Biodata Penulis

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

Sejak menyelesaikan studinya 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. Selain di UNKHAIR, ia juga mengajar Bahasa Inggris pada Akademi Keperawatan (AKPER) dan Akademi Kebidanan (AKBID) Depkes Ternate (Sekarang POLTEKKES Kemenkes Ternate) sejak tahun 1998 sampai 2011. Dari tahun 2001-2002, dan 2009 sampai sekarang, ia juga mengajar di Universitas Muhammadiyah Maluku Utara (UMMU) Ternate. Sejak tanggal 1 Maret 2000, ia diangkat sebagai Dosen Tetap (Bahasa Inggris) pada Sekolah Tinggi Agama Islam Negeri (STAIN) Ternate (Sekarang IAIN Ternate). Ia mendirikan Global Science Institute (GSI) Ternate: *The School of English & Computer* pada tahun 2001.

Pengalamannya Mengajar di kursus-kursus, termasuk di SMP, SMA, SMK, dan SPK, memberinya inspirasi dan motivasi untuk menulis buku Integrated English for Elementary Student (Part One) yang pertama terbit tahun 2004, direvisi tahun 2008, diterbitkan lagi tahun 2009, 2011, dan 2014. Beberapa buku juga ditulisnya seperti Bahasa Inggris untuk Sekolah Dasar Kelas III (2008), *Practical English for Health Part I* (2008), dan *Practical English for Economic Students Part One* (2009). Sekarang ia sedang mempersiapkan lanjutan dari buku-buku tersebut. Artikel pada Jurnal Ilmiah lokal, nasional, dan internasional pun aktif ditulisnya.

Selain itu, ia juga banyak mengikuti pelatihan tingkat lokal, nasional, dan internasional tentang *English Material development*, *English Language Teaching*, dan *English Language Testing and Assessment*, termasuk Pelatihan Asesor Program Bahasa Inggris oleh BAN PAUD dan PNF dan *Training of Trainer (TOT)* Metodologi Pelatihan oleh Kementerian Tenaga Kerja dan Transmigrasi R.I. Ia Sering menjadi Presenter dalam beberapa kegiatan pelatihan, seminar dan konferensi tingkat lokal dan nasional, internasional, baik di Maluku Utara, Malang, Pekanbaru, Jakarta, dan tempat lain.

Di sela-sela kesibukannya saat ini sebagai mahasiswa Program Doktor (S3) Pendidikan Bahasa Inggris di Universitas Negeri Makassar sejak tahun 2015, ia juga diminta untuk mengajar pada FKIP Bahasa Inggris di Universitas Muhammadiyah Makassar. Selain itu, ia juga sangat aktif melakukan penelitian baik di Ternate maupun Makassar serta menulis artikel termasuk buku yang berjudul *"Ptactical English for Islamic Context"* ini.
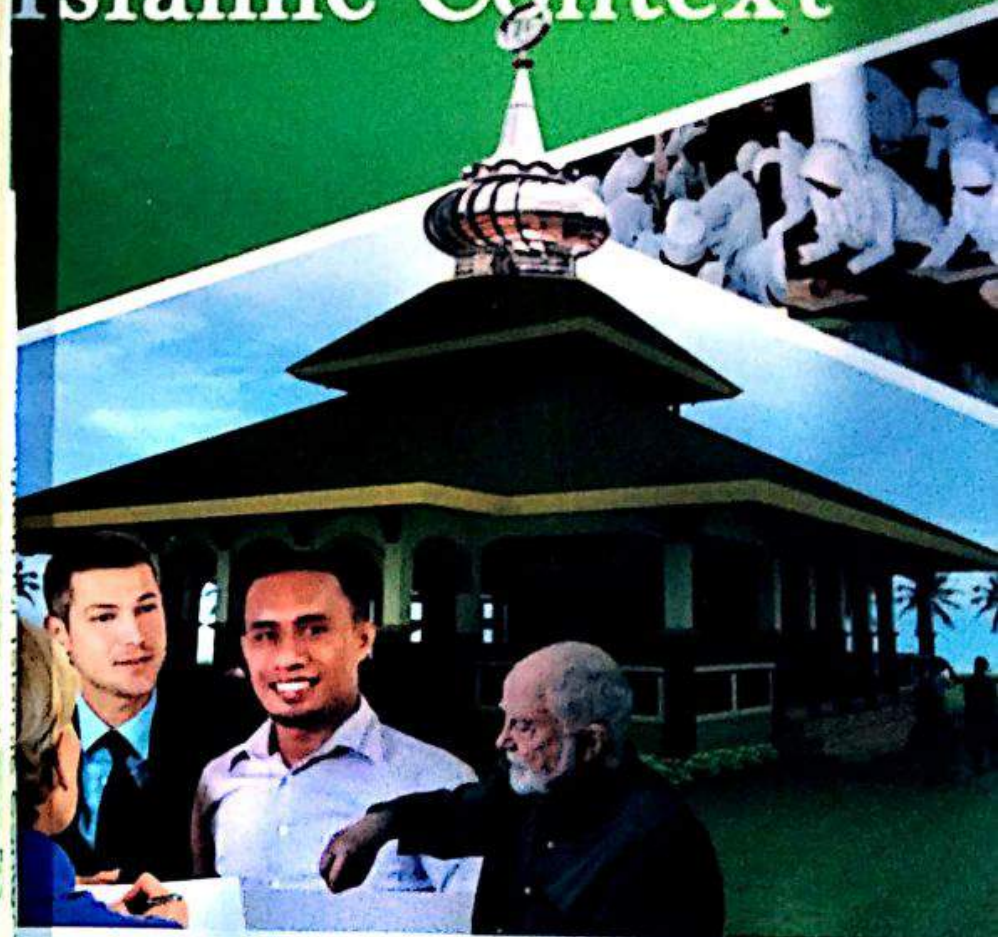
Practical English *for* Islamic Context

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

Practical English *for* Islamic Context

SAMBUTAN REKTOR
INSTITUT AGAMA ISLAM NEGERI TERNATE

Perguruan tinggi sebagai salah satu lokomotif akselarasi 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, kontinyu, 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 konret 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 *Practical English for Islamic Context* ini Buku ini ditulis oleh salah satu dosen bahasa Inggris IAIN Ternate, Abdurrahman Hi. Usman, S.Pd. SH, M.Pd. sebagai upaya mengembangkan potensi dan karir yang yang bersangkutan.

Setelah membaca dan menelaah isi buku ini, saya sangat optimis bahwa buku ini akan sangat membantu mahasiswa IAIN Ternate, termasuk mahasiswa lain dalam meningkatkan kemampuan bahasa Inggris yang salah satu dampaknya adalah mempermudah mahasiswa untuk mempelajari ilmu agama Islam melului buku-buku

atau referensi lain yang tertulis dalam bahasa Inggris. Kami berharap agar dosen bahasa Inggris lain juga dapat melakukan hal yang sama demi pengembangan kualitas SDM di Maluku Utara dan Indonesia pada umumnya.

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Ternate, 9 Desember 2016
Rektor IAIN Ternate

Dr. H. Abd. Rahman Ismail Marasabessy, M.Ag.
NIP: 195712211987031002

UCAPAN TERIMA KASIH

Dari lubuk hati yang paling dalam, dengan segala kerendahan dan sepenuh hati, tak kenal letih, penulis persembahkan puja, puji dan syukur kepada Sang Pemilik Kehidupan, Tuhan Yang Maha Menguasai segala kekuasaan, Allah SWT, karena dengan rahmat dan nikmat-Nya yang tak terhitung jumlahnya, penulis dapat menyelaikan buku ini.

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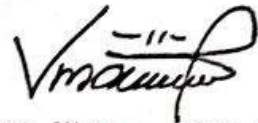
Fatma Laha, SH, MH, Siti Barora Sinay, SH, MH, M. Askin, SH, MH, Amin Muhammad, SH, MH, Dahlai, SH, MH, La Saaru Lantoroso, S.Pd., MM., La Aba, S.Pd., M.Si., (alm) Drs. Amin Dali Lapatiani, M.A., Semi D. Letelay, Samad Usman, Kadir Ayat, dan semua yang tak sempat disebutkan nama-namanya.

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Ternate, 4 Oktober 2016

Penulis,

Abdurrahman Hi. Usman, S.Pd, SH, M.Pd.

PERSEMBAHAN

Karya ini penulis persembahkan kepada:

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Hj. Kim Lin Tan

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Dr. M. Ridha Ajam, M.Hum. & Dra. Bekti Nirmala GDP, **M.Pd.**
Drs. Taib Latif, M.Hum & Muyasaroh, S.Pd.

Mahasiswa IAIN Ternate
Seluruh masyarakat Maluku Utara

Karya ini bukan lahir untuk Maluku Utara, tapi lahir dari Maluku Utara untuk Indonesia dan Umat Islam.

Karya kupersembahkan sebagai bukti kecintaan terhadap Islam dan ilmu serta karirku sebagai pendidik.

Orang yang beruntung bukanlah mereka yang banyak mendapatkan keuntungan dari orang lain, tapi mereka yang banyak memberikan keuntungan pada orang lain
Semoga karya ini memberikan manfaat yang besar bagi umat, amin.

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Untaian kata, frase, dan kalimat introduksi diawali dengan ungkapan "*alhamdulillahirabbilalamin*" sebagai bukti kesyukuran atas semua nikmat berupa iman, ilmu, taufik, kesehatan, dan motivasi yang dianugerahkan oleh Allah Yang Maha Mengetahui dan Maha Memberi sehingga buku yang berjudul *Practical English for Islamic Context* ini dapat diselesaikan. Shalawat beriring salam hangat penuh kasih dan cinta juga penulis sampaikan kepada Nabi Muhammad SAW inspirator dunia menuju peradaban iman, ilmu, dan akhlak.

Sebagai seorang dosen, mendidik, mengajar, meneliti, dan mpengabdi kepada masyarakat sudah menjadi bagian dari kehidupan penulis. Untuk menunjang kegiatan pengajaran, penulis senantiasa berpikir kritis, kreatif, imajinatif, dan inovatif untuk meningkatkan kualitas diri penulis dari waktu ke waktu. Salah satu hasil berpikir tersebut adalah buku yang baru terbit ini agar bisa dimanfaatkan sebagai sumber dan bahan belajar di semua jenis dan jenjang pendidikan. Buku yang berjudul *Practical English for Islamic Context* ini merupakan karya penulis berupa buku yang ke-5 dari keseluruhan buku yang telah ditulis dan diterbitkan secara formal serta telah beredar di berbagai daerah provinsi termasuk di pulau Jawa.

Buku ini disusun sebanyak 12 (dua belas) unit dilengkapi dengan lampiran-lampiran. Berdasarkan judulnya, buku ini memuat kajian-kajian Islam tingkat dasar terutama kosakata yang disesuaikan dengan kurikulum bahasa Inggris di perguruan tinggi bagi mahasiswa jurusan dan program studi kajian Islam seperti Pendidikan Islam, Ilmu Al-Qur'an dan Tafsir, Hukum Islam, dan lain-lain. Setiap unit terdiri atas *reading comprehension, vocabulary,*

conversation, dan *sentence structure.* Dengan kata lain, buku ini telah memuat keempat keterampilan bahasa, yaitu *listening, speaking, reading* dan *writing.*

Selain itu, buku ini juga sertakan dengan soal-soal latihan *(exercises)* dalam rangka menguatkan pemahaman dan penguasaan bahasa Inggris para pembelajar. Seluruh isinya termasuk soal-soal latihan mengarah pada konteks mahasiswa. Artinya, buku ini sangat cocok untuk mahasiswa di perguruan tinggi yang memiliki jurusan dan progam studi tersebut di atas, termasuk siswa Madrasah Aliyah dan masyarakat umum yang ingin memepelajari bahasa Inggris dalam konteks Islam. Tingkat kesulitannya pun disesuaikan dengan kemampuan mahasiswa tingkat pertama atau dasar.

Dalam menggunakan buku ini, para pengajar diharapkan menggunakan metode mengajar yang variatif dan menarik jika menggunakan buku ini karena buku ini dipersiapkkan untuk itu. Artinya, isi buku ini tidak menjamin keberhasilan pembelajar tetapi masih ada faktor lain yang lebih dominan seperti metode dan pendekatan mengajar yang efektif dan sesuai dengan tingkat kemampuan bahasa Inggris pembelajar.
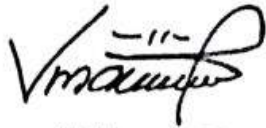
Buku ini diharapkan dapat menjadi salah satu solusi dan jawaban dari masalah pembelajaran bahasa Inggris di perguruan tinggi bidang kajian keislaman yang notabenenya kebanyakan muatannya merupakan bahasa Inggris umum *(general English).* Padahal tujuan pembelajaran bahasa Inggris di perguruan tinggi adalah untuk membantu mahasiswa mempelajari bidang ilmu mereka melalui referensi yang tertulis dalam bahasa Inggris yang sering disebut dengan *English for Specific Purposes (ESP).* ESP juga berfungsi untuk mempersiapkan mahasiswa yang siap memasuki dunia kerja sesuai dengan bidang keahlian.

Namun demikian, sebagai manusia biasa, berbagai kesalahan, kekeliruan, kekurangan, kelemahan, dan keterbatasan

pasti selalu menyelimuti penulis dalam proses penulisan buku ini. Oleh karena itu, masukan dari berbagai pihak sangat dibutuhkan oleh penulis, baik berupa koreksi, saran, dan kritik yang bersifat konstruktif. Atas koreksi, saran, dan kritik yang bersifat konstruktif, penulis ucapan terima kasih dan pernghargaan yang mendalam. Semoga buku ini menjadi karya yang dapat memberikan manfaat dan motivasi bagi kita semua pihak terutama generasi muda. Karya ini juga diharapkan menjadi kenangan terindah dan amal *jariyah* bagi anak negeri ini, amin.

Ternate, 4 Oktober 2016
Penulis,

Abdurrahman Hi. Usman, S.Pd, SH, M.Pd.

DAFTAR ISI

UNIT ONE
COMMON EXPRESSIONS
FOR ISLAMIC CONTEXTS

1.1. Greetings (Ucapan-ucapan Salam/Tegur Sapa)

Peace be upon you.	Assalamu'alaikum wr.wb. (Sebaiknya tidak diterjemahkan, tapi disebut langsung teks aslinya dalam bahasa Arab)
Good morning	Selamat pagi
Good day	Selamat siang
Good afternoon	Selamat sore
Good evening	selamat malam
Good night	selamat malam, selamat tidur, selamat beristirahat
Hi!	Hai! (antara teman akrab)
Hello!	Halo! (antara teman akrab)
How are you?	Apa kabar?
How are you doing?	Apa kabar?
How are you getting on?	Apa kabar?
How are you going on?	Apa kabar?
How's life?	Apa kabar?
How are things with you?	Apa kabar?
What's up?	Apa kabar?
I am fine, thanks.	Baik-baik saja, terima kasih.
I'm OK, thanks.	Baik-baik saja, terima kasih.
Fine, thanks.	Baik-baik saja, terima kasih.
Good, thanks.	Baik-baik saja, terima kasih.
Very well, thank you.	Baik-baik saja, terima kasih.
Not so bad, thanks.	Baik-baik saja, terima kasih.
How are your parents?	Bagaimana kabar orang tuamu?
They are fine.	Mereka baik-baik saja.
How is your father?	Bagaimana kabar ayahmu?

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

He is very well..	Dia (laki-laki) baik-baik saja.
How is your mom?	Bagaimana dengan ibumu?
She is OK.	Dia (perempuan) sehat-sehat saja.
How do you do?	Apa kabar? (Untuk orangyang belum dikenal atau baru berkenalan). Salam perkenalan. Kadang-kadang diartikan hello, hi. Jawabannya: How do you do?
It's nice to meet you.	Saya senang bertemu kamu.
Nice to see you.	Saya senang bertemu kamu.
I'm glad to meet you	Saya senang bertemu kamu.
I'm happy to meet you	Saya senang bertemu kamu.
I'm pleased to meet you.	Saya senang bertemu kamu.
Glad to meet you.	Saya senang bertemu kamu
Glad to see you.	Saya senang bertemu kamu.
Happy to meet you.	Saya senang bertemu kamu.
Happy to see you.	Saya senang bertemu kamu.
Glad to know you.	Senang berkenalan dengan kamu.
How happy to meet you.	Betapa senangnya bertemu kamu.
What a surprise to meet you.	Sungguh mengherankan, mengejutkan bertemu dengan Anda.
What a surprise to see you.	Sungguh mengeherankan, mengejutkan bertemu dengan Anda.
I didn't expect to meet you here.	Saya tidak menyangka bisa bertemu kamu di sini.
Anybody home?	Ada orang di dalam?
Who's that?	Siapa itu?
It's me, Raihan.	Ini saya, Raihan.
Hi, please come in and sit down.	Hai, silakan masuk dan duduk.
I haven't seen you for a long time.	Sudah lama kita tidak bertemu.
Where have you been?	Dimana kamu selama ini?, Darimana? (bukan menanyakan asal)
I have been in Ternate.	Saya di Ternate.
What can I do for you?	Apa yang bisa saya bantu?

Is there anything that I can do for you?	Ada yang bisa saya bantu?, Ada yang bisa saya lakukan untuk Anda?, Apa maksud kedatangan Anda?
Could I help you?	Ada yang bisa saya bantu?, Bisa saya menolong Anda?
What brings you here?	Mengapa kamu datang ke sini?, Apa maksud kedatangan Anda?
What makes you come to see me?	Apa maksud kedatangan kamu?, Apa yang membuatmu datang ke sini?
What happened?	Apa yang terjadi? (untuk semua kejadian)
What's the matter?	Ada apa? (Untuk mengetahui kesulitan orang yang dihadapi).
What's wrong?	Ada apa? (Untuk mengetahui kesulitan orang yang dihadapi).

1.2. At Mosque (Di Masjid)

Let's manage the lines.	Mari mengatur shaf.
Let's make the lines closer.	Mari rapatkan shaf.
Make a straight lines, please!	Tolong luruskan shaf!
Please switcth off your handphones before praying.	Tolong matikan *hp* sebelum shalat.
Is there a mosque near hear?	Apakah ada masjid di dekat sini?
Isn't there a mosque in this village?	Apakah tidak ada masjid di desa ini?
Why isn't there a mosque in this village?	Mengapa tidak ada masjid di desa ini?
Please don't wear your sandals in the mosque!	Tolong jangan memakai sendal di dalam masjid!
Please put of your sandals outside the mosque!	Tolong lepaskan sendal Anda di luar masjid!

1.3. Prayer (Shalat/Doa)

The five obligatory prayers	Shalat (wajib) lima waktu
Morning prayer	Shalat shubuh
Fajr prayer	Shalat shubuh
Optional prayer before noon	Shalat dhuha
Zuhr prayer	Shalat dhuhur
Afternoon prayer	Shalat ashar
Ashr prayer	Shalat ashar
Maghrib prayer	Shalat magrib
Evening prayer	Shalat isya
Isha prayer	Shalat isya
Pre-obligatory prayer	Shalat qabliyah
Post-obligatory prayer	Shalat ba'diyah
Directory prayer	Shalat istikharah
Midnight prayer	Shalat tahajjud
Prayer for the fulfillment of a wish	Shalat hajat
Prayer and shalat are the same but sometimes they are different.	Doa sama dengan shalat namun terkadang mereka berbeda.
Shalat must be prayer, but prayer is not always shalat.	Shalat pasti doa, tapi doa tidak selamanya shalat.
Shalat contains prayers.	Shalat berisi doa.
Shalat is a kind of worship.	Shalat adalah suatu jenis/bentuk penyembahan.
Prayer is a kind of deep request and hope.	Doa adalah permohonan dan harapan yang mendalam.
Shalat is a duty for all Moslems five times a day.	Shalat adalah kewajiban bagi seluruh Muslim lima kali sehari.
Shalat can avoid us from bad and criminal actions.	Shalat dapat mencegah kita dari perbuatan buruk dan kriminal.
Shalat can make us healthy.	Shalat dapat membuat kita sehat.
Your *shalat* is invalid because it is not in order.	Shalat Anda tidak sah karena tidak sesuai urutan/tidak tertib rukun.

Prayer is making a direct dialog with Allah.	Shalat itu dialog langsung dengan Allah.
We have to be devoted in praying.	Kita harus khusu' dalam shalat.

1.4. *Fasting (Puasa)*

What date is the first day of fasting?	Tanggal berapa hari pertama puasa?
Fasting this year reaches thirty days.	Puasa tahun ini sampai tiga puluh hari.
May Allah accept our fasting.	Semoga Allah menerima puasa kita.
Are you fasting.	Apakah kamu berpuasa?
I am fasting.	Saya berpuasa.
Let's keep our fasting.	Mari memelihara puasa kita.
Fasting is a must for all for all faithful Molsems.	Puasa adalah kewajiban bagi seluruh orang Islam yang beriman.
Fasting is also obliged to the poeple before us.	Puasa juga diwajibkan kepada. Orang-orang sebelum kita.
Fasting can train us to to be patient humans.	Puasa dapat melatih kita untuk menjadi orang yang sabar.
Fasting can make us have social sensitivity.	Puasa dapat membuat kita memiliki kepekaan sosial.
Fasting can make us honest.	Puasa dapat membuat kita jujur.
Please don't talk about other people's bad things.	Jangan membicarakan keburukan orang lain.
Talking about other people's bad things is called *ghibah*.	Membicarakan keburukan orang lain disebut *ghibah*.
Doing *ghibah* when fasting can reduce the reward or quality of of our fasting.	Melakukan *ghibah* selama berpuasa dapat mengurangi nilai atau kualitas puasa kita.
Obligatory prayer one time in Ramadhan month is equivalent to to seventy times in other months.	Satu kali shalat wajib di bulan Ramadhan sama dengan shalat tujuh puluh kali di bulan-bulan lain.

1.5. *Tithe or Regular Charity (Zakat)*

Every Moslem must pay tithe or regular charity.	Setiap Muslim wajib membayar zakat.
There are several kinds of tithe or regular charity.	Ada beberapa macam zakat.
Tithe is paid for eight groups of Moslems.	Zakat itu dibayar untuk delapan golongan Muslim.
One of the functions of tithe is to purify ourselves.	Salah satu fungsi zakat adalah untuk Mensucikan diri kita.
Zakat *al-fitr* is given during Ramadhan month till before praying idul fitri.	Zakat fitrah dibayar selama bulan Ramadhan sampai sebelum shalat idul fitri.
The amonut of zakat *al-fitr* that must be given is two and a half kilograms of our staple food that we usually consume.	Jumlah zakat fitrah yang harus dibayarkan adalah dua setengah kg dari makanan pokok yang biasa konsumsi/makan.
By paying regular charity we can help the poor Moslems.	Dengan membayar zakat kita dapat membantu orang Muslim yang miskin.

1.6. *Pilgrimage/Hajj (Haji)*

Pilgrimage is the fifth pillar of Islam.	Haji merupakan rukun Islam yang kelima.
Pilgrimage is obligatory for all Moslems who are able to make the journey.	Haji itu wajib bagi semua Muslim yang mampu melaksanakannya.
Wukuf in Arafah is one of the pilars of pilgrimage.	Wukuf di Arafah merupakan salah satu rukun haji.
Pilgrimage needs much money.	Haji membutuhkan banyak uang.
Pilgrimage is expected to build the character and of faith of every Moslem.	Haji diharapkan membangun karakter dan keimanan setiap Muslim.
Pilgrimage is a process of spiritual movement.	Haji adalah proses hijrah spiritual.

By making a pilgrimage, we can change our personality and attitude from bad to better ones.

Dengan berhaji, kita dapat merubah kepribadian dan sikap kita dari yang kurang baik menjadi lebih baik.

UNIT TWO
INTRODUCTION TO ISLAMIC STUDIES

2.1. Reading Comprehension
Text 1

Islam is an original religion from Allah SWT revealed to all human beings in the world. The main contents are written in the form of the holy Qur'an as the main source and guide. It was revealed by Allah SWT to Muhammad through the angel Gabriel. At that time Muhammad was 40 years old, and he was firstly adopted as a prophet. Muhammad was the last prophet that preached Islam as the last religion as well. So, there is no original religion after Islam.

As an original religion, Islam is a way of how to get a good life and happiness before and after death. If we want to get 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 and avoid all His prohibitions contained in Islam. We have to be faithful in order to get His true love.

