

**DEVELOPING POCKET BOOK OF ISLAMIC VOCABULARY FOR THE
FIRST-GRADE STUDENTS OF MADRASAH TSANAWIYAH 32**

LAMASI.

A Thesis

*Submitted to the English Language of SITarbiyah and Teacher Training
Faculty of State Islamic Institute of Palopo Fulfillment of Requirement for
S.Pd Degree of English Education*



IAIN PALOPO

**ENGLISH STUDY PROGRAM
TARBIYAH AND TEACHERS TRAINING FACULTY
STATE ISLAMIC INSTITUTE OF PALOPO**

2020

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STATE ISLAMIC INSTITUTE OF PALOPO**

2020

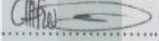
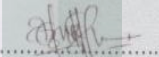
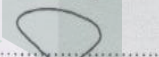

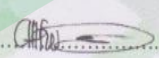
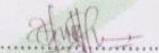
THESIS APPROVAL

This thesis, entitled "Developing Pocket Book of Islamic Vocabulary for the First Grade Students of Madrasah Tsanawiyah 32 Lamasi" written by Khanna Soliha, Reg. Number 16 0202 0108, English Language Education S1 Study Program of Tarbiyah and Teacher Training Faculty at State Islamic Institute of Palopo, has been examined and defended in MUNAQASYAH session which is carried out on Wednesday December 9th 2020 M, coincided with Robi'ul-akhir 24rd 1442 H. It is authorized and acceptable as partial fulfillment of requirement for S.Pd, degree in English language teaching.

Palopo, February 2nd 2021M

Robi'ul-akhir 24rd 1442 H

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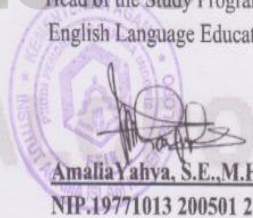
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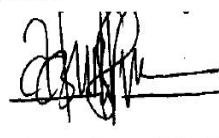
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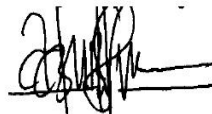
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Wassalamu 'Alaikum Wr.Wb.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ،
نَبِيِّنَا وَحَبِيبِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ

In the name of Allah, the most gracious and merciful, the kings of universe and space. Thanks to Allah because the researcher could complete this research as one of the requirements to finished study in English Education Department of IAIN Palopo. This research would not have been completed without support, guidance, and help from individual and institution. Therefore, the researcher would like to express special thanks to:

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The reasearcher realizes that nothing is perfect. Hence, criticism and constructive suggestions are needed by researchers so that this work becomes

even better. Finally, the writer hopes that the writing of this thesis final project can provide benefits.

ii

Palopo, oktober 2020

The Researcher



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The logo of IAIN Palopo is a large, light green watermark in the background. It features a stylized building with a central dome and a minaret, set within a hexagonal frame. Below the building is an open book with a quill pen resting on it.

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ABSTRACT

Khanna Soliha, 2020. "Developing Pocket Book of Islamic Vocabulary for the First-Grade Students of Madrasah Tsanawiyahh 32 Lamasi." Thesis of the English Departement Study Program Faculty of Tarbiyah and Teacher Treaning. State a Islamic Institute of Palopo. Supervised by: (1) Wahibah, S.Ag.,M.Hum (2) Andi Tenrisanna Syam, S.Pd., M.Pd

This thesis is a research on the development of an Islamic vocabulary pocket book for grade I students of Madrasah Tsanawiyah 32 Lamasi. The question is how to develop a pocket book of Islamic vocabulary for grade I students at Madrasah Tsanawiyah 32 Lamasi?. The purpose of this research was to develop a pocket book of Islamic vocabulary for grade I students at Madrasah Tsanawiyah 32 Lamasi. The method used in this research is the R&D method. The population was grade 1 students of MTs 32 Lamasi with a total of 60 students from grades 1 a and b. To take the number of samples, the researcher only took 30 students from class 1a. Researchers develop products used Addie's development model. The Addie model consists of 5 steps in development, namely (1) needs analysis, (2) design, (3) development (4) implementation and (5) evaluation . The product in this study is a pocket book. The contents of the pocket book consist of Islamic vocabulary. The structure of the pocket book consists of a cover, foreword, Islamic vocabulary and bibliography. This product is considered useful for students of MTs 32 Lamasi. This can be seen from the assessment given by the expert judgment with a value of 4.09. In the interval, this category gets "Good." from the results of students' perceptions also got a score of 4.18. In the interval, this category gets "Good ."

keywords: Pocket Book, Islamic vocabulary, R and D method.

CHAPTER I

INTRODUCTION

A. Background

Some people describe ESP as merely being the teaching of English for any purpose that could be specified. However, are more precise, describing it as the teaching of English used in academic studies or the teaching of English for vocational or professional purposes, or as the teaching of English for non-native speakers of English who learn English for specific purposes.

Hutchinson & Waters (1987) define ESP as an approach to language teaching in which all decisions as to content and method are based on the learners' reason in learning. Richards & Rodger (2001) saw ESP as a movement that seeks to serve the language needs of learners who need English to carry out specific roles (e.g., student, engineer, nurse), and need to acquire content. It real-world skills through the medium of rather than a master in language for its shake¹.

English for Islamic Studies or EIS is a new branch in English for Specific Purposes (ESP). Currently, there is no specific. Syllabus or materials that are explicitly made designed in this field include providing material procedures for prayer and ablution using English².

Vocabulary plays a vital role in learning English. It is a core component of language proficiency. In mastering English well, students should have sufficient vocabulary because vocabulary is needed in four language skills; they are listening, speaking, reading, and writing. Those skills support each other.

¹Titik Agustina, 'An Approach of English Teaching for Non English Department Students. Beta, 7(1)7', *English Specific Purposes (ESP)*, 7 (2019), 1.

²Rahman M, 'English for Specific Purposes (ESP): A Holistic Review . Universal Journal of Education Research', 3 (2019), 1.

Vocabulary is considered playing a central role because, through vocabularies, it can communicate ideas, emotions, and desires besides a good command of vocabulary on language. It can express ideas effectively and efficiently.

Based on the pre-survey research at the first-grade students of Madrasah Tsanawiyah 32 Lamasi, the researcher found many problems, namely: 1) lack of student interest in learning English. According to them, learning English is very difficult, 2) lack of vocabulary owned by students. When the researcher interviewed, the students wish that there is a medium that can attract their interest in learning English, specifically in learning vocabulary.

To overcome the problem above is to find materials that are appropriate and desired by students, the researcher takes the initiative to develop a vocabulary book that involves religion in them. The researcher considers this very useful for vocabulary learning, especially for students who want to know the Islamic vocabulary in English. This book is only about Islamic Vocabulary.

Related to previous research conducted by Siti Khanifatur (2014), the researcher developed a pocketbook for vocabulary that is suitable for their English book to make the students can improve their vocabulary mastery, and the students can look for difficult words quickly.³

Nur Rohmaitun (2017) concluded that the product pocketbook Islamic nuanced about the human reproductive system is feasible and effective for use as learning material.⁴

³Siti Khanifatur Rohmah, *Developing Pocket Books for Vocabulary for Grade VII Students of MTs Darul Huda Wonodadi Blitar. Thesis S1* (Tulungagung, 2014).

⁴Nur Rohmaitun, *Development Of an Islamic Pocket Book on the Material of the Human Reproductive System. Thesis S1* (Semarang: UNNES Semarang, 2014).

Wiwin Puji Wahyudi (2013) found that BSG was declared appropriate as teaching material with a feasibility assessment by material experts at 90.6%, geography teachers at 93.5%, and linguists at 73.2%. BSG also received perfect responses from students by 85.7%. It supported by the researchers' observations during the learning process, including student activities while learning to use BSG by 85.4% and teachers by 88.2%.⁵

The researcher wants to conduct Research and Development Methods (RnD). The title is "Developing Pocket Book of Islamic Vocabulary for the First-Grade Students of Madrasah Tsanawiyah 32 Lamasi."

B. Research Question

In this research, the research question is: how to develop a pocketbook of Islamic vocabulary for the first-grade students of Madrasah Tsanawiyah 32 Lamasi?

C. Research Objective

The objective of this research is to develop a pocketbook of Islamic Vocabulary for the first-grade students of Madrasah Tsanawiyah 32 Lamasi.

D. Research Specification

This product is in the form of a pocketbook for Islamic vocabulary. The contents in this pocketbook are Islamic vocabularies, and this product is suitable for the needs of the first grade of Madrasah Tsanawiyah 32 Lamasi.

⁵Wiwin Puji Wahyudi, *Development of Geography Pocket Book Teaching Materials (BCG) on BC 3.3 Analyzing Hydrosphere and Its Impact on Life on Earth for Class X at SMAN 1 Carme.. Thesis S1* (Surabaya: UNESA Surabaya, 2013).

E. Research Significances

There are two significances of this research, namely :

1. Theoretically

To increase the diversity of English learning media, especially vocabulary

2. Practically

1. The school that product used in the teaching and learning process.
2. The teacher used this pocketbook for islamic vocabulary as teaching materials in the English learning process.
3. Students can easily find out the Islamic vocabulary.
4. The research becomes a reference for the future researcher in designing the next product

F. Research Scope

By discipline, this research is under applied English specific purposes. By content, the research focused on Islamic vocabulary. By activity, the research develops a pocketbook of islamic vocabulary. The research develops 500 vocabularies in her pocketbook. This research used the Addie model.

G. Definition of the Key Terms

- a) **Developing:** The meaning of the research here is to create a pocketbook for Islamic vocabulary.
- b) **Pocketbook for islamic vocabulary:** a book which is an Islamic vocabulary made for the first-grade students in Madrasah Tsanawiyah 32 Lamasi.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Studies

There are many studies that use research and development theory, especially in making teaching materials in the form of pocket books in vocabulary learning.

Some of them are:

Siti Khanifatur Rohmah (2014) titled "Developing Pocket Books for Vocabulary for Grade VII Students of MTs Darul Huda Wonodadi Blitar." The study researcher designed a pocketbook to develop the Vocabulary for Grade VII students at MTs Darul Huda to improve their English vocabulary. This research is research and development (R&D) concerning the 4D model. The results of this study indicate that the majority of 64% of students can improve their vocabulary, and they can learn English quickly using a pocketbook⁶.

Nur Rohmaitun (2017) conducted research entitled "Development of an Islamic pocketbook on the material of the human reproductive system." Islamic senior high School emphasizes learning that refers to Islam. The reality in the field of learning material used yet nuanced Islamic. The purposes of this research are to identify the materials of the study that we used in biology, to know how important the development of pocketbook Islamic nuanced, to describe the character to develop pocketbook Islamic nuanced, and to see the feasibility and

⁶Siti Khanifatur Rohmah, *Developing Pocket Books for Vocabulary for Grade VII Students of MTs Darul Huda Wonodadi Blitar. Thesis S1* (Tulungagung, 2014)

effectiveness of pocketbook Islamic subtle. This research design was Research and Development (R & D). The results assessment of media specialists, materials



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biology specialists, and materials religion specialists showed that a pocketbook Islamic nuanced about the human reproductive system was well worth the feasibility percentage, respectively, for 97,08%, 91,78, and 97,2%. The response of students in product trials was 98,75%. The response of teachers in product trials was 100%. The percentage of cultivation character education on product trials was 90,6-91,04%. N-gain from both schools reached 0,7. Student classical learning completeness obtained 89,7-92%. Based on that research, we can conclude that pocketbook Islamic nuanced about the human reproductive system are feasible and effective for use as learning material. Nur Rohmaitun, the researcher, is the usage of the 4D model.⁷

Wiwin Puji Wahyudi (2013) conducted research entitled "Development of Geography Pocket Book Teaching Materials (BCG) on BC 3.3 Analyzing Hydrosphere and Its Impact on Life on Earth for Class X at SMAN 1 Carme." This thesis focused on the material development of the written text, and the researcher used Addie's model has five steps of development. The researcher develops his material based on it. The final product is valid, the validation given by material expert 90,6%, 93,5% by geography teacher, and 73,2% by Indonesian teacher. From the explanation above, the similarity between Wiwin Puji Wahyudi and the researcher is the usage of Addie's model. Furthermore, the differences are

⁷Rohmaitun, Nur, *Development Of an Islamic Pocket Book on the Material of the Human Reproductive System. Thesis S1* (Semarang: UNNES Semarang, 2014)

The subject and the result in those research concerns on properness of the product, but the research work effectiveness of the product.⁸

Here, the researcher compared the products made by previous researchers with the products the researcher will made; both of them made products in the form of pocketbooks. There is a shared goal between the researcher conducted by Siti Khanifatur Rohmah, and the researcher is making pocketbooks for vocabulary. Only the previous researchers made media or products that contained common words, while the media/products that the researcher will made only included Islamic terms only in it. Research conducted by Siti Khanifatul Rohmah and the researcher, Siti Khanifatul Rohman, uses the 4D research model, while the researcher used the ADDIE research model. There is a similarity between the research conducted by Wiwin Puji Wahyudi and the researcher; both used the ADDIE model. Unlike the study undertaken by Nur Rohmaitun, researchers used the 4D model

B.English for Specific Purposes (ESP)

Many definitions gave ESP. Some people describe ESP as simple, being the teaching of English for any purpose that could be specified. Others, however, are more precise, describing it as the teaching of English used in academic studies or the teaching of English for vocational or professional purposes, or as the teaching of English for non-native speakers of English who learn English for specific purposes.

⁸Wahyudi, Wiwin Puji, *Development of Geography Pocket Book Teaching Materials (BCG) on BC 3.3 Analazyng Hydrosphere and Its Impact on Life on Earth for Class X at SMAN 1 Carme.. Thesis S1* (Surabaya: UNESA Surabaya, 2013)

Hutchinson & Waters (1987) define ESP as an approach to language teaching in which all decisions as to content and method based on the learners' reason in learning. Richards & Rodger (2001) saw ESP as a movement that seeks to serve the language needs of learners who need English to carry out specific roles (e.g., student, engineer, nurse). It needs to acquire content and real-world skills through the medium of it rather than master the language for its sake.

The more detailed definition of ESP comes from Strevens (1998), who defined ESP as a particular case of the general category of special-purpose language teaching. He further revealed that the definition of ESP is needed to distinguish between four fundamental and two-variable characteristics. The four essential attributes of ESP consist of English language teaching; they were:

1. Design to meet the specific needs of the learners,
2. Related to content (i.e., in its themes and topics) to particular disciplines, occupations, and activities,
3. Centered on the language appropriate to those activities in syntax, lexis, discourse, semantics, and analysis of this discourse, and
4. Differentiated from general English.

While the two variable characteristics are ESP may be, but is not necessarily: restricted as to the language skills to be learned (e.g., reading only) and not taught according to any pre-ordained methodology⁹.

Based on the definitions given, ESP is understood to be about preparing learners to use English within academic, professional, or workplace environments

⁹M, Rahman, 'English for Specific Purposes (ESP): A Holistic Review . Universal Journal of Education Research', 3 (2019), 1

where the language is going to use. In ESP, English is learned not for its own sake or for the sake of gaining a general education but to smooth the path to entry or greater linguistic efficiency in particular environments (Basturkmen, 2006, p.18).

1. EAP (English for Academic Purpose)

English for academic purposes, commonly known as Academic English, entails training students, usually in a higher education setting, to use language appropriately for study.

EAP is often considered to be a branch of English Language Teaching (ELT), although not all EAP teachers have come through the ELT route. It is a type of ESP (English for Specific Purposes) - along with English for Professional Purposes (EPP) and English for Occupational Purposes (EOP) - in that the teaching content is explicitly matched to the language, practices and study needs of the learners. It is also considered to be ESP if we take Robinson's (1991, pp. 2-5) features which are usually thought of as being typical defining characteristics of ESP courses.

C. Concept Vocabulary

1. Definition of Vocabulary.

Vocabulary is a knowledge that studies word, part of the story that gives clues to the meaning of whole words. According to Manser (1995), that vocabulary is a total number of words in the language, term known to a person, and a list of words with meanings, especially at the back of a book used for teaching a foreign language. Besides, according to the Oxford dictionary, vocabulary is a list or collection of words and phrases usually alphabetically arranged and explained or defined lexicon and a sum or stock of

words employed by a language group individually or words in a field of knowledge.

Richard (2003) states that vocabulary is a core component of language proficiency and provides much of the basis for how well the learner speaks; listen vocabularies are words that not an easy change, and it is difficult to adopt from the other language read, and write.

According to Tarigan (1993), teaching or learning English vocabulary should use an appropriate method. In the English dictionary, Jhon M. Echols and Hasan Shadily say that all of the words registered¹⁰.

According to Martin Manser (1995), in his dictionary oxford learner's pocket dictionary say that vocabulary is the total number of words in a language, words known by a person, list of words with their meaning, especially in a book for learning a foreign language¹¹.

2. Types of Vocabulary

Harmer (1991) divides vocabulary into two groups, namely: active vocabulary and passive vocabulary. Functionallanguage refers to vocabulary that has been learned by the students. They expected to be able to use it. While passive vocabulary refers to words which students will recognize when they meet them, but they are probably not able to produce it¹².

