
	
	Classroom: size, furniture, light, noise.

Nature of course and institution	*Teaching resources*
Type/ purpose of course mandatory, open enrollment, relation to current/previous course, prescribed curriculum or not, required test or not.	Material available Equipment: cassettes, video, photocopying, clerical support

Time
How many hours total over what span time How often class meets For how long each time Day of week, time of day Where fits in schedule of students Students' timeliness

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[18] *Ibid.,* p.16.

Based on the figure above, it is clear that what going in the classroom is also affected and determined by many factors. The factor that comes outside of class is the principle one; it is the institution in which the class is a part of.[19] It means that the teachers, as the course designers, cannot make their own totally. Perhaps, they only allow improving the way to achieve the prescribed curriculum. An instance for this context, all of the subject teachers of the institution which hold integrated Islamic curriculum must design the course suitably to the Islamic values.

b. Articulating Beliefs

Kathleen Graves divided the belief which must be articulated by teacher in designing course into some part, one of them which related is belief about the social context of language. The issue includes different dimensions of culture such social values, attitudes, norm and products.[20] The belief is about the language learning involves analyzing the way of language used. It could be manifested in the lesson in which students can analyze the point of view of a topic that effect them and then they decide how to respond it. It is clear that, in designing language course, the teachers must consider the values which they want to introduce to the students. So they can decide the relevant content, material and assessment plan.

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[19] *Ibid.*, p.100.
[20] *Ibid.,* p.29.

Of the relevance, Tessa Woodward in her book entitled "Planning lessons and courses: designing sequences of work for the language classroom", has divided all the things that could go into a lesson or course into some areas, one of them is combinations in course books about the setting of situations, topics and themes, literature and culture.[21] A situation creates a fairly meaningful and realistic context and exerts a loose binding force for the choice of vocabulary, skills, grammatical patterns, etc. By conducting the learning situation, the students possibly make their own improvisation in expressing the language. Working with topics and themes can thus put the language user's message first and can help learners and teachers to see the target language as the vehicle for messages rather than the central aim in itself. By this, the teacher can involve the values into the material, so, the student can receive and imply them. Then, the literature gives not just language but cultural background, message and emotional content which can influence the students as the reader. Similarly, Culture is another broad combination of work that gets past a focus on discrete units and moves towards self and group expression and the comprehension of other people's messages.

In the same line, Susan stated that resent language acquisition theory stresses that one very powerful way of a language is by receiving and producing real messages. So, learning other thing in English will help children to learn

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[21] Woodward, Tessa. *Planning lessons and courses: designing sequences of work for the language classroom*, Cambridge: Cambridge University Press, 2001. p.97.

English.[22] In the process, they will be handling real meaning rather than just words and structure for their own. In the other words, the children will learn English in their own real context. It is a very helpful teaching learning process to make children not only can understand about the language concept but also can practice it in usage exactly.

Furthermore, conducting a context in teaching can make the learners receive the teaching materials easier. For instance, on relevance to Denise D. Nessel (2008), the reading process is mastered most easily when beginners read texts that are relevant to their lives, when the words of the texts are in their listening and speaking vocabularies, when the grammatical structures of the texts are similar to those they use orally, when they are learning in a supportive environment, and when they have many opportunities to practice with reading materials of their own choosing.[23] Additionally, Mark Pike also stated that, in learning English, the readers can become involved in moral situations through reading literary works. Readers can empathize and can enter into situations vicariously so that they can learn without having to experience those same situations, but they can reflect it in their life.[24] It is clear that the familiar context of content material can influence the students in understanding the

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[22] Halliwell, Susan. *Teaching English in the Primary Classroom*, England: Longman Group UK Limited, 1992.p.131.

[23] Nessel, Denise D. *Using the language experience approach with English language learners: strategies for engaging students and developing literacy*, California: Corwin Press. (2008)., p.6-7.

[24] Pike, Mark A. *Teaching Secondary English*, London: Paul Chapman Publishing (2004)., p.169-171.

language easily. Again, the example for this context, the Muslim students might be easier to master English if the context of materials is relevant to their environment, which is Islamic one.

Yet, teaching language with the contextual content has several advantages: it is efficient because the acquisition of language and content learning are accomplished at once. It is effective because language is learned well when learners are doing something purposeful and important to them.[25] It is clear that integrated teaching language is possible to do, even, it is has many advantages. The most effective way is incorporating between the subjects' materials, in this context is English, to the specific Islamic values which is going to be achieved.

c. Formulating Goal and Objective

Formulating goal and objective helps the teachers to build a clear vision of what they will teach. Because a goal is something toward which the teachers will explicitly teach, setting goal helps to define priorities to make choice. The goal and objective also provide a map of what the teachers need to assess. The goal are the main purposes and intended outcomes of the course, while the objectives are statements about how the goal will be achieved.[26] Clear goal

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[25] *"Principles of Integrated Language Teaching and Learning"* Web on 3rd October 2015 <http://www.pearsonhighered.com/assets/hip/us/hip_us_pearsonhighered/samplechapter.pdf> p.9-10.

[26] Graves, Kathleen. *Designing Language.,* p.77-78.

helps to make teaching purposeful because what the teacher will do in class is related to the overall purpose. Objectives serve as a bridge between need and goal.

Fred Genesee and John Upshur (1996) in Graves (2000) have formulated a framework for setting goal. He proposes the following categories:

1. Language goal: language skills learners are expected to acquire in the classroom.
2. Strategic goal: strategies learners use to learn the language.
3. Socio-affective goal: change in learners' attitudes or social behaviors that result from classroom instruction.
4. Philosophical goal: change in values, attitudes and beliefs of a more general nature. [27]

Meanwhile, Robert Mager (1962) in Graves (2000) also suggests that for an objective to be useful, it should contain three components; performance, condition and criterion.[28] Performance describes what the learners will be able to do; condition describes the circumstances in which the learners will be able to something; and criterion describes the degree to which the students are able to do something.

It can be conclude that in teaching, formulating goal and objective is very important. The goal and objective become an informed guess at what the teacher hope to accomplish; they realize what the teacher knows about the

[27] *Ibid.*, p.85.

[28] *Ibid.*, p.86.

context, the student's need, the teacher's belief about how people learn, and the teacher's experience with the particular content. As the teacher teaches the course, he or she will have the opportunity to test the goal and objective in order to modify and adapt them accordingly. Therefore, goal and objective should be dynamic and flexible.

d. Conceptualizing Contents

Conceptualizing content is a matter of articulating what the teacher will explicitly teach or explicitly focus on the course or knowing why the teacher has made the choices. The product of conceptualizing content is a kind of syllabus in that it delineates what the teacher will teach.[29] Then, the syllabus is made based on different questions and considerations the teacher grappled with as his/her planned. Most considerations are who the students are, what the teacher believed the students 'need and how the teacher could involve them.

As a framework for organizing the ways or categories for conceptualizing the contents, Graves used three concepts; language, learning and the learner, and social context.[30] Focus on language is a category that make the teacher must considers linguistic aspects, such as; linguistic skills, topics/ themes, genre, situation and communicative functions. While focus on learning and the learner

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[29] *Ibid.*, p.38.

[30] *Ibid.*, p.42.

require the teacher to consider the affective goal, interpersonal skill and learning strategies. While focus on social context is about choosing and using appropriate language; understanding cultural norms and their relations; and learning to critique and take action for affective changes.

e.   Organizing the Course

Deciding what the underlying system will be that pull together the content and material in accordance with the goal and objective and that give the course a shape and structure is known as organizing a course.[31] Graves also mentions five overlapping processes in organizing a course: 1) determining the organizing principles that drive the course; 2) identifying units or modules based on the organizing principles; 3) sequencing the units; 4) determining the language and skills content of the units; 5) organizing the content within each unit.[32] There is a similarity between conceptualizing content and organizing the course. Both procedures aim to produce a kind of syllabus in that it delineates what the teacher will teach.

f.   Developing Materials

Material development is the panning process to carry out the goal and objective of a course into units and lessons. In a sense, it is the process of

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[31] *Ibid.*, p.125.

[32] *Ibid.*,

making the syllabus more and more specific. For a teacher, materials development means creating, choosing or adapting, and organizing materials and activities so that students can achieve the objectives that will help them reach the goal of the course.[33] In this point, the teacher must decide about the actual materials will be used, such as textbook, text, pictures, worksheet, video and so on, as well as the activities of students, and how the material and activities are organized into lesson. The developed materials are influenced by the teacher's beliefs, understanding and experience of applying the particular course in its particular context in teaching and learning language, so that the materials development needs creativity and responsibility of the teacher. However, flexibility is important so that the teacher can provide materials that are engaging and also allow the students to use them productively in the classroom. The product of materials development is commonly mentioned as a Lesson Plan.

g.   Planning the Assessments

The assessments are firmly needed in teaching and learning process. Graves stated that assessment plays three interrelated and overlapping roles in course design; these are assessing needs, assessing students' learning, and

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[33] *Ibid.*, p.150.

evaluating the course itself.[34] The basic role that the teacher must do is designing a needs assessment plan. There are some important things for the teacher's course requires the teacher to consider the kind of information that the teacher want to get, the type of activities that the teacher plan to use, and when the teacher want to conduct the activities.

Assessment can be both formative and summative. Formative assessment takes place as the course in progress and provides information about how well the students are doing. It includes what they have achieved, what they need to work on, and how well the course meets their needs. The teacher uses the information to guide her or his decisions as the evaluation. Summative assessment is done at the end of a course and provides information about the students' overall achievements as well as the effectiveness of the course, so that the teacher can look back retrospectively in order to redesign it. Formulating goal and objective for an integrated skills course will help the teacher make decisions about the topics will be addressed and therefore can be assessed. An instance for this context, in Integrated Islamic School, the teachers should to plan the assessment which can evaluate both subjects' skills and Islamic terms.

Accordingly, the teachers hold the big responsibility to educate and instill Islamic values in Muslim students. In other words, a teacher plays an important role in an education system. He or she should not only be qualified to impart

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[34] *Ibid.*, p.207.

worldly knowledge but he should also be able to guide and teach his students the religious knowledge. The more and more important thing to be qualified by the teacher is preparing the instruction which is being integrated into religious terms. This is possible if the teacher has either had training in education focusing on Islamic values or is willing to 'make Islamic' his teaching approach, the materials used and the overall curriculum. While the Islamic Education become a tool to reach the goal in developing the human thought and behavior emotion based on Islamic religion concept in order to execute the commission that they have.

Base on the explanation above, it can be concluded that Islamic values in Islamic Education is all of things which is assumed valuable and all of the things that linked to Islamic Education materials or Islamic present itself. Islamic Education materials consist of several basic elements. It is closely related to substance or Islamic values which is sourced from Koran and Sunnah.

In this context, integrating of Islamic values becomes important particularly teaching English to the students. This matter because of most students who are studying English coming from Muslim family, so integrating Islamic values possibly becomes added for their learning. Not only learn a foreign language, but also they can gain religion values which agree with their environment and religion.

4.   Islamic Values in English Teaching at SMPIT Bina Insani Metro

Teaching English as foreign language often create confusing for students, especially for Indonesian context which has Islamic basic. Most of Muslim assumes that English is language which brings many lack messages. Thus, English language teaching should be pure, that is, there should be no hidden agenda to introduce Western values which are often characterized as lacking in a strong moral foundation, and the teaching materials should be appropriate to an Islamic educational environment.

Although those technical aspects in integrating teaching are critical, there are many other aspects of no less in importance, or even more fundamental, it is the government's control over staffs through civil service, centralized planning, lack of involvement of stakeholders of institution and, perhaps, the most fundamental is the fading moral ground.

With the current curriculum in place, now schools in Indonesia are free to develop their own curricula by referring to content standard issued by The Board of National Standards of Education (henceforth- BSPN- *Badan Standar Nasional Pendidikan)*. This opens the opportunities for teachers to incorporate any specific content in line with the schools' mission. Teachers in Islamic schools can include the Islamic messages in their teaching materials while helping the students to master the target English language skills and contents.

Integrated Islamic School is a school that implements the concept of Islamic education based on the Qur'an and *Sunnah*. The operational concept of Integrated Islamic School is accumulation of the civilizing process, inheritance and development of teachings Islamic religion, culture and civilization of Islam from generation to generation. In the application of Integrated Islamic Schools interpreted as school approaches by combining the implementation of public education and Islamic education into the fabric of the curriculum. With this approach, all subjects and all school activities cannot be separated from the frame's teachings and message of Islamic values. There is no dichotomy, no separation, no secularization (where lessons and all the discussion be separated from values and religious teachings), or sanctification (where religion is taught out of context the benefit of the present and the future life). Hence, the general lessons, such as Mathematics, science, Social Studies, Language, Physical Education / Health, and Skills framed with Islamic guidance. While in religious instruction, curriculum enriched with the present contextual approach and welfare.

Integrated Islamic School also incorporates education *aqliyah (intellectual)*, *ruhiyah (spiritual)*, and *jasadiyah (physical)*. That is, the education system is working to educate students into a child that grow in intellectual ability, improve the quality of faith and piety to Allah SWT, has noble behavior, health, fitness and skills in their everyday lives. Integrated

Islamic School combines the active involvement and participation of the learning environment, namely: school, home and community. In other words, Integrated Islamic school strives to optimize the role of teachers, parents, and the community in school management and learning processes in order to the constructive synergy is occurred in developing the competence and character of students. Parents are actively involved to enrich and give adequate attention in the education process of their children.

With some understanding above, one general sense comprehensive can be drawn that the Integrated Islamic Schools are organized by integrating the Islam values and teachings of subjects in a curriculum building with effective learning approach and involving parents or community in order to build the character and competence students.

Based on the explanation above, it is clear that the integrated system of education is legally done in Indonesia. For instance, the SMPIT Bina Insani Metro has been a sample of it. As the name, it develops both the students' subject competences and the student's Islamic characters. The school tries to integrate the Islamic values by using specific curriculum while considering the current curriculum of educational system in Indonesia.[35] Overall, the integrating process of the school actually becomes manifested by many ways. These seem the integrating is included into all of aspect of the school activities. For

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[35] Intan Caria, S.PdI. Personal Interview on 6th October 2015.

instance, the each grade classes are divided into the boy class and the girl one. Possibly, there are many efforts and process of integrating Islamic values has been done systemically by the school. So it will be an interesting investigation result.

CHAPTER III

RESEARCH METHODOLOGY

A.   Background Description and Role of the Researcher

This study follows the case study research in which the researcher explores a program, an event, an activity, a process, or one individual. The advantage of the case study research design is that the researcher can focus on specific and interesting cases. This is an attempt to test a theory with a typical case or it can be a specific and interesting topic.[1] Shortly, this is a case study research which the data are presented in qualitative form. It means that, the researcher would like to study in-depth about the process of integrating Islamic values in English teaching. The researcher used the purposive samples to collect detailed information regarding the English teaching process to the junior high school students in SMPIT Bina Insani Metro.

B.   Data Collection Instruments

In order get the information needed for the study, the researcher used indeed interview, observation, and documentations. The researcher used indeed interview to gain in-depth the information from the participants which are related to the study matter. The interview can be a powerful way to gain insight into the matters through

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[1] Shuttleworth, Martyn. *"Case Study Research Design"* (2008). Web on 6th October, 2015. from Explorable.com: <https://explorable.com/case-study-research-design>

understanding the experience of the individuals whose lives reflect those matters.[2] It became the primary data collection instrument.

Second, the researcher used observation technique because the condition perceived with her own senses is not filtered by what others might have reported. The researcher also used observation because it could describe perfectly not only the features of participants, but also the contexts to the participants belong. The researcher made a direct observation toward the eighth graders of SMPIT Bina Insani Metro.

Third, the researcher used documentation to enrich the findings. The collected documents were the authentic aspect and high credibility ones. So, they could support the validity of the research well. Both the observation and documentation data were the secondary instruments.

C. **Data Validity Procedures**

Yin stated that the study's conclusions are likely to be based on triangulating the data from the different source and method.[3] Thus, the researcher used methodological triangulation in order to validate the accuracy of the finding. The methods that would be used were interviewing, observation, document analysis to see

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[2] Seidman, Irving. *Interviewing as qualitative research: a guide for researchers in education and the social sciences*, New York: Teachers College Press. (2006) p.14

[3] Robert, K. Yin. *Qualitative Research from Start to Finish,* New York: The Guilford Press, 2011., p.9

the similar results were being found. If the findings from all of the methods draw the same or similar conclusions, then validity has been established.

D.   Research Procedures

The research procedure is a process of making sense out of text and image. For this reason, Robert purposes some steps to analyze the data as follow: Compiling, disassembling, reassembling, interpreting and concluding.[4] The first phase means that the researcher sorted the field notes amassed from the fieldwork and other data collection. The finished compilation might be considered a database. The second phase is breaking down the compiled data into smaller fragments or pieces. The third one is making the rearrangements and recombination of the data graphically by arraying them in lists and other tabular forms. Then, the researcher used the reassembled material to create a new narrative, with the relevant data. The fourth phase may be considered one of interpreting the reassembled data. The fifth and final phase may be considered one of concluding. It means that the researcher drew the conclusions from the entire study. Such conclusions should be related to the interpretation in the fourth phase.

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[4] *Ibid,.* p.178-179

E. **Data Recording and Analysis Procedures**

First, the researcher organized and prepared the data collected from interview, observation and documentations for analysis phase. To begin with, the researcher made the transcript of the interview, optically scanning materials of SMPIT Bina Insani Metro, typing up field notes, sorting and arranging the data into different type.