Our effort 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 "the five pillars of Islam".

The six pillar of faith consists: believing in The Only One God, believing in His angels, believing in His holy books, believing in His prophets and messengers, believing in the life after death, and believing in His predestination. Every Moslem has to believe and be faithful in the six pillars of faith. By believing in the six pillar of faith, we can apply all the commands of Allah and avoid all things forbidden by Him. To prove our faith to Allah, we must implement all all the commands of Allah and avoid all His prohibitions. There are some main commands of Allah that are covered in the five pillar of Islam. First, recognizing and saying the confession of faith

(syahadah) or bearing witness that there is no other God but Allah asnd Muhammad is His messenger. The second pillar is praying regularly or having obligatory prayers *(shalat)* five times a day. Third, paying regular charity *(zakat)* to those who are allowed to receive it. Fourth, fasting (shaum) during Ramadhan month. Fifth, 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.

Human relationship or what we call *hablumminannaas* is a kind of relationship not only among Moslems but also among all human being. This is a social contact that can make all our lives peaceful and harmonious. We can keep our relation not only with God, but with other people as well.

Answer the following questions based on the text above!

1. Is Islam an original religion or cultural religion?
2. How old was Muhammad when he was firstly a prophet?
3. What do we get if we have to take Islam as our way of life?
4. Why must we do all the commands of Allah and avoid all His prohibitions if we want to be happy?
5. What must we do if we want to be faithful?

Text 2

As we know that Islam is an original religion from Allah SWT that covers all aspects of human life. Some others are about the true faith or what we call *aqidah*, attitudes, behavior, or character what we call *akhlaq*, and worship or what we call *ibadah*. These three aspects of Islamic studies are integrated. They have to be recognized and implemented in our everyday life wherever and whenever we are because they have covered two kinds of relationship, namely God relationship and human relationship. In implementing our true faith, we cannot integrate them with any other kind of faith and beliefs, like worshipping idols, believing a power out of Allah, and loving our belongings more than loving Allah. In

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Islam, integrating or mixing our true faith with others is called *syirik. Syirik* is a kind of actions that is categorized as the biggest sin that the doer cannot be forgiven by Allah, and Allah will place him or her in the hell.

Another aspect of Islamic studies is about attitudes, behavior, or character *(akhlaq).* attitudes, behavior, or character *(akhlaq)* is mental or moral qualities that make a person, group, nation, etc. different from others. Character is always related to attitude and behavior. Prophet Muhammad is the best model who has good attitudes, behavior, or character. That is why, all of us as Moslems have to follow his attitudes, behavior, and character in doing our daily activities such as in doing a business, bulding a friendship, educating our children, being a leader, etc.

Worship is a reverence, respect, or love for God. The act of worship is a form of dedication from human to God as a vertical relationship. In Islam, worship *(ibadah)* can be divided into two kinds, directed worship *(mahdah)* and undirected worship *(ghairu mahdah)*. Directed worship is a kind of worship that the rules, requirements, and ways have been modelled by the prophet Muhammad. All Muslims have to follow them without adding and reducing such as praying, fasting, regular charity, pilgrimage, etc. Undirected worship is a kind of worship that the prophet Muhammad have not modelled the rules, requirements and ways yet. All Moslems can do them in many kind of ways. They are: helping other people, praying other people, teaching useful things, etc. Those kinds of worship can be applied by all Moslems without any other motivation. Our motivation to do the worship is merely because of Allah that is usually called *ikhlas* in Islam.

Answer the following questions based on the text above!

1. How many aspects of Islamic studies? What are they?

2. How many kinds of relationship are there in Islam? Mention them and support your answer with examples!

3. What do you know about *syirik*? Support your answer with examples!

4. What is meant by character?
5. What is the different from directed worship and undirected?

2.2. Vocabulary

faith	= akidah, keyakinan
belief	= kepercayaan, keyakinan
messenger	= rasul
confession of faith	= syahadat, pengakuan keimanan
bear witness	= bersaksi
worship	= ibadah, penyembahan, beribadah, menyembah
tithe	= zakat
pray	= shalat, doa, berdoa, mendoakan
pilgrimage	= haji, ibadah haji
predestine	= mentakdirkan
predestination	= takdir
God relationship	= hubungan dengan Tuhan
human relationship	= hubungan dengan sesama manusia
merely	= hanya, belaka
divorce	= memisahkan, bercerai
divorced	= terpisahkan, tercerai-beraikan

2.3. Conversation

Islamic Studies

Anita : "Assalamu'alaikum."
Sindy : "Wa'alaikum salam warahmatullahi wabarakatuh."
Anita : "Hello, How are you doing?"
Sindy : "I am fine, thanks. And you?"
Anita : "I am fine, too. Nice to meet you!"
Sindy : "Nice to meet you, too."
Anita : "What did you discuss yesterday?"
Sindy : "We discussed Islamic studies. "
Anita : "Would you like to explain it again?"

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Sindy : "Yes, of course. Talking about Islamic studies means that we are not divorced from talking about the six pillars of faith and five pillars of Islam."

Anita : "Could you mention them?"

Sindy : "Well. The six pillars of faith are: The Only One God, believing to His angels, believing to His holy books, believing to His prophets, believing to the life after death, and believing to His predestination.

Anita : "And the five pillars of Islam?"

Sindy : "The five pillars of Islam that we have to recognize and apply are recognizing and saying the confession of faith (syahadah), doing the five obligatory prays (shalat), paying tithe (zakat), fasting (shaum) in Ramadlan month, and having a pilgrimage (hajj)."

Anita : "How can we apply them well?"

Sindy : "By doing step by step and consider them as our needs."

Anita : "Okay, thanks for your explanation."

Sindy : "Don't mention it."

5.4. Sentence Structure: Simple Sentences with "Be" and "Full Verb"

Dalam menyusun kalimat-kalimat bahasa Inggris, kita tidak terlepas dari istilah *to be*. *To be* merupakan bagian dari kata kerja bantu *(auxiliary verb)* yang berfungsi membantu kalimat yang tidak mempunyai kata kerja sebagai predikat. Dalam hal ini, *to be* berfungsi sebagai predikat. Perlu diingat bahwa semua kalimat bahasa Inggris wajib mempunyai kata kerja sebagai predikat. Jika tidak mempunyai kata kerja sebagai predikat maka *to be* harus dipakai menggantikan posisi kata kerja dalam kalimat tersebut, dan *to be* itu sendiri adalah kata kerja *(verb)*. Perhatikan pola umum

kalimat-kalimat bahasa Inggris berikut ini:

<u>Subject</u> + <u>predicate</u> + <u>object/complement</u>

<u>Noun</u> + <u>verb</u> + <u>noun</u>

<u>Subject</u> + <u>verb</u> + <u>noun</u>

<u>Subject</u> + <u>to be</u> + <u>noun/adjective/adverb of place</u>
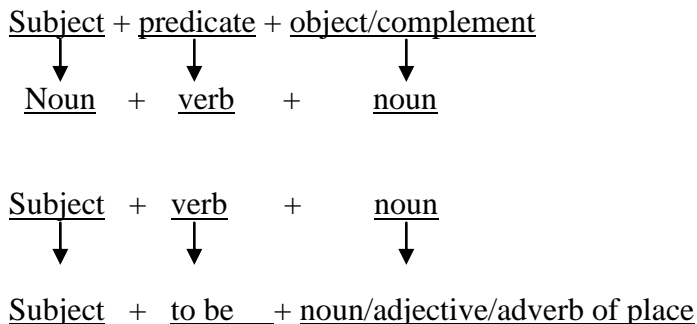
<u>Catatan</u> *:*
Subject (Subyek) = Pokok Kalimat/Pelaku
Predicate (Predikat) = a. Kata yang menerangkan
 keberadaan subyek
 b. Kata yang menunjukkan
  tindakan/pekerjaan yang dilakukan
  oleh subyek
Object (Obyek) = Sasaran dari kata kerja, pelengkap
  (penderita)

Dari pola-pola tersebut di atas, dapat disimpulkan bahwa:

subject ➜ harus *noun* **(kata benda)**
predicate ➜ harus *verb* **(kata kerja)** atau *to be*
object ➜ harus *noun* **(kata benda)**
complement ➜ bisa *noun*, *adjective* **(kata sifat)** atau *adverb of*
  place **(kata keterangan tempat)**

Catatan:
Object juga disebut *complement*, namun *complement* belum tentu disebut *object*. Dengan kata lain, *object* pasti *complement*, tapi *complement* belum tentu *object*.

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Examples:

1. I like **your book*⁾.**
2. This is **your book**⁾.**

*⁾ your book disebut *object* dan juga *complement.*

**⁾ your book disebut *complement,* tapi BUKAN *object.*

Untuk lebih memperjelas pemahaman Anda tentang *"to be",* berikut ini diperkenalkan semua bentuk *"to be"* menurut penggunaan bentuk waktu *(tense)* beserta pasangan penggunaanya.

Secara keseluruhan, *"to be"* berbentuk:

Present	**: *be, am, is, are***
Past	**: *was, were***
Past Participle	**: *been***

Subject		**Present**	**Past**	**Past Participle**
I	➔	am	was	been
he	➔	is	was	been
she	➔	is	was	been
it	➔	is	was	been
Fahrul	➔	is	was	been
Sindy	➔	is	was	been
your father	➔	is	was	been
your mother	➔	is	was	been
you	➔	are	were	been
your parents	➔	are	were	been

your friends	➔	are	were	been
we	➔	are	were	been
they	➔	are	were	been
Adi & Ani	➔	are	were	been

Singkatan:

is not ➔ isn't   was not ➔ wasn't

are not ➔ aren't   were not➔ weren't

am not tidak bisa disingkat.

been tidak diikuti oleh *not* sehingga tidak ada singkatannya.

Tapi: been bisa diikuti oleh no namun tidak bisa disingkat.

Perhatikan contoh kalimat berikut:

1. There has been no teacher in our class.
2. There has been no holy qur'an in this mosque.

Perhatikan kalimat-kalimat berikut ini:

1. I *am* at Islamic boarding house now.
2. My uncle **is** a professional religion teacher.
3. They *are* faithful preachers.
4. She will **be** a student of Islamic Senior High School.
5. She **was** not at mosque last night.
6. Raihan and Nizam **were** at the Islamic centre yesterday.
7. Our family have **been** moslems since I **was** a child.
8. They **read** many books every day.
9. She **goes** to campus five days a week.
10. I **prayed** at mosque last night.

Kalimat nomor 1, 2, 3, 4, 5, 6 dan 7 tidak mempunyai kata kerja *(verb)* sehingga harus diberi *to be.* Sedangkan kalimat nomor 8, 9

dan 10 mempunyai kata kerja *(verb)* sehingga tidak bisa diberi *to be.*

Ditinjau dari segi bentuk, kalimat-kalimat di atas tersusun dalam bentuk kalimat **positif/berita** *(positive)*, dan dapat diubah menjadi kalimat **negatif/menyangkal** *(negative),* kalimat **tanya/interogatif** *(interrogative)*, dan kalimat **tanya-menyangkal** *(negative-interrogative)*. Cara mengubah bentuk-bentuk kalimat tersebut adalah:

a. Untuk membentuk kalimat negatif, cukup dengan menambahkan kata *"not"* setelah kata kerja bantu *"to be"* (termasuk kata kerja bantu lainnya) bagi kalimat yang sudah mempunyai kata kerja bantu *"to be"* termasuk **"kata kerja bantu** *(auxiliary verb)*" lainnya. Sedangkan kalimat yang tidak mempunyai kata kerja bantu (biasanya dalam bentuk *simple present tense* dan *simple past tense*), harus diberi *auxiliary verb* dulu kemudian diikuti dengan kata *"not"* yang artinya "**tidak**" atau "**bukan",** yaitu *auxiliary verb "do"* atau *"does"* untuk *simple present tense* dan *auxiliary verb "did"* untuk *simple past tense*. *Auxiliary verb* dan kata *"not"* bisa disingkat dan bisa juga tidak, kecuali *auxiliary verb "am"* dan *"not"*..

> <u>Subject</u> + <u>to be</u> + not + <u>noun/adjective/adverb of place</u>

Perhatikan kalimat-kalimat **negatif** berikut yang diambil dari positif di atas:

1. I *am not* at Islamic boarding house now.
2. My uncle *is not* a professional religion teacher.
    My uncle *isn't* a professional religion teacher.
3. They *are not* faithful preachers.
    They *aren't* faithful preachers.
4. She will **not be** a student of Islamic Senior High School.
    She wo**n't be** a student of Islamic Senior High School.
5. She **was not** at mosque last night.
    She **wasn't** at mosque last night.
6. Dwi and Fatir **were not** at the Islamic centre yesterday.

Dwi and Fatir **weren't** at the Islamic centre yesterday.
7. Our family have **not been** moslems since I **was** a child.
   Our family have**n't been** moslems since I **was** a child.
8. They **do not read** many books every day.
   They **don't read** many books every day.
9. She **does not go** to campus five days a week.
   She **doesn't go** to campus five days a week.
10. I **did not pray** at mosque last night.
    I **didn't pray** at mosque last night.

b. Untuk membentuk kalimat interogatif, kata kerja bantu *"to be"* (termasuk kata kerja bantu lain) diletakkan sebelum *subject*, dan kata *"not"* dihilangkan, kecuali kalimat *negative-interrogative* yang masih tetap membutuhkan kata *"not"*.

> To be + subject + noun/adjective/adverb of place?

Berikut ini adalah contoh-contoh yang diambil dari kalimat-kalimat terdahulu:

1. *Are* you at Islamic boarding house now?
2. *Is* your uncle a professional religion teacher?
3. *Are* they faithful preachers?
4. Will she *be* a student of Islamic Senior High School?
5. *Was* she at mosque last night?
6. *Were* Dwi and Fatir at the Islamic centre yesterday?
7. Have our family *been* moslems since I *was* a child?
   Have your family *been* moslems since you *were* a child?
8. **Do** they **read** many books every day?
9. **Does** he **go** to campus five days a week?
10. **Did** you **pray** at mosque last night?

c. Untuk membentuk kalimat **negatif-interogatif**, pada dasarnya sama dengan cara membentuk kalimat **interogatif,** hanya berbeda pada kata *"not"* yang tidak dihilangkan (tetap ada) pada kalimat **negatif-interogatif.**

To be + subject + not + <u>noun/adjective/adverb of place?</u>

<u>To be</u> + not (disingkat dengan to be) + <u>subject</u> + <u>noun/adjective/adverb of place?</u>

Perhatikan kalimat-kalimat berikut yang juga diambil dari contoh-contoh kalimat-kalimat sebelumnya:

1. *Are* you *not* at Islamic boarding house now?
   Aren't you at Islamic boarding house now?
2. *Is* your uncle *not* a professional religion teacher?
   Isn't your uncle a professional religion teacher?
3. *Are* they *not* faithful preachers?
   Aren't they faithful preachers?
4. Will she *not be* a student of Islamic Senior High School?
   Wo*n't* she *be* a student of Islamic Senior High School?
5. *Was* she *not* at mosque last night?
   Wasn't she at mosque last night?
6. *Were* Dwi and Fatir *not* at the Islamic centre yesterday?
   Weren't Dwi and Fatir at the Islamic centre yesterday?
7. Have our family *not been* moslems since I *was* a child?
   Have your family *not been* moslems since you *were* a child?
   Have*n't* our family *been* moslems since I *was* a child?
   Have*n't* your family *been* moslems since you *were* a child?
8. **Do** they **not read** many books every day?
   Don't they **read** many books every day?
9. **Does** he **not go** to campus five days a week?
   Doesn't he **go** to campus five days a week?
10. **Did** you **not pray** at mosque last night?
    Didn't you **pray** at mosque last night?

Practice the following Sentences!

1. I am a member of an Islamic study club.
    I am not a member of an Islamic study club.
    Are you a member of an Islamic study club?
    Are you not a member of an Islamic study club?

Aren't you a member of an Islamic study club?   Yes, I am.
                                                 No, I am not.

2. Islam is an original religion for all human beings.
    Islam is not an original religion for all human beings.
    Is Islam an original religion for all human beings?
    Is Islam not an original religion for all human beings?
    Isn't Islam an original religion for all human beings?
                                        Yes, it is.
                                        No, it isn't.

3. Shalat is the duty for all Moslems.
    Shalat is not the duty for all Moslems.
    Is shalat the duty of for Moslems?
    Is shalat not the duty for all Moslems?
    Isn't shalat the duty for all Moslems?   Yes, it is.
                                        No, it is not.

4. Additional prayers have been the needs for every faithful
    Moslem.
    Additional prayers have not been the needs for every faithful
    Moslem.
    Have additional prayers been the needs for every faithful
    Moslem?
    Have additional prayers not been the needs for every faithful
    Moslem.
    Haven't additional prayers been the needs for every faithful
    Moslem.   Yes, they have.
                        No, they haven't.

5. All Moslems in the world are brothers.
    All Muslims in the world are not brothers.
    Are all Muslims in the world brothers?
    Are all Muslims not in the world brothers?
    Aren't all Muslims in the world brothers?   Yes, they are.
                                        No, they aren't.

6. Fahrul and I are at mosque every day.
   Fahrul and I are not at mosque every day.
   Are you and Fahrul at mosque every day?
   Are you and Fahrul not at mosque every day?
   Aren't you and Fahrul at mosque every day?

   Yes, we are.
   No, we aren't.

7. The religion teachers ask me to read their books.
   The religion teachers do not ask me to read their books.
   Do the religion teachers ask me to read their books?
   Do the religion teachers not ask me to read their books?
   Don't the religion teachers ask me to read their books?

   Yes, they do.
   No, they don't.

8. Sindy always takes *tahajjud* every night.
   Sindy does not always take *tahajjud* every night.
   Does Sindy always take *tahajjud* every night?
   Does Sindy not always take *tahajjud* every night?
   Doesn't Sindy always take *tahajjud* every night?

   Yes, she does.
   No, she does not.

9. Islam requires us to believe in the only One God.
   Islam does not require us to believe in the only One God.
   Does Islam require us to believe in the only One God?
   Does Islam not require us to believe in the only One God?
   Doesn't Islam require us to believe in the only One God?

   Yes, it does.
   No, it does not.

10. Islam consists of five pillars.
    Islam does not consist of five pillars.
    Does Islam consists of five pillars?

Does Islam not consists of five pillars?
Doesn't Islam consists of five pillars?   Yes, it does.
                                            No, it doesn't.

2.5. Exercises

Exercise 1

Change the following sentences into negative, interrogative, negative-interrogative, and/or positive ones.

1. (+) Islam is the last religion.
    (–) ....
    (?) ....?
    (-?)...?
    (-?)...?
                                            Yes, ...
                                            No, ...

2. (+) ....
    (–) ....
    (?) Was Nizam at mosque last night?
    (-?)...?
    (-?) ....?
                                            Yes, ...
                                            No, ...

3. (+) ....
    (–) ....
    (?) ....?
    (-?)...?
    (-?) Isn't shalat one of the pillars of Islam?
                                            Yes, ...
                                            No, ...

4. (+) ....

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(–) Optional prayer is not obligatory for us.

(?) ....?

(-?) ....?

(-?)...?

                                    Yes, ...

                                    No, ...

5. (+) Believing in the hereafter is one of the six pillar of faith.

    (–) ....

    (?) ....?

    (-?)..?

    (-?)..?

                                     Yes, ...

                                    No, ...

Exercise 2

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

messenger	relationship	religion
forbidden	prophet	human
prohibitons	fasting	pilgrmage
five pilars	Islam	predestination

1. Tithe is one of the _____ of Islam.

2. _____ is one of all faithful Moslems' duty every Ramadhan month.

3. The pillar of faith covers six beliefs that all Moslems must keep, one of them is believing in the _____.

4. Muhammad was forty years old when he was adopted as a

_____ by Allah.

5. In addition to be a _____, Muhammad was a messenger as well.

6. Every Moslem must keep both God relationship and _____ relationship.

7. To prove our faith to Allah, we must implement all the commands of Allah and avoid all the _____.

8. Regular charity and _____ are the parts of five pillars of Islam that deal with financial ability.

9. Eating and drinking are our primary needs that must be fulfilled, but we are _____ to do the activites when we are fasting.

10. *Hablumminannas* deals with the _____ among people or social contact that can make all our lives peaceful and harmonious.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. my – Islam – and – life – spirit – is.
2. Only – is – God – Allah – the – One.
3. Moslems – in – brothers – All – the – are – world?
4. all – fasting – duty – every – is – Ramadhan – Moslems' – month.
5. His angels – one – in – believing – is – five – of – the – pillars – Islam – of.
6. relationship – relationship – God – between – is – humans – God – their – and.
7. a way – death – Islam – of – and – happiness - before – after.
8. original – Islam – original – is - an – from – God – religion.
9. Muhammad is the latest messenger.

10. not – one – of faith – of – regular charity – is – the five pillars.

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T – F] Shalat is always prayer, but prayer is not always shalat.
2. [T – F] Believing in His holy books is the first pillar of faith.
3. [T – F] Believing in His angels is second pillar of Islam.
4. [T – F] *Hablumminallaah* is kind of relationship among human beings.
5. [T – F] Human relationship is also called *hablumminannaas*.
6. [T – F] Islam is an cultural religion from Allah SWT revealed to all human beings in the world.
7. [T – F] As good Moslems we have be able to do all the commands of Allah and avoid all His prohibitions.
8. [T – F] Happiness before and after death is the purpose of the revelation of Islam.
9. [T – F] Worshipping idols and loving our belongings more than loving Allah are called *syirik*.
10. [T – F] Muhammad was forty years old when he got the first revelation from Allah.

UNIT THREE
ISLAM AND EDUCATION

3.1. Reading Comprehension

Before talking more about Islam and education, the writer would like to describe some definitions of education from different points of view. The definitions are also adopted and adapted from different references and experts of education.

Education is (a system) of training and instruction (especially of children and young people in school, colleges, etc) designed to give knowledge and skills (Hornby, 1989: 385). Education is a process of humanizing humans to be true human beings. Education is a process of cultural transformation from one generation to another (Tirtarahardja and La Sulo, 2005: 33). Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the state (Law of the Republic of Indonesia Number 20, year 2003 on National Education System, chapter 1, article 1, verse 1). The object of education is human being.

Education is obtained not only in schools but also in family life and in the society. This is based on the Law of the Republic of Indonesia Number 20, year 2003 on National Education System, chapter 13, article 6, verse 1) as follows "Educational streaming consists of formal education, non-formal education, and informal education, which can complete and enrich each other".

In Islam, education is very important. The first letter *(surah)* of the holy Qur'an, revealed by Allah SWT to the prophet Muhammad was *al-'alaq*, verses 1 to 5. The verses state that Allah commanded human beings to read, to learn, to think, and to analyze many things in their life in order to know the nature of human existence in the world. Before commanding humans in other aspects of life, Allah SWT commands humans to learn or to get education. It

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is stated on the eleventh verse of *al-Mujaadilah* of the holy Qur'an that Allah will raise the degree/level of someone who has true faith and science from others. The existence of education is one of the requirements of human life in order to get a better life before and after death. Education is a very great solution of all problems appearing in human's everyday life. Because education is absolutely needed by human beings in their everyday life, it becomes very important to get in all any kind of form and context.

In Islam, it is obligatory for humans to apply all things contained in the holy Qur'an. We also have to know many things in the world. To apply them, we have to learn much through reading, thinking, analyzing, recognizing, and comprehending ourselves and the characteristics, the nature, and the meaning of life. All things accepted in our life as the commands of Allah can only be implemented through education. This process can be implemented by developing and practicing education in our daily life. Many discoveries of science and technology are based on the holy Qur'an. The holy Qur'an is the source of education, science and technology. That is why, we can say that there is a close relationship between Islam and education.

Answer the following questions based on the text above!

1. Explain the definitions of education from different points of view!
2. What is the object of education?
3. What does educational streaming consist of?
4. Does Islam teach us education?
5. What verses of the holy Qur'an were firstly revealed by Allah?
6. Explain the importance of education in Islam!
7. Explain the existence of education in Islam!
8. Explain the relationship between Islam and education!
9. Can people solve their problems without knowledge and education?
10. What do you think if people live without education?