Good (1991) dividesvocabulary into four kinds, they are;

- Oral vocabulary refers to two words that a person employs them in expressing ideas orally and actively.

¹⁰Tarigan, *Pengajaran Kosakata* (Bandung: Angkasa, 1993).

¹¹Martin Mansher, *Oxford Dictionary Learner's Pocket Dictionary* (Tokyo: Oxford University Press, 1991).

¹²Hermer, *The Practise of English Teaching* (New York: Longman, 1991).

- Writing vocabulary refers to words that commonly use in writing.
- Listening vocabulary refers to words that commonly use in writing.
- Reading vocabulary refers to words that someone can recognize them when he finds them in written form.

Based on the explanation above, it can conclude that they are manykinds of vocabulary that we can get into four skills of language, namely oral vocabulary, writing, listening, vocabulary reading, and also active and passive vocabulary.

D. Definition of Pocket Book

According to the big Indonesian dictionary, a pocketbook is a book. It can be carried in a pocket and easily carried everywhere. According to Haris (2013: 108), that pocketbook is a small book that can be stored in a pocket and is easy to carry anywhere¹³.

Pocketbooks are sent with a small size to make it more efficient, practical, and comfortable in use. Pocketbooks also encourage students to learn independently. The general definition of a pocketbook from that definition is a kept small book, which contains information, and it stored in a pocket. So it is easy to carry everywhere, through students' pocketbooks can receive data without wasting much time on Find out from that information.

From some understanding, it concluded that a pocketbook is a small book that put into a pocket containing practical ideas. The pocketbook is packed with exciting writing and drawings so that it learned anywhere and anytime. Same instructions for making a pocketbook:

1. PocketBook Design

¹³Hizair, *Kamus Lengkap Bahasa Indonesi* (Jakarta: Tamer, 2013).

Pocketbook design is a framework/design as the first concept before it made pocketbook.

2. PocketBook Size

The size of a pocketbook is something that calculated. Because this is a pocketbook, so the scope of this book fits the pocket.

3. Presentation of a Pocket Book

Pocketbook presentation is how to present a presentation wallet in this case that used to draw student motivation to read.

4. The material in The Pocket Book only contains about Islamic Vocabulary.

In general, the format of the pocketbook (Ministry of National Education: 2012) explained the following :

1. The introduction contains about:

- A. Title (Title, author, institution, and others.)
- b. Table of contents
- c. Preface (In the preface written by the author about the content books, written pocketbook backgrounds, users, and say thank you, and others.)

2. Content, containing from:

- A. Illustration of material

3. Closing contains a bibliography

The criteria for written pocketbooks adopted from written instructions material (Ministry of National Education: 2012) that should be considered by researchers:

1. Presentation of a book

The presentation of the book is interesting; it means the production of this book can attract readers to read.

2. Language

The language used in English and Indonesian is easy to understand.

3. The structure of the book

The design in this book contains the short written title, interesting in managing the title, table of contents, and others.

4. Easy to read

Easy to read includes the font, and the letters are not small and easy to read¹⁴.

E. Islamic Vocabularies

1) Noun

Vocabulary	Meaning	Vocabulary	Meaning	Vocabulary	Meaning
Heaven/ Paradise	Surga	Praying mat	Sajadah	A judgment day	Hari pembalasan
Hell	Neraka	Praying	Mukenah	God	Tuhan
Hereafter	Akhirat	Veil	Jilbab	Quran	Al Quran
Doomsday	Kiamat	Rosary	Tasbih	Angel	Malaikat
Creator	Pencipta	Creature	Mahluk/ciptaan	Prophet	Nabi
Fast day	Hari Raya	Devil	Iblis	Alms	Sedekah
Charity	Amal	Revelation	Wahyu		

¹⁴Siti Khanifaturohmah, *Developing Pocket Books for Vocabulary for Grade VII Students of MTs Darul Huda Wonodadi Blitar. Thesis S1* (Tulungagung, 2014)

2) Adjective

Vocabulary	Meaning	Vocabulary	Meaning	Vocabulary	Meaning
Sin	Dosa	Polytheist	Musyrik	Sunnah	Sunnah
Good	Pahala	Hypocrite	Munafik	Almighty	Mahakuasa
reword					
Polytheistic	Syirik	Allowed	Halal	Eternal	Kekal
believe					
Apostate	Murtad	Forbidden	Haram	Compulsory	Wajib

3) Verb

Vocabulary	Meaning	Vocabulary	Meaning	Vocabulary	Meaning
Satanic	Godaan	Readingthe	Membaca	Pilgrimage	Berhajike
temptation	syetan	holy	Qur'an	to Makkah	mekah
Workshop	Ibadah	Thank God	Bersyukur	Fasting	Puasa
Tohave	Makan	Good gave	Karunia	Prayer	Sholat
sahur	sahur				
Ablution	Berwudhu	Praying	Berdoa	Adzan	Adzan

Surah Al- Fatehah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

[1:1] Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang.

[1:1] In the name of Allah, the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

[1:2] Segala puji bagi Allah, Tuhan semesta alam.

[1:2] All praise is due to Allah, the Lord of the Worlds.

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

[1:3] Yang Maha Pemurah lagi Maha Penyayang

[1:3] The Beneficent, the Merciful.

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

[1:4] Yang menguasai di Hari Pembalasan
[1:4] Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

[1:5] Hanya Engkau yang kami sembah, dan hanya kepada Engkau kami meminta pertolongan.
[1:5] Thee do we serve, and Thee do we pray for help.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

[1:6] Tunjukilah kami jalan yang lurus,
[1:6] Keep us on the right path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

[1:7] (yaitu) Jalan orang-orang yang telah Engkau beri nikmat kepada mereka; bukan (jalan) mereka yang dimurkai dan bukan (pula jalan) mereka yang sesat.
[1:7] The path of those upon whom Thou hast bestowed favors. Not (the way) of those upon whom Thy wrath brought down, nor of those who go astray.

Surah An-Nas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١)

1 Say: I seek refuge in the Lord of mankind,

1. Katakanlah: “Aku berlindung kepada Tuhan (yang memelihara dan menguasai) manusia.

مَلِكِ النَّاسِ (٢)

2 The god of mankind,

2. raja manusia.

إِلَهِ النَّاسِ (٣)

3 The god of mankind,

3. sembah manusia.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤)

4 From the evil of the sneaking whisperer,

4. dari kejahatan (bisikan) syaitan yang biasa bersembunyi,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ (٥)

5 Who whispereth in the hearts of mankind,

5. yang membisikkan (kejahatan) ke dalam dada manusia,

من الجنة والناس

6 Of the jinn and humanity.

6. dari (golongan) jin dan manusia.

Surah Al-Iklas

1 Say: He is Allah, the One!

1. Katakanlah: “Dia-lah Allah, yang Maha Esa.

قُلْ هُوَ اللَّهُ أَحَدٌ (١)

2 Allah, the eternally Besought of all!

2. Allah adalah Tuhan yang bergantung kepada-Nya segala sesuatu.

اللَّهُ الصَّمَدُ (٢)

3 He begetteth not nor was begotten.

3. Dia tiada beranak dan tidak pula diperanakan,

لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)

4 And there is none comparable unto Him.

4. dan tidak ada seorangpun yang setara dengan Dia.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

Surah Al-Falaq

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

1 Say: seek refuge in the Lord of the Daybreak

مِنْ شَرِّ مَا خَلَقَ (٢)

2 From the evil of that which He created;

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)

3 From the evil of the darkness when it is intense,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)

4 And from the evil of malignant witchcraft,

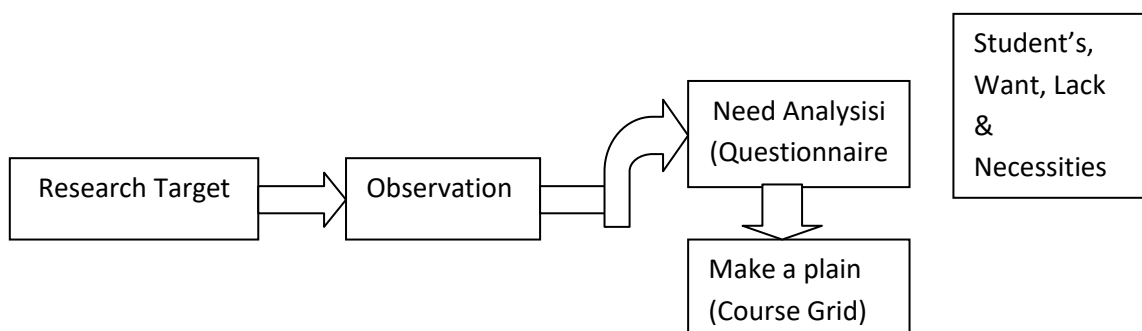
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

5. And from the evil of the envier when he envieth.

F. Conceptual Framework

Learning activities are an interaction between teacher and student in conveying goals in learning. In achieving a predetermined educational purpose, a teacher must teach as optimally as possible. One effort that done is to use learning media that are interesting for students.

The use of instructional media in the form of pocketbooks of Islamic Vocabulary will be fair if it can help students in the process of learning vocabulary and can help students in achieving learning goals. Pocket Islamic learning media are arranged and developed in such away. Framerate saw in Figure.



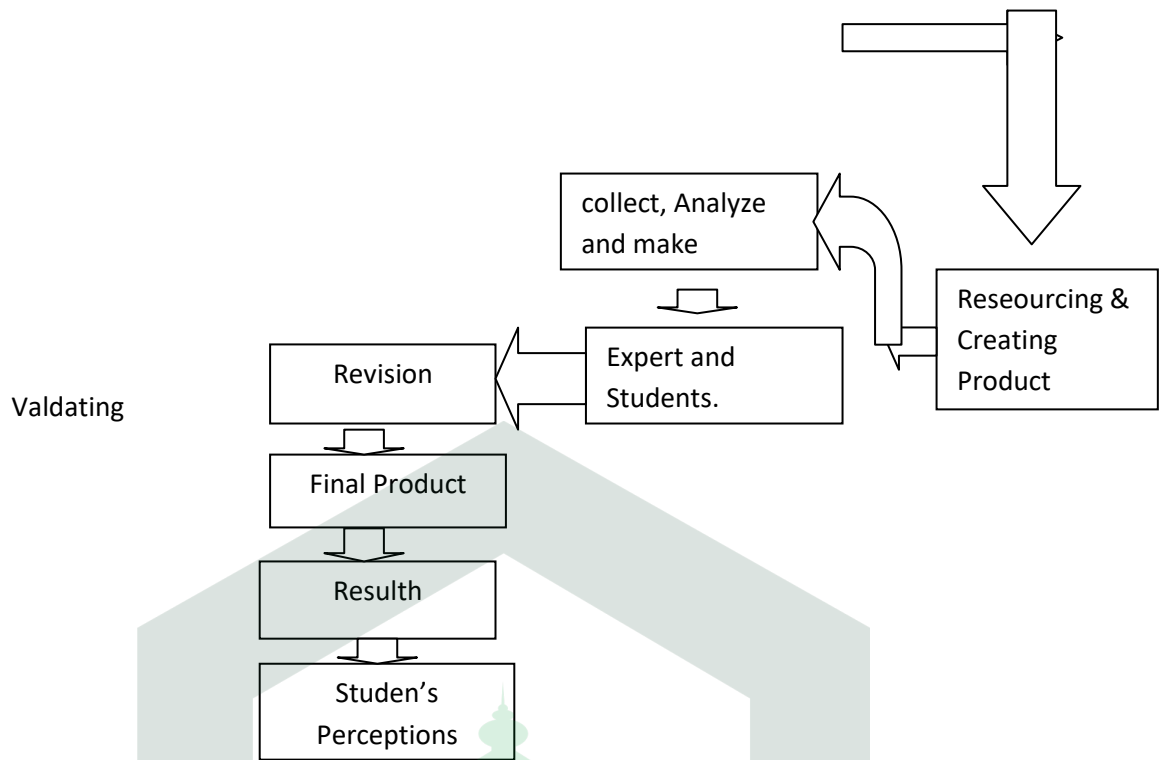


Figure 2.1. Conceptual Framework

CHAPTER III

RESEARCH METHOD

In this research, the researcher used Research and Development (R&D) methodology in developing a pocketbook for Islamic vocabulary to the first grade of Madrasah Tsanawiyah 32 Lamasi. In this study, the researcher used the ADDIE model.

A. Development Model

In this research, there were five steps in developing a product adopted from the ADDIE model and a guide for researchers in developing pocketbooks for Islamic Vocabulary. ADDIE stands for Analyze, Design, Develop, Implement, and Evaluate¹⁵.

B. The Procedure of Development.

Below the schema of the ADDIE Model used to develop the learning material.



Figure 3.1. Schema of the ADDIE Model

Analysis: Here, the researcher must know the shortcomings, desires, and needs of students. The three components contained a questionnaire given by the

¹⁵Sugiyono, *Metodre Penelitian Kuantitatif, Kualitatif Dan R&D*, 1st edn (Bandung: Alfabeta, 2019).

researcher. Also, this questionnaire aimed to find out about student competence, student learning skills, student knowledge in previous vocabulary learning.

Design: in the made learning media specifically for vocabulary learning, the researcher made pocketbook. This pocketbook designed to facilitate teachers and students when learning vocabulary. This pocketbook contained only Islamic Vocabulary and its meanings.

Development: this step focused on developing material. The product here consists of 1. The researcher was collecting materials 2, integrating material, 3.translation of pocketbook for Islamic vocabulary 4. It was Validating. Validation used two ways, the first method was experts and the second method was student validation.

Implementation: a validated pocketbook for Islamic vocabulary from experts and students implemented in class. The execution was in a small number of students (30 students). This method aimed to determine the effectiveness and attractiveness of the pocketbook for Islamic vocabulary.

Evaluation: here, the researcher used two types of assessments. They were formative and summative evaluations. A formative evaluation was conducted to collect data at each step in conducting this research. It aimed to have robust data to correct the problems that arise in this case. A summative evaluation was an evaluation carried out in the previous study. It aimed to determine the effectiveness of pocketbooks for Islamic vocabulary¹⁶.

¹⁶Sugiyono., 'Metode Penelitian Kuantitatif, Kualitatif, Dan R & D. Bandung : Alfabeta. 2010 Susanto, Alpino. The Teaching of Vocabulary', *A Perspective. Jurnal Penelitian Tentang Ilmu Dan Sastra*, 1 (2019), 2.

C. Design of Material Try-Out

This research was an individual development activity. The activities carried out began to conduct field observations, then made instructional materials in the form pocketbook for Islamic vocabulary. The feasibility test carried out by submitting product development along with several assessment questionnaires to teachers who taught in class 1 and to assessed eligibility or not product development and provided criticism and suggestions for improvement.

D. Population and Sample

There were two classes. One class consisted of 30 students. The total number of the population was 60 students. The researcher chose one class as her sample, and the class of VII B was the sample. There were 30 students female. They were in the first semester of the academic year 2019/2020, the two classes taught by the same English teacher.

E. Instrument of the Research

1. Questionnaire of the Students

This questionnaire gave to students, and its purpose being is to gather information about students' needs, weaknesses, and desires. The number question is 13

Table 3.1. The Students' Analysis Questionnaire.

Aspect		The purpose of the questions	Questionnaire No.
Target Needs	Goal	To find out the reason for learning English	1
	Necessities	To find out the type of needs by the demands of the target situation.	2,3,4,5
	Lacks	To find out the gap between	6,7,8,

		learners' proficiency and target situation necessities.	9
	Wants	To find out the learners' wants to learn English.	10
Learning Needs	Input	To find out the suitable input for English learning materials that students want the most.	11
	Procedures	To find out the suitable procedures that students want the most.	12
	Setting	To find out the desired class management of doing the tasks of English learning materials (individually, in pairs, or groups).	13

2. Questionnaire for Expert judgment

After the product did, the researcher made to questionnaire to an expert. In this step, some experts gave judgments related to the first product by used a questionnaire. Besides the questionnaire, the data conducted from experts was also in the form of suggestions. The experts made sure that the product was ready to be tried-out.

3. Documentation

The documentation analyzed qualitatively. In this research, the researcher took documentation such as syllabus (agama islam), curriculum, and photos.

4. Interview

The researcher interviewed 30 students. The researcher aimed to determine the perceptions of students.

F. Data Analysis Technique

The data analysis technique of this study used two types of methods, namely, qualitative and quantitative descriptive. Data analyzed in descriptive quantitative was data from the questionnaires. Data analysis of qualitative from documentation, interview, and observations with teacher and students of the first

grade of Madrasah Tsanawiyah 32 Lamasi. Data analyzed in descriptive quantitative was questionnaire's data

1. Analyze the result of the questionnaire for the students

Analyze the development of the questionnaire. Data analysis used in this research from the questionnaire was representative of the students' answer from each class that formulated.

$$X = \frac{\sum X}{N} \times 100\%$$

X= Value

$\sum x$ = Total answer

N= Total students

The opinion with the higher percentage the most accepted choice by the students. The analyzed result showed by the following table :

Table 3.2. The example table of need analysis.

No	Question	Respond	Frequency (N)	Percentage (%)

2. Analyze the validation of the product by the expert

results of the expert validation for products was a central tendency.

