

Basic ENGLISH

for Students of Islamic Studies

Pada dasarnya, pembelajaran bahasa Inggris di perguruan tinggi diharapkan dapat membantu mahasiswa (1) mempelajari ilmu-ilmu terkait bidang keahlihan mereka melalui referensi yang tertulis dalam bahasa Inggris; (2) berkomunikasi dalam bahasa Inggris secara lisan dan tulisan, baik dalam proses studi maupun setelah menyelesaikan studi mereka. Artinya, konten pembelajaran bahasa Inggris (kosakata) yang diajarkan kepada mahasiswa harus mengarah pada *English for Specific Purposes* (ESP) sesuai dengan bidang ilmu/keahlian (program studi) mereka masing-masing.

Buku yang berjudul *Basic English for Students of Islamic Studies* ini merupakan jawaban dari apa yang disebutkan di atas, dan sangat cocok untuk mahasiswa yang berlatar belakang ilmu-ilmu keislaman pada tingkat dasar. Dengan mempelajari buku ini melalui teknik-teknik pembelajaran yang efektif, tujuan pembelajaran bahasa Inggris di perguruan tinggi akan tercapai secara maksimal karena dapat memenuhi kebutuhan mahasiswa yang berlatar belakang ilmu-ilmu keislaman. Buku ini tidak hanya cocok untuk mahasiswa, tetapi juga untuk para sarjana yang berlatar belakang keislaman, termasuk para da'i yang ingin berdakwah dalam bahasa Inggris.

Buku ini memuat 5 (lima) unit dengan topik-topik menarik tentang keislaman yang dikemas dalam *conversation, reading passage, vocabulary, sentence patterns, dan writing practice*. Untuk memperkuat pemahaman dan keterampilan pembelajar, penulis menyiapkan soal-soal latihan yang bervariasi di setiap unit dan saling berhubungan dengan materi pada unit tersebut. Buku ini disinyalir memberikan keuntungan ganda, yaitu pengetahuan dan keterampilan bahasa Inggris di satu sisi dan ilmu agama Islam di sisi yang lain. Artinya, buku ini menyentuh keuntungan dunia dan akhirat bagi mereka yang mempelajarinya dengan serius dan niat yang tulus karena Allah 'azza wa jalla.


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Dr. Abdurrahman Hi. Usman, S.Pd., S.H., M.Pd.

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Dr. Abdurrahman Hi. Usman, S.Pd., S.H., M.Pd.



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Karya ini bukan lahir untuk Maluku Utara,
tapi lahir dari Maluku Utara untuk Indonesia dan
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Karya ini kupersembahkan sebagai bukti kecintaan
terhadap Islam dan ilmu serta karierku sebagai pendidik.

Orang yang beruntung bukanlah mereka yang banyak mendapatkan
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keuntungan pada orang lain.

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SAMBUTAN

REKTOR INSTITUT AGAMA ISLAM NEGERI TERNATE

Perguruan tinggi sebagai salah satu lokomotif akselerasi pembangunan di bidang pendidikan memegang peranan penting dalam upaya pengembangan sumber daya manusia (SDM). Upaya tersebut tentunya tidak terlepas dari pelaksanaan *tri dharma* perguruan tinggi sebagai tugas pokok, yaitu pendidikan dan pengajaran, penelitian, dan pengabdian kepada masyarakat. Ketiga tugas pokok tersebut dilaksanakan secara terpadu, kontinu, sinergis dan sinkron untuk mewujudkan visi dan misi perguruan tinggi yang bersangkutan.

Institut Agama Islam Negeri Ternate merupakan salah satu perguruan tinggi yang mengembangkan misi pendidikan Islam dan memadukannya dengan pendidikan umum senantiasa melaksanakan *tri dharma* perguruan tinggi di bidang penelitian. Sebagai bukti konkret adalah dengan mengalokasikan dana yang cukup besar melalui DIPA dalam bidang penelitian yang di dalamnya termasuk penerbitan buku dari berbagai bidang ilmu. Salah satunya adalah penulisan dan penerbitan buku bahasa Inggris yang berjudul *Basic English for Students of Islamic Studies* ini. Buku ini ditulis oleh salah satu dosen bahasa Inggris IAIN Ternate, Abdurrahman Hi. Usman, S.Pd., S.H., M.Pd., sebagai upaya mengembangkan potensi dan karier yang bersangkutan.

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Buku ini hanya terdiri atas 5 (lima) unit yang diikuti dengan lampiran berupa *irregular verbs* (kata-kata kerja yang tidak beraturan).

Sesuai dengan judulnya, buku ini merupakan bagian dari kategori buku ajar dengan fokus kajian seogan yang diajarkan dengan English for Specific Purposes (ESP) dalam bidang kajian Islam (Islamic studies). Sesuai tingkat dan buku ini adalah tingkat dasar. Karena buku ini merupakan sebagian dari isi modul materi pembelajaran diajarkan dosen yang telah dikembangkan oleh penulis. Oleh karena itu, tepat tepat mahasiswa merupakan bagian dan kebutuhan belajar bahasa Inggris mahasiswa IAIN Ternate. Hal ini didasarkan pada hasil penelitian pengembangan yang telah dilakukan selama kurang lebih 1 tahun, yaitu tahap awal, yaitu *analisis* tahap. Pada *analisis* tahap ini, penulis melakukan analisis kebutuhan (*needs analysis*) dengan membagikan angket kepada para mahasiswa IAIN Ternate yang belajar belakang kajian Islam (*Islamic studies*) dosen bahasa Inggris dan dosen agama di IAIN Ternate, termasuk wawancara dengan para dosen yang telah mengisi angket.

Dari 5 unit buku ini, setiap unit terdiri atas *pronunciation practice*, *reading passage*, *vocabulary*, *sentence structure* dan diperkuat dengan *quiz* dan latihan-latihan (*exercise*) berdasarkan materi yang telah disajikan. Namun ada 2 unit yang ditambah dengan *paragraph development*, yaitu unit dua dan unit lima. Dengan demikian maka dapat dikatakan bahwa buku ini telah memuat seluruh keterampilan bahasa, yaitu *listening*, *speaking*, *reading*, dan *writing* yang dipadukan dengan komponen-komponen bahasa, yaitu *vocabulary*, *sentence structure*, dan *pronunciation*. Komponen *pronunciation* (termasuk *listening*) diwakili dengan *audio* ut yang telah diasumsikan dan diharapkan dapat membantu mempercepat penguasaan mahasiswa terhadap bahasa Inggris.

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UNIT ONE

ISLAM AS A PURE RELIGION

1.1. Instructional Objectives

At the end of this unit, the students are able to:

1. practice the conversation and read the passage based on the audio CD;
2. practice the conversation in pairs, then explain the meaning of each sentence;
3. make other conversations in pairs or in a group about the topic of this unit to be practiced together, both in the classroom and at home;
4. explain the main ideas of the conversation and reading passage individually in English;
5. identify and learn the grammatical points in the conversation and reading passage as well as making sentences by using the sentence patterns explained in this unit;
6. answer all the questions in the exercises individually, in pairs, or in a group both in the classroom and at home.

[Halaman ini sengaja dikosongkan]

Abdurrahman Hi. Usman

1

1.2. Conversation Practice

Students' Activity 1:

The following conversation talks about Islam as a pure religion. You are asked to:

1. listen carefully to the audio CD;
2. try to understand the meaning of each sentence;
3. practice the conversation with your friend (in pairs);
4. make a similar conversation about Islam as an pure religion as your homework to be practiced in pair in the classroom next meeting.

Islam as a Pure Religion

- Iswan : "Assalamu 'alaikum."
 Indry : "Wa 'alaikumussalam wa rahmatullahi wa barakatuh."
 Iswan : "Hello, how are you doing?"
 Indry : "I am fine, thanks. And you?"
 Iswan : "I am fine, too. Nice to meet you!"
 Indry : "Nice to meet you, too."
 Iswan : "What subject are you studying?"
 Indry : "I am taking Islamic studies. I want to explore more about Islam."
 Iswan : "Oh, me too! What topic do we want to learn in the classroom today?"
 Indry : "The topic we are studying today is about Islam as a pure religion."
 Iswan : "Actually I am still confused about the definition of the word 'Islam'."
 Indry : "Why?"
 Iswan : "Because I don't have any books talking about the meaning of the word 'Islam' and I never attend the class talking about it. Could you explain it to me?"
 Indry : "Yes, of course. The words *salima* and *salāmah* have the same meaning, namely "safe". The word *salām* means

peaceful or peace. The word *aslama* means to surrender, to submit, or to obey. The word *al-istislam* means to surrender, to abandon oneself, purity, submission and obedience Do you get it?"

- Iswan : "Yes, I do. And then?"
 Indry : "Because Islam is a pure religion from Allah Swt., it survives forever. It never stops living in the spirit of mankind especially Moslems"
 Iswan : "What do you mean by 'Islam is a pure religion'?"
 Indry : "Islam as a pure religion from Allah Swt. means that it is not a false one. It is revealed by Allah Swt. as the Lord of all things in the world and the hereafter. It is not made or produced by mankind or others. Do you understand?"
 Iswan : "Yes, I do. Thank you for your explanation"
 Indry : "You are welcome?"

.....

False Religions

- Umar : "I often hear the term false Religions. Are there any false religions in the world?"
 Aisyah : "Yes. There are many false religions right now. And, there are some religions that were actually pure from Allah Swt. but there are some changes by adding and reducing the contents of their holy books."
 Umar : "Who usually does the changes?"
 Aisyah : "The experts and preachers of the religions. They add their own ideas based on their needs and wants."
 Umar : "What a pity for their followers."
 Aisyah : "Yes. We are lucky because we are Moslems and Allah Swt. will always keep and save the holy Qur'an"
 Umar : "How does Allah Swt. do it?"
 Aisyah : "By helping many Moslems memorize all or a part of its articles and verses."

- Umar : "I see."
 Aisyah : "You know, there is no holy book in the world that is easy to memorize like the holy Qur'an. So, let's start to memorize the holy Qur'an from now."
 Umar : "That's right. We have to try to memorize it every day. Ok, thanks for your explanation."
 Aisyah : "Don't mention it."

1.3. Reading Passage

Students' Activity 2:

The following reading passage talks about *Islam as a pure religion*. You are asked to:

1. listen to the audio CD carefully talking about the following text;
2. explain the meaning of each sentence by looking at the words in the table below;
3. read the text out loud one by one;
4. try to find out the difficult words in the text and look at their meanings in the table below, then memorize them;
5. find out the main idea of each paragraph and write it in your notebook, then explain it with your own words;
6. answer the questions below based on the text.

Islam as a Pure Religion

Etymologically, the word "Islam" comes from several Arabic roots. Some of them are "salima", "salāmah", "salām", "aslama", and "al-istislam". The words "salima" and "salāmah" have the same meaning, namely "safe". The word "salām" means peaceful or peace. The word "aslama" means to surrender, to submit, or to obey. The word "al-istislam" means to surrender, to abandon oneself, purity, submission and obedience (Jamal, 2011: 285-286). Based on the etimological meanings, it can be stated that Islam is the way to surrender, to submit, or to obey Allah Swt. as the only one Creator in order to get peace, and purity towards safety in the world and the hereafter.

Terminologically, Islam is defined in many points of view by different Islamic scholars or Islamic experts. One of them is stated by Sayyid Quthb in *Fi Zhilal Al-Qur'an* (2002: 535). He said that Islam means to obey or to submit and to follow all the rules containing the commands and the prohibitions of Allah Swt. and His messenger. In other words, those who do not obey and follow the rules are not Muslims (Quthb, 2002: 535). Another scholar said that Islam is a religion containing the Oneness of God revealed by Allah Swt. to the Muhammad Saw., as the last prophet and messenger to be delivered to all mankind in order to be implemented in all aspects of life wherever and whenever they are (Jamal, 2011: 287).

Islam is a way of how to run a good life and happiness before and after death. It means that if we want to have a good life and happiness after death, we have to take Islam as our way of life. We have to apply or implement all the commands of Allah Swt., and avoid all His prohibitions mentioned in Islam. We have to be devout or faithful in order to get His true love. Our hard effort or hard work to be faithful can be applied through keeping our relationship to Allah Swt., (God relationship) or what we call *hablumminallaah* and our relationship to other human beings (human relationship) or what we call *hablumminannaas*. God relationship can be implemented by believing in "the six pillar of faith" and applying "Islam". We have to make good human relationship with all mankind, both Moslems and non Moslems. We have to respect other people, behave politely, help one another, etc. We also have to avoid scolding and insulting other people, saying bad things of others, etc.

Islam is an original religion from Allah Swt., revealed to all mankind in the world. All contents of Islam are written in the form of the holy book of Allah Swt., namely the holy Qur'an as the main source and guide. It was revealed by Allah Swt., to Muhammad (peace be upon him-Saw.) through the angel Gabriel. The holy Qur'an mentions that no religion comes after Islam anymore, no holy book of Allah Swt. after the holy Qur'an, and no more prophets after Muhammad. It means that the religions after Islam are not pure or in other words, false.

As a pure religion, the basic contents of Islam is never added, reduced or changed. The holy Qur'an and hadith as the main sources of Islam are always consistent with their teachings. The holy Qur'an always consists of 30 juz, 114 articles and about 6.236 verses. It is

never added, reduced or changed. Until now, no one is able to change a part of the holy Qur'an because Allah Swt., always saves it. The way of saving the holy Qur'an is by facilitating all mankind to memorize its contents. Allah Swt., helps Moslems to memorize the holy Qur'an. The literary values of the holy Qur'an are very high. The language used by Allah Swt. in the holy Qur'an is difficult to be changed by people. Until now, no verse of the holy Qur'an is counterfeited. Therefore, the originality of the holy Qur'an always exists throughout time and from generation to generation.

In addition, the six pillars of faith keep on consisting of (1) believing in the Only One God; (2) believing in His angels; (3) believing in His holy books; (4) believing in His prophets and messengers; (5) believing in the life after death, and (6) believing in His predestination. The five pillars of Islam are also never added to, reduced or changed, namely (1) recognizing and saying the confession of faith (*syahadah*) or bearing witness that there is no other God but Allah Swt. and Muhammad is His messenger; (2) praying regularly or having obligatory prayers (*shalat*) five times a day; (3) paying regular charity or alms (*zakat*) to those who are allowed or have the right to receive it; (4) fasting during the Ramadhan month; and (5) visiting the house of God in Mecca once in a lifetime or having a pilgrimage (*hajj*) for those who are able to make the journey. By implementing the five pillars of Islam, it is difficult for many people to change the main contents of Islamic teachings.

Students' Activity 3:

After reading the text above and memorizing the words in the text, please answer the following questions:

1. What is the meaning of the word 'Islam'?
2. Is Islam revealed especially for Moslems?
3. What is the meaning of pure religion? Support your answers with examples of religion.
4. Why is Islam categorized as an original religion?
5. What is the indicator that a religion is not original/pure anymore?
6. What is meant by Islam is the "way of life?"
7. How does Allah Swt. save the holy Qur'an in order to make it always original?

8. What is the meaning of the statement "The literary values of the holy Qur'an are very high"?
9. Are the five pillars of Islam ever added or reduced?
10. What are the main sources of Islam?

1.4. Vocabulary

Students' Activity 4:

The following words deal with the conversation and the text above. You are asked to:

1. listen to the audio CD to know the correct pronunciation of each word.
2. practice saying the words that you hear one by one. You can practice them individually or with your friend in the form of dictation.

pure	= samawi, asli
peace	= perdamaian
submission	= ketundukan, kepatuhan, penyerahan (diri)
obedience	= kepatuhan, ketaatan
original/pure religion	= agama samawi
belief	= kepercayaan, keyakinan
faith	= keimanan, kepercayaan, agama akidah, keyakinan
devout	= yang beriman, shaleh, taat
peace be upon him (PBUH)	= sallallahu 'alaihi wasallam (Saw.,)
way of life	= jalan hidup, cara hidup
prohibition	= larangan
apply	= mengamalkan, menerapkan
implement	= mengamalkan, melaksanakan
hard effort, hard work	= usaha/kerja keras
avoid	= menghindar, menghindari
good life	= kehidupan yang baik
happiness	= kebahagiaan

keep	= menjaga, memelihara menjalin
God relationship	= hubungan ketuhanan (<i>hablumminallaah</i>)
human relationship	= hubungan kemanusiaan, (<i>hablumminannas</i>)
article	= surat/surah
verse	= ayat
counterfeit	= memalsukan, meniru
messenger	= rasul
the six pillars of faith	= enam ruku iman
the five pillars of Islam	= lima ruku Islam
the confession of faith	= dua kalimat syahadat
bear witness	= bersaksi
teachings	= ajaran
regular charity, alms	= zakat
pilgrimage, hajj	= haji
lifetime	= seumur hidup

Students' Activity 5:

In this section, you are asked to:

1. find out some more words from the reading passage and their meanings in Indonesian that you do not find in the word list above.
2. write the words in the left column, the word class in the middle column, and the meanings in the right column of the table of Quiz 1.
3. write 10 words from the reading passage into the table of Quiz 2 and change them from the basic word (root) into derivative form based on the word class.
4. find the antonym of 10 words from the conversation or the reading passage above.

Quiz 1

No	English Words	Word Class	Indonesian Meaning
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Quiz 2

No.	Verb	Noun	Adjective	Adverb
1	-	faithfulness	faithful	faithfully
2				
3				
4				
5				
6				
7				
8				
9				
10				

Quiz 3

No.	English Word	Indonesian Meaning	Antonym	Meaning
1	original	asli, samawi	false	buatan
2				
3				
4				
5				
6				

No.	English Word	Indonesian Meaning	Antonym	Meaning
7				
8				
9				
10				

1.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage above.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.
3. Learn more about the sentence patterns below to make it easier to understand English texts and make you skillful in constructing English sentences in your daily conversation.
4. Answer the questions that follow the grammatical points below.

Simple Present Tense

Dalam melaksanakan aktivitas keseharian, kita tidak terlepas dari penggunaan waktu. Ketika kita bekerja atau berada dalam suatu tempat, kita pasti membutuhkan waktu. Jika waktu berlalu, berjalan, atau berubah, kata kerja (*verb*) juga turut berubah seiring dengan perubahan waktu. Proses perubahan kata kerja akibat perubahan atau berlalunya waktu disebut "*tense*" yang dalam bahasa Inggris terdiri atas dua, yaitu *present* dan *past*. Kedua tense tersebut kemudian dijabarkan ke dalam *aspects of tense* yang terdiri atas 16 *tense*, dan salah satunya adalah "*simple present tense*". Tense digunakan untuk menyatakan, menjelaskan atau menceritakan:

1. kegiatan, pekerjaan, atau situasi di waktu sekarang (tidak sedang berlangsung);
2. kegiatan atau pekerjaan yang dilakukan secara berulang-ulang/rutin atau kebiasaan (*habitual action*);
3. kebenaran umum (*general truth*);

4. kegiatan atau pekerjaan yang akan dilakukan di waktu yang akan datang (biasanya untuk jadwal atau agenda kegiatan).

Dalam menyusun kalimat dengan menggunakan *tense* ini, ada hal yang perlu diperhatikan, yaitu jenis kalimat. Ada kalimat yang tidak mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga harus menggunakan "*to be*" sebagaimana yang telah dijelaskan pada unit dua. Sebaliknya ada kalimat yang mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga "*to be*" tidak boleh dipakai. Untuk lebih jelas, berikut ini dipaparkan pola-pola kalimat (*sentence patterns*) dari masing-masing jenis kalimat.

Pattern 1:

+	Subject + to be (am, is, are) + noun/adjective/adverb
-	Subject + to be (am, is, are) + not + noun/adjective/adverb
?	To be (am, is, are) + subject + noun/adjective/adverb

Pasangan subjek (*subject*) dan "*to be*".

I	→ am	you	→ are
he	→ is	we	→ are
she	→ is	they	→ are
Sindy	→ is	Sindy & Fahrul	→ are
Fahrul	→ is	the teachers	→ are
the teacher	→ is	the students	→ are
the dog	→ is	the dogs	→ are
the table	→ is	the tables	→ are

Examples

1. Islam is a pure religion from Allah Swt. for all mankind.
Is Islam a pure religion from Allah Swt. for all mankind?
Yes, it is.
Buddism is not a pure religion from Allah Swt. for all mankind.
Isn't Buddism a pure religion from Allah Swt. for all mankind?
No, it is not.

No.	English Word	Indonesian Meaning	Antonym	Meaning
7				
8				
9				
10				

1.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage above.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.
3. Learn more about the sentence patterns below to make it easier to understand English texts and make you skillful in constructing English sentences in your daily conversation.
4. Answer the questions that follow the grammatical points below.

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1. kegiatan, pekerjaan, atau situasi di waktu sekarang (tidak sedang berlangsung);
2. kegiatan atau pekerjaan yang dilakukan secara berulang-ulang/rutin atau kebiasaan (*habitual action*);
3. kebenaran umum (*general truth*);

4. kegiatan atau pekerjaan yang akan dilakukan di waktu yang akan datang (biasanya untuk jadwal atau agenda kegiatan).

Dalam menyusun kalimat dengan menggunakan *tense* ini, ada hal yang perlu diperhatikan, yaitu jenis kalimat. Ada kalimat yang tidak mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga harus menggunakan "*to be*" sebagaimana yang telah dijelaskan pada unit dua. Sebaliknya ada kalimat yang mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga "*to be*" tidak boleh dipakai. Untuk lebih jelas, berikut ini dipaparkan pola-pola kalimat (*sentence patterns*) dari masing-masing jenis kalimat.

Pattern 1:

+	Subject + to be (am, is, are) + noun/adjective/adverb
-	Subject + to be (am, is, are) + not + noun/adjective/adverb
?	To be (am, is, are) + subject + noun/adjective/adverb

Pasangan subjek (*subject*) dan "to be".