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3.2. Vocabulary

human beings	=	manusia
cultural transformation	=	transformasi budaya
training	=	pelatihan, latihan
instruction	=	pembelajaran
describe	=	melukiskan, menggambarkan
definition	=	definisi
points of view	=	sudut pandang, tinjauan
adopted	=	diangkat, diadopsi
adapted	=	sised\suaikan, diadaptasi
designed	=	dirancang
humanize	=	mempermanusia, memanusiakan, memperlakukan sebagai manusia
conscious	=	sadar
well-planned	=	terencana dengan baik
effort	=	usaha
learning environment	=	suasana pembelajaran
learning process	=	proses pembelajaran
learner	=	peserta didik
develop	=	mengembangkan
potential	=	potensi, potensial
acquire	=	memiliki, memperoleh, mendapatkan
strength	=	kekuatan
self-control	=	pengendalian diri
personality	=	kepribadian
intelligence	=	kecerdasan, inteligensi
morals noble character	=	akhlak mulia
skills	=	keterampilan, kecakapan keahlian
community	=	masyarakat
nation	=	bangsa
state	=	Negara
world.	=	dunia
apply	=	menerapkan, mengaplikasikan
learn	=	mempelajari, belajar, mengkaji
through	=	melalui
read	=	membaca

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think	=	berpikir, memikirkan
analyze	=	mernganalisa
recognize	=	mengakui, mengenal
obtained	=	diperoleh, didapatkan
command	=	memerintahkan, perintah
aspects of life	=	aspek-asoek kehidupan
comprehend	=	memahami
characteristics	=	karacteristik, ciri-ciri, tanda-tanda
nature	=	hakikat
meaning of life	=	arti kehidupan
implemented	=	diwujudkan, diimplementasikan
relationship	=	hubungan

3.3. Conversation

Education

Andini : "Hello, Intan".

Intan : "Hello, Andini."

Andini : "Hello, Intan. I need your help. Would you like to explain me the definition of education?"

Intan : "According to what point of view?"

Andini : "According to the Law of the Republic of Indonesia Number 20, year 2003 on National Education System."

Intan : "According to the Law of National Education System, education is conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the state."

Andini : "In what chapter can we find the definition?"

Intan : "You can find it in chapter 1, article 1, verse 1).

Andini : "What about according to the expert?"

Intan : "Well. According to Tirtarahardja and La Sulo, education

is a process of cultural transformation from one
generation to another.”

Andini : “Do you know the object of education?”

Intan : “Yes, of course.”

Andini : “What is it?”

Intan : “Human being. Yes, the object of education is human
being.”

Andini : “What does the educational streaming consists of?”

Intan : “It consists of formal education, non-formal education,
and informal education.”

Andini : “Alright. You’re very kind and intelligent. Thanks for
your clear explanation.”

Intan : “Don’t mention it.”

Education in Islam

Leni : “Good morning, Siti!”

Siti : “Good morning, Leni.”

Leni : “What’s up?”

Siti : “Very well, thanks. And you?”

Leni : “Me, too. By the way, do you have time?”

Siti : “Yes. What can I do for you?”

Leni : “Tomorrow is our turn to present our paper.”

Siti : “Oh, yes. I almost forget it. And what is the topic?”

Leni : “About Education in Islam. I’m still confused about it.
Let’s discuss it now before presenting it tomorrow.”

Siti : “It’s ok. You know that Islam is dealing with education. It
is very important.”

Leni : “Why is education important in Islam?”

Siti : “As stated in the holy Qur’an that education can make our
life meaningful. If we want to be successful in our life
we have to know many things covering us. We cannot
apply what are commanded by Allah in the holy Qur’an
without learning it. To learn the contents of the holy
Qur’an, it can be applied in the form of education.”

Leni : “What is the importance of education in our life?”

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Siti : "All of us must be very eager to survive on the world. To get survival, we have to fulfill our everyday needs. In order to fulfill our everyday needs, we have to know how to gain them. We cannot gain our everyday needs without knowledge and education. We can also regulate our life by education."

Leni : "In what verse of the holy Qur'an is education stated by Allah?"

Siti : "In the first to fifth of Al-'Alaq, in the eleventh of Al-Mujaadalah, etc. There are some other explanations about education in the Hadith."

Leni : "Is there a close relationship between education and Islam?"

Siti : "Sure. It cannot be argued that many discoveries of science and technology are derived from the holy Qur'an. The holy Qur'an is the source of education, science and technology."

Leni : "I understand now. Thanks for your explanation.".

Siti : "You're welcome."

3.4. Sentence Structure: Simple Present Tense

Dalam melaksanakan aktifitas 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 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"*.

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

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

I	⟶ am	you	⟶ are
he	⟶ is	we	⟶ are
she	⟶ is	they	⟶ are
Rita	⟶ is	Rita & Rudi	⟶ are
Rudi	⟶ is	the teachers	⟶ are
the teacher	⟶ is	the people	⟶ are
the dog	⟶ is	the dogs	⟶ are
the table	⟶ is	the table	⟶ are

Examples
1. I am a religion teacher.
   I am not a religion teacher.
   Are you a religion teacher?   Yes, I am.
                                        No, I am not.

2. The mosque in this village is very beautiful.
   The mosque in this village is not very beautiful.
   Is the mosque in this village very beautiful?

   > Yes, it is
   > No, it is not.

3. Fasting is a duty for all faithful Moslems.
   Fasting isn't a duty for all faithful Moslems.
   Is fasting a duty for all faithful Moslems?

   > Yes, it is
   > No, it isn't.

4. The holy qur'an and hadith are the main sources of Islam.
   The holy qur'an and hadith are not the main sources of Islam.
   Are the holy qur'an and hadith the main sources of Islam?

   > Yes, they are.
   > No, they are.not.

5. Most people in this city are very faithful.
   Most people in this city aren't very faithful.
   Are most people in this city are very faithful?

   > Yes, they are.
   > No, they are.not.

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 subyek *(subject)* dan kata kerja bantu *(auxiliary verb)*

I	⟶	do	he	⟶	does
you	⟶	do	she	⟶	does
we	⟶	do	it	⟶	does
they	⟶	do	Rudi	⟶	does

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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

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 berartinya **"mengerjakan, melakukan, berbuat".**

2. Sebagai **kata kerja bantu** *(auxiliary verb)* apabila ia 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, interogatif, atau negatif-interogatif.

Perhatikan kalimat-kalimat berikut ini:

1. They always **do** their morning prayer on time.
   They always **do** not **do** their morning prayer on time.
   Do they always **do** their morning prayer on time?
   Don't they always **do** their morning prayer on time?

2. She often **does** her houseworks after prayer.
   She **does** not **do** her houseworks after prayer.
   Does she often **do** her houseworks after prayer?
   Doesn't she often **do** her houseworks after prayer?

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

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Misalnya:

I *very* like your Qur'an.
I like your Qur'an *very* much. ➔ I **do** like your Qur'an.

Examples

1. I usually pray magrib at mosque.
    I **do** not usually pray magrib at mosque.
    Do you usually pray magrib at mosque?
    <div style="text-align:right">Yes, I do.</div>
    <div style="text-align:right">No, I do not.</div>

2. The students of State Institute for Islamic Studies of Ternate like English.
    The students of State Institute for Islamic Studies of Ternate **do** not like Ternate English.
    Do the students of State Institute for Islamic Studies of Ternate like Ternate English?   Yes, they do.
    <div style="text-align:right">No, they don't.</div>

3. Islam teaches us to be honest people.
    Islam **does** not teach us to be cheaters.
    Does Islam teaches us to be honest people?
    <div style="text-align:right">Yes, it does.</div>
    <div style="text-align:right">No, it does not.</div>

4. Fasting trains/guides Moslems to be patient.
    Fasting **does**n't trains/guides Moslems to be hot-headed.
    Does fasting trains/guides Moslems to be patient?
    <div style="text-align:right">Yes, it does.</div>
    <div style="text-align:right">No, it doesn't.</div>

5. Nizam and Sindy always attend Islamic talks in Al-Munawwar mosque.
    Nizam and Sindy **do**n't always attend Islamic talks in Al-Munawwar mosque.

Do Nizam and Sindy always attend Islamic talks in Al-Munawwar mosque?

Yes, they do. .
No, they don't.

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

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 subyek dan kata kerja (predikat). Kata-kata tersebut antara lain:

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

Untuk kalimat yang subyeknya **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	➔ doe
watch	➔	watches	box	➔ boxes
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	➔	borrows	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 berkahir 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

1. Andry always perform**s** ritual ablution at mosque.
   Andry **does**n't always perform ritual ablution at mosque.
   Does Andry always perform ritual ablution at mosque?

               Yes, hey does.
               No, hey doesn't.

2. Eka usually do**es** her fasting in Ternate.
   Eka usually **does do** her fasting in Ternate.
   Does Eka usually **do** her fasting in Ternate?

               Yes, she does.
               No, she doesn't.

3. The car carr**ies** many holy books to the harbour.
   The car **does** carry many holy books to the harbour.
   Does the car carry many holy books to the harbour?

Yes, it does.
No, it doesn't

4. She ever reads the hadits in her campus.
   She **never** read**s** the hadits in her campus.
   Does she ever read the hadits in her campus?

Yes, she does.
No,she doesn't

5. The teacher identifies the new students in his class.
   The teacher **does** identify the new students in his class.
. **Does** the teacher identify the new students in his class?

Yes, he does.
No, he doesn't

3.5. Exercises

Exercise 1

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

1. (+) Education and teaching require formal schools.
   (-) ....
   (?) ....?

Yes, ...
No, ...

2. (+) ....
   (−) The people in this village does not need general education.
   (?) ....?

Yes, ...
No, ...

3. (+) She studies religion every day.
   (−) ....
   (?) ....? Yes, ...

No, ...

4. (+) ....
   (−) ....
   (?) Does Islam teach us how to behave politely to all people?

   Yes, ...
   No, ...

5. (+) ....
   (−) ....
   (?) Does Islam also teaches us how to respect and obey our
       parents?

   Yes, ...
   No, ...

Exercise 2

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

becomes	source	leaning
instruction	human being	faith
better	able to	education
related	Moslem	in order to

1. Education _____ a part of our life because it makes us
    easily survive our life in the world.

2. Education tries to make learners _____ develop their
    potentials for acquiring spiritual and religious strengths

3. Developing self-control, personality, intelligence, morals and
    noble character and skills are the components to be reached by
    national _____.

4. According to Hornby (1989: 385), education is (a system) of
    training and _____ (especially of children and

young people in school, colleges, etc) designed to give knowledge and skills

5. Education always changes our life to be _____ from time to time.

6. The object of education is _____.

7. Allah commanded human beings to read, to learn, to think, and to analyze many things _____ know the nature of human existence in the world.

8. Allah will raise the level of someone who has true _____ and science.

9. The holy Qur'an is the _____ of education, knowledge, science and technology.

10. Islam and education are closely _____ one another.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. to get – always – knowldge and science – us – better life – facilitates.
2. beings – commands – Allah – human – much – to learn.
3. need - people – exception – always – education – wihtout.
4. the – source – holy – the - Qur'an – knowledge – of –is?
5. not - the – do – teachers – respect – students – their.
6. classmate – does – day – help – you – your – every?
7. books – she – does – read – many – not – today.
8. never – institution – he – in – formal – studies – educational.
9. science and technology – Qur'an – deal with – the holy – do?
10. relate – science – to – the – I – often –Qur'an – in – holy – teaching.

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Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T – F]   Allah always asks Moslems through the holy Qur'an to learn continuously.

2. [T – F]   Islam and education cannot be separated one another because education the only one focus of Islam.

3. [T – F]   Formal education, non-formal education, and informal education are the educational levels.

4. [T – F]   The existence of education is one of the requirements of human life in order to get a better life before and after death.

5. [T – F]   The first verse of the holy Qur'an revealed by Allah to the prophet Muhammad in Goa Hirah was about faith.

6. [T – F]   Education is a very great solution of all problems appearing in human's everyday life.

7. [T – F]   All aspects of human life are always connected to knowledge and science.

8. [T – F]   Indonesian National Education System covers all things on Education in general.

9. [T – F]   Education in Indonesia does not deal with religion because they are quite different.

10. [T – F]   All people in Indonesia have the same right to get education from Elementary schools to the Junior Secondary schools.

UNIT FOUR
ISLAMIC LAW IN HUMAN LIFE

4.1. Reading Comprehension

Islamic law is a set of regulation, rules, and ways of life created by Allah SWT and sent down to all human beings to regulate their lives in order to get peace, justice, welfare, safety, and better life, both in the world and in the hereafter.

All Islamic laws are contained or covered in the holy qur'an revealed by Allah to the prophet Muhammad to be given and taught to all mankind, not only Muslims. Besides holy qur'an as the source of Islamic laws, there is also a set of regulation as the source of Islamic laws produced by the prophet Muhammad, namely *hadith*. There is also a source of Islamic laws created by Allah and the prophet Muhammad. The contents or the messages are from Allah, but the words or sentences are from the prophet Muhammad, called *hadith qudsi*. In addition, there is also a set or a kind of Islamic laws called *ijtihad*. *Ijtihad* is a result of interpretation of the holy Qur'an and *hadith* as well as *hadith qudsi* done by the authorithative Islamic scholars or experts.

World and all its contents consisting of human beings, animals, plants, etc. are created by Allah SWT. All of the creatures of Allah work under the laws of Allah. The laws of Allah can be the law of nature and other kinds of regulation. All laws of Allah have been clearly stated in the holy Qur'an. Both the holy qur'an and hadith are the sources of Islamic laws. All aspects of humans' life have been regulated in both sources of Islamic law (Tabbarah, 1993: 468).

In doing their daily activities covering all aspects of life, human beings must need many things to keep on living or surviving. Generally, all human beings have the same needs and wants such as food, clothes, and shelter. They are economically categorized as primary needs that have to be fulfilled by all human beings without exception. The secondary and luxurious needs of human beings can

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be different depending on their ability to fulfill them.

To fulfill all of their needs, human beings have to work hard. Sometimes they have to struggle each other to get a better life. In the process of struggling or competing each other, human beings ever make a conflict because a little bit of goods can be sought by so many people. The conflict will cause a violence or massacre in the society if there is no regulation or law. Islam as a universal religion and the best way of life has regulated all aspects of human beings in order to anticipate or avoid social conflict in the community, nation, and state toward the peace and welfare of human beings on the world. Without Islamic laws, all Muslims may do many bad things and actions. Moral degradation will happen in their daily life. Many kinds of negative activities such as drinking alcohol, consuming ecstasy and other kinds of drugs will be done in their daily life.

If there is no religion laws (Islamic laws), many criminal actions such as raping, murdering, stealing, committing robbery will be rampant here and there. Human beings will kill each other. Parents and children will fight each other. Ideally, children must love and obey their parents, and the parents must love and protect their children, but sometimes it does not happen to some parents na d children. There will be no peace and welfare toward a better and meaningful life. Human beings will be restless or uneasy forever. Human beings will be like animals. That is why, Islamic laws are very important to be taught both to Muslims and to all human beings. Islamic laws are also very important whether in family life or in social life.

Answer the following questions based on the text above!

1. What is meant by Islamic law?
2. Besides the holy Qur'an as the source of Islamic laws, is there another source of Islamic law? Mention them!
3. What is meant by *hadith qudsi*?
4. Is Islamic law for Moslems only?
5. Does Islamic law regulate all aspects of human life?

6. If there is no Islamic law, what will happen to all Moslems?
7. What is the relationship between moral degradation and Islamic law?
8. Are alcohol and ecstasy forbidden according to Islamic law?
9. Explain the the relationship between parents and children according to Islamic law!
10. Is Islamic law important for all human life? Why?

4.2. Vocabulary

Islamic law	=	hukum Islam
Human life	=	kehidupan manusia
human beings	=	manusia
mankind	=	manusia, (umat) manusia
regulation	=	peraturan
regulated	=	diatur
rules	=	aturan
ways of life	=	jalan hidup
law of nature	=	hukum alam
contents	=	isi, muatan
world	=	dunia
the hereafter	=	akhirat
sources of Islamic law	=	sumber-sumber hukum Islam
creation	=	penciptaan
creature	=	ciptaan
aspects of human life	=	aspek-aspek kehidupan manusia
needs	=	kebutuhan
primary needs	=	kebutuhan pokok, kebutuhan primer
secondary needs	=	kebutuhan sekunder, kebutuhan tambahan
luxurious needs	=	kebutuhan mewah, kebutuhan lux
wants	=	(lebih dari) kebutuhan, keinginan
food	=	(kebutuhan) makanan
clothes	=	(kebutuhan) sandang, pakaian
shelter	=	(kebutuhan) perumahan, papan

economically	=	secara ekonomis
categorized	=	dikategorikan
fulfill	=	memenuhi
without exception	=	tanpa kecuali, tanpa pengecualian
depending on	=	bergantung pada
ability	=	kemampuan
work hard	=	bekerja keras
struggle	=	berjuan
compete	=	bersaing
better life	=	kehidupan yang lebih baik
social conflict	=	konflik sosial
violence	=	kerusuhan
massacre	=	pembantaian
society	=	masyarakat
community	=	masyarakat
nation	=	bangsa
state	=	negara
universal religion	=	agama universal/semesta (untuk seluruh alam)
in order to	=	agar supaya, untuk, demi
anticipate	=	mengantisipasi
avoid	=	menghindar, menghindari
toward	=	menuju
peace	=	perdamaian
welfare	=	kesejahteraan
moral degradation	=	kerusakan moral, degradasi moral
daily life	=	kehidupan sehari-hari

4.3. Conversation

Islamic law

Astin   : "Asslamu'alaikum"
Linda   : "Wa'alaikum salam warahmatullahi wabarakatuh."
Astin   : "Hello, how's life?"
Linda   : "Very well, thanks. And you?"

Astin   : "Me, too. Glad to see you!"
Linda   : "You, too."
Astin   : "Me, too. Glad to see you! Did you understand all about the topic this morning?"
Linda   : "Of course. Why do you ask me about it?"
Astin   : "Because I didn't understand what the lecturer explained this morning. I was asleep when he explained. Could you explain me?"
Linda   : "Well. Do you know what is meant by Islamic law?
Astin   : "No. What is it?"
Linda   : "Islamic law is a set of regulation, rules, and ways of life created by Allah SWT and sent to all human beings to regulate their lives in order to get peace, justice, better life, welfare, and safety both on the world and in the hereafter."
Astin   : "Are the rules of Islamic law for Moslems?"
Linda   : "Oh, no. They are for all mankind even for non-Muslims."
Astin   : "Why?"
Linda   : "Because Islam is a universal religion. It is the last and the most complete religion. It is the best way of life. Islam is for all. Do you understand?"
Astin   : "I understand well. Thanks for your explanation.
Linda   : "You're welcome."

Islamic Law in Human Life

Abdullah : "Asslamau'alaikum"
Ismail   : "Wa'alaikum salam warahmatullahi wabarakatuh. Hello, Abdullah. How are things with you?"
Abdullah : "I'm O.K, thanks. What about you?"
Ismail   : "I'm, too. By the way, I didn't understand our teacher's explanation. I didn't understand the importance of Islamic law in human life."
Abdullah : "Oh, right. I try to explain it to you."
Ismail   : "Really?"

Abdullah : "As human beings we must fulfill daily needs by working hard. Sometimes, we need something that other people also need it. In order to get it, we often do something wrong or bad thing even it is dangerous for other people. If there is no a rule or law, we always do that, and it can cause a social conflict. If social conflicts always happen to us, we will see life as a ghost, very horrible and frightening. We will feel restless. Do you want to live your life like that?"

Ismail : "Oh, no no no. Of course, no. I don't want. I'm frightened."

Abdullah : "That's why, there must be many rules regulating our lives in order to make our life running regularly. We have to live under the law. As Muslims, we must run our life under the Islamic law."

Ismail : "Only Muslims?"

Abdullah : "Islam for all. It is a universal religion."

Ismail : "How about other religions?"

Abdullah : "It's not my business. I just tell that Islam is for all. It's the best way of life, the only way of life."

Ismail : "Ok. Now, I understand very well. Thank you so much."

Abdullah : "Don't mention. See you. Assalamu'alaikum."

Ismail : "Wa'alaikum salam warahmatullahi wabarakatuh."

4.4. Sentence Structure: 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 yang secara jelas telah dijelaskan pada *Unit Two*. Sebaliknya ada kalimat yang mempunyai kata kerja penuh *(full verb)* sebagai predikat sehingga **"to be"** tidak boleh dipakai. Yang berbeda antara *simple present tense* dan *simple past tense* hanya pada bentuk **"to be"** karena perbedaan waktu, yaitu *present* (bentuk sekarang) dan *past* (bentuk lampau) yang juga telah digambarkan secara jelas pada *Unit Two*. Berikut adalah 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**
Wawan	➔	is	➔	**was**
Eka	➔	is	➔	**was**
your uncle	➔	is	➔	**was**
Your aunt	➔	is	➔	**was**
you	➔	are	➔	**were**
your parents	➔	are	➔	**were**
your classmates	➔	are	➔	**were**
we	➔	are	➔	**were**
they	➔	are	➔	**were**
Fatir & Sindy	➔	are	➔	**were**

Singkatan:

was not ➔ wasn't

were not ➔ weren't

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

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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 subyek *(subject)* dan ***"to be".***

I	⟶ was	you	⟶ were
he	⟶ was	we	⟶ were
she	⟶ was	they	⟶ were
Fandi	⟶ was	Fandi & Rani ⟶ were
Rani	⟶ was	the teachers ⟶ were
the teacher ⟶ was	the people ⟶ were
the dog	⟶ was	the dogs ⟶ were
the table ⟶ was	the table	were

Examples

1. I was an Islamic preacher.
   I was not a Islamic preacher.
   Were you an Islamic preacher?   Yes, I was.
                                     No, I was not.

2. This Islamic boarding house was very famous ten years ago.
   This Islamic boarding house wasn't very famous ten years ago.
   Was this Islamic boarding house very famous ten years ago?
                                     Yes, it was
                                     No, it was not.

3. Regular charity was very important for the poor.
   Regular charity was not very important for the poor.
   Was regular charity very important for the poor?
                                     Yes, it was

No, it wasn't.

4. Siti and Santi were very honest.
   Siti and Santi were not very honest.
   Were Siti and Santi very honest? Yes, they were.
                                      No, they were not.

5. All students were at mosque last night.
   All students were not at mosque last night.
   Were all students at mosque last night?
                                      Yes, they were.
                                      No, they weren'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, apapun *subject* kalimat dalam bentuk negatif, interogatif, dan - negatif-interogatif pada *simple past tense* dalam konteks ini, hanya a*uxiliary 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. 1 berikut ini:

Examples

1. I **did** my fasting wery well last Ramadhan month.
   I **did** not **do** my fasting wery well last Ramadhan month.
   Did you **do** your fasting wery well last Ramadhan month?
   <div align="center">Yes, I **did**.
No, I **did** not.</div>

2. The Prophet Muhammad and his friends and followers struggle**d** very hard for Islam.
   The Prophet Muhammad and his friends and followers **did** not struggle very hard for themselves.
   Did the Prophet Muhammad and his friends and followers struggle very hard for Islam?   Yes, they did.
                                                                     No, they didn't.

3. Allah reveal**ed** the first revelation to Muhammad in Hira cave.
   Allah **did** not reveal the first revelation to Muhammad in Hira cave.
   Did Allah reveal the first revelation to Muhammad in Hira cave?
             Yes, He did.
             No, He didn't.

4. The Quraish people want**ed** to kill the prophet Muhammad many times.

The Quraish people **did** not want to kill the prophet Muhammad many times.
Did the Quraish people want**ed** to kill the prophet Muhammad many times?   Yes, they did.
                    No, they didn't.
5.   Muhammad's father, Abdullah, di**ed** before his birth.
     Muhammad's father, Abdullah, **did** not die before his birth.
     Did Muhammad's father, Abdullah, die before his birth?
                              Yes, he did.
                              No, he 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 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:

paint	→ painted	borrow	→ borrowed
repeat	→ repeated	train	→ trained
repair	→ repaired	distinguish	→ distinguished
sail	→ sailed	instruct	→ instructed
cook	→ cooked	mention	→ mentioned

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

like	→ liked	translate	→ translated
type	→ typed	examine	→ examined
care	→ cared	debate	→ debated
bake	→ baked	manage	→ managed
smoke	→ smoked	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	befit ⟶	befitted
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 vocal 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. She wait**ed** for you at mosque yesterday afternoon.
   She **did** not wait for you at mosque yesterday afternoon.
   Did She wait for you at mosque yesterday afternoon?
   Yes, she did.
   No, she didn't

2. Many students of IAIN Ternate stud**ied** English this morning.
   Many students of IAIN Ternate **did** not study English this morning.
   Did many students of IAIN Ternate study English this morning?
   Yes, they did.
   No, they didn't.