Analyse used the formula below:

$$M = \frac{\sum x}{N}$$

Explanation:

M = Mean

ΣX = Total Score

N = Total Item

Table 3.3. Data Conversion Table.

No	Interval	Descriptive Categories
1.	$1.0 < X \leq 1.7$	Very Poor
2.	$1.8 < X \leq 2.5$	Poor
3.	$2.6 < X \leq 3.3$	Fair
4.	$3.4 < X \leq 4.1$	Good
5.	$4.2 < X \leq 5.0$	Very Good

Table 3.4 The example of table Expert Judgment's suggestion.

No	Indicators	Score	Expert Suggestion

3. Data Analysis for Documentation

The documentation analyzed qualitatively. Explained about the result of data questionnaires such as questionnaire need analysis, questionnaire expert judgment, and student perception—the data collected by Whatsapp.

4. Data Analysis for Interview

Interview with students using the recorder. Then the results of the interview were transcribed.



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CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter consists of the research finding and discussion. The researcher provided the results of the research. The product consists of a needs analysis questionnaire, a coarse grid, the first draft material, effects of expert judgment, final material, and questionnaire students' perceptions of the final draft.

A. RESEARCH FINDINGS

1. Result of Questionnaire Need Analysis

In this needs analysis, the population consisted of 60 students (grades 1a and 1b). The sample consisted of 30 grade I students and focused on grade 1b. The students are all female.

Table 4.1 The answer to the questionnaire

No of Questions	A	B	C	D	E
1	27		3		
2	23	5	1		1
3	22	5	1	1	
4	2	4	21	3	
5	28	2			
6	24		3		2
7	2	26	1		1
8	5	22	3		
9	24	2	1	1	
10	26	1	2		
11	2	1		6	21
12	1	2	1	26	
13	1	6	23		
14	28				2

The kind of question

1) Goals

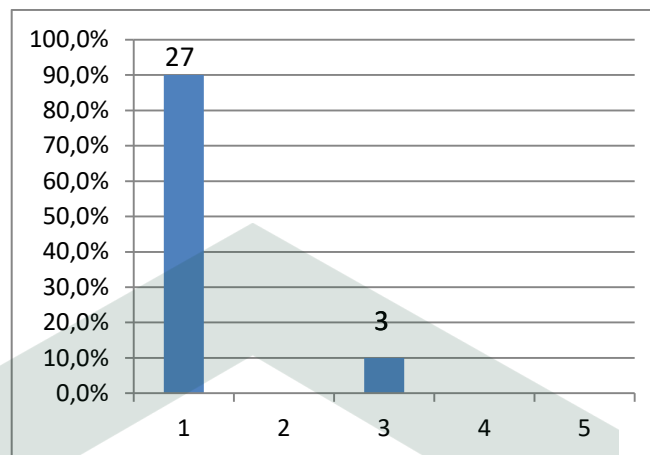


Figure 4.1. The percentage of students' reason for **learning English**

The percentage of questions shows that the students reason to learn English. It shows that 27 (90%) students want to communicate in English, 3 (10%) students want to support their reading books or watching films in English.

2) Necessities

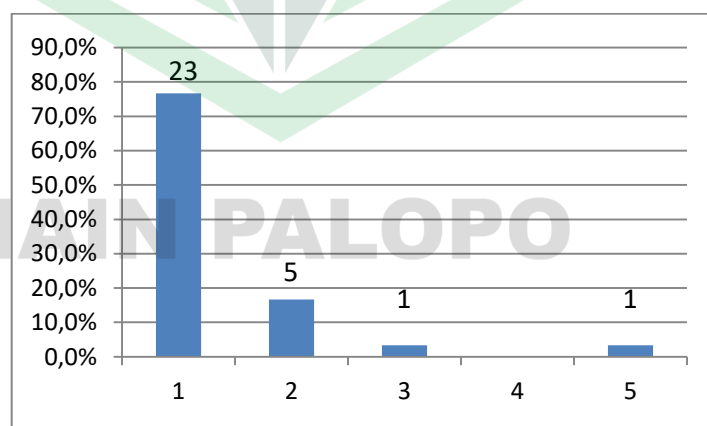


Figure 4.2 The percentage of students' **benefits in the English language**

Percentage of students who chose to access English information related to profession 23(76,7%) students. It was the same that 5 (16,7%) students to be able easierto access new in English then,1 (3,3%) student to

be able to communicate in English well in the world of work, and 1 (3.3%) student chose Other to get good English grades.

3) Necessities

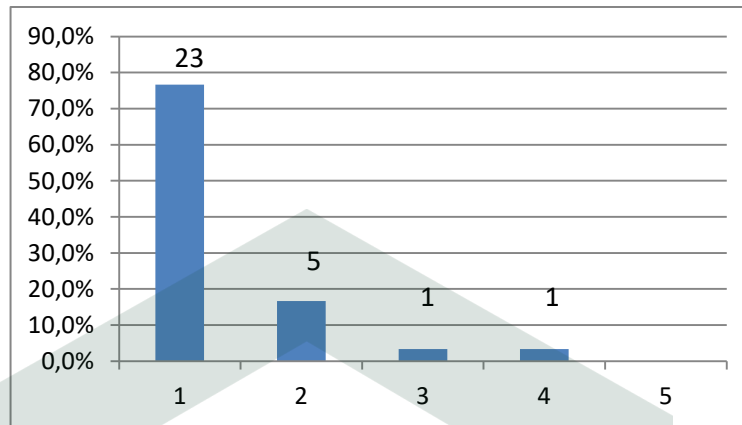


Figure 4.3 The percentage of students' **level of vocabulary**

The questions that have given to students about the level of vocabulary that the students want to master. 23 (73.3%) students were basic vocabulary, 5 (20.0%) students were intermediate vocabulary, 1 (3.3%) student was upper- intermediate vocabulary and 1 (3.3%) student was academic vocabulary.

4) Necessities

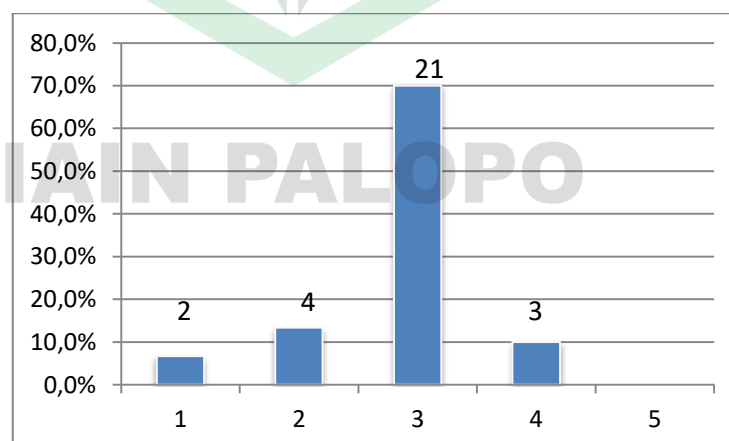


Figure 4.4 The percentage of students' **wants learning English**

The questionnaires shows that 2 (6.7%) students able to interact verbally using English proficiently in the future world of work. 4

(13.3%) students able to interact in writing using English fluently in the verb feature. Then, 21 (70%) students were master vocabulary related to everyday life. 3 (10%) students able to use d grammar correctly.

5. Necessities

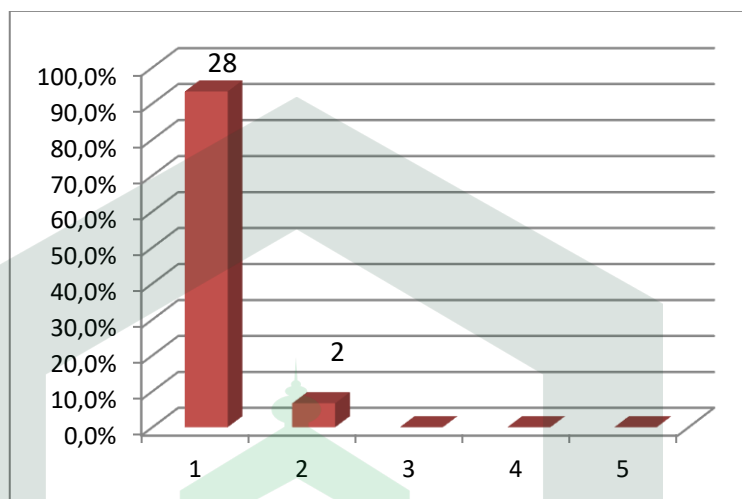


Figure 4.5 The percentage of students' vocabularies

In the diagram above, it shows that 28 (93.3%) students were 50-100 words, and 2 (6.7%) students was 100-150 words.

6. Lack

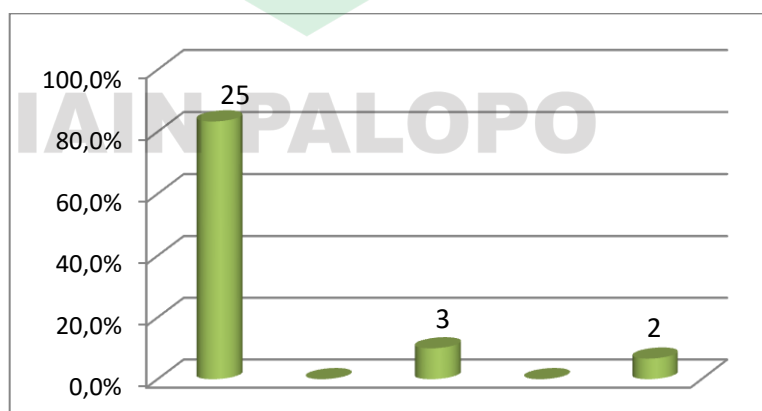


Figure 4.6 The percentage of students' difficulties in learning English.

From the questionnaire, it shows that 25 (83.3%) students were lack of grammar knowledge, 3 (10%) students were lack of vocabulary, and 2 (6.7%) students were others to lack of interest in learning vocabulary.

7Lack

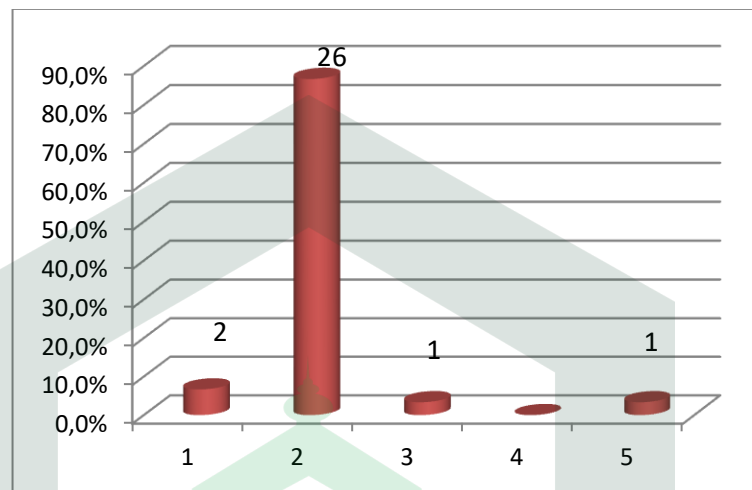


Figure 4.7 The percentage of students'level of English.

This question asks students about what level of English they have. Based on the diagram show that 2 (6.7%) students were not understand anything in English, 26 (82.7%) students were the beginner level, 1 (3.3%) student was intermediate level, and 1 (3.3%) student chose other to do not know the vocabulary at all.

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8. Lack

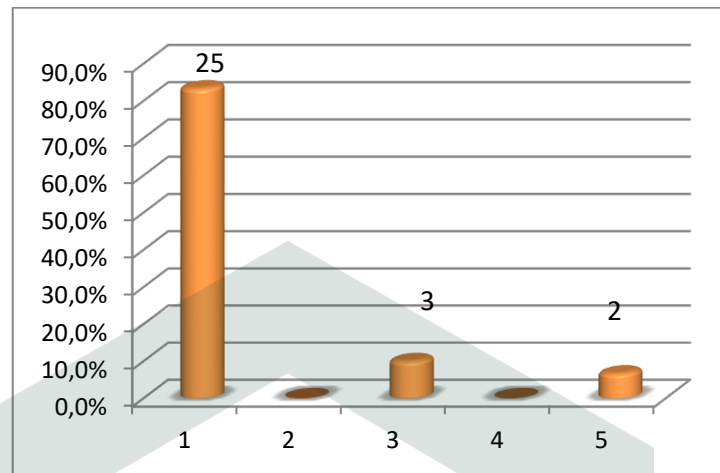


Figure 4.8 The percentage of students' **learning vocabulary in English.**

Difficulties that help students when learning Vocabulary in English. 25 (80,3%) was difficulty in pronouncing vocabulary in English, 3 (10%) students were difficulty in understanding the new vocabulary that discussed because the media used when learning vocabulary is not attractive, and 2(6,7%)students chose others to difficulty in practicing vocabulary in English.

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9. Want

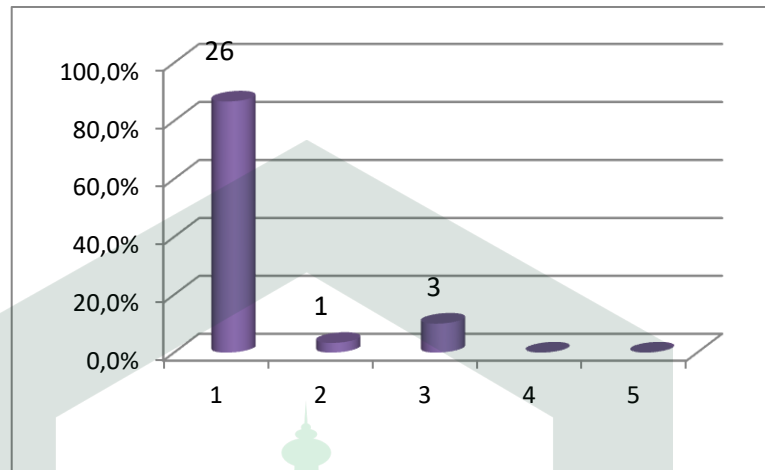


Figure 4.9 The percentage of students' **sequence of learning English.**

This question asks students what sequence of learning English they need most. Based on the diagram show that 26 (86,7%) students were listening, speaking, Reading, Writing, 3 (10%) students were speaking, Listening, Reading, Writing, and 1 (3,3%) student was speaking, Listening, Reading, Writing.

10. input

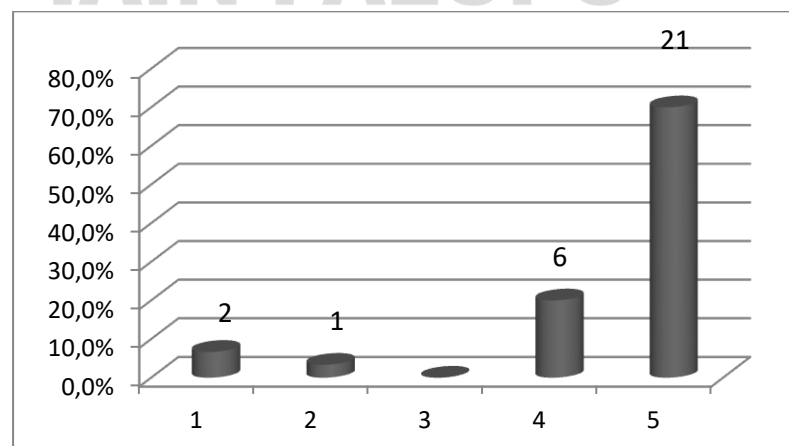


Figure 4.10 The percentage of students' **memorizing new vocabulary**.

The question was what the student did in memorizing new vocabulary. It saw that 2 (6.7%) students divided the word class, among other adjectives, nouns, verbs, and adverbs. 6 (20%) students always repeated the vocabulary that mastered so that it is easy to express English, and 21 (70%) students learned and practice hands-on.

11. Procedures

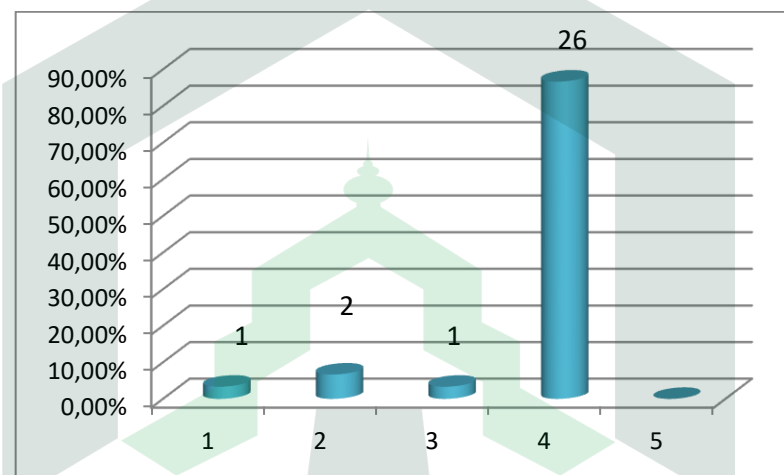


Figure 4.11 The percentage of students' **remember vocabulary in English**.