I	→ am	you	→ are
he	→ is	we	→ are
she	→ is	they	→ are
Sindy	→ is	Sindy & Fahrul	→ are
Fahrul	→ is	the teachers	→ are
the teacher	→ is	the students	→ are
the dog	→ is	the dogs	→ are
the table	→ is	the tables	→ are

Examples

1. Islam is an pure religion from Allah Swt. for all mankind.
Is Islam a pure religion from Allah Swt. for all mankind?
Yes, it is.
Buddism is not a pure religion from Allah Swt. for all mankind.
Isn't Buddism a pure religion from Allah Swt. for all mankind?
No, it is not.

2. I am a preacher.
 Are you a preacher?
 Yes, I am.
 Rudi is not a preacher.
 Isn't Rudi a preacher?
 No, he is not.
3. The holy Qur'an is easy to memorize.
 Is the holy Qur'an easy to memorize?
 Yes, it is.
 The Psalms are not easy to memorize.
 Aren't the Psalms easy to memorize?
 No, they are not.
4. My sister is a true Moslem.
 Is my sister a true Moslem?
 Yes, she is.
 Ani is not a true Moslem.
 Isn't Ani a true Moslem?
 No, she is not.
5. Fasting is one of the five pillars of Islam.
 Is fasting one of the five pillars Islam?
 Yes, it is.
 Fasting is not one of the six pillars of faith.
 Isn't fasting one of the six pillars of faith.
 No, it is not.

is not = isn't
 are not = aren't

Pattern 2:

+	Subject + present verb (verb I) [-s/-es] + object/complement
-	Subject + do/does + not + present verb (verb I) + object/complement
?	Do/does + subject + present verb (verb I) + object/complement

Pasangan subjek (*subject*) dan kata kerja bantu (*auxiliary verb*)

I	→ do	he	→ does
you	→ do	she	→ does
we	→ do	it	→ does
they	→ do	Rudi	→ does
Rita & Rudi	→ do	Rita	→ does
the teachers	→ do	the teacher	→ does
the people	→ do	the person	→ does
dogs	→ do	dog	→ does
the tables	→ do	the table	→ does

Examples

- Allah Swt., always saves the holy Qur'an.
 Does Allah Swt., always save the holy Qur'an?
 Yes, He does.
 Allah Swt., does not (doesn't) always save other holy books.
 Does Allah Swt., always save other holy books?
 No, He does not.
- Algifari wants to memorize the contents of the holy Qur'an.
 Does Algifari want to memorize the contents of the holy Qur'an?
 Yes, he does.
 Herman doesn't want to memorize all contents of the holy Qur'an.
 Does Herman want to memorize the contents of the holy Qur'an?
 No, he does not.

3. They implement all points of the five pillars of Islam.
Do they implement all points of the five pillars of Islam?
Yes, they do.
We do not implement all points of the five pillars of Islam.
Do we implement all points of the five pillars of Islam?
No, we don't.
No, you don't.
4. We always keep our relationship with others.
Do you always keep our relationship with others?
Yes, we do.
They do not always keep their relationship with others.
Do they always keep their relationship with others?
No, they don't.
5. She always memorizes all verses of *al-baqarah*.
Does she ever memorize all verses of *al-baqarah*?
Yes, she does.
She never memorizes verses of *an-nisa'*.
Does she ever memorize all verses of *an-nisa'*?
No, she doesn't.

do not	= don't
does not	= doesn't

Notes:

Perlu diperhatikan bahwa dalam kalimat yang tersusun dengan pola *simple present tense* yang terdapat kata "do" atau "does" memiliki 2 (dua) fungsi, yaitu:

1. Sebagai kata kerja penuh (full verb) apabila ia berada pada kalimat positif, datang sesudah *subject* dan langsung diikuti oleh *object* karena ia merupakan kata kerja transitif (*transitive verb*). Kata kerja "do" di sini artinya "mengerjakan, melakukan, berbuat".
2. Sebagai kata kerja bantu (auxiliary verb) apabila, berada pada kalimat negatif, interogatif, dan negatif-interogatif, datang sesudah

subject namun tidak langsung diikuti oleh *object* melainkan diikuti oleh *full verb* lagi sehingga tidak menutup kemungkinan ada dua kata "do" yang muncul dalam satu kalimat kalimat negatif atau interogatif.

Perhatikan kalimat-kalimat berikut ini:

1. They always do their fasting every year.
They always do not do their fasting every year.
Do they always do their fasting every year?
2. She often does her houseworks after prayer.
She does not do her houseworks after prayer.
Does she often do her houseworks after prayer?

3. Pada kalimat positif dari jenis ini, kata kerja bantu "do" juga sering sebagai pengganti kata "very" yang artinya "sangat", tetapi tidak formal. Kata "very" tidak bisa diikuti oleh kata kerja melainkan kata sifat. Perhatikan kalimat berikut ini:

I very like your Qur'an. (Salah)
I do like your Qur'an. (Benar)
I like your Qur'an very much. (Benar)
I really like your Qur'an. (Benar)

Keterangan waktu (adverbs of time) yang biasanya dipakai dalam *tense* ini adalah:

today	=	hari ini
this evening	=	malam ini, malam nanti
this morning	=	pagi ini
in the morning	=	pada waktu pagi, di pagi hari
in the afternoon	=	pada waktu petang
in the evening	=	di malam hari
every day	=	setiap hari
every week	=	setiap minggu
every month	=	setiap bulan
every year	=	setiap tahun

once a week	=	sekali dalam seminggu
once a month	=	sekali dalam sebulan
twice a week	=	dua kali seminggu
twice a month	=	dua kali sebulan
three times a week	=	tiga kali seminggu
four times a week	=	empat kali seminggu
five times a week	=	lima kali seminggu
every morning	=	setiap pagi
every night	=	setiap malam
every Sunday	=	setiap hari Minggu
every Tuesday	=	setiap hari Selasa
every Friday	=	setiap hari Jumat

Ada beberapa kata keterangan frekuensi (*adverbs of frequency*) yang biasanya digunakan dalam tense ini. Kata-kata keterangan ini biasanya terletak di antara subjek dan kata kerja (predikat). Kata-kata tersebut antara lain:

always	=	selalu
usually	=	biasanya
generally	=	pada umumnya
sometimes	=	kadang-kadang
often	=	sering
occasionally	=	sekali-sekali
seldom	=	jarang
rarely	=	jarang
ever	=	pernah
never	=	tidak pernah

Untuk kalimat yang subjeknya kata ganti orang ketiga tunggal kata kerjanya ditambah akhiran **-s** atau **-es** dengan ketentuan sebagai berikut:

1. Apabila kata kerja (dasar) berakhir dengan huruf **s, sh, ch, x, dan o**, kata kerja tersebut **HARUS** ditambah akhiran **-es**.

Misalnya:

kiss	→	kisses	wash	→	washes
pass	→	passes	go	→	goes
catch	→	catches	do	→	does
watch	→	watches	has	→	hases
push	→	pushes	mix	→	mixes

2. Kata kerja yang tidak berakhir dengan huruf **s, sh, ch, x, dan o** maka hanya ditambah akhiran **-s**. Artinya, jika kata kerja (dasar) **TIDAK** berakhir dengan huruf **s, sh, ch, x, dan o** maka kata kerja tersebut **TIDAK** ditambah akhiran **-es** melainkan hanya akhiran **-s** saja. Misalnya:

prepare	→	prepares	wait	→	waits
build	→	builds	walk	→	walks
borrow	→	borrowes	repair	→	repairs
pull	→	pulls	gain	→	gains
dig	→	digs	swim	→	swims

3. Bila kata kerja tersebut berakhir dengan huruf **y** yang didahului oleh huruf mati (konsonan), maka huruf **y** tersebut harus diganti dengan huruf **i** kemudian ditambah akhiran **-es**. Misalnya:

carry	→	carries	try	→	tries
study	→	studies	apply	→	applies
cry	→	cries	justify	→	justifies
identify	→	identifies	deny	→	denies
verify	→	verifies	ratify	→	ratifies

4. Apabila kata kerja tersebut berakhir dengan huruf **y** yang didahului oleh huruf hidup (vokal), maka huruf **y** tersebut **TIDAK** mengalami perubahan melainkan langsung ditambah akhiran **-s**. Misalnya:

buy	→	buys	delay	→	delays
play	→	plays	say	→	says

stay	→	stays	pay	→	pays
sway	→	sways	repay	→	repays
lay	→	lays	pray	→	prays

Examples

- Nizam always tries to memorize the six pillars of faith.
 Does Nizam always try to memorize the six pillars of faith?
 Yes, he does.
 Ali does not always try to memorize the six pillar of faith.
 Does Ali always try to memorize the six pillar of faith?
 No, he doesn't.
- Siti wants to be devout in her daily life.
 Does Siti want to be devout in her daily life?
 Yes, she does.
 Sari does not (doesn't) want to be devout in her daily life.
 Does Sari want to be devout in her daily life?
 No, she doesn't.
- The holy Qur'an consists of 30 juzes, 114 articles and about 6.236 verses.
 Does the holy Qur'an consist of 30 juz, 114 articles and about 6.236 verses?
 Yes, it does.
 The holy Qur'an does not (doesn't) consist of 40 juz, 200 articles and about 6.000 verses.
 Does the holy Qur'an consist of 40 juz, 200 articles and about 6.000 verses?
 No, it doesn't.
- The contents of the holy Qur'an have high literary values.
 Does the contents of the holy Qur'an have literary values?
 Yes, it does.

The contents of the holy Tawrah does not have high literary values.
 Does the contents of the holy Tawrah have high literary values?
 No, it doesn't.

- All verses of the holy qur'an always stay original.
 Do all verses of the holy qur'an always stay original?
 Yes, they do.
 All verses of the holy Gospel do not stay original.
 Do all verses of the holy Gospel always stay original?
 No, they don't.

Students' Activity 7:

After learning the sentence patterns of the simple present tense, please answer the following quizzes.

Quiz 1: Change the following sentences into negative, interrogative, and/or positive ones.

- (+) The originality of the holy Qur'an always exists throughout time to time.
 (?)?
 Yes,

(-)
 (?)?
 No,
- (+) We have to implement all the commands of Allah Swt.
 (?)?
 Yes,

(-)
 (?)?
 No,

3. (+)?
 (?)?
 Yes,
 (-)
 (?) Do the students of IAIN Ternate always try to be faithful?
 No,

4. (+)?
 (?)?
 Yes,
 (-) You do not memorize all verses of the holy Qur'an in a month.
 (?)?
 No,

5. (+)?
 (?)?
 Yes,
 (-) The new religion does not guide mankind to have a good life and happiness?
 (?)?
 No,

Quiz 2: Make 5 (five) sentences in simple present tense with your own words. Each sentence consists of positive, negative and interrogative ones followed by the positive short answers (yes) and negative short answers (no).

1. (+)?
 (?)?
 Yes,
 (-)
 (?)?
 No,

2. (+)?
 (?)?
 Yes,
 (-)
 (?)?
 No,

3. (+)?
 (?)?
 Yes,
 (-)
 (?)?
 No,

4. (+)?
 (?)?
 Yes,
 (-)
 (?)?
 No,

5. (+)?
 (?)?
 Yes,
 (-)
 (?)?
 No,

1.6. Exercises

Students' Activity 8:

Before finishing this unit, please do the following exercises as your homework.

Exercise 1

Complete the following sentences using suitable words/phrases from the box based on the reading passage!

human	guide	six pillar	Moslems
original	submission	change	Islam
produce	Allah Swt.,	source	memorize

1. Islam means _____ to the will of God and obedience to His law.
2. _____ is a way of how to have a good life and happiness before and after death.
3. If we want to get true love from _____ we have to be devout.
4. Every Muslim proves their faith by keeping God relationships and _____ relationship.
5. We have to make good human relationship not only with _____ but also non Muslims.
6. We say Islam is an _____ religion because it is directly from Allah Swt., not from human beings.
7. The holy Qur'an is the main _____ of Islam.
8. The holy Qur'an is a _____ not only for Muslims but also for all mankind.
9. Human beings are never able to _____ a verse like the holy Qur'an.
10. The main faith of Muslims is believing in the _____ of faith.

Exercise 2

Circle [T] if the statements are True and [F] if the statements are False!

1. [T - F] Peace, purity, submission and obedience refer to the the meaning of the word 'Islam'.
2. [T - F] The religious faith of Moslems is not based on the words and religious system founded by the prophet Muhammad and taught by the Koran.
3. [T - F] Islam guides us in obtaining happiness not only in the hereafter but also in the world.

4. [T - F] We have to be devout or faithful in order to have happiness in the world only.
5. [T - F] God relationship is a kind of relationship among Moslems.
6. [T - F] Islam is a religion from Allah Swt., revealed to all Moslems.
7. [T - F] The basic contents of Islam is never added, reduced or changed because Islam is an original religion.
8. [T - F] No verse or part of the holy Qur'an is counterfeited because it really comes from Allah Swt.
9. [T - F] The originality of the holy Qur'an exists only in the limited time.
10. [T - F] The main teaching of Islamic faith is in the belief in the five pillars of Islam.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. all the commands - we - of Allah Swt., - implement - have to.
2. Allah Swt. loves us - because - we faithful to- Him - are.
3. means - submission - Islam - to - God - the will of.
4. keep - we - God relationship - have to - human relationship - and.
5. that - behave politely - human relationship - respect other people and - indicates - we.
6. to scold - forbids - other people - Allah Swt., - us - and insult.
7. consists - the holy - 114 - Qur'an - articles - of.
8. all contents - Allah Swt. - of - save - the holy Qur'an - always.
9. facilitates - Allah Swt., - memorize - all mankind - to - the Qur'an - holy.
10. the holy - no one - the contents - is - change - of - Qur'an - able to.

Exercise 4

Translate the following sentences into English!

1. Islam adalah agama samawi selamanya.
2. Agama samawi artinya agama yang langsung dari Tuhan dan tidak diubah oleh manusia.

3. Setiap Muslim wajib menjaga *hablumminallah* dan *hablumminannaas*.
4. Tidak ada lagi agama yang datang sesudah Islam.
5. Al-Qur'an dan hadits adalah sumber ajaran Islam.
6. Sebagai agama samawi, Islam tidak pernah diubah isi ajarannya.
7. Kemurnian Al-Qur'an merupakan indikator kemurnian Islam.
8. Enam rukun iman merupakan dasar keimanan setiap Muslim.
9. Bahasa Al-Qur'an memiliki nilai sastra yang tinggi.
10. Setiap Muslim harus mengamalkan lima rukun Islam.

UNIT TWO

THE HOLY QUR'AN

2.1. Instructional Objectives

At the end of this unit, the students are able to:

1. practice the conversation and read the passage based on the audio CD;
2. practice the conversation in pairs, then explain the meaning of each sentence;
3. make other conversations in pairs or in a group about the topic of this unit to be practiced together, both in the classroom and at home;
4. explain the main ideas of the conversation and reading passage individually in English;
5. identify and learn the grammatical points in the conversation and reading passage as well as making sentences by using the sentence patterns explained in this unit;
6. answer all the questions in the exercises individually, in pairs, or in a group both in the classroom and at home;
7. Write a short passage related to the topic.

2.2. Conversation Practice

Students' Activity 1:

The following conversation talks about the holy Qur'an. You are asked to:

1. listen carefully to the audio CD;
2. try to understand the meaning of each sentence;
3. practice the conversation with your friend (in pairs);
4. make a similar conversation about the holy Qur'an as your homework to be practiced in pair in the classroom next meeting.

The Holy Qur'an

- Nizam : "Assalamu 'alaikum"
 Ani : "Wa 'alaikumussalam wa rahmatullahi wa barakatuh."
 Nizam : "Ani, did you understand the lecturer's explanation about the history of the holy Qur'an yesterday?"
 Ani : "Yes, I understood very well. And you?"
 Nizam : "I didn't understand all."
 Ani : "Why didn't you understand?"
 Nizam : "Because I was very sleepy."
 Ani : "So, do you want me to explain it again to you?"
 Nizam : "Yes, if you don't mind."
 Ani : "Of course not. Based on the explanation yesterday and the books I read, the holy Qur'an was revealed by Allah Swt. to Muhammad in the cave Hirah on 17 Ramadhan 611 A.D. (the Christian Era)."
 Nizam : "Was it at night or during the day?"
 Ani : "At night."
 Nizam : "How old was Muhammad at that time?"
 Ani : "At that time he was 40 years old, and that was the beginning of his prophethood."
 Nizam : "What article did Allah Swt. reveal at that time?"
 Ani : "Al-alag, verses one to five."

- Nizam : "Have you memorized the verses?"
 Ani : "Yes."
 Nizam : "How clever and blessed you are. Thanks for your explanation. May Allah Swt. bless you."
 Ani : "Don't mention it"

2.3. Reading Passage

Students' Activity 2:

The following reading passage talks about the holy Qur'an. You are asked to:

1. listen to the audio CD carefully talking about the following text;
2. explain the meaning of each sentence by looking at the words in the table below;
3. read the text out loudly one by one;
4. try to find out the difficult words in the text and look at their meanings in the table below, then memorize them;
5. find out the main idea of each paragraph and write it in your notebook, then explain it with your own words;
6. answer the questions below based on the text.

The Holy Qur'an

One of the holy books of Allah Swt. is the holy Qur'an. It is the main source of Islam as the way of life for all mankind especially Muslims. It contains the original words, phrases, sentences and expressions from Allah Swt. No one can imitate one verse of the holy Qur'an. Therefore, no one can add, reduce, revise or change the texts of the holy Qur'an. The originality of the holy Qur'an is maintained throughout time. The holy Qur'an is not only addressed to the Muslims, but it is also addressed to all mankind in the world.

The holy Qur'an was the latest of the holy books of Allah Swt. No more holy book of Allah Swt. came after the revelation of the holy Qur'an. Allah Swt. revealed it to complete and to perfect His previous holy books, namely *Tawrah*, the Psalms and the Gospel. It means that the revelation of the holy Qur'an ended the process of revelation of the holy books of Allah Swt.

Besides ending the holy book of revelation, Allah Swt., ended the coming of prophets and messengers as well. No more prophets and messengers came after Muhammad (peace be upon him-Saw.). Islam is complete and perfect which indicates the completion and perfection of religion in the world. This is based on the statement of Allah Swt. in the holy Qur'an, namely *al-Maaidah* [5], verse 3 as follows: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion". This verse also ended the revelation of the holy Qur'an.

As clearly stated, the holy Qur'an was revealed by Allah Swt. to Muhammad in the cave Hira on Ramadhan 17, 611 AD (the Christian Era). The first revelation of the holy Qur'an was the beginning of the prophethood of Muhammad. At that time he was 40 years old. The process of revelation was completed over a period of 23 years. Allah Swt. revealed the holy Qur'an for 23 years based on the causes, events, situations and conditions at that time. The causes of the revelation of the holy Qur'an are called *asbabunnuzul*. In other words, Allah Swt. revealed many of the verses with certain causes.

The first article of the holy Qur'an that Allah Swt. revealed was *al-'alaq* [96], verses 1 to 5 as follows: "(1) Recite the name of your Lord who created; (2) Created man from a clinging substance; (3) Recite, and your Lord is the most Generous; (4) Who taught by the pen, (5) Taught man which he knew". While the latest article of the holy Qur'an Allah Swt. revealed was *al-Maaidah* [5], verse 3 as mentioned above.

By the revelation of the holy Qur'an, all the previous holy books of Allah Swt. like the *Tawrah*, the Psalms and the Gospels ceased being the guide for mankind anymore. The followers of the previous religions had to follow the new holy book to be their guide of life, namely the holy Qur'an. It means that they also had to take Islam as their way of life. They had to recognize the contents of the holy Qur'an that consists of 114 articles of, and 6.236 verses. The contents of the holy Qur'an cover all aspects of life of mankind. It means that all mankind (especially Muslims) have to follow what is written in the holy Qur'an without exception.

The above number of the articles and verses of the holy Qur'an indicates the complete and perfect teachings of the holy Qur'an. Therefore, there is no reason for us as Muslims to add, reduce and

revise the contents of the holy Qur'an. There is also no reason for us not to follow what are revealed and written in the holy Qur'an (Darwis, 2000: 47-48).

Students' Activity 3:

After reading the text above and memorizing the words in the text, please answer the following questions:

1. It is stated that the holy Qur'an is the main source of Islam as the way of life for all mankind especially Muslims. Please explain what this statement means.
2. Are you sure that all the words, phrases, and sentences of the holy Qur'an are the original ones coming from Allah Swt.? Why?
3. To whom is the holy Qur'an addressed?
4. Why is the originality of the holy Qur'an maintained from time to time?
5. Are there any books of Allah Swt. after the holy Qur'an? Why?
6. What were the holy books of Allah Swt. before the holy Qur'an?
7. Mention the reference based on the holy Qur'an stating that Islam is complete and perfect.
8. When did Allah Swt. first revealed the holy Qur'an to Muhammad?
9. What article of the holy Qur'an did Allah Swt. first reveal? Mention its verses.
10. How many articles and verses does the holy Qur'an contain?

2.4. Vocabulary

Students' Activity 4:

The following words deal with the conversation and text above. You are asked to:

1. listen to the listening audio CD to know the correct pronunciation of each word.
2. practice saying the words that you hear one by one. You can practice them individually or with your friend in the form of dictation.

the holy Qur'an	= kitab suci Al-Qur'an
main source	= sumber utama
original	= asli, murni
originality	= keaslian, kemurnian
article (of the Qur'an)	= surat (dalam Qur'an)
verse	= ayat
Tawrah	= Kitab Taurat
Psalms	= Kitab Zabur
Gospel	= Kitab Injil
history	= sejarah
cave Hirah	= gua Hirah
reveal	= mewahyukan
revealed	= diwahyukan
revelation	= wahyu, pewahyuan
mankind	= manusia, umat (manusia)
cover	= meliputi, mencakup
maintained	= terjaga, terpelihara
prophets	= Nabi
messengers	= Rasul
prophethood	= kenabian
peace be upon him	= shallallahu 'alaihi wasallam (Saw.)
complete	= lengkap, melengkapi
perfect	= sempurna, menyempurnakan
written	= tertulis, ditulis
favor	= nikmat
approve	= meridhai
guide	= petunjuk
recite	= bacalah
a clinging substance	= segumpal darah
The Most Generous	= Yang Maha Pemurah

Students' Activity 5:

In this section, you are asked to:

1. find out some more words from the reading passage and their meanings that you do not find in the word list above.
2. write the words in the left column, the word class in the middle column, and the meanings in the right column of the table of Quiz 1.
3. write 10 words from the reading passage into the table of Quiz 2 and change them from the basic word (root) into derivative form based on the word class.
4. find the antonym of 10 words from the conversation or the reading passage above.