3. She stop**ped** her study three yars ago.
   She **did** not stop her study three yars ago.
   Did she stop her study three yars ago?   Yes, she did.

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No, she didn't.
4. Allah firstly reveal**ed** the holy Qur'an in the cave Hirah.
    Allah **did** not firstly reveal the holy Qur'an in Madinah.
    Did Allah firstly reveal**ed** the holy Qur'an in the cave Hirah?
                                                    Yes, He did.
                                                    No, He didn't.

5. Muhammad liv**ed** with his uncle Abi Thalib when he was young.
    Muhammad **did** not live with his father when he was young.
    Did Muhammad live with his uncle Abi Thalib when he was
    young?   Yes, he did.
                                                    No, he didn't.

4.5. Exercises

Exercise 1

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

1. (+) Muhammad was a businessman before being a prophet.
    (−) ....
    (?) ....?
                                                    Yes, ...
                                                    No, ...

2. (+) The people in Mecca firstly rejected Muhammad to preach Islam there.
    (−) ....
    (?) ....?
                                                    Yes, ...
                                                    No, ...

3. (+) ....
    (−) Ali bin Abi Thalib did not forget to help the poor.
    (?) ....?

            Yes, ...
            No, ...

4. (+) ....
   (−) ....
   (?) Did the prophet Muhammad firstly preach Islam
      Madinah?
               Yes, ...
               No, ...

5. (+) ....
   (−) We didn't understand the teacher's explanation yesterday.
   (?) ....?
               Yes, ...
               No, ...

Exercise 2

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

Mecca	fasting	human beings
contains	Islamic laws	cover
work	happiness	degradation
prayer	purposes	laws

1. All Muslims must implement all Islamic _____.

2. Islamic law _____ a set of regulation, rules, and ways of life created by Allah SWT.

3. Peace, justice, better life, welfare and safety in world and in the hereafter are some of the _____ of Islamic laws.

4. All of the creatures of Allah _____ under the laws of Allah.

5. The holy qur'an and *hadith* _____ all aspects of human life.

6. The Islamic laws are written in the holy qur'an to guide us in order to get _____ before and after death.

7. Too many people want to get only a few things, so _____ play very important roles to regulate them.

8. Moral _____ can happen in humans' daily life if there is no regulation from God.

9. Did the people of Quraisy in _____ finally accept the Islamic laws?

10. _____ will be restless or uneasy forever if they do not apply the Islamic laws.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. us – the teacher – the sources – of – laws – yesterday – Islamic – taught.

2. bought – she – of – a book – Islamic laws.

3. prophet Muhammad – did – the – get – in – month – Ramadhan?

4. we – master – did – all Islamic laws – not.

5. to discuss – we – Islamic rules – did – need?

6. the holy Qur'an – Allah – reveal - firstly – did – in – mecca?

7. you – at – were – yesterday – school?

8. this – I – absent - morning – was – not.

9. reveal – did – Allah – gradually – the holy Qur'an?

10. the journey of – the prophet – Isra – Mi'raj – shalat – did – and Muhammad – to get.

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T − F]   Hadith *qudsi* also a source of Islamic law.

2. [T − F]   Islamic laws regulate all actions and activities of human beings from getting up in the morning until going to bed at night.

3. [T − F]   Not all laws of Allah have been clearly stated in the holy Qur'an.

4. [T − F]   Raping, murdering, stealing, committing robbery will be rampant here and there if there is no rules from Allah.

5. [T − F]   Human beings will be restless or uneasy forever if they do not apply the Islamic laws.

6. [T − F]   Islamic law does not cover the aspect family life.

7. [T − F]   Islamic laws can solve all problems of human life.

8. [T − F]   The holy Qur'an is the only source of Islamic laws.

9. [T − F]   Not all aspects of human life have been regulated in Islamic law.

10. [T − F]   As a source of Islamic law, the holy Qur'an can be interpreted by other parts or verses and *hadith* because the holy Qur'an was revealed by Allah globally, not in detail.

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UNIT FIVE
CONFESSION OF FAITH *(SYAHADAH)*
The Requirement of Being a Moslem

5.1. Reading Comprehension

Getting Islam is not very difficult, but doing all the commands of Allah is sometimes difficult for certain people because they are not shaped by the contents of Islam itself. Everyone who wants to get Islam as his or her religion has to confess a faith "there is no God but Allah and Muhammad is the messenger of Allah". This confession is what we call *"confession of faith or syahadah* (in Arabic). *Syahadah* is very important for every Moslem. Someone cannot be called a Moslem without recognizing the confession of faith *(syahadah)* because it is an absolute requirement of being a Moslem. *Syahadah* is the evidence that someone becomes a Moslem.

However, *syahadah* is not the only one to be a true Moslem. It has to be followed by implementing all the contents of Islamic law. The law contains commands and prohibitions covering all aspects of life. All good activities, actions, and works of mankind cannot be accepted by Allah without recognizing and saying confession of faith (to be a Moslem). That is why, everyone who wants to be a good Moslem should always pay attention to his or her confession of faith and keep it well (Murata & Chittick, 1994: 132).

Answer the following questions based on the text above!

1. What is meant by confession of faith (syahadah)?
2. Is getting Islam very difficult?
3. Is doing all the commands of Allah always difficult for all people?
4. Can we take Islam without confession of faith?
5. Should we keep our confession of faith in order to be a good Muslim? Why?

5.2. *Vocabulary*

confession	=	pernyataan, persaksian, kesaksian
confession of faith	=	pernyataan keimanan, syahadah
faith	=	iman, keimanan
getting Islam	=	memeluk agama Islam
shape	=	membentuk
shaped	=	dibentuk
religion	=	agama
evidence	=	bukti
content	=	muatan, kandungan
Islamic law	=	hukum Islam
recognizing	=	mengakui
absolute	=	multak, absolut
requirement	=	persyaratan, syarat
evidence	=	bukti
pay attention	=	memperhatikan
implementing	=	melaksanakan
action	=	perbuatan, amalan
activities	=	kegiatan, amalan
death agony	=	sakratul maut
command	=	memerintah, perintah
prohibition	=	larangan

5.3. *Conversation*

The Confession of Faith

Hasan   : "Hello, Shinta. Asslamu'alaikum"

Shinta   : "Wa'alaikum salam warahmatullahi wabarakatuh. Hello, Shinta. How are you doing?"

Hasan   : "I'm very well, thanks. And you?"

Shinta   : "Me, too. By the way, I have a new friend, Ani. She will take Islam as her religion. I said to her that she had to say the confession of faith firstly, but she asked why. At that time I was confused to answer this question."

Hasan   : "So?"

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Shinta   : "So, please explain the reason why everyone who wants wo take Islam as their religion must firstly say the confession of faith."

Hasan   : "Don't you know?"

Shinta   : "Yes, I am consfused. I just know the requirement to be a new Moslem, but I don't know the reason, so I ask you now."

Hasan   : "Okay. As we know that every Muslum must be pure. In addiition, all things that we want to do depend on our intention. If we want to pray, we must start from our pure intention that we do them because of merely Allah. And, in some ities and actions, we must state or declare our intention orally and clearly "

Shinta   : "What do you mean?"

Hasan   : "Okay. If someone wants to take Islam as his or her way of life, she or she must state or declare besides his intention that she or she wants to be a Moslem."

Shinta   : "Is it enough to state "I want to be a Moslem?"

Hasan   : "Of course not. The statement has been taught or explained by the prophet Muhammad."

Shinta   : "What is it?"

Hasan   : "Don't you know it? What a pity you are?"

Shinta   : "Hmm, oh yes, I remember it now. The statement is " I declare that there is no God but Allah, and Muhammad is the messenger of Allah". Is it like that?"

Hasan   : "Yes, one hundred percent correct. Very good. You have known but why did you ask me?"

Shinta   : "I am sorry, I forgot. So, why must we say it firstly?"

Hasan   : "First, it is the procedure that has been ruled in the five pillars of Islam. Second, it deals with declaration. In declaration, it is not enough to say in our heart but it must be orally and clearly stated or mentioned, like the independence of Indonesia, we must state in the form of proclamation as the declaration independence"

Shinta   : "Oh, I see. Thanks a lot for your good explanation. I will explain it to my friend, Ani, in order to make her sure

and take Islam soon."

Hasan   : "Don't mention."

5.4. Sentence Structure: Simple Future Tense

Simple future tense digunakan untuk menyatakan kegiatan, pekerjaan, atau rencana yang akan dilakukan di waktu yang akan datang. Tense ini juga digunakan menceritakan kejadian dan keadaan di waktu yang akan datang.

Sebagaimana *simple present tense* dan *simple past tense* serta beberapa *tense* lain*, simple future tense* juga memiliki pola yang berbeda antara kalimat yang **mempunyai** dan **tidak mempunyai** kata kerja penuh *(full verb)* sebagai predikat.

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

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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 subyek *I* dan *we*, sedangkan **"will"** untuk subyek selain dari *I* dan *we (British English)*
3. Dalam bahasa Inggris modern, orang sudah cenderung menggunakan **"will"** untuk semua subyek. sumber lain mengatakan bahwa orang Amerika menggunakan **"will"** untuk semua subyek *(American English)*.

Examples:
1. I **shall** buy you a holy qur'an tomorrow.
   I **shall** not buy you a holy qur'an tomorrow.
   Will you buy me a holy qur'an tomorrow?
   > Yes, I shall/will.
   > Yes, I shan't/won't.

2. Fasting **will** make us have social sensitivity.
   Fasting **will** not make us have stingy.
   Will fasting make us have social sensitivity?
   > Yes, it will.
   > No, it will not.

3. Regular charity **will** purify Moslems and their properties.
   Regular charity **will** not make Moslems loose their properties..
   Will regular charity purify Moslems and their properties?
   > Yes, it will.
   > No, it will not.

4. They **will** invite us to have fasting break together.
   They **will** not invite us to have fasting break together.
   Will invite us to have fasting break together?
   > Yes, it will.

No, it won't.

5. Pure intention **will** guide us to pray well.
   Pure intention **will** not guide us to do forbidden actions.
   Will pure intention guide us to pray well?

                                  Yes, it will.
                                  No, it won't.

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:

1. She **will be** a religion teacher next year.
   She **will** not **be** a religion teacher next year.
   Will she **be** a religion teacher next year?

                                  Yes, she will.
                                  No, she will not,

2. Our prayer **will be** the first worship to help us in the hereafter.
   Our pilgimage **will** not **be** the first worship to help us in the
   hereafter.
   Will our prayer **be** the first worship to help us in the hereafter?

                                  Yes, it will.
                                  No, it will not,

3. We **shall** be the faithful if we always remember Allah wherever
   and whenever we are.
   We **shall** not be faithful if we forget Allah wherever and whenever
   we are.
   Shall we be faithful if we always remember Allah wherever and
   whenever we are?

Yes, we shall.
No, we shall not,

4. We **will** be happy forever if we are faithful and pious.
   We **will** not be happy forever if we are not faithful and pious.
   Will we be happy forever if we are faithful and pious?

   Yes, we will.
   No, we will not,

5. Corruption **will** be very bad for our generation.
   Corruption **will** not be very good for our generation.
   Will corruption be very bad for our generation?

   Yes, it will.
   No, it will not.

Keterangan singkatan:

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 tense ini adalah:

tonight	= serbentar 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

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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. We shall conduct an Islamic talk show at mosque tonight.
2. We will celebrate our feast day in Ternate next year.
3. Your friends will meet you at school tomorrow.
4. She will enter Islamic Senior High School next month.
5. Siti will be our classmate next week.

Selain menggunakan kata kerja bantu *(auxiliary verb)* **shall** & **will** untuk mengungkapkan pekerjaan, kegoiatan, 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

Examples:

1. I **am going to** pray magrib at Al-Munawwar mosque tonight.
   I **am** not **going to** pray magrib at Al-Munawwar mosque tonight.
   Are yoy going to pray magrib at Al-Munawwar mosque tonight?

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Yes, I am.

No, i am not.

2. She **is going to** pay her tithe at mosque.
   She **is** not **going to** pay her tithe at mosque.
   Is she **going to** pay her tithe at mosque. Yes, she is.

   No, she is not.

3. They **are going to** have fasting in Ternate.
   They **are** not **going to** have fasting in Ternate.
   Are they **going to** have fasting in Ternate? Yes, they are.

   No, they are not.

4. Nizam **is going to** pay his tithe at mosque.
   Nizam **is** not **going to** pay his tithe at mosque.
   Is Nizam **going to** pay his tithe at mosque? Yes, he is.

   No, he isn't.

5. Raihan and Algifari **are going to** have pilgram next two years.
   Raihan and Algifari **are**n't **going to** have pilgram next two years.
   Are Raihan and Algifari **going to** have pilgram next two years?

   Yes, they are.

   No, they aren't.

Catatan:

Ada perbedaan penggunaan antara *shall*/*will* **dan to** *be + going to*. *Shall*/*will* digunakan apabila pembicara belum mempunyai rencana sebelum mengunngkapkan kalimatnya, sedangkan *to be + going to* digunakan jika pembicara sudah mempunyai rencana sebelum mengunngkapkannya, apakah rencana tersebut diucapkan secara lisan ataukah dalam bentuk niat (dalam hati). Perhatikan contoh kalimat berikut ini:

1. I *will* pray at mosque tonight.
   I *will* not pray at mosque tonight.

Will you pray at mosque tonight? Yes, I **will**
No, I **will** not.

Sama dengan:

2. I **am going to** pray at mosque tonight.
I **am** not **going to** pray at mosque tonight.
Are you **going to** pray at mosque tonight?   Yes, I **am.**
No, I **am not.**

Pada kalimat no. 1, pembicara belum mempunyai niat sebelum mengungkapkannya, dan pada saat mengungkapkan kalimat itulah berawal niatnya. Sedangkan pada kalimat no. 2, pembicara sudah mempunyai niat sebelum mengungkapkan kalimat tersebut, tidak penting apakah niatnya diungkapkan secara lisan atau dalam hati.

5.5. Exercises

Exercise 1

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

1. (+) Islam will make us happy both in the world and in the
      hereafter.
   (-) ....
   (?) ....?
                     Yes, ...
                     No, ...

2. (+) Your ritual ablution will become invalid after you break wind.
   (-) ....
   (?) ....?
                     Yes, ...
                     No, ...

3. (+) ....
   (-) ....

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(?) Will pilgrimage change our faith and character better?

Yes, ...

No, ...

4. (+) I am going to leave this Islamic boarding house next week.

(-) ....

(?) ....?

Yes, ...

No, ...

5. (+) ....

(-) ....

(?) Shall we have fasting next month?

Yes, ...

No, ...

Exercise 2

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

declaration	implementing	requirement
confession	being	Muslim
messenger	called	praying
tithe	Islam	saying

1. "There is no God but Allah, and Muhammad is the _____ of Allah" is a true and phylosophical statement of faith and promise to Allah.

2. The term *"shahadah"*.can be translated into *"the* _____ *of faith"*.

3. The confession of faith is the _____ to be a Muslim.

4. The first requirement of being a Muslim is _____ or statement of true faith as a promise to Allah as the Only One God.

5. All good and religious activities, actions, and works of mankind cannot be accepted by Allah without recognizing and _____ confession of faith as a promise of a Moslem.

6. Can we get _____ without saying or declaring confession of faith firstly?

7. Saying or declaring confession of faith is very easy but _____ all the commands of Allah always difficult for many people.

8. Why should we keep our confession of faith in order to be a good _____?

9. Someone will not be _____ a Muslim if he or she does not say or state he confession of faith.

10. Do you know the requirement of _____ a Muslim?

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. Islam – will – take – he – as – religion – his?

2. Islam – the confession of faith – shall – we – say – to get?

3. The teacher – will – the meaning – explain – of – the meaning – faith?

4. your – I – questions – answer – will – all.

5. will – be – we – consistent – Islam – in.

6. take – will – my neighbours – as – religion – Islam – their.

7. very – will – we – be – if – you – happy – are – a Moslem.

8. very – I – be – confession – will – happy – you – the – of – to teach – faith.

9. not – of – will – accept – our – without – Allah – our –faith – worship – confession.

10. faith – of – death agony – of – will – help – in – the – confession – us process.

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Exercise 4

Circle [T] if the statements are true and [F] for the false ones!

1. [T − F] Every one who wants to take Islam as his or her religion and way of life, he or she must state or declare his or her true faith to Allah.

2. [T − F] Declaration or statement of true faith in Islam is called *"shahadah"*.

3. [T − F] *Shahadah* is the confession of prayer and fasting.

4. [T − F] Islam does not require someone to declare the confession of faith to be a Muslim.

5. [T − F] The confession of faith is the fourth pillar of Islam.

6. [T − F] The confession of faith is very important but it is not absolute to be a Muslim.

7. [T − F] Saying or stating the confession of faith is not enough to be a true Muslim but it must be followed by the implementation of other pillars of Islam.

8. [T − F] *Shahadah* contains recognition, belief and faith from a creature to the Only One God and the messenger.

9. [T − F] *Shahadah* contains recognition, belief and faith from a creature to the Only One God and the messenger.

10. [T − F] We can say or declare the confession of faith without the statement "Muhammad is the messenger of Allah".

UNIT SIX
PRAYERS *(SHALAT)*

6.1. Reading Comprehension

Religion cannot be relied upon if it were not a vital activity through which the spirit seeks deliverance by entrusting its case to the origin it has descended from. Such a vital activity is prayer. Prayer is solemn request to God or to an object of worship. Prayer is not the mere utterance of words or a repetition of certain phrases. It is the practice which the spirit performs to put itself in a private devotion of, and direct contact with the Invisible Power Whose existence man feels even before he can give it a name. Where there is not such innermost relationship, there is no religion (Tabbarah, 1993: 118).

Prayer *(shalat)* is one of the evidence of our dedication and worship to The Single Creator, The Merciful, Allah SWT. It is the main worship. In the hereafter, all our works done in the world will not be counted and judged before counting and judging our prayers *(shalat)*. The focus of the judgment is the quantity and the quality of our prayers. When we are praying, all of our thoughts and attention have to be focused and paid to The Almighty God, Allah SWT, what we are saying. All postures and words in the prayers are our innermost request, hope and expectation to Allah.

The second pillar of Islam is prayer which has worked out as an obligation to pray five times a day. They are: *fajr*, *zuhr*, *ashr*, *maghrib*, and *isha* prayers. Authoritative authors such as Al-Ghazali went to great lengths to specify the postures, words, numbers of bows, and proper places and times for prayer, but the primary effect of the second pillar on the common people was to pace them through the day in the great Muslim practice of remembrance *(dzikr)*. At each call from the minaret (tower of a mosque), they were to remember the One God whom they served—remember His compassion, His mercy and His justice. Ideally, by praying fervently at the appointed hours, one might forge a chain that linked together

more and more moments of remembrance, so that God progressively came to dominate all one's thought, action, and emotion. And, in fact, witnessing Muslim prayer is a moving experience. The slow chant of the Qur'anic words becomes haunting, stirring even the non-Arabs (Abduh, 2002: 1)

Besides obligatory prayers, there are some other kinds of prayers suggested to the Muslims as the additional prayers or optional prayers. These prayers are dedicated to Allah to prove how faithful we are. They are also done to complete the obligatory prayers. They are: before and after obligatory prayers (*shalat qabliyah and ba'diyah*), midnight prayers (*tahajjud*), directory prayers (*shalat istikharah*), etc.

Answer the following questions based on the text above!
1. Is prayer the second pillar of Islam?
2. How many times must Moslems do obligatory pray in a day? Mention them!
3. Is prayer a vital activity?
4. Who was recognized as the authoritative author of Islam?
5. What is the primary effect of prayer to the second pillar on the common people?
6. What should the Moslems remember about the One God?
7. Did God always witness one's prayers?
8. What kind of our works will be judged firstly in the hereafter?
9. Is prayer (shalat) the evidence of our dedication to Allah SWT?
10. Are there any other prayers besides obligatory ones? Mention them!

6.2. Vocabulary

relied upon	=	mempercayakan, menyadarkan diri pada, mengandalkan
vital activity	=	hayati, hidup, amat, perlu, penting, sangat penting vital, amat diperlukan
through	=	melalui
spirit	=	ruh, jiwa, arwah, semangat, suasana
seek	=	mencari

deliverance	=	pembebasan, pelepasan
entrusting	=	mempercayakan
descend	=	turun, merendahkan diri
mere	=	hanya
utterance	=	ungkapan, ucapan
devotion	=	kesetiaan, ketaatan
practice	=	melatih, berlatih, mempraktikkan
perform	=	melakukan, menyelenggarakan
direct contact	=	kontak langsung, hubungan langsung
invisible power	=	kekuatan yang tak dapat dilihat/tersembunyi
existence	=	keberadaan
innermost	=	yang paling dalam
relationship	=	hubungan
obligation	=	kewajiban
postures	=	gerakan, sikap , perawakan, mengambil sikap, bersikap
authoritative author	=	penulis terpercaya/ternama
words	=	kata-kata, bacaan (dalam shalat)
numbers of bows	=	jumlah rakaat
proper places	=	tempat yang layak/memenuhi syarat (suci)
primary effect	=	efek utama, pengaruh pokok/utama
pace	=	langkah, mengikui langkah, memberikan teladan untuk diikuti,
remember	=	mengingat
remembrance	=	ingatan
compassion	=	perasaan kasihan/terharukasih saying
mercy	=	kemurahan hati, belas kasihan, rahmat, kerahiman
justice	=	keadilan
fervently	=	dengan kuat, dengan sangat, dengan sungguh-sungguh, dengan khusyu'
forge	=	menempa
link	=	mata rantai, hubungan, menghubungkan
thought	=	pikiran, pemikiran, gagasan, ide, perhatian
action	=	tindakan

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witness = witnessing = saksi, kesaksian, penyaksian, bersaksi,
                                         menyaksikarakatuhn
chant   = nyanyian, menyanyi, lantunan
haunting   = sering timbul/muncul
stirring   = menggetarkan
evidence   = bukti
dedication   = pengabdian, dedikasi, persembanhan
worship   = penyembahan, menyembah

6.3. Conversation

Sindy   : "Assalamu'alaikum."

Fathir   : "Wa'alaikum salam warahmatullahi wabarakatuh."

Sindy   : "I am so sorry, I want to ask you somethning because I am still confused. Could I"

Fathir   : " Sure, it's ok. What makes you confused?"

Sindy   : "About optional prayer. In Ternate I never see people have optional prayer before magrib, but in some places, especially in Java, I always see them have optional prayer before magrib. So, I am confused. Is there a *hadith* about it?"

Fathir   : " Do you mean before or after magrib?"

Sindy   : " Before magrib or *qabliyah*. So, I am asking you now. No problem aboout after magrib, I see people do it everywhere."

Fathir   : " Ok, right, I see. Actually, based on the *hadith* from the prophet Muhammad, optional prayer before magrib or *qabliyah* was done by the prophet Muhammad and there is some *hadith* about it."

Sindy   : " It means that what is done by the people out of Ternate in correct, and the people in Ternate is not correct."

Fathir   : " It is not about correct or incorrect knowledge. I myself don't know exactly why the people in Ternate don't do it, may be they think that the time of magrib is too short so they don't want to do it, or may be they really don't know about it. For me, it is not important, but

the most important one is we do the compulsory one,
that is the prayer of magrib itself."

Sindy : " But we have teell the people in Ternate especially the committee of the mosques to set the time for it so people can do it."

Fathir : " I agree with you. We have to socialize this one."

Sindy : "But I don't know the reference in the form of *hadith* from Bukhari and Muslim."

Fathir : "I will teach you then, I by giving you the book of *hadith*."

Sindy : "Why then, not now?"

Fathir : "Because I don't bring the book, and I am sorry, I have to go to campus now. See you"

Sindy : "Ok, I wait for the book. Thanks a lot. See you"

Fathir : "You are welcome."