From the questions, the activities help students to remember vocabulary in English show that 1 (3.3%) student with the answer sing rhyme to memorize new vocabulary (rice-ice, no-know), 2 (6.7%) students using flashcards to remember new vocabulary, 1 (3.3%). The student was a physical demonstration of English Vocabulary. And 26 (86.7%) students were saying or written new vocabulary several times.

12.Procedures

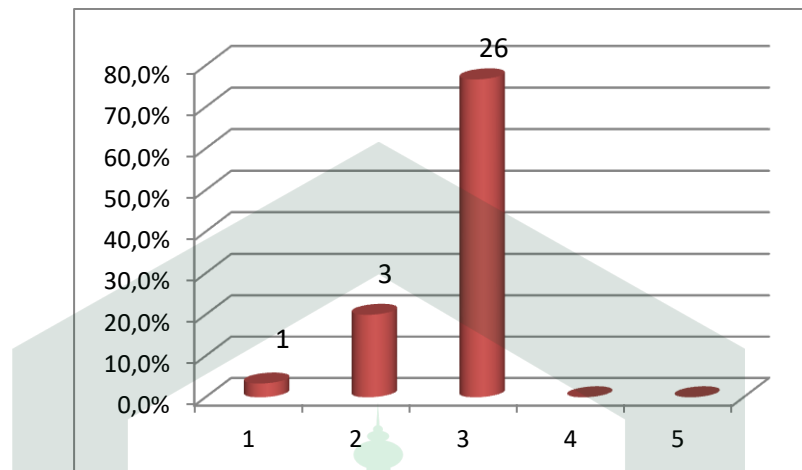


Figure 4.12 The percentage of students'want in learning to read to improve vocabulary

From the questionnaire, learning to read to improve students' vocabulary showsthat1 (3.3%) student was authentic material thatquickly found in everyday life (e.g., magazines, newspapers, labels, recipes, advertisements, schedules, and others). 3 (20%)students used text that describes the context related to the eye lessons, and 26 (83.3%)students weretext accompanied by a list of related new vocabulary.

13.Setting

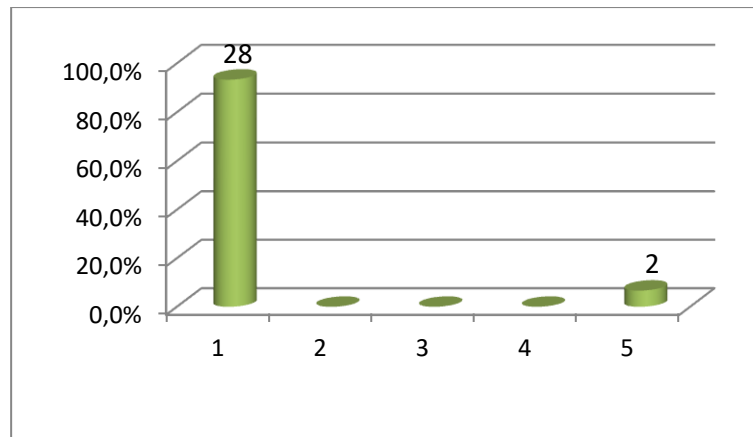


Figure 4.13 The percentage of students'learning media in the pocketbook

From the questionnaire, what learning media students like in the pocketbook. In the diagram above, it shows that 28 (93.3%) students were short vocabulary, and 2 (6.7%) students were pictures.

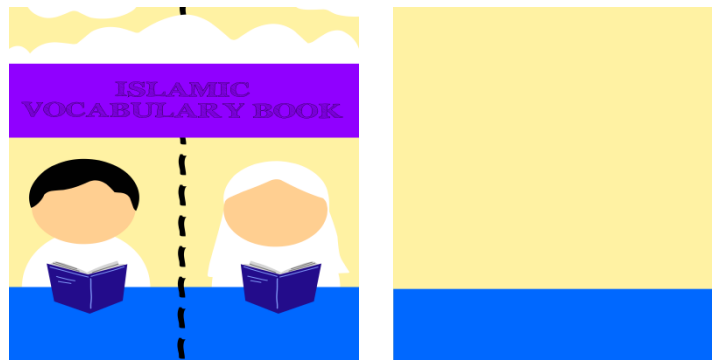
2. The Course Grid

The course grid based on a previous needs analysis. The ingredient designed by taking the highest percentage of students learning needs and target needs from the questionnaire. This course grid is created as a guide development a pocketbook for Islamic vocabulary as teaching material at MTs 32 Lamasi.

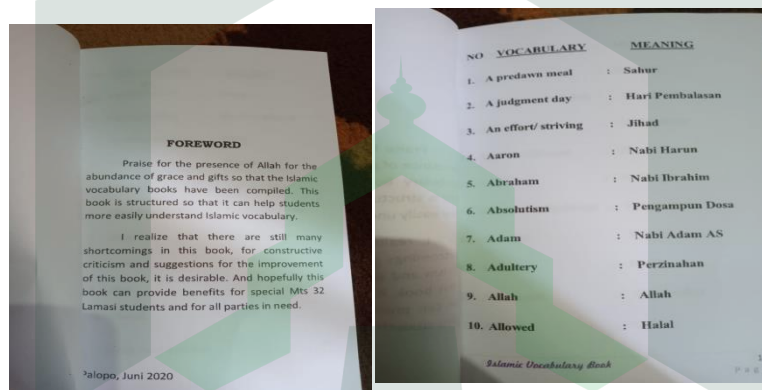
3. The Draft of Material

The material design created by the researcher based on the Course Grid consists of pocketbook design, pocketbook size, pocketbook cover, Foreword, pocketbook title, vocabulary material, and bibliography for the pocketbook.

- a) Front and back cover of Islamic vocabulary book.



b) Iforeword and contents of Islamic Vocabulary.



4. Material Validation

a. Expert Judgment

This time the researchers validated the material by providing questionnaires (Expert Judgment) for layout experts by Suwanti S.Pd(Expert 1), linguists by Hernawati S.Pd (expert 2), and material expert questions by Jumriani S.Pd (Expert 3). This questionnaire asking about all aspects of the product. These aspects are the layout of language and materials that are assessed by three experts. Here are the results of three experts:

1) Table 4.1 The result of the Layout Expert (Expert 1).

Questioner Number	Score	Questioner Number	Score	Questioner Number	Score
1	4	7	5	13	5
2	4	8	4	14	4
3	4	9	4	15	3
4	4	10	4	16	5
5	4	11	4	17	5
6	5	12	4	18	4
Total Score					76

$$\text{Mean} = \frac{76}{18} = 4,22$$

2) Table 4.2 The result of the Language Expert (Expert 2).

Question Number	Score	Question Number	Score	Question Number	Score
1	4	5	4	9	4
2	4	6	4	10	4
3	4	7	4	11	4
4	4	8	4	12	4
Total Score					48

$$\text{Mean} = \frac{48}{12} = 4,0$$

3) Table 4.3 The result of the Material Expert (Expert 3).

Questioner Number	Score	Questioner Number	Score	Questioner Number	Score
-------------------	-------	-------------------	-------	-------------------	-------

1	5	6	4	11	4
2	4	7	4	12	4
3	4	8	4	13	4
4	4	9	4	14	4
5	4	10	4		
Total Score					57

$$\text{Mean} = \frac{57}{14} = 4.07$$

The table shows that the pocketbook created to design the researcher has requirements to apply in the classroom. It is all evidenced from Lay-Out Expert gives 76, Language Expert gives 48, and Material Expert gives 57, which is 4.09. In the interval, this category gets "Good." Another side, the expert provides some notes to the researcher as the correction.

5. Students' Perception.

Table 4.9 Result of student perception of designed materials of The Pocket book of Islamic vocabulary.

No	Statment	Means	Description of Agreement
1	As a student, you think that pocketbook used to student	4.13	Agree
2	The material is by the fields and needs of Mts 32 Lamasi students	4.03	Agree

3	The design on the pocketbook is very attractive	4.16	Agree
4	The language presented in the pocketbook is easy to understand	4.16	Agree
5	The material in the pocketbook is evident.	4,46	Strongly Agree
6	The pocketbook used the learning process.	4.16	Agree

The data above shows that the Pocket Book of Islamic vocabulary designed by the researcher is ready to be used in the classroom. It proved from the score of students' perception, which answered *Strongly Agree* 4.46 and, which *Agree* 4.12. Then, the average of the mean is 4.18. In the interval, this category got "**Good..**"

B. Discussion

The researcher focused on developing a pocketbook of Islamic vocabulary and the material produced by using the ADDIE model. There are several steps used in creating a pocketbook of Islamic vocabulary. The actions taken by the researcher were by conducting a needs analysis by distributing a questionnaire containing students' necessities, wants, needs, procedures, setting, and input.

Researcher has experienced many obstacles when making pocketbooks, from finding materials to making products. First of all, before making the product, the researcher first distributes a questionnaire to students, from the questionnaire, the researcher knows the needs, shortcomings, and wants of

students. After that, the researcher began to design the students' products by designing the cover and collecting materials to put in a pocketbook. After the product is finished, the researcher gives it to the experts to be assessed and revised. After the product is revised, the researcher refines the book by adding content and beautifying the product design. To see the final result, the researcher gave the product to students to find out the students' perceptions of the Islamic pocketbook made by the researcher, whether it was appropriate or not. Below are the steps that were taken by the researcher in making the product, namely;

The stage is designing the product. According to **Peter Salim dan Yenni Salim (2002)**, analysis is the investigation of an event (deeds, essays, and others.) to obtain the correct facts (origin, cause, the real cause, and others)¹⁷. So, the researcher used the results of the needs analysis to design the material in the pocketbook. **Necessities:** the number of vocabulary owned by students is deficient. **Lack:** can see more wording by using an exciting way, namely making a pocketbook for Islamic vocabulary than keep repeating the vocabulary that mastered so that it is easily and memorize the vocabulary. **Wants:** to better understand and know the vocabulary in learning English.

The next step is developing the product. Richards & Rodger (2001) that ESP as a movement that seeks to serve the language needs of students need English to carry out training roles (e.g., student, engineer, nurse)¹⁸. It gets content and mastering real-world skills through a medium language way. In

¹⁷Peter Salim dan Yenni Salim, *Kamus Bahasa Indonesia Kontemporer* (Jakarta: Modern English Press, 2002).

¹⁸Jack C and Renandya Willy A. Richards, *Methodology in Language Teaching*. (New York: Cambridge University Press, 2002).

these steps, the researcher made a pocketbook consisting of a preface, contents, and bibliography. This pocketbook contains a verb, adjective, adverb, and noun of Islamic vocabularies.

After compiling the pocketbook, the next step is to carry out product validation. According to Sugiono (2015: 175), validity is an instrument used to measure what should be measured¹⁹. Whereas according to Ghozali (2011: 51), the validity test used to gauge whether or not a questionnaire is valid. Product validation was completed by three experts, namely design, language, and material experts²⁰. Validation aims to see the quality of the product the researcher has made, whether the work is by the needs of students. It saw from the results of the average value given by expert judgment; the range of the mean value was 4.09, which was categorized as "Good."

Many crowds reported by researcher when compiling their thesis. During the research process, it was difficult to find respondents because schools were closed due to the COVID-19 pandemic, products could not be shown directly to students, because they were not faced to face, students responded very slowly and could only communicate through online media.

At the time of data processing, several problems arise: data entry, misplacement of grades, lack of focus in accumulating student work, and often negligence in adding up student work and results given by experts to the product that have been made by the researcher.

¹⁹Sugiyono., 'Metode Penelitian Kuantitatif, Kualitatif, Dan R & D. Bandung : Alfabeta. 2010
Susanto, Alpino. The Teaching of Vocabulary', *A Perspective. Jurnal Penelitian Tentang Ilmu
Dan Sastra*, 1 (2019), 2

²⁰Gozali, *Aplikasi Analisis Multivariat Dengan Program SPSS* (Semarang: Universitas Diponegoro, 2012).

CHAPTER V

CONCLUSIONS AND SUGGESTION

A. Conclusion

The purpose of this study was to develop English learning materials for students of madrasah tsanawiyah 32 lamasi. This study used the ADDIE Model consisting of student needs analysis, Design, Development, Implementation and Evaluation. The quality of the pocket book of Islamic vocabulary based on students' perceptions shows that they *strongly agree* 4.46 and *agree* 4.12, so that the average means is 4.18 gets the category "**Good**". then the mean mean is 4.09 from expert judgment. in that time, this category becomes "**Good**". So this pocket book of Islamic vocabulary is valid and can be used as an English learning tool.

B. Suggestion

1. Suggestion to the Students'

Researcher hope to motivate students' to know Islamic vocabulary and to be more active in learning English

2. Suggestion to the other Researchers

Researchers provide suggestions for other researchers who want to develop a pocketbook. So that mistakes made by researchers and can be avoided. There are several suggestions given by researchers. Researchers only develop Islamic vocabulary for grade VII MTs 32 Lamasi. Hopefully, other researchers can create a more complete and exciting pocketbook.

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IAIN PALOPO

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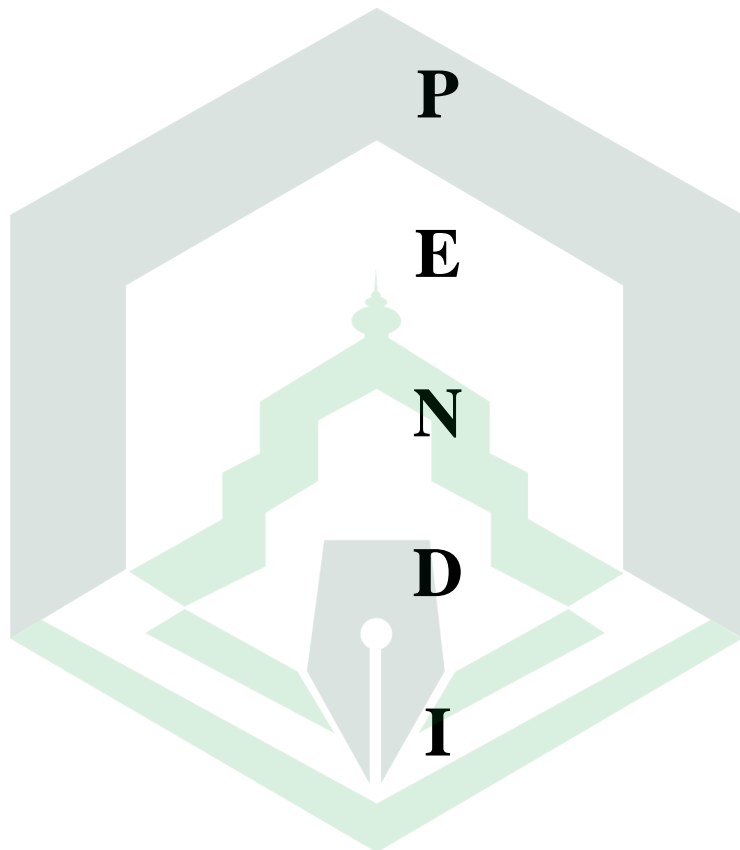
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IAIN PALOPO

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S



SILABUS

Satuan Pendidikan	: MTs 32 Lamasi
Kelas/Semester	: VII/1&2 (Ganjil – Genap)
Mata Pelajaran	: Pendidikan Agama Islam dan Budi Pekerti
Alokasi waktu	: 3 jam pelajaran/minggu
Standar Kompetensi	: <ul style="list-style-type: none"> KI1 Menghargai dan menghayati ajaran agama yang dianutnya KI2 Menghargai dan menghayati perilaku jujur, disiplin, santun, percaya diri, peduli, dan bertanggung jawab dalam berinteraksi secara efektif sesuai dengan perkembangan anak di lingkungan, keluarga, sekolah, masyarakat dan lingkungan alam sekitar, bangsa, negara, dan kawasan regional KI3 Memahami dan menerapkan pengetahuan faktual, konseptual, prosedural, dan metakognitif pada tingkat teknis dan spesifik sederhana berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya dengan wawasan kemanusiaan, kebangsaan, dan kenegaraan terkait fenomena dan kejadian tampak mata KI4 Menunjukkan keterampilan menalar, mengolah, dan menyaji secara kreatif, produktif, kritis, mandiri, kolaboratif, dan komunikatif, dalam ranah konkret dan ranah abstrak sesuai dengan yang dipelajari di sekolah dan sumber lain yang sama dalam sudut pandang teori

Kompetensi Dasar		Materi Pembelajaran	Kegiatan Pembelajaran
1.1	Terbiasa membaca al-Qur'an dengan meyakini bahwa Allah akan meninggikan derajat orang yang beriman dan berilmu.	Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 serta hadis tentang semangat menuntut ilmu.	<ul style="list-style-type: none"> a. Menyimak bacaan Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33. b. Mencermati arti Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 serta hadis tentang semangat menuntut ilmu. c. Menyimak penjelasan tentang hukum bacaan "Al" Syamsiyah dan "Al" Qamariyah. d. Mengajukan pertanyaan tentang pentingnya belajar <i>al-Qur'an</i>, apa manfaat belajar ilmu tajwid, atau pertanyaan lain yang relevan. e. Menanyakan cara membaca dan menghafalkan Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33. f. Mengajukan pertanyaan mengenai hukum bacaan "Al" Syamsiyah dan "Al" Qamariyah. g. Diskusi menyusun arti kata Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 menjadi terjemah secara utuh. h. Secara berpasangan membaca dan menghafalkan Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33. i. Secara berkelompok mencari dan mengumpulkan lafaz yang mengandung hukum bacaan "Al" Syamsiyah dan "Al" Qamariyah di dalam mushaf <i>al-Qur'an</i>. j. Berdiskusi tentang pentingnya semangat menuntut ilmu dalam kehidupan sehari-hari. k. Merumuskan, mengoreksi, dan memperbaiki
2.1	Menunjukkan perilaku semangat menuntut ilmu sebagai implementasi Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 dan hadis terkait.		
3.1	Memahami makna Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 dan Hadis terkait tentang menuntut ilmu		
4.1	4.1.1 Membaca Q.S. <i>al-Mujādilah</i> /58: 11, Q.S. <i>ar-Rahmān</i> /55: 33 dengan tartil.		