Second, the researcher read through all the data in order to obtain a general sense of the information and to reflect on its overall meaning.

Third, the researcher began detailed analysis with a coding process. She made some categories of the data base on the result of reading all the transcriptions carefully. Then she picked the data from interview, observations and documentations. She made a list of all topics.

Fourth, the researcher represented the data from the previous steps in the qualitative narrative. It related to the process of integrating Islamic Values into the English language teaching.

In the final step, the researcher interpreted the analyzed data. This interpretation was based on comparison between the result of the study with the information from literature or theories.

CHAPTER IV

RESULT OF THE RESEARCH

A.   Description of Data Analysis

1.   Profile of SMPIT Bina Insani Metro

SMPIT Bina Insani Metro is established in Metro city since April 1[th,] 2011. It is the first integrated Islamic junior high school in Metro which is estamblshed by the Para Juara Lampung Foundation. Then, it has Motto ”The school of champion and the hunter of wolrd-judgement succes”. This motto indicate that the school want to the students become people who have capability in each field and bring the benefit for people's life. The present head master who lead the school is Mr. Ismanto, S.Pd.

1.1.   Vision, Mission and Purpose

SMPIT Bina Insani Metro has a vision, "Pious, Leaders, Professionals and Entrepreneurship to succeed world-hereafter". The purpose of this vision was to make the students to be the generation of faith and piety to Allah SWT, have good intelligence and master at Technology and Information , has a noble morality in dealing and communicating with their environment, and reliable in addressing the development of Information and Communication Technology, and able to turn challenges into opportunities.

In line, SMP IT Bina Insani arranged the missions as the effort in achieving the vision, as follows:

a. Providing a conducive, competitive and fun condition in learning and memorizing Qur'an.

b. Providing chance and facilitation for the school members in habituate worshipping.

c. Providing training for teachers on a regular and continuous basis in the field of teaching skills and deepening the concept of any subject matter.

d. Implement active learning, innovative, creative, effective, and fun.

e. Nurture a culture of fear competition in the development of character, potential and competence of every member of the school.

f. Train educates students to dare to compete and dare to express opinions in class and in public.

g. Polite habits, manners and morals in everyday life.

h. Encourage every member of the school to produce work and appreciate each work.

i. Facilitating activities that can improve mental attitude and entrepreneurial every school community.

1.2. The Structure of SMPIT Bina Insani Metro

To support the development of this school, SMPIT Bina Insani Metro has structure of organization such as 21 teachers and 176 students are involved together. Then, to improve students' potentials, it also tries to develop some extracurricular as follow: (1) Integrated Islamic scout; (2) English and Arabic clubs; (3) Mathematics and Science group; (4) Swimming club; (5) Football club; (6) Writing club; (7) *Nasyed*; (8) Taekwondo. There are also special programs that distinguish these schools with government schools that program *Tahsin* and *Tahfidz* Qur'an. The success of this program has also become one of the graduation criteria where the students must memorize at least two chapters (*juz*) of Qur'an.

1.3. Infrastructure of SMPIT Bina Insani Metro

SMPIT Bina Insani Metro is located in Dr. Sutomo street number 28 Purwoasri, Metro Utara with lands 7058 m^2. The buildings are permanent with 3 buildings which consist of 6 classrooms; 3 classes are the male (*ikhwan*) classes and the others are the female (*akhwat*) ones, both of them are divided for seventh to ninth grade. It is completed by two mosques that each also used by male and female. It also has a library that its function is still together with the office.

Picture1. Location Sketch of SMPIT Bina Insani Metro
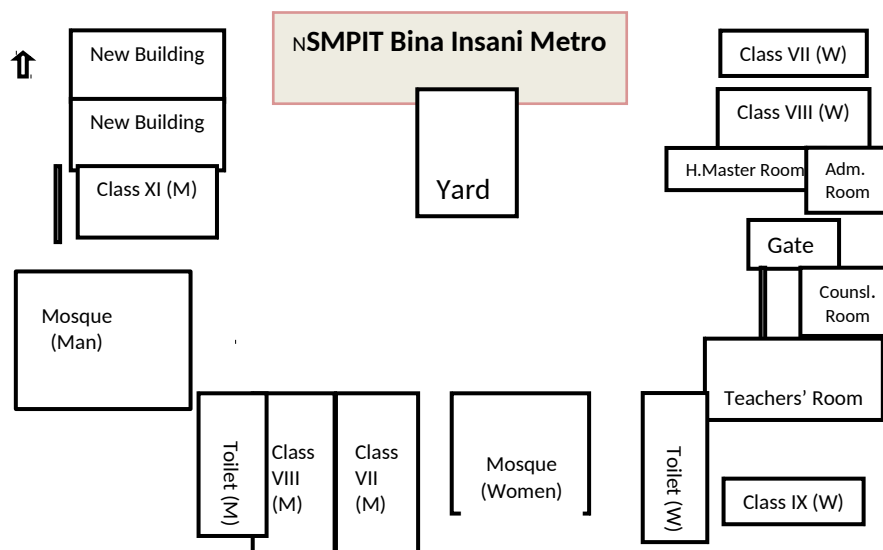
Source: adapted from the location sketch of SMPIT Bina Insani Metro

B. Description of Findings

1. Teacher's Organizing in Integrating the Islamic Values into English Teaching

The primary thing in teaching activities is preparation, because in this preparation a teacher plans the materials, methods, and all things related to the teaching-learning process. Because the teacher can include the values or something that can influence the students into the course, preparing the course is more and more important in teaching. By Kathleen's designing language course principles, the researcher found some ways are done by the English teacher of SMPIT Bina Insani Metro in integrating the Islamic values. The organizing ways are explained bellow:

a.   Defining the context

Integrated Islamic school is a school that implements the concept of Islamic education based on Al Qur'an and Sunnah. The operational concept of Integrated Islamic School is accumulation of the civilizing process, inheritance and development of teachings Islamic religion, culture and civilization of Islam from generation to generation.

In the application of Integrated Islamic Schools interpreted as school approaches by combining the implementation of public education and Islamic education into the fabric of the curriculum. With this approach, all subjects and all school activities cannot be separated from Islamic messages. Hence, the general lessons, such as Mathematics, science, Social Studies, Language, Physical Education / Health, and Skills framed with Islamic guidance. While in religious instruction, curriculum enriched with the present contextual approach and welfare.

Based on the explanation above, it can be concluded that the context which is applied by the English teacher in SMPIT Bina Insani Metro is Islamic context. So, in English teaching process, the teacher brings up the instruction in Islamic theme.

b.   Articulating beliefs

Articulating beliefs in SMPIT Bina Insani Metro is related to the context define of the school. As the researcher mentioned before that the belief is about the language learning involves analyzing the way of language

used. It could be manifested in the lesson in which students can analyze the point of view of a topic that effect them and then they decide how to respond it. It is clear that, in designing language course, the teachers must consider the values which they want to introduce to the students. In order to they can decide the relevant content, material and assessment plan.

Of the relevance, SMPIT Bina Insani Metro tries to bring up the Islamic values in many activities. It becomes one of the characteristics which differentiate SMPIT Bina Insani Metro from government schools. This school also hopes to be able to print the nation's cadre of successor believers, pious, noble character, capable of academic and skill which is in accordance with its ability.

As the first effort in achieving the purposes of articulating the beliefs, the institution makes the school regulation which arranges all of the school activities systematically. It is realistic that the defined regulation will be an indirect influence on teaching and learning activities in the classroom, including in English language classes. This is because these rules must be adhered to by teachers and students during they stay in the school environment. Besides the school regulation that contributes to build an Islamic atmosphere in the school environment, in this case, the teachers also have a greater role. It can be understood, because the teachers interact with the students directly in delivering lessons. Then, they also play an important role in transforming the values to be formed on students.

Based on the explanation above, it can be inferred that the English teacher of SMPIT Bina Insani Metro tries to articulate the beliefs by correlating the language to the Islamic context in order the students agree on the Islamic values which are conveyed and can apply them in their social environment.

c.   Formulating goal and objective

The teaching goal of a teacher is always related to the institutional purpose. SMPIT Bina Insani Metro is an institution that wants to create education output which not only clever in terms academy, but also proficient in terms of religion. Because of that, the purpose of entire teaching-learning process is preparing the intellectual and spiritual intelligences of students. Thus, the English teacher has formulated goal to develop the students not only in English language skill, but also in understanding of Islamic terms. To achieve the goal, the teacher has also formulated the adjective in accordance with the school frame.

By the framework of Genesee and John Upshur in Graves (2000), the English teacher proposes the following formulation of objectives:

1.   Language skills

Language skills learners are expected to be acquired in the classroom. Because of that, the teacher has to include what students will be able to do with the language, such mastery of skills and ability

to carry out functions of language in his or her teaching planning. In Indonesian context, all concepts of subject competences which must be learned by the students in a unit have been defined in syllabus. As the researcher mention before, that the syllabus which is used by the English teacher at SMPIT Bina Insani Metro is adapted from Curriculum Education Unit (KTSP). Thus, she took place over the fabric of language skill objectives from the syllabus.

2. Strategy

In the teacher's lesson plan, she has included the strategies to make the language easy to be learned by the students. By the end of each course, the students can understand the content materials. Besides that, the teacher only teaches the units materials which are involved in the standard of passing competences (*SKL- Standar Kompetensi Lulusan*), in order that the students can be focused in partial courses.[1] The teacher also has formulated some strategies in teaching; first, using multi strategies as the teaching approach, such serving the different materials consider of the type of students' learning characters (audio, visual, audio-visual, and kinesthetic). For instance, the students who learn something kinesthetically will get the explanation kinesthetically too. Second, dividing the students into some groups and giving them a different treatment. At the same time,

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[1]   *Ibid.,* Personal Interview. 11th March 2016

the teacher tries to integrate the Islamic values by modifying the instruction.

3. Socio-affective objective

Socio-affective objective means change in learners' attitudes or social behaviors that result from classroom instruction. In Indonesian context, some of attitudes or characters are included in a syllabus. But in English teaching of SMPIT Bina Insani Metro context, the teacher also tries to integrate the Islamic values naturally to influence the students' attitudes and behaviors. In the other word, the teacher chooses randomly the values consider of the students need or it based on the context of teaching-learning process. By the end of each course, the students will have developed a positive attitude toward their social environment. The standard of *akhlaq* values which being commonly integrated into English such as; the love and affection to the prophet and parents, the honesty, sincerity, discipline and a great responsibility. The values are being integrated in plenty of room in teaching-learning process.

4. Philosophical objective

Refers to the present curriculum, that the educational purposes of SMPIT Bina Insani Metro are preparing and developing the students become pious generation which are pious, piety, intellectual,

have noble character, skilled and profitable for another people and environment. Therefore, by the end of each course, the students are required to change in positive values, attitudes, behaviors and beliefs of a more general nature with the intended characters as follow:

a. Good belief (*Salimul Aqidah*)

Believing in Allah SWT as the only one of Creator, Caretaker and the Ruler of heaven and earth; avoiding all of the polytheism; doing all of His commands and avoiding all of His prohibitions.

b. Good worship (*Shahihul Ibadah*)

Being usual in performing worship, such; praying, fasting, reading Qur'an, *Dzikir* and *Du'a* in accordance with the guidance of holy Qur'an and Sunnah.

c. Mature personality (*Matinul Khuluq*)

Performing good behaviors, discipline and carefulness toward other people and social environment; being patient and diligent in facing the problems.

d. Be autonomous (*Qadirun 'Alal Kasbi*)

Being autonomous in acquire the needs; having enough knowledge and life skill to acquire the needs.

e. Intellectual and knowledgeable (*Mutsaqqaful Fikri*)

Being able to think critical, logic, creative and systematically in mastering lesson and solving some problems.

f. Healthy and Strong (*Qawwiyyul Jismi*)

Having strong body and soul, good stamina and self-defense skill for keep self away from wickedness.

g. Serious and Discipline (*Mujahidun Linafsihi*)

Having big motivation to develop self, other people and environment; it is manifested by good work ethic and disciplines.

h. Orderly and neatly (*Munazhzhom Fi Syu'unihi*)

Organizing the works, jobs and obligations orderly; being audacious to take a risk, but being careful and neat to take action.

i. Efficient (*Harisun'Ala Waqtihi*)

Always spending the time to do only benefit things; being able to manage the activities based on the priority.

j. Profitable (*Nafi'un Li Ghoirihi*)

Paying attention toward other people and having sense in helping other people who need a hand.

Based on the characters above, the teacher has to modify the teaching instruction as the philosophical objective formulation in order that the students become developed in positive changes. The modifying such is correlating between content materials and Islamic massages in any occasion. As the researcher has mentioned before, the modifying of instruction has done by the English teacher through implicit mode.

d.   Conceptualizing content and Organizing the course

As the researcher mentioned before that the product of conceptualizing content and organizing the course are syllabuses. Syllabus becomes one of the important aspects in teaching and learning plans. It is because syllabus includes standard of competence, basic competence, basic material, learning activity, indicator of competence, evaluation, time allocation and learning sources of a group of subject which have aim to make the planning of teaching learning activity easily.

In this context, the syllabus used by SMPIT Bina Insani Metro is a syllabus adapted from the national curriculum in 2006 or known as Curriculum Education Unit (henceforth -*KTSP*- *Kurikulum Tingkat Satuan Pendidikan*). Some of the kindness values are contained therein although not refers in detail to the Qur'an and Hadits. So that, at first glance, it does not appear that the syllabus designed for integrated Islamic teaching.

e.   Developing materials

Developing materials has been known as a way to arrange a boundary of something that the teacher wants to transfer to the students. The boundary is namely lesson plan. Lesson plan is understood as short term planning for projecting what will be done in the instruction. At the same time, it is also an attempt to estimate the actions that will be done to coordinate learning components. Accordingly, it consists of the basic competence, materials standard, learning outcome indicators and assessments.

In this context of curriculum development in the SMPIT Bina Insani Metro, the English teacher has implemented the language curriculum development in the classroom. Teacher had made a written preparation of the lesson plan. In their EFL instruction, a lesson plan is namely as the explicit mode. In this mode, the teacher prepares materials as part of the instructional materials to introduce Islamic values directly but it can be used simultaneously to improve the English language skills. However, it does not bring up yet the integration of Islamic values into the students' English language learning. In the other word, even though the teacher uses the multiple strategies in teaching; make list of teaching activities and include the present material, it does not show clearly where the point of integration takes place.

Conversely, the implicit mode refers to use of any possible means to insert Islamic values in the instruction (serving as hidden syllabus). This the following analysis to more describe about the integrating Islamic values by using the implicit mode. This mode becomes implemented as **teacher's instruction.** The teacher's instructions are given in the class also can reflect the general or the particular purpose. The Islamic values which are conveyed as the instruction can influence student's behavior even though it is not conceptually in the text material.

In this context, English teacher tries to integrate Islamic values by using implicit modes. As a matter or facts, almost on any occasion, from opening, content, and closing, a teacher can include Islamic values in the

instruction. For instance, to begin the lesson, teacher greets the students by using *"Assaalamu'alaikum…."* Then, when the teacher is asking for the students' condition, they have to answer by using *"Alhamdulillah, luar biasa, genggam dunia, Allahu akbar!"* It will introduce Islamic terms to the students and learn it unconsciously even in English subject. The teacher also starts the course by reciting *"Bismillaah"* together with the students. It also the case in closing activities, teacher closes it by reciting *"Hamdalaah"*. Another instance, the teacher includes some people's names or places that identically refers to Muslim such as; Ahmad, Fatimah, Ukasyah, Kabah, Medina etc. More, the teacher also inserts the typical Islamic phrase into her explanation such as *"Birrul walidain"*. There are also several sample of Islamic aspects included in the teacher's language instruction beside the teacher includes the cultural items that become dealt with the EFL classroom.

In addition, to achieve the goal, the teacher tries to incorporate the Islamic values into her introductory instruction. For instance, the teacher emphasizes the fidelity and affection of people to the Prophet Muhammad *SAW* values in teaching caution material by providing the story of Ukasyah Ibn Muhsin before lesson. [2] Besides that, the story of Ukasyah has been chosen because it includes many cautions statements which can be learned by the students.

Here's an example story entitled Ukasyah which is used by teachers as an introduction delivering Caution materials;

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[2]   *Ibid.,*

This story happened to Rasulullah before his death. It was narrated from Ibn Abbas r.a.

One day Rasulullah requested Bilal to call all the friends come to the mosque. Soon, the mosque filled with other great companions. Rasulullah sat weakly in the pulpit. His face was pale. Then Rasulullah said: "O all my friends. I want to ask whether I have said to you, that Allah is Almighty God and the only worthy of worship?" All companions replied, "Yes, O Rasulullah, you have conveyed to us that Allah is Almighty God and the only worthy of worship."

Then Rasulullah said: "O God witnessed. Verily I have conveyed this mandate to them." Then Rasulullah said again and again which are always justified by the companions.

Finally, Rasulullah asked something: "Indeed, I would go to Allah. And before I go, I want to finish all affairs. So I want to ask to all of you. Is there anyone whom I owe you? I want to settle the debts, because I do not want to meet Allah if I still have a dept."

Rasulullah SAW repeated the question 3 times.

Suddenly, a man named Ukasyah wake up and said: "O Rasulullah! I want to convey this problem. If this is considered a debt, then I ask you to finish. If not debt, it is not necessary to you to do anything."

Rasulullah said: "Please convey O Ukasyah".

Ukasyah then began to tell: "I remember when the war of Uhud, when you are riding a horse, then you tap whip to the back of a horse. But the whip didnot hit on the back of a horse, but instead hit on my chest O Rasulullah".