6.4. Sentence Structure: Present Continuous Tense

Present Continuous Tense digunakan untuk menyatakan, menceritakan, menjelaskan, atau mengungkapkan pekerjaan, kegiatan, kejadian, atau peristiwa yang:

a. sedang berlangsung, atau sedang dilakukan pada saat berbicara di waktu sekarang.
b. sedang berlangsung, atau sedang dilakukan sekarang, namun bukan pada saat berbicara.
c. akan 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

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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

1. I am taking an Arabic course.
   I am not taking an Arabic course.
   Are you taking an Arabic course? Yes, I am.
   No, I am nt.

2. She is listening to religious songs.
   She is not listening to religious songs.
   Is she listening to religious songs?   Yes, she is.
   No, she is not.

3. The teacher is explaining the lesson on fasting.
   The teacher isn't explaining the lesson on fasting.
   Is the teacher explaining the lesson on fasting?
   Yes, he is.
   No, he isn't.

4. The students of IAIN are attending a general lecture now.

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The students of IAIN are not attending a general lecture now.
Are the students of IAIN attending a general lecture now?

> Yes, they are.
> No, they aren't

5. My parents are going to have a pilgrimage at present.
My parents aren't going to have a pilgrimage at present.
Are your parents going to have a pilgrimage at present?

> Yes, they are.
> No, they aren't

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

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

learn	➔	learning	borrow	➔	borrowing
do	➔	doing	mention	➔	mentioning
discus	➔	discussing	discover	➔	discovering
speak	➔	speaking	entertain	➔	entertaining
discus	➔	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

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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	befi	➔	befitting
rebel	➔	rebelling	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:

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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)

*) berfungsi sebagai gerund, tidak bisa dipakai sebagai *present participle* (yang biasanya dipakai dalam *continuous tenses*)

6.5. Exercises

Exercise 1

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

1. (+) ....
    (–) My father is not praying ashar at mosque in campus.
    (?) ....?

                                Yes, ...

                                No, ...

2. (+) ....
    (–) We are not waiting for the lecturer of *fiqhi*.
    (?) ....?

                                Yes, ...

                                No, ...

3. (+) ....

(−) ....

(?) Are the students attending the lecture now?

　　　　　　　　　　　　　　Yes, ...

　　　　　　　　　　　　　　No, ...

4. (+) She is reading the holy Qur'an now.

　　(−) ....

　　(?) ....?

　　　　　　　　　　　　　　Yes, ...

　　　　　　　　　　　　　　No, ...

5. (+) ....

　　(−) ....

　　(?) Are Raihan and Nizam studying the history of Islam?

　　　　　　　　　　　　　　Yes, ...

　　　　　　　　　　　　　　No, ...

Exercise 2

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

the hereafter	obligatory	world
prayer	focus	God
second	innermost	fasting
judgement day	prayers	authors

1. Prayer is the _____ of the pilars of Islam.

2. Is _____ the same as shalat in Islam?

3. Is prayer solemn request to _____ ____or to an object of worship?

4. Prayer is an _____ relationship and a solemn request from Moslems to Allah.

5. In _____, Allah will count and judge our prayers *(shalat)* before counting and judging the other actions, works and

activities during our life in the world.

6. If our prayers are good and accepted on the _____,
Allah will accept all our works and actions out of prayers, so we
will be safe.

7. When we are praying, we have to _____ all of our
thoughts and pay attention to The Almighty God, Allah SWT.

8. Authoritative _____ such as Al-Ghazali went to
great lengths to specify the postures, words, numbers of bows,
and proper places and times for prayer.

9. Besides _____ prayers, the prophet Muhammad
taught us to have some additional prayers or optional prayers as
well.

10. One of the purposes of _____ is avoiding us from
doing bad things.

Exercise 3

Rearrange the following words/phrases into correct sentences!
1. praying – we – my house - are – shubuh – in – now.
2. campus - are – to – right now – you – going?
3. she - Arabic in – the Islamic boarding house – learning – is.
4. not – my classmates – attending - are – the – now – class.
5. is – Muliati – the voice of Islam – to – listening – program.
6. group discussion – the lecturer – the students' – guiding – is.
7. still – I – writing – on – my thesis – Qur'anic studies – am.
8. is – many – questions – prayers – asking – Mr. Anton – about?
9. to read – are – the children – the holy Qur'an – learning?
10. English – book of hadith – he – translating – the – is – into – not.

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T − F] Shalat is always prayer, but prayer is not always shalat.

2. [T − F] Prayer is not the mere utterance of words or a repetition of certain phrases.

3. [T − F] *Shalat* is the only one worship from mankind to the Only One Allah.

4. [T − F] Fajr, zuhr, ashr, maghrib, and isha prayers are categorized as obligatory prayers.

5. [T − F] Pre-obligatory prayer, post-obligatory prayer, directory prayer, midnight prayer, prayer for the fulfillment of a wish are included into obligatory prayers that all Moslems must do without exception.

6. [T − F] Prayer *(shalat)* is evidence of our dedication and love to Allah SWT.

7. [T − F] Before having shalat, we must perform ritual ablution.

8. [T − F] Prayer is not the mere utterance of words or a repetition of certain phrases¸ but the focus and innermost devotion in the deep relationship between a Moslem and Allah as well.

9. [T − F] There is no *shalat* without *al-fatihah*, so it is a must for us to read it correctly and clearly.

10. [T − F] There is thirteen pillars of *shalat* that we must implement them in order.

UNIT SEVEN
TITHE OR ALMS *(ZAKAT)*

7.1. Reading Comprehension

Tithe or alms *(zakat)* is one of the five pillars of Islam. It aims at meeting the social needs of the Muslim society and to improve the economic position in Islam. The term *"zakat"* means purification, blessing and increasing. It is a kind of protection of the wealth of those who have more goods, money, or other kinds of property (Darwis, 2000: 143). In Arabic, charity means purity, and God calls it thus because it purifies the spirit: "Of their goods take alms, wherewith though mightest purify and sanctify them" (9: 103) (Tabbarah, 1993: 139 – 152).

Zakat is an obligatory payment for all Muslims. It means that all Muslims who have been able to pay must pay it in order to perform good personality of all Muslims. Zakat which has been collected will be given to the poor and other people who are permitted to take it according to the criteria stated in the holy qur'an. Allah will punish them those who have been able to pay but they do not want to pay.

There are some purposes of tithe. The first purpose is for self-purification of every Muslims, their goods and property. The second purpose is to feel what the poor feel (hunger and thirst). The third purpose is to reduce the poverty (especially Muslims). The fourth purpose is to get forgiveness, blessing, mercy, and reward from God.

There are some kinds of tithe or alms (*zakat)* that we should know and apply. First, zakat *al-fitr* meaning *personal* and obligatory that must be paid by all Muslims to cleanse or purify themselves. Every Muslims must pay 2 ½ kg of their staple food (wheat flour, rice, etc). It is paid or given during the Ramadhan month. Second, tithe or alms *(zakat)* of gold and silver, paid whenever if they reach the minimum number and time limits *(nisab and hawl)*. The minimum amount of silver is 200 dirhams, presently equivalent to

595 grams of silver. The minimum amount of gold is 20 dinars, presently equivalent to 85 grams of gold, or 12 gold sterlings. Third, merchandise alms, paid whenever if they reach the minimum number and time limit (nisab and hawl). The procedure of paying them is the same as the silver and gold alms. Silver alms and gold charity become the standard of counting and paying the alms. Fourth, agricultural products that can be paid based on the percentage determined until 5% of the total number of the produced. Fifth, livestock alms. Sixth, minerals and treasures alms, which also have the same standard and procedures as the previous kinds of alms, paid also using the standard of gold and silver. The payment of all these kinds of alms can be treated like the alms of money deposit by paying in the forms of money that due to 2.5 % of the whole numbers of the property (Tabbarah, 1993: 144 – 145).

All kinds of the alms can be given directly to the persons who are permitted to get or through the committee. The criteria of getting the tithe or alms have been stated clearly in the holy qur'an (*At-Taubah*, verse 60). The distribution of the a alms should be based on the above verse of the holy qur'an. That is why, the committee should register the names of those who are permitted to get the alms.

Answer the following questions based on the text above!

1. What is meant by tithe or alms (zakat)?
2. What are the purposes of alms?
3. When do we pay the *al-fitr* tithe or alms?
4. Who are to pay the tithe or alms?
5. Who are permitted to get the tithe or alms?
6. What verse of At-Taubah in the holy Qur'an does explain the people who are permitted to get the tithe or alms?
7. Mention and explain the kinds of alms!
8. How many percents of our money or property should be paid for alms?

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9. How many dirhams of our silver to be the minimum amount to pay for alms?

10. Can we pay our alms directly without the committee?

7.2. *Vocabulary*

criteria	=	kriteria
obligatory payment	=	pembayaran wajib
permitted	=	dibolehkan, diizinkan, dipersilakan
social needs	=	kepentingan social
purification	=	penyucian, pmurnian
blessing	=	ampunan
increasing	=	peningkatan (iman, harta, kesejahteraan)
staple food	=	makanan pokok
minimum number	=	jumlah minimal
sterling	=	uang sterling, sejati, tulen, luhur
silver	=	perak
gold	=	emas
merchandise charity	=	zakat perdagangan
agricultural products	=	hasil pertanian
property	=	kepemilikan, kekayaan
committee	=	panitia, panitia zakat, badan amil

7.3. *Conversation*

Tithe or Alms *(Zakat)*

Nisma : "Hello, Udin, Assalamu'alaikum"

Committee : "Wa'alaikumsalam warahmatullahi wabarakatuh."

Nisma : "I want to pay my tithe."

Committee : "What tithe? Tithe of *al-fitr* or tithe of properties?."

Nisma : "Both. How much is the tithe of *al-fitr* this year?"

Committee : "Twenty-seven thousand and five hundred rupiah per person. How many persons do you want to pay?"

Nisma : "Six persons. How much is the total number?"

Committee : "One hundred and sixty-five thousand rupiah for all."

Nisma : "Here is the money, and here are the names."

Committee : "Ok. Please wait for a moment. I want to write them in this book. Don't you pay the tithe of properties?"

Nisma : "Oh, yes. I forgot. How much is my tithe of properties?"

Committee : "It depends on your properties or money or income you have in a year. If it has reached the *nisab and hawl*, you must pay, but if it hasn't reached the *nisab and hawl* yet, you don't have to pay."

Nisma : "What do you mean by *"nisab and hawl"*?

Committee : "*Nisab* is the minimum amount of your income or properties and *hawl* is the target of the time you get the money or properties you have got in a year. So *nisab and hawl* means the total amount of your income or properties in a year. If the netto of income or money, for example, you get in a year has reached the current price of eighty grams of gold you must pay it, but if it hasn't reached the minimum amount yet, you don't have to pay the tithe of properties. Again, please remember, the tithe you must pay is the netto of your income in a year"

Nisma : "How can I count them?"

Committee : "By percentage. You must pay 2.5% of your income or properties in a year you have got in a year. You have to suit it to the price of gold nowadays, after that you accumulate all of your properties or money in a year, and you multiply by 2.5%. The result of your accumulation and mulutiplication is the total number of your tithe of properties that you must pay. If you haven't counted it yet, please count it at home."

Nisma : "Do you have the explanation or guide of counting the tithe of properties?"

Committee : "Yes, here it is. You can read it at home.if you are confused, please contact us to help you."

Committee : "Oay, now let's pray together."

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(They are praying together for the tithe).

Nisma : "Finish?"

Committee : "Yes, finish."

Nisma : "Many thanks. Assalamu'alaikum"

Committee : "Don't mention it. Wa'alaikumsalam wr wb."

7.4. Sentence Structure: Present Perfect Tense

Present perfect tense digunakan untuk menyatakan, menjelaskan, mengungkapkan, atau menceritakan kegiatan, keadaan, kejadian, peristiwa, atau pekerjaan yang telah selesai di waktu sekarang. Artinya, *tense* ini menjelaskan pekerjaan atau keadaan sekarang namun telah selesai dan tidak ada lagi pekerjaan, yang ada hanyalah akibat atau hasil dari pekerjaan itu.

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 istlah 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

1. They have gone to mosque since two hours ago.
   They have not gone to mosque since two hours ago.
   Have they gone to mosque since two hours ago?

                                    Yes, they have.
                                    No, they have not.

2. Your bad action has made me sad.
   Your bad action has not made me happy.
   Has your bad our action made me sad?

                                    Yes, it has.
                                    No, it has not.

3. Fasting has already influenced our character.
   Fasting hasn't influenced our character yet.
   Has fasting already influenced our character?

                                    Yes, it has.
                                    No, it has not.

4. Siti and Nia has already made a journey for a pilgrimage.
   Siti and Nia has not made a journey for a pilgrimage yet.
   Has Siti and Nia journey made a journey for a pilgrimage?

                                    Yes, they have.
                                    No, they haven't.

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5. Raihan has ever paid Algifari's tithe or arms.
   Raihan has never paid Algifari's tithe or arms.
   Has Raihan ever paid Algifari's tithe or arms?
                                    Yes, he has.
                                    No, he has not.

Catatan:

1. Cara membentuk kata kerja bentuk ketiga *(past participle)* untuk kata kerja beratruran *(regular verbs)* pada *present perfect tense* sama dengan cara membentuk kata kerja bentuk kedua *(past/preterite)* pada *simple past tense*.

2. Untuk kata kerja yang beratruran *(irregular verbs)* pada *present perfect tense* dapat dilihat dalam lampiran *Irregular Verbs* pada lampiran buku ini.

Pola dan contoh-contoh kalimat 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 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. Your properties have been enough to pay their tithe or alms.
   Your properties have not been enough to pay their tithe or alms.
   Have your properties been enough to pay their tithe or alms?
                                    Yes, they have.
                                    No, they haven't.

2. Your properties have been enough to pay their tithe.
   Your properties have not been enough to pay their tithe.
   Have your properties been enough to pay their tithe?

                  Yes, they have.
                  No, they haven't.

3. The man has been able to perform a pilgrimage.
   The man has not been able to perform a pilgrimage.
   Has the man been able to perform a pilgrimage?

                  Yes, he has.
                  No, he hasn't.

4. Shalat has been her daily need.
   Shalat hasn't been her daily need yet.
   Has shalat been her daily need?

                  Yes, she has.
                  No, she hasn't.

5. The students have been at mosque.
   The students haven't been at mosque.
   Have the students been at mosque?

                  Yes, they have.
                  No, they haven't.

7.5. Exercises

Exercise 1

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

1. (+) She has had her fasting break.
   (-) ....
   (?) ....

                  Yes, ...
                  No, ...

2. (+) ....

(-)   ....
(?)   Have you distributed all the tithe or alms that the people give?

Yes, ...
No, ...

3. (+) Mr. Bakri has been the headmaster of MTs.
(-)   ....
(?)   ....?

Yes, ...
No, ...

4. (+) ....
(-) Nayla has not paid her zakat of *al-fitr*.
(?)   ....?

Yes, ...
No, ...

5. (+) ....
(-) ....
(?) Have you given your tithe?

Yes, ...
No, ...

Exercise 2

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

purification	invalid	valid
months	purify	written
poor	Moslems	groups
amount	properties	alms

1. Regular charity will _____ us and our properties.

2. Properties tithe is given when it reaches the minimum _____ and time limits.

3. Personal tithe *(tithe of al-fitr)* is an obligatory payent for self _____.

4. One of the fundamental sources of alms is _____ in the sixtieth verse of *Attaubah* of the holy qur'an.

5. Our properties tithe can be paid in Ramadhan month or in other_____.

6. She is very happy to pay all his _____.

7. Do you usuallly give your tithe directly to the _____ or through he commitee of tithe?

8. There are eight _____ of people that can receive arms or tithe based on the sixtieth verse of *Attaubah* of the holy Qur'an.

9. Tithe or alms is for _____ only.

10. We must pay 2.5% of our _____ as the tithe of properties.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. the holy Qur'an – has – alms or tithe – explained – in – Allah.

2. not – I– my tithe – paid – yet – have.

3. you – have – counted – of – your properties – the alms?

4. income – has – the – your – *hawl and nisab* – reached?

5. have – I – not – properties – known – counting – alms – the technique of.

6. my – have – properties – the *hawl and nisab* – reached.

7. has – tithe – ourselves – purified.

8. has – to pay – she – able – her – been – personal – tithe.

9. our tithe – has – Moslems' – economic position – improved?
10. has – zakat – helped – Moslems – many.

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T – F] Moslems have give personal and obligatory tithe
              before fasting in Ramadhan month.
2. [T – F] Personal tithe is an obligatory payment for all
              Moslems to be given during Ramadhan month.
3. [T – F] Properties Regular charity is obliged to all Moslems
              without exception.
4. [T – F] Personal tithe *(tithe of al-fitr)* is given both in
              Ramadhan month and other months.
5. [T – F] Zakat *al-fitr* means *personal* and obligatory payment
              that must be performed by all Moslems to purify
              themselves.
6. [T – F] The tithe of properties must be paid without
              execption.
7. [T – F] Has Allah clearly stated the criteria of getting the
              alms in the holy Qur'an?
8. [T – F] Based on the sixtieth verse of *Attaubah* of the holy
              Qur'an, there are nine groups of people that can get
              tithe.
9. [T – F] We can give our regular charity of tithe of properties
              both in Ramadhan month and in others.
10. [T – F] The minimum amount of gold is 20 dinars, presently
              equivalent to 85 grams of gold, or 12 gold sterlings.

UNIT EIGHT
FASTING

8.1. Reading Comprehension

The term "fasting" is the translation of *"shaum"* (in Arabic). Fasting means abstinence from doing something. Religious scholars define fasting as an abstinence from food, drink, smoking, and sexual intercourse, carried out from dawn till sunset, for the purpose of gaining God's Content. Fasting is one of the five pillars of Islam (Tabbarah, 1993: 154). It is done during the month of Ramadhan. Ramadhan is the month in which the koran (al-qur'an) was firstly sent down by Allah as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong).

The principles of fasting are set in the holy Qur'an as follows: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint". Besides being set in the holy qur'an, the principles of fasting are also set in the hadith of the prophet Muhammad (p.b.u.h). There are many principles (in the qur'an and hadith) underlying the fasting. The Islamic scientists or the experts of Islamic law agree that most principles of fasting coming as hadith have explained about the rules such as the requirements, the pillars, and the things causing the fasting invalid, and any other kind of laws and rules concerning the fasting (Tabbarah, 1993: 154).

Fasting in Ramadhan month is compulsory on every Muslim who has been adult. It means that those who have not been adult yet are not obliged to fast. The crazy or mad men and women are not also obliged to fast. Fasting is not forced for those (men and women) who are sick or still in their journey, but they are not forbidden if they do it. The menstrual women and the women who have just given a birth before forty days are forbidden to fast.

During fasting, we cannot do the forbidden things and activities such as eating, drinking, and doing sexual intercourse from dawn till sunset because they can cause our fasting invalid. In

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addition, we cannot scold, insult, and slander other people while fasting because they can reduce our reward from Allah. That is why, we can say that the quality of our fasting is determined by how far we can apply what are obliged to us and what are forbidden to do.

There are some important things that we can learn from fasting. By fasting, we are learning to be patient, to be honest, to have good morals, to purify our heart, etc. The most important thing that we can learn from fasting is our sufferings of hunger and thirst can make us more tolerant and have social sensitivity (Darwis, 2000: 135). This can motivate us to easily help and love the poor. By having social sensitivity, we can make a good human relation and establish a harmony in our society. By helping the poor, we can reduce or omit the gap between the rich and the poor.

Answer the following questions based on the text above!

1. What does "fasting" mean?
2. Who are obliged to fast?
3. Was fasting prescribed to the people before us?
4. What the purpose of fasting?
5. In what month are Moslems obliged to fast?
6. Are the crazy or mad men and women obliged to fast?
7. Who are forbidden to fast?
8. What can make one's fasting becomes invalid?
9. What can reduce our reward from Allah when fasting?
10. What can we learn from fasting?

8.2. Vocabulary

latter	=	yang terakhir
remark	=	kata-kata, ucapan, firman, berkata, berfirman
compulsory	=	wajib
obliged	=	diwajibkan
prescribed	=	ditentukan, diwajibkan, diperintahkan
koran	=	al-qur'an
fasting	=	puasa, berpuasa

abstinence	=	penahanan nafsu, pantang, pemantangan
content	=	ketakwaan, keridhaan, ampunan,
reward	=	pahala
sent down	=	diturunkan
dawn	=	fajar, shubuh, permulaan
sunset	=	matahari terbenam
in addition	=	di samping itu
sexual intercourse	=	hubungan suami istri, hubungan seksual
self-restraint	=	pengendalian diri, pengekangan diri
underlying	=	mendasari, menjadi dasar, menjadi dalil
principles	=	dasar, dalil
pillar	=	rukun
determine	=	menentukan
easily	=	dengan mudah
the poor	=	orang miskin
the rich	=	orang kaya
social sensitivity	=	kepekaan social
human relation	=	hubungan sesama manusia (hablumminannas)
tolerant	=	toleran
tolerance	=	toleransi
purify	=	mensucikan
purity	=	kesucian
hungry	=	lapar
hunger	=	kelaparan
thirsty	=	haus
thirst	=	kehausan
scold	=	mencaci maki
insult	=	menghina
slander	=	memfitnah, mengumpat
menstrual women	=	wanita haid/datang bulan
mad	=	gila
hadith	=	hadits Nabi Muhammad SAW
invalid	=	tidak sah, batal
are forbidden	=	dilarang
sufferings	=	penderitaan, derita
establish	=	membangun, membentuk

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harmony	=	keharmonisan
society	=	masyarakat
reduce	=	mengurangi
omit	=	menghilangkan
gap	=	jurang pemisah, perbedaan yang besar

8.3. Conversation

Fasting

Fahrul	: "Assalamu'alaikum. Hello, how's life?"
Wati	: "Wa'alaikum salam warahmatullahi wabarakatuh. Hello, very well, thanks. And you?"
Fahrul	: "I am fine, too. By the way, are you fasting?"
Wati	: "Of course. Why do you asked me like that?"
Fahrul	: "Because I saw you telling someone's bad things."
Wati	: "Is it forbidden? Or, does it make my fasting invalid?"
Fahrul	: "It forbidden, but it doesn not make your fasting invalid. It is called *ghibah*.
Wati	: "What is the punishment for me if I do such thing?"
Fahrul	: "I think you have known that doing *ghibah* makes us get sin."
Wati	: "So, what happens to my fasting? What is the relationship"
Fahrul	: "Doing *ghibah* when we are fasting can reduce the reward or the quality of our fasting besides getting sin. Do you understand?"
Wati	: "Oh, I see. It means that when we do *ghibah* during fasting, we will get two kinds of punishment. Is right?"
Fahrul	: "Sure."
Wati	: "So, I am very pity because I have been doing *ghibah* many times.
Fahrul	: "Yes, but you can stop it now and say *astaghfirullah* many times. May Allah bless you."
Wati	: "Thank you very much for your explanation?"
Fahrul	: "Any time."

8.4. Sentence Structure:

Present Perfect Continuous Tense

Present perfect continuous tense merupakan bagian dari *tense* yang digunakan untuk menyatakan, menjelaskan, mengungkapkan, atau menceritakan kegiatan, atau pekerjaan yang telah telah dimulai, sedang berlangsung di waktu sekarang, dan akan terus berlangsung sampai di waktu yang akan datang. Artinya, *tense* ini menjelaskan pekerjaan atau aktifitas yang sekarang sudah dimulai namun belum selesai dilakukan hingga sekarang.

Pattern:

+	Subject + have/has + been + verb-ing + object/complement
-	Subject + have/has + not + been + verb-ing + object/complement
?	Have/has + subject + been + verb-ing + object/complement

I	→ have	he	→ has
you	→ have	she	→ has
we	→ have	it	→ has
they	→ have	Fahrul	→ has
Fahrul & Sindy	→ have	Sindy	→ has
the preachers	→ have	the preacher	→ has
the mosques	→ have	the mosque	→ has
the goats	→ have	the goat	→ has

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

yet	= belum
for	= selama
since	= sejak

Examples

1. We have been doing fasting for ten days.
   We have not been doing fasting for ten days.

Have you been doing fasting for ten days?

Yes, we have.

No, we have not.

2. He has been having midnight prayer since she was ten years old.
He has not been having midnight prayer since she was ten years old?
Has he been having midnight prayer since she was ten years old?　　Yes, he has.