Quiz 1

No	English Words	Word Class	Meaning
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Quiz 2

No.	Verb	Noun	Adjective	Adverb
1	originalize	originality	original	originally
2				
3				
4				
5				
6				

No.	Verb	Noun	Adjective	Adverb
7				
8				
9				
10				

Quiz 3

No.	Word	Meaning	Antonym	Meaning
1	Begin	memulai	end	mengakhiri
2				
3				
4				
5				
6				
7				
8				
9				
10				

2.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage above.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.
3. Learn more about the sentence patterns below to make it easier to understand English texts and make you skillful in constructing English sentences in your daily conversation.
4. Answer the questions that follow the grammatical points below

Simple Past Tense

Simple Past Tense merupakan bagian dari *tense* yang digunakan untuk menyatakan, menjelaskan, atau menceritakan pekerjaan, kegiatan,

kejadian, pengalaman, atau keadaan di waktu lampau, memori di masa lalu, maupun sejarah di masa silam. Sebagaimana dalam *simple present tense* seperti yang telah dijelaskan sebelumnya, *tense* memiliki dua pola (*pattern*) yang berbeda dan sangat mempengaruhi ketepatan dan makna kalimat.

Ada kalimat yang tidak mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga harus menggunakan "*to be*" sebagaimana *simple present tense* yang secara jelas telah dijelaskan pada *Unit One*. Sebaliknya ada kalimat yang mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga "*to be*" tidak boleh dipakai.

Perbedaan antara *simple present tense* dan *simple past tense* hanya pada bentuk kata kerja bantu "*to be*" dan kata kerja penuh karena perbedaan waktu, yaitu *present* (bentuk sekarang) dan *past* (bentuk lampau), dimana "*to be*" yang dipakai pada *simple present tense* adalah *am, is, are* sedangkan "*to be*" yang dipakai pada *simple past tense* adalah *was* dan *were*. Selanjutnya, perbedaan bentuk kata kerja penuh (*full verb*) antara *simple present tense* dan *simple past tense* dapat dilihat dalam daftar *Irregular Verbs* (Kata Kerja Tidak Beraturan) pada bagian akhir (lampiran) dari buku ini.

Berikut adalah bagan yang memperjelas perbedaan penggunaan pasangan "*to be*" di antara kedua *tense* tersebut.

Subject	Present →	Past
I	→ am	→ was
he	→ is	→ was
she	→ is	→ was
it	→ is	→ was
Algifari	→ is	→ was
Halimah	→ is	→ was
your brother	→ is	→ was
Your sister	→ is	→ was
you	→ are	→ were
your parents	→ are	→ were

your classmates	→ are	→ were
we	→ are	→ were
they	→ are	→ were
Raihan & Eka	→ are	→ were

Singkatan:

was not	→ wasn't
were not	→ weren't

Perhatikan pola kalimat (*sentence pattern*) dengan menggunakan "to be" berikut ini:

Pattern 1:

+	Subject + to be (was, were) + noun/adjective/adverb of place
-	Subject + to be (was, were) + not + noun/adjective/adverb of place
?	To be (was, were) + subject + noun/ adjective/adverb of place

Pasangan subjek (*subject*) dan "to be".

I	→ was	you	→ were
he	→ was	we	→ were
she	→ was	they	→ were
Raihan	→ was	Raihan & Ani	→ were
Ani	→ was	the teachers	→ were
the teacher	→ was	the people	→ were
the dog	→ was	the dogs	→ were
the table	→ was	the table	→ were

Examples

1. Muhammad was 40 years old when Allah Swt. sent the first revelation.

Was Muhammad 40 years old when Allah Swt. sent the first revelation?

Yes, he was.

Muhammad was 25 years old when Allah Swt. sent the first revelation.

Was Muhammad not 25 years old when Allah Swt. sent the first revelation?

No, he was not.

2. I was an Islamic preacher.

Were you an Islamic preacher?

Yes, I was.

Rini was not an Islamic preacher.

Was Rini an Islamic preacher?

No, she was not.

3. The holy Qur'an was for all mankind.

Was the holy Qur'an for all mankind?

Yes, it was.

The Psalms was not for all mankind.

Was the Psalms for all mankind?

No, they were not.

4. Muhammad Saw., was the latest prophet and messenger.

Was Muhammad Saw., the latest prophet and messenger?

Yes, he was.

Jesus was not the latest prophet and messenger.

Was Jesus the latest prophet and messenger?

No, he wasn't.

5. The first article of the holy Qur'an was *al-'alaq* verses 1 to 5.

Was the first article of the holy Qur'an *al-'alaq* verses 1 to 5?

Yes, it was

The first article of the holy Qur'an was not *al-'ashr*.

Was the first article of the holy Qur'an *al-'ashr*?

No, it wasn't.

Pattern 2:

+	Subject + past verb (verb II) + object/complement
-	Subject + did + not + present verb (verb I) + object/complement
?	Did + subject + present verb (verb I) + object/complement

Catatan:

1. Kata kerja bantu (*auxiliary verb*) "did" merupakan bentuk lampau (*past*) dari *auxiliary verb* "do".
2. Pada kalimat positif dari jenis ini, kata kerja bantu "did" tidak bisa dipakai sebagaimana "do" atau "does". Mereka hanya bisa dipakai pada kalimat negatif, interogatif, dan negatif-interogatif.
3. *Auxiliary verb* "did" berlaku untuk semua *subject*. Artinya, apa pun *subject* kalimat dalam bentuk negatif, interogatif, dan negatif-interogatif pada *simple past tense* dalam konteks ini, hanya *auxiliary verb* "did" saja yang dipakai.

Hal yang penting untuk diingat adalah kata "did" (termasuk "do" atau "does" dalam *simple present tense*) memiliki dua fungsi, yaitu sebagai kata kerja penuh (*full verb*) yang artinya "mengerjakan, melakukan, berbuat" dan sebagai kata kerja bantu (*auxiliary verb*) yang tidak mempunyai arti. Jadi, jika dalam suatu kalimat terdapat kata kerja "do" atau "does" (*simple present tense*) yang langsung datang sesudah *subject* pada kalimat positif maka ia berfungsi sebagai *full verb*, bukan sebagai *auxiliary verb*.

Dengan demikian, maka kata kerja "did" pada kalimat positif dalam *simple past tense* berubah menjadi kata kerja "do" pada kalimat negatif, interogatif, dan negatif-interogatif karena ia berfungsi sebagai kata kerja penuh (*full verb*). Sedangkan kata kerja "did" pada kalimat negatif, interogatif, dan negatif-interogatif merupakan kata kerja bantu (*auxiliary verb*) yang tidak ada pada kalimat positif. Perhatikan kalimat no. 2 berikut ini:

Examples

1. Allah Swt. revealed the holy Qur'an to complete and to perfect His previous holy books.
Did Allah Swt. reveal the holy Qur'an to complete and to perfect His previous holy books?
Yes, He did.
Allah Swt. did not reveal the Gospel to complete and to perfect His previous holy books.
Did Allah Swt. reveal the Gospel to complete and to perfect His previous holy books?
No, He did not.
2. They obeyed the teachings of Islam.
Did they obey the teachings of Islam?
Yes, they did.
He did not obey the teachings of Islam.
Did he obey the teachings of Islam?
No, they didn't.
3. The revelation of the holy Qur'an ended the process of revelation of His holy books.
Did the revelation of the holy Qur'an end the process of revelation of His holy books?
Yes, it did.
The revelation of Psalms did not end the process of revelation of His holy books.
Did the revelation of the Psalms end the process of revelation of His holy books?
No, it didn't.
4. Allah Swt. revealed the first 5 verses of *al-alaq* in the cave Hirah.
Did Allah Swt. reveal the first 5 verses of *al-alaq* in the cave Hirah?
Yes, He did.

Allah Swt. did not reveal the first 5 verses of *al-alaq* in Palestine.
Did Allah Swt. reveal the first 5 verses of *al-alaq* in Palestine?

No, He did not.

5. The first revelation of the holy Qur'an began the prophethood of Muhammad.

Did the first revelation of the holy Qur'an begin the prophethood of Muhammad?

Yes, it did.

The first revelation of the Gospels didn't begin the prophethood of Muhammad.

Did the first revelation of the Gospels begin the prophethood of Muhammad?

No, it didn't.

Keterangan waktu (*adverb of time*) yang biasanya dipakai dalam *simple past tense* adalah:

just now	=	baru saja
a moment ago	=	tadi
this morning	=	tadi pagi
this afternoon	=	tadi sore
last night	=	tadi malam
yesterday	=	kemarin
the day before yesterday	=	kemarin dulu
yesterday night	=	kemarin malam
yesterday morning	=	kemarin pagi
yesterday afternoon	=	kemarin sore
last week	=	minggu lalu
last month	=	bulan lalu
last year	=	tahun lalu
last Monday	=	hari senin yang lalu
last Tuesday	=	hari selasa yang lalu
last Friday	=	hari jumat yang lalu

three days ago	=	tiga hari yang lalu
five days ago	=	lima hari yang lalu
a few days ago	=	beberapa hari yang lalu
a few weeks ago	=	beberapa minggu yang lalu
a few months ago	=	beberapa bulan yang lalu
a few years ago	=	beberapa tahun yang lalu
many years ago	=	bertahun-tahun yang lalu

Sebagaimana yang telah dijelaskan di atas bahwa kata kerja (*verb*) yang berfungsi sebagai predikat dalam kalimat-kalimat *simple past tense* adalah kata kerja lampau (*past verb*) atau sering disebut dengan "kata kerja bentuk kedua" baik beraturan (*regular verbs*) maupun tidak beraturan (*irregular verbs*). Untuk membentuk kalimat yang di dalamnya terdapat kata kerja tidak beraturan, dapat dilihat pada lampiran buku ini (*irregular verbs*).

Namun untuk menyusun kalimat yang di dalamnya terdapat kata kerja beraturan (*irregular verbs*) maka kata kerja tersebut harus ditambahkan akhiran *-ed* atau *-d* saja dengan ketentuan sebagai berikut:

1. Pada umumnya kata kerja (dasar) ditambah *-ed*. Contoh kata-katanya:

end	→	ended	reveal	→	revealed
repeat	→	repeated	train	→	trained
repair	→	repaired	distinguish	→	distinguished
borrow	→	borrowed	instruct	→	instructed
cook	→	cooked	mention	→	mentioned

2. Kata kerja yang berakhir dengan huruf 'e', cukup ditambah akhiran *-d*. Contoh kata-katanya:

change	→	changed	translate	→	translated
complete	→	completed	examine	→	examined
indicate	→	indicated	debate	→	debated
approve	→	approved	perfecte	→	perfected
like	→	liked	prepare	→	prepared

3. Kata kerja yang hanya terdiri atas satu suku kata, berakhir dengan huruf konsonan (*consonant*), sebelum huruf konsonan yang terakhir didahului oleh satu huruf vokal (*vowel*), maka huruf konsonan yang terakhir tersebut digandakan (ditambah satu) kemudian ditambah akhiran *-ed*. Contoh kata-katanya:

can	→	canned	stopped	→	stopped
drop	→	dropped	step	→	stepped
map	→	mapped	star	→	starred
scan	→	scanned	snag	→	snagged
scar	→	scarred	cap	→	capped

4. Meskipun kata kerja hanya terdiri atas satu suku kata, berakhir dengan huruf konsonan, namun sebelum huruf konsonan yang terakhir didahului oleh huruf konsonan lagi maka huruf konsonan yang terakhir tersebut tidak digandakan melainkan langsung ditambah akhiran *-ed*. Contoh kata-katanya:

start	→	started	work	→	worked
form	→	formed	walk	→	walked
help	→	helped	call	→	called
pull	→	pulled	rent	→	rented
push	→	pushed	land	→	landed

5. Kata kerja yang terdiri atas dua suku kata/lebih yang tekanan bunyinya jatuh pada suku kata yang kedua/terakhir, berlaku aturan para butir/poin ke-3 (ketiga). Contoh kata-katanya:

regret	→	regretted	stop	→	stopped
rebut	→	rebutted	refer	→	referred
recur	→	recurred	benefit	→	benefitted
rebel	→	rebelled	repel	→	repelled
recap	→	recapped	prefer	→	preferred

6. Kata kerja yang terdiri atas dua suku kata/lebih yang tekanan bunyinya jatuh pada suku kata yang pertama (tidak jatuh pada suku kata yang terakhir), maka tidak berlaku aturan para butir

(poin) ke-3 (ketiga). Kata-kata tersebut langsung ditambah akhiran *-ed* tanpa perubahan. Contoh kata-katanya:

visit	→	visited	remember	→	remembered
enter	→	entered	cover	→	covered
limit	→	limited	bedevil	→	bedeviled
listen	→	listened	center	→	centered
water	→	watered	frighten	→	frightened

7. Kata kerja yang berakhir dengan huruf "y" dan sebelumnya didahului oleh satu huruf konsonan maka huruf "y" yang terakhir tersebut dihilangkan dan diganti dengan huruf "i", kemudian ditambah akhiran *-ed*. Contoh kata-katanya:

cry	→	cried	occupy	→	occupied
study	→	studied	identify	→	identified
deny	→	denied	classify	→	classified
carry	→	carried	clarify	→	clarified
fry	→	fried	accompany	→	accompanied

8. Kata kerja yang berakhir dengan huruf "y" namun sebelumnya didahului oleh huruf vokal maka huruf "y" yang terakhir tersebut tidak berubah, langsung ditambah akhiran *-ed*. Contoh kata-katanya:

delay	→	delayed	enjoy	→	enjoyed
play	→	played	employ	→	employed
pray	→	prayed	decay	→	decayed
decoy	→	decoyed	display	→	displayed
survey	→	surveyed	sway	→	swayed

Examples

1. Allah Swt. first revealed the holy Qur'an in the cave Hirah.
Did Allah Swt. first reveal the holy Qur'an in the cave Hirah?
Yes, He did.

- Allah Swt. first did not reveal the holy Qur'an in Madinah.
 Did Allah Swt. first reveal the holy Qur'an in Madinah?
 No, He did not.
2. Allah Swt. ended revealing the holy Qur'an with al-Maidah verse 3.
 Did Allah Swt. end revealing the holy Qur'an with al-Maidah verse 3?
 Yes, He did.
- Allah Swt. did not end revealing the holy Qur'an with al-Ashu.
 Did Allah Swt. end revealing the holy Qur'an with al-Ashu?
 No, He did not.
3. The holy Qur'an perfected the previous holy books of Allah Swt.
 Did the holy Qur'an perfect the previous holy books of Allah Swt.
 Yes, it did.
- The Gospels didn't perfect the previous holy books of Allah Swt.
 Did the Gospels perfect the previous holy books of Allah Swt?
 No, they didn't.
4. Allah Swt. completed the process of revelation of the holy Qur'an over a period of 23 years.
 Did Allah Swt. complete the process of revelation of the holy Qur'an over a period of 23 years?
 Yes, He did.
- Allah Swt. did not complete the process of revelation of the Qur'an over a of 23 years.
 Did Allah Swt. complete the process of revelation of the Qur'an over a of 23 years?
 No, He didn't.
5. Allah Swt. approved Islam for us as a religion.
 Did Allah Swt. approve Islam for us as a religion?
 Yes, He did.

Allah Swt. did not approve Islam for Jews as a religion.
 Allah Swt. did not approve Islam for Jews as a religion?
 No, He didn't.

Students' Activity 7:

After learning the sentence patterns of the simple past tense, please answer the following quizzes.

Quiz 1: Change the following sentences into negative, interrogative, and/or positive ones.

- (+) Al-'alaq was the first article of the holy Qur'an.
 (?)?
 Yes,
 (-) An-nisaa'
 (?)?
 No,
- (+)
 (?)?
 Yes,
 (-) They were students of the school of Qur'anic studies.
 (?)?
 No,
- (+) They
 (?)?
 Yes,
 (-) We did not read the holy Qur'an last night.
 (?)?
 No,

4. (+) Ali memorized many verses of the holy Qur'an. (?)
?
 Yes,
- (-) Ida?
 (?)?
 No,

5. (+)
 (?) Did the Gospels come before the holy Qur'an?
 Yes,
- (-) The holy Qur'an did not come before the Gospels.
 (?)?
 No,

Quiz 2: Make 5 (five) sentences in simple present tense with your own words consisting of positive, negative and interrogative ones followed by positive short answers (yes) and negative short answers (no).

1. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
2. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,

3. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
4. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
5. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,

2.6. Paragraph Development

Students' Activity 8:

1. Learn the following techniques of identifying main ideas, topic sentence and supporting sentences.
2. Learn the short paragraph below to guide you how to find main ideas, topic sentence and supporting sentences.
3. Identify the main ideas, topic sentence and supporting sentences in a paragraph/paragraphs.
4. Write a main ideas, topic sentence and supporting sentences of the paragraphs below.

Finding Main Idea, Topic Sentence and Supporting Sentences in a Paragraph

Berbicara tentang paragraf dalam suatu karangan, kita tidak terlepas dari membicarakan tiga istilah berikut ini:

1. ide pokok (*main idea*);
2. kalimat topik (*topic sentence*);
3. kalimat pendukung (*supporting sentence*).

Untuk memudahkan Anda memahami maksud dan isi suatu paragraf, diperlukan pengetahuan yang cukup untuk mengetahui apa yang dimaksud dengan ketiga istilah tersebut dan cara atau teknik mengidentifikasi ketiganya. Untuk itu, perhatikan definisi dan cara atau teknik mengidentifikasi ide pokok (*main idea*), kalimat topik (*topic sentence*), kalimat pendukung (*supporting sentence*) dalam satu paragraf.

Main Idea (Ide Pokok)

Ide pokok (*main idea*) adalah pikiran utama atau informasi penting yang menjiwai seluruh isi paragraf, yang merupakan inti pembicaraan suatu paragraf. Artinya, tentang apa suatu paragraf itu bercerita, itulah ide pokoknya. Ide pokok juga dapat dimaknai sebagai suatu ide pusat/inti sebuah teks tertulis atau konsep suatu paragraf.

Setiap paragraf memiliki satu ide pokok. Ide pokok dalam suatu paragraf bisa muncul atau tertulis secara eksplisit, dalam bentuk kalimat, yakni kalimat topik, bisa juga terungkap secara implisit, tidak dalam bentuk kalimat yang ada di dalam paragraf itu. Ide pokok yang terurat secara implisit dapat dijelaskan dengan kata-kata atau kalimat sendiri di luar paragraf itu.

Fungsi ide pokok, yaitu menerangkan menjelaskan inti atau hal penting yang ingin dibahas dalam suatu paragraf. Cara menemukan ide pokok (*main idea*) adalah:

- a. menentukan tujuan membaca;
- b. mencari dan menemukan informasi inti dari paragraf;
- c. baca dan perhatikan kalimat pertama, pertengahan, atau terakhir dari suatu paragraf karena ide pokok biasanya muncul melalui kalimat topik yang pada umumnya muncul pada kalimat pertama;

- d. bandingkan dengan kalimat pendukung/kalimat lainnya dalam paragraf tersebut, jika ada kalimat yang menjiwai atau berbicara tentang keseluruhan kalimat dalam suatu paragraf maka itulah ide pokoknya;
- e. simpulkan atau tentukanlah bahwa itu merupakan ide pokoknya;
- f. jika sulit menemukan kalimat yang menjiwai atau menjelaskan kalimat lain dalam paragraf itu maka buatlah kesimpulan sendiri tentang masalah utama atau inti pembicaraan dalam paragraf tersebut. Itu berarti bahwa ide pokoknya disampaikan secara eksplisit, dan Anda harus merumuskan kata-kata sendiri dari hasil kesimpulan Anda tentang ide pokok pada paragraf itu.

Untuk mempermudah Anda menemukan ide pokok dalam suatu paragraf, perhatikan kedua contoh paragraf berikut ini.

Example 1:

One of the holy books of Allah Swt. is the holy Qur'an. It is the main source of Islam as the way of life for all mankind especially Muslims. It contains the original words, phrases, sentences and expressions from Allah Swt. No one can immitate one verse of the holy Qur'an. Therefore, no one can add, reduce, revise or change the texts of the holy Qur'an. The originality of the holy Qur'an is maintained throughout time. The holy Qur'an is not only addressed to the Muslims, but it is also addressed to all mankind in the world.

Keterangan:

Ide pokok paragraf pada Example 1 tidak tersurat, melainkan tersirat (eksplisit), tidak langsung dalam bentuk kalimat topik, melainkan harus disimpulkan dan dirumuskan dengan kata-kata atau kalimat sendiri. Jadi ide pokok paragraf ini adalah: "The holy Qur'an as the main source of Islam."

Example 2:

The holy Qur'an was the latest of the holy books of Allah Swt. No more holy book of Allah Swt. came after the revelation of the holy Qur'an. Allah Swt. revealed it to complete and to perfect His previous holy books, namely Tawrah, the Psalms and the Gospel. It means that the revelation of the holy Qur'an ended the process of revelation of the holy books of Allah Swt.

Keterangan:

Paragraf pada *Example 2* ini memiliki ide pokok yang tersurat atau muncul langsung dalam bentuk kalimat, yaitu kalimat topik, dan kebetulan muncul pada awal paragraf. Jadi, yang menjadi ide pokok dari paragraf ini pada *Example 2* ini adalah: "The holy Qur'an was the latest of the holy books of Allah Swt."

Topic Sentence (Kalimat Topik)

Topic Sentence (kalimat topik) yaitu kalimat yang memandu seluruh kalimat lainnya dalam suatu paragraf. Ia bisa berisi ide pokok yang tersurat atau tertulis secara eksplisit, bisa juga tidak. Kalimat topik bisa terletak di awal, tengah, atau akhir paragraf. Contoh kalimat topik seperti dalam paragraf pada *Example 2* yang memuat ide pokok atau yang menjadi ide pokok dalam paragraf tersebut, yaitu "The holy Qur'an was the latest of the holy books of Allah Swt."