	4.1.2	Menunjukkan hafalan Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33.		hasil penterjemahan Q.S. al-Mujādilah/58: 11, Q.S. ar-Rahmān /55: 33.
	4.1.3	Menyajikan keterkaitan semangat menuntut ilmu dengan pesan Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33.		<ul style="list-style-type: none"> l. Mengklasifikasi lafaz yang mengandung hukum bacaan “Al” Syamsiyah dan “Al” Qamariyah yang terdapat pada Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. m. Melakukan koreksi secara berkelompok terhadap hasil pengumpulan lafal yang mengandung bacaan “Al” Syamsiyah dan “Al” Qamariyah. n. Membuat paparan keterkaitan semangat menuntut ilmu dalam kehidupan sehari-hari dengan pesan yang terkandung dalam Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. o. Mendemonstrasikan hafalan Q.S. al-Mujādilah/58: 11, Q.S. ar-Rahmān /55: 33. p. Menunjukkan/memaparkan hasil diskusi makna Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. q. Menanggapi paparan makna Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. r. Menyajikan paparan hasil pencarian hukum bacaan “Al” Syamsiyah dan “Al” Qamariyah dalam Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. s. Menyajikan keterkaitan semangat menuntut ilmu dalam kehidupan sehari-hari dengan pesan yang terkandung dalam Q.S. al-Mujādilah /58: 11, Q.S. ar-Rahmān /55: 33. t. Menyusun kesimpulan makna ayat dengan bimbingan guru.
1.2	Terbiasa membaca al-Qur’ān dengan meyakini bahwa Allah mencintai orang-orang yang ikhlas, sabar, dan pemaaf.	Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134 dan Hadis terkait tentang ikhlas, sabar, dan pemaaf.		<ul style="list-style-type: none"> a. Menyimak bacaan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134. b. Mencermati arti Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134. c. Menyimak penjelasan tentang hukum bacaan nun sukun, tanwin, dan mim sukun. d. Mengajukan pertanyaan tentang pentingnya belajar al-Qur’ān, apa manfaat belajar ilmu tajwid, atau pertanyaan lain yang relevan dan aktual. e. Menanyakan cara membaca dan menghafalkan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134. f. Mengajukan pertanyaan mengenai hukum bacaan nun sukun, tanwin, dan mim sukun. g. Diskusi menyusun arti perkata Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134 menjadi terjemah secara utuh. h. Secara berpasangan membaca dan menghafalkan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134. i. Secara berkelompok mencari dan mengumpulkan macam-macam hukum
2.2	Menunjukkan perilaku ikhlas, sabar, dan pemaaf sebagai implementasi pemahaman Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134, dan Hadis terkait.			
3.2	Memahami makna Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Āli Imrān/3: 134 serta hadis terkait tentang			

	ikhlas, sabar, dan pemaaf.		<p>bacaan nun sukun, tanwin, dan mim sukun di dalam mushaf al-Qur'an.</p> <p>j. Mengumpulkan informasi mengenai ikhlas, sabar, dan pemaaf dari berbagai sumber.</p> <p>k. Merumuskan, mengoreksi, dan memperbaiki hasil penterjemahan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>l. Mengidentifikasi dan mengklasifikasi hukum bacaan nun sukun, tanwin, dan mim sukun dalam Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>m. Melakukan koreksi secara berkelompok terhadap hasil pengumpulan contoh-contoh hukum bacaan nun sukun, tanwin, dan mim sukun.</p> <p>n. Membuat paparan hubungan keterkaitan ikhlas, sabar, dan pemaaf dengan pesan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>o. Menunjukkan / memaparkan hasil diskusi makna Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>p. Menanggapi paparan makna Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>q. Menyajikan paparan hasil pencarian hukum bacaan nun sukun, tanwin, dan mim sukun dalam Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>r. Menyajikan paparan mengenai hubungan keterkaitan ikhlas, sabar, dan pemaaf dengan pesan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.</p> <p>s. Menyusun kesimpulan makna ayat dengan bimbingan guru.</p>
4.2	4.2.1	Membaca Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134 dengan tartil.	
	4.2.2	Menunjukkan hafalan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134 dengan lancar.	
	4.2.3	Menyajikan keterkaitan ikhlas, sabar, dan pemaaf dengan pesan Q.S. an-Nisá/4: 146, Q.S. al-Baqarah/2: 153, dan Q.S. Áli Imrân/3: 134.	
3.1	Meyakini bahwa Allah Swt.	<i>Al-Asma'u al-Husna: al-</i>	<p>a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan iman kepada Allah Swt.</p> <p>b. Menyimak dan mencermati penjelasan mengenai iman kepada Allah Swt.</p> <p>c. Membaca dalil naqli tentang iman kepada Allah Swt. beserta artinya.</p> <p>d. Mengajukan pertanyaan tentang iman kepada Allah Swt.</p> <p>e. Mengajukan pertanyaan lain yang relevan dan kontekstual tentang keimanan kepada Allah Swt.</p> <p>f. Mencari dalil naqli yang menjelaskan iman kepada Allah Swt.</p> <p>g. Secara berkelompok mengumpulkan contoh-contoh nyata perilaku yang mencerminkan al-Asma'u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir.</p> <p>h. Mendiskusikan makna al-Asma'u al-Husna:</p>
	Mengetahui, Maha Waspada, Maha Mendengar, dan Maha Melihat.	<i>Khabir, as-Sami', dan al-Bashir.</i>	
3.2	Menunjukkan perilaku percaya diri, tekun, teliti, dan kerja keras sebagai implementasi makna al-'Alim, al-Khabir, as-Sami', dan al-Bashir.		
3.3	Memahami makna		

	al-Asma' u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir.		al-'Alim, al-Khabir, as-Sami', dan al-Bashir.
4.3	Menyajikan contoh perilaku yang mencerminkan orang yang meneladani al-Asma' u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir.		<ul style="list-style-type: none"> i. Menghubungkan makna dalil naqli tentang iman kepada Allah Swt. dengan konteks kehidupan sehari-hari. j. Menghubungkan makna al-Asma' u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir dengan contoh perilaku manusia dalam kehidupan sehari-hari. k. Menyajikan paparan tentang makna al-Asma' u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir dan penerapannya dalam kehidupan sehari-hari. l. Menanggapi pertanyaan dan memperbaiki paparan tentang al-Asma' u al-Husna: al-'Alim, al-Khabir, as-Sami', dan al-Bashir. m. Menyusun kesimpulan.
1.4	Beriman kepada malaikat-malaikat Allah Swt.	Iman kepada Malaikat Allah Swt.	<ul style="list-style-type: none"> ✓ Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan iman kepada malaikat Allah Swt. ✓ Menyimak dan membaca penjelasan mengenai iman kepada malaikat Allah Swt. ✓ Membaca dalil naqli tentang iman kepada malaikat Allah Swt. beserta artinya. ✓ Mengajukan pertanyaan tentang malaikat Allah, atau pertanyaan lain yang relevan. ✓ Mengajukan pertanyaan mengenai manfaat beriman kepada malaikat Allah Swt. dalam kehidupan sehari-hari. ✓ Mencari dalil naqli yang menjelaskan iman kepada malaikat Allah Swt. ✓ Secara berkelompok mengumpulkan contoh-contoh nyata perilaku yang mencerminkan beriman kepada malaikat Allah Swt. ✓ Mendiskusikan makna beriman kepada malaikat Allah Swt. ✓ Menghubungkan tugas para malaikat dengan fenomena kehidupan sehari-hari. ✓ Merumuskan makna beriman kepada malaikat Allah Swt. Dalam kehidupan sehari-hari. ✓ Menyajikan paparan contoh-contoh nyata perilaku yang mencerminkan beriman kepada malaikat Allah Swt dalam kehidupan sehari-hari. ✓ Menyajikan paparan makna beriman kepada malaikat Allah Swt. dalam kehidupan sehari-hari. ✓ Menanggapi pertanyaan dan memperbaiki. ✓ Menyusun kesimpulan.
2.4	Menunjukkan perilaku disiplin sebagai cerminan makna iman kepada malaikat.		
3.4	Memahami makna iman kepada malaikat berdasarkan dalil naqli.		
4.4	Menyajikan contoh perilaku yang mencerminkan iman kepada malaikat Allah Swt.		
1.5	Meyakini bahwa jujur, amanah, dan istiqamah adalah perintah agama.	Jujur, amanah, istiqamah sesuai dengan Q.S. al-	<ul style="list-style-type: none"> a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan jujur, amanah, dan istiqamah. b. Menyimak dan membaca penjelasan mengenai jujur, amanah, dan istiqamah.
2.5	Menunjukkan		

	perilaku jujur, amanah, dan istiqamah dalam kehidupan sehari-hari.	<i>Baqarah/2:42, Q.S. al-Anfal /8: 27, Q.S. al-Ahqaf /46: 13</i> dan Hadis terkait.	<ul style="list-style-type: none"> c. Membaca Q.S. <i>al-Baqarah/2:42, Q.S. al-Anfal /8: 27, Q.S. al-Ahqaf /46: 13</i> dan Hadis terkait dengan artinya. d. Mengajukan pertanyaan tentang cara menumbuhkan jujur, amanah, dan istiqamah. e. Mengajukan pertanyaan tentang manfaat perilaku jujur, amanah, dan istiqamah, atau pertanyaan lain yang relevan dan aktual. f. Secara berkelompok mencari contoh-contoh nyata jujur, amanah, dan istiqamah dalam kehidupan sehari-hari melalui berbagai sumber. g. Mendiskusikan dan mengelompokkan data dan informasi tentang kesuksesan yang diawali dari sikap jujur, amanah, dan istiqamah. h. Merumuskan makna jujur, amanah, dan istiqamah sesuai dengan Q Q.S. <i>al-Baqarah/2:42, Q.S. al-Anfal /8: 27, Q.S. al-Ahqaf /46: 13</i> dan hadis terkait. i. Menghubungkan dalil naqli perilaku jujur, amanah, dan istiqamah dengan contoh nyata dalam kehidupan sehari-hari. j. Memaparkan makna jujur, amanah, dan istiqamah sesuai dengan Q.S. <i>al-Baqarah/2:42, Q.S. al-Anfal /8: 27, Q.S. al-Ahqaf /46: 13</i> dan hadis terkait. k. Memaparkan hubungan dalil naqli perilaku jujur, amanah, dan istiqamah dengan contoh nyata dalam kehidupan sehari-hari. l. Menyajikan penerapan perilaku jujur, amanah, dan istiqamah melalui demonstrasi, sosiodrama, atau bentuk lainnya. m. Menanggapi pertanyaan dan memperbaiki paparan. n. Menyusun kesimpulan.
3.5	Memahami makna perilaku jujur, amanah, dan		
	perilaku jujur, amanah, dan istiqamah.		
1.6	Menyakini bahwa hormat dan patuh kepada orang tua dan guru, dan berempati terhadap sesama adalah perintah agama.	Empati, terhadap sesama, hormat dan patuh kepada kedua orang tua dan guru.	<ul style="list-style-type: none"> a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan empati, hormat terhadap orang tua dan guru dalam kehidupan sehari-hari. b. Menyimak dan membaca penjelasan mengenai empati, hormat terhadap orang tua dan guru dalam kehidupan sehari-hari. c. Mengajukan pertanyaan tentang cara menumbuhkan sikap empati, hormat terhadap orang tua dan guru. d. Mengajukan pertanyaan mengenai manfaat sikap empati, hormat terhadap orang tua dan guru, atau pertanyaan lain yang relevan. e. Secara berkelompok mencari contoh-contoh nyata sikap empati, hormat terhadap orang tua dan guru di sekolah dan di masyarakat. f. Mendiskusikan dan mengelompokkan data dan informasi tentang manfaat yang diperoleh
2.6	Menunjukkan perilaku hormat dan patuh kepada orang tua dan guru, dan berempati terhadap sesama dalam kehidupan sehari-hari.		
3.6	Memahami makna hormat dan patuh kepada kedua orang		

	tua dan guru, dan empati terhadap sesama.		dari sikap empati, hormat terhadap orang tua dan guru dalam kehidupan sehari-hari.
4.6	Menyajikan makna hormat dan patuh kepada kedua orang tua dan guru, dan empati terhadap sesama.		<ul style="list-style-type: none"> g. Merumuskan makna empati, hormat terhadap orang tua dan guru. h. Menghubungkan dalil naqli tentang empati, hormat terhadap orang tua dan guru dengan kenyataan dalam kehidupan sehari-hari. i. Memaparkan makna empati, hormat terhadap orang tua dan guru. j. Memaparkan hubungan dalil naqli tentang empati, hormat terhadap orang tua dan guru dengan kenyataan dalam kehidupan sehari-hari. k. Menyajikan penerapan perilaku empati, hormat kepada kedua orang tua dan guru melalui demonstrasi, sosiodrama, atau bentuk lainnya. l. Menanggapi pertanyaan dan memperbaiki paparan. m. Menyusun kesimpulan.
1.7	Menghayati ajaran bersuci dari hadas kecil dan hadas besar berdasarkan syariat Islam.	Ketentuan bersuci dari hadas kecil dan hadas besar.	<ul style="list-style-type: none"> a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan kebersihan. b. Menyimak dan membaca penjelasan mengenai ketentuan bersuci dari hadas kecil dan hadas besar. c. Membaca dalil naqli mengenai ketentuan bersuci dari hadas kecil dan hadas besar. d. Mengajukan pertanyaan mengenai permasalahan yang terkait dengan bersuci dari hadas kecil dan hadas besar. e. Mengajukan pertanyaan yang terkait dengan tata cara bersuci dari hadas kecil dan hadas besar. f. Secara berkelompok mencari data dan informasi untuk menjawab permasalahan yang terkait dengan ketentuan bersuci dari hadas kecil dan hadas besar. g. Mendiskusikan tata cara bersuci dari hadas kecil dan hadas besar. h. Mengembangkan paparan mengenai ketentuan dan tata cara bersuci dari hadas kecil dan hadas besar. i. Mendiskusikan manfaat bersuci dari hadas kecil dan hadas besar. j. Berlatih mempraktikkan/ menerapkan tata cara bersuci dari hadas kecil dan hadas besar. k. Merumuskan ketentuan dan tata cara bersuci dari hadas kecil dan hadas besar. l. Merumuskan manfaat bersuci dari hadas kecil dan hadas besar. m. Mendemonstrasikan praktik bersuci dari hadas kecil dan hadas besar. n. Menyajikan paparan tentang ketentuan
2.7	Menunjukkan perilaku hidup bersih sebagai wujud ketentuan bersuci dari hadas besar berdasarkan ketentuan syari'at Islam.		
3.7	Memahami ketentuan bersuci dari hadas besar berdasarkan ketentuan syari'at Islam.		
4.7	Menyajikan cara bersuci dari hadas besar.		

			<p>bersuci dari hadas kecil dan hadas besar.</p> <p>o. Memaparkan rumusan hikmah dan manfaat bersuci dari hadas kecil dan hadas besar.</p> <p>p. Menanggapi pertanyaan dalam diskusi.</p> <p>q. Merumuskan kesimpulan.</p>
1.8	Menunaikan salat wajib berjamaah sebagai implementasi pemahaman rukun Islam.	Salat berjamaah	<ul style="list-style-type: none"> ✓ Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan salat berjamaah. ✓ Menyimak dan membaca penjelasan mengenai tata cara salat berjamaah. ✓ Membaca dalil naqli mengenai salat berjamaah. ✓ Mengajukan pertanyaan tentang ketentuan salat berjamaah. ✓ Mengajukan pertanyaan terkait dengan tata cara pelaksanaan salat berjamaah. ✓ Secara berkelompok mencari data dan informasi tentang dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat berjamaah. ✓ Mendiskusikan dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat berjamaah. ✓ Berlatih mempraktikkan salat berjamaah. ✓ Mengolah informasi mengenai dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat berjamaah menjadi paparan yang menarik. ✓ Merumuskan prosedur praktik salat berjamaah. ✓ Menyajikan paparan mengenai dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat berjamaah. ✓ Mendemonstrasikan praktik salat berjamaah. ✓ Menanggapi pertanyaan dalam diskusi. ✓ Merumuskan kesimpulan.
2.8	Menunjukkan perilaku demokratis sebagai implementasi pelaksanaan salat berjamaah.		
3.8	Memahami ketentuan salat berjamaah.		
4.8	Mempraktikkan salat berjamaah.		
1.9	Menunaikan salat Jum'at sebagai implementasi pemahaman ketaatan beribadah.	Ketentuan Salat Jum'at	<ul style="list-style-type: none"> ✓ Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan salat Jum'at. ✓ Menyimak dan membaca penjelasan mengenai tata cara salat Jum'at. ✓ Membaca dalil naqli mengenai salat Jum'at. ✓ Mengajukan pertanyaan tentang ketentuan salat Jum'at. ✓ Mengajukan pertanyaan terkait dengan tata cara pelaksanaan salat Jum'at. ✓ Secara berkelompok mencari data dan informasi tentang dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat Jum'at. ✓ Mendiskusikan dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat Jum'at. ✓ Berlatih mempraktikkan salat Jum'at. ✓ Mengolah informasi mengenai dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat Jum'at menjadi paparan yang
2.9	Menunjukkan perilaku peduli terhadap sesama dan lingkungan sebagai implementasi pelaksanaan salat Jum'at.		
3.9	Memahami ketentuan salat Jum'at.		
4.9	Mempraktikkan salat Jum'at.		