Hearing that, Rasulullah said: "Verily, it is the debt O Ukasyah. If I had at thee, then today I will receive the same thing." With a load voice, Ukasyah answered: "Then I wanted to do that, O Rasulullah.".

Meanwhile, at the time some friends shouted angrily to Ukasyah. "Truly you are unfeeling Ukasyah, Rasulullah was sick..!"

Ukasyah ignored all of it. Then Rasulullah requested Bilal took his whip in Fatimah's house.

Bilal asked the whip to Fatimah, and Fatimah asked: "For what, Rasulullah request this whip Bilal?"

Bilal replied sadly: "The whip will be used Ukasyah for hitting Rasulullah!"

Fatimah was in shock and in tears, saying: "Why Ukasyah want to hit my father? My father is sick, if he wants to beat, just beat me". Bilal replied: "Surely it is a matter between them".

Bilal brought the whip to the Mosque and gave it to Ukasyah. After taking the whip, Ukasyah walked closer to Rasulullah.

Suddenly, Abubakar stand in front of Ukasyah saying: "Ukasyah ..! If you want to hit, then hit me! I was the first who believe in the Rasulullah of what he said. I am his friend in joy and sorrow. If you want to beat, then beat me!"
Rasulullah said: "Sit O Abu Bakr. This is a matter between me and Ukasyah".

Then Umar stand in Ukasyah saying: "Ukasyah ..! If you want to hit, then hit me! I used to do not like to hear the name of Muhammad, even I never intended to hurt him, that was then. Now, there is no one should be allowed to hurt him. If you dare hurt Raslullah, then step over my dead body!"
Then Rasuullah answered: "Sit O Umar. This is a matter between me and Ukasyah".

Ukasyah walked closer to Rasulullah, suddenly Ali bin Abu Thalib was standing. He was blocking Ukasyah and saying: "Ukasyah, please just beat me! The same blood flow in my body, O Ukasyah ".
Then Rasulullah answered: "Sit down Ali, it's a matter between me and Ukasyah".

Ukasyah was closer to Rasulullah. Unexpectedly, Hasan and Husen, the grandson of Rasulullah, both held Ukasyah's hands. "O Uncle, Uncle beat us! Our grandfather is sick; just beat us, O Uncle. Indeed, we have beloved grandson of the Rasulullah, hitting us is really same to the hurt our grandfather, O Uncle."
Then Rasulullah said: "O my beloved grandsons sit. This is a matter between me and Ukasyah"

Once in the pulpit stairs, Ukasyah said loudly: "How I can beat you O Rasulullah. You sit above while I am in bellow. If you want me to hit, then fell down here."

Then Rasulullah seated on a chair, then a firm voice Ukasyah said again: "Actually when you beat me, I did not wear clothes, O Rasulullah!"

Then Rasulullah said: "O Ukasyah, please do it immediately and do not copiously. Allah may be angry with you." Ukasyah immediately rushed to Rasulullah, he wasted the whip on his hand far, and then he hugged the body of Rasulullah as tightly-tightly. While weeping, Ukasyah said: "O Rasulullah, forgive me, forgive me, how can I hurt you O Rasulullah? I do it so that I can strengthen my body with your body. All my life I can hug you. For verily I know that your body will not be eaten by the flames of hell. And indeed I fear the fires of hell. Forgive me, O Rasulullah!"

While smiling, Rasulullah said: "O my friends, if you want to see an expert Heaven, then look Ukasyah..!" All friends shed tears.[3]

The story above has been used by the teacher in teaching notice/ caution materials. It can be understood because the text story includes many example of notice in order the students can learn about the material easier. In this case the teacher tries to introduce a value that Muslim has to love the Prophet Muhammad as much as possible. Accordingly, it can be concluded that the teacher only serves the integration of Islamic values as material enrichment, not as the content of the lesson.

f.   Planning the assessment

The finally principle that must be done by teacher in designing the course is planning the assessment. Even thought the school's goals and objectives have been clear enough, the English assessments have not used them comprehensively. It means that both formative and summative assessments are limited in English language skill evaluation, but they do not yet serve Islamic values measurements. An instance for this case, after learning about the caution, they were asked to make caution boards as the formative assessment. Here is a sample of caution board which is created by the student:

Picture2. *Sample images of caution boards created by students*

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[3] "The Story of Ukasyah" Web on 29th March 2016. <*http://www.sahabatcyber.org/2015/12/renungan-peristiwa-sebelum-wafat.html.*>*The story has been confirmed by the researcher to the eighth graders students on March 30th, 2016.*
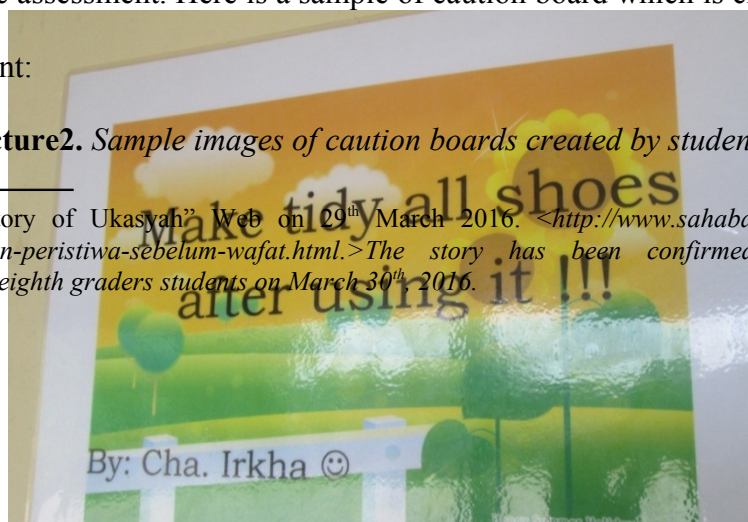
Source: Documentation of sample caution boars of class VIII

The sample picture above is a caution board which is made by a student of eighth grade. Even though the picture content does not describe the Islamic values explicitly, it includes an Islamic massage about tidiness. By this, as a matter of fact, the integration has given the influence for students.

Based on the description and example above, SMPIT Bina Insani Metro has sought integrate Islamic values in some existing activities in teaching-learning process. The teacher tried to integrate the Islamic values in her teaching planning and instruction. Then, the integration of Islamic values in the assessment activities carried out through informal assessment in the form of oral questions and teacher's observations which include the Islamic values. However, it cannot be denied that the integration is limited, for the Islamic values measurements are previewed still very less.

2.   The Point of Islamic Values being Integrated into English Teaching

Integrating Islamic values is not a norm in language class, especially for English language. English is the language of the western world. Nevertheless, good values may be taught in these classes. Hence, the English teacher of SMPIT Bina Insani Metro tries to integrate the Islamic values in her teaching in order to develop positive change in students' values. Additionally, the teacher explained that the Islamic values are being integrated naturally, in the other word, she choose randomly the values consider of the students need or it based on the context of teaching-learning process. [4]

The first efforts are seem as the school regulation; it has emphasized the attribute of Islamic integrity in students' classes. The unnecessary socializing between males and females was minimized by separating them into gender classes. Nevertheless, when cooperation between males and females is necessary, explanation on the Islamic convention of communicating with a different gender will be given. For example, males and females should not sit too close to each other, and female voice should not be seductive.

Besides that, value such as honesty was also stressed. Students were frequently reminded, for example, that they should only sign for their own attendance rather than for their friends who are absent, they should not copy other students' work, and they should not give fabricated excuses when not

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[4]   Caria, Intan, S.PdI. Personal Interview. 11th March 2016

attending classes or doing assignments. In teaching instruction, the teacher tries to integrate the Islamic values by modifying and adding the material enrichment. For instance for this context, the teacher emphasizes the fidelity and affection of people to the Prophet Muhammad *SAW* values in teaching caution material by providing the story of Ukasyah Ibn Muhsin. More, the teacher tried to use an English song entitle "*A Thousand years- Christine W*" to integrate the Islamic values. The teacher tried to integrate the Islamic values by describing the meaning of the song. She explained that the true love mean by the song is to Mother. The only one woman that *Rasulullah* has mentioned her three times in a *hadits* before mentioning father.[5]

Accordingly, since English classes involve a lot of oral communication activities, there is many occasion to integrate Islamic values at different stages of the teaching and learning of English, for instance at the beginning of class, during class and the end of the class.

3. The Challenges and Constraints in Applying the Integration in English Teaching Process

The global developments seem to provide an opportunity in promising education output which is not only clever in academy term, but also proficient in religious term. So there are many opportunities that enable integrated Islamic school to compete with other public schools, even better than it. In addition, the integrated curriculum has very flexible features and does not require the same learning outcomes of all students. Consequently,

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[5] Class observation data on April 5th, 2016

it gives special characteristics that distinguish the SMPIT Bina Insani Metro with another school and simultaneously be excellent.

However, in practice, the integrated curriculum is not easy to run and provide more challenges for the educators and learners. Because of both parties are required to take either academic or religious values. As a result, it needs synergy efforts from all the parties to achieve the educational goals that have been set. It also needs creative teachers and awareness from them to accept what the integrated school has to be. Moreover, as the first integrated Islamic junior high school in Metro, SMPIT Bina Insani Metro has to prove the superiority of integrated curriculum which is applied; it also must prove good quality of the graduated students.

Accordingly, there are several challenges and obstacles that must be faced by the SMPIT Bina Insani Metro. Even though this school has systematic concept enough in implementing the integration of Islamic values, it does not guarantee that the school can always meet the expectations of all parents. It is understandable that most parents would require their child to have a high luminance value of their test results. In other words, it is a measure of the parents on their children's success in learning is passed with a high score.

In line, Mrs. Intan Caria, S.PdI also revealed that the same thing happened in class eight. The parents demand their children's academic achievement; especially in cognitive aspect is high, whereas in fact they do not appreciate the value of the child's attitude. Moreover, English subject is

one subject that is tested at the national test. For instance, parents will complain to the teacher if their child got a lower academic score in periodic examinations. Instead they are less appreciative if their child has a high value of honesty, discipline and a great responsibility.[6]

This is the biggest challenge for SMPIT Bina Insani Metro, as a newly established school with the integrated curriculum. It must be able to answer the anxiety of parents that it is capable of printing graduates who are not only Godly and memorize many verses of the Qur'an, but also have high academic ability and be able to compete with the other benefits schools.

Additionally, in order to gain the goals of the school, it also needs facilities and high human resources. As a matter of fact, the English textbooks are used by the students is not a book designed specifically for integrated Islamic education. Although the book contains good values taught by Islam, but it is not an explicit relate to the Qur'an or Hadits. So these values will only be understood as something universal.

In short, the researcher conclude that the barriers which occur from the integrating curriculum in SMPIT Bina Insani Metro as follows: a lack of facilities such English text or books, and lack of supporting understanding of students' parents in implementing the curriculum that has been compiled by a network of integrated Islamic school.

C. Interpretation

The investigation result shows that the integration of Islamic values into English teaching in SMPIT Bina Insani Metro has done through two teacher's

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[6]   Intan Caria. Personal Interview.,

modes. The modes are namely explicit mode and implicit mode. In the explicit mode, the teacher prepares materials as part of the instructional materials to introduce Islamic values directly but it can be used simultaneously to improve the English language skills. On the other hand, implicit mode refers to use any possible means to insert Islamic values in the instruction (serving as hidden syllabus).

The explicit mode drives the teachers' textual instruction planning in teaching. It leads to syllabus and lesson plan as the basic conceptual aspect in teaching. Moreover, both the syllabus and lesson plan can be called as one of the manifestation of institution purposes. In this case of English teaching at SMPIT Bina Insani Metro, the teacher uses the English syllabus made by Ministry of National Education in which the explicit Islamic values are involved limitedly. While the teacher's lesson plan does not show clearly the integration has been placed. Instead, the implicit mode means any occasion that teachers can include Islamic values in his or her instruction, even though it is not be written directly in the materials. In this case, the teacher tries to integrate the Islamic values by doing an improvisation and modification during the oral communication activities in teaching process. It aims in correlating the materials and the Islamic values base on the teaching context at once.

Accordingly, it can be inferred that the English teacher in SMPIT Bina Insani Metro implement the inclusively way by Zuliati Rohmah in integrating the Islamic values into the English teaching. It can be seen by some similarities in which the teacher includes the Islamic values in the materials indirectly through

stories, pictures, names, building, language activities, messages, etc. Story title, such as, 'The story of Ukasyah Ibn Muhsin', including Muslims' activities and beliefs are among the examples of the indirect inclusion of Islamic values indirectly. However, such integration is still not perfect, and still in practical and oral term only. Additionally, in designing course, the teacher has not fill up entirely the Kathleen's principle by integrating the Islamic values. She had done it only in some principles.

Based on the explanation above, it can be concluded that the level of integration of Islamic values into the English language teaching in SMPIT Bina Insani Metro can be categorized as partial integration, with the indicators: (1) the reference syllabus is not designed for such integration; (2) the topics for the main learning materials and media used is not selected based on Islamic values. Only a few present media which have basic Islamic content; (3) not entire learning activities (just mostly) carried out the viewpoint of Islamic values; (4) The Islamic values are integrated only serves as material enrichment, not as the content of the lesson. It can be seen from the planning and the process of English teaching in the classroom where there are no relevant quotes of the Qur'an or Hadits.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A.   Conclusions

After analyzing the research data, the researcher would like to draw some conclusions as follow:

First, the integrating of Islamic values into English teaching in SMPIT Bina Insani is done by explicit and implicit mode. It could be analyzed through the teacher's plan which is involved in some aspects as follow: syllabus, lesson plan and teaching instruction. Generally, the integration has been success done in practice, but in written concept is still limited. By this, the researcher means that the integration can be categorized as partial integration.

Second, the Islamic values being integrated naturally, in the other word, the English teacher choose randomly the values consider of the students need or the context of teaching-learning process. The teacher emphasizes the Islamic values through the story or the other media to introduce the main materials. The *akhlaq* values which being commonly integrated into English such as; the love and affection to the prophet and parents, the honesty, sincerity, discipline and a great responsibility.

Third, the integrated curriculum becomes one of the advantages of SMPIT Bina Insani Metro which differentiate it from other public educational institution. On the other hand, it also gives some challenges for the school, for instance, it still

faces barriers such as: a lack of facilities such English text or books, and lack of supporting understanding of students' parents in implementing the curriculum.

B.   Suggestions

Based on the conclusions, the researcher would like to give constructively recommendations. The recommendations are mainly addressed to English teacher, the principal, the book author, and other researcher, as follow:

1. For the English teachers, it is better that the teachers integrate the Islamic values by quoting the relevant verses of the Qur'an or Hadits, so that students do not interpret the kindness values universally.

2. For the principals, it is a need to create a regulation that emphasizes the integration of Islamic values into English and other subjects. In addition, they are recommended to make guidelines on the regulation so that teachers find it easy enough to implement.

3. For the authors of English textbooks, they are recommended for writing English text books which are specifically designed for the integration Islamic education. Thus, English teachers and Muslim students will find it easy to obtain Islamic English textbooks for use in teaching and learning process.

4. For the other researcher, it is expected to replicate similar research in different places in order that the findings will reinforce, enrich, and complement each other in terms of integration Islamic values into English. Additionally, they are recommended to conduct research development, particularly developing integrated English material with Islamic values.

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CURICULUM VITAE

Yeli Yestiani was born in Kotabumi, July 28th 1993 and spent her childhood in Kotanegara, a remote area in North Lampung. She is the second child of Mr. Samino and Mrs. Warsinah. She lives in Metro to finish her study.

She took her elementary school at SDN 2 Kotanegara, and then she took her junior high school at SMPN 1 Kotanegara for three years. Having graduated from junior high school, she continued her study at SMKN 2 Kotabumi and was finish in 2011. After graduating from senior high school, she decided to have lecture in English major at STAIN Jurai Siwo Metro. She also joined LDK Al Ishlah and KAMMI STAIN Metro to improve herself. She hopes that one day she can continue her study to English education master of degree.

KURIKULUM

SEKOLAH MENENGAH PERTAMA
ISLAM TERPADU

SMP IT
BINA INSANI METRO

TAHUN PELAJARAN 2015/2016

DISUSUN OLEH :

TIM PENGEMBANG KURIKULUM
SMP IT BINA INSANI

Alamat :
Jl. Dr. Sutomo 28 , Kelurahan Purwoasri, Metro Utara, Kota
Metro Telp. (0725) 47379

LEMBAR PENGESAHAN

Dengan mempertimbangkan visi dan misi SMP IT Bina Insani Metro, dan memperhatikan beberapa masukan dari Yayasan, Dewan Guru, dan Wali Murid maka dengan ini Kurikulum SMP IT Bina Insani disahkan untuk diberlakukan pada tahun ajaran 2011/2012.

Ditetapkan di : Metro
Tanggal   : 07 Juli 2014

Menyetujui :
Ketua Yayasan   Kepala SMP IT Bina Insani
Para Juara Lampung   Metro

RUDIANTO, S.Pd   ISMANTO, S.Pd
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Mengetahui
Kepala Dinas Pendidikan Kota Metro

Drs. MASNUNI M. RA'I, M.Pd.I
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l. PENDAHULUAN

A. RASIONAL

1. Latar Belakang

Kurikulum dikembangkan sebagai pedoman penyelenggaraan kegiatan pembelajaran untuk mencapai tujuan pendidikan tertentu. Tujuan tertentu ini meliputi tujuan pendidikan nasional serta kesesuaian dengan kekhasan, kondisi dan potensi dari daerah, satuan pendidikan dan peserta didik. Oleh sebab itu kurikulum disusun oleh satuan pendidikan untuk dimungkinkan adanya penyesuaian program pendidikan dengan kebutuhan dan potensi yang ada di daerah.

Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP) yang beragam mengacu pada Standar Nasional Pendidikan (SNP) untuk menjamin pencapaian tujuan pendidikan nasional. Standar Nasional Pendidikan (SNP) terdiri atas Standar Isi, Standar Proses, Standar Kompetensi Lulusan, Standar Tenaga Kependidikan, Standar Sarana dan Prasarana, Standar Pengelolaan, Standar Pembiayaan dan Standar Penilaian Pendidikan. Dua dari kedelapan standar nasional pendidikan tersebut, yaitu Standar Isi (SI) dan Standar Kompetensi Lulusan (SKL) merupakan acuan utama bagi satuan pendidikan dalam mengembangkan kurikulum.

Kurikulum Tingkat Satuan Pendidikan (KTSP) disusun antara lain agar dapat memberi kesempatan peserta didik untuk :

(a) belajar untuk beriman dan bertakwa kepada Tuhan Yang Maha Esa,

(b) belajar untuk memahami dan menghayati,

(c) belajar untuk mampu melaksanakan dan berbuat secara efektif,

(d) belajar untuk hidup bersama dan berguna untuk orang lain, dan

(e) belajar untuk membangun dan menemukan jati diri melalui proses belajar yang aktif, kreatif, inovatif, efektif dan menyenangkan.

Komponen KTSP terdiri dari:

(a) Tujuan Pendidikan Sekolah

(b) Struktur dan Muatan Kurikulum

(c) Kalender Pendidikan

(d) Silabus

(e) Rencana Pelaksanaan Pembelajaran (RPP)

Mengapa harus Sekolah Islam Terpadu?

SEKOLAH ISLAM TERPADU adalah sekolah yang mengimplementasikan konsep pendidikan Islam yang berlandaskan Al Qur'an dan As Sunnah. Konsep operasional SEKOLAH ISLAM TERPADU merupakan akumulasi dari proses pembudayaan, pewarisan dan pengembangan ajaran agama Islam, budaya dan peradaban Islam dari generasi ke generasi. Istilah "TERPADU" dalam SEKOLAH ISLAM TERPADU dimaksudkan sebagai penguat dari nilai-nilai Islam itu sendiri. Maksudnya adalah nilai-niilai dari Agama Islam yang utuh, menyeluruh dan Integral bukan parsial. Hal ini menjadi semangat utama dalam gerak da'wah di bidang pendidikan.

Dalam aplikasinya SEKOLAH ISLAM TERPADU diartikan sebagai sekolah yang menerapkan pendekatan penyelenggaraan dengan memadukan pendidikan umum dan pendidikan agama Islam menjadi satu jalinan kurikulum. Dengan pendekatan ini, semua mata pelajaran dan semua kegiatan sekolah tidak lepas dari bingkai ajaran dan pesan nilai Islam. Tidak ada dikotomi, tidak ada keterpisahan, tidak ada "sekularisasi" (dimana pelajaran dan semua bahasan lepas dari nilai dan ajaran agama), ataupun "sakralisasi" (dimana agama diajarkan lepas dari konteks kemaslahatan (manfaat) kehidupan masa kini dan masa depan. Pelajaran umum, seperti Matematika, IPA, IPS, Bahasa, Pendidikan Jasmani / Kesehatan, dan Ketrampilan dibingkai dengan pijakan , pedoman dan panduan Islam. Sementara di pelajaran agama, kurikulum diperkaya dengan pendekatan konteks kekinian, kemanfaatan dan kemaslahatan.

SEKOLAH ISLAM TERPADU juga menekankan keterpaduan dalam metode pembelajaran sehingga dapat mengoptimalkan ranah kognitif, afektif, dan konatif (psikomotorik). Implikasi dari keterpaduan ini menuntut pengembangan pendekatan proses pembelajaran yang kaya, variatif, dan menggunakan media serta sumber belajar yang luas dan luwes. Metode pembelajaran menekankan peggunaan dan pendekatan yang memicu dan memacu optimalisasi pemberdayaan otak kiri dan otak kanan. Dengan pengertian ini, seharusnya pembelajaran di SEKOLAH ISLAM TERPADU dilaksanakan dengan pendekatan berbasis pada :

   a. *problem solving*, yang melatih siswa berfikir kritis, sistematis, logis dan solutif.
   b. *kreatifitas*, yang melatih siswa untuk berfikir orisinil, luwes (fleksibel), lancar, dan imajinatif.
   c. *ketrampilan*, yang melatih siswa untuk melakukan berbagai kegiatan yang bermanfaat untuk diri dan lingkungannya.

SEKOLAH ISLAM TERPADU juga memadukan pendidikan *aqliyah, ruhiyah, dan jasadiyah.* Artinya, berupaya mendidik siswa menjadi anak yang berkembang kemampuan aqal dan intelektualnya, meningkatkan kualitas keimanan dan ketakwaannya kepada Allah SWT, terbina akhklaq mulia dan juga memiliki kesehatan, kebugaran dan keterampilan dalam kehidupannya sehari-hari.

SEKOLAH ISLAM TERPADU memadukan keterlibatan dan partisipasi aktif lingkungan belajar, yaitu : sekolah, rumah dan masyarakat. SEKOLAH ISLAM TERPADU berupaya untuk mengoptimalkan dan sinkronisasi peran guru, orang tua, dan masyarakat dalam proses pengelolaan sekolah dan pembelajaran sehingga terjadi sinergi yang konstruktif dalam membangun kompetensi dan karakter siswa. Orang tua dilibatkan secara aktif untuk memperkaya dan memberi perhatian yang memadai dalam proses pendidikan putra-putri mereka. Sementara itu, kegiatan kunjungan ataupun interaksi ke luar sekolah merupakan upaya untuk mendekatkan peserta didik terhadap dunia nyata yang ada di tengah masyarakat.

Dengan sejumlah pengertian di atas, dapatlah ditarik suatu pengertian umum yang komprehensif bahwa SEKOLAH ISLAM TERPADU adalah Sekolah Islam yang diselenggarakan dengan memadukan secara integratif nilai dan ajaran Islam dalam bangunan kurikulum dengan pendekatan pembelajaran yang efektif dan upaya pelibatan yang optimal dan koperatif antara guru dan orang tua, serta masyarakat untuk membina **karakter** dan **kompetensi** peserta didik.

Oleh karena itu Yayasan Para Juara Lampung, berusaha menghadirkan SEKOLAH ISLAM TERPADU di kota Metro dengan nama SEKOLAH MENENGAH PERTAMA ISLAM TERPADU BINA INSANI. Dengan Motto "Sekolahnya Para Juara Pemburu Sukses Dunia - Akherat". Hal ini disadari karena umat Islam disebutkan dalam Al Qur'an sebagai "Khoiru Ummah" (Umat terbaik), yakni umat yang seharusnya punya keunggulan-keunggulan dibanding dengan umat lain, inilah yang kami artikan sebagai **JUARA** pada setiap bidang.

2. Dasar Hukum

a. Undang-Undang no. 20 Tahun 2003 tentang Sistem Pendidikan Nasional
b. Peraturan Pemerintah no. 19 tahun 2005 tentang Standar Nasional Pendidikan
c. Permendiknas no. 22, 23, dan 24 tahun 2006 tentang Standar Isi, Standar Kompetensi Lulusan, dan Pelaksanaan Standar Isi dan Standar Kompetensi Lulusan
d. Permendiknas no. 16 tahun 2007 tentang Standar Kualifikasi dan Kompetensi Guru

e. Peraturan Daerah tentang Visi Metro sebagai Kota Pendidikan yang Unggul dan Sejahtera.

B. VISI

SMP IT BINA INSANI METRO mempunyai Visi :
"Sholeh, Pemimpin, Profesional dan Entrepreneurship untuk meraih Sukses Dunia-Akhirat."

Maksud dari visi ini adalah ingin menjadikan peserta didik menjadi generasi yang beriman dan bertakwa terhadap Allah SWT, mempunyai kecerdasan aqal pikiran dan penguasaan Teknologi dan Informasi, mempunyai akhlaq mulia dalam bergaul dan berkomunikasi dengan lingkungannya, dan handal dalam menyikapi perkembangan Teknologi Informasi dan Komunikasi, serta mampu mengubah tantangan menjadi peluang.

Dengan indikator keberhasilannya sebagai berikut :
Siswa lulusannya :
a. Mampu menghafal dan/atau menambah hafalan Al Qur'an minimal 2 juz.
b. Terbiasa dan suka beribadah.
c. Mampu meraih juara dalam lomba akademik (mata pelajaran) maupun non akademik (ketrampilan, olah raga dan seni budaya).
d. Mempunyai nilai rata-rata ujian dengan kualifikasi A (rata-rata nilai ujian lebih dari 7,50.
e. Bisa diterima pada sekolah unggulan pada jenjang berikutnya, minimal 75% dari jumlah siswa.
f. Mempunyai sikap percaya diri dan pandai berkomunikasi positif dengan lingkungannya.
g. Berperilaku sopan dan santun serta berakhlaq mulia dalam kehidupan sehari-hari baik di sekolah maupun di masyarakat.
h. Mampu memanfaatkan Teknologi Informasi dan Komunikasi.
i. Mempunyai ketrampilan hidup (life skill)
j. Mempunyai jiwa kewirausahaan (entrepreneurship)..

C. MISI SEKOLAH

Adapun Misi sekolah dalam rangkai pencapaian Visi adalah sebagai berikut :
a. Memberikan suasana pembelajaran yang kondusif, kompetitif dan menyenangkan dalam pembelajaran menghafal Al Qur'an.
b. Memberikan kesempatan dan fasilitas kepada setiap warga sekolah dalam pembiasaan menjalankan ibadah.

c. Mengadakan pelatihan kepada guru secara teratur dan berkesinambungan dalam bidang ketrampilan mengajar dan pendalaman konsep setiap materi pelajaran.

d. Melaksanakan pembelajaran yang aktif, inovatif, kreatif, efektif, dan menyenangkan.

e. Membiasakan budaya kompetisi yang sehat dalam pengembangan karakter, potensi dan kompetensi setiap warga sekolah.

f. Melatih siswa didik untuk berani tampil berkompetisi dan berani mengemukakan pendapat di depan kelas maupun di depan umum.

g. Membiasakan perilaku sopan, santun dan berakhlak mulia dalam kehidupan sehari-hari.

h. Mendorong setiap warga sekolah untuk menghasilkan karya dan menghargai setiap hasil karya.

i. Memfasilitasi kegiatan-kegiatan yang mampu meningkatkan sikap dan mental kewirausahaan setiap warga sekolah.

D. KARAKTERISTIK

SMP IT BINA INSANI Metro dengan Visi dan Misinya menginginkan munculnya karakteristik sekolah yang memberikan penegasan akan keberadaannya. Karakteristik yang dimaksud adalah :

1. **Menjadikan Islam sebagai landasan filosofis**, proses pendidikan yang dijalankan seharusnya mampu memberdayakan potensi fitrah manusia yang condong kepada nilai-nilai kebenaran dan kebajikan agar ia dapat memfungsikan dirinya sebagai hamba Allah SWT, yakni siap menjalankan risalah dan amanah yang dibebankan kepadanya sebagai khalifah di muka bumi.

2. **Mengintegrasikan nilai Islam dalam bangunan kurikulum.** Seluruh bidang ajar dalam bangunan kurikulum dikembangkan melalui perpaduan nilai-nilai Islam yang terkandung dalam Al Qur'an dan As Sunnnah dengan nilai-nilai ilmu pengetahuan umum yang diajarkan. Artinya, ketika guru hendak mengajarkan ilmu pengetahuan umum, semestinya ilmu pengetahuan umum tersebut sudah dikemas dengan perspektif bagaimana Al Qur'an atau As Sunnah membahasnya. Dengan demikian tidak ada lagi ambivalensi dan dikotomi ilmu yang dipelajari oleh peserta didik.

3. **Menerapkan dan mengembangakan metode pembelajaran untuk mencapai optimalisasi proses belajar mengajar.** Menjadikan sekolah Islam yang efektif dan bermutu sangat ditentukan oleh kemampuan guru dalam mengembangkan proses belajar mengajar yang metodologis, efektif, dan strategis. SMP IT Bina Insani harus mampu memicu dan memacu peserta didik

menjadi pembelajar yang produktif, kreatif dan inovatif. Model pembelajaran didekati dengan cara-cara yang variasi, menggunakan berbagai pendekatan, sumber dan media belajar.

4. **Mengedepankan Qudwah Hasanah dalam membentuk karakter peserta didik.** Seluruh pendidik dan tenaga kependidikan mesti menjadi contoh bagi peserta didik. Keteladanan akan sangat berpengaruh terhadap hasil belajar. Inilah yang telah dicontohkan oleh Rasulullah SAW dalam mendidik para shahabat, sehingga menghasilkan "khairu ummah" (generasi terbaik).

5. **Menumbuhkan Lingkungan dan iklim yang baik di sekolah, menumbuhkan kemaslahatan warga sekolah dan meniadakan kemaksiatan/kemungkaran.** Seluruh dimensi kegiatan sekolah senantiasa bernafaskan semangat nilai dan pesan-pesan Islam. Adab dan etika pergaulan seluruh warga sekolah dan lingkungannya, tata tertib dan aturan, penataan lingkungan, pemfungsian masjid (tempat ibadah), aktifitas belajar mengajar, berbagai kegiatan sekolah semuanya mencerminkan realisasi dari ajaran Islam. Lingkungan sekolah marak dan ramai dengan segala kegiatan dan perilaku yang terpuji, **seperti** : terbiasa ibadah dan menghidupkan sunnah, menebar salam, saling hormat menghormati, saling menyayangi, saling melindungi, serta bersih dan rapih. Di sisi lain lingkungan sekolah juga harus terjaga dan terbebas dari segala perilaku yang tercela, seperti : umpatan, caci-maki, ghibah, iri hati, dengki, konflik berkepanjangan, kata-kata yang kotor, dan perbuatan negatif yang lainnya.

6. **Melibatkan peran serta Orang Tua dan Masyarakat dalam mendukung tercapainya Tujuan Sekolah.** Guru dan orang tua saling bahu membahu dalam memajukan kualitas sekolah. Beberapa program kerjasama dengan orangtua yang dapat dikembangkan, antara lain : pengembangan kurikulum, pemantuan bersama perkembangan siswa, pendanaan, dan program-program yang menunjang peningkatan mutu sekolah.

7. **Mengutamakan nilai Ukhuwah (Persaudaraan) dalam semua interaksi warga sekolah.** Hubungan kekerabatan dan persaudaraan diantara warga sekolah dibangun atas prinsip nilai-nilai Islam, seperti : saling mengenal satu sama lain (ta'aruf), saling memahami (tafahum), saling membantu dan kerjasama (ta'awun), dan saling berbaik sangka (khusnudzon).

8. **Membangun budaya rawat, resik, rapih.** Kebersihan adalah bagian dari iman, harus benar-benar teraplikasi menjadi budaya sekolah. Keindahan, kerapihan, dan keasrian lingkungan sekolah merupakan pendukung dalam kenyamanan warga sekolah untuk betah dalam usaha bersama mewujudkan cita-cita sekolah.

9. **Menjamin seluruh kegiatan sekolah berorientasi pada mutu.** Kegiatan dan program yang diadakan di sekolah harus selalu mengacu pada visi dan misi yang hendak dicapai oleh sekolah.

10. **Menumbuhkan budaya profesionalisme di kalangan warga sekolah.** Budaya profesionalisme ditandai dengan adanya peningkatan idealisme, ghirah/semangat (motivasi), kreatifitas, dan mempunyai nilai produktifitas. Berbagai kegiatan ilmiah, budaya membaca, diskusi, seminar, pelatihan dan studi banding merupakan sarana dalam meningkatkan profesionalisme warga sekolah.

Kesepuluh ciri atau karakteristik tersebut menjadi acuan SMP IT Bina Insani Metro untuk mengembangkan dirinya menjadi sekolah berbasis agama islam yang diinginkan sesuai dengan Visi dan Misi Sekolah.

E. TUJUAN SEKOLAH :

Tujuan Pendidikan di SMP IT BINA INSANI METRO adalah membina dan ingin menyiapkan peserta didik menjadi Generasi Rabbani, generasi yang diridhoi Allah SWT, yaitu siswa yang akan menjadi insan muttaqien (bertaqwa), yang cerdas, berakhlak mulia, dan memiliki potensi dan keterampilan yang mampu memberi manfaat dan maslahat bagi ummat manusia lainnya, dengan rincian karakter yang diinginkan sebagai berikut:

1. **Aqidah Yang Bersih (Salimul Aqidah)**
   Meyakini dengan sepenuh hati bahwa Allah SWT sebagai Pencipta, Pemilik, Pemelihara, dan Penguasa Alam semesta dan menjauhkan diri dari segala pikiran, sikap dan perilaku kemusyrikan (syirik).

2. **Ibadah Yang Benar (Shahihul Ibadah)**
   Terbiasa dan gemar melaksanakan ibadah yang meliputi : sholat, puasa, tilawah Al Qur'an, Dzikir dan Doa sesuai petunjuk Al Qur'an dan As Sunnah.

3. **Pribadi Yang Matang (Matinul Khuluq)**
   Menampilkan perilaku yang santun, tertib dan disiplin, peduli terhadap sesama dan lingkungan serta mempunyai sikap sabar, ulet, pemberani dan tekun dalam menghadapi permasalahan hidup sehari-hari.