Supporting Sentences

Supporting Sentence (kalimat pendukung) yaitu kalimat yang menjelaskan kalimat topik, atau merincikan informasi utama/inti yang merupakan ide pokok paragraf tersebut. Yang menjadi kalimat pendukung dalam paragraf pada *Example 2* adalah semua kalimat selain ide pokok ("The holy Qur'an was the latest of the holy books of Allah Swt.").

Students' Activity 9:**Quiz**

After learning the stages of techniques of finding main idea, topic sentence and supporting sentences in a paragraph in this unit, and followed by the example of a paragraph, please do the paragraph task in the following quiz.

1. Read the following paragraph carefully.
2. Find out the main idea and supporting sentence of the paragraph.

By the revelation of the holy Qur'an, all the previous holy books of Allah Swt. like the Tawrah, the Psalms and the Gospels ceased being the guide for mankind

anymore. The followers of the previous religions had to follow the new holy book to be their guide of life, namely the holy Qur'an. It means that they also had to take Islam as their way of life. They had to recognize the contents of the holy Qur'an that consists of 114 articles of, and 6.236 verses. The contents of the holy Qur'an cover all aspects of life of mankind. It means that all mankind (especially Muslims) have to follow what is written in the holy Qur'an without exception.

1. Main Idea : _____
2. Topic sentence : _____

2.7. Exercises**Students' Activity 10:**

Before finishing this unit, please do the following exercises as your homework.

Exercise 1

Complete the following sentences using suitable words/phrases from the box!

Ramadhan	verses	previous	perfect
Prophethood	complete	holy book	source
Muhammad	revelation	originality	reduce

1. The holy Qur'an is the main _____ of Islam as the way of life for all mankind especially Muslims.
2. The _____ of the holy Qur'an is maintained from throughout time.
3. No more _____ of Allah Swt. after the revelation of the holy Qur'an
4. Allah Swt. revealed the holy Qur'an to _____. His previous holy books.
5. No more prophet and messenger came after _____ because there were no more holy books of Allah Swt. after the holy Qur'an.
6. The holy Qur'an was firstly revealed in the cave Hirah on 17 _____ 611 A.D.

7. The first revelation of the holy Qur'an was the first _____ of Muhammad.
8. The holy Qur'an is the only one complete holy book. It completes the _____ holy books.
9. The holy Qur'an contains 114 articles. How many _____ does it contain?
10. The process of _____ of the holy Qur'an during twenty-three years was based on the cause and effect, events, situations and conditions at that time.

Exercise 2

Circle [T] if the statements are True and [F] if the statements are False!

1. [T - F] All words, phrases, and sentences of the holy Qur'an are the original ones coming from Allah Swt. without changes or reduction from anyone.
2. [T - F] Muhammad was forty-four years old when he first got the holy Qur'an.
3. [T - F] The contents of the holy Qur'an don't cover all aspects of life of mankind.
4. [T - F] All Muslims must read, understand, and implement all contents of the holy Qur'an in all aspects of life.
5. [T - F] Allah Swt. did not reveal any article or verse after the death of the prophet Muhammad Saw.
6. [T - F] The holy Qur'an consists of 114 articles, 6.236 verses.
7. [T - F] The first revelation of the holy Qur'an did not indicate the start of the prophethood of Muhammad.
8. [T - F] The term "asbabunnuzul" means the reasons why Allah Swt. revealed the verse or verses of the holy Qur'an at that time.
9. [T - F] Ramadhan 17th, 611 A.D. was the date of the last revelation of the verse of the holy Qur'an.
10. [T - F] The holy Qur'an completes the previous books of Allah Swt. like the Tawrah, the Psalms and the Gospels.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. the holy Qur'an - one of - the holy books of Allah Swt. - is.
2. the latest - is - holy book of Allah Swt. - Al-Qur'an.
3. Did - reveal - the holy Qur'an - Allah Swt. - through - the angel Gabriel?
4. is - the holy Qur'an - the original books - of revelation - from - Allah Swt.
5. can - no one - the holy Qur'an - change.
6. Allah Swt. - when - did - reveal - the first verse of - the holy Qur'an?
7. the first revelation - Muhammad - received - on Ramadhan 17, 611 AD.
8. we - did not - many - verses of - the holy Qur'an - memorize.
9. the holy Qur'an - the last article of - was - *al-maaidah* verse 3
10. holy books of Allah Swt. - completed - the previous - the holy Qur'an.

Exercise 4

Translate the following sentences into English in the form of simple past tense!

1. Allah Swt. menurunkan kitab suci Al-Qur'an sebagai sumber utama ajaran Islam.
2. Keaslian kitab suci Al-Qur'an terjaga dari waktu ke waktu.
3. Apakah Allah Swt., menurunkan kitab suci Al-Qur'an secara berangsur-angsur selama 23 tahun?
4. Apakah Allah Swt. menurunkan surat *al-Alaq* pertama kali?
5. Apakah Allah Swt., mewahyukan kitab suci Al-Qur'an pertama kali di Gua Hirah?
6. Allah Swt., mewahyukan kitab suci Al-Qur'an untuk melengkapi dan menyempurnakan kitab-kitab suci sebelumnya.
7. Allah Swt., menurunkan surat *al-Maaidah* ayat 3 sebagai akhir turunya kitab suci Al-Qur'an.

8. Apakah Allah Swt. menurunkan kitab suci Al-Qur'an kepada Muhammad melalui Malaikat Jibril?
9. Hari ini telah kusempurnakan untukmu agamamu.
10. Bacalah, dan Tuhanmulah Yang Maha Pemurah.

UNIT THREE HADITH

3.1. Instructional Objectives

At the end of this unit, the students are able to:

1. practice the conversation and read the passage based on the audio CD;
2. practice the conversation in pairs, then explain the meaning of each sentence;
3. make other conversations in pairs or in a group about the topic of this unit to be practiced together, both in the classroom and at home;
4. explain the main ideas of the conversation and reading passage individually in English;
5. identify and learn the grammatical points in the conversation and reading passage as well as making sentences by using the sentence patterns explained in this unit;
6. answer all the questions in the exercises individually, in pairs, or in a group both in the classroom and at home.

3.2. Conversation Practice

Students' Activity 1:

The following conversation talks about hadith. You are asked to:

1. listen carefully to the audio CD;
2. try to understand the meaning of each sentence;
3. practice the conversation with your friend (in pairs);
4. make a similar conversation about hadith as your homework to be practiced in pair in the classroom next meeting.

Hadith

- Nisma : "Assalamu 'alaikum."
- Fadli : "Wa 'alaikumussalam wa rahmatullahi wa barakatuh."
- Nisma : "Will you attend the class tomorrow?"
- Fadli : "Sure, tomorrow is the last meeting for the class of *ulumul hadits*, isn't it?. What about you?"
- Nisma : "Me, too. What is the topic tomorrow?"
- Fadli : "The classification of hadith"
- Nisma : "Really? How do you know?"
- Fadli : "I saw the course outline and the lesson plan of *ulumul hadits*. Don't you have them?"
- Nisma : "No. Please lend me yours. I will copy them."
- Fadli : "Sure, I will give them to you tomorrow. Not only the course outline and the lesson plan but also the materials I have with the e-book and e-journal."
- Nisma : "Have you learned all the materials? Would you like to explain them to me?"
- Fadli : "Yes. I will explain them tomorrow after giving them to you."
- Nisma : "Great. How kind of you. Thanks in advance"
- Fadli : "Don't mention. Okay, see you tomorrow. Assalamu 'alaikum"
- Nisma : "Wa'alaikumussalam. See you."

(The following day)

- Nisma : "Hello, Fadli. Assalamu'alaikum. "
- Fadli : "Wa'alaikumussalam. Hi, Nisma."
- Nisma : "Did you bring the materials with you? "
- Fadli : "Yes, here you are. Please copy them onto you laptop. I will use the flashdisk to copy some more materials on *ulumul qur'an* tonight."
- Nisma : "Would you explain the materials about the classification of hadith now?"
- Fadli : "Sure. The classification of hadith is based on several factors. Firstly, according to the reference to a particular authority, e.g. the Prophet (may Allah Swt. bless him and grant him peace—Saw.), such a hadith is classified as hadith *qudsi* (sacred), *marfu'* (elevated), *mauquf* (stopped) and *maqtu'* (severed) respectively. Do you understand?"
- Nisma : "Yes. The second factor?"
- Fadli : "According to the links in the isnad, i.e. whether the chain of reporters is interrupted or uninterrupted, hadith is divided into *musnad* (supported), *mursal* (hurried), *muttasil* (continuous), *munqati'* (broken), *mu'dal* (perplexing), and *mu'allaq* (hanging). Based on the number of the reporters, hadith is divided into two kinds, namely *mutawatir* (consecutive) and *ahad* (isolated) which consists of *mashhur* (famous), 'aziz (rare), and *gharib* (scarce, strange). Do you understand?"
- Nisma : "Sure. The next factor?"
- Fadli : "Based on the nature of the text and isnad, hadith consists of *ziyadatu thiqah* (addition by a reliable reporter), *munkar* (denounced), and *mudraj* (interpolated). Did you get it?"
- Nisma : "Yes, I got it. And then?"
- Fadli : "According to the reliability and memory of the reporters, hadith is categorized as *shahih* (sound), *hasan* (good), *dha'if* (weak), and *maudu'* (fabricated, forged). See what I mean?"
- Nisma : "I see. What else?"
- Fadli : "No more. That's all my explanation."

- Nisma : "Now I am ready to join the class tomorrow. Thanks you so much for your great explanation."
 Fadli : "You are welcome."

3.3. Reading Passage

Students' Activity 2:

The following reading passage talks about hadith. You are asked to:

1. listen to the audio CD carefully talking about the following text;
2. explain the meaning of each sentence by looking at the words in the table below;
3. read the text out loud one by one;
4. try to find out the difficult words in the text and look at their meanings in the table below, then memorize them;
5. find out the main idea of each paragraph and write it in your notebook, then explain it with your own words;
6. answer the questions below based on the text.

Hadith

In this passage, the writer will explain some important terms dealing with the topic, namely the definition of hadith covering etymological and terminological definitions, the classification and the categorization of hadith.

A hadith is one of the reports describing the words, actions, or habits of the Islamic prophet Muhammad. The term *hadiths* comes from the Arabic language and means a 'report' (<https://en.m.wikipedia.org>). Etimologically, the word *hadith* also comes from the Arabic root *jadid* (the antonym of the word *qadim* meaning the new one), *qarib* (meaning the near one, or something has just happened, not too long ago), and *khabar* (meaning the news or information). In this context, *hadiths* means something reported someone to another, and it has the same meaning as *hadditsa*. The root *hadditsa* was then taken as the word *hadiths*. The plural of the Arabic language *hadiths* is *hidats*, *hudatsa*, and *huduts*. The word *hadiths* is spelled in English as *hadith* (Ash-Shiddieqy, 2009: 3).

Terminologically, the word *hadith* means all talks, actions, activities, situations and conditions as well as the silent approval of the prophet Muhammad Saw., (peace be upon him). The concept of his situation and condition deals with the book of history in terms of his date and place of birth as well as his life before and after being a prophet. Some experts of *hadith* define *hadiths* as all talks, actions, activities and *taqir* of the prophet Muhammad Saw., dealing with law (Islamic law). So, all things that do not deal with laws such as the model of clothing performed by the prophet Muhammad Saw., are not categorized as *hadith* (Ash-Shiddieqy, 2009: 5).

Hadith is also categorized as the source of Islam besides the holy Qur'an. *Hadith* explains the holy Qur'an practically whether talking about faith, moral and ethics, worship or other practical Islamic teachings. In other words, the holy Qur'an was globally and conceptually revealed without any explanations. They were practically explained by *hadith*. There are many verses of the holy Qur'an that cannot be understood. They are explained by *hadith*. *Hadith* deals with God relationship and human relationship that covers all aspects of human life because it has been performed by the prophet Muhammad Saw.

In addition to the talks, actions, activities, situations and conditions of the prophet Muhammad Saw., *hadith* also refers to the actions performed by his friends or followers in terms of worships in front of him or behind him but the actions are told to him and he did not forbade or denied them. In other words, the prophet Muhammad Saw., agreed the good actions performed by his friends or followers in terms of worships. This kind of *hadith* is called *hadith taqir*.

According to the reference to a particular authority, e.g. the Prophet (may Allah Swt. bless him and grant him peace—Saw.), such a *hadith* is classified as *hadith qudsi* (sacred), *marfu'* (elevated), *mauquf* (stopped) and *maqtu'* (severed) respectively. According to the links in the *isnad*, i.e. whether the chain of reporters is interrupted or uninterrupted, *hadith* is divided into *musnad* (supported), *mursal* (hurried), *muttasil* (continuous), *munqati'* (broken), *mu'dal* (perplexing), and *mu'allaq* (hanging). Based on the number of the reporters, *hadith* is divided into two kinds, namely *mutawatir* (consecutive) and *ahad* (isolated) which consists of *mashhur* (famous), *'aziz* (rare), and *gharib* (scarce, strange). Based on the nature of the text and *isnad*, *hadith* consists *ziyadatu*

thiqah (addition by a reliable reporter), *munkar* (denounced), and *mudraj* (interpolated). According to the reliability and memory of the reporters, hadith is categorized as *shahih* (sound), *hasan* (good), *dha'if* (weak), and *maudu'* (fabricated, forged). (At-Tahhaan, 1991: 22-30)

The classification of hadith as mentioned above is based on some experts. Some other experts may classify differently, but the most important thing is that the terms mentioned above are the ones that are agreed by almost all of the Islamic scholars and experts on hadith. In this book, the writer does not explain each of the term mentioned in the five kinds of classification above because of the limited discussion in this chapter.

As mentioned above, there is kind of hadith called *hadits qudsi*. *Hadits qudsi* is a kind of hadith of the Prophet Muhammad Saw., in which the meaning is revealed by God and the phrasing is formulated by the Prophet. *Hadits qudsi* is different from prophetic hadith (*hadits nabawi*) in which the chain of transmission is traced back directly to God instead of ending with the Prophet. (Online Dictionary of Islam <http://www.oxfordislamicstudies.com/article/opr/t125/e760>).

The most important thing to remember is *hadith* is one of the sources of Islamic teaching besides the holy Qur'an concerning faith, worship, morals and ethics, and laws on God relationship (*hablumminallah*) and human relationship (*hablumminannaas*). Also, hadith explains the contents of the holy Qur'an, especially the verses which need interpretation and clear explanation to apply. The practical implementation of the Islamic teachings are clearly described by hadith.

However, there are a number of hadith that are ambiguous and not too clear. They also need interpretation and clear explanation from some Islamic scholars and authoritative experts on hadith in order to avoid misunderstanding and misinterpretation from all Muslims to apply them. The meanings of the contents of hadith have to be well understood because all practices of worship and other Islamic teachings performed by all Muslims will be accepted by Allah Swt. if they are based on the holy Qur'an and hadith of the prophet Muhammad Saw.. The implementation of Islamic teachings will be valid if they are performed very well and sincerely.

Students' Activity 3:

After reading the text above and memorizing the words in the text, please answer the following questions:

1. What is the meaning of hadith etymologically?
2. What is the definition of hadith terminologically?
3. What is the meaning of *hadits taqirir*?
4. Is the model of clothing categorized as hadith?
5. Is hadith categorized as the source of Islam?
6. Does hadith cover all aspects of human life?
7. By what factors are hadith classified?
8. Is it possible that hadith is classified differently by some scholars and experts on hadith?
9. What does *hadits qudsi* mean?
10. What are the requirements to make all practices of worship and other Islamic teachings performed by all Muslims to be valid and accepted by Allah Swt.?

3.4. Vocabulary

Students' Activity 4:

The following words deal with the conversation and text above. You are asked to:

1. listen to the listening audio CD to know the correct pronunciation of each word;
2. practice saying the words that you hear one by one. You can practice them individually or with your friend in the form of dictation.

hadith	=	hadits
talk	=	perkataan
action	=	tindakan
habit	=	kebiasaan
etimologically	=	secara etimologis, menurut asal-usul kata
terminologically	=	secara terminologis, menurut istilah
histry	=	sejarah

expert	= ahli, pakar
explanation	= penjelasan
aspects of human life	= aspek-aspek kehidupan manusia
follower	= pengikut
authority	= otoritas, kewenangan
scarce	= jarang, langka
elevate	= mengangkat, meninggikan, menaikkan
elevated	= tinggi, yang ditinggikan, yang dinaikkan (derajatnya)
severe	= parah, berat, hebat
severed	= terputus, terhenti
stopped	= terhenti
support	= mendukung
supported	= didukung
hurry	= cepatlah, cepat, buru-buru
hurried	= keburu, terburu-buru
continuous	= kontinu, terus-menerus, berkesinambungan
broken	= rusak, hancur
perplexing	= membingungkan
hanging	= bergantung
consecutive	= berurutan
isolated	= terpencil
famous	= mashur, terkenal
rare	= jarang
strange	= aneh,
denounce	= mencela
denounced	= tercela
sincere	= ikhlas, tulus, tulus hati
sincerely	= dengan ikhlas, dengan tulus, dengan tulus hati

intercession	= syafaat, perantara, campur tangan, permohonan untuk orang lain
annihilate	= memusnah, menghancurkan, membinasakan, menghapuskan
may Allah Swt. bless him and grant him peace	= Saw

Students' Activity 3:

In this section, you are asked to:

1. find out some more words from the reading passage and their meanings that you do not find in the word list above.
2. write the words in the left column, the word class in the middle column, and the meanings in the right column of the table of Quiz 1.
3. write 10 words from the reading passage into the table of Quiz 2 and change them from the basic word (root) into derivative form based on the word class.
4. find the antonym of 10 words from the conversation or the reading passage above.

Quiz 1

No	English Words	Word Class	Meaning
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Quiz 2

No.	Verb	Noun	Adjective	Adverb
1	to concept	Concept	conceptual	Conceptually
2				
3				
4				
5				
6				
7				
8				
9				
10				

Quiz 3

No.	Word	Meaning	Antonym	Meaning
1	Practical	Praktis	theoretical	Teoretis
2				
3				
4				
5				
6				
7				
8				
9				
10				

3.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage above.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.

3. Learn more about the sentence patterns below to make you easy to understand English texts and skillful to construct English sentences in your daily conversation.
4. Answer the question that follow the grammatical points below.

Simple Future Tense

Simple future tense merupakan salah satu *tense* yang digunakan untuk menceritakan atau menyatakan kegiatan, pekerjaan, kejadian atau keadaan yang akan dilakukan pada waktu yang akan datang. Artinya, masih dalam bentuk rencana, belum dilaksanakan. *Tense* ini sering juga disebut dengan *present future tense*.

Seperti halnya *simple present tense* dan *simple past tense* serta beberapa *tense* lain, *tense* ini juga memiliki pola kalimat (pattern) yang berbeda antara kalimat yang mempunyai dan tidak mempunyai kata kerja penuh (full verb). Rumus/pola kalimat yang dipakai dalam *tense* ini adalah:

Pattern 1:

+	Subject + shall/will + present verb (infinitive without to) + object/complement
-	Subject + shall/will + not + present verb (infinitive without to) + object/complement
?	Shall/will + subject + present verb (infinitive without to) + object/complement

I	→	shall/will
we	→	shall/will
he	→	will
she	→	will
it	→	will
Sindy	→	will
Nizam	→	will
the lecturer	→	will
the bird	→	will
you	→	will
they	→	will
Sindy and Nizam	→	will

the teachers → will
the snakes → will

Notes:

1. Kata kerja bantu (*auxiliary verb*) "shall" dan "will" tergolong bagian dari kata kerja bantu "modal" (modal auxiliary).
2. *Auxiliary verb* "shall" hanya dipakai untuk subjek I dan we, sedangkan "will" untuk subjek selain dari I dan we (*British English*).
3. Dalam bahasa Inggris modern, orang sudah cenderung menggunakan "will" untuk semua subjek. Sumber lain mengatakan bahwa orang Amerika cenderung menggunakan "will" untuk semua subjek (*American English*).

Examples

1. This hadith will be the valid guide for our worship tonight.
Will this hadith be the valid guide of our worship tonight?
Yes, it will.
This hadith will not be the valid guide for our worship tonight.
Will this hadith be the invalid guide for our worship tonight?
No, it won't.
2. We shall be familiar with many hadith on fasting during Ramadhan month.
Will we be familiar with many hadith on fasting during Ramadhan month?
Yes, we will.
Yes, you will.
We shall not be familiar with many hadith on fasting during Zulqa'dah month.
Will we be familiar with many hadith on fasting during Zulqa'dah month?
No, we won't.
No, you won't.

3. All Muslims will be successful in their worship if they master the holy Qur'an and plenty of hadith.
Will all Muslims be successful in their worship if they master the holy Qur'an and plenty of hadith?
Yes, they will.
All Muslims won't be successful in their worship if they don't master the holy Qur'an and plenty of hadith.
Will all Muslims be successful in their worship if they don't master the holy Qur'an and plenty of hadith?
No, they won't.
4. He will be an expert on hadith after graduating from IAIN.
Will he be an expert on hadith after graduating from IAIN?
Yes, he will.
I will not be an expert on hadith after graduating from IAIN.
Will you be an expert on hadith after graduating from IAIN?
No, I won't.
5. They will be our classmates.
Will they be our classmates?
Yes, they will.
She will not be our classmate.
Will she be our classmate?
No, she will not.