			<p>menarik.</p> <ul style="list-style-type: none"> ✓ Merumuskan prosedur praktik salat Jum'at. ✓ Menyajikan paparan mengenai dalil naqli, ketentuan, tata cara, manfaat, dan halangan salat Jum'at. ✓ Mendemonstrasikan praktik salat Jum'at. ✓ Menanggapi pertanyaan dalam diskusi. ✓ Merumuskan kesimpulan.
1.10	Menunaikan salat jamak qasar ketika bepergian jauh (musafir) sebagai implementasi pemahaman ketaatan beribadah.	Ketentuan Salat jamak qasar.	a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan salat <i>jamak qasar</i> .
2.10	Menunjukkan perilaku disiplin sebagai implementasi pelaksanaan salat jamak qasar.		b. Menyimak dan membaca penjelasan mengenai tata cara salat <i>jamak qasar</i> .
3.10	Memahami ketentuan salat jamak qasar.		c. Membaca <i>dalil naqli</i> mengenai salat <i>jamak qasar</i> .
4.10	Mempraktikkan salat jamak dan qasar.		d. Mengajukan pertanyaan tentang ketentuan salat <i>jamak qasar</i> .
			e. Mengajukan pertanyaan terkait dengan tata cara pelaksanaan salat <i>jamak qasar</i> .
			f. Secara berkelompok mencari data dan informasi tentang dalil naqli, ketentuan, tata cara, dan hikmah salat jamak qasar.
			g. Mendiskusikan dalil naqli, ketentuan, tata cara, dan hikmah <i>jamak qasar</i> .
			h. Berlatih mempraktikkan salat <i>jamak qasar</i> .
			i. Mengolah informasi mengenai dalil naqli, ketentuan, tata cara, dan hikmah salat <i>jamak qasar</i> menjadi paparan yang menarik.
			j. Merumuskan prosedur praktik salat <i>jamak qasar</i> .
			k. Menyajikan paparan mengenai dalil naqli, ketentuan, tata cara, dan hikmah salat <i>jamak qasar</i> .
			l. Mendemonstrasikan praktik salat <i>jamak qasar</i> .
			m. Menanggapi pertanyaan dalam diskusi.
			n. Merumuskan kesimpulan.
1.11	Menghayati perjuangan Nabi Muhammad saw. periode Makkah dalam menegakkan risalah Allah Swt.	Sejarah perjuangan Nabi Muhammad Saw. periode Makkah	✓ Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan perjuangan Nabi Muhammad saw. periode Makkah.
2.11	Meneladani perjuangan Nabi Muhammad saw. periode Makkah.		✓ Menyimak dan membaca penjelasan mengenai perjuangan Nabi Muhammad saw. periode Makkah.
3.11	Memahami sejarah perjuangan Nabi Muhammad saw. periode Makkah.		✓ Mengajukan pertanyaan mengenai keadaan masyarakat Makkah sebelum datangnya nabi Muhammad saw.
4.11	Menyajikan strategi perjuangan yang dilakukan Nabi Muhammad saw.		✓ Mengajukan pertanyaan terkait kronologi diangkatnya nabi Muhammad saw. menjadi rasul atau pertanyaan lain yang relevan.
			✓ Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) pada masa kelahiran Nabi Muhammad saw.
			✓ Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) pada masa

	periode Makkah.		<p>Nabi Muhammad saw. diangkat menjadi rasul.</p> <ul style="list-style-type: none"> ✓ Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) pada masa Nabi Muhammad Saw. berdakwah di Makkah. ✓ Mendiskusikan strategi dakwah Nabi Muhammad saw. periode Makkah. ✓ Menghubungkan antara waktu, tempat, peristiwa, dan tokoh, dalam sejarah perjuangan Nabi Muhammad saw. periode Makkah dalam bentuk diagram alur. ✓ Merumuskan strategi dakwah Nabi Muhammad saw periode Makkah. ✓ Menyajikan paparan diagram alur sejarah perjuangan Nabi Muhammad saw. periode Makkah. ✓ Menyajikan paparan strategi dakwah Nabi Muhammad saw. periode Makkah. ✓ Menanggapi pertanyaan. ✓ Menyusun kesimpulan.
1.12	Menghayati perjuangan Nabi Muhammad saw. Periode Madinah dalam menegakkan risalah Allah Swt.	Sejarah perjuangan Nabi Muhammad saw. periode Madinah	<ul style="list-style-type: none"> ✓ Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan perjuangan Nabi Muhammad saw. periode Madinah. ✓ Menyimak dan membaca penjelasan mengenai perjuangan Nabi Muhammad saw. periode Madinah. ✓ Mengajukan pertanyaan mengenai keadaan masyarakat Madinah sebelum datangnya nabi Muhammad saw. ✓ Mengajukan pertanyaan terkait hijrahnya Nabi Muhammad saw. dan para sahabat ke Madinah. ✓ Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) terkait dengan hijrahnya Nabi Muhammad saw. dan para sahabat ke Madinah. ✓ Mengumpulkan informasi mengenai hubungan antara sahabat Muhajirin dan Anshar. ✓ Mengumpulkan informasi mengenai hubungan antara kaum muslimin dengan warga non-muslim di Madinah. ✓ Mengumpulkan informasi mengenai hubungan antara kaum muslimin dengan orang-orang kafir Makkah. ✓ Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) terkait dengan peristiwa <i>fathu Makkah</i>. ✓ Mendiskusikan strategi dakwah Nabi Muhammad saw. periode Madinah. ✓ Menghubungkan antara waktu, tempat, peristiwa, dan tokoh, dalam sejarah
2.12	Meneladani perjuangan Nabi Muhammad saw. periode Madinah.		
3.12	Memahami sejarah perjuangan Nabi Muhammad saw. periode Madinah.		
4.12	Menyajikan strategi perjuangan yang dilakukan Nabi Muhammad saw. periode Madinah.		

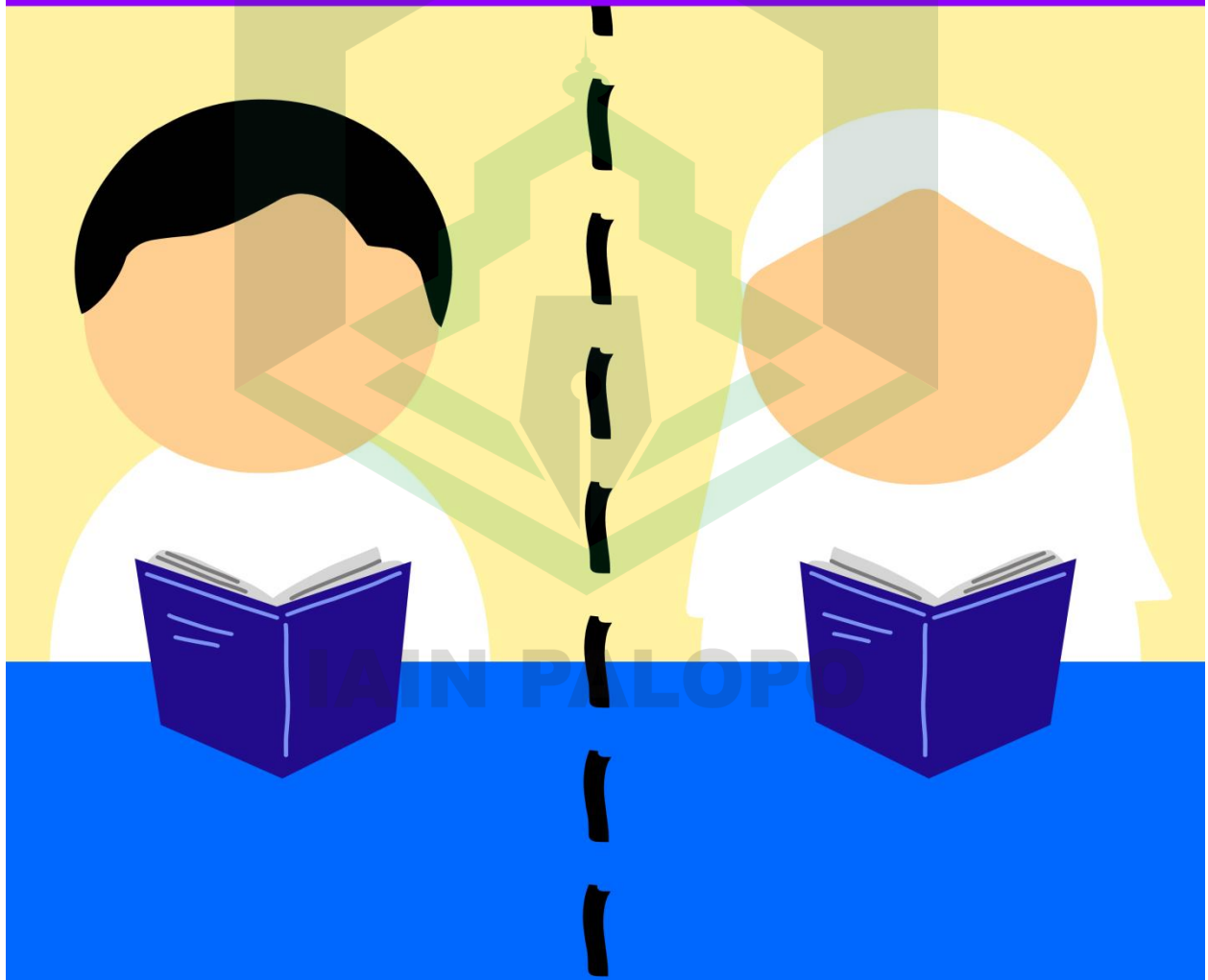
			<p>perjuangan Nabi Muhammad saw. periode Madinah mulai dari peristiwa hijrah sampai <i>fathu makkah</i> dalam bentuk diagram alur.</p> <ul style="list-style-type: none"> ✓ Mengolah informasi mengenai hubungan antara sahabat Muhajirin dan Anshar, kaum muslimin dengan warga non-muslim di Madinah, dan kaum muslimin dengan dengan orang-orang kafir Makkah. ✓ Merumuskan strategi dakwah Nabi Muhammad saw. periode Madinah. ✓ Menyajikan paparan diagram alur mengenai sejarah perjuangan Nabi Muhammad saw. periode Madinah mulai dari peristiwa hijrah sampai <i>fathu makkah</i>. ✓ Menyajikan informasi mengenai hubungan antara sahabat Muhajirin dan Anshar, kaum muslimin dengan warga non-muslim di Madinah, dan kaum muslimin dengan dengan orang-orang kafir Makkah. ✓ Memaparkan strategi perjuangan yang dilakukan Nabi Muhammad saw. periode Madinah. ✓ Menanggapi pertanyaan. ✓ Menyusun kesimpulan.
1.13	Menghayati perjuangan dan kepribadian al-Khulafa al-Rasyidun sebagai penerus perjuangan Nabi Muhammad saw. dalam menegakkan risalah Allah Swt.	Sikap terpuji <i>al-Khulafa al-Rasyidun</i>	<ul style="list-style-type: none"> a. Mengamati dan memberi komentar gambar atau tayangan yang terkait dengan perjuangan <i>al-Khulafa al-Rasyidun</i>. b. Menyimak dan membaca penjelasan mengenai sikap terpuji <i>al-Khulafa al-Rasyidun</i>. c. Mengajukan pertanyaan mengenai sikap yang dimiliki oleh <i>al-Khulafa al-Rasyidun</i>. d. Mengajukan pertanyaan terkait kronologi kepemimpinan <i>al-Khulafa al-Rasyidun</i> atau pertanyaan lain yang relevan. e. Mengumpulkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) mengenai perkembangan Islam pada masa kepemimpinan <i>al-Khulafa al-Rasyidun</i>. f. Mengumpulkan informasi mengenai kepribadian <i>al-Khulafa al-Rasyidun</i>. g. Mendiskusikan strategi perjuangan <i>al-Khulafa al-Rasyidun</i>. h. Menghubungkan data dan fakta (waktu, tempat, peristiwa, dan tokoh) mengenai perkembangan Islam pada masa kepemimpinan <i>al-Khulafa al-Rasyidun</i> dalam bentuk diagram alur. i. Mengolah informasi mengenai kepribadian <i>al-Khulafa al-Rasyidun</i> dalam bentuk paparan. j. Merumuskan strategi perjuangan <i>al-Khulafa al-Rasyidun</i>. k. Menyajikan perkembangan Islam pada masa kepemimpinan Khulafaurasyidin berupa diagram alur yang memuat waktu, tempat,
2.13	Meneladani perilaku terpuji al-Khulafa al-Rasyidun.		
3.13	Memahami sejarah perjuangan dan kepribadian al-Khulafa al-Rasyidun.		
4.13	Menyajikan strategi perjuangan dan kepribadian al-Khulafa al-Rasyidun.		

			<p>peristiwa, dan tokoh.</p> <ul style="list-style-type: none">l. Menyajikan informasi mengenai kepribadian <i>al-Khulafa al-Rasyidun</i> dalam bentuk paparan.m. Memaparkan strategi perjuangan <i>al-Khulafa al-Rasyidun</i>.n. Menanggapi pertanyaan.o. Menyusun kesimpulan.
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IAIN PALOPO

ISLAMIC VOCABULARY BOOK

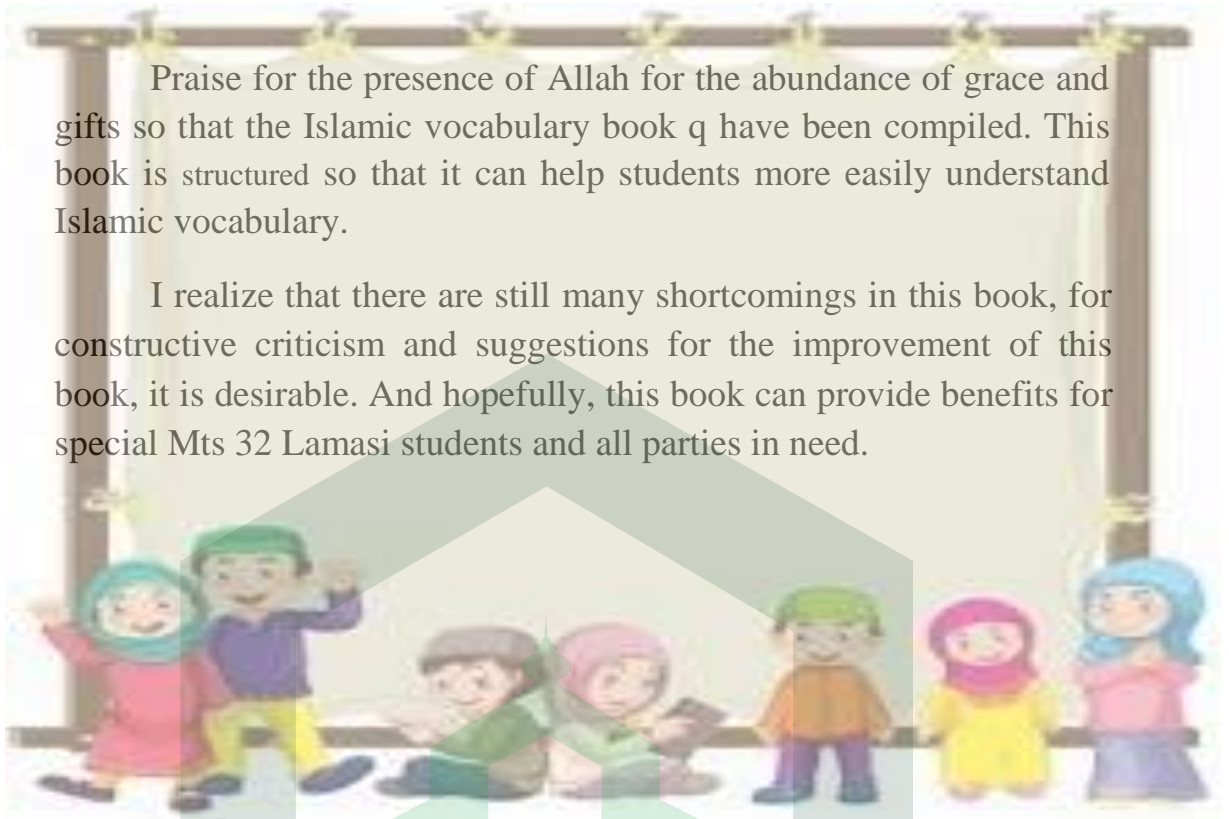


AIN PALOP

FOREWORD

Praise for the presence of Allah for the abundance of grace and gifts so that the Islamic vocabulary book q have been compiled. This book is structured so that it can help students more easily understand Islamic vocabulary.