No, he has not.

3. Sindy and Raihan have been reading the holy qur'an for two hours.
Sindy and Raihan haven't been reading the holy qur'an for two hours.
have Sindy and Raihan been reading the holy qur'an for two hours?　　Yes, they have.

No, they haven't.

4. The religion teacher has been explaining an interesting material about angel.
The religion teacher hasn't been explaining an interesting material about angel.
Has the religion teacher been explaining an interesting material about angel?　　Yes, she has.

No, she hasn't.

5. The people in this village have been building a mosque for five months.
The people in this village haven't been building a mosque for five months.
Have the people in this village been building a mosque for five months?　　Yes, they have.

No, they have not.

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8.5. Exercises

Exercise 1

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

1. (+) Fasting has been a training of patience and honesty.
   (-) ....
   (?) ....?
              Yes, ...
              No, ...

2. (+)...
   (-) ....
   (?) Has fasting change our moral and mental state?
              Yes, ...
              No, ...

3. (+) Fasting has taught us to have self-restraint.
   (-) ....
   (?) ....?
              Yes, ...
              No, ...

4. (+) ....
   (-) I have not been able to perform fasting yet.
   (?) ....?
              Yes, ...
              No, ...

5. (+) ....
   (-) ....
   (?) Have you started fasting today?
              Yes, ...
              No, ...

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Exercise 2

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

third	fasting	thisrty
sexual	patience	hungy
before	Ramadhan	social
consume	poor	high quality

1. Fasting is one of all Muslims' duty every _____ month.

2. _____ has made us honest and patient.

3. Fasting has been a prescribed not only for Moslems but also for the mankind _____ Muslims.

4. Fasting is an abstinence not only from food, drink, and smoking but also from _____ intercourse.

5. The abstinence from all things forbiden to _____ and to do is performed from dawn till sunset.

6. Fasting was prescribed by Allah written in one hundred and eighty _____ verse of *al-baqarah* of the holy qur'an.

7. Please don't scold, insult, and slander other people while fasting if you want to get _____ of your fasting.

8. The most important things that we can learn from fasting are _____, honesty, good morals, heart purification.

9. By hunger and thirst during fasting we can have _____ sensitivity.

10. Fasting can motivate us to easily help and love the _____.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. been – fasting – one –Ramadhan – every – of all Moslems' duty

month – has.

2. help – social – made – the poor – sensitivity – us – easily – has.
3. has – fasting – Moslems – patient – educated – to be.
4. must – been able to – adults – perform – have – fasting.
5. fasting – have – since – you – you – had – were – a child?
6. not - she – yet – have – fasting – been able to – has.
7. yet – we – have – because – are – not – had – too young – fasting – we.
8. your fasting – today – have – you – finished?
9. not – we – fasting – today – have – yet – had.
10. changed – has - your character – fasting?

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T – F] Fasting is obliged for those (men and women) although they are sick or still in their journey

2. [T – F] We can scold, insult, and slander other people while fasting because they do not reduce our reward from Allah.

3. [T – F] Allah has forbidden menstrual women to have fasting.

4. [T – F] Fasting, tithe and prayer have been a group of worship ususally done in Ramadhan month.

5. [T – F] Social sensitivity is the final purpose of fasting.

6. [T – F] Based on one hundred and eighty third verse of *al-baqarah* of the holy Qur'an, pious is not the final purpose of fasting.

7. [T – F] Scolding, insulting, and slandering other people while fasting can make fasting qualified.

8. [T – F] Eating, drinking, and doing sexual intercourse from dawn till sunset make our fasting invalid but smoking does not make our fasting invalid because it does not influence anyithing to our body.

9. [T – F] Fasting educates us to be patient, to be honest, to have good morals, and to purify our heart.

10. [T – F] Helping the poor is the consequence of tolerance and social sensitivity learned from fasting.

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UNIT NINE
PILGRIMAGE

9.1. Reading Comprehension

In religious term, pilgrimage or *hajj* is the journey made to the Sacred House of God in Mecca for the purpose of performing a religious observance during a certain period of time (Tabbarah, 1993: 160). The purposes of the pilgrimage are to fulfill the point of five pillars of Islam, for self-purification and forgiveness from Allah, and to increase our faith to Allah SWT.

God enjoins the performance of pilgrimage once in a lifetime on all Moslems, both male and female, who are sane of age, and are able to undertake the journey to Mecca. The obligation of pilgrimage is confirmed in both the holy Qur'an and the sunnah *(hadith)*. The prophet said: "O people! Pilgrimage is enjoined on you all, so make your pilgrimage." A listener asked him: "Should it be made every year, Prophet?" The latter kept silent until the man repeated the question three times; then he remarked: "Had I said yes, then it would have been so, and you wouldn't be able to carry it out!" (Tabbarah, 1993: 160)

In this connection, God says: "Pilgrimage thereto is a duty owe to God—those who can afford the journey, but if any denied faith, God standeth not in need of any of His creature". The first part of verse requires pilgrimage to be made to Sacred House of God (located in Mecca) by those capable of undertaking the journey, and in the second part there is severe blame on those who refrain from the performance of pilgrimage. If any deny faith relates to what precedes it, and attacks those who, though capable of undertaking the pilgrimage, forsake it, or those who do not believe in its obligation. After all, God is in no need of those who do not visit His Sacred House (Tabbarah, 1993: 160 – 161).

Pilgrimage (Hajj) is the highest of all Moslems practices, even if less than 10% of all Moslems ever manage to perform it. In modern time, about two million Moslems perform the pilgrimage

every year (in Zulhijjah month), and this number seems to be fairly closed to the maximum. Saudi authorities now have put regulations on how many can some from each country, so those who want to perform the pilgrimage have to apply, and many are turned down (Andriyani, 2002: 2). In Indonesia, the numbers and percentage of Moslems who want to have the pilgrimage are increasing from year to year.

Answer the following questions based on the text above!

1. What does "pilgrimage" mean?
2. When do Muslims perform the pilgrimage?
3. How many persons do perform the pilgrimage every year?
4. Who are obliged to undertake the pilgrimage?
5. Where can Muslims have pilgrimage?
6. What are the purposes of pilgrimage?
7. Explain the people who are obliged to have pilgrimage?
8. Where does the sacred house of God locate?
9. In what pillar of Islam is pilgrimage included?
10. Are the numbers and percentage of Indonesian Muslims who want to have the pilgrimage are increasing from year to year?

9.2. Vocabulary

pilgrimage	=	haji, ibadah haji
sacred house of God	=	ka'bah
purpose	=	tujuan
religious	=	religius, berbau agama
observance	=	kenyataan, ibarat
enjoin	=	larangan, melarang, memerintahkan
performance	=	pelaksanaan
sane	=	wars otak, sehat ingatan, bijaksana
sane of age	=	cukup umur, baligh
undertake	=	menjalankan, melakukan, mengerjakan
latter	=	yang belakangan/terakhir, akhir
remark	=	ucapan, kata-kata, teguran

carry out	=	melaksanakan
afford	=	menghasilkan, memberikan, kuat, mampu, mengadakan, membuka, memberi
journey	=	perjalanan
blame	=	menyalahkan
severe	=	keras, hebat
forsake	=	meninggggalkan, mengabaikan

9.3. Conversation

Pilgrimage

Bank Officer: "Assalamu'alaikum"

Adi : "Wa'alaikumsalam.".

Bank Officer: "Take a seat please. What can I do for you?"

Adi : "I need some information about pilgrimage and its funding. Would you like explain it to me?"

Bank Officer: "Of course. First of all, you have to open a saving account in the bank at least Rp.25.250.000. Then, you can copy your saving account book to be given to the Office of Religion Affairs of Ternate. They will give you other requirements of having pilgrimage such as current photos, ID card, medical check up letter, etc."

Adi : "What are the requirements opening a new saving account pilgrimage here?"

Bank Officer: "As usual, you have to provide the photocopy of your ID card, and please fill in this application form."

Adi : "Oh, I see. Here is my ID card, but I haven't copied it yet."

Bank Officer: "How many of you?"

Adi : "With my wife, only both of us."

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Bank Officer : "It's ok. Let me copy your ID cards. These are the application forms. Wait for a moment, please!"

Adi : "Finish. Here you are."

Bank Officer : "These are your ID cards. Please write your names and sign here. Please wait for a moment, I am going to entry your data into the computer."

Adi : "Ok. Besides doing it, I want to ask you. If we pay and register today, when will be our turn to make the journey?"

Bank Officer : "I don't know, it depends of your portion number that you will get from here after you fulfill and submit all the requirements to the Office of Religion Affairs of Ternate.

Adi : "Ok, we will go there soon. Thanks a lot"

Bank Officer : "Anything else?"

Adi : "Ok, we will go there soon. Thanks a lot"

Bank Officer : "Don't mention it. Assalamu'alaikum"

Adi : "Wa'alaikumsalam."

9.4. Sentence Structure: Personal Pronoun

Frase *"personal pronoun"* berasal dari kata *"personal"* (kata sifat) yang juga berasal dari *"person"* (kata benda) yang artinya "orang", ditambah akhiran *"ál"* (tidak punya arti, biasanya ditambah pada kata benda sehingga menjadi kata sifat, bisa dimaknai "yang berhubungan dengan ....(kata benda yang digabung itu). Jadi kata *"personal"* artinya "yang berhubungan dengan orang". Sedangkan kata *"pronoun"* artinya "kata ganti". Oleh karena itu, kata *"personal pronoun"* diterjemahkan "kata ganti yang berhubungan dengan orang" atau lebih tepatnya "kata ganti orang".

Dalam komunikasi sehari-hari, *personal pronoun* selalu dipakai di berbagai konteks, baik sebagai *subject, object, possesssive adjective, possesssive pronoun, reflexive pronoun maupun emphatic pronoun.* Untuk lebih mempermudah Anda dalam memperlajari *personal pronoun*, perhatikan tabel berikut ini diikuti dengan contoh-contohnya yang diseseuaikan dengan konteks Anda.

Personal Pronoun

Pronoun		Possessive		Reflexive/Emphatic
Subject	Object	Adjective	Pronoun	Pronoun
I	me	my	mine	myself
you	you	your	yours	yourself /yourselves
we	us	our	ours	ourselves
they	them	their	theirs	themselves
he	him	his	his	himself
she	her	her	hers	herself
the teacher	the teacher	the teacher's	teacher's	teacher himself/herself
It	it	its	its	itself
Fahrul	Fahrul	Fahrul's	Fahrul's	Fahrul himself
Sindy	Sindy	Sindy's	Sindy's	Sindy herself
the teachers	the teachers	the teachers'	the teachers'	the teachers themselves
the goat	the goat	the goat's	the goat's	the goat itself
the goats	the goats	the goats	the goats	the goats themselves

Pronoun terdiri atas:

subject = sebagai pelaku → subject pronoun
object = sebagai penderita/sasaran → object pronoun

Examples
1. **He** asked **me** to pray magrib every day.
2. **I** called **her** to pray ashar togehter with me.
3. **She** tells **them** to pay tithe every Ramadhan month.
4. **They** do not tell **us** to make the a straight prayer line.
5. **We** will visit **him** at the Islamic boarding house in Malang.

Possessive terdiri atas:
Possessive adjective = kata ganti kepunyaan (berfungsi sebagai kata
                                 sifat)
Possessive pronoun   = kata ganti kepunyaan (berfungsi sebagai kata
                                 ganti)

Examples

1. Islam is __my__ spirit and way of life .
2. This holy Qur'an is **mine**.
3. That is **his** prayer rug and this is **yours**.
4. **Her** book of hadith is **our** house because **ours** is in Rini**'s** house.
5. **Their** car is like **his,** and **hers** is like **thirs.**

Self pronoun (kata ganti diri) terdiri atas:

Reflexive pronoun   = kata ganti yang subyeknya menjadi obyek, atau obyeknya kembali ke subyek.

Emphatic pronoun   = kata ganti yang menekankan/menegaskan bahwa pekerjaan (kata kerja sebagai predikat kalimat) memang benar-benar dilakukan oleh subyek dari kalimat tersebut. Dapat dikatakan bahwa predikat kalimatnya memang benar-benar merupakan subyek dari kalimat tersebut.

Examples

1. **He** killed **himself**.
2. Please don't hate **yourself.**
3. **I** will not forgive **myself** if they have a pilgrimage by **themselves.**
4. **She** lives here by **herself.**
5. **We** always do our homework by **ourselves.**

Other Examples

1. **I** borrowed **her** prayer rug **she** didn't lend **me**.
2. **They** want to pay **my** tithe but **I** don't allow **them** because **their** money is not too much.
3. **He** gave **us** a house so **we** are very happy of **his** gift because **we** love **him** very much.
4. **Our** family like the house very much because **it** is very beautiful, so **it** will make **us** proud.
5. **My** brother will accompany **you** to go to **your** mother**'s** village if **he** doesn't accompany **us** to go to **our** village because **yours** and **ours** are have same distance.

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6. There are seven books on the the table. **Yours** and **hers** are the blue ones, and **his** and **mine** are the red ones. The green ones are Rini**'s**, Adi**'s**, and Mirna**'s** because **theirs** were bought in Madinah.

9.5. Additional Vocabulary and Sentence Practices: Numerical Expressions

Secara umum, ada dua macam *"numerical expression"*, yaitu:
   a. *cardinal number* (kata bilangan utama), seperti *one, two, three, four, five,* dan seterusnya.
   b. *ordinal number* (kata bilangan tingkat), seperti *first, second, third, fourth, fifth,* dan seterusnya.

a. Cardinal Numbers

Seperti yang telah disebutkan di atas bahwa *"cardinal number"* artinya "kata bilangan utama" yang tentunya berurutan mulai dari *one* sampai seterusnya. Namun demikian, ada hal penting yang harus diketahui bahwa untuk mengungkapkan bilangan (berhitung) dalam bahasa Inggris, kita tidak harus menghafal semuanya melainkan hanya sebagian saja yang perlu dihafal yaitu 0 – 12 *(One – twelve),* sedangkan yang sisanya harus dipahami dengan memperhatikan kunci-kunci berikut ini:

.....................teen	=	.....................belas
.....................ty	=	.....................puluh
.... hundred	=	.... ratus
.... thousand	=	.... ribu
.... million	=	.... juta
.... billion	=	.... milyar
.... trillion	=	.... trilyun/quintillion

0	= zero
1	= one
2	= two

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3	=	three
4	=	four
5	=	five
6	=	six
7	=	seven
8	=	eight
9	=	nine
10	=	ten
11	=	eleven
12	=	twelve
13	=	thirteen
14	=	fourteen
15	=	fifteen
16	=	sixteen
17	=	seventeen
18	=	eighteen
19	=	nineteen
20	=	twenty
21	=	twenty-one
22	=	twenty-two
23	=	twenty-three
24	=	twenty-four
25	=	twenty-five
26	=	twenty-six
27	=	twenty-seven
28	=	twenty-eight
29	=	twenty nine
30	=	thirty
40	=	forty
50	=	fifty
60	=	sixty
70	=	seventy
80	=	eighty
90	=	ninety
100	=	one hundred
101	=	one hundred and one

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110	= one hundred and ten	
112	= one hundred and twelve	
120	= one hundred and twenty	
125	= one hundred and twenty-five	
130	= one hundred and thirty	
145	= one hundred and fourty-five	
150	= one hundred and fifty	
160	= one hundred and sixty	
175	= one hundred and seventy-five	
200	= two hundred	
300	= three hundred	
400	= four hundred	
500	= five hundred	
1.000	= one thousand	
2.000	= two thousand	
5.000	= five thousand	
10.000	= ten thousand	
100.000	= one hundred thousand	
500.000	= five hundred thousand	
1.000.000	= one million	
5.000.000	= five million	
10.000.000	= ten million	
50.000.000	= fifty million	
100.000.000	= one hundred million	
1.000.000.000	= one billion	
5.000.000.000	= five billion	
10.000.000.000	= ten billion	

1975	= nineteen seventy-five
1984	= nineteen eighty-four
1990	= nineteen ninety
1991	= nineteen ninety-one
1993	= nineteen ninety-three
1996	= nineteen ninety-six
1999	= nineteen ninety-nine