Pattern 2:

+	Subject + shall/will + be + noun/adjective/adverb of place
-	Subject + shall/will + not + be + noun/adjective/adverb of place
?	Shall/will + subject + be + noun/adjective/adverb of place

Examples

- I shall borrow some books of hadith.
Will you borrow some books of hadith?
Yes, I will.
I shall not borrow some books of history.
Will you borrow some books of history?
No, I will not.
- I will explain to you the classification of hadith.
Will you explain the classification of hadith?
Yes, I will.
I will not explain you the meaning of hadith.
Will you explain the meaning of hadith?
No, I won't.
- We will perform our worship well if we learn hadith.
Will we perform our worship well if learn hadith?
Yes, we will.
Yes, you will.
We will not perform our worship well if we do not learn hadith.
Won't we perform our worship well if we do not learn hadith?
No, we will not.
No, you will not.
- Allah Swt. will accept our prayers if we do them based on hadith.
Will Allah Swt. accept our prayers if we do them based on hadith?
Yes, He will.
Allah Swt. will not accept our prayers if we don't do them based on hadith.
Will Allah Swt. accept our prayers if we don't do them based on hadith?
No, He will not.

- The prophet Muhammad will give us immolation if we dedicate many times of shalawat to him and his family.
Will the prophet Muhammad give us immolation if we dedicate many times of shalawat to him and his family?
Yes, he will.
The prophet Muhammad will not give us immolation if we don't dedicate many times of shalawat to him and his family.
Will the prophet Muhammad give us immolation if we don't dedicate many times of shalawat to him and his family?
No, he will not.

Additional Notes:

will not	=	won't
shall not	=	shan't
I will	=	I'll
you will	=	you'll
we will	=	we'll
they will	=	they'll
he will	=	he'll
she will	=	she'll

Keterangan waktu yang biasanya dipakai dalam bentuk ini adalah:

tonight	=	sebenhar malam, malam nanti
tomorrow	=	besok
tomorrow morning	=	besok pagi
tomorrow afternoon	=	besok sore
tomorrow night	=	besok malam
the day after tomorrow	=	lusa
two more days	=	dua hari lagi
later	=	nanti
soon	=	segera
next week	=	minggu depan
next month	=	bulan depan

- next year = tahun depan
- next Monday = hari Senin
- next Friday = Jumat depan
- next meeting = pertemuan berikut
- in a little while = sebentar lagi

Perhatikanlah kalimat-kalimat di bawah ini.

1. The hadith experts will research many hadith on alms next month.
2. Will they be the experts on hadith?
3. She will memorize many hadith next year.
4. I shall buy a book of hadith the day after tomorrow.
5. He will not

Selain menggunakan kata kerja bantu (*auxiliary verb*) *shall & will* untuk mengungkapkan pekerjaan, kegiatan, kejadian, atau keadaan yang akan datang (dalam *simple future tense*), ada juga pola lain yang biasanya digunakan, yaitu *to be + going to*.

Perhatikan pola kalimat (*sentence pattern*) berikut ini:

Pattern 3:

+	Subject + to be (am, is, are) + going to + verb I + object/complement
-	Subject + to be (am, is, are) + not + going to + verb I + object/complement
?	To be (am, is, are) + subject + going to + verb I + object/complement

Perbedaan antara pola *to be + going to* dan *shall/will* adalah:

1. Pola kalimat dengan *to be + going to* digunakan apabila pembicara sudah memiliki rencana sebelum mengatakannya. Artinya, sebelum mengungkapkan kalimat tersebut, pembicara telah memiliki rencana.
2. Pola kalimat dengan *shall/will* digunakan apabila pembicara belum memiliki rencana sebelum mengatakannya. Artinya, pembicara baru berencana pada saat berbicara.

Misalnya:

1. I *shall/will* attend the seminar on hadith tomorrow.
2. I *am going to* attend the seminar on hadith tomorrow.

Untuk lebih jelasnya, perhatikan contoh percakapan berikut ini:

- Dewi : "Intan, would you like to accompany me to go to Jakarta the day after tomorrow?"
- Intan : "I am sorry, I can't accompany you. I am going to attend the seminar on hadith the day after tomorrow."
- Dewi : "Is there a seminar the day after tomorrow?"
- Intan : "Yes, an international seminar on hadith. It will be very interesting because all the presenters are experts on hadith. Two presenters are from Al-Azhar University and two presenters are from UIN Jakarta. Let's attend it."
- Dewi : "Oh, great. I will attend the seminar the day after tomorrow."

(*One day later = satu hari kemudian/keesokan harinya*)

- Santi : "Dewi, could you come to my house tomorrow?"
- Dewi : "I'm so sorry, Santi. I am going to attend the seminar on hadith tomorrow."
- Santi : "Oh, yeah? That's great info. I will go with you to attend it tomorrow. Thanks for your info."

Berdasarkan percakapan di atas, ada beberapa kalimat yang digarisbawahi, baik yang menggunakan *shall/will* maupun *to be + going to*. Kalimat yang diungkapkan oleh Intan "I am going to attend the seminar on hadith the day after tomorrow." menunjukkan bahwa Intan telah memiliki rencana sebelum mengatakannya kepada Dewi. Sedangkan kalimat Dewi "Oh, great. I will attend the seminar the day after tomorrow." mengindikasikan bahwa Dewi belum memiliki rencana sebelum mengatakannya kepada Intan.

Adapun kalimat Dewi kepada Santi (*keesokan harinya*) "I'm so sorry, Santi. I am going to attend the seminar on hadith the day after tomorrow." menunjukkan bahwa Dewi telah memiliki rencana sebelum mengatakannya kepada Santi. Dan Santi pun mulai berencana menghadiri seminar itu saat berbicara dengan Dewi sehingga Santi menggunakan kata will, bukan am going to.

Other examples:

- They will translate the book of *hadits qudsi*.
 They will not translate the book of *hadits nabawi*.
 Will they translate the book of *hadits qudsi*?
 Yes, they will.
 Will they translate the book of *hadits nabawi*?
 No, they won't.
 They are going to translate the book of *hadits qudsi*.
 They are not going to translate the book of *hadits nabawi*.
 Are they going to translate the book of *hadits qudsi*?
 Yes, they are.
 Are they going to translate the book of *hadits nabawi*?
 No, they are not.
- He will collect all the weak and fabricated hadith.
 He will not collect all the good hadith.
 Will he collect all the weak and fabricated hadith?
 Yes, he will.
 Will he collect all the good hadith?
 No, he will not.
 He is going to collect all the weak and fabricated hadith.
 He is not going to collect all good hadith.
 Is he going to collect all the weak and fabricated hadith?
 Yes, he is.
 Is he going to collect all the good hadith?
 No, he isn't.

Students' Activity 7:

After learning the sentence patterns of the simple future tense, please answer the following quizzes.

Quiz 1: Change the following sentences into negative, interrogative, and/or positive ones.

- (+) Rini will explain this hadith.
 (?)?
 Yes,
 (-)
 (?)?
 No,
- (+)
 (?) Will they attend the hadith class tomorrow morning?
 Yes,
 (-)
 (?)?
 No,
- (+)
 (?)?
 Yes,
 (-) We shall not apply this hadith.
 (?)?
 No,
- (+)
 (?) Will the students memorize ten hadith next week?
 Yes,
 (-)
 (?)?
 No,

5. (+) Ari is going to learn the history of the hadith reporters.
 (?)?
 Yes,
- (-)?
 (?)?
 No,

Quiz 2: Make 5 (five) sentences in simple future tense with your own words. Each sentence consists of positive, negative and interrogative ones followed by the positive short answers (yes) and negative short answers (no).

1. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
2. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
3. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,

4. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,
5. (+)
 (?)?
 Yes,
- (-)
 (?)?
 No,

3.6. Exercises

Students' Activity 8:

Before finishing this unit, please do the following exercises as your homework.

Exercise 1

Complete the following sentences using suitable words/phrases from the box!

Box

- The passage above talks about hadith which consists of the definition of hadith, the _____ and the categorization of hadith.
- The word _____ is from the Arabic language which is taken from the root "jadid".
- The word "hadith" covers all talk, actions, activities, situations and conditions as well as the silent approval of the _____ Muhammad Saw.,
- Hadith taqrir refers to the _____ of the prophet Muhammad Saw., about the talk, habits and actions of his family members, his friends and followers.

5. Hadith explains the _____ practically whether talking about all practical Islamic teachings.
6. Hadith can be divided into _____ hadith and scarced hadith.
7. According to the links in the _____, i.e. whether the chain of reporters is interrupted or uninterrupted, hadith is divided into *musnad* (supported), *mursal* (hurried), *muttasil* (continuous), *munqati'* (broken), *mu'dal* (perplexing), and *mu'allaq* (hanging).
8. Based on the reliability and memory of the _____, hadith is categorized as *shahih* (sound), *hasan* (good), *dha'if* (weak), and *maudu'* (fabricated, forged).
9. *Hadits* _____ is a kind of hadith of the Prophet Muhammad Saw., in which the meaning is revealed by God and the phrasing is formulated by the Prophet.
10. Besides the holy Qur'an, *hadith* is also one of the _____ of Islamic teachings that has to be learned and implemented in our everyday life.

Exercise 2

Circle [T] if the statements are True and [F] if the statements are False!

1. [T - F] Etimologically, the word hadith means all talk, actions, activities, situations and conditions as well as the silent approval of the prophet Muhammad Saw.,
2. [T - F] Something which is reported from someone to another, and it has the same meaning as *hadditsa* is also called *hadits*.
3. [T - F] Apporoval of the prophet Muhammad Saw., about talk, actions, activities of his members of family, friends, and followers is called *hadits taqirir*.
4. [T - F] A kind of hadith which talks about the history of the prophet Muhammad Saw., is called sacred hadith.
5. [T - F] Based on the reference to a particular authority, e.g. the Prophet Muhammad Saw., hadith consists *ziyadatu thiqah* (addition by a reliable reporter), *munkar* (denounced), and *mudraj* (interpolaed).

6. [T - F] When we classify hadith based on the links in the isnad, i.e. whether the chain of reporters is interrupted or uninterrupted, we can divide it into *musnad* (supported), *mursal* (hurried), *muttasil* (continuous), *munqati'* (broken), *mu'dal* (perplexing), and *mu'allaq* (hanging).
7. [T - F] According to the reference to a particular authority, e.g. the Prophet Muhammad Saw., hadith is categorized as *shahih* (sound), *hasan* (good), *dha'if* (weak), and *maudu'* (fabricated, forged).
8. [T - F] A kind of hadith of the Prophet Muhammad Saw., in which the meaning is revealed by God and the phrasing is formulated by the Prophet Saw., is called *hadits qudsi*.
9. [T - F] Prophetic hadith means a kind of hadith which talks about the prophet but the concept is from Allah Swt.
10. [T - F] In order to make the hadith clear and easy to understand, it will be explained and interpreted by the holy Qur'an.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. will - research - the expert - this hadith.
2. will - you - this - hadith - tonight - memorize?
3. the students - attend - the international seminar - on hadith - tomorrow - will.
4. are - we - going to - translate - two books of - hadith - next week.
5. I shall - borrow - the day after tomorrow - your dictionary.
6. she - not - lend you - her hadith book - will.
7. will - the teacher - teach us - the history of hadith.
8. he - is going to - explain - the classification - of hadith.
9. the science of hadith - are - you - going to learn?
10. they - are - going to - memorize - the hadith - about - alms - not.

Exercise 4

Translate the following sentences into English in the form of simple past tense!

1. Hadits adalah keseluruhan perkataan/ucapan, tindakan, aktivitas/kegiatan, situasi dan kondisi serta persetujuan diam Nabi Muhammad Saw.
2. Jika kamu mempelajari banyak hadits, kamu akan dapat melaksanakan ibadah dengan benar.
3. Para pakar hadits akan memusnahkan hadits palsu (*maudu'*).
4. Para pakar hadits akan mengklasifikasi hadits dalam beberapa kategori.
5. Berdasarkan reliabilitas dan ingatan para perawi, hadits dikategorikan sebagai hadits *shahih*, *hasan*, *dha'if*, and *maudu'*
6. Berdasarkan jumlah perawinya, hadits dibagi dua macam, yaitu hadits *mutawatir* dan *hadits ahad*.
7. Hadits akan menjelaskan ayat-ayat *mutasyabihat* dalam Al-Qur'an.
8. Para ulama/pakar hadits akan menafsirkan sejumlah hadits yang mengandung makna ganda atau tidak terlalu jelas.
9. Hadits merupakan salah satu sumber ajaran Islam.
10. Apakah para ulama/pakar hadits akan mempublikasikan hadits-hadits lemah (*dha'if*) dan palsu (*maudu'*)?

UNIT FOUR

INTENTION

4.1. Instructional Objectives

At the end of this unit, the students are able to:

1. practice the conversation and read the passage based on the audio CD;
2. practice the conversation in pairs, then explain the meaning of each sentence;
3. make other conversations in pairs or in a group about the topic of this unit to be practiced together, both in the classroom and at home;
4. explain the main ideas of the conversation and reading passage individually in English;
5. identify and learn the grammatical points in the conversation and reading passage as well as making sentences by using the sentence patterns explained in this unit;
6. answer all the questions in the exercises individually, in pairs, or in a group both in the classroom and at home.

4.2. Conversation Practice

Students' Activity 1:

The conversation in this unit talks about intention. You are asked to:

1. listen carefully to the audio CD;
2. try to understand the meaning of each sentence;
3. practice the conversation with your friend (in pairs);
4. make a similar conversation about intention as your homework to be practiced in pair in the classroom next meeting.

Intention

- Siti : "Assalamu 'alaikum."
 Fahrul : "Wa'alaikum ssalam wa rahmatullahi wa barakatuh."
 Siti : "Where are you going to?"
 Fahrul : "I am going to the mosque. I want to give my alms. I give my alms to the mosque in order to make many people know that I am generous."
 Siti : "Hey, your intention to do this worship is wrong."
 Fahrul : "Why do you say that?"
 Siti : "Because your intention to perform worship must be merely for Allah Swt., not for others."
 Fahrul : "Is it wrong?"
 Siti : "Of course. Based on the the holy Qur'an and hadith, our intention to do all kinds of worship must be directed merely to Allah Swt., not to others. If we perform worship because of others, not Allah Swt., the worship is rejected by Allah Swt."
 Fahrul : "Could you tell me the references about intention?"
 Siti : "Sure. There are many chapters and verses of the holy Qur'an talking about intention. One of them is *al-Hajj* verse 37, namely: "Their meat will not reach Allah Swt., nor will their blood, but what reaches Him is piety from you. Thus We have subjected them to you that you may

- glorify Allah Swt. for that (to) which He has guided you; and give good tidings to the doers of good."
 Fahrul : "Oh. Do you know any hadith about intention?"
 Siti : "Sure. Actually there are many hadith about intention, but I have memorized only one."
 Fahrul : "Would you like to mention this?"
 Siti : "Yes, of course. The translation of the hadith is: "Verily actions are by intentions, and for every person is what he intended. So the one whose 'hijrah' (migration) was to Allah Swt. and His Messenger, then his 'hijrah' was to Allah Swt. and His Messenger. And the one whose 'hijrah' was for the world to gain from it, or a woman to marry her, then his 'hijrah' was for what he made 'hijrah' for." (HR. Al-Bukhari and Muslim)
 Fahrul : "Wonderful. You are very intelligent. I admire you very much. Thank you very much for your great explanation."
 Siti : "You are welcome."

4.3. Reading Passage

Students' Activity 2:

The following reading passage talks about intention. You are asked to:

1. listen to the audio CD carefully talking about the following text;
2. explain the meaning of each sentence by looking at the words listed in Students' Activity 4;
3. read the text out loudly one by one;
4. try to find out the difficult words in the text and look at their meanings in Students' Activity 4, then memorize them;
5. find out the main idea of each paragraph and write it in your notebook, then explain it with your own words;
6. answer the questions in Students' Activity 3 based on the text.

Intention

In Islam, intention is something that every Muslim must pay much attention to do all kinds of worship. Intention plays a very important

role in worship. Intention is one of the requirements to make our worship accepted by Allah Swt. Before we start doing our worship, we are obliged to have a strong intention to do the worship. All kinds of worship must be merely intended for Allah *subhanahu wata'ala*, not for others. Our intention to do worship must be pure to get reward or merit from Allah Swt., not from others.

Etimologically, intention means a thing intended to do; an aim or plan (online dictionary). Based on online Merriam-Webster dictionary, intention has several meanings, namely (1) a determination to act in a certain way; (2) import, significance; (3) what one intends to do or bring about. Based on the definition from Wikipedia, intention is a mental state that represents a commitment to carry out an action or actions in the future (<http://en.m.wikipedia.org>). Intention in Arabic, (نية) is defined as a desire in the heart to do any kind of action especially worship. The Arabs usually use this word in the sense of "intentional". The word "intentional" refers to doing something with a purposive set or plan to reach a particular purpose. In other words, intention must be firstly implanted before doing a particular worship.

Intention functions as the differentiator of deeds and worship. It distinguishes between one kind of worship and another. Intention can distinguish someone's purpose in worship as well. Someone's mistake in setting their intention in worship will affect the outcome of the worship. That is why becomes a pillar or legal requirement for all kinds of worship.

In relation to the role of intention in worship, Allah Swt. said in the holy Qur'an, *Ali 'Imraan* [3] verse 29, as follows: "Say, 'Whatever you conceal what is in your breasts or reveal it, Allah Swt. knows it. And He knows that which is in the heavens and that which is on the earth. And Allah Swt. is over all things competent'. Allah Swt. also says in the holy Qur'an, *al-Hajj* [22] verse 37, as follows: " Their meat will not reach Allah Swt., nor will their blood, but what reaches Him is piety from you. Thus We have subjected them to you that you may glorify Allah Swt. for that (to) which He has guided you; and give good tidings to the doers of good".

Besides the holy Qur'an, intention is also explained by what the prophet Muhammad *shallallahu 'alaihi wasallam* said in many hadith. One of the hadith is: "Verily actions are by intentions, and for every person is what he intended. So whoever goes on migration because of

Allah Swt. and His Messenger, then his ~~then his~~ migration is to Allah Swt. and His Messenger. And the one whose migration is because of the world to gain from it, or a woman to marry her, then his 'hijrah' was to what he made migration for." (HR. Al-Bukhari and Muslim).

Intention is something appearing in the heart, in the inner voice, not in the mouth. Intention is not what we say but what we feel and think before doing something to meet the purpose that we intend to do. Our ablution water and prayers will be accepted or rejected by Allah Swt. depending on our pure intention to do them merely to Allah Swt. The purpose of our worship will be achieved based on the instilled intention. An unintentional worship will not be accepted by Allah Swt. The worship which is not implanted or intentional will not bring reward according to what is done.

It is also important to know that if we instil or really intend to do a good deed and we can really do it, Allah Swt. will regard us with 2 points of reward or merit. If we instil or really intend to do a good deed but we cannot do it, Allah Swt. will regard us with 1 point of reward or merit. This is based on our pure intention to perform the good deed. On the contrary, if we instil or really intend to do a bad deed and we really do it, Allah Swt. will punish us with 2 points of sin. If we instil or really intend to do a bad deed but we do not really do it, Allah Swt. will not punish us with sin.

The rules above gives us illustration that our keen and pure intention to do a worship can also determine the rewards from Allah Swt. If our worship is really and purely intended because of Allah Swt., the rewards are also given by Allah Swt. although we cannot do it for certain reasons. On the other hand, although we have done a worship but our intention to do it is not really and purely intended to get rewards from Allah Swt., we are not regarded to have done the worship.

Therefore, every Muslim who wants to perform worship must know well the position and importance of intention in worship because the it is the determiner of the acceptance of the worship. The intention in worship meant here is not only ritual worship but also *muamalah* worship. The bigger the intention in the worship performed by someone, the bigger the values and rewards he/she gets from Allah Swt. If someone performs worship with an intention other than Allah Swt., his/her worship is rejected.

Besides being rejected, someone's worship with the intention not to Allah Swt. will make him/her sin because Allah Swt. is very angry with

someone who performs worship with the intention other than Allah's. Therefore, it is important for us to learn and perform our worship with a **clear intention** meant for Allah Swt. For the others, in order to indicate our worship with a **clear intention** meant for Allah Swt., we are obliged to learn more about intention. By knowing the definition and importance of intention, we can perform or dedicate our worship with the **clear and pure intention** meant for Allah Swt., then Allah Swt. will accept all kinds of our worship.

Students' Activity 2

After reading the text of this unit and memorizing the words in the text, please answer the following questions.

1. What do you know about intention?
2. Is intention one of the requirements to make our worship accepted by Allah Swt.?
3. Does Allah Swt. accept our worship without a clear and pure intention?
4. Why is intention very important in worship?
5. Where does our intention firstly appear?
6. Will Allah Swt. accept our migration (hijrah) done to marry a woman?
7. What is the main idea of paragraph 3 of the text?
8. Must we say our intention orally when we perform a worship?
9. Will the purpose of our worship be achieved based on the instilled intention?
10. What does the last paragraph talk about?

4.4 Vocabulary

Students' Activity 4:

The following words deals with the conversation and text above. You are asked to

1. listen to the audio CD to know the correct pronunciation of each word.
2. practice saying the words that you hear one by one. You can practice them individually or with your friend in the form of dictation.

intention	= niat, maksud, tujuan
intend	= berniat, berkeinginan
intended	= diinginkan, dimaksudkan
intentional	= sengaja
purposeful	= sengaja, berkeinginan
strong intention	= niat yang kuat
earnest	= giat, antusias, sungguh
inglant	= memantapkan (niat)
instill	= memantapkan (niat)
verify	= sesungguhnya
distinguish	= membedakan, mengundi, menunjukkan ketidamewuan
instilled	= memantapkan (niat)
conceal	= menyembunyikan, menaharakan, menyembunyi
perjury	= kesaksian kebohongan, kesidman, sumpah palsu, sumpah palsu
glorify	= memuliakan, mengagungkan, memuji, memuja-muja, memuja, memuja-muja, memujai-mujai
tidings	= kabar, berita, kejadian
doers of good	= orang yang berbuat baik, pelaku kebajikan
outcome	= hasil
in relation to	= dalam hubungannya dengan
distinguish	= membedakan
sincere intention	= niat yang tulus /ikhlas
determination	= penentuan
accepted	= diterima (pasif)
accept	= menerima (aktif)
rejected	= ditolak (pasif)
reject	= menolak (aktif)
we are obliged	= kita wajib/diwajibkan (pasif)

someone who performs worship with the intention other than Allah Swt. Therefore, it is important for us to start and perform our worship with a holy intention merely for Allah Swt., not for others. In order to dedicate our worship with a holy intention merely to Allah Swt., we are obliged to learn more about intention. By knowing the definition and importance of intention, we can perform or dedicate our worship with the holy and pure intention merely to Allah Swt., then Allah Swt. will accept all kinds of our worship.