I realize that there are still many shortcomings in this book, for constructive criticism and suggestions for the improvement of this book, it is desirable. And hopefully, this book can provide benefits for special Mts 32 Lamasi students and all parties in need.



IAIN PALOPO

NOUN

NO	VOCABULARY	MEANING	SENTENCE
1.	An effort	Jihat	I am doing my best effort to learn English
2.	Aaron	Nabi harun	The propet Aaron is wise person.
3.	Abraham	Nabi ibrahim	Prophet Ibrahim known as Abul Anbiya.
4.	Adam	Nabi adam	Prophet Adam is a both a human and a prophet first created by Allah.
5.	Allah	Allah	There is no Got but Allah.
6.	Alms	Sedekah	The practice of alms is proof of a servant's faith.
7.	Angel	Malaikat	Angels were created by Allah from light.
8.	Ash prayer	Sholat ashar	Asr prayer time limit is when the sun sets on the western horizon.
9.	Atid	Malaikat atid	Atid angels are in charge of noting human bad deeds.
10.	Beliver	Mukmin	Belivers are people who belive in the oneness of Allah.



11. Charity

Amal

Amal Jariyah is a practice that will not be cut off even though he has died.

12. Chapter of the Qur'an

Surah

Surah al-alaq is the first surah sent down by Allah.

13. Compulsory

Wajib

Ramadhan fasting is a mandatory fast for Muslim.

14. Creature

Ciptaan

Humans are creatures created by Allah.

15. Creator

Pencipta

Allah is the creator of the heavens and the earth and their contents.

16. David

Nabi Daud

The prophet daud is one of the prophets sent by God to the children of Israel.

17. Destiny

Takdir

Destiny can be changed with prayer.

18. Devotion

Ibadah

Filial piety to both parents is a form of devotion.

19. Devil

Iblis

Devil was the first creature to disobey God's commands.



- | | | | |
|-----|----------------|-----------------|--|
| 20. | Doomsday | Kiamat | Doomsday which means the day of human resurrection. |
| 21. | Eber | Nabi hud | The prophet hud preached to the ad. |
| 22. | Elijah | Nabi ilyas | Prophet Ilyas was sent by to be a guide for the Yordan people. |
| 23. | Elisha | Nabi ilyasa | One of the miracles of . the Prophet Ilyasa is being able to speak as a baby. |
| 24. | Enoch | Nabi idris | Prophet Idris got the nickname from Allah SWT in the form of Asadul Usud or the lion of all lions. |
| 25. | Ezekie | Nabi zulkifli | The prophet dzulkifli is the son of the prophet Ayub As. |
| 26. | Gabriel jibril | Malaikat jibril | The angel Jibril is in charge of conveying . |
| 27. | God | Tuhan | There is no God but Allah. |
| 28. | Heaven | Surga | Heaven is a place for believers. |
| 29. | Hell | Neraka | Hell is a place for people. |
| 30. | Isaac | Nabi ishaq | Prophet Ishaq was sent by Allah to preach to thKana'an |

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- | | | | |
|-----|---------|-----------------|--|
| 31. | Israfil | Malaikat Israfi | people in Palestine who had never known Allah. I Israfil is in charge of blowing the trumpets on the Day of Judgement. |
| 32. | Izrail | Malaikat Izrail | Izrail is an angel whose job is to take human lives. |
| 33. | Jacob | Nabi Yaqub AS | Jacob is the tenth prophet. |
| 34. | Jetro | Nabi Syuaib AS | Jetro is the thirteenth prophet. |
| 35. | Jesus | Nabi Isa | Jesus is the twenty fourth prophet. |
| 36. | Jin | Jin | Jin always teases on human |
| 37. | Josep | Nabi Yusuf | Josep is the eleventh prophet. |
| 38. | Job | Nabi Ayub | Job is the twelfth prophet. |
| 39. | John | Nabi Yahya | John is the twenty third prophet . |
| 40. | Jonah | Nabi Yunus | Jonah is the twenty first prophet. |
| 41. | Karma | Karma | Nuni gets karma for his actions. |
| 42. | Lot | Nabi Luth | Lot is the seventh prophet. |
| 43. | Malik | Malaikat Malik | Malik is an angel whose job is to guard the gates of hell. |

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44. Michael Malaikat mikail Michael is an .
angel whose job is to .
provisustenance
to the human beings.
45. Mosque Masjid Iksan goes to mosque
every day
46. Moses Nabi Musa Moses is the
fourteenth prophet.
47. Muhammad Nabi Muhammad SAW Muhammad is the .
twenty fifth prophet.
48. Munkar Malaikat Munkar Munkar is an angel
whose job is to ask
question to the people
which doing bad.
49. Noah Nabi Nuh Noah is the third
prophet.
50. Nakir Malaikat Nakir Nakir is an angel
whose job is to ask
question to the people
which doing good
51. Praying mate Sajadah Khanna buys a new
praying mate.
52. Prayer beads Tasbih The prayer beads
color is white.
53. Praying Veil Mukenah Herna buys a green
praying veil.
54. Qur'an Al Qur'an Reciting the Qur'an
is a Muslim
obligation.
55. Reward Pahala Fiza gets a reward for
helping others.
56. Ridwan Malaikat ridwan Ridwan is an angel
whose job is to guard
the gates of heaven.

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- | | | | |
|-----|-----------|---------------|--|
| 57. | Salih | Nabi salih | Salih is the fifth prophet. |
| 58. | Spirit | Arwah | the spirits gather in hereafter. |
| 59. | Solomon | Nabi sulaiman | Solomon is the eighteenth prophet. |
| 60. | Tomb doom | Azab kubur | The tomb doom the gomrave is the thing most feared by Muslims when they are in the barzah world. |
| 61. | Veil | Jilbab | she is so very beautiful when wearing Veil. |

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VERB

NO	VOCABULARY	MEANING	SENTENCE
1.	Adzan	Adzan	The adzan pronounced 5 times a day.
2.	Aplution	Berwudhu	Before praying its mandatory perform . aplution.
3.	Approved pilgrimage	Haji mabrur	Approved pilgrima is pilgramage that is accepted by Allah.
4.	Belive	Percaya	Dina belives that Got is one.
5.	Bury	Mengubur	He is burying the body of covid-19.
6.	Fasting	Puasa	Fasting in the month of ramadhan is obligatory fasting.
7.	Gift	Karunia	Maryam is gifted with achild name isa.
8.	I feel thankful	Saya bersyukur	I feel thankfull that i am still alive today



9. Prayer Sholat Prayers must be performed 5 times a day.

10. Praying Berdoa Jeni prayed at 1/3 night.

11. Satanic temptation Godaan syetan In a way of praying can avoid the satanic temptation.

12. To have sahur Makan sahur To have sahur is sunnah.

13. Worship Beribadah Humans are obliged to worship Allah.



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Adjective

NO	VOCABULARY	MEANING	SENTENCE
1.	A judgment day	Hari pembalasan	A jugment day is the day when people will get reword in the same form.
2.	Adultery	Perzinahan	Adultery is one of the great sins.
3.	Allowed	Halal	Allowed is something that if used does not result sin.
4.	Almighty	Maha kuasa	Allah is almighty over all things.
5.	Apostate	Murtat	Apostate is leaving the religion that has been provided.
6.	Atheistic	Tak bertuhan	China is a country where the majority of people are atheistic.
7.	Day of resurrection	Hari kebangkitan	The day of the resurrection of

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humans is called
yaumul ba'as.

8. Eid adha mubarok Hari raya idul adha Eid adha mubarok is
oneof the Muslim
holidays.

9. Eid fitri mubarok Hari raya idul fitri Eid fitri mubarok on
the 1st of Shawwal.

10. Eternal Kekal Eternal is used to
term the life of the
afterlife.

11. Forbidden Haram Alcohol is a drink
that is forbidden to
consume.

12. Hypocrite Munafik One of the signs of a
hypocrite is that
when he.

13. Luck Nasib Changing luck with
tahajud.

14. Moble Mulia That person has a
noble heart.

15. Pleasure Ridho The pleasure of
parents is th
pleasure of Allah.

16. Sirck Syirik Shirk is an act of
associating partners

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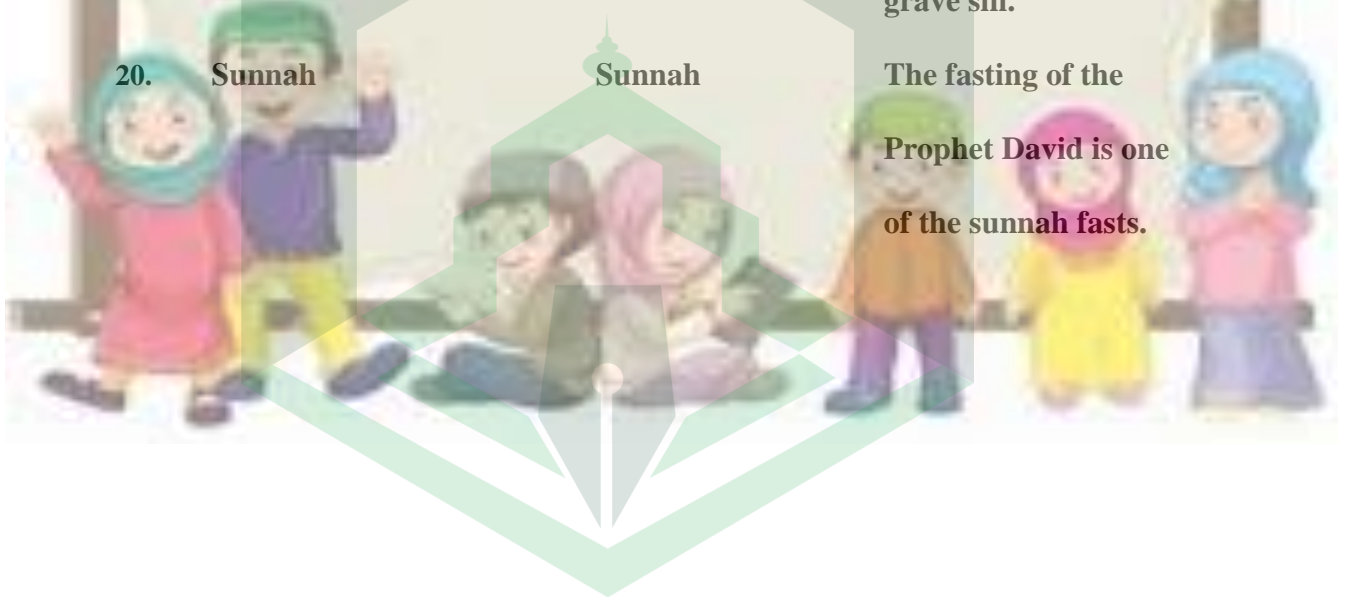
with Allah.

17. **Profess Islam** **Pemeluk agama islam** **Indonesia is one of the countries where the majority of profess islam.**

18. **Realized** **Menyadari** **He realized his mistake.**

19. **Sin** **Dosa** **He committed a grave sin.**

20. **Sunnah** **Sunnah** **The fasting of the Prophet David is one of the sunnah fasts.**



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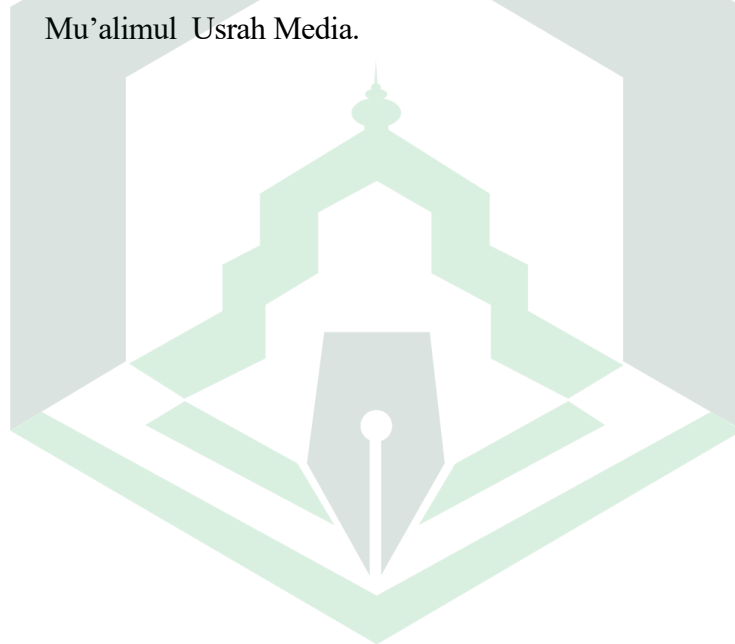
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NEEDS ANALYSIS QUESTIONNAIRE

Developing Pocket Book of Islamic vocabulary for the First-Grade students of Madrasah Stanawiyah 32 Lamasi

A. Data Pribadi Siswa

Nama :

Umur :

Jenis Kelamin : L / P (lingkari yang sesuai)

Alamat :

B. Kebutuhan Belajar Bahasa Inggris

Pilihlah jawaban dengan membentangkan (X) pada jawaban yang teman-teman pilih. Apabila teman-teman memiliki jawaban berbeda tidak terdapat dalam pilihan-pilihan jawaban dalam kuisioner ini, teman-teman diperkenankan menulis jawaban milik teman-teman secara singkat.

1. Alasan saya belajar Bahasa Inggris di sekolah adalah:

- o. Agar dapat berkomunikasi menggunakan Bahasa Inggris
- p. Agar dapat menempuh Ujian Nasional dengan baik
- q. Agar dapat menunjang hobby untuk membacabuku atau menonton film berbahasa Inggris
- r. Sebagai bekal untuk mencari kerja di kemudian hari
- s. Lainnya. Sebutkan bila ada.....

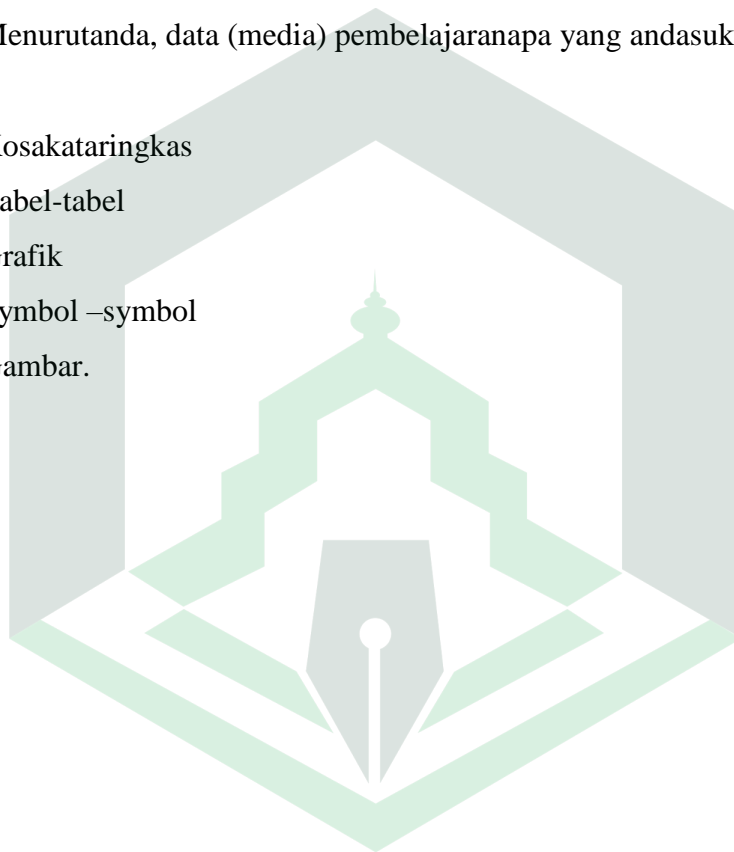
2. Apa manfaat bahasa Inggris bagi anda setelah lulus nanti?

- r. Untuk dapat mengakses informasi-informasi berbahasa Inggris yang berkaitan dengan profesi saya.
- s. Untuk dapat mempermudah saya dalam mengakses berita yang berbahasa Inggris.
- t. Untuk bias berkomunikasi dalam bahasa Inggris dengan baik di dunia kerja.