menunjukkan tahun

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```
2000   = two thousand
2001   = two thousand one
2005   = two thousand five
2010   = two thousand ten
2012   = two thousand twelve
2014   = two thousand fourteen
2015   = two thousand fifteen
2020   = two thousand twenty
2025   = two thousand twenty-five
```

b. Ordinal Numbers

1^{st}	= first	= pertama
2^{nd}	= second	= kedua
3^{rd}	= third	= ketiga
4^{th}	= fourth	= keempat
5^{th}	= fifth	= kelima
6^{th}	= sixth	= keenam
7^{th}	= seventh	= ketujuh
8^{th}	= eighth	= kedelapan
9^{th}	= ninth	= kesembilan
10^{th}	= tenth	= kesepuluh
11^{th}	= eleventh	= kesebelas
12^{th}	= twelfth	= keduabelas
13^{th}	= thirteenth	= ketigabelas
14^{th}	= fourteenth	= keempatbelas
15^{th}	= fifteenth	= kelimabelas
16^{th}	= sixteenth	= keenambelas
17^{th}	= seventeenth	= ketujuhbelas
18^{th}	= eighteenth	= kedelapanbelas
19^{th}	= nineteenth	= kesembilan belas
20^{th}	= twentieth	= keduapuluh
21^{st}	= twenty-first	= keduapuluh satu
22^{nd}	= twenty-second	= keduapuluh dua
23^{rd}	= twenty-third	= keduapuluh tiga

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24th	=	twenty-fourth	=	keduapuluh empat

24th = twenty-fourth   = keduapuluh empat
25th = twenty-fifth   = keduapuluh lima
40th = fourtieth   = keempat puluh
50th = fiftieth   = kelimapuluh
70th = seventieth   = ketujuhpuluh

Once, one time   = satu kali
twice, two times   = dua kali
three times   = tiga kali
four times   = empat kali
five times   = lima kali
six times   = enam kali
seven times   = tujuh kali
eight times   = delapan kali
nine times   = sembilan kali
ten times   = sepuluh kali
eleven times   = sebelas kali
twelve times   = duabelas kali
fifteen times   = limabelas kali
twenty times   = duapuluh kali
thirty times   = tigapuluh kali
fifty times   = lima puluh kali
one hundred times   = seratus kali
many times   = banyak kali, berkali-kali

times   = kali
plus   = tambah
divided by   = dibagi
minus   = kurang
equals (is)   = sama dengan

20 divided by 4 is 5   = 20 : 4 = 5
7 times 4 is 28   = 7 x 4 = 28
10 plus 6 is 16   = 10 + 6 = 16
9 minus 2 is 7   = 9 - 2 = 7

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$\frac{1}{4}$	=	(a) quarter/one-fourth	= seperempat
$\frac{1}{2}$	=	(a) half	= seperdua
$\frac{1}{16}$	=	a sixteenth	= seper enambelas
$\frac{2}{3}$	=	two-thurds	= dua per tiga
$\frac{3}{4}$	=	three-fourths	= tiga per empat
$\frac{1}{6}$	=	a six	= seper enam
$\frac{1}{8}$	=	an eight/one eight	= seper delapan

Percetage = Persentase

5 %	=	five percent	= lima persen
10 %	=	ten percent	= sepuluh persen
30 %	=	thirty percent	= tigapuluh persen
70 %	=	seventy percent	= tujuhpuluh persen
100%	=	one hundred percent	= seratus persen

9.6. Exercises

Exercise 1

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

purposes	law of Islam	pillars
valid	journey	Moslem
perform	pilgrimage	Islam
references	compusory	money

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

1. The _____ of the pilgrimage are to fulfill the point of five pillars of Islam.
2. The journey of _____ is made in the Sacred House of God in Mecca.
3. "Pilgrimage thereto is a duty owe to God—those who can afford

the journey, but if any denied faith" is the one of the
_____ based on the holy qur'an dealing with
pilgrimage.
4. As one of the five pillars of Islam, pilgrimage is a compulsory
worship for every Moslem who are able to make the_____.
5. All Moslems can perform pilgrimage more than once, but the
_____ pilgrimage is only once.
6. Do you think that pilgrimage is important for every _____?
7. My neighbour is going to _____ pilgrimage every year
because they are able to perform**.**
8. I am earning _____ to prepare for pilgrimage next
three years.
9. All the requirements and _____ of pilgrimage must be
performed by those who make this worship.
10. If one of the requirements or pillars of pilgrimage is not
performed, the pilgrimage is not _____.

Exercise 2

***Translate the following sentences into English. Pay more attention
to the personal pronoun!***

1. Paman saya selalu lewat di depan rumahmu tapi kamu tidak
pernah melihatnya.
2. Apakah dia (laki-laki) mencintai dia (perempuan) sehingga cinta
mereka berakhir dengan pernikahan?
3. Kami tidak pernah melihat teman-temannya (perempuan) dan dia
perempuan tidak pernah melihat teman-teman kami.
4. Sajadahnya (laki-laki) sering tertukar dengan kepunyaan saya.
5. Apakah kitab al-qur'an Budi berada di samping kepunyaan
kami?
6. Itu kamus saya tapi ini kepunyaannya (perempuan)
7. Ini buku Haris tapi itu kepunyaan Heri.
8. Ini bukan ruangan para guru kami, tapi kepunyaan mereka.
9. Saudara perempuan saya selalu menyalahkan dirinya sendiri
karena dia sedih dengan kepergian anaknya.

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10. Saya mau menyelesaikan masalah saya sendiri.

Exercise 3

Translate the following expressions (numbers) into English.

1) 183 (_____)

2) 412 (_____)

3) 506 (_____)

4) 849 (_____)

5) 3.284 (_____)

6) 5.271 (_____)

7) ke-39 (_____)

8) ke-75 (_____)

9) ke-98 (_____)

10) ke-268 (_____)

11) $5 + 4 = 9$ (_____)

12) $8 + 9 = 17$ (_____)

13) $16 + 6 = 22$ (_____)

14) $9 + 15 = 24$ (_____)

15) $4 \text{ x } 8 = 32$ (_____)

16) $13 \text{ x } 5 = 65$ (_____)

17) $7 \text{ x } 7 = 49$ (_____)

18) $8 \text{ x } 7 = 56$ (_____)

19) $18 - 4 = 14$ (_____)

20) $22 - 5 = 17$ (_____)

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Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T − F] Pilgrimage does not aim at self-purification and forgiveness from Allah, and to increase our faith to Allah SWT.

2. [T − F] "O people! Pilgrimage is enjoined on you all, so make your pilgrimage" is one of the verses in the holy Qur'an.

3. [T − F] Pilgrimage is obliged to those who are able to do it.

4. [T − F] Pilgrimage is enjoined on all Muslims although they haven't been sane of age yet.

5. [T − F] Pilgrimage must be made every year by all Moslems without exception.

6. [T − F] If we want to make the journey of pilgrimage, we must prepare our true intention, money and health.

7. [T − F] We can make pilgrimage every month during the year.

8. [T − F] Moses was the prophet that firstly built the history of pilgrimage.

9. [T − F] The number of Moslems increases from year to year so Saudi authorities now have put regulations on how many can some from each country.

10. [T − F] Pilgrimage is the fourth pillar of Islam.

UNIT TEN
THE BOOKS OF ALLAH

10.1. Reading Comprehension

Allah sent prophets and messengers to show us the right path. God, the Kind and Loving Creator, also sent books to be guidance for all mankind. He sent them to His messengers. These books are called the *holy books of Allah.* Allah sent the books through the angel Gabriel. Books of guidance sent by Allah are also called *books of revelation*. In Arabic, revelation means *wahyu.* There are four books of Allah mentioned in the holy qur'an. They are the *tawrah, zabur (psalms), injil (gospel)*, and *the holy qur'an*. *Tawrah* was sent to the prophet Moses, *psalms* was sent to the prophet David (Daud), and the gospel was sent down to the prophet Jesus (Isa). The last and the most comprehensive book of Allah was sent down to the last prophet, Muhammad (p.b.u.h), that is, the holy qur'an. We know the names of the books of Allah from the holy qur'an. There was also the scroll or *sahifah*, a kind of book which was given to the prophet Abraham (Ibrahim). The scroll of Abraham cannot be found now (Darwis, 2000: 47)

The original books or parts of the books given to the prophets before Muhammad were either lost or changed. The people took the originals of the books and added their own minds and words to Allah's words written in those books. This is the reason why we do not have these books as they were revealed. The holy qur'an is the last and the most complete book of guidance from Allah. It is not only for Muslims or certain group of people and certain period of time, but it is for all mankind, all races, all nations, and for all time. It is with us today, without any change, with nothing added or taken away. It is the universal book of Allah that has to be believed and implemented by all mankind in all aspects of life (Darwis, 2000: 47-48).

Answer the following questions based on the text above!

1. Besides sending the prophets and the messengers, what did God send?
2. To whom were the books sent?
3. What was the function of the books?
4. What does revelation mean?
5. How many books were mentioned in the holy qur'an?
6. To whom were the books mentioned above sent?
7. How do we know the names of these books?
8. What was the last and most complete book?
9. Were the books revealed before the holy qur'an still original? Explain!
10. The holy qur'an is different from other previous books. What are the differences?

10.2. Vocabulary

holy book	=	kitab suci
comprehensive	=	komprehensif, menyeluruh
reveal	=	mewahyukan
revealed	=	diwahyukan
revelation	=	wahyu
sent down	=	diturunkan
send down	=	menurunkan
prophet	=	nabi
messenger	=	rasul
change	=	merubah, perubahan
changed	=	diubah
gabriel	=	malaikat jibril
original	=	asli, samawi
Allah's words	=	kata-kata dari Allah
path	=	jalan
book of guidance	=	kitab pemberi petunjuk
mankind	=	(umat) manusia
rece	=	ras, suku bangsa

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aspects of life	=	aspek-aspek kehidupan
nation	=	bangsa
mention	=	menyebut, menyebutkan

10.3. Conversation

The Books of Allah

Fandy : "Excuse me. Do you know the definition of the book of Allah is?"

Andry : "Yes. Sure. What's wrong?"

Fandy : "I cannot memorize it. I forgot."

Andry : "You should not memorize it, but you have to understand, then explain it in your own words. If you just memorize and you don't understand, you will easily forget it."

Fandy : "That's O.K. But now I have forgot it. Please explain it to me."

Andry : "The book of Allah is the collection of revelation from Allah containing a set of religious law and messages to be implemented by all mankind who believe in One God, Allah SWT. The rules of religious law cover all aspects of human life on the world and in the hereafter."

Fandy : "I know that The Holy Qur'an is The Holy Book of Allah sent to the Prophet Muhammad for Muslim and for all Mankind. What about the Psalms? To whom does was it sent to?"

Andry : "To David. It was limited for certain group of people."

Fandy : "Was Gospel sent to the Prophet Jesus for certain group of people, or for all mankind?"

Andry : "It was sent only for certain group of people, namely for Christian."

Fandy : "Okay. It's very clear now. Thanks a lot."

Andry : "You're welcome."

10.4. Sentence Structure: Expressing Time

Dalam kehidupan sehari-hari, kita sering mendengar pertanyaann-pertanyaan dan ungkapan tentang waktu/jam dalam bentuk angka-angka. Untuk mengungkapkan waktu/ jam, ada dua cara yang biasanya digunakan, yaitu *British English* dan *American English.* Dalam segmen ini ungkapan-ungakapan waktu dalam kedua versi tersebut akan dijelaskan secara gamblang.

Namun sebelum mengungkapkan waktu dalam bentuk jam, biasanya ada pertanyaan-pertanyaan untuk dipraktikkan sehingga dijawab dengan ungkapan-ungkapan tersebut.

Perhatikan contoh-contoh berikut ini:

1. What time?
2. What time is it?
3. What time is it now?
4. What time do you usually pray magrib?
5. What time did you have fasting break yesterday?
6. What time will you go to mosque?

	British English:	*American English:*
03:00	It is three o'clock	It is three o'clock.
03:20	It's twenty (minutes) past three.	It's three twenty.
04:30	It's a half past four.	It's four thirty.
	It's a half to five.	It's four thirty.
05:15	It's a quarter past five.	It's five fifteen.
05:45	It's a quarter to six.	It's five forty-five.
06:31	It's twenty-nine (minutes) to seven.	It's six thirty-one.
06:53	It's seven (minutes) to seven.	It's six fifty-three.
07:46	Fourteen (minutes) to eight.	Seven forty-six.
08:18	Eighteen past eight.	Eight eighteen.
10:15	It's a quarter past ten.	It's ten fifteen.
10:45	It's a quarter to eleven.	It's ten forty-five.
11:11	It's eleven past eleven.	It's eleven eleven.
12:27	It's twenty-seven past twelve.	It's twelve twenty-seven.
12:37	It's twenty-three to one.	It's twelve thirty-seven.
01:01	It's one past one.	It's one (ow) one.

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01:58   It's two (minutes) to two.   It's one fifty-eight.

Catatan: Untuk membedakan waktu antara pukul 12.00 siang dan 12.00 malam (dini hari), atau untuk membedakan antara pukul 09:00 pagi dan 09:00 malam hari misalnya, ada istilah khusus yang dapat digunakan, yaitu:

1. Ante Meridiem (a.m) pukul 00:00 dini hari sampai dengan sebelum pukul 12:00 siang hari, atau sebut saja sampai pukul 11:59.

2. Post Meridiem (p.m) pukul 12:00 siang hari sampai dengan sebelum 12:00 malam hari atau pukul 00:00 dini hari, atau sebut saja sampai pukul 23:59 malam hari.

11.5. Additional Vocabulary and Sentence Practices: Days, Dates, and Months

Untuk mempelajari hari-hari yang ada dalam seminggu, berikut ini akan dimulai dengan pertanyaan-pertanyaan tentang hari.

What day is today?	Hari apa hari ini?
What day was yesterday?	Hari apa kemarin?
What day is tomorrow?	Hari apa besok?
What day will we have fasting?	Hari apa kita akan berpuasa?
What day was the prophet Muhammad's birthday?	Hari apa Maulid Nabi Muhammad?

Sunday   = hari Minggu
Monday   = hari Senin
Tuesday   = hari Selasa
Wednesday = hari Rabu
Thursday   = hari Kamis
Friday   = hari Jumat
Saturday   = hari Sabtu

Examples:
1. The first day of Ramadhan is today.
2. The last fasting day will be on Tomorrow.
3. Saturday was the twenty-fisrt fasting day.
4. Will the day of *lailatul qadar* be on Firday?
5. I will pay my tithe on Monday.
6. Did you pray at mosque on Wednesday?
7. Do you usually do additional fasting on Monday and Thursday?
8. Friday is the head of the days.
9. Islam does not instruct Moslems to have additional fasting on Friday.
10. The feast this year will not be on Tuesday.

What date is today?
What date was yesterday?
What date did you start fasting?
What date is your birthday?
What date will be the end of Ramadhan month?

Ada beberapa cara untuk mangungkapkan tanggal, bulan, dan tahun sebagaimana contoh berikut ini:

June 27th, 1975
November 28th, 2003
May 24, 2004
21th of June 2006
8 February 1975

Selain itu, ada 12 bulan dalam setahun yang agak sedikit berbeda dengan bahasa Indonesia, yaitu:

January   = Januari
February   = Pebruari
March   = Maret
April   = April
May   = Mei

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June	= Juni
July	= Juli
August	= Agustus
September	= September
October	= Oktober
November	= Nopember
December	= Desember

Examples

1. I was born on June 27[th], 1975.

2. The Independence Day of Indonesia is on August 17[th].

3. The first day of fasting this year is June 28, 2014.

4. Is the feast day on July 28, 2014.

5. Will you be here on 10 January 2015?

10.6. Exercises

Exercise 1

Answer the following questions based on the time given in the brackets by using sentences in British and American English!

1. What time do you usually go to campus?
   (07.25 am)   I usually go to campus at _____

2. What time do you usually pray maghrib?
   (06.37 pm)   I usually pray maghrib at _____

3. What time do you want to read the holy qur'an tonight?
   (08.45 pm)   I want to read the holy qur'an tonight at _____

4. What time does the holy qur'an reading competition start?
   (04.30 pm)   The competition starts at _____

5. What time did they go out of the mosque last night?
   (09.15 pm)   They went out of the mosque last night at _____
   _____

6. What time did Rini and Rani go to buy the holy book of al-qur'an yesterday?
   (10.17 pm)   They went to buy it yesterday at _____
   _____

7. What time will they visit you tomorrow?
   (10.10 pm)   They will visit me tomorrow at _____

8. What time will we have midnight pray tonight?
   (11.05 pm)   We will have midnight pray tonight at _____
   _____

9. What time is it now?
   (11.05 pm)   It is _____

10. What time do we study religion today?
   (11.05 pm)   Wee study religion today at _____

Exercise 2

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

psalms	prophets	memorized
scroll	revelation	comprehensive
original	book	change
reduced	angel	revealed

1. Prophets and messengers are the men who received the
   _____ from Allah to be delivered to all mankind.
2. The original books of revelation from Allah are only for
   _____ religions.
3. The holy qur'an was sent down to the prophet Muhammad
   through the _____ Gabriel.
4. Was gospel _____ to the prophet Jesus?
5. Allah sent down the _____ to the prophet David.
6. The holy qur'an is the most complete and the most

_____ holy book of Allah.

7. The holy qur'an is the only original holy book of Allah without any _____ and revision.
8. Prophet Abraham was given the _____ that we cannot find it now.
9. Besides the holy qur'an, the other original holy books of Allah were added and _____.
10. Have you _____ all contents of the holy qur'an?

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. revelation - the holy – all mankind – are – books of – for.
2. sent down – Jesus – was – to – the prophet – gospel?
3. not – tawrah – David – was – to – the prophet – sent.
4. the holy books – can – bookstore – of – we – buy – in the - qur'an.
5. want – do- qur'an – read – the – to – tonight – you – holy?
6. covered – the – holy has – all – life – aspects qur'an – of.
7. not – holy read – she the - qur'an – cannot.
8. book of – is – last – the holy qur'an – the – Allah – holy?
9. a - the holy qur'an – is – holy – universal - Allah – book of.
10. must – the holy – Muslim – implement – qur'an – all contents of – every.

Exercise 4

Circle [T] if the statements are true and [F] if the statements are false!

1. [T – F] The qur'an is the holy book of Allah which is complete and comprehensive.

2. [T − F] Psalms was not revealed to the prophet David.

3. [T − F] Psalms was revealed through the angel Gabriel.

4. [T − F] Tawrah, psalms, gospel and the holy qur'an are the original books of Allah.

5. [T − F] The scroll of Abraham is now still found.

6. [T − F] Allah revealed the holy qur'an only for Muslim.

7. [T − F] All Muslims must implement all contents of the holy qur'an in all aspects of life.

8. [T − F] The holy qur'an is only for Muslims, not for others.

9. [T − F] Psalms and gospel were not revealed to their prophets but directly to their preacher.

10. [T − F] All prophets and messengers are sent by Allah limited for their community *(ummat)* except the prophet Muhammad SAW who was sent for all generations, all time, and all places.

UNIT ELEVEN
TO WHOM ARE THE BOOKS OF ALLAH REVEALED?

11.1. Reading Comprehension

As explained before, that Allah prescribed His holy books to all mankind. The holy books were sent to His prophets and messengers to be delivered to all mankind in order to become the guidance for their daily life. We also have known that every original and holy religion has its own Holy Books revealed by Allah.

Everyone who believes in God must need spiritual performance to implement what they have believed. Although the concept about God sometimes is different from one another, but they always try to seek the truth of God. The truth of God is also relatively different according to the perception of everyone let alone each religion. The truth of God can only be found by everyone when he believes that it is the natural and great truth based on his own spiritual experience.

Generally, every original religion must have their own holy books revealed by God even the perception of every religion about God is different. As mentioned in the previous chapters that the Holy Books revealed by God are intended to make human life very useful and meaningful. According to the history (of Islam), there are four original holy books revealed by God for all mankind. They are *Tawrah* sent to the prophet Moses, *Psalms (Zabur)* sent to the prophet David, *Gospel (Injil)* sent to the prophet Jesus (Isa), the last and the most comprehensive holy book of Allah was sent down to the last prophet, Muhammad (p.b.u.h), *the holy Qur'an*. (Darwis, 2000: 47) We also have recognized that the holy Qur'an is not only revealed to Muslims, but it is also for all mankind. That is why, believing the holy Qur'an is a must for all mankind in all original religions because it is clearly stated in their holy Books that Islam is the last religion and the holy Qur'an is the most complete and comprehensive boly book. (Murata and Chittick, 1994: 28 – 187)

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Answer the following questions based on the text above!

1. The Holy books of Allah were sent to all mankind. Do you agree with this statement? Explain!
2. Does everyone who believes in God need spiritual performance? Why?
3. Is the concept about God different from one another?
4. Do those who believe in God try to seek the truth of God?
5. The truth of God is also relatively different according to the perception of everyone. Explain this statement!
6. Identify and explain to whom was each book of Allah addressed!

11.2. Vocabulary

prescribed	=	ditentukan
messenger	=	rasul
delivered	=	disampaikan
become	=	menjadi
guidance	=	panduan, penunjuk jalan
daily life	=	kehidupan sehari-hari
original	=	asli, samawi
holy religion	=	agama suci
revealed	=	diwahyukan
spiritual performance	=	siraman rohani, pengetahuan rohani
seek	=	mencari
truth of God	=	kebenaran Tuhan
perception	=	persepsi, penglihatan, tanggapan, daya memahami/menanggapi
let alone	=	apalagi (bukan untuk bertanya)
found	=	ditemukan, dijumpai
natural and great truth	=	kebenaran yang hakiki
spiritual experience	=	pengalaman spiritual, pengalaman batin
original religion	=	agama samawi
intended	=	dimaksudkan

the sections of   =   juz (dalam kitab suci al-qur'an)
the holy qur'an

11.3. Conversation

To Whom are the Books of Allah Revealed?

Indry   : "Assalamu'alaikum"

Nizam : "Wa'alaikumsalam wr.wb. Hey, Indry, How's life?"

Indry   : "Very well. And you?"

Nizam : "I am too. Please come in and take a seat."

Indry   : "Ok, thank you."

Nizam : "By the way, where have you been just now?"

Indry   : "I have just been in my religion teacher's house."

Nizam : "What did you do there?"

Indry   : "I asked some questions to her about holy books."

Nizam : "So, what is her explanantion?"

Indry   : "According to her, every original religion must have their own Holy Books revealed by God even the perception of every religion about God is different.

Nizam : "What is meant by original religion?"

Indry   : "Original religion is the religion really comes from God, not from human being. Original religion in Islam is callled *samawi* religion. It is not created or produced by humans. So, if the religion comes from Gos, the holy book also comes God.

Nizam : "But sometimes the holy book of original religion is not original anymore. Why is it like that?"

Indry   : "Because some parts of the contents of the holy book has been changed by their followers."

Nizam : "Why did they change it?"

Indry   : "I don't know because that the holy book."

Nizam : "Oh, I see. Thanks for your explanation."

Indry   : "You are welcome. Oh, yes, by the way I want to go home soon because I have to attend the lecture from Mr. Man."

Nizam : "Ok, see you."

Indry   : "See you. Assalamu'alaikum."

Nizam : "Wa'alakumsalam wr.wb.."

11.4. Sentence Structure: Modal Auxiliaries

Dalam kehidupan sehari-hari ini, kita selalu mengungkapkan kalimat-kalimat yang di dalamnya mengandung kata kerja modal *(modal auxiliary)*. *Modal auxiliary* merupakan bagian dari kata kerja bantu *(auxiliary verbs)*.

Perhatikan ringkasan *auxiliary verbs* berikut ini sehingga Anda dapat melihat di mana posisi dan bagaiman status *modal auxiliary* dalam bahasa Inggris.

NO	*AUXILIARY VERBS*	TENSE		
		PRESENT	**PAST**	**PAST PARTICIPLE**
1	*to be*	be, am, is, are	was, were	been
2	*to do*	do, does	did	-
3	*to have*	have, has	had	-
4	*modal*	can may must ➔ have to has to shall will	could might had to, had to should would	- - - - - -

Perhatikanlah kalimat-kalimat berikut ini:

1. *Can* you read the holy Qur'an now?
2. I *cannot* touch holy Qur'an because am in the menstual period.
3. I *could* do my fasting until magrib ut now I cannot anymore.
4. You may .
5. You *must* pray on time every day.

Kalimat-kalimat di atas disusun dengan menggunakan *Modal Auxiliaries.* Adapun pola kalimatnya secara umum dapat digunakan dalam bentuk negatif, interogatif, dan negatif-interogatif seperti pola-pola kalimat lainnya. Adapun pola kalimatnya *(sentence pattern)* adalah sebagai beikut:

+	Subject + modal + infinitive without to + object/complemet
-	Subject + modal + not + infinitive without to + object/ complemet.
?	Modal + subject + infinitive without to + object/ complemet

Examples:

1. I *can* do obligatory prayers five times a day.
   I *cannot* (*can'*t) do obligatory prayers five times a day.
   Can you do obligatory prayers five times a day?

   > Yes, I *can*.
   > No, I *can'*t.

2. She *could* you memorize all verses of the holy Qur'an.
   She *could* not you memorize all verses of the holy Qur'an.
   Could she memorize all verses of the holy Qur'an?

   > Yes, she *could*.
   > No, she *could*n't.

3. You *may* use my prayer mat today.
   You *may* not use my prayer mat today.
   May I use your prayer mat today?

   > Yes, you *may*/sure/of course.
   > No, you *may* not/Sorry.

4. He *might* meet the preacher last night.
   He *might* not meet the preacher last night.
   Might he meet the preacher last night?

   > Yes, she *might*.
   > No, she *might* not.

5. You *must* respect and obey your parents.
    You *must* not respect and obey your the man.
    Must I respect and obey my parents?
                                Yes, you *must* .
                                No, you *must* not.

6. You *have to* read the holy Qur'an well and correctly.
    You *do not have to* read the holy Qur'an well and correctly.
    Do we *have to* read the holy Qur'an well and correctly?
                                Yes, you/we *do*.
                                No, you/we *do* not.

7. She *has to* pay her school fee this semester.
    She *does* not *have* to pay her school fee this semester.
    Does she *have to* pay her school fee this semester?
                                Yes, she *does*.
                                No, she *does* not.

8. We *had to* wear batiks to attend the celebration of the prophet
    Muhammad' birthday.
    We *did not have to* wear batiks to attend the celebration of the
    prophet Muhammad' birthday.
    *Did w*e *have to* wear batiks to attend the celebration of the
    prophet Muhammad' birthday?
                                Yes, you/we *did*.
                                No, you/we *did* not.

9. I *shall* visit you at the hospital.
    I *shall* not visit you at the hospital.
    Shall I visit you at the hospital?   Yes, you *shall*.
                                No, you *shall* not.

10. You *should* pray much for your dead parents.
    You *should* not pray much for your cruel killer.
    Should we pray much for our dead parents?
                                Yes, we *should*.

No, we *should* not.

11. She *will* prepare the meal for fasting break.
    She *will* not prepare the meal for fasting break.
    Will she prepare the meal for fasting break?
                                Yes, we *shall*.
                                No, we *shall* not.

12. They *would* help the people of Palestine.
    They *would* not help the people of Palestine.
    Would they help the people of Palestine?
                                Yes, they *would*.
                                No, they *would* not.

can	= bisa, dapat, sanggup, mampu: digunakan untuk menyatakan kesanggupan/kemampuan, dan meminta seseorang melakukan sesuatu tapi tidak sopan
may	= boleh, mungkin: untuk permintaan sopan
must	= harus, pasti: untuk menyatakan keharusan, kepastian
shall	= akan
wil	= akan
would	= akan (lampau), maukah, sudikah, bolehkah: untuk kalimat permintaan sopan)