Students' Activity 3:

After reading the text of this unit and memorizing the words in the text, please answer the following questions:

1. What do you know about intention?
2. Is intention one of the requirements to make our worship accepted by Allah Swt.?
3. Does Allah Swt. accept our worship without a clear and pure intention?
4. Why is intention very important in worship?
5. Where does our intention firstly appear?
6. Will Allah Swt. accept our migration (*hijrah*) done to marry a woman?
7. What is the main idea of paragraph 3 of the text?
8. Must we say our intention orally when we perform a worship?
9. Will the purpose of our worship be achieved based on the instilled intention?
10. What does the last paragraph talk about?

4.4. Vocabulary

Students' Activity 4:

The following words deals with the conversation and text above. You are asked to:

1. listen to the audio CD to know the correct pronunciation of each word.
2. practice saying the words that you hear one by one. You can practice them individually or with your friend in the form of dictation.

intention	=	niat, maksud, tujuan
intend	=	bermaksud, menyengaja
intended	=	disengaja, dimaksudkan
intentional	=	sengaja
purposive	=	sengaja, tetap hati
strong intention	=	niat yang kuat
merit	=	pantas, patut, terpuji
implant	=	menanamkan (niat)
instil	=	menanamkan (niat)
verily	=	sesungguhnya
distinguish	=	membedakan, mengenal, menunjukkan keistimewaan
instilled	=	menanamkan (niat)
conceal	=	menyembunyikan, merahasiakan, membungkus
piety	=	kesalehan/keshalihan, kealiman, rasa hormat akan orangtua
glorify	=	memuliakan, mengagungkan, memuji, memuji-muji, memuja, memuja-muja, menjunjungtinggikan
tidings	=	kabar, berita, kejadian
doers of good	=	orang yang berbuat baik, pelaku kebaikan
outcome	=	hasil
in relation to	=	dalam hubungannya dengan
distinguish	=	membedakan
sincere intention	=	niat yang tulus /ikhlas
determination	=	penentuan
accepted	=	diterima (pasif)
accept	=	menerima (aktif)
rejected	=	ditolak (pasif)
reject	=	menolak (aktif)
we are obliged	=	kita wajib/diwajibkan (pasif)

Students' Activity 5:

The following words deals with the conversation and text above. You are asked to:

1. find out some more words from the reading passage and their meanings that you do not find in the word list above;
2. write the words in the left column, the word class in the middle column, and the meanings in the right column of the table of Quiz 1;
3. write 10 words from the reading passage into the table of Quiz 2 and change them from the basic word (root) into derivative form based on the word class;
4. find the antonym of 10 words from the reading passage of this unit, then put them into the table of Quiz 3.

Quiz 1

No	English Words	Word Class	Indonesian Meaning
1	pay attention	verb	memperhatikan
2			
3			
4			
5			
6			
7			
8			
9			
10			

Quiz 2

No.	Verb	Noun	Adjective	Adverb
1	intend	intention	intentional	intentionally
2				
3				
4				
5				

No.	Verb	Noun	Adjective	Adverb
6				
7				
8				
9				
10				

Quiz 3

No.	English Word	Indonesian Meaning	Antonym	Indonesian Meaning
1	important	penting	unimportant	tidak penting
2				
3				
4				
5				
6				
7				
8				
9				
10				

4.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage in this unit.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.
3. Learn more about the sentence patterns below to make you easy to understand English texts and skillful to construct English sentences in your daily conversation.
4. Answer the question that follow the grammatical points below.

Present Continuous Tense

Present Continuous Tense sering juga disebut *Present Progressive Tense*. Tense ini digunakan untuk menyatakan atau menceritakan pekerjaan, kegiatan, kejadian, atau peristiwa yang:

- sedang dilaksanakan/dilakukan, sementara berlangsung, atau sedang berlangsung pada saat berbicara di waktu sekarang.
- dilaksanakan/dilakukan, sementara berlangsung, atau sedang berlangsung sekarang namun bukan pada saat berbicara.
- dilaksanakan/dilakukan atau akan berlangsung pada waktu yang akan datang (*future*), atau menyatakan rencana kegiatan atau pekerjaan yang akan datang.

Pattern:

+	Subject + to be (am, is, are) + verb-ing + object/complement
-	Subject + to be (am, is, are) + not + verb-ing + object/complement
?	To be (am, is, are) + subject + verb-ing + object/complement

I	→	am
he	→	is
she	→	is
it	→	is
Herman	→	is
Ida	→	is
the reporter	→	is
the book	→	is
the bird	→	is
you	→	are
we	→	are
they	→	are
Herman and Ida	→	are
the translators	→	are
the pencils	→	are
the birds	→	are

Examples

- Astin is studying the topic on intention.
Is Astin studying the topic on intention?
Yes, she is.
Herman is not studying the topic on intention.
Is Herman studying the topic on intention?
No, he is not.
- They are reading many books about intention.
Are they reading many books about intention?
Yes, they are.
Lia is not reading many books about intention.
Is Lia reading many books about intention?
No, she isn't.
- We are discussing the importance of intention.
Are we discussing the importance of intention?
Yes, we are.
Yes, you are.
They are not discussing the importance of intention.
Are they discussing the importance of intention?
No, they are not.
- My kids are memorizing the things destroying intention.
Are my kids memorizing the things destroying intention?
Yes, they are.
His kids are not memorizing the things destroying intention.
Are his kids memorizing the things destroying intention?
No, they aren't.
- I am waiting for the lecturer.
Am I waiting for the lecturer?
Yes, you are.

Are you waiting for the lecturer?

Yes, I am

She is not waiting for the lecturer.

Is she waiting for the lecturer?

No, they aren't.

Dalam *present continuous tense* (termasuk *continuous tenses* yang lain), kata kerja yang ditambah akhiran *-ing* disebut *present participle*. Cara membentuk *present participle* (menambahkan akhiran *-ing* pada kata kerja dasar) adalah sebagai berikut.

1. Pada umumnya kata kerja (dasar) ditambah akhiran *-ing*. Contoh kata-katanya:

learn	→	learning	borrow	→	borrowing
do	→	doing	mention	→	mentioning
discuss	→	discussing	discover	→	discovering
speak	→	speaking	entertain	→	entertaining
discuss	→	discussing	discover	→	discovering
do	→	doing	repair	→	repairing

2. Kata kerja yang berakhir dengan huruf 'e', terlebih dahulu dihilangkan dulu huruf 'e' tersebut kemudian ditambah akhiran *-ing*. Contoh kata-katanya:

take	→	taking	prepare	→	preparing
write	→	writing	debate	→	debating
make	→	making	drive	→	driving
have	→	having	debate	→	debating
care	→	caring	embrace	→	embracing

3. Kata kerja yang hanya terdiri atas satu suku kata, berakhir dengan huruf konsonan (consonant), sebelum huruf mati yang terakhir didahului oleh satu huruf vokal (vowel), huruf mati yang terakhir tersebut digandakan (ditambah satu) kemudian ditambah akhiran *-ing*. Contoh kata-katanya:

sit	→	sitting	dig	→	digging
stop	→	stopping	run	→	running

cut	→	cutting	star	→	starring
scan	→	scanning	run	→	running
scar	→	scarring	swim	→	swimming

4. Meskipun kata kerja hanya terdiri atas satu suku kata, berakhir dengan huruf vokal, namun sebelum huruf mati yang terakhir didahului oleh huruf konsonan maka huruf mati yang terakhir tersebut tidak digandakan melainkan langsung ditambah akhiran *-ing*. Contoh kata-katanya:

start	→	starting	work	→	working
farm	→	farming	lend	→	lending
stand	→	standing	send	→	sending
spend	→	spending	mend	→	mending
push	→	pushing	land	→	landing

5. Kata kerja yang terdiri atas dua suku kata/lebih yang tekanan bunyinya jatuh pada suku kata yang kedua/terakhir, berlaku aturan para butir (poin) ke-3 (ketiga). Contoh kata-katanya:

begin	→	beginning	forget	→	forgetting
rebut	→	rebutting	refer	→	referring
recur	→	recurring	befit	→	befitting
rebel	→	rebellious	occur	→	occurring
recap	→	recapping	repel	→	repelling

6. Kata kerja yang terdiri atas dua suku kata/lebih yang tekanan bunyinya jatuh pada suku kata yang pertama (tidak jatuh pada suku kata yang terakhir), maka tidak berlaku aturan para butir (poin) ke-3 (ketiga). Kata-kata tersebut langsung ditambah akhiran *-ing* tanpa perubahan. Contoh kata-katanya:

visit	→	visiting	remember	→	remembering
enter	→	entering	cover	→	covering
limit	→	limiting	bedevil	→	bedeviling
listen	→	listening	center	→	centering
water	→	watering	frighten	→	frightening

7. Kata kerja yang berakhir dengan huruf "y", apakah sebelumnya didahului oleh huruf vokal ataupun konsonan, tidak ada perubahan apa-apa, langsung ditambah akhiran *-ing*. Contoh kata-katanya:

cry	→	crying	employ	→	employing
study	→	studying	display	→	displaying
fry	→	frying	play	→	playing
carry	→	carrying	pray	→	praying
buy	→	buying	dry	→	drying

8. Kata kerja yang berakhir dengan huruf "ie", sebelum ditambah *-ing*, huruf "ie" tersebut harus dihilangkan kemudian ditambah akhiran *-ing*. Contoh kata-katanya:

lie	→	lying	underlie	→	underlying
tie	→	tying	die	→	dying ^{*)}

Notes:

- Cara membentuk *Present Participle* sama dengan cara membentuk *gerund*.
- *Gerund* tidak sama dengan *present participle* meskipun keduanya sama-sama berasal dari kata kerja dasar ditambah akhiran *-ing*.
- *Gerund* adalah kata kerja ditambah *-ing* yang berfungsi sebagai kata benda (*noun*).
- Hal-hal yang menyangkut *gerund* akan dibahas kemudian.
- Tidak semua kata kerja bisa dipakai dalam *continuous tenses* (*present participle*). Berikut ini adalah kata kerja yang biasanya tidak dipakai dalam *continuous tenses*:

want	think (jika berarti mengira)	let
like	suppose	have
dislike	remember	belong
prefer	understand	see
hate	know	hear
love	believe	need

realize	notice	mean
consist	contain	seem

(Murphy, 1998: 8)

Special Notes:

- a. Hanya berfungsi sebagai *gerund*, tidak bisa digunakan sebagai *present participle* (yang biasanya dipakai dalam *continuous tenses*), seperti:
 1. She is knowing you.
 2. I am understanding your explanation.
- b. Kalimat no. 1 dan 2 di atas tidak bisa digunakan dalam *continuous tenses* sehingga keduanya dinyatakan SALAH. Perhatikan contoh kalimat di bawah ini:
 3. She knows you.
 4. I don't deny knowing you.
 5. Knowing you is my happiness.
 6. I understand your explanation.
 7. Thank you for your understanding.
- c. Kalimat no. 1 dapat diubah menjadi kalimat no. 3, 4 dan 5 karena kata "know" tidak bisa di-*continuous*-kan sehingga harus dibuat dalam bentuk *simple present tense* atau *tense* lainnya, atau diubah menjadi *gerund* seperti pada kalimat no. 4 dan 5.
- d. Kalimat no. 2 juga dapat diubah menjadi kalimat no. 6 dan 7 karena kata "understand" tidak bisa di-*continuous*-kan sehingga harus dibuat dalam bentuk *simple present tense* atau *tense* lainnya, atau dibuat dalam bentuk "*gerund*" sebagaimana pada kalimat no. 7.

Students' Activity 7:

After learning the sentence patterns of *present continuous tense*, please answer the following quizzes.

Quiz 1: Change the following sentences into negative, interrogative, and/or positive ones.

- (+) Ida is writing her paper on invention.
(?) _____
Yes, _____
(-) Ali _____
(?) _____
No, _____
- (+) He _____
(?) _____
Yes, _____
(-) They are not waiting for the teacher of *tawheed*.
(?) _____
No, _____
- (+) The Islamic experts are now still discussing the status of Muslims.
(?) _____
Yes, _____
(-) Ali _____
(?) _____
No, _____
- (+) _____
(?) Is Rini reciting the holy Qur'an?
Yes, _____
(-) Adi _____
(?) _____
No, _____

- (+) Ani _____
(?) _____
Yes, _____
(-) Rini _____
(?) Is Rini singing shalawat songs?
No, _____

Quiz 2: Make 5 (five) sentences in present continuous tense with your own words. Each sentence consists of positive, negative and interrogative ones followed by the positive short answers (yes) and negative short answers (no).

- (+) _____
(?) _____
Yes, _____
(-) _____
(?) _____
No, _____
- (+) _____
(?) _____
Yes, _____
(-) _____
(?) _____
No, _____
- (+) _____
(?) _____
Yes, _____
(-) _____
(?) _____
No, _____

4. (+) _____
 (?) _____
 Yes, _____
- (-) _____
 (?) _____
 No, _____
5. (+) _____
 (?) _____
 Yes, _____
- (-) _____
 (?) _____
 No, _____

4.6. Exercises

Students' Activity 10:

Before leaving this unit, please do the exercises as your homework.

Exercise 1

Complete the following sentences using suitable words/phrases from the box!

- Intention is very important in worship because it determines the acceptance of our _____.
- All kinds of worship (especially ritual worship) requires _____ before we dedicate them to Allah Swt.
- Intention can be defined as a mental state representing a _____ to do an action or actions in the future.
- Before doing a particular worship, we must firstly _____ our intention it.
- All kinds of worship must be merely _____ to get reward or merit from Allah Swt.
- Intention differentiates _____ and worship in every Muslim's dedication.

- Allah Swt. will not _____ our worship that are intended for others.
- In order to make our worship accepted by _____, it must merely be intended for Him.
- Intention firstly comes from our _____ in the inner voice, not in our mouth.
- _____ influences the level of acceptance of the rewards and merit from Allah Swt. from our worship.

Exercise 2

Circle [T] if the statements are True and [F] if the statements are False!

- [T - F] Intention is very important in Islam because it is one of the requirements of all kinds of worship.
- [T - F] Intention does not judge the acceptance and quality of our worship.
- [T - F] Intention does not drain with our heart but our mouth.
- [T - F] Our planning to do all kinds of worship must be purely intended for Allah Swt.
- [T - F] Intention is a mental state that does not represent a plan to do an action.
- [T - F] Our mistakes in setting an intention in worship won't affect the outcome of the worship.
- [T - F] Our worship that we dedicate will be rejected by Allah Swt. if our intention is merely because of Allah Swt.
- [T - F] Whoever goes on migration because of Allah Swt. and His Messenger, then his migration is to Allah Swt. and His Messenger.
- [T - F] Before starting performing a worship, we must focus our intention on doing it merely to Allah Swt.
- [T - F] Allah Swt. will be very angry with us if we perform a worship with the intention other than Him.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. must implant – we – our intention – before – doing a worship.
2. a requirement of – intention is – doing all kinds – of worship.
3. implanting – a strong intention – to Allah Swt. – is very difficult.
4. midnight prayer – I usually – have – before – doing my homework.
5. we – decided – to purify our intention – before – performing a worship.
6. requires – a pure – all kinds of worship – intention to Allah Swt.
7. every worship – our intention – depends on.
8. does – intention – differentiate – the deeds and worship?
9. for all kinds of worhip – does intention – become – a legal requirement
10. does – pure intention – to do a worship – determine the rewards from Allah Swt.?

Exercise 4

Translate the following sentences into English!

1. Niat adalah keinginan (dalam hati) untuk melakukan sesuatu.
2. Niat harus pertama kali ditanamkan sebelum melakukan (suatu) ibadah tertentu.
3. Suatu ibadah tertentu harus didasarkan atas niat semata-mata karena Allah Swt., bukan kepada yang lain.
4. Tanpa niat yang kuat sebelum melaksanakan ibadah, Allah Swt. tidak akan menerima ibadah kita.
5. Apakah ibadah seseorang bergantung pada niatnya?
6. Tujuan ibadah kita akan tercapai berdasarkan atas niat yang ditanamkan.
7. Allah Swt. knows all things that we conceal in the heart in the form of intention and what we reveal.
8. Jika kita berniat untuk melakukan amal shaleh dan kita benar-benar melakukannya, Allah Swt. akan memberikan kita 2 pahala.

9. Jika kita berniat untuk melakukan amal shaleh tetapi kita tidak dapat melakukannya, Allah Swt. akan memberikan kita 1 pahala.
10. Mengapa niat memegang peran yang sangat penting dalam semua jenis ibadah?

UNIT FIVE

ISLAM AND SOCIAL LIFE

5.1. Instructional Objectives

At the end of this unit, the students are able to:

1. practice the conversation and read the passage based on the audio CD;
2. practice the conversation in pairs, then explain the meaning of each sentence;
3. make other conversations in pairs or in a group about the topic of this unit to be practiced together, both in the classroom and at home;
4. explain the main ideas of the conversation and reading passage individually in English;
5. identify and learn the grammatical points in the conversation and reading passage as well as making sentences by using the sentence patterns explained in this unit;
6. answer all the questions in the exercises individually, in pairs, or in a group both in the classroom and at home.

5.2 Conversation Practice

Students' Activity 1

The following conversation talks about Islam and social life. You are asked to:

- listen carefully to the audio CD
- try to understand the meaning of each sentence
- practice the conversation with your friend (in pairs)
- make a similar conversation about Islam and social life as your homework to be practiced in pair in the classroom next morning

Islam and Social Life

- Algifari : "Assalamu 'alaikum"
- Rahma : "Wa 'alaikumassalam. Hello. Are. How are you?"
- Algifari : "I am very well, thanks. I hope you are very well too."
- Rahma : "Yes, I'm fine, thanks. By the way, what do you think about the contents of the first verse of *an-Nisa*?"
- Algifari : "Oh yes, I think this verse indicates the creation of Allah Swt. Allah Swt. creates all things in the world in pairs, not only human beings but also other creatures of Allah Swt."
- Rahma : "You are right. It means that all human beings as well as other things need one another because of their existence."
- Algifari : "The interdependence of all human beings to one another is the indicator of the existence on human beings as the social being or *zoon politicon*."
- Rahma : "It means that human beings need each other not only in the larger level or in social groups, but between two persons as well, right?"
- Algifari : "Yes, of course. For example, in the case of marriage. There is a very high interdependence between the husband and the wife."
- Rahma : "I see. And what about the content of verse 13 of *al-Hajarat*?"

- Algifari : "Human relationships are also explained in this verse but it more specifically focuses on the importance of knowing each other in order to establish human relationships."
- Rahma : "It means that Islam puts great attention to human relationship, right?"
- Algifari : "Yes. There are so many verses of the holy Qur'an talking about human relationships."
- Rahma : "Your explanation is very good and interesting. I really understood now. Many thanks."
- Algifari : "No worries."

5.3 Reading Passage

Students' Activity 2

The following reading passage talks about Islam and social life. You are asked to:

- listen to the audio CD carefully talking about the following text
- explain the meaning of each sentence by looking at the words listed in Students' Activity 3
- read the text out loud one by one
- try to find out the difficult words in the text and look at their meanings in Students' Activity 4, then memorize them
- find out the main idea of each paragraph and write it in your notebook, then explain it with your own words
- answer the questions in Students' Activity 5 heard on the text

Islam and Social Life

Human beings were created by Allah Swt. not to live in loneliness but in togetherness. They were created not to live individually but socially. In other words, human beings exist in the social life. The essence of social life is human relationship. It means that the existence of human beings in the world must be supported by togetherness and cooperation among them in all aspects of life in order to make their life easy. This is based on the holy Qur'an, *surah an-Nisa* (4) verse 1 as follows: "O mankind! Be dutiful to your Lord, who created you from a

single person (Allah), and from Him (Allah) He created you but with [His own] choice, and from them both He created male and female, and He is Allah Swt. through Whom you descended from mutual rights, and He set out the relations of the worlds (kinships). Surely, Allah Swt. is Ever and All-Knowing over you."

In addition, the above verse is complemented by many other verses of the holy Qur'an. One of them is *Surah al-Hajjrat* [49] verse 13. In this verse Allah Swt. says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah Swt. is the most righteous of you. Indeed, Allah Swt. is Knowing and Acquainted."

There are about 244 verses of the holy Qur'an talking about human relationships or social life (*hablumminannas*) and only 145 verses talking about our God relationship (*hablummalillah*).

The above verses describe the basically the form of life of mankind created by Allah Swt. is a social life. Because of the existence of mankind, Allah Swt. regulates all behaviours, actions, and activities of mankind in the form of laws. In Islam, there are many rules of Islamic laws dealing with maintaining and establishing social or human relationships (*hablumminannas*).

There are many verses as mentioned in the holy Qur'an and Hadith (*Sunnah*) of the Prophet Muhammad about the obligation of maintaining social or human relationship. In short, maintaining social or human relationship is one of the obligatory rules of Islamic laws besides maintaining our God relationship (*hablummalillah*). Maintaining human relationship can be implemented in the form of many social and religious activities. Some of them are giving alms (*zakat*) or charity to the poor, visiting parents, relatives, and friends, helping other people, and reminding friends to do good things.

Every human being, not only among Muslims, must respect one another especially from the younger to the older people. In addition, Islam teaches all mankind to love one another as well. Respect and love are addressed to every person not individually but socially. Therefore, in social theory, human beings are also called social beings or *social politum*.

Based on this theory, it is stated that human beings cannot live alone or individually but they have to live together in the form of society.

From an economic perspective, it is recognized that all people in the world have *hills* their needs and wants in all aspects of life in terms of primary, secondary and tertiary needs. The needs of human beings are various. The variation of human needs force them to establish a social relationship because everyone cannot fulfill all their needs individually. For instance, a person or a group of people are able to earn or to produce a particular kind of human need, another person or another group of people are able to earn or to produce other kinds of human needs. Every human need *hills* all their needs are only produced by themselves but also by others. In order to fulfill all the needs and wants, they need other people to take and give all things needed by every human being individually. Therefore, everyone cannot be divorced from social life.