- u. Untukmendapatskor TOEFL yang tinggi.
 - v. Lainnyasebutkanbilaada
3. Tingkatan vocabulary (kosakata) yang andainginkuasaisaatini?
- t. *Basic vocabulary* (kosakatadasar)
 - u. *Intermediate vocabulary*(kosakata menengah)
 - v. *Upper-intermediate vocabulary*(kosakata menengah keatas)
 - w. *Academic vocabulary* (kosakata akademik)
 - x. Dan lain-lain (sebutkan bila ada).....
4. Pelajaran bahasa Inggris seharusnya adapat membuat saya....
- p. Dapat berinteraksi secara lisan menggunakan bahasa Inggris dengan mahir dalam dunia kerja kelak
 - q. Dapat berinteraksi secara tertulis menggunakan bahasa Inggris dengan mahir dalam dunia kerja kelak.
 - r. Menguasaikosakata (*vocabulary*) yang berkaitan dengan kehidupan sehari-hari.
 - s. Dapat menggunakan tata bahasa (*structure*) dengan benar.
 - t. Lainnya. Sebutkan
5. Menurutanda, seberapaanyak kosakata yang andahafaldalam menunjang penguasaan vocabulary andasetiap harinya?
- n. Sebanyak 50 – 100 kata
 - o. Sebanyak 100 – 150 kata
 - p. Sebanyak 150 – 200 kata
 - q. Sebanyak 200 – 250 kata
6. Apakesulitan andabelajar Bahasa Inggris saat ini ?
- a. Kurangnya pengetahuan mengenai grammar (tata bahasa) yang dimiliki
 - b. Strategi atau metode pembelajaran yang kurang menarik
 - c. Kurangnya jumlah vocabulary (kosakata) yang dimiliki
 - d. Media pembelajaran yang kurang variatif
 - e. Dan lain-lain (sebutkan bila ada)
7. Kemampuan bahasa Inggris saya saat ini berada pada level....
- a. Sayatidak dapat memahami apapun dalam bahasa Inggris.
 - b. Pemula (*beginner*): dapat memahami kalimat dan ungkapan sederhana yang sering muncul dalam kehidupan sehari-hari.

- c. Menengah (*intermediate*): dapat memahami inti/maksud dari teks yang rumit dan memberikan tanggapan mengenai teks tersebut.
 - d. Mahir (*advance*): dapat memahami berbagai macam bentuk teks dan memahami makna tersirat yang terdapat dalam sebuah teks.
 - e. Sebutkan bila ada
8. Apa kesulitan anda dalam pembelajaran bahasa Inggris.....
- u. Menemukan kata yang sulit
 - v. Kurangnya teks bacaan tentang kosakata yang dibutuhkan
 - w. Sulit memahami kosakata yang berbeda antar kata dengan arti
 - x. Malas untuk mengetahui dan mengulang teruskosakata yang sudah ada
 - y. Dan lain-lain (sebutkan bila ada)
9. Urutan belajar bahasa Inggris yang paling anda butuhkan menurut anda adalah.....
- n. *Listening, Speaking, Reading, Writing*
 - o. *Listening, Reading, Speaking, Writing*
 - p. *Speaking, Listening, Reading, Writing*
 - q. *Speaking, Reading, Writing, Listening*
 - r. *Lain-lain*
10. Hal apa yang anda lakukan dalam menghafal kosakata baru.....
- o. Membagi kelas kata tersebut (adjective, noun, verb, adverb).
 - p. Bermain sambil belajar
 - q. Menuliskan kata-kata tersebut dalam sebuah kartu
 - r. Selalu mengulang-ulang kosakata yang dikuasai agar mudah dalam mengungkapkan bahasa Inggris
 - s. Belajar dan langsung praktek
11. Aktivitas apa yang membantu anda untuk mengingat kosakata baru dalam Bahasa Inggris ?
- a. Menggunakan rima untuk mengingat kosakata baru (rice-ice, no-know)
 - b. Menggunakan flas cards untuk mengingat kosakata baru
 - c. Memperagakan secara fisik kosakata bahasa Inggris yang baru sajaya pelajari
 - d. Mengucapkan atau menuliskan kosakata baru untuk beberapa kali
 - e. Dan lain-lain (sebutkan bila ada)

12. Dalam belajar *reading* (membaca) untuk meningkatkan kosakata yang saya inginkan berupa...
- Materi otentik, yang dengan mudah dapat dijumpai dalam keseharian (contohnya, majalah, surat kabar, label, resep, iklan, jadwal, dll)
 - Teks yang menggambarkan konteks yang berkaitan dengan bidang mata pelajaran
 - Teks yang disertai daftar kosakata baru yang terkait.
 - Teks disertai gambar
13. Menurut anda, data (media) pembelajaran apa yang anda sukai dalam pocket Book
- Kosakata ringkas
 - Tabel-tabel
 - Grafik
 - Symbol –symbol
 - Gambar.



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EXPERT JUDGMENT QUESTIONNAIRE
ANGKET EVALUASI POCKET BOOK

Pengantar :

Kusioner ini merupakan instrument penilaian terhadap Pocket Book for Islar vocabulary. Saya sangat mengharapkan partisipasi bapak/ibu untuk mengisi kusioner ini sebagai masukan atas Pocket book yang saya kembangkan. Atas kesediaan dan partisipasi bapak/ibu, sayau capkan banyak terimakasih.

Petunjuk Pengisian :

Berikut ini adalah butir-butir pernyataan yang berkaitan dengan Pocket book of islamic vocabulary yang telah dikembangkan. Bapak/ibu dipersilahkan untuk memberikan tanda centang(√) pada salah satu kolom pada tiap pernyataan yang ada pada table. Mohon ditulis saran perbaikan pada ruang yang disediakan.

Keterangan :

SS :Sangat Setuju

S :Setuju

TT :Tidak Tahu

TS :Tidak Setuju

STS: Sangat Tidak Setuju

1. KOMPONEN KELAYAKAN ISI

A. Kesesuaian Pocket book						
NO	BUTIR	SS	S	TT	TS	STS
1.	Pocket book yang dikembangkan sesuai dengan tujuan pembelajaran.					
2.	Pocket book yang dikembangkan sesuai dengan kebutuhan siswa Madrasah Tsanawiyah					

32 Lamasi.						

B. Konsistensi Pocket Book						
NO	BUTIR	SS	S	TT	TS	STS
3.	Menggunakan kosakata yang konsisten..					
4.	Menggunakan bentuk dan ukuran huruf yang konsisten.					
5.	Menggunakan pola penyetakan dan tata letak yang konsisten.					

B. Keakuratan Pocket Book						
NO	BUTIR	SS	S	TT	TS	STS
6.	Materi mengajarkan siswa tentang kosakata islam.					
7.	Materi yang digunakan dapat membantu siswa dalam mengetahui tentang kosakata islam.					
8.	Pocket book (isi) diambil dari sumber yang relevan.					

B. Kemutahiran Pocket book						
NO	BUTIR	SS	S	TT	TS	STS
9.	Isi dari pocket book diambil dari buku agama islam/sumber-sumber terbaru tentang kosakata islam.					

FORMAT POCKET BOOK						
NO	BUTIR	SS	S	TT	TS	STS
1.	Format halaman pocket book (vertikal dan horisontal) mudah untuk digunakan oleh pembaca.					
2	Kolom pada halaman sebanding dengan ukuran buku/kertas.					
3.	Tata letak dan pengetikan yang mudah diikuti oleh pembaca.					
Saran perbaikan						

A. DAYA TARIK POCKET BOOK						
NO	BUTIR	SS	S	TT	TS	STS
1.	Warna sampul (gambar dan huruf) Depan sangat menarik					
2	Huruf dan kalimat judul sangat menarik.					
3.	Warna kertas dan huruf menarik perhatian.					
Saran perbaikan						

B. PENYAJIAN PEMBELAJARAN						
NO	BUTIR	SS	S	TT	TS	STS
1.	Penyajian materi/kosakata dalam pocket book yang dikembangkan mendorong bertambahnya pengetahuan siswa terhadap kosakata islam.					
2	Kosakata yang disajikan dapat mendorong siswa untuk mengetahui lebih jelas tentang kosakata islam.					
3.	Penyajian materi/kosakata dapat mendorong siswa aktif dalam proses belajar mengajar.					
Saran perbaikan						

Penilai

Nip.



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LEMBAR VALIDASI INSTRUMEN EVALUASI UNTUK AHLI BAHASA

Judul: Developing pocket Book of Islamic Vocabulary for the First-Grade Students of Madrasah Stanawiyah 32 Lamasi

A. Petunjuk Pengisian

1. Lembar penilaian kelayakan ini meliputi aspek pendahuluan, isi, bahasa.
2. Berilah tanda (✓) pada kolom angka yang sesuai dengan penilaian yang Anda berikan.
3. Pedoman skalapenilaian adalah sebagai berikut:
 - 1: tidak layak
 - 2: kurang layak
 - 3: cukup layak
 - 4: layak
 - 5: sangat layak
4. Anda dimohon kesediaannya untuk memberikan saran-saran perbaikan pada bagian akhir lembar ini.

B. Penilaian Kelayakan

NO	URAIAN	Kelayakan				
		1	2	3	4	5
I	Aspek Isi					
	a. Tujuan peneliti dinyatakan dengan jelas					
	b. Tujuan kuesioner dinyatakan dengan jelas					
	c. Petunjuk pengisian kuesioner mudah dipahami					
II	Aspek Cakupan (Isi)					
	a. Butir-butir kuesioner mencakup data yang berhubungan dengan cakupan isi materi memadai.					
	b. Butir-butir kuesioner mencakup data yang berhubungan dengan penggunaan bahasa di dalam materi baik dan benar.					
	c. Butir-butir kuesioner mencakup data yang berhubungan dengan aktifitas pembelajaran memadai.					
	d. Butir-butir kuesioner mencakup data yang berhubungan dengan input materi memadai.					
	e. Butir-butir kuesioner mencakup data yang					

berhubungandengankegrafikaanmemadai.						
III	AspekBahasa					
a. Butir-butirkuesionerdirumuskandalambahasa Indonesia yang baikdanbenar.						
b. Butir-butirkuesionerdirumuskandalambahasa Indonesia yang efektif.						
c. Butir-butirkuesionerdirumuskandalambahasa Indonesia yang efisien.						
d. Butir-butirkuesionerdirumuskandalambahasa yang mudahdipahamisesuaitingkatkemampuanberbahasa respon den.						

C. Komentar

.....

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D. Saran

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E. Kesimpulan

Instrument kuesionerini (lingkarisalahsatupilihan):

1. Tidakdapatdigunakan
2. Dapatdigunakan
3. Dapatdigunakan denganperbaikansebagaiberikut

.....

.....

.....

.....

.....

Palopo,
PenilaiKelayakan



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Rangkuman kualitatif:

B. Bahasa

1	Bahasa yang digunakan dalam bahan ajar sesuai dengan kemampuan mahasiswa.						
2	Bahasa yang disajikan komprehensif dan sesuai dengan tingkat perkembangan kognitif siswa						
3	Ekspresi yang digunakan sesuai dengan tata bahasa yang benar.						
4	Bahasa yang disajikan dalam bahan ajar mudah dipahami.						

Rangkuman kualitatif:

C. Desain dan *Layout*

1	Tampilan materi jelas.						
2	Tampilan materi menarik.						
3	Ukuran huruf sesuai.						
4	Jenis huruf sesuai.						
5	Jarak spasi sesuai.						
6	Penggunaan tanda baca benar.						

Rangkuman kualitatif:

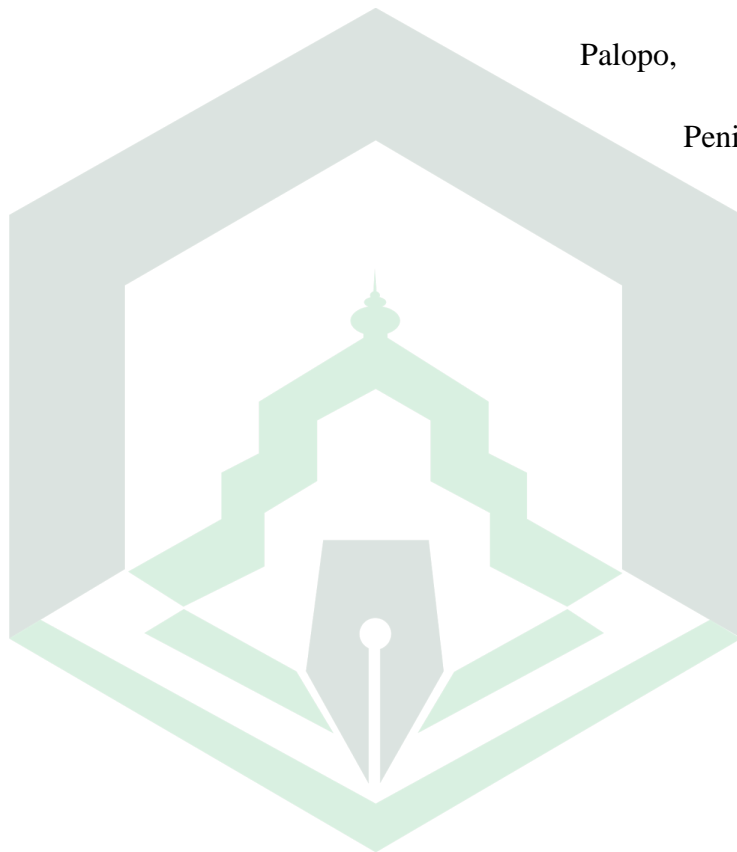
Kesimpulan:

Secara umum, pendapat Bapak/Ibu terhadap materi yang dikembangkan:

- a. Layak
- b. Layak dengan perbaikan
- c. Tidak layak

Palopo, Agustus 2020

Penilai kelayakan



IAIN PALOPO



KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PALOPO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
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Surat Keterangan Bebas Mata Kuliah

Sehubungan dengan selesainya "Mata Kuliah Mahasiswa" sebagai salah satu prasyarat utama untuk mengikuti Ujian Munaqasyah, maka kami menerangkan bahwa mahasiswa yang tersebut namanya di bawah ini:

Nama : Khanna Soliha

Nim : 16 0202 0108

Prodi : Pendidikan Bahasa Inggris

Telah menyelesaikan seluruh mata kuliah mulai dari semester I sampai dengan semester VIII

Demikianlah surat keterangan ini dibuat untuk digunakan sebagaimana mestinya.

Palopo, 19 Oktober 2020

Ketua Prodi
Pendidikan Bahasa Inggris

Amalia Yahya, S.E., M.Hum
NIP. 19771013 200501 2 006

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Yang bertanda tangan di bawah ini :

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menerangkan bahwa mahasiswa yang tersebut namanya di bawah ini telah mampu membaca Al-Qur'an dan dapat dipertanggungjawabkan

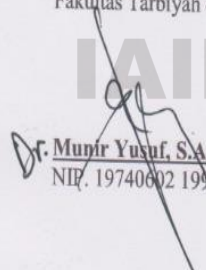
Nama : Khanna soliha
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Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Tarbiyah dan Ilmu Keguruan
Alamat/ No. HP : 082210926902

Demikian surat keterangan ini diberikan kepada yang bersangkutan untuk dipergunakan sebagaimana mestinya.

Palopo, 12 Oktober 2020

Ketua Program Studi

a.n. Dekan
Wakil dekan I
Fakultas Tarbiyah dan Ilmu Keguruan


Dr. Munir Yusuf, S.Ag., M.Pd
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YAYASAN PENDIDIKAN ISLAM LAMASI
MADRASAH TSANAWIYAH NO. 32 LAMASI
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SURAT KETERANGAN PENELITIAN
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Dengan ini meenyatakan bahwa bahwa mahasiswa yang tersebut namanya di bawah ini :

Nama : KHANNA SOLIHA
NIM : 1602020108
Tempat/Tanggal lahir : Wiwitan, 14 April 1995
Jenis Kelamin : Perempuan
Program Studi : Pendidikan Bahasa Inggris
Jenjang Program : Starata Satu (S.1)

Benar telah melaksanakan Penelitian di MTs NO. 32 Lamasi dalam rangka penyusunan skripsi sebagai mahasiswa pada Institut Agama Islam (IAIN) Palopo dengan judul "DEVELOPING POCKET BOOK OF ISLAMIC VOCABULARY FOR THE FIRST - GRADE STUDENTS OF MADRASAH TSANAWIYAH 32 LAMASI" Mulai pada Tanggal 13 Februari s/d 13 Mei 2020.

IAIN PALOPO
Lamasi, 12 Oktober 2020



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CURRICULUM VITAE



Khanna Soliha, born on April 14, 1995 at Wiwitan Village, Lamasi District, Luwu Regency, son of Bambang Irawan and Yuliani, the first child of four children. The author completed his education at SDN 104 Wiwitan in 2007, then continued to Junior High School Level at SMP Negeri 1 Lamasi and graduated in 2010.

In the same year, the author continued high school at SMA Negeri 1 Walenrang and graduated in 2013. At the same year, the author continued his studies at the Wali Barokah Islamic boarding school in Kediri, East Java for 1.5 years and graduated in 2015 then the author continued to serve at Arosbaya Madura for one year and finished in 2016. In 2016 the author continued his studies at the State Islamic College in Palopo State Islamic Institute (IAIN) at the Tarbiyah and Teacher Training Faculty English Education Study Program. In the final stage of completing the study, the author compiled a thesis with the title "Developing Pocket Book of Islamic Vocabulary for the First Grade Student of Madrasah Tsanawiyah 32 Lamasi" requirements for obtaining a bachelor's degree in an undergraduate program (S1).

IAIN PALOPO