should	= harus (lampau), seharusnya: untuk menyatakan saran, anjuran

Catatan:
have to dan **had to** termasuk semi modal, bukan modal penuh. Oleh karena itu, ia hampir diperlakukan sama dengan *modal* penuh terutama dalam kalimat negatif dan introgatif.
Misalnya:
      1. We *have to* pay our alms at mosque.
         We *don't have to* pay our alms at mosque.

Do we *have to* pay our alms at mosque?

Yes, we/you *do*.

Yes, we/you *don't*.

2. You *had to* celebrate the feast day in your hometown

You *did not have to* celebrate the feast day in your hometown

Did you *have to* celebrate the feast day in your hometown?

Yes, I/we *did*.

Yes, I/we *didn't*.

11.5. Exercises

Exercise 1

Change the following sentences into negative, interrogative, negative-interrogative, and/or positive ones.

1. (+) The holy book of each original religion must teach us the truth

   (−) ....

   (?) ....

   Yes, ...

   No, ...

2. (+) ....

   (−) I can't complete my fasting this year.

   (?) ....?

   Yes, ...

   No, ...

3. (+) ....

   (−) ....

   (?) Could you work hard when fasting three years ago?

   Yes, ...

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No, ...

4. (+) We have to learn our own holy book seriously.

   (−) ....

   (?) ....?

Yes, ...

No, ...

5. (+) ....

   (−) ....

   (?) Will you buy a new holy Qur'an for your sister?

Yes, ...

No, ...

Exercise 2

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

holy	Moslems	Book
charity	originality	learning
religion	Qur'an	religions'
comparative	doubtfull	essentials

1. Every original _____ must have their own Holy Books revealed by God even the perception of every religion about God is different.

2. Can you lend me your holy _____. I want to see some points that are quite similar to my holy Book.

3. Do you master the _____ Books of four original religions?

4. She will collect all holy Books of all religions because she wants to conduct a _____ study of holy Books.

5. Would you like to explain the _____ of each holy Book?

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6. I never see the holy Books of other religions because I am afraid to be _____ of my holy Book.

7. My parents have to avoid me from reading other _____ holy book.

8. I must focus on _____ my holy Book because I want to be a preacher.

9. You may borrow and read my holy Book because it is for all mankind, not only _____.

10. Allah will always keep and protect the _____ of the holy Qur'an from giving ability to many Moslems to memorize and master it well.

Exercise 3

Rearrange the following words/phrases into correct sentences!
1. prayer rug – lend – would – me – your – you?
2. have – could – we – together – morning – prayer?
3. I – not – have – today – fasting – must.
4. may – you – sit – me – beside.
5. be – we – after – must – fasting – honest.
6. for – the – holy – is – all – human – qur'an – beings.
7. have you to the holy qur'an – read – every day.
8. memorize – I – fifteen – qur'an – of – sections – must – the holy.
9. to – Moslems – have – do – memorize – of – all – the – holy – qur'an – all – sections?
10. should about – the – qur'an – limit – of – the – holy – you – of – remember – the sections – fasting.

Exercise 4

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

Exercise 4

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

1. [T – F] All religion have their holy Books as well as cultural religion.

2. [T – F] All people who believe in God must need spiritual performance to implement what they have believed

3. [T – F] Allah sent the holy Book of *Tawrah* sent to the prophet Moses for the Jewish.

4. [T – F] Allah also sent the holy Book of *Psalms (Zabur)* sent to the prophet Moses for the Jewish.

5. [T – F] The holy Qur'an and Gospel are for Moslems.

6. [T – F] The last prophet, Muhammad (p.b.u.h), received not only the holy Qur'an but also Psalms.

7. [T – F] Allah sent all holy Books to mankind to be learned, understood, and implemented in their daily life.

8. [T – F] Only original religions have their holy Books, the cultural religions don't have their holy Books.

9. [T – F] The holy Qur'an does't cover the holy Books of the previous religions.

10. [T – F] All Moslems must believe in the holy Books of Taurah, Psalms, and Gospel besides the holy Qur'an.

UNIT TWELVE

THE HISTORY OF THE HOLY QUR'AN

12.1. Reading Comprehension

The holy Qur'an is the book of Allah. All words, phrases, and sentences of the holy Qur'an are the original ones coming from Allah. Therefore, no one can change one of them. No one can add, reduce, or revise the texts of the holy Qur'an. The originality of the holy Qur'an is maintained from time to time. The holy Qur'an is not only addressed to the Muslims, but it is also addressed to all human beings on the world.

The holy qur'an was revealed by Allah SWT to Muhammad in the cave Hirah on Ramadhan 17, 611 A.D. (the Christian Era). At that time, Muhammad was 40 years old. That was the first prophethood of Muhammad. The process of revelation was completed over a period of 23 years. The first division of the holy qur'an (surah) revealed by Allah was Al-'Alaq, verses 1 to 5. The last division of the holy Qur'an was Al-Maa-idah, verse 3. The holy Qur'an was the last book of Allah. There is no book of Allah after the Holy Qur'an. It completes the previous books of Allah like Tawrah, Zabur (Psalms), and Injil (Gospel).

There are 114 divisions of the the holy Qur'an (surah), and 12626 verses. The contents of the holy Qur'an cover all aspects of life of mankind. It means that all mankind (especially Moslems) have to follow what is written in the holy Qur'an without exception. Because of the complete and perfect teachings covered by holy Qur'an, there is nor 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).

Answer the following questions based on the text above!

1. Are all words, phrases, and sentences of the holy Qur'an the

original ones coming from Allah?
2. To whom are the holy Qur'an addressed?
3. Is the originality of the holy Qur'an maintained from time to time?
4. Are there any book of Allah after the holy Qur'an?
5. When was the holy Qur'an firstly revealed by Allah SWT to Muhammad?
6. What division of the holy Qur'an (surah) was firstly revealed by Allah?
7. How long was the process of revelation completed?
8. Do the contents of the holy Qur'an cover all aspects of life of mankind?
9. What verses of Al-'Alaq were firstly revealed?
10. What verse of Al-Maa'idah was lastly revealed?

12.2. *Vocabulary*

history	=	sejarah
original	=	asli, murni
originality	=	keaslian, kemurnian
the holy Qur'an	=	kitab suci al-Qur'an
division of the qur'an	=	surat (dalam qur'an)
cave	=	gua
verse	=	ayat
reveal	=	mewahyukan
revealed	=	diwahyukan
revelation	=	wahyu, pewahyuan
mankind	=	manusia, umat (manusia)
cover	=	meliputi, mencakup
maintained	=	terjaga, terpelihara
prophethood	=	kenabian
perfect	=	sempurna
written	=	tertulis, ditulis
aspect of life	=	aspek/segi/sendi kehidupan

12.3. Conversation

The History of the Holy Qur'an

Nani   : "Assalamu'alaikum"

Eka   : "Wa'alaikumsalam wr.wb."

Nani   : "Eka, did you understand the lecturer's explanation about the history of he holy Qur'an yesterday?"

Eka   : "Yes, I understand very well. And you?"

Nani   : "I didn''t understand all."

Eka   : "Why didn't you understand?"

Nani   : "Because I was very sleepy."

Eka   : "So, do you want me to explain it again to you?"

Nani   : "Yes, if you don't mind."

Eka   : "Of course not. Based on the explanation yesterday and the books I read, the holy Qur'an was reveald by Allah to Muhammad in the cave Hirah on 17 Ramadhan 611 A.D. (the Christian Era)."

Nani   : "Was it at night or afternoon?"

Eka   : "At night."

Nani   : "How old was Muhammad at that time?

Eka   : "At that time he was 40 years old, and that was the beginning of his prophethood."

Nani   : "What division did Allah reveal at that time?"

Eka   : "*Al-alaq*, verses one to five."

Nani   : "Have you memorized the verses?"

Eka   : "Yes."

Nani   : "How clever and lucky you are. thanks for your explanation. May Allah bless you."

Eka   : "Don't mention.

12.4. Sentence Structure: WH-Questions

Sebagaimana bahasa Indonesia, bahasa Inggris juga mengenal kata-kata tanya *(question words)* yang selalu muncul dalam komunikasi sehari-hari, baik formal maupun non formal. Istilah *"question word"*

juga disebut dengan *"WH-questions"* karena kalimat-kalimat tanya tersebut berawal dengan huruf *WH*, yaitu: *what, who, whom, when, where, why, which, whose,* dan *how.*

A. *What* (apa, apa yang); digunakan untuk menanyakan benda mati, baik sebagai subyek maupun obyek.

Examples

1. *What* is your name?
2. *What* will *be* your way of life?
3. *What* makes you have pilgrimage soon?
4. *What* motivated to be a preacher?
5. *What* do you hope from Allah to take Islam as your religion?
6. *What* does father do after magrib?
7. *What* kind of pray did you have a moment ago?
8. *What* made you have midnight pray in the yard?
9. *What* had happened to your parents?
10. *What* will you prepare to celebrate next lebaran day?
11. *What* are you reading?
12. *What* have you said in your pray?

Notes:

1. Pada kalimat yang tidak mempunyai kata kerja sebagai predikat dalam bentuk *simple present tense* dan *simple past tense* sebagaimana nomor 1 dan 2, kata kerja bantu *"to be"* harus digunakan karena tidak mempunyai kata kerja penuh *(full verb)* sebagai predikat.

2. Apabila *what* berfungsi untuk menanyakan subyek (yang tidak disebutkan/hilang) pada kalimat yang mempunyai kata kerja penuh *(full verb)* sebagai predikat dalam bentuk *simple present tense* dan *simple past tense*, maka kata kerja bantu *"do, does, dan did"* tidak dipakai. Pada kalimat nomor 2, 3, 7 dan 8, *what* berfungsi menanyakan subyek *(subject)*. Maksudnya, kalimat-kalimat tersebut tidak memiliki subyek sehingga ditanyakan

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subyeknya dengan menggunakan *what*. Dalam kalimat-kalimat tersebut tidak terdapat kata kerja bantu *"do, does,* dan *did"* karena kata tanya *"what"* berfungsi untuk menanyakan subyek atau menggantikan posisi subyek yang hilang dan ditanyakan.

3. Sebaliknya, bila kalimat yang memiliki kata kerja penuh *(full verb)* sebagai predikat dalam bentuk *simple present tense* dan *simple past tense* tersebut menanyakan obyek (yang tidak disebutkan/hilang) maka kata kerja bantu *"do, does,* dan *did"* tetap dipakai. Perhatikan kalimat nomor 4, 5 dan 6 di atas.

4. Kalimat yang tersusun dalam bentuk selain *simple present tense* dan *simple past tense*, harus menggunakan kata kerja bantu *(auxiliary verb)* sesuai *tense* masing-masing meskipun memiliki kata kerja penuh *(full verb)* sebagai predikat. Perhatikan contoh nomor 2, 9, 10, 11 dan 12.

B. Who (siapa); digunakan untuk menanyakan orang sebagai subyek. *Who* juga bisa digunakan untuk menanyakan orang yang berfungsi sebagai obyek kata kerja *(object of verb)* dalam kalimat.

Examples
1. *Who* is your religion teacher?
2. *Who* are in the mosque?
3. *Who* usually wakes you up to have your *sahur*?
4. *Who* do you want to give your tithe?
5. *Who* was the first leader of Moslems after the prophet Muhammad died?
6. *Who* were your the prophet Muhammad's children?
7. *Who* borrowed your prayer rug last night?
8. *Who* did they call yesterday?
9. *Who* will accompany you to go to mosque tonight?
10. *Who* will you ask to stay here with you?
11. *Who* is praying in your bedroom?
12. *Who* was going to campus together with you three days ago?

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13. *Who* has explained the topic about pilgrimage to you?
14. *Who* have been waiting for you in your house?
15. *Who* had built the mosque Al-Munawwar in Ternate?

Notes:

Sebagaimana aturan pada kata tanya *"what"* maka kata tanya *"who"* juga memiliki penjelasan yang sama, namun ada sedikit perbedaan karena masih ada kata tanya *"whom"* selain *"who"*. Berikut adalah rincian penjelasannya:

1. Pada kalimat yang tidak mempunyai kata kerja sebagai predikat dalam bentuk *simple present tense* dan *simple past tense* sebagaimana nomor 1, 2, 5 dan 6, kata kerja bantu *"to be"* harus digunakan karena tidak mempunyai kata kerja penuh *(full verb)* sebagai predikat.

2. Apabila *who* berfungsi untuk menanyakan subyek (yang tidak disebutkan/hilang) pada kalimat yang mempunyai kata kerja penuh *(full verb)* sebagai predikat dalam bentuk *simple present tense* dan *simple past tense*, maka kata kerja bantu *"do, does, did"* tidak dipakai. Pada kalimat nomor 3 dan 7, *who* berfungsi menanyakan subyek *(subject)*. Maksudnya, kalimat-kalimat tersebut tidak memiliki subyek sehingga ditanyakan subyeknya dengan menggunakan *who*. Dalam kalimat-kalimat tersebut tidak terdapat kata kerja bantu *"do, does, did"* karena kata tanya *"who"* berfungsi untuk menanyakan subyek atau menggantikan posisi subyek yang hilang dan ditanyakan.

3. Sebaliknya, jika kalimat yang memiliki *full verb* sebagai predikat dalam *simple present tense* dan *simple past tense* tersebut menanyakan obyek (yang tidak disebutkan/hilang) maka kata kerja bantu *"do, does, did"* tetap dipakai. Perhatikan kalimat nomor 4 dan 8 di atas.

4. Apabila kalimat yang tersusun menggunakan bentuk selain dari *simple present tense* dan *simple past tense*, maka kata kerja bantu *(auxiliary verb)* harus digunakan sesuai *tense* masing-masing meskipun memiliki kata kerja penuh *(full verb)* sebagai

predikat. Perhatikan contoh nomor 9, 10, 11, 12, 13, 14 dan 15.

C. *Whom (siapa);* digunakan untuk menanyakan orang sebagai obyek *(object)*, baik obyek kata kerja *(object of verb)* maupun obyek kata depan *(object of preposition)*. *Whom* tidak bisa digunakan untuk menanyakan subyek *(subject)*.

Examples

1. *Whom* do you want to call?
2. To w*hom* are you speaking?
3. *Whom* is calling you?
4. *Whom* did you ask to? atau To *whom* did you ask?
5. *Whom* have you given your regular charity?
6. *With whom* did you read the holy Qur'an yesterday morning?
7. *Whom* has she been teaching to read the holy Qur'an?
8. *Whom* will we appoint to keep the time of prayer?
9. *Whom* was admitted to be the first leader *(khalifah)* after the prophet Muhammad
10. *Whom* had Sindy looked for when we saw her yesterday?

Notes:

1. Semua kalimat yang mengandung kata tanya *"whom"* harus diikuti kata kerja bantu, termasuk *do, does,* dan *did* dalam bentuk *simple present tense* dan *simple past tense* pada kalimat yang memiliki kata kerja penuh *(full verb)* sebagai predikat atau yang sering disebut dengan *"verbal sentence"*.

2. Dalam bahasa lisan (komunikasi sehari-hari), *"whom"* jarang digunakan. Orang biasanya menggunakan *"who"*. *"Whom"* hanya digunakan dalam pertanyaan resmi *(formal question)*. Namun demikian, hanya *"whom"*saja yang bisa dipakai jika sebelumnya ada kata depan, bukan *"who"*. Artinya hanya *"whom"* yang bisa menjadi obyek kata depan *(object of*

preposition), sedangkan *"who"* tidak bisa didahului oleh kata depan.

D. When (*kapan*); digunakan untuk menanyakan waktu.

Examples

1. *When* do you usually go hometown?
2. *When* does your Raihan always pray magrib?
3. *When* did Nizam have a pilgrimage?
4. *When* did the Allah revealed the firts verse of the holy Qur'an?
5. *When* were the preachers discussing the interesting topics of fasting?
6. *When* did you buy the book of hadith?
7. *When* was she have her midnight prayer?
8. *When* will she do her homework?
9. *When* will you continue your study at IAIN Ternate?
10. *When* had the people in this village build this mosque?

Notes:

1. Kata tanya *(question word)* **"when"** dapat digunakan pada semua *tense* tanpa kecuali.

2. Semua kalimat yang mengandung kata tanya **"when"** harus diberi kata kerja bantu *(auxiliary verb)* berdasarkan *tense* yang berlaku pada kalimat itu, dan tempatnya antara **"when"** dan subyek.

E. Where (*mana, dimana, kemana*); digunakan untuk menanyakan tempat. ➔ *Where to= kemana, Where from= darimana*

Examples

1. *Where* is the nearest mosque?
2. *Where* are you having fasting break?
3. *Where* are you now?
4. *Where* do we have to build our mosque?
5. *Where* does your cousin work?

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6. *Where* did the prophet Muhammad gat the first revelation?
7. *Where* did the crusade happen?
8. *Where* will you celebrate your feast day?
9. *Where* will the lecturer teach ustomorrow?
10. *Where* have you been?

Notes:

1. *Question word* **"where"** dapat digunakan pada semua *tense* tanpa kecuali.

2. Semua kalimat yang mengandung kata tanya **"where"** harus diikuti kata kerja bantu *(auxiliary verb)* berdasarkan *tense* yang berlaku pada kalimat itu.

F. Why (mengapa, kenapa); digunakan untuk menanyakan:
➢ Alasan dilakukannya sesuatu pekerjaan atau kegiatan;
➢ penyebab suatu kejadian;
➢ penyebab keberadaan sesuatu.

Examples

1. *Why* are you restless?
2. *Why* are they calling him?
3. *Why* do we have to do fasting?
4. *Why* don't you pray?
5. *Why* does Allah forbid us to drink alchohol?
6. *Why* did you wait for me in frint of the Islamic center?
7. *Why* didn't you pray *tarwih* at mosque last night?
8. *Why* have you broken your fasting?
9. *Why* will celebrate our feast day different form the government?
10. *Why* must we have pilgrimage at least once in a lifetime?

Notes:

1. Kata tanya **"why"** dapat digunakan pada semua *tense* tanpa kecuali.

2. Semua kalimat yang mengandung kata tanya **"why"** harus diikuti kata kerja bantu *(auxiliary verb)* berdasarkan *tense*

yang berlaku pada kalimat itu.

G. Which (yang mana); digunakan sebagai pengganti *"what"* ketika pertanyaan menyangkut pilihan. Artinya, *which* dipakai untuk menanyakan pilihan benda atau barang mana yang merupakan maksud kita.

Examples

1. There are four holy books recognized by Islam. We can choose one of them as our guide.
    a. *Which* holy book do you choose?
    b. *Which* one do you choose?
    c. *Which* do you choose?

2. One of the Islamic boarding house is funded by IMF.
    a. *Which* Islamic boarding house is funded by IMF?
    b. *Which* one is funded by IMF?
    c. *Which* is funded by IMF?

3. My parents have bought five prayer rugs. They will give you one.
    a. *Which* prayer rug do you like?
    b. *Which* one do you like?
    c. *Which* do you like?

4. Fahrul wants to lend you one of his veil. He wants you to choose.
    a. *Which* veil will you borrow?
    b. *Which* one will you borrow?
    c. *Which* will you borrow?

5. There are five pillars of Islam that all Moslems must perform.
    a. *Which* pillar must we perform firstly?
    b. *Which* one must we perform firstly?
    c. *Which* must we perform firstly?

H. Whose (siapa punya, kepunyaan siapa); digunakan untuk menanyakan kepunyaan atau kepemilikan.

Examples

1. *Whose* prayer rug is that?
2. *Whose* computer do you borrow every day?
3. *Whose* merchandises did Muhammad sell when he was still young?
4. *Whose* father did take care for the prophet Muhammad when he was a child?
5. *Whose* parents are going to Mecca to have pilgrimage at present?
6. *Whose* book of hadith had yoy read before I arrived yesterday?
7. *Whose* cake is on the table?
8. *Whose* motorcycle has he borrowed?
9. *Whose* holy Qur'an is that?
10. *Whose* house is in front of IAIN Ternate?

I. How (bagaimana); pada umumnya digunakan untuk menanyakan cara atau jalan yang ditempuh untuk melakukan sesuatu.

Examples
1. *How* are you?
2. *How* is you mother?
3. *How* do you do?
4. *How* do you go to campus every day?
5. *How* does the lecturer explain the topic about pilgrimage?
6. *How* did the prophet Muhammad get the first revelation?
7. *How* had the prophet Muhammad preach Islam before he did it in the open way?
8. *How* will the angel of death do his duty to get us died?
9. I don't know *how* to do optional prayer.
10. Do you know *how* to get there?
11. Do you know *how* to solve the problem of the patient?
12. I always know *how* to get high score of English.
13. Didn't you know *how* to improve your speaking skill?

Notes:
1. *How* tidak selamanya berada di awal kalimat.

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2. *How* juga biasanya digabungkan atau diikuti oleh kata-kata lain (biasanya kata sifat/*adjectives)* yang dapat berubah-ubah arti sesuai dengan kata yang mengikutinya. Kata-kata tersebut antara lain:

How much = berapa harga (untuk menanyakan harga)
How much = berapa banyak (untuk menanyakan benda yang tidak dapat dihitung)
How many = berapa banyak (untuk menanyakan benda atau orang yang tidak dapat dihitung)
How old = (se)berapa umur
How long = (se)berapa lama
How fast = (se)berapa cepat
How far = (se)berapa jauh
How cold = (se)berapa dingin
How soon = (se)berapa segera
How often = (se)berapa sering
How tall = berapa tinggi (untuk orang/manusia)
How high = berapa tinggi (untuk selain orang/manusia)

Examples
1. *How much* is that?
2. *How much* money did you pay your tithe?
3. *How much* sugar did you buy?
4. *How many* money patients did you treat yesterday?
5. *How old* was Muhammad when he married Khadijah?
6. *How long* had Allah been revealing the holy Qur'an?
7. *How fast* did the prophet Muhammad do his journey from Masjidil Aqsha to Sidratul Muntaha?
8. *How far* is Masjidil Haram from Masjidil Aqsha?
9. *How cold* was the climate yesterday night?
10. *How soon* do you get to campus every day?
11. *How often* do you have midnight prayer?
12. *How tall* are you?
13. *How high* is this building?

"How" juga biasanya digunakan untuk ungkapan-ungkapan tertentu yang artinya "**betapa".**

Examples

1. *How* happy to see you!
2. I never imagine *how* kind of you.
3. I've just known *how* friendly you are.
4. We were not conscious *how* sad they were.
5. You must know *how* I love Islam.
6. We don't *how* sad the prophet Muhammad was when he was insulted by the people of Quraish.

12.5. Exercises

Exercise 1

Translate the following sentences into English!

1. Apa yang membuatmu bingung dalam mata kuliah agama?
2. Apa yang kamu tanyakan kemarin pada saat dosen menerangkan sejarah al-Qur'an?
3. Siapa yang meminjam al-Qur'an mereka kemarin dulu?
4. Siapa yang sedang membaca al-Qur'an and kitab hadits itu?
5. Siapa yang dia (perempuan) pinjamkan sajadah setiap hari?
6. Kapan kamu akan belajar membaca al-Qur'an?
7. Kemana dia (laki-laki) berangkat minggu lalu?
8. Mengapa mereka tidak datang ke pengajjian (al-Qur'an) hari ini?
9. Bagaimana mereka bisa sampai ke Mekkah dalam waktu singkat?
10. Berapa sering kamu belajar al-Qur'an?

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Exercise 2

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

Ramadhan	reading	perfect
prophethood	reveal	gradually
contain	revelation	reduce
the hereafter	previous	changed

1. The holy Qur'an was firstly revealed in Gua Hirah on 17 _____ 611 A.D.

2. The first revelation of the holy Qur'an was the first _____ of Muhammad.

3. _____ and learing are the first messages from Allah through the holy Qur'an.

4. The holy Qur'an cannot be _____ because of its words, phrases, sentences and expressions cannot be imminated by anyone.

5. The holy Qur'an is the only one complete holy Book. It completes the _____ holy Books.

6. How many verses does the holy Qur'an _____?

7. Why did Allah reveal the holy Qur'an _____ about twenty-three years?

8. Because the holy Qur'an is the most complete holy Book, we cannot add or _____ a verse or a sentence of its contents.

9. The holy Qur'an was sent by Allah to make all mankind good and safe in the world and in _____.

10. The process of _____ of the holy Qur'an during twenty-three years was based on the cause and effect, events, situation and and at that time.

Exercise 3

Rearrange the following words/phrases into correct sentences!

1. is – of – revelation – Allah – the books – Al-Qur'an – of – one – of.

2. Al-Qur'an – Allah – the latest – is – book – of – holy.

3. did – the angel – why – reveal – the holy – Allah – Qur'an – Gabriel – through?

4. the original – is – the Qur'an – of – Allah – revelation – books – from.

5. the holy – to – time – never – changed – Qur'an – from – is – time.

6. was – firstly – the holy – when – revealed – Qur'an?

7. Qur'an – the – Hirah – the holy – in – revealed – cave – was.

8. revealed – was – whom – Qur'an – the holy?

9. of – the – the holy – revelation – was – Qur'an on – 17, 611 A.D. Ramadhan.

10. Allah – the holy – of – completes – the previous – Qur'an – books.

Exercise 4

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 without changes and investments or reduction from anyone.

2. [T – F] Muhammad was forty-four years old when he firstly get the holy Qur'an

3. [T – F] The contents of the holy Qur'an haven't cover all aspects of life of mankind yet.

4. [T – F] All Moslems must read, understand, and implement

all contents of the holy Qur'an without exception.

5. [T – F] No more divisions or verses revealed by Allah after the death of the prophet Muhammad.

6. [T – F] The holy Qur'an consists of 114 divisions and 12.621 verses.

7. [T – F] The holy Qur'an was written in the form of book since the first time Allah revealed it.

8. [T – F] The term *"asbabunnuzuul"* means the reasons why Allah revealed the verse or verse of the holy Qur'an at that time.

9. [T – F] Ramadhan 17th, 611 A.D. was the month and date of the last revelation of verse of the holy Qur'an.

10. [T – F] The holy Qur'an completes the previous books of Allah like Tawrah, Psalms, and Gospel.

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Appendix
Irregular Verbs

Present / Infinitive Verb I	Past / Preterite Verb II	Past Participle Verb III	Meaning
abide	abided	abode	ada, tinggal,diam
arise	arose	arisen	bangun, timbul, berdiri
awake	awoke	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	melahirkan
beat	beat	beaten	memukul, mengalahkan, mengocok, mengocok, \ mengaduk
become	became	become	menjadi
befall	befell	befallen	menimpa
beget	begot	begoten	memperanakkan, menurunkan
begin	began	begun	memulai
behold	beheld	beheld	melihat
bend	bent	bent	menekuk, menekukkan, melipat, membungkuk
beseech	besought, beseeched	besought beseeched	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

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blow	blew	blown	meniup
break	broke	broken	memecahkan
bring	brought	brought	membawa
broadcast	broadcast	broadcast	menyiarkan
build	built	built	membangun
buy	bought	bought	membeli
catch	caught	caught	menangkap
choose	chose	chosen	memilih
come	came	come	dating
cost	cost	cost	berharga
cut	cut	cut	memotong
dig	dug	dug	menggali
do	did	done	mengerjakan, melakukan, membuat, berbuat,
dream	dreamt, dreamed	dreamt, dreamed	mimpi, bermimpi
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
forbid	forbade	forbidden	melarang
forget	forgot	forgot, forgotten	lupa, melupakan
forgive	forgave	forgiven	memaafkan
get	got	got, gotten	mendapat
give	gave	given	memberi
go	went	gone	pergi
grow	grew	grown	tumbuh
have, has	had	had	mempunyai
hear	heard	heard	mendengar
hide	hid	hidden	bersembunyi
hold	held	held	memegang, mengadakan
hurt	hurt	hurt	melukai
keep	kept	kept	menyimpan
know	knew	known	mengetahui
lead	led	led	memimpin
learn	learnt, learned	learnt, learned	belajar
lend	lent	lent	meminjamkan
let	let	let	membiarkan

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make	made	made	membuat
mean	meant	meant	bermaksud
meet	met	met	bertemu
pay	paid	paid	membayar
put	put	put	meletakkan
read	read	read	membaca
repay	repaid	repaid	membayar kembali
retell	retold	retold	menceritakan kembali
ring	rang	rung	berbunyi
rise	rose	risen	terbit
run	ran	run	berlari
see	saw	seen	melihat
say	said	said	berkata
send	sent	sent	mengirim
show	showed	shown, showed	menunjukkan
sing	sang	sung	menyanyi
sit	sat	sat	duduk
sleep	slept	slept	tidur
speak	spoke	spoken	berbicara
spend	spent	spent	menghabiskan, membelanjakan
stand	stood	stood	berdiri
steal	stole	stolen	mencuri
take	took	taken	mengambil
teach	taught	taught	mengajar
tell	told	told	mengatakan
think	thought	thought	berpikir, mengira
understand	understood	understood	mengerti
wake	woke, waked	woken, waked	bangun, membangunkan
write	wrote	written	menulis

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