In scientific world, every person needs knowledge to live easily and perfectly. Someone cannot know something (science, technology, arts, etc.) without the knowledge taught by other people. The knowledge can be obtained through books or other references and directly taught by a teacher. It means that a person needs other people in the form of books or other references and/or a teacher in all kinds of educational institution.

In Islam, all aspects of human life have been regulated by Allah Swt. in terms of social, economic, education and technology, cultural and other aspects of life. Allah Swt. has regulated all of the aspects above in the holy Qur'an. For example, *al-Baqarah* [2] verse 13 as mentioned above talks about social life. Economic and business aspects are described by Allah Swt. in many verses and articles (*ayah*). In *an-Nisa* [4] verse 29 Allah Swt. states: "O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent. And do not kill yourselves (or one another). Indeed, Allah Swt. is to you ever Merciful." The aspect of education is also clearly stated by Allah Swt. in many verses and *ayah* of the holy Qur'an. One of them is *al-Maaidah* [5] verse 11 as mentioned in the previous unit. There are still many other aspects of human life completely regulated by Allah Swt. in the holy Qur'an.

Students' Activity 3

After reading the text above and memorizing the words in the text, please answer the following questions:

1. What is the source of social life?
2. What must be done to make human beings' life easy?
3. How many souls were there in the first creation of mankind based on verse 1 of *as-Nisa'*?
4. Does verse 13 of *al-Hajjrat* [45] of the holy Qur'an strengthen the verse 1 of *as-Nisa'*? Write about it!
5. What do the first verse of *as-Nisa'* and verse 13 of *al-Hajjrat* [45] of the holy Qur'an talk about?
6. Why does Allah Swt. regulate all behaviours and activities of mankind in the form of laws?
7. Based on the passage above, are Muslims obliged to respect only among Muslims?
8. What aspects of life does Islam regulate?
9. Why do human beings have to establish a social relationship?
10. Does the holy Qur'an contain information only about the Oneness of God, worship, and hereafter?

5.4. Vocabulary

Students' Activity 4:

The following words deal with the conversation and text above. You are asked to:

1. listen to the audio CD to know the correct pronunciation of each word
2. practice saying the words that you hear one by one. You can practice individually or with your friend in the form of dictation.

social being	=	makhluk sosial
soon politician	=	makhluk sosial
couple of marriage	=	sepasang
interdependence	=	ketergantungan, saling bergantung
pair of shoes	=	sepasang sepatu

worn (like wear)	=	memakai, menggunakan
and vice versa	=	dan sebaliknya
disperse	=	menyebarkan, bulat, mengedarkan
dispersed	=	tersebar, dera, terpisah
kindness	=	kebaikan
equilibrium	=	kebersamaan
individually	=	secara individual, secara pribadi
socially	=	secara sosial
strengthen	=	memperkuat, menguatkan
strengthened	=	diperkuat
easy	=	dengan mudah
perfectly	=	sempurna sempurna
indeed	=	seungguhnya, sungguh-sungguh, sesungguhnya, memang
tribes	=	suku (bangsa), kaum
most noble of you	=	berhungan-bungan
right	=	penghidupan, pemerdagangan
righteous	=	beribad, budiman, yang pada umumnya
righteously	=	secara adil, sepatutnya, seadanya
deal with	=	berhubungan dengan
talk about	=	berbicara tentang
obligatory rule	=	kewajibkan, aturan yg bersifat wajib
behaviour	=	perilaku, kelakuan, tingkah laku, tindakan, tindak
establish	=	memdirikan, membuat, membangun, menentukan, menyusun, mendirikan, mengadakan
human relationship	=	hubungan ke-Tuhan-an
God relationship	=	hubungan sesama manusia
mutual	=	saling, bersama
mutually	=	gonta-ganti

- consent = menyetujui, mengabulkan, mengizinkan, izin, persetujuan
- acquaint = memperkenalkan, mempelajari, mengetahui
- acquainted = kenal terhadap, Maha Mengetahui
- acquaintance = kenalan, pengetahuan, Kemahatahuan (Tuhan)
- one by one = satu per satu

Students' Activity 5:

In this section, you are asked to:

1. find out some more words from the reading passage and their meanings that you do not find in the word list above.
2. write the words in the left column, the word class in the middle column, and the meanings in the right column of the table of Quiz 1.
3. write 10 words from the reading passage into the table of Quiz 2 and change them from the basic word (root) into derivative form based on the word class.
4. find the antonym of 10 words from the conversation or the reading passage above.

Quiz 1

No	English Words	Word Class	Meaning
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Quiz 2

No.	Verb	Noun	Adjective	Adverb
1	Socialize	Society	social	socially
2				
3				
4				
5				
6				
7				
8				
9				
10				

Quiz 3

No.	Word	Meaning	Antonym	Meaning
1	Social	Sosial, kemasyarakatan	Individual	Individu, pribadi
2				
3				
4				
5				
6				
7				
8				
9				
10				

5.5. Sentence Patterns

Students' Activity 6:

1. Identify the grammatical points (sentence patterns) used in the conversation and reading passage above.
2. Write some notes about the grammatical points (sentence patterns) and then compare them with the sentence patterns below.

- Learn more about the sentence patterns below to make you easy to understand English texts and skillful to construct English sentences in your daily conversation.
- Answer the question that follow the grammatical points below.

Present Perfect Tense

Sebagaimana telah diketahui bahwa ada 16 (enam belas) aspek *tense* dalam bahasa Inggris. Salah satunya adalah *present perfect tense*. *Tense* ini digunakan untuk menjelaskan, menerangkan, menyatakan, mengungkapkan, atau menceritakan kegiatan, keadaan, kejadian, peristiwa, atau pekerjaan yang telah selesai di waktu sekarang. Maksudnya, *tense* ini menjelaskan pekerjaan atau keadaan sekarang namun telah selesai sekarang dan tidak ada lagi pekerjaan, yang ada hanyalah akibat atau hasil dari pekerjaan itu. Dengan kata lain, pekerjaannya sudah lewat atau telah dilakukan di waktu lampau.

Tense ini hampir sama dengan *simple past tense* yang berfungsi menyatakan atau menceritakan pekerjaan, kegiatan, kejadian, atau keadaan di waktu lampau. Namun *simple past tense* menekankan pada dilakukannya aktivitas sedangkan *present perfect tense* menekankan pada selesainya aktivitas tersebut, tidak ada lagi pekerjaan, sudah selesai atau sempurna.

Ada 2 (dua) pola/rumus kalimat yang harus dikuasai dalam mempelajari *present perfect tense*, yaitu:

- pola kalimat yang mempunyai kata kerja penuh (*full verb*) sebagai predikat. Artinya, dalam menyusun kalimat dengan menggunakan pola ini, kita tidak boleh menggunakan kata kerja bantu "to be". Perhatikan Pattern 1.
- pola kalimat yang mempunyai tidak kata kerja penuh (*full verb*) sebagai predikat. Artinya, dalam menyusun kalimat dengan menggunakan pola ini, kita wajib menggunakan kata kerja bantu "to be" sebagai pengganti kata kerja penuh (*full verb*) dalam kalimat. Hal ini disebabkan karena semua kalimat dalam bahasa Inggris wajib memiliki kata kerja sehingga semua kalimat yang tidak memiliki kata kerja penuh (*full verb*) sebagai predikat harus diberi "to be". Adapun "to be" yang digunakan dalam pola ini adalah "been". Perhatikan Pattern 2.

Pattern 1:

+	Subject + have/has + past participle (verb III) + object/complement
-	Subject + have/has + not + past participle (verb III) + object/complement
?	Have/has + subject + past participle (verb III) + object/complement

I	→ have	he	→ has
you	→ have	she	→ has
we	→ have	it	→ has
they	→ have	Nizam	→ has
Nizam & Ranti	→ have	Ranti	→ has
the teachers	→ have	the teacher	→ has
the houses	→ have	the house	→ has
the camels	→ have	the camel	→ has

Ada beberapa istilah yang sering digunakan dalam *present perfect tense*, yaitu:

just	=	baru saja
yet	=	belum
already	=	sudah
ever	=	pernah
never	=	belum pernah
for	=	selama
since	=	sejak

Examples

- We have learned the material on Islam and social life.
Have we learned the material on Islam and social life?
Yes, we have.
Yes, you have.
Have you learned the material on Islam and social life?
Yes, we have.

They have not learned the material on the angels.
Have they learned the material on the angels?

No, they have not.

2. Allah Swt. has created human beings to live in social surroundings.
Has Allah Swt. created human beings to live in social surroundings?

Yes, He has.

Allah Swt. has not created human beings to live in isolated environment.

Has Allah Swt. created human beings to live in isolated environment?

No, He has not.

3. The holy Qur'an has contained many verses on human relationship.
Has the holy Qur'an contained many verses on human relationship?

Yes, it has.

I have not memorized the verses on human relationship yet.

Have you already memorized the verses on human relationship?

No, it has not.

4. Hasan has started learning the verses on social life.
Has Hasan started learning the verses on social life?

Yes, he has.

Hasan has not started learning the verses on social life.

Has Hasan started learning the verses on social life?

No, she hasn't.

5. Allah Swt. has created us from male and female and made us peoples and tribes.

Has Allah Swt. created us from male and female and made us peoples and tribes?

Yes, He has.

Allah Swt. has not forgiven the unbelievers.

Has Allah Swt. forgiven the unbelievers?

No, He hasn't.

Catatan:

1. Cara mencari dan membentuk kata kerja bentuk ketiga (*past participle*) untuk kata kerja beraturan (*regular verbs*) pada *present perfect tense* sama dengan cara mencari dan membentuk kata kerja bentuk kedua (*past/preterite*) pada *simple past tense*.
2. Untuk kata kerja yang beraturan (*irregular verbs*) pada *present perfect tense* dapat dilihat dalam lampiran *Irregular Verbs* pada lampiran buku ini.

Kalimat dengan pola di atas memiliki kata kerja penuh (*full verb*) sebagai predikat (*past participle/verb III*). Namun dalam komunikasi sehari-hari ada juga kalimat yang tidak mempunyai kata kerja penuh (*full verb*) sebagai predikat sehingga harus diberikan "to be", dan "to be" yang dipakai dalam *tense* ini juga harus dalam bentuk *past participle*, yaitu "been".

Pattern 2:

+	Subject + have/has + been + adjective/noun/adverb of place
-	Subject + have/has + not + been + adjective/noun/adverb of place
?	Have/has + subject + been + adjective/noun/adverb of place

Examples:

1. Human relationship has been the essence of social life.
Has human relationship been the essence of social life?
Yes, it has.
Human relationship has been the part of the society in this village.
Has human relationship been the part of the society in this village?
No, they haven't.
2. Your good deeds have been in the angel Raqib's records.
Have your good deeds been in the angel Raqib' records?
Yes, they have.

Her good deeds haven't been in the angel Raqib's record yet.
Have her good deeds been in the angel Raqib's record yet?
No, they have not.

3. The students in class A have been at the mosque.
Have the students in class A been at the mosque?
Yes, they have.

The students in class B have not been at the mosque yet.
Have the students in class B been at the mosque?
No, they haven't.

4. Alghifari has been faithful since she was fifteen years old.
Has Alghifari been faithful since she was fifteen years old?
Yes, he has.

Aminah has not been faithful yet since she was fifteen years old.
Has Aminah been faithful since she was fifteen years old?
No, she hasn't.

5. Budi has been familiar with the names and major duties of the ten angels.
Has Budi been familiar with the names and major duties of the ten angels?
Yes, he has.

I have not been familiar with the names and major duties of the ten angels.
Have I been familiar with the names and major duties of the ten angels?
No, you haven't.

Have you been familiar with the names and major duties of the ten angels?
No, I haven't.

Students' Activity 7:

After learning the sentence patterns of the present perfect tense, please answer the following quizzes.

Quiz 1: Change the following sentences into negative, interrogative, and/or positive ones.

1. (+) The angel Izrail has come to him.
(?)?
Yes,

(-) The Gabriel
(?)?
No,

2. (+) She
(?)?
Yes,

(-) He hasn't been died.
(?)?
No,

3. (+)
(?) Has the angel Gabriel ever appeared physically?
Yes,

(-) The angel Rakib
(?)?
No,

4. (+) Allah Swt. has created angels from radiance or light.
(?)?
Yes,

(-) Allah Swt. has created humans?
 (?)?
 No,

5. (+)
 (?) Has she been a hajj?
 Yes,
 (-) He
 (?)?
 No,

Quiz 2: Make 5 (five) sentences in present perfect tense with your own words consisting of positive, negative and interrogative ones with the positive short answers (yes) and negative short answers (no).

1. (+)
 (?)?
 Yes,
 (-)
 (?)?
 No,

2. (+)
 (?)?
 Yes,
 (-)
 (?)?
 No,

3. (+)
 (?)?
 Yes,

(-)
 (?)?
 No,

4. (+)
 (?)?
 Yes,
 (-)
 (?)?
 No,

5. (+)
 (?)?
 Yes,
 (-)
 (?)?
 No,

5.6.Paragraph Development

Students' Activity 8:

1. Learn the following steps of developing narrative writing.
2. Write one or two paragraphs dealing with narrative paragraph or writing about the development of Islamic society of Madinah based on the steps of developing narrative paragraph/writing.

Narative Paragraph

Narative paragraph writing atau karangan narasi/naratif yaitu karangan yang mengungkapkan ide pokok (*main idea*) dan melukiskan suatu rangkaian peristiwa atau kejadian, termasuk pengalaman dengan susunan cerita yang terurut secara sistematis berdasarkan urutan waktu dan tempat kejadian.

Pelajarilah langkah-langkah penulisan karangan naratif berikut ini:

1. Menentukan tema cerita/karangan.
2. Menentukan tujuan cerita/karangan.
3. Menentukan segmen pembaca karangan yang akan ditulis.
4. Menyusun/merancang poin-poin penting seputar kejadian-kejadian atau peristiwa-peristiwa utama yang hendak ditulis.
5. Buatlah alur cerita yang akan dipaparkan dalam bentuk bagan sehingga mudah dikembangkan.
6. Buatlah pembagian cerita inti/pokok seputar peristiwa atau kejadian tersebut ke dalam tiga bagian, yakni bagian pemulaan/awal cerita, pertengahan/perkembangan cerita dan akhir cerita secara sistematis dan terarah.

Students' Activity 9:

After learning the steps of developing narrative paragraph/writing, please write two narrative paragraphs as the quiz of this section.

The Development of Islamic Society of Madinah _____

5.7. Exercises

Students' Activity 10:

Before finishing this unit, please do the exercises as your homework.

Exercise 1

Complete the following sentences using suitable words/phrases from the box!

relationship	social life	giving alms	perfect
regulated	socially	holy book	God
human beings	education	maintain	fulfil

1. Human beings were created by Allah Swt. to live _____, not individually.
2. In order to make their life easy, _____ must be supported by togetherness and cooperation among them.
3. In the holy Qur'an, there are more than 200 verses talking about human _____.
4. The verses of the holy Qur'an about human relationships are more than _____ relationship.
5. _____ is the forms of life of mankind created by Allah Swt.
6. All behaviours, actions, and activities of mankind are _____ by Allah Swt. in the form of laws.
7. In Islam, all Muslims are obliged to _____ social or human relationships.
8. Some ways of maintaining social or human relationships are _____ to the poor, visiting parents, relatives, and friends, helping other people.
9. All people in the world must _____ their needs and wants in all aspects of life.
10. All aspects of human life have been regulated by Allah Swt., in terms of social, economic, _____ and technology, cultural and other aspects of life

Exercise 2

Circle [T] if the statements are True and [F] if the statements are False!

1. [T - F] Our God relationship is the essence of social life.
2. [T - F] Togetherness and cooperation can support the existence of human beings.
3. [T - F] The verses of the holy Qur'an about our God relationship are more than human relationships.
4. [T - F] All mankind's behaviours, actions, and activities are regulated by Allah Swt. in the form of laws.
5. [T - F] Doing many social and religious activities is the implementation of maintaining our God relationship.
6. [T - F] Visiting parents, relatives, and friends is one of the forms of making good human relationships.
7. [T - F] Because of the varieties of their needs, human beings do not have to establish a social relationship to fulfill all their daily needs.
8. [T - F] Everyone can be divorced from social life because it is easy to supply their own needs individually.
9. [T - F] Only religious aspects are regulated by Allah Swt. because the laws of mankind have been good enough to regulate other aspects of life.
10. [T - F] The things contained in the holy Qur'an do not accommodate all aspects of life so that mankind must produce their laws instead.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. human relationship - established - in social life - is?
2. is covered - social life - by Islam - in the holy Qur'an.
3. supported by - mankind must be - togetherness and cooperation.
4. establishing - human relationship - is regulated by - many rules of Islamic laws.
5. visiting other people - is - obliged - in Islam?
6. is asked - everyone - to respect one another.

7. are not - taught to hate - one another - all mankind.
8. are fulfilled - human needs - in the society.
9. all aspects of life - regulated by Allah Swt. - have been.
10. economy and - business are - covered in Islam.

Exercise 4

Translate the following sentences into English!

1. Manusia diciptakan oleh Allah Swt. untuk hidup bersama dalam masyarakat.
2. Kebersamaan merupakan bagian dari kehidupan manusia.
3. Manusia diwajibkan untuk membangun *hablumminannas*.
4. Seluruh aspek kehidupan manusia sudah diatur dalam Islam.
5. Keberadaan manusia harus didukung oleh kebersamaan dan kerjasama di antara mereka.
6. Manusia dan kehidupan sosial tidak dapat dipisahkan.
7. Seluruh umat manusia diwajibkan oleh Allah Swt. saling mencintai dan menghargai satu sama lain.
8. Seseorang tidak bisa hidup tanpa orang lain.
9. Aspek pendidikan dan ekonomi dijelaskan oleh Allah Swt. dalam banyak ayat Al-Qur'an.
10. Semua orang diperintahkan untuk menghormati orang lain.

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APPENDIX: IRREGULAR VERBS

Present/ Infinitive Verb I	Past/ Preterite Verb II	Past Participle Verb III	Meaning
arise	arose	arisen	bangun, timbul, berdiri
awake	awakened, awoke	awakened, awoke	membangunkan
backbite	backbit	backbitten	memfitnah
backslide	backslid	backslid, backslidden	kembali mengerjakan kebiasaan lama yang tercela
be (am, is, are)	was, were	been	ada, berada, jadi, adalah, sama dgn
bear	bore	born	melaahirkan
beat	beat	beaten	memukul, mengalahkan, mengocok, mengocok, mengaduk
become	became	become	menjadi
befall	befell	befallen	menimpa

Appendix: Irregular Verbs

beget	begot	begoten	memperanakan, menurunkan
begin	began	begun	memulai
behold	beheld	beheld	melihat
bend	bent	bent	menekuk, menekukkan, melipat, membungkuk
beseech	besought, beseached	besought beseached	memohon
beset	beset	beset	menimpa, menyerang, mengelilingi, mengepung
bespeak	bespoke	bespoke bespoken	memesan lebih dulu, memperlihatkan
bet	bet, beted	bet, beted	bertaruh
bid	bade, bid	bidden, bid	minta, meminta, menawar
bind	bound	bound	mengikat
bite	bit	bitten	menggigit
bleed	bled	bled	berdarah
blow	blew	blown	meniup
break	broke	broken	memecahkan
bring	brought	brought	membawa
broadcast	broadcast	broadcast	menyiarkan
build	built	built	membangun
burn	burned, burnt	burned, burnt	membakar, menyala
burst	burst	burst	membuka keras, meledak, penuh
bust	busted, bust	busted, bust	gagal, menurunkan pangkat, patah, putus, pecah
buy	bought	bought	membeli
cast	cast	cast	melemparkan, membuang, menjatuhkan, menuang, memasukkan, memberikan peran

Appendix: Irregular Verbs

catch	caught	caught	menangkap
choose	chose	chosen	memilih
cling	clung	clung	melekat, melengket, berpegang teguh/erat, masih setia
clothe	clothed, clad	clothed, clad	menutupi, membajui, membeli sandang, menyandang, mengenakan pakaian, mengungkapkan datang
come	came	come	datang
cost	cost	cost	berharga
creep	crept	crept	menyerap, merangkak, merembet, menjalar, merata, berjajaran, menjilat
cut	cut	cut	memotong
dayderam	dayderamed, dayderamt	dayderamed, dayderamt	melamun
deal	deal	deal	berurusan, berhubungan dengan
dig	dug	dug	menggali
disprove	disproved	disproved, disproven	menyangkal, membantah, menyanggah, mempertidak, mempertidakkan
do	did	done	mengerjakan, melakukan, membuat, berbuat, menarik, mengambil, mencabut, menggambar, seri, mendapat, mendapatkan, mengundi
draw	drew	drawn	mimpi, bermimpi
dream	dreamt, dreamed	dreamt, dreamed	

Appendix: Irregular Verbs

drink	drank	drunk	minum
drive	drove	driven	mengendarai
eat	ate	eaten	makan
fall	fell	fallen	jatuh
feed	fed	fed	memberi makan
feel	felt	felt	merasakan
fight	fought	fought	berkelahi
find	found	found	menjumpai
fly	flew	flown	terbang
fit	fitted, fit	fitted, fit	cocok dengan, mencocokkan, menyusun
			kembali
forbid	forbade	forbidden	melarang
forecast	forecast	forcast	meramalkan
forgo	forwent	forgone	meninggalkan kebiasaan, hidup tanpa, tidak jadi
			melakukan
foresee	foresaw	foreseen	meramalkan, melihat terlebih dahulu, tahu terlebih dahulu
foretell	foretold	foretold	meramalkan, memperjanjikan, menduga
forget	forgot	forgot, forgotten	lupa, melupakan
forgive	forgave	forgiven	memaafkan
forsake	forsook	forsaken	meninggalkan
freeze	froze	frozen	membekukan
frostbite	frostbit	frostbitten	radang dingin
get	got	got, gotten	mendapat
give	gave	given	memberi
go	went	gone	pergi