4. **Mandiri (Qadirun 'Alal Kasbi)**

Mandiri dalam memenuhi segala keperluan hidupnya dan memiliki bekal yang cukup dalam pengetahuan, kecakapan hidup dan keterampilan dalam usaha memenuhi kebutuhan sendiri.

5. **Cerdas dan Berpengetahuan (Mutsaqqaful Fikri)**
   Memiliki kemampuan berfikir yang kritis, logis, sistematis dan kreatif yang menjadikan dirinya berpengetahuan luas dan menguasai bahan ajar dengan sebaik-baiknya dan cermat serta cerdik dalam mengatasi segala problem yang dihadapi.

6. **Sehat dan Kuat (Qawwiyyul Jismi)**
   Memiliki badan dan jiwa yang sehat dan bugar, stamina dan daya tahan tubuh yang kuat, serta mempunyai keterampilan beladiri yang cukup untuk menjaga diri dari kejahatan pihak lain.

7. **Bersungguh-sungguh dan Disiplin (Mujahidun Linafsihi)**
   Memiliki kesungguhan dan motivasi yang tinggi dalam memperbaiki diri, sesama dan lingkungan yang ditunjukkan dengan etos kerja yang baik dan kedisiplinan kerja tinggi.

8. **Tertib dan Cermat (Munazhzhom Fi Syu'unihi)**
   Tertib dalam menata segala pekerjaan, tugas dan kewajiban, berani dalam mengambil resiko namun tetap cermat dan penuh perhitungan dalam melangkah.

9. **Efisien (Harisun'Ala Waqtihi)**
   Selalu memanfaatkan waktu dengan kegiatan/pekerjaan yang bermanfaat, dan mampu mengatur jadwal kegiatan sesuai dengan skala prioritas.

10. **Bermanfaat (Nafi'un Li Ghoirihi)**
    Peduli pada sesama dan memiliki kepekaan dan keterampilan untuk membantu orang lain yang memerlukan pertolongan.

Untuk mencapai tujuan pendidikan sebagaimana yang telah ditetapkan, diperlukan acuan kompetensi yang jelas dan terukur mengenai kompetensi (kemampuan untuk menguasai suatu pengetahuan, sikap dan/atau keterampilan tertentu) yang mesti dicapai oleh setiap siswa. Kompetensi yang harus dicapai siswa SMP IT Bina Insani meliputi komptensi yang terkai dengan *akhlaqul karimah,* ibadah yang benar, kemampuan akademik yang memadai, keterampilan hidup (*life skill),* pengembangan moral dan sikap disiplin, semangat untuk bisa bekerja sama, mempunyai kepekaan dan kepedulian terhadap lingkungan, dan mempunyai etos kerja (amal sholeh) yang baik.

Sarana untuk pencapaian tujuan di atas yaitu melalui pembelajaran dan pelatihan, pengembangan dan pembinaan yang dilaksanakan di setiap jenjangnya. Oleh karena itu setiap mata pelajaran atau setiap pokok

bahasan ataupun tema pengembangan yang diajarkan harus mengacu pada kompetensi standar yang harus terpenuhi dalam rangka pencapaian kompetensi lulusan (out put) sekolah.

II. STRUKTUR DAN MUATAN KURIKULUM

A. STRUKTUR KURIKULUM

Kurikulum Pendidikan SMP IT Bina Insani Metro sesungguhnya merupakan perpaduan antara kurikulum nasional dengan kurikulum pendididkan Islam yang apabila dijabarkan meliputi sebagai berikut :

1. **Kurikulum Pendidikan Nasional**

Kurikulum yang diberlakukan secara nasional oleh Departemen Pendidikan Nasional atau yang dikenal dengan istilah Kurikulum 2006. Kurikulum ini sepenuhnya mengacu pada Standard Nasional, dan dikembangkan berdasarkan kerangka dan pedoman yang telah ditetapkan oleh Kementerian Pendidikan Nasional dengan diperkaya dengan nilai-nilai islam dalam proses pembelajarannya.

Kurikulum Nasional yang dimaksud meliputi :
   a. Pendidikan Agama
   b. Pendidikan Bahasa Indonesia
   c. Pendidikan Kewarganegaraan
   d. Matematika
   e. Pendidikan IPA / Sains
   f. Ilmu Sosial
   g. Pendidikan Bahasa Inggris
   h. Pendidikan Seni Budaya da Keterampilan
   i. Pendidikan Jasmani dan Kesehatan
   j. Teknologi Informasi dan Komputer

2. **Program Muatan Lokal :**
   Untuk membekali anak dalam menatap masa depan dan menyesuaikan diri dengan lingkungan tempat tinggalnya, maka dipilih program Muatan Lokal sebagai berikut :

   1. Bahasa Lampung
      Dalam rangka untuk mengembangkan budaya daerah Lampung.

   2. Bahasa Arab
      Untuk mengenalkan peserta didik pada pemahaman islam dengan literature bahasa Arab.

3. **Program Pengembangan Diri:**

Dalam rangka menumbuh-kembangkan minat, bakat dan kemampuan siswa, maka dipilihlah program pengembangan diri sebagai berikut :

1. Pramuka SIT

   Program ini dimaksudkan untuk membekali anak memiliki kepekaan dengan sesama, rasa nasionalisme, mempunyai keterampilan hidup (life skill), dan pengembangan rasa percaya diri,

2. Renang

   Membekali anak untuk bisa berenang sesuai dengan wasiat Nabi Muhammad saw, " Ajarilah anak-anakmu memanah, berenang dan naik kuda …".

3. Nasyid

   Untuk menyalurkan bakat dan minat siswa dalam berekspresi dengan seni musik dan seni suara, dalam rangka memberika hiburan yang islami.

4. Menulis

   Kegiatan ini untuk menyalurkan imajinasi anak dalam mengekspresikan ide-ide yang ada dalam pikirannya untuk bisa dituangkan dalam hasil karya yang produktif membanggakan.

5. Klub Sepak bola / Futsal

   Program ini untuk mengarahkan siswa yang mempunyai modalitas belajar dengan kecerdasan kinestetis dalam rangka mencapai prestasi yang seoptimal mungkin.

6. Klub Bahasa

   Kemampuan bahasa siswa diwadahi dalam klub bahasa Inggris (English Club) dan klub bahasa Arab (Arabic klub). Dengan harapan keterampilan berbicara siswa dalam 2 (dua) bahasa tersebut meningkat sesuai dengan kemampuan siswa.

7. Klub Olimpiade Matematika dan IPA

   Program ini merupakan pendalaman materi Pelajaran Matematika dan IPA yang juga menjadi program dalam rangka mempersiapkan siswa untuk berkompetisi dalam ajang olimpiade MIPA.

8. Tae Kwon Do

   Kegiatan ini untuk membekali siswa dalam bela diri. Di samping untuk mengikuti event perlombaan yang diadakan baik di sekolah maupun di luar sekolah sebagai ajang kompetisi.

4. **Program Berbasis Keunggulan Lokal dan Global**

   Untuk memberikan ciri khas pada SMP IT Bina Insani Metro, maka dipilih program keunggulan lokal sebagai berikut :

   1. Tahsin dan Tahfidz Al Qur'an

Program ini merupakan kekhususan SMP IT Bina Insani Metro dengan harapan siswa dapat membaca Al Qur'an dan menghafa Al Qur'an 2 Juz dengan baik dan benar.

2. Pendidikan Prakarya
Program ini untuk membangkitkan semangat dan wawasan peserta didik terhadap apresiasi seni dan pengembangan kreatifitas siswa.

5. Pendidikan Kecakapan Hidup
1. Praktek Ibadah
Kegiatan dalam melatih kecakapan hidup siswa dilaksanakan dalam praktek ibadah : sholat dhuha, sholat berjamaah, kultum (kuliah tujuh menit).

2. Kewirausahaan
Kegiatan ini untuk memotivasi dan memberikan wawasan kepada siswa mengenai kewirausahaan dan memberikan paradigma untuk menjadi pengusaha atau bisnismen, dalam melatih kemandirian dan cita-cita untuk memberikan manfaat kepada orang banyak.

B. PENGATURAN BEBAN BELAJAR

Dalam rangka pencapaian dari tujuan pendidikan SMPIT Bina Insani Metro perlu adanya pengaturan beban belajar siswa setiap minggunya sebagai berikut :

NO	MATA PELAJARAN	KELAS		
		VII	VIII	IX
	A. Kurikulum Nasional			
1	Pendidikan Agama Islam	2	2	2
2	Kwarganegaraan	2	2	2
3	Bahasa Indonesia	5	5	5
4	Matematika	5	5	5
5	Ilmu Pengetahuan Alam	4	4	4
6	Ilmu Pengetahuan Sosial	4	4	4
7	Bahasa Inggris	4	4	4
8	Pend. Seni Budaya & Ketrampilan	2	2	2
9	Pendidikan Jasmani & Kesehatan	2	2	2
10	Teknologi Informasi & Komputer	2	2	2
	B. Muatan Lokal			
11	Bahasa Lampung	1	1	1
12	Bahasa Arab	2	2	2
	C. Pengembangan Diri			
13	Pramuka SIT	2	2	2
	D. Keunggulan Lokal			
14	Tahsin / Tahfidz Al Qur'an	5	5	5
15	Praktek Ibadah	1	1	1

16	Kewirausahaan	1	1	1
	J U M L A H	**44**	**44**	**44**

Pembagian ini berdasarkan pada Kurikulum Departemen Pendidikan Nasional dan disesuaikan dengan karakteristik sekolah, Visi dan Misi SMP IT Bina Insani Metro.

Beban belajar setiap jam pelajaran adalah **40 menit**.
Adapun pembagian beban belajarnya sebagai berikut :

Senin dan Rabu : jam 07.15 – 15.00
(10 jam pelajaran)

Selasa dan Kamis : jam 07.15 – 14.20
(9 jam pelajaran)

Jumat : jam 07.15 – 14.20
(6 jam pelajaran).

Sabtu : Tugas Mandiri Siswa untuk Belajar Baca Al Qur'an (BBQ0 dan program menghafal Al Qur'an.

C. KETUNTASAN BELAJAR

1. KRITERIA KETUNTASAN MINIMAL (KKM)

Berdasarkan pada tiga aspek yaitu Intake (Kompetensi Siswa), Daya Dukung Pembelajaran, dan Kompleksitas Materi Pelajaran pada SMP IT Bina Insani Metro, maka bisa disusun dan ditetapkan batas Kriteria Ketuntasan Minimal (KKM) setiap Mata Pelajaran sebagai berikut :

NO	MATA PELAJARAN	KELAS		
		VII	VIII	IX
	A. Kurikulum Nasional			
1	Pendidikan Agama Islam	75	75	75
2	Kwarganegaraan	70	70	70
3	Bahasa Indonesia	75	75	75
4	Matematika	65	65	65
5	Ilmu Pengetahuan Alam	65	65	65
6	Ilmu Pengetahuan Sosial	67	67	67
7	Bahasa Inggris	65	65	65
8	Pend. Seni Budaya & Ketrampilan	75	75	75
9	Pendidikan Jasmani & Kesehatan	70	70	70
10	Teknologi Informasi & Komputer	75	75	75
	B. Muatan Lokal			

11	Bahasa Lampung	65	65	65
12	Bahasa Arab	75	75	75
	C. Pengembangan Diri			
13	Pramuka SIT	70	70	70
	D. Keunggulan Lokal			
14	Tahsin / Tahfidz Al Qur'an	75	75	75
15	Praktek Ibadah	70	70	70
16	Kewirausahaan	70	70	70

Untuk meningkatkan batas KKM sekolah berusaha memberikan pelatihan-pelatihan kepada guru terutama pada kompetensi paedagogik/keterampilan mengajar, dengan harapan siswa lebih mudah memahami materi pelajaran yang disampaikan oleh setiap guru dan KKM setiap pelajaran pada setiap jenjang kelas diharapkan akan terus meningkat sampai bisa mencapai minimal 75.

D. KRITERIA KENAIKAN KELAS DAN KELULUSAN

1. KRITERIA KENAIKAN KELAS :

Siswa dinyatakan naik kelas ke jenjang berikutnya apabila memenuhi syarat sebagai berikut :
a. Mempunyai nilai raport pada semester 1 dan semester 2
b. Nilai raport dibawah KKM pada semester 1 telah dinyatakan lulus dengan remidial pada semester 2.
c. Nilai pada semester 2 yang dibawah KKM maksimal 2 mata pelajaran selain mata pelajaran Akhlaq dan Kebangsaan (Pendidikan Agama Islam, Kewarganegaraan dan Bahasa Indonesia).
d. Mempunyai penilaian Sikap dari guru dan/atau sekolah minimal B.

2. KRITERIA KELULUSAN :

Siswa yang dinyatakan Lulus apabila memenuhi persyaratan sebagai berikut :
a. Mempunyai nilai raport dari kelas 7 sampai dengan kelas 9.
b. Telah Tuntas Belajar semua mata pelajaran dari kelas 7 sampai dengan kelas 9. Artinya tidak ada lagi nilai raport yang di bawah KKM.
c. Terdaftar menjadi peserta Ujian Sekolah dan Mengikuti Ujian Sekolah serta Ujian Nasional (UN) di SMP IT Bina Insani Metro.
d. Dinyatakan LULUS apabila memenuhi :
   1. Nilai rata-rata Sekolah minimal 5,50
   2. Disetujui oleh guru dan/sekolah untuk dinyatakan LULUS pada rapat Kelulusan.
e. Mempunyai penilaian Sikap dari guru dan/atau sekolah minimal B.

Pelaksanaan Ujian Nasional dan Ujian Sekolah merupakan alat ukur bagi peserta didik dalam menempuh pendidikan di SDIT Wahdatul Ummah, dengan target lulusan mencapai 100%. Artinya semua peserta Ujian bisa dinyatakan lulus berdasarkan pada syarat kelulusan yang telah ditetapkan.

Sekolah juga akan terus memantau siswa lulusannya untuk bahan evaluasi kompetensi lulusannya. Yang diharapkan 75% lulusannya bisa melanjutkan pendidikan jenjang selanjutnya dengan akreditasi A.

E. MUTASI SISWA

Ketentuan mutasi siswa keluar dari SMP IT Bina Insani Metro atau mutasi masuk ke SMP IT Bina Insani Metro, diatur sebagai berikut :

1. Mutasi Keluar

Syarat siswa dinyatakan Mutasi Keluar apabila :
a. Permintaan dari Orang Tua dan/atau Wali Murid yang bersngkutan.
b. Siswa yang telah tidak hadir di sekolah lebih dari 14 hari kerja secara berturut-turut dan tidak mengikuti kegiatan pembelajaran di sekolah tanpa ada keterangan.
c. Siswa yang melakukan perbuatan yang tidak terpuji seperti tindakan kriminal seperti pencurian, tawuran, terlibat kejahatan narkoba atau tindakan yang merugikan dan membahayakan orang lain, dll.
d. Siswa yang telah diberikan surat keterangan mutasi keluar tidak dapat diterima lagi sebagai siswa SMP IT Bina Insani Metro, kecuali jika memenuhi persyaratan tertentu.

2. Mutasi Masuk

Syarat siswa dinyatakan diterima sebagai siswa pindahan atau muatasi masuk apabila :
a. Masih tersedia kursi di kelas yang bersangkutan, maksimal 32 siswa setiap rombongan belajar.
b. Mempunyai buku raport dari sekolah asal dan yang telah disyahkan oleh Kepala Sekolah Asal.
c. Membawa surat Keterangan Mutasi Keluar dari sekolah asal.
d. Memenuhi semua persyaratan yang telah ditentukan oleh sekolah.
e. Bersedia mengikuti aturan yang berlaku di Sekolah.