Appendix: Irregular Verbs

grind	ground	ground	menggiling, menggilas, melindas, menumbuk, mengasah, menghafal, memipis, membubuk
grow	grew	grown	tumbuh
hand-feed	hand-feed	hand-feed	makan (dengan) tangan
handwrite	handwrote	handwritten	menulis (dengan) tangan
hang	hung	hung	menggantung, menyampirkan, menggantungkan orang, menundukkan, meletakkan
have, has	had	had	mempunyai
hear	heard	heard	mendengar, mendengarkan, mengadili, mengetahui, mendapat kabar dari
hide	hid	hidden	bersembunyi
hit	hit	hit	memukul, menabrak, membentur, mengenal, kena, terbentur, masuk, menemukan
hold	held	held	memegang,
hurt	hurt	hurt	melukai mengadakan
input	input, inputted	input, inputted	memasukkan
interbreed	interbred	interbred	membastar, mempersilangkan
keep	kept	kept	menyimpan
know	knew	known	mengetahui
knit	knitted, knit	knitted, knit	merajut, meletakkan, menyambung, bersambung
			kembali, bersatu kembali
lay	laid	laid	meletakkan, memberikan, bertelur, menelurkan,

Appendix: Irregular Verbs

			menempatkan, memasang,
			membuat, melemparkan,
			memikulkan
lead	led	led	memimpin
lend	lent	lent	meminjamkan
let	let	let	membiarkan
lean	leaned, leant	leaned, leant	bersandar, menyandarkan
learn	learnt, learned	learnt, learned	belajar, mempelajari
leave	left	left	meninggalkan, pergi,
			berangkat, membiarkan
lie	lay	lain	berbohong, berbaring,
			terletak, bohong
light	lit, lighted	lit, lighted	menyalakan, menyulahi,
			menerangi, menyoroti
lose	lost	lost	hilang, kehilangan, kalah
make	made	made	membuat
mean	meant	meant	bermaksud
meet	met	met	bertemu
misdo	misdid	misdid	berbuat salah
mishear	misheard	misheard	salah dengar, salah
			mendengar
mislay	mislaid	mislaid	meletakkan, menaruh,
			menaruhkan
mislead	misled	misled	menyesatkan, memperdaya,
			mengelirukan, memberi
			pengertian yang salah
mislearn	mislearned,	mislearned,	menyesatkan
	mislearnt	mislearnt	
misread	misread	misread	salah membaca
misspeak	misspoke	misspoken	salah bicara, salah ucap

Appendix: Irregular Verbs

misspell	misspelled,	misspelled,	salah mengeja
	misspelt	misspelt	
misspend	misspent	misspent	salah menggunakan,
			membuang-buang,
			memboros, memboros,
			memboros membuang-
			uang
mistake	mistook	mistaken	berbuat salah, salah mengira
misteach	mistaught	mistaught	salah mengajar
misunderstand	misunderstood	misunderstood	salah mengerti/paham
miswrite	miswrote	miswritten	salah menulis
mow	mowed	mowed, mown	memotong rumput,
			menyiangi, menyeringai,
			menebangi semak-semak
offset	offset	offset	mengimbangi,
			memperseimbangi,
			menutup kerugian
outbid	outbid	outbid	mengalahkan (seseorang
			dalam menawar)
outdo	outdid	outdid	mengalahkan, menang,
			menang atas
outdraw	outdrew	outdrew	menarik lebih banyak orang
outdrink	outdrank	outdrank	melebihi batas
outdrive	outdrove	outdrove	kalah
outfight	outfought	outfought	berkelahi
outgrow	outgrew	outgrown	mengatasi, menguasai,
			menjadi lebih tinggi,
			menjadi lebih besar
outleap	outleaped,	outleaped,	keluar lompatan
	outleapt	outleapt	

outside	outside	awṣal	menentukan, menentukan di sekitarnya
outman	outman	awṣal	terlalu baik, sangat
outwell	outwell	awṣal	mampu lebih banyak dan
outwide	outwide	awṣal	lebih melebar dan
outfit	outfit	awṣal	tinggal lebih lama dan
outlook	outlook	awṣal	terlihat, kelihatan
outwell	outwell	awṣal	mengalir
outweak	outweak	awṣal	mengurakan
outspeed	outspeed	awṣal	kecepatan lebih tinggi dan
outspend	outspend	awṣal	menghabiskan uang
outwear	outwear	awṣal	kalah
outwin	outwin	awṣal	mengalahkan
outthink	outthought	awṣal	berpikir lebih jauh lagi
outwrite	outwrite	awṣal	menulis
outfit	outfit	awṣal	tinggal lebih lama dan
oversid	oversid	awṣal	terlalu tinggi
oversuit	oversuit	awṣal	membangun tambahan
oversome	oversome	awṣal	mengalir
overso	overso	awṣal	melebihi lebihkan
overdraw	overdraw	awṣal	memarik secara berlebihan
overdrink	overdrink	awṣal	minum terlalu banyak
overeat	overeat	awṣal	makan terlalu banyak
overfed	overfed	awṣal	memberi makan yang berlebihan
overhang	overhang	awṣal	bergantung, menggantung
overhear	overheard	awṣal	menguping, ketertulan mendengar

overfit	overfit	awṣal	menghampar, melatir
overfit	overfit	awṣal	membuatkan
overfit	overfit	awṣal	memeriksa lebih
overfit	overfit	awṣal	mengembangkan, membuat
overfit	overfit	awṣal	mendengar, mengartikan
overfit	overfit	awṣal	mengemask, mengemba
overfit	overfit	awṣal	mengikuti
overfit	overfit	awṣal	mengawasi, mengawasi
overfit	overfit	awṣal	mengapa
overfit	overfit	awṣal	terlalu banyak menulis
overfit	overfit	awṣal	terlalu banyak menulis
overfit	overfit	awṣal	melayani
overfit	overfit	awṣal	titik terbelakang kesangan
overfit	overfit	awṣal	terlalu banyak bicara
overfit	overfit	awṣal	kerja, mendama, terfals
overfit	overfit	awṣal	banyak menghabiskan uang
overfit	overfit	awṣal	terlalu banyak
overfit	overfit	awṣal	melaup/beruntung, terfals
overfit	overfit	awṣal	banyak menumpukan
overfit	overfit	awṣal	menyusul
overfit	overfit	awṣal	terlalu banyak berpikir
overfit	overfit	awṣal	menggulingkan,
overfit	overfit	awṣal	mempulihkan, memperbaiki
overfit	overfit	awṣal	menulis terlalu banyak
overfit	overfit	awṣal	kef, anda, ambil bagian,
overfit	overfit	awṣal	mengambil bagian, makan, minum

Appendix: Irregular Verbs

pay	paid	paid	membayar
plead	pleaded, pled	pleaded, pled	membela, mengadakan pembelaan, membuat dalih/alasan, mengaku, menjawab, meminta/ memohon dengan sangat
prepay	prepaid	prepaid	membayar terlebih dahulu
presell	presold	presold	menjual terlebih dahulu
preset	preset	preset	menetapkan terlebih dahulu
preshrink	preshrunk	preshrunk	membuat (kemeja, dll)
proofread	proofread	proofread	mengoreksi cetakan percobaan
prove	proved	proved	membuktikan, ternyata
put	put	put	meletakkan
quit	quit, quitted	quit, quitted	berhenti, meninggalkan
read	read	read	membaca, membacakan, melihat catatan
reawake	reawoke	reawaken	menimbulkan/menyalakan kembali, terbangun lagi
rebind	rebound	rebound	menjilid kembali
rebroadcast	rebroadcast, rebroadcasted	rebroadcast, rebroadcasted	menyiarkan kembali
rebuild	rebuilt	rebuilt	membangun kembali
recast	recast	recast	menuangkan kembali
recut	recut	recut	memotong kembali
redeal	redealt	redealt	membuat perjanjian kembali, membagi kembali, membuat kembali, berurusan kembali, mengadakan kembali

Appendix: Irregular Verbs

redo	redid	redone	mengulangi (ujian), memperbaiki (rumah), menulis
redraw	redrew	redrawn	menarik kembali
refit	refit, refitted	refit, refitted	melengkapi lagi (kapal)
regrind	reground	reground	menggiling kembali, menggerinda kembali, mengasah kembali, memutar kembali, melindas kembali
regrow	regrew	regrown	tumbuh kembali
rehang	rehung	rehung	menggantung kembali, menundukkan kembali, meletakkan kembali
rehear	reheard	reheard	mendengar kembali
relay	relaid	relaid	menyampaikan, menyiarkan (berita)
relearn	relearned, relearnt	relearned, relearnt	belajar kembali, mempelajari kembali
relight	relit, relighted	relit, relighted	menyalakan lagi
remake	remade	remade	membuat (sekali) lagi
repay	repaid	repaid	membayar kembali
reread	reread	reread	membaca kembali
rerun	reran	rerun	memutar kembali
resell	resold	resold	menjual lagi
resend	resent	resent	mengirim kembali
reset	reset	reset	memasang lagi
resew	resewed	resewn, resewed	menjahit lagi
retake	retook	retaken	merebut kembali
reteach	retaught	retaught	mengajarkan kembali, mengajar lagi

Appendix: Irregular Verbs

retell	retold	retold	menceritakan kembali
rethink	rethought	rethought	memikirkan kembali
retread	retread	retread	mempulkanisir, melatih
retrofit	retrofitted, retrofit	retrofitted, retrofit	kembali utuh
rewake	rewoke, rewaked	rewoke, rewaked	bangun kembali, membangunkan kembali
rewear	rewore	reworn	memakai (pakaian) kembali, berpakai lagi
reweave	rewove, reweaved	rewove, reweaved	menenun kembali, menganyam kembali
rewed	rewed, rewedded	rewed, rewedded	mengawini lagi, mengawinkan lagi, menikahkan kembali
rewet	rewet, rewetted	rewet, rewetted	membasahi kembali
rewin	rewon	rewon	memenangkan kembali
rewind	rewound	rewound	memutar kembali
rewrite	rewrote	rewritten	menulis kembali
rid	rid	rid	membersihkan,
ride	rode	ridden	mengendarai, menunggang
ring	rang	rung	berbunyi
rise	rose	risen	terbit
run	ran	run	berlari
saw	sawed	sawed, sawn	menggergaji
say	said	said	berkata
see	saw	seen	melihat
seek	sought	sought	mencari, meminta, mencoba
sell	sold	sold	menjual, berjualan
send	sent	sent	mengirim, mengirimkan

Appendix: Irregular Verbs

set	set	set	menyetel, menataapkan
sew	sewed	sewn, sewed	menjahit
shake	shook	shaken	bergetar, berguncang, menggoyang, menggoyangkan
shave	shaved	shaved, shaven	mencukur, menetam, mengiris, bercukur
shear	sheared	sheared, shorn	mencukur
shed	shed	shed	mencucurkan, menitikkan (air mata), menumpahkan (darah), membuka, melepaskan, berganti bulu, taha, memancarkan, menggugurkan, melepaskan
shine	shined, shone	shined, shone	bersinar, bercahaya, menggosokkan, menyemir, memancar, berkilat-kilat
shit	shit, shat, shitted	shit, shat, shitted	membuang air besar
shoot	shot	shot	menembak, menembakkan, mengajukan, melepaskan, mengarungi
show	showed	shown, showed	menunjukkan
shrink	shrank, shrunk	shrunk	menyusut, menyusutkan, segan-segan, bersembunyi
shut	shut	shut	menutup (pintu), mengunci
sing	sang	sung	menyanyi

Appendix: Irregular Verbs

sink	sank, sunk	sunk	memasukkan, menggali (sumur), menanamkan, tenggelam, terbenam (matahari), merosot, turun, hilang
sit	sat	sat	duduk
slay	slew, slayed	slain, slayed	membunuh
slay	slayed	slayed	membuat orang tertawa, menggelikan hati, memikat, menawan
sleep	slept	slept	tidur
slide	slid	slid	menyelipkan, mendorong, mendorongkan, menyorongkan, memasang, meluncur, tergelincir
sling	slung	slung	menyandang
slink	slinked, slunk	slinked, slunk	menyelinap
slit	slit	slit	membelah, membuat celah, menggorok
smell	smelled, smelt	smelled, smelt	mencium, berbau
sneak	sneaked, snuck	sneaked, snuck	mencuri,
sneak away	snuck away	snuck away	pergi dengan diam-diam
sneak off	snuck away	snuck away	minggat, pergi dengan diam-diam
sneak in	snuck in	snuck in	menyelinap masuk
sneak out	snuck out	snuck out	menyelinap keluar
speak	spoke	spoken	berbicara, mengatakan, berkata, berpidato
speed	sped, speeded	sped, speeded	mempercepat, mengirim dengan cepat

Appendix: Irregular Verbs

spell	spelled, spelt	spelled, spelt	mengaja, menggantikan, berarti
spend	spent	spent	menghabiskan, membelanjakan
spill	spilled, spilt	spilled, spilt	menumpahkan, meluap, tertumpah
spin	spun	spun	memutar, memusingkan, memintal (pakalan), membuat (web, berputar, pusing
spit	spit, spat	spit, spat	meludah, berludah, mengeluarkan
split	split	split	membagi, berpisah, memisahkan
spoil	spoiled, spoilt	spoiled, spoilt	merusak, memanjakan, mengganggu
spoon-feed	spoon-fed	spoon-fed	menyuap, menyendoki, memberi makan dengan sendok, memanjakan
spread	spread	spread	menyebarkan, tersebar, mengoles, menabur
spring	sprang, sprung	sprung	muncul, meloncat
stand	stood	stood	berdiri
steal	stole	stolen	mencuri
stick	stuck	stuck	melekat, menempelkan
sting	stung	stung	menyengat, melukai, menyakiti hati
stink	stunk, stank	stunk	berbau busuk, berbau keras
strew	strewed	strewn, strewed	menaburi, menaburkan, menghamburkan

Appendix: Irregular Verbs

stride	strode	stridden	melangkah, melangkahi, berjalan dengan langkah panjang
strike	struck	stricken	menyerang, memukul, mogok
string	strung	strung	merentangkan, memasang tali
strive	strove, strived	striven, strived	berjuang, berusaha keras, bekerja keras
sublet	sublet	sublet	menyewakan lagi
sunburn	sunburned,	sunburned,	terbakar sinar matahari, berjemur
	sunburnt	sunburnt	
swear	swore	sworn	bersumpah, menyumpah, mengumpat
sweat	sweat, sweated	sweat, sweated	berkeringat, bekerja keras
sweep	swept	swept	menyapu, menjuarai, memanjang
swell	swelled	swollen, swelled	membengkak, membesar, mengembang
swim	swam	swum	berenang, merenang, pening
swing	swung	swung	mengayunkan, berayun
take	took	taken	mengambil
teach	taught	taught	mengajar
tear	tore	torn	berlinang
telecast	telecast	telecast	menyiarkan melalui televisi
tell	told	told	mengatakan
test drive	test-drive	test-driven	uji jalan, menjalankan (kendaraan) sebagai percobaan

Appendix: Irregular Verbs

test-fly	test-flew	test-flown	uji terbang, menjalankan (pesawat) sebagai percobaan
think	thought	thought	berpikir, mengira
throw	threw	thrown	melemparkan, memberi, menyrotkan, menjebloskan
thrust	thrust	thrust	memasukkan, mendorong, mendorongkan, menusukkan, menimpakan, berdesakan
tread	trod	trodden, trod	memasang benang, membuat galur, menyusup
typecast	typecast	typecast	menetapkan sebagai pemain peran dari tipe tertentu
typeset	typeset	typeset	menyusun huruf
typewrite	typewrote	typewritten	mengetik
unbend	unbent	unbent	meluruskan, menjadi rumah
unbind	unbound	unbound	tidak/membalut/menjadi/mengikat
unclothe	unclothed, unclad	unclothed,	membuka pakaian
		unclad	
underbid	underbid	underbid	menawarkan harga yang lebih rendah
undercut	undercut	undercut	melemahkan
underfeed	underfed	underfed	kurang memberi makanan
undergo	underwent	undergone	mengalami, menjalani, melalui
underlie	underlay	underlain	mendasari
undersell	undersold	undersold	menjual dengan harga yang lebih rendah

Appendix: Irregular Verbs

understand	understood	understood	mengerti, memahami
undertake	undertook	undertaken	melakukan, menjalankan, berusaha
wake	woke, waked	woken, waked	bangun, membangunkan
write	wrote	written	menulis

GLOSSARY TERMS

Instructional Objectives is a statement that specifies in behavioural (measurable) terms what a learner will be able to do as a result of instruction in a particular unit or part of the instructional materials indicating the intended outcome of the instruction.

Students' Activity is a set of activities in a particular teaching and learning session to indicate the focus of the activity based on the topic of instructional materials being learned.

Conversation Practice is an interactive communication between two or more people talking about one or more topics of talks in any kind of context.

Reading Passage is a portion or section of a written work, either fiction or non-fiction talking about a particular topic of instructional materials to be mastered and presented by the learning students to achieve the instructional objective.

Vocabulary is the body of words used in a particular language or a particular occasion or in a particular sphere.

Sentence pattern is an arrangement of words that needs to be in a grammatically correct sentence structure in order to form a meaningful sentence in a particular language.

Glossary Terms

Simple Present Tense a kind of tense used to talk about something in the present or future time, repeated activities (habitual action) and general truth.

Simple Past Tense a kind of tense used to talk about something happened in the past as well as repeated actions in the past.

Simple Future Tense a kind of tense used to talk about something that will happen in the future time or a plan in the future.

Simple Future Tense a kind of tense used to talk about something that is happening at the moment of speaking in the present as well as a planned activity in the future time.

Present Perfect Tense a kind of tense used to talk about an activity that has perfectly happened in the present, or an activity at an indefinite time in the past (before now) but it still have a relationship with present time.

Quiz is a small scope of test of knowledge, especially a brief, informal test focusing on a particular instructional materials given to students in the teaching and learning activity to strengthen their mastery on the materials learned.

Exercises is a process or activity by asking questions to students to know and/or to strengthen their mastery on certain topics of instructional materials that have been learned.

BIODATA PENULIS



Dr. Abdurrahman Hi. Usman, S.Pd., S.H., M.Pd., lahir di Posi-Posi (Kayoa Selatan), 27 Juni 1975. Ia memperoleh gelar Sarjana (S1) dalam bidang Pendidikan Bahasa Inggris di Universitas Khairun (UNKHAIR) Ternate tahun 1998, Sarjana (S1) Hukum Perdata di UNKHAIR tahun 2009, Magister (S2) Pendidikan Bahasa Inggris di Universitas Negeri Malang (UM) tahun 2011, dan (S3) Pendidikan Bahasa Inggris di Universitas Negeri Makassar (UNM) tahun 2020.

Sejak menyelesaikan S1 tahun 1998, ia langsung diangkat sebagai Asisten Dosen dan Dosen Luar Biasa pada FKIP dan beberapa fakultas lain di UNKHAIR dari tahun 1998 sampai sekarang. Ia juga pernah mengajar Bahasa Inggris di AKPER dan AKBID Depkes Ternate (Sekarang POLTEKKES Kemenkes Ternate) sejak tahun 1999 sampai 2011. Dari tahun 2001–2002, 2009–2015, dan 2020–sekarang, ia mengajar di Universitas Muhammadiyah Maluku Utara (UMMU) Ternate. Selama Studi S3 di UNM, Ia juga di Universitas Muhammadiyah (Unismuh) Makassar 2015–2017. Sejak tanggal 1 Maret 2000, ia diangkat sebagai Dosen Tetap (Bahasa Inggris) pada Sekolah Tinggi Agama Islam Negeri

USTAZ/NO Ternate (sekarang IAIN Ternate). Ia meneliti dan menulis (Global English Institute (GCI) Ternate, *The School of English & Computer* pada tahun 2002). Pengalamannya mengajar di berbagai kampus, termasuk di SMK SMA, SMK, SMP, dan perguruan tinggi diantaranya menulis dan mengarang untuk menulis buku *Practical English for Elementary Students (Part One)* yang telah terbit tahun 2014, 2016, 2019, 2021 dan 2024. Beberapa buku juga dituliskan seperti *Bahasa Inggris untuk Sekolah Dasar Kelas III (2008)*, *Practical English for Middle Part 1 (2008)*, *Practical English for Economic Students Part One (2019)*, dan *Practical English for Islamic Courses (2016)*. Sekarang ia sedang mempersiapkan terjemahan dari buku-buku tersebut. Ia juga aktif melakukan penelitian dan menulis artikel pada jurnal ilmiah internasional, nasional, dan lokal, baik di dalam maupun luar negeri.

Berbagai kegiatan konferensi, pelatihan, workshop, bimtek, seminar ilmiah, dan D-5 tingkat lokal, nasional, dan internasional yang terkait bidang ilmu bahasa Inggris, pendidikan, akreditasi dan lain-lain, juga sangat aktif dilakukannya, baik sebagai peserta maupun narasumber. Ia pernah menjadi Asesor dan Narasumber BAN PAUD dan PNF tahun 2016-2020, dan Anggota BAN PAUD dan PNF Provinsi Maluku Utara tahun 2019-2020.

Di sela-sela kesibukannya sebagai dosen tetap IAIN Ternate, ia juga aktif di organisasi profesi dan Ormas Islam. Sejak tahun 2010-sekarang menjadi Ketua Forum Komunikasi Jejaring Pemangangan (FKJP) Provinsi Maluku utara. Sekarang ia diangkat sebagai Ketua Pimpinan Daerah Muhammadiyah Kota Ternate periode (antarwaktu) 2020-2022. Ia juga mendirikan tujuh sekolah formal, yaitu 4 SMK, 1 Madrasah Alyyah, dan 2 SMP di Kabupaten Halmahera Selatan, Maluku Utara melalui yayasan yang dibinanya. Semua kesibukannya tak menghalanginya untuk menulis artikel ilmiah dan buku, termasuk buku yang berjudul *Basic English for Students of Islamic Studies* ini. Penulis dapat dihubungi melalui alamat email: muanti2001@yahoo.com.