III. KALENDER PENDIDIKAN

Untuk kelancaran kegiatan sekolah dan lebih terprogramnya semua kegiatan sekolah baik yang Kurikuler, Ko-kulikuler dan Ekstr kurikuler perlu diatur jadwal kegiatan berdasarkan kalender Pendidikan SMP IT Bina Insani Metro sebagai berikut :

1.   Banyak pekan efektif

NO.	BULAN	Banyak Pekan	Pekan Efektif	Pekan Tidak Efektif
1.	Juli 2014	5	1	4
2.	Agustus 2014	4	4	0
3.	September 2014	4	4	0
4.	Oktober 2014	5	5	0
5.	November 2014	4	4	0
6.	Desember 2014	5	3	2
7.	Januari 2015	4	4	0
8.	Februari 2015	4	4	0
9.	Maret 2015	4	4	0
10.	April 2015	5	5	0
11.	Mei 2015	4	4	0
12.	Juni 2015	4	3	1
JUMLAH		**52**	**45**	**7**

2.   Rincian Kegiatan dan Hari Libur

NO.	TANGGAL	KEGIATAN	KETERANGAN
1.	14 Juli 2014	Awal Masuk Sekolah	Kegiatan MOS dan Pesantren Kilat.
2.	21 Juli - 2 Agustus 2014	Libur Hari Raya Idul Fitri 1435 H.	Kegiatan siswa Mengkhatamkan Al Qur'an
3.	17 Agustus 2014	Peringatan HUT RI ke-69	Upacara Bendera
4.	3 – 5 Oktober 2014	Libur Hari Raya Idul Adha 1435 H	Puasa Sunah Arofah.
5.	6 – 11 Oktober 2014	Ulangan Mid Semester Ganjil 2014/2015	Kegiatan Ulangan Bersama.
6.	25 Oktober 2014	Libur 1 Muharam 1436 H	Puasa 1 Muharam
7.	8 – 13 Desember 2014	Ulangan Akhir Semester Ganjil 2014/2015	Panitia Guru Ikhwan/Laki-laki
8.	20 Desember	**Pembagian Raport**	Diberikan kepada

	2014	**Semester Ganjil**	siswa.
9.	22 Desember 2014 – 3 Januari 2015	Libur Semester Ganjil Tahun Baru 2015 M	
10.	9 – 16 Januari 2015	Kegiatan Study Tour ke Jogya - Bandung	Guru dan siswa
11.	24 Januari 2015	Kegiatan Out Bond seluruh siswa	Stadion Olah Raga Tejosari
12.	9 – 14 Maret 2015	Ulangan Mid Semester Genap 2014/2015	Ulangan Bersama
13.	28 Maret 2015	Test Diagnosa Calon Siswa Baru 2015/2016	Tes Gelombang I
14.	6 – 11 April 2015	Pelaksanaan Ujian Sekolah kelas 9 T.P. 2014/2015	Menggabung di SMP N 6 Metro.
15.	4 – 7 Mei 2015	Pelaksanaan Ujian Nasional kelas 9 T.P. 2014/2015	Di SMP N 6 Metro
16.	14 Mei 2015	Libur Kenaikan Isa Al Masih	
17.	23 Mei 2015	Test Diagnosa Calon Siswa Baru 2015/2016	Tes Gelombang II
18.	8 – 13 Juni 2015	Ulangan Akhir Semester Genap 2014/2015	Panitia Guru Akhwat/Perempuan
19.	20 Juni 2015	**Pembagian Raport Semester Genap 2014/2015**	Diberikan kepada Wali Murid
20.	22 – 30 Juni 2015	Libur Akhir Semester Genap 2014/2015	

PERANGKAT PEMBELAJARAN
SILABUS PEMBELAJARAN

Mata Pelajaran: Bahasa Inggris

Satuan Pendidikan: Sekolah Menengah Pertama (SMP)

Kelas/Semester: VIII/2

Nama Guru: Intan Caria, S.Pd.I

NIP /NIK : ....

Sekolah: SMPIT Bina Insani Metro

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Mendengarkan

    1. **Memahami makna dalam percakapan transaksional dan interpersonal pendek sederhana untuk berinteraksi dengan lingkungan sekitar**

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
1.1 Merespon makna yang terdapat dalam percakapan transaksional (*to get things done*) dan interpersonal (bersosialisasi) pendek sederhana secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan terdekat yang melibatkan tindak tutur: meminta, memberi, menolak jasa, meminta, memberi, menolak barang, dan meminta, memberi dan mengingkari informasi, meminta, memberi, dan menolak pendapat, dan menawarkan / menerima / menolak sesuatu	1. Percakapan yang memuat ungkapan-ungkapan berikut: Contoh : • A: Do you mind lending me some money? B: No Problem / I want to, but ... • A: Can I have a bit B: Sure, here you are • A:Here's some money for you B: I can't take this, sorry • A: Do you like it? B: Yes I do • A: Have you done it?	1. *Eliciting* kosakata terkait topik yang akan dibahas (noun, verb, adjective, adverb) 2. Menentukan makna kata dan menggunakannya dalam kalimat 3. Mendengarkan guru dan menirukan ungkapan-ungkapan terkait materi 4. Mendengarkan percakapan tentang materi terkait 5. Menjawab berbagai informasi yang terdapat dalam percakapan 6. Merespon ungkapan-ungkapan yang terkait materi	1. Merespon ungkapan meminta, memberi, menolak jasa 2. Merespon ungkapan meminta,memberi, menolak barang 3. Merespon ungkapan meminta, memberi, mengingkari informasi 4. Merespon ungkapan meminta,memberi, menolak pendapat 5. Merespon ungkapan meminta,menerima, menolak tawaran	Tes tertulis Tes lisan Tes tulis	1. Isian singkat 2. Jawaban singkat 3. Pilihan ganda	1.*Listen to the expression and write your response to it.* 2.*Listen to the expression and give your response to it.* 3.Listen to the dialogue and choose the right answer.	2 x 40 menit	1. Script per uku teks yang relevan 2. Rekaman percakapan 3. Tape recorder 4. CD 5. CD player 6. gambar 7. Benda sekitar 8. Model benda

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
1.2 Merespon makna yang terdapat dalam percakapan transaksional (*to get things done*) dan interpersonal (bersosialisasi) pendek sederhana secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan terdekat yang melibatkan tindak tutur: meminta, memberi persetujuan, merespon pernyataan, memberi perhatian terhadap pembicara, mengawali, memperpanjang, dan menutup percakapan, dan mengawali, memperpanjang, dan menutup percakapan telepon	1. Tata Bahasa Do you mind ....? Present Perfect 2. Kosa kata Kata terkait tema dan jenis teks 3. Ungkapan Baku - No Problem - Sorry - Yes, Please - No, Thank you 1. Percakapan yang memuat ungkapan-ungkapan berikut: - *A: What if it I do it again.* *B: Fine, with me.* - *A:I have to go now.* *B:Do you have to?* - *A: ....* *B: Right / I see / Hm...m.* - *Hello, excuse me .....* - *Did you? / Were you ?*	1. Tanya jawab berbagai hal terkait tema/topik yang akan dibahas 2. Mendaftar kosakata yang digunakan dalam percakapan 3. Menentukan makna kosakata dalam daftar 4. Menggunakan kosakata dalam kalimat 5. Tanya jawab menggunakan ungkapan – ungkapan terkait 6. Meniruka	1. Merespon ungkapan meminta,memberi persetujuan 2. Merespon ungkapan pernyataan 3. Merespon ungkapan memberi perhatian terhadap pembicara 4. Mengawali, memperpanjang an menutup percakapan 5. Merespon ungkapan mengawali, memperpanjang dan menutup percakapan telepon	Tes lisan Tes lisan Tes tulis	Merespon ungkapan Merespon ungkapan Melengkapi percakapan Pilihan ganda	*Listen to the expressions and give your response to them.* *Listen to the dialogue and complete the text* *Listen to the dialogue and choose the best answer* *Listen to the dialogue and choose the best answer*	2 x 40 menit	1 Buku teks yang relevan 2 *Script* percakapan 3 Rekaman percakapan 4 Tape recorder 5 Gambar yang relevan
❖ **Karakter siswa yang diharapkan :** Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Mendengarkan

2. **Memahami makna dalam teks lisan fungsional dan monolog pendek sederhana berbentuk narrative dan recount untuk berinteraksi dengan lingkungan sekitar.**

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
8.1 Merespon makna yang terdapat dalam teks lisan fungsional pendek sederhana secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan sekitar	1.Teks fungsional pendek berbentuk: - Notices/ Caution - Iklan 2. Tata Bahasa - Kalimat perintah - kalimat ajakan 3.Kosa kata - terkait tema dan jenis teks 4.Ungkapan Baku - Be ware	1. Eliciting kosakata terkait topik yang akan dibahas (noun, verb, adjective, adverb) 2. menentukan makna kata dan menggunakannya dalam kalimat. 3. Mendengarkan guru dan menirukan ungkapan-ungkapan terkait materi 4. Mendengarkan teks fungsional 5. Menjawab berbagai informasi yang terdapat dalam teks. 6. Menentukan makna teks fungsional yang diperdengarkan.	1.Mengidentifikasi berbagai informasi dalam teks fungsional pendek - Notices/ Caution - Iklan 2.Mengidentifikasi tujuan komunikatif teks fungsional pendek	Tes tulis Tes tulis	Melengkapi rumpang Benar / Salah	*Listen to the dialogue and complete the following text.* *Listen to the dialog and decide whether the statements are True or False*	2 x 40 menit	1. Buku teks yang relevan 2. Script teks fungsional pendek 3. Rekaman teks 4. Tape recorder 5. Contoh teks fungsional 6. Gambar yang relevan
	1.Teks monolog pendek berbentuk : - *narrative*	1. Tanya jawab berbagai hal terkait tema/topik yang akan			Pilihan ganda	*Listen to the text and choose the right answer*	4 x 40 menit	

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
8.2 Merespon makna yang terdapat dalam monolog pendek sederhana secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan sekitar dalam teks berbentuk *narrative* dan *recount*	- *recount* 2. Tata Bahasa - Simple past tense -Past Continuous tense 3. Kosa kata - kata terkait tema dan jenis teks 1. Ungkapan Baku - It's terrific ! - It's wonderful	dibahas. 2. Mendaftar kosakata yang digunakan dalam percakapan 3. Menentukan makna kosakata dalam daftar. 4. Mendengarkan teks narrative / recount yang dibacakan guru. 5. Tanya jawab berbagai informasi tentang teks yang dibaca guru. 6. Mendengarkan teks narrative / recount lainnya. 7. Menjawab pertanyaan tentang teks narrative / recount yang didengar secara lisan.	1. Mengidentifikasi berbagai informasi dalam teks monolog narative dan recount. 2. Mengidentifikasi tujuan komunikatif teks naratif dan recount		Melengkapi rumpang	*Listen to the text and complete the bellow sentences*		1. Buku teks yang relevan 2. Script cerita naratif 3. Rekaman cerita 4. Tape recorder
❖ Karakter siswa yang diharapkan : Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								7.

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Berbicara

    3. **Mengungkapkan makna dalam percakapan transaksional dan interpersonal lisan pendek sederhana untuk berinteraksi dengan lingkungan sekitar**

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
9.1. Mengungkapkan makna dalam percakapan transaksional (*to get things done*) dan interpersonal (bersosialisasi) pendek sederhana dengan menggunakan ragam bahasa lisan secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan terdekat yang melibatkan tindak tutur: meminta, memberi, menolak jasa, meminta, memberi, menolak barang,	1.Percakapan singkat memuat ungkapan – ungkapan : Contoh : -.A: *Do you mind lending me some money?* B: *No, problems* -.A: *Can I have a bit?* B: *Sure, here you are.* -.A: *Here is some money for you.* B: *Sorry, I can't take this.* -.A: *Do you like it ?* B: *Yes, I do.* -.A: *Have you done it?* B: *No, I haven't.*	1. Mengembangkan kosakata terkait dengan jenis ungkapan dan tema/topik yang terkait 2. Tanya jawab tentang berbagai hal menggunakan ungkapan terkait materi/topik.tema yang di pillih 3. Menirukan ungkapan-ungkapan terkait materi yang diucapkan guru 4. Latihan bertanya dan menjawab menggunakan ungkapan yang telah dipelajari secara berpasangan	1. Bertanya dan menjawab tentang meminta,memberi, menolak jasa 2. Bertanya dan menjawab tentang meminta,memberi, menolak barang 3. Bertanya dan menjawab tentang meminta,memberi dan mengingkari informasi 4. Bertanya dan menjawab tentang meminta,memberi dan menolak pendapat 5. Bertanya dan menjawab tentang menawarkan,menerima,menolak sesuatu	Unjuk kerja	Uji petik berbicara, Bermain peran	*Create a dialogue based on the role cards and perform it in front of the class*	4 x 40 menit	1. Buku teks yang relevan 2. Gambar yang relevan 3.Benda sekitar 4. Role cards

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
meminta, memberi dan mengingkari informasi, meminta, memberi, dan menolak pendapat, dan menawarkan / menerima / menolak sesuatu	2.Tata Bahasa - Do you mind .... - Present perfect tense 3. Kosa kata - Kata terkait tema dan jenis teks 4. Ungkapan Baku - No Problem - Sorry - No, thanks - Yes, Please 1. Teks percakapan memuat ungkapan berikut: Contoh : - *A: what if I do it again?* *B: Fine with me.*				Uji petik berbicara Bermain peran	*Create a dialogue based on the role cards and perform it in front of the clas*s.	2 x 40 menit	1. Buku teks yang relevan 2. Gambar yang relevan 3. Benda sekitar 4. Kartu peran
9.2. Mengungkapkan makna dalam percakapan transaksional (*to get things done*) dan interpersonal (bersosialisasi) pendek sederhana dengan menggunakan ragam bahasa	- *A: I Must go now* *B: Do you have to?* • *Right.* • *I see.* • *Hm...m yeah* • *Hello,excuse me* • *Did you? / Were you?* • *Thanks/ Bye / see you* • *Could I speak to ..?* • *Well,I'm calling to ...?* • *Nice talking to you.* 2. Tata Bahasa - Past form of be	1. Tanya jawab menggunakan berbagai kosakata dan ungkapan yang telah dipelajari 2. Mendengarkan yang memuat ungkapan-ungkapan yang telah dipelajari 3. Menjawab pertanyaan tentang isi percakapan 4. Menjawab	1. Bertanya dan menjawab tentang meminta,memberi persetujuan 2. Bertanya dan menjawab tentang merespon pernyataan 3. Bertanya dan menjawab tentang memberi perhatian terhadap lawan bicara 4. Mengawali,memper	Unjuk kerja				

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
lisan secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan terdekat yang melibatkan tindak tutur: meminta, memberi persetujuan, merespon pernyataan, memberi perhatian terhadap pembicara, mengawali, memperpanjang, dan menutup percakapan, serta mengawali, memperpanjang, dan menutup percakapan telepon	3. Kosa kata - Kata terkait tema dan jenis teks 4. Spelling and intonation	pertanyaan tentang makna dan fungsi ungkapan terkait 5. Menggunakan ungkapan – ungkapan terkait berdasarkan konteks 6. Bermain peran mengunakan ungkapan yang telah dipelajari	panjang menutup percakapan 5. Mengawali,memper panjang menutup percakapan telepon					
❖ **Karakter siswa yang diharapkan :** Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								4.

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Berbicara

    4. **Mengungkapkan makna dalam teks lisan fungsional dan monolog pendek sederhana berbentuk** *recount,* **dan** *narrative* **untuk berinteraksi dengan lingkungan sekitar**

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencaapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
10.1 Mengungkapkan makna dalam teks lisan fungsional pendek sederhana dengan menggunakan ragam bahasa lisan secara akurat, lancar dan berterima untuk berinteraksi dengan lingkungan sekitar	1.Teks fungsional pendek : - Notices/ Caution - Iklan 2. Tata Bahasa - Imperatives - Comparison 3. Kosakata - Kata terkait tema dan jenis teks 4. Ungkapan baku - attention, please	1. Review kosakata dan ungkapan yang digunakan dalam teks fungsional pendek terkait materi 2. Membuat kalimat sederhana untuk: - Memberi perhatian (Notice/ Caution) - Menarik seseorang membeli / menggun- akan produk terten- tu 3. Membahas gambit-gambit	1.Mengungkapkan secara lisan teks fungsional : - Pengumuman - Undangan - Pesan singkat 2.Bertanya dan menjawab secara lisan berbagai info dalam teks pengumuman, undangan, pesan singkat	Unjuk kerja	*Uji petik berbicara*	1. *Give suitable notices based on the pictures* 2. *Make simple advertisments based on the pictures*	4 x 40 menit	1.Buku teks yang relevan 2.Gambar terkait materi dan topik 3.Benda sekitar 4.Teks bentuk khusus: - undangan - pengumuma n - pesan singkat

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
10.2 Mengungkap kan makna dalam monolog pendek sederhana dengan menggunakan ragam bahasa lisan secara akurat, lancar, dan berterima untuk berinteraksi dengan lingkungan sekitar dalam teks berbentuk *recount* dan *narrative*	1. Teks monolog berbentuk recount dan *narrative*. 2. Ciri-ciri kebahasaan teks narrative dan recount. 3. Langkah retorika teks narrative dan recount. 4. Tata Bahasa - Simple Past tense - Past continuous tense - temporal conjuntions - Connective words - Adverbs - Adjectives 5. Kosa kata - kata terkait tema dan jenis teks 6. Ungkapan baku - Really? - That's terrible	yang sering muncul dalam teks fungsional terkait 4. Membuat secara lisan: - Notice - Iklan 1. Review kosakata dan tata bahasa terkait jenis teks recount dan narrative dngan tema yang dipilih 2. Membuat kalimat sederhana secara lisan terkait ciri-ciri kebahasaan teks recount dan narrative - *simple past* - *past continuous* - *temporal conjunctions* - *connective words* - *adverbs* - *adjective*s 3. Melakukan percakapan terkait kegiatan yang dialami		Unjuk kerja	Uji Petik berbicara	1. *Tell us briefly what you did yesterday* 2. *Retell a story that you know very well.* 3. *Tell a story based on the series of a pictures given.*	8 x 40 menit	1. Buku teks yang relevan 2. Gambar yang relevan 3. Benda sekitar 4. Buku cerita dalam bahasa Inggris

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
	- How Then ?	atau cerita populer di kotanya menggunakan gambit-gambit yang sesuai. Contoh: *Really? That's terrible!, How then?, First,...., then...., finally...* 4. Menceritakan kembali kegiatan / pengalaman atau teks narative yang pernah didengar Menceritakan berdasarkan foto atau Gambar cerita populer.						
❖ **Karakter siswa yang diharapkan :** Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Membaca

5. Memahami makna dalam esei pendek sederhana berbentuk *recount,* dan *narrative* untuk berinteraksi dengan lingkungan sekitar

| Kompetensi Dasar | Materi Pembelajaran | Kegiatan Pembelajaran | Indikator Pencapaian Kompetensi | Penilaian | | | Alokasi Waktu | Sumber Belajar |
				Teknik	Bentuk Instrumen	Contoh Instrumen		
11.1 Membaca nyaring bermakna teks fungsional dan essai pendek sederhana berbentuk *recount* dan *narrative* dengan ucapan, tekanan dan intonasi yang berterima yang berkaitan dengan lingkungan sekitar	1. Teks Essai berbentuk *narrative / recount* 2. Ciri kebahasaan Teks Essai berbentuk *narrative / recount* 3. Tujuan komunikatif teks essai *narratif / recount* 4. Langkah retorika *narrative / recount* 5. Spelling, stress, intonation	1. Tanya jawab mengembangkan kosakata berdasarkan gambar / cerita populer 2. Tanya jawab menggali informasi dalam cerita berdasarkan gambar 3. Mendengarkan teks *narrative / recount* yang dibaca guru 4. Membaca nyaring teks *narrative / recount* dengan ucapan dan intonasi yang benar 5. Menjawab berbagai pertanyaan tentang informasi dalam teks yang di baca 6. Menentukan tujuan komunikatif teks *narrative / recount* yang di baca 7. Menentukan langkah retorika dari teks *narrative /*	• Membaca nyaring dan bermakna teks essai berbentuk *narrative / recount* • Mengidentifikasi berbagai makna teks *narrative / recount* • Mengidentifikasi tujuan komunikatif teks *narrative / recount* • Mengidentifikasi langkah retorika dan ciri kebahasaan teks *narrative / recount*	Tes lisan Tes tulis Tes Tulis Tes Tulis	Membaca nyaring Pilihan ganda Isian singkat Pertanyaan tertulis	*Read the story aloud.* *Choose the right answer based on the text.* *Complete the following sentences using the information from the text.* *Answer the following questions based on the text.*	4 x 40 menit	1. Buku teks yang relevan 2. Buku cerita bahasa Inggris 3. Gambar - gambar terkait cerita 4. Rekaman cerita 5. Tape recorder 6. CD 7. VCD player
11.2 Merespon makna dalam teks tulis fungsional pendek sederhana secara akurat, lancar dan berterima yang berkaitan dengan lingkungan								

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
sekitar		*recount* yang di baca 8. Menentukan ciri kebahasaan teks *narrative / recount* yang di baca 9. Membaca teks *narrative / recount* lainnya						
11.3 Merespon makna dan langkah retorika dalam esei pendek sederhana secara akurat, lancar dan berterima yang berkaitan dengan lingkungan sekitar dalam teks berbentuk *recount* dan *nararative*	1.Teks fungsional : - undangan - pengumuman - pesan - iklan 2.Tujuan komunikatif 3.Ciri kebahasaan	1. Mencermati teks fungsional pendek terkait materi 2. Menyebutkan jenis teks fungsional yang dicermati 3. Membaca nyaring teks fungsional terkait materi 4. Menjawab pertanyaan tentang informasi yang terdapat dalam teks	• Mengidentifikasi berbagai informasi dalam teks fungsional • Mengidentifikasi tujuan komunikatif teks fungsional • Mengindentifikasi ciri kebahasaan teks fungsional	Tes tulis Tes tulis Tes tulis	PG Jawaban singkat Jawaban singkat	*Choose the best option, a,b,c or d* *Answer the following questions* *Give short answers !*	4 x 40 menit	1. Buku teks yang relevan 2. Contoh teks fungsional 3. Gambar terkait materi dan topik 4. Benda sekitar
❖ **Karakter siswa yang diharapkan :** Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								

SILABUS PEMBELAJARAN

Sekolah : ....
Kelas : VIII (Delapan)
Mata Pelajaran : Bahasa Inggris
Semester : 2 (Dua)
Standar Kompetensi : Menulis

6. **Mengungkapkan makna dalam teks tulis fungsional dan esei pendek sederhana berbentuk *recount* dan *narrative* untuk berinteraksi dengan lingkungan sekitar**

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
12.1. Mengungkapkan makna dalam bentuk teks tulis fungsional pendek sederhana dengan menggunakan ragam bahasa tulis secara akurat, lancar dan berterima untuk berinteraksi dengan lingkungan sekitar	1. Teks fungsional : - Notices/ Caution - iklan 2. Tata bahasa - Imperratives - Getting attention - Comparison 3. Kosa kata Kata terkait tema dan jenis teks 4. Tanda baca, Spelling	1. Review tujuan komunikatif dan ciri-ciri kebahasaan teks fungsional pendek terkait materi 2. Menulis kalimat sederhana untuk - memberi himbauan / peringatan - mengiklan-kan sesuatu 3. Menulis teks fungsional pendek	Menulis teks fungsional pendek berbentuk : - Notices/ Caution - Iklan	Tes tulis Product	*Essay* Completion Penugasan	1. *Write sentences based on the situation given.* 2. *Complete the text using suitable word/words.* 3. *Write notices related to certain places* 4. *Write an advertisement promoting a certain product.*	4 x 40 menit	1. Buku teks yang relevan 2. Contoh teks fungsional 3. Gambar terkait materi dan topik 4. Benda sekitar
12.2. Mengungkapkan makna dan langkah retorika dalam esei pendek sederhana	1. Teks Essai *narrative / recount* 2. Ciri kebahasaan teks *narrative / recount*	1. Review ciri kebahasaan teks *narrative/ recount* 2. Membuat kalimat sederhana terkait	Menulis teks pendek dan sederhana dalam bentuk recount / narrative dengan langkah retorika yang benar	Tes tertulis	Uraian	*Write a short recount/narrative text based on:* *a. Your experience happend to you* *b. The story You*	8 x 40 menit	1. Buku teks yang relevan 2. Buku cerita bahasa Inggris 3. Gambar - gambar terkait

Kompetensi Dasar	Materi Pembelajaran	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian			Alokasi Waktu	Sumber Belajar
				Teknik	Bentuk Instrumen	Contoh Instrumen		
dengan menggunakan ragam bahasa tulis secara akurat, lancar dan berterima untuk berinteraksi dengan lingkungan sekitar berbentuk *recount* dan *narrative*	3. Langkah retorika teks *narrative / recount* 4. Tatabahasa - Simple past - Past continuous 5. Kosakata - Kata terkait tema dan jenis teks 6. Tandabaca, spelling	teks *narrative/ recount* 3. Mengembangkan langkah retorika teks *recount* dan *narrative* 4. Membuat draft teks *recount* dan *narrative* 5. Menulis teks *recount* dan *narrative* berdasarkan draft yang dibuat 6. Memajang hasil tulisan di dinding		Proyek	Penugasan	*have ever read* c. *Series of pictures given.* *Find 5 short texts of recount or narratives and expose them.*		cerita
❖ **Karakter siswa yang diharapkan :** Dapat dipercaya (Trustworthines) Rasa hormat dan perhatian (*respect*) Tekun (*diligence*)								

Metro ....20.....

Mengetahui;
Kepala SMPIT Bina Insani Metro   **Guru Mapel Bahasa Inggris,**

(Ismanto, S.Pd.)   **(Intan Caria, S.Pd.I)**

APPENDIXES

Appendices 1

INSTRUMENT OF INTERVIEW

Day/Date/Time : Friday/ March 11th, 2016/ 10.30 pm

Interviewer : Yeli Yestiani

Informant : Intan Caria, S. PdI

Place/ Location of

Interview : SMPIT Bina Insani Metro

No.	Indicators	Questions
1.	Belief	1. Is there significant effect of integrating Islamic values into the English teaching? a. How is the implementation in the class? (frequency) b. How many percent is running?
2.	Activity	2. What kind of activities did the teacher plan for supporting the learning process? a. Where did the teacher take the materials or the texts? b. Is there supporting media beside the materials?
3.	Process	3. How is the way to integrate the Islamic values? a. In what point does the integration take place? b. How does the student respond?
4.	Contribution	4. What is the contribution of integrating Islamic values to English teaching? a. How to measure it? b. What are the effects for the students' behavior? c. What is the example?
5.	Difficulties	5. Are there any difficulties in the process of integrating? a. What is the example? b. What are the efforts to solve the problems?
6.	Expectation	6. What is your expectation for this program? a. Is there general and special planning? b. How about with the short and long program?

Appendices 2

INSTRUMEN WAWANCARA

Hari/ Tanggal/Jam   : Jum'at/ 11 Maret 2016/ 10.30 WIB
Pewawancara   : Yeli Yestiani
Informan   : Intan Caria, S. PdI
Tempat/ Lokasi
Wawancara   : SMPIT Bina Insani Metro

No.	Indikator	Pertanyaan

1.	Keyakinan	1. Apakah dengan mengintegrasikan nilai-nilai Islami akan memberikan dampak yang signifikan dalam proses pembelajaran Bahasa Inggris?
		   a. Bagaimana implementasi integrasi tersebut di dalam kelas? (frekuansinya)
		   b. Berapa persen sudah berjalan?

2.	Aktifitas	2. Aktifitas apa saja yang anda siapkan untuk menunjang proses pembelajaran?
		   a. Darimana materi-materi atau teks-teks pembelajaran didapatkan?
		   b. Apakah ada media penunjang lain selain materi?

3.	Proses	3. Bagaimanakah proses integrasi nilai-nilai Islami tersebut dalam pembelajaran?
		   a. Dimanakah letak integrasinya?
		   b. Nilai-nilai Islami apasaja yang diintegrasikan?
		   c. Bagaimana respon siswa terhadap proses tersebut?

4.	Kontribusi	4. Bagaimanakah kontribusi pengintegrasian nilai-nilai Islami dalam pembelajaran bahasa Inggris untuk siswa?
		   a. Bagaimana cara mengukurnya?
		   b. Adakah perubahan atau dampaknya pada perilaku anak-anak?
		   c. Bagaimana contoh perubahannya?

5.	Kesulitan/ tantangan	5. Apakah terdapat kesulitan-kesulitan dalam proses pengintegrasian nilai-nilai Islam dalam pembelajaran?
		   a. Apakah kesulitan-kesulitan tersebut?
		   b. Bagaimana usaha untuk mengatasinya?

6.	Ekspektasi	6. Apakah harapan anda untuk perkembangan proses integrasi tersebut kedepannya?
		   a. Adakah harapan umum dan khusus?
		   b. Adakah program jangka pendek dan jangka panjang?

Appendices 3

<div align="center">

TRANSKRIP HASIL WAWANCARA

</div>

Hari/ Tanggal/Jam   : Jum'at/ 11 Maret 2016/ 10.30 WIB
Pewawancara   : Yeli Yestiani
Informan   : Intan Caria, S. PdI
Tempat/ Lokasi
Wawancara   : SMPIT Bina Insani Metro

Keterangan   : P = Pewawancara
               I = Informan

P   : Tentang keyakinan, apakah integrasi nilai-nilai Islam yang dilakukan ini akan memberikan dampak yang signifikan bagi pembelajaran Bahasa Inggris?

I   : Jelas, kalau itu yakin pasti bakal ada efeknya, pasti positif kalau yang ada kaitannya dengan agama kemudian dikaitkan dengan pembelajaran pasti ada.

P   : Kemudian bagaimana implementasi integrasi itu sendiri di dalam kelas?

I   : Sebenarnya tidak hanya pada waktu pembelajaran Bahasa Inggris saja. Bedanya sekolah kita dengan sekolahan umum itukan karena, kalau IT di semua lini, di semua waktu itu nilai-nilai Islami itukan pasti bakal diupayakan supaya anak-anak itu melakukan. Jadi kalaupun dalam pembelajaran, misal, teks-teks yang digunakan teks-teks Islam. Kemudian pada saat materi, contohnya kelas 8 itu ada materi tentang *Advertisement* kalau nggak salah, tentang iklan jadi iklan-iklan yang kita contohkan atau iklan-iklan yang kita minta untuk buat itu ya tentang produk-produk yang halal, produk-produk yang baik, lebih kearah kesana kalau tentang materi. Atau ada lagi tentang cerita *Narative.* Kan itu banyak cerita-cerita yang selama ini kita dicekoki dengan cerita-cerita Putri Salju, Cinderlela yang sepertinya itu tidak mengajarkan akhlak yang baik ke anak-anak, karena itu imajinasi tingkat tinggi gitu kan. Kemudian kita ganti yang lain. Kalaupun terpaksa mau pakai, biasanya saya pakai cerita yang tentang binatang. Walaupun itu jauh diluar logika, binatang kok bisa bicara, ibaratnya. Tapi ada nilai hikmah di akhir yang kita berikan ke mereka. Tentu karena bentuk fable seperti ini lebih aman. Kalau di SMP-SMP lain pasti kan yang lebih booming cerita-cerita Cinderlela, kemudian Pinokio, itu udah jauh benget dari realistis dan klasik.

P   : Dalam sekolah, terutama dalam hal kurikulum pasti ada indikasi pencapaian. Kalau di SMPIT ini sendiri sudah berapa persen integrasi ini berjalan?

I : Eemm, karena memang khusus di kelas 8 ini dan di tahun ini kan saya juga merangkap jadi Waka Kurikulum juga, memang agak kebentur-bentur nih waktunya. Cuma kalau mau diprosentasekan ya, Insyaa Alloh 70% sudah berjalan.

P : **Kaitannya Mbak sebagai guru Bahasa Inggris di kelas, bagaimana persiapan materi ajarnya? Dari mana biasanya materi-materi itu didapatkan?**

I : Kalau tentang materi, sekolah sudah mengambil keputusan bahwa untuk pelajaran-pelajaran yang diujikan itu tidak mengajarkan materi-materi yang bukan SKL (Standar Kelulusan). Jadikan setiap satu semester itu kalau Bahasa Inggris tidak lebih dari 4 materi yang diajarkan, 4 KD (Kompetensi Dasar) yang diajarkan. Jadi materi yang tidak penting-penting dan tidak keluar di ujian tidak kita ajarkan. Nah, sumbernya dari mana? Ya banyak dari buku, kita pakai Intan Pariwara, kemudian lebih banyaknya *browsing* sih atau guru membuat bahan ajar sendiri.

P : **Jadi kaitannya dengan media-media penunjang lainnya diambil dari teks-teks begitu Mbak? Kalau media penunjang lain, ada tidak Mbak?**

I : Eemm media bagaimana maksudnya?

P : **Seperti proyektor atau yang lainnya?**

I : Iya pasti pakai itu. Saya lebih suka memakai media, bisa dikatakan apa ya? Emm *online* medianya. Ada link yang saya suka dan saya baru dapat dan disitu semua medianya seperti kuis. Tapi kayak-kayak kuis *Who wants to be a millioner* seperti itulah. Pokoknya dengan media seperti itu anak-anak ternyata lebih suka.

P : **Bagaimana dengan alat peraga lainnya Mbak?**

I : Kalau alat peraga, sesuai dengan *Lesson plan*. Kalau saya merencanakan menggunakan *Flash Card*, maka saya harus sediakan *Flash Card*. Kalau strategi saya apa, ya sesuai dengan stategi itu.

P : **Selanjutnya, terkait dengan proses Mbak. Pasti ada rolenya dari awal sampai akhir selama proses pembelajaran. Bagaimana pengelolaan integrasi nilai-nilai Islam dalam proses pembelajaran?**

I : Kalau saya tetap berpatokan dengan *Lesson plan* yang sudah saya buat. Berartikan sebelum guru mengajar harus membuat *Lesson plan,* nah, di *Lesson plan* itulah harus ada tuangan nilai-nilai Islam itu. Jadi patokan saya ya cuma di *Lesson plan* aja gitu. Di kelas sudah nggak bingung, harus nilai-nilai Islam apa ya yang mau saya sampaikan? Karena kan kita kalau sebagai guru kan rancangan ajar ada di *Lesson plan*nya. Jadi masuk kelas, ya sudah tinggal eksekusi saja. Cuma kadang kan, ya namanya rencana

kadang ada yang dia terlaksana di kelas yang ini tapi di kelas satunya gagal. Kondisinya beda, anak-anaknya kan juga beda seperti itu. Tapi ya tetap berpatokan pada *Lesson plan* yang sudah dibuat, yang nilai-nilai Islamnya sudah dituangkan disana.

P   : Biasanya nilai-nilai Islam apa saja Mbak yang biasanya diterapkan dalam pembelajaran Bahasa Inggris?

I   : Emm, pasti ya kejujuran mereka, itu pasti. Standarnya disitu; kejujuran, kesopanan mereka, akhlak mereka ketika bertanya, akhlak mereka terhadap teman seperti itu. Pada waktu mengerjakan soal; kesungguhannya, disiplinnya seperti apa, kemudian cara mereka mendapatkannya seperti itu.

P   : Sejauh yang diketahui, respon siswa terhadap pembelajaran yang seperti itu, yang kemudian ada sedikit nilai-nilai Islam didalamnya itu seperti apa Mbak?

I   : Kalau mereka nggak kaget ya Mbak. Kalau mungkin di sekolah umum misalnya, yang guru-gurunya bukan standar maksud saya, tapi kalau sekolah negeri itu kan jarang nilai-nilai Islam itu masuk, kemudian ada satu guru yang benar-benar menerapkan nilai-nilai Islam, mereka akan merasa "guru ini beda nih". Kalau disini kan IT dan semua guru memang sudah kami wajibkan harus seperti itu, dengan menggunakan *Lesson plan* berbasis *multiple intelligences*, dengan menggunakan media, kemudian nilai-nilai Islam wajib ada. Jadi anak-anak tidak mengkhususkan 1,2,3 guru, tapi karena semua begitu jadi yang terlintas dan terlihat selama ini ya anak-anak terlihat nyaman, senang, belajar juga nggak kaku. Mereka dengan kita juga sharenya enak seperti itu, kemudian nilai-nilai juga *Alhamdulillaah*.

P   : Tentang perubahan, ada tidak Mbak perubahan dari siswa-siswa itu sebagai dampak dari integrasi nilai-nilai tersebut?

I   : Emm, contoh kecilnya disiplin. Dalam pembelajaran Bahasa Inggris itu saya sukanya ketika diawal memberikan *ice breaking*. Ada *ice breaking* selama ini yang terkenalnya itukan yang game tepuk-tepuklah, yang seperti itu ya? Kalau saya sukanya memberikan Siroh diawal. Siroh tentang Sahabat Nabi atau Sahabiah Nabi yang ada kaitannya dengan materi. Contoh nih, ada materi *Caution/ Notice/ Warning, ice breaking* yang saya berikan adalah kisah tentang Ukasyah yang pokoknya/akhirnya adalah pentingnya kita memperhatikan setiap peringatan yang Alloh berikan, kemudian larangan yang Alloh berikan. Seperti Ukasyah, dia tidak memperhatikan itu akhirnya dia rugi sendiri. Nah, jadi sebelum mendapatkan materi itu kita cerita tentang siroh itu, anak-anak kemudian belajar cautionnya, mereka akhirnya membuatnya. Bisa dilihat dilingkungan sekolah ada beberapa *caution* yang mereka buat. Jadi efek yang paling bagus setelah materi itu selesai, dan besoknya lagi mereka

agak-agak *error* nih, kita tinggal bilang "Ingat kisah Ukasyah nggak?" ada *caution*, ada peringatan.

P : **Selanjutnya, ada tidak kesulitan atau tantangan yang mungkin masih disarasan saat proses pembelajaran tersebut?**

I : Kalau tantangannya jelas ada di siswa yang mereka punya gaya belajar yang berbeda-beda dan kadang, ya yang namanya kita sebagai guru kan harus menyesuaikan gaya belajar mereka, nggak boleh hanya menggunakan satu gaya belajar. Kayak misalnya, ada guru yang dia kinestetik murni, dia nggak bisa memaksakan anak-anak yang dia harus visual; yang dia harus audio. Jadikan harus benar-benar tahu kapan dia harus pakai audio, kapan dia harus pakai yang visual. Kadang membagi waktu untuk itu dalam satu kali waktu pertemuan kan cuma 45 menit nih, kita harus memuaskan anak yang visual, oh ada yang harus dia lihat; kemudian yang audio harus ada yang dia dengar; entar ada yang kinestetik, oh harus ada yang berjalan, berlari atau apapun itu. Nah, kesulitannya disana. Multi strateginya.

P : **Bagaimana dengan nilai-nilai Islamnya, ada tidak kesulitan dalam menyampaikan atau kesulitan dari siswanya untuk menerima?**

I : Nggak sih, jarang. Karena yang strategi saya tadi, lebih ke siroh tadi. Mereka kadang saya baru masuk, belum salam, "cerita Miss, cerita Miss!" Jadi mereka lebih antusias.

P : **Kemudian, kalau tadi terkait dengan multi strateginya yang agak kesulitan diterapkan. Nah, usaha yang sejauh ini dilakukan seperti apa Mbak?**

I : Emm, agak membebani diri sendiri sebenarnya. Jadi anak itu kadang saya pisah. Anak kan ada yang dia sudah bisa diatas rata-rata ada lagi yang dibawah. Nah, kadang-kadang kan yang jadi dilema guru ketika mengajar di kelas kemudian anak yang sudah mencapai rata-rata atas dia akan bosan kalau misal kita ulang lagi. Padahal, anak-anak yang di rata-rata bawah harus ada pengulangan. Nah, kadang akhirnya target saya supaya tercapai, maksudnya anak-anak bisa memahami itu, saya pisah kelas jadi dua. Jadi kan ada 2 jam pelajaran, 1 jam pertama anak-anak kelas level atas itu saya suruh keluar. Di luar kelas, tapi sebelumnya saya sudah berikan/siapkan soal. Misalnya pas eksekusi latihan nih, 10 soal saya berikan; "Silahkan saatnya kalian bebas diluar". Breegg mereka keluar mengerjakan soal diluar. Nah, didalam selama 1 jam pertama saya nggojlok anak-anak yang belum paham. Jadi saya jelaskan ulang; "Ini begini, begini, begini, begitu". Sudah selesai, gantian 1 jam selanjutnya soal yang sudah saya buat saya kasih mereka; "Silahkan saatnya kalian bebas diluar". Breegg mereka keluar untuk mengerjakan. Anak yang level atas masuk. Kan tinggal bahas; "Ini kenapa?" "Alasannya ini kenapa?". Selama ini masih seperti itu sih, jadi yang capek gurunya. Tapi ya namanya resiko guru sih.

P : **Kemudian dari proses yang panjang itu tadi, pasti ada tujuan dari itu semua. Lalu, ada tidak harapan umum dan khusus terkait dengan integrasi nilai-nilai Islam ini untuk kedepan?**

I : Yang menjadi miris itu kan selama ini banyak sekolah yang anak-anaknya itu dipaksa berpikir, dipaksa belajar supaya gol nilainya diakhir. Nah, disini saya harapannya, tidak ingin anak-anak itu seperti sapi perah gitu lho Mbak. Jadi ya mereka belajar, tapi mereka tahu 'Pembelajaran ini manfaatnya untuk saya apa?' Dan tidak hanya terbatas selesai pada waktu mereka sudah ujian terus mereka tidak ingat apa-apa lagi. Sama dengan saya dululah merasakan belajar di SMA. Dulu saya pintar Matematika, saya pintar, tapi sekarang rumus Phytagoras saja saya lupa. Gitu, karena saya nggak memakai itu sekarang. Jadi harapannya, walaupun besok-besok entah tahun kapan mereka lupa dengan materi ajar yang saya ajarkan, tapi mereka ingat 'Oh waktu itu ada cerita tentang ini, oh ada tentang itu, oh nilai Islam yang itu' 'Oh nggak boleh yang ini, nggak boleh yang itu'. Pasti mau nggak mau meraka akan ingat contoh-contonya. Melihat-melihat di jalan kita kan selama ini sering tuh ada himbauan-himbauan ya? Batas suci misalnya; nggak boleh masuk atau hati-hati berkendara. Mereka setidaknya akan ingat certianya, 'oh tentang Ukasyah itu' 'oh nggak boleh begini, nggak boleh begitu'. Saya yakin mereka pasti ingat, di alam bawah sadar mereka, mereka ingat. Jadi harapan kedepannya itu. Walapun mereka tidak ingat mutlak materi inti yang kita ajarkan, supaya mereka lulus ujian itu, tapi mereka ingat tentang cerita-cerita pengantar/ nilai-nilai pengantar yang kita ajarkan ke mereka, begitu.

P : **Terkait dengan program, karena tadi diungkapkan masih ada sedikit hambatan dan mungkin juga masih ada tujuan yang belum tercapai. Tentu ada program jangka panjang dan jangka pendek. Dari sisi Mbak sebagai Waka Kurikulum dan Guru Bahasa Inggris, ada atau tidak dan seperti apa program tersebut?**

I : Emm kalau yang tentang itu, tentang integrasi nilai-nilai Islam tadi kan, Insyaa Alloh, semua masuk gitu kan ya? Penerimaan anak dipastikan berbeda-beda karena Alloh ciptakan kapasitas hati mereka menerima berbeda-beda. Hidayah milik Alloh, gitu kan ya? Atas nilai-nilai Islam itu yang ingin kita tanamkan. Cuma kaitannya dengan kurikulum, wajib harus terpenuhi karena kita juga melakukan/ mengambil keputusan cuma materi SKL saja yang kita ajarkan; karena ada materi-materi yang kita tonjolkan. Karena selama ini banyak dari walimurid yang menilai anak mereka pintar ketika nilai anak mereka baik, nilai kognitif mereka bagus. Padahal anak mereka jujur, anak mereka disiplin, anak mereka bertanggung jawab, itu harusnya menjadi potensi yang lebih besar dan lebih diapresiasi. Nah, karena untuk menjawab kegelisahan walimurid yang mengatakan kognitif itu menjadi tanda anak mereka berhasil, berarti PR saya sebagai guru bahwa mereka ini harus lulus. Jadi ya untuk langkah selama ini ya itu tadi, ya saya bagi kelas itu. kemudian saya selalu tanamkan ke anak-anak 'Jangan khawatir kalau kamu tidak berhasil di proses pembelajaran, nggak, tanpa kita belajar, tanpa kita serius sekarang misalnya ya, di akhir nanti

mau ujian, intensif kita belajar 3 bulan, lulus kamu!' saya bilang begitu, 'Tapi pada waktu itu kamu mau dapatkan yang jauh lebih banyak lagi, sekarang kita serius, besok-besok kita serius, intensif eemmm apa program intensif itu kita serius, maka nilai kamu akan jauh lebih tinggi lagi.' Jadi yang dilakukan sekarang itu lebih membangun keyakinan dari anaknya dulu. Karena ya kalau kita mau pontang-panting juga mengajarkan mereka tapi motivasi meraka belum ada juga kan nggak masuk ya? Jadi 30 % pemenuhan itu tadi lebih ke yang, rata-rata 30% itu tadi kan ke anak-anak yang levelnya masih bawah dengan gaya pembelajaran yang berbeda-beda itu tadi, jadi lebih pada motivasi bahwa hal ini penting dan ada efeknya untuk masa depannya.

Appendices 4

FIELD NOTES

The research was conducted on April 5, 2016. It was Tuesday. I came to SMPIT Bina Insani Metro Purwoasri 28 Metro Utara. I had appointment to meet the English teacher of eighth class, Mrs. Intan Caria, S.PdI. I had to follow her during teaching process in the class for my observation. I took the eighth grades class which has 28 students. It is a girl class.

The situation was very conducive. Both the teacher and students' appearance was very Islamic. They use long and loose veils. Most of the female teachers and students looked like that. It is understandable that the female teacher should be the role models for students in everyday activities. The students are obligated to start whole school activities by praying *Al Ma'tsurat* together.

The class began at 09.00 am. When the first time teacher entered the class, the students looked very happy. They welcomed teacher excitedly. The teacher started the learning process by reciting '*Bismillaah*'. After that, teacher asked the condition of students by saying "*Apa kabar hari ini?*", then the students answered "*Alhamdulillaah, luar biasa, genggam dunia, Allahu Akbar*!"

To start with, the teacher reviewed the previous material together with the students; it was about Tenses. Then she played an English song entitled "*Evergreen- West life*" and asked the students to look at the lyric while they sang the song. The students followed teacher's instruction enthusiastically. After playing the song for minutes, the teacher played it for the second and asked the students to guest the tenses of each lyric sentence. She gave point for the students

who can guest the tenses as many as possible. To make it clear, the teacher gave explanations for each sentence.

After opening activities, the teacher began the content activities. The teacher gave a second English song entitle "*A Thousand years- Christine W*". The teacher asked the students to guest the tenses of lyric immediately while singing the song. Here teacher tried to integrate the Islamic values by describing the meaning of the song. The teacher explained that the true love mean by the song is to Mother. The only one woman that *Rasulullah* has mentioned her three times in a *hadits* before mentioning father. She is a woman that should we give love too.

The teaching and learning process ran smoothly. The students were active. They answered what the teacher asked and gave a respond for it. They learned language by doing something funny like a game. Then the class finished by reciting '*Hamdalaah*' from the teacher.

LESSON PLAN

IDENTITAS
Nama guru : INTAN CARIA, S.Pd.I
Sekolah : SMPIT BINA INSANI METRO
Bidang studi : Bahasa Inggris
Kelas / Semester : VIII (Delapan) / Genap
Tanggal pembuatan : 30 Desember 2014
Tanggal Konsultasi :
Tanggal Pelaksanaan :

SILABUS
Judul :
Materi : Descriptive text (Parts of Animals)
Standar Kompetensi : Memahami makna teks tulis fungsional dan esei pendek sederhana berbentuk Descriptive dan Recount yang berkaitan dengan lingkungan sekitar

Kompetensi Dasar : Kemampuan memahami makna teks decsriptive

Indikator Hasil Belajar :
1. Siswa mampu menjelaskan pengertian descriptive text
2. Siswa mampu menyebutkan tujuan dari descriptive text yang telah diberikan
3. Siswa mampu mengidentifikasi text organization yang ada dalam teks yang telah diberikan
4. Siswa mampu menjelaskan tiap bagian dari text organization yang ada dalam teks yang telah diberikan
5. Siswa mampu memperkirakan ide pokok yang tertuang dalam masing-masing paragraph pada descriptive text yang telah diberikan.
6. Siswa mampu mengidentifikasi informasi akurat (penting) dalam descriptive text yang telah diberikan
7. Siswa mampu memperkirakan pilihan kata pada teks rumpang berbentuk descriptive yang telah diberikan.
8. Siswa mampu menulis descriptive text berdasarkan tema yang telah diberikan.

Alokasi Waktu : 4 x Tatap muka
Character Building : Kecermatan, ketelitian, berkonsentrasi, kerja sama.

AKTIVITAS
Pertemuan Pertama (IHB 1 -4)
Kegiatan Pembelajaran
1. Apersepsi
   A. Zona Alfa : Game Angka Bersambung
   Note; siswa di minta berhitung menyebutkan angka dan harus mengingat angka yang disebut, kemudian guru menyebutkan angka secara acak dan siswa yang angkanya disebut oleh guru, harus menyebutkan angka lain. Dengan ketentuan bukan angka sebelum dan sesudah angka miliknya, ataupun angka lain yang sudah di sebut oleh temannya. Permainan berlangsung sampai tersisa 1 pemenang)

B. Scene Setting : Game Indonesia Pintar
   a. Guru membagi siswa menjadi dua kelompok, kelompok ikhwan dan kelompok akhwat
   b. Guru meminta 2 orang siswa (masing-masing kelompok) untuk maju ke depan kelas dan duduk saling berhadapan
   c. Siswa kembali dikelompokkan menjadi dua, yang bertugas memberi clue, dan yang menebak (tugas bergantian *fleksibel)
   d. Yang bertugas memberikan clue hanya diperbolehkan berkata "ya, bisa jadi, tidak". Sementara yang bertugas menebak diperbolehkan berkata apapun *yang berkaitan dengan 'sesuatu' yang akan ditebak.
   e. Permainan berlangsung selama 5 menit untuk masing-masing kelompok

2. Strategi : Demonstrasi dan pengamatan

3. Prosedur Aktivitas :
   a. Guru membimbing siswa untuk mengetahui maksud dari permainan "Indonesia Pintar". (aktivitas apa yang sebenarnya mereka lakukan; 'mendeskripskan')
   b. Siswa menyimpulkan pengertian descriptive text berdasarkan penjelasan singkat pada permainan "indonesia pintar" yang telah dijalani.
   c. Siswa bersama dengan guru menulis satu nama hewan dan karateristik yang telah disebutkan dalam permainan menjadi satu paragraph utuh.
   d. Dengan bimbingan guru, Siswa menyebutkan tujuan dari descriptive text yang telah dibuat.
   e. Siswa bersama dengan guru mengidentifikasi dan menjelaskan text organization pada descriptive text yang telah di buat sebelumnya.
   f. Guru memeriksa pemahaman siswa
   g. Guru memberikan descriptive text baru kepada siswa
   h. Secara Individual, siswa menentukan tujuah dan mengidentifkasi organizaton text berdasarkan descriptive text yang telah diberikan.
   i. Guru, bersama dengan siswa memeriksa hasil kerja siswa
   j. Guru bersama dengan siswa membuat kesimpulan materi yang telah dipelajari
   k. Guru memberikan tugas kepada siswa untuk membuat laporan / mendeskripskan hewan peliharaan yang mereka miliki di rumah masing-masing
   l. Guru dan siswa merayakan keberhasilan dalam memahai materi dengan "MAGIC WORDS"

4. Multiple Intellegence Approach : Linguistik, Kinestetik, interpersonal
5. Teaching Aids : papan gambar
6. Sumber Belajar : Buku paket English Way 2 dan LKS English Way 2 (Penerbit Quadra) , Internet

PENILAIAN OTENTIK

Aktivitas yang dinilai

No.	Aktivitas	Ranah Kompetensi	Dinilai / Tidak
1.	Game	Kinestetik, interpersonal	Dinilai
2.	Expression of Preferences	Kinestetik	Dinilai
3.	Exercise (Worksheet)	Kognitif	Dinilai

Skala Penilaian
　　1.　Game

No.	Kriteria	Bobot (%)	Skala Penilaian		
			5	3	1
1.	Kekompakan	50 %	Kompak	Kurang Kompak	Tidak kompak
2.	Kecepatan respon	50 %	Cepat	Sedang	Lambat
	Maksimal Bobot	100 %			

　　2.　Expression of Preferences

No.	Kriteria	Bobot (%)	Skala Penilaian		
			5	3	1
1.	Ketepatan Jawaban	60 %	Tepat	Kurang tepat	Tidak tepat
2.	Pronunciation	40 %	lancar	Kurang lancar	Tidak lancar
	Maksimal Bobot	100 %			

　　3.　Exercises (worksheet)

　　　Skor = $\underline{\text{jumlah benar}}$　X 100%
　　　　　　　Jumlah Soal

KOMENTAR GURU

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PROBLEMS

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NEW IDEAS

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SPECIAL MOMENT

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_____
_____

| | Metro, |
| Konsultan, | Guru Mata Pelajaran |

_____   <u>INTAN CARIA, S.Pd.I</u>

Mengetahui
Kepala sekolah

<u>ISMANTO, S.Pd</u>