

Appendix I

TRANSLATERY LIST

	Indonesia	English
Surah Al-Alaq verse 1-5	<p>Bacalah dengan (menyebut) nama Tuhanmu yang menciptakan,</p> <p>Dia telah menciptakan manusia dari 'Alaq,</p> <p>Bacalah, dan Tuhanmulah yang paling Pemurah,</p> <p>Yang mengajar manusia dengan pena,</p> <p>Dia mengajarkan kepada manusia apa yang belum diketahuinya</p>	<p>Recite in the name of your Lord who created –</p> <p>created man from a clot of congealed blood</p> <p>Recite, and your Lord is the most Generous –</p> <p>Who taught by the pen –</p> <p>Taught man what he did not know.</p>

Appendix II

Reading Test

Choose the best answer with marked (X)!

Passage One

A MISNAMING

Mistakes begin with its very name. until recently it was called Mohammedanism by the West, which is not only inaccurate but offensive. It is inaccurate, Muslims say, because Mohammad didn't create this religion; God did. Mohammad was merely God's mouthpiece beyond this the title is offensive because it conveys the impression that Islam focuses on a man rather than on God. To name Christianity after Christ is appropriate, they say, for Christians believe that Christ was God. But to call Islam Mohammedanism is like calling Christianity St. Paulism. The proper name of this religion is Islam. Derived from the root s-l-m, which means primarily "peace" but in a secondary sense "Surrender", its full connotation is "the peace that comes when one's life is surrendered to God."

Answer the Questions!

1. What is "Mohammedanism" ?
 - a. Mistakes that made by west in called Islam
 - b. The new religion that brought by west
 - c. Another name of Islam
 - d. Muhammad's religion
2. "...because Mohammad didn't create *this* religion". *This* refers to....
 - a. Islam
 - b. Christianity

- c. Mohammedanism
 - d. Paulism
3. Which one of the following statements is not true according to the story?
- a. West called Islam as Mohammedanism
 - b. West believes that Muhammad was God
 - c. Muslims believe that Muhammad did not create Mohammedanism
 - d. Muslims say that God created Islam as their religion

Passage Two

THE ANGELS

Allah has created everything whether physical or spiritual beings. The angels are spiritual beings created by Allah. The angels are the creation of Allah, they are not His partners. They are His servants created from light.

Because the angels are spiritual beings, they are invisible. The angels always obey the commands of Allah and carry out His orders. There are different duties. Some are engaged in keeping records of all our actions; some other brought the message of God to the Prophet Muhammad (p.b.u.h). The famous angels constantly occupied in carrying out Allah's order are Gabriel, Israfil, Israfel and Mikael. Belief in Angels is one of the pillars of Islamic faith. We have to believe in the angels and it is a part of our belief as Muslims. The prophet Muhammad (p.b.u.h) was given the power to see and to walk with the angel Gabriel

4. The text above mainly discusses about...
- a. The angels that created by God
 - b. The angel's message to prophet Muhammad
 - c. Muslims believe in God's angels
 - d. The famous angel is Gabriel

5. What are angels created from?
 - a. Sky
 - b. Light
 - c. Sunshine
 - d. Wind
6. What must a muslim do relating to the angels?
 - a. Believe in the existence of God's angels
 - b. Bring the message of God to prophet
 - c. Help the angels duties from God
 - d. Pray to God's angels
7. What was special about the prophet Muhammad relating to the angel Gabriel?
 - a. Gabriel knows Muhammad is a perfect one
 - b. Muhammad believes in Gabriel as one of angel
 - c. Gabriel asked Muhammad to meet Allah
 - d. Muhammad saw Gabriel directly
8. There are different **duties**..(Line 2, paragrapgh 2).
What is synonym about of the word **duties...**
 - a. Orders
 - b. Jobs
 - c. Demands
 - d. Gifts
9. "The angles always obey the commands of Allah and carry out **His** orders".
The word ***His*** refers to...
 - a. Angel
 - b. Gabriel
 - c. Muhammad
 - d. God
 - e.

Passage Three

THE BEGINNING OF THE REVELATION

Before becoming a prophet, Muhammad usually spent one month every year in a cave on the top of a mountain near Mecca. There he meditated and thought about religion of Abraham. This was done by him because he refused to accept the beliefs of the people of Mecca who worshipped idols. This continued for a number of years. When he was forty years of age the Archangel Gabriel came to him and convinced him.

It was clear that he was a prophet from God. He received the first revelation after becoming a prophet. The first revelation said:

“Read in the name of thy Lord who created”

Created man from a blood clot.

Read; thy Lord is most beneficial. He taught by pen. Taught man what he knew not”

When the prophet received this revelation from God and when he became sure, then he began to call people to accept the new religion. The new religion was based on the oneness of God-worshipping only Allah and giving up the worship of idols. About three years after Prophet received the first revelation he was told, “Warn your close relatives.”

He started to speak to his close friends and his family. Khadijah, his wife, was the first woman to accept Islam and Abu Bakr was the first man. Ali ibn Abi Thalib, his cousin was the first boy to accept Islam, and Zaid was the first servant to accept Islam. The number started to increase slowly through the personal contact of the prophet and his close friend, Abu Bakr, but when he received the verse mentioned, this was the sign for him to inform all the people of Mecca of his cause

10. What did Muhammad usually do before becoming a prophet?
- Spent his life in bargaining
 - Meditation in a cave
 - Spread Islam religion to people
 - Hijrah from one city to another city
11. “This was done by him because he *refused*”. What is synonym of the word *refused*...
- Accepted
 - Appreciated
 - Received
 - Rejected
12. Which one of the following statements is *true* according the story?
- Muhammad asked his partners first to accept Islam
 - Ali ibn Abi Thalib was the only one Muhammad’s partner that accepted Islam
 - Meccan people was very enthusiast about Islam
 - Before becoming prophet, Muhammad received the revelation
13. What did most Meccan people worship?
- Allah
 - Muhammad
 - Revelation
 - Idols
14. What is the main idea of the third paragraph?
- Prophet received the revelation from God
 - Prophet accepted new religion
 - Prophet forbidden Meccan people to worship of idols
 - Meccan people enthusiast with the prophet invitation

15. From the text we can infer that
- a. Muhammad received the first revelation
 - b. The prophet spent one year in a cave for meditation
 - c. The prophet start to call Meccan to accept islam
 - d. The new religion was based on worship of idols

Passage Four

ALLAH KNOWS EVERYTHING

Mr. Abdullah had three sons, the oldest was Ali, the second was Ahmad and the youngest was Hasan. He loved his sons very much and he wanted them to be good muslims when they grew up. As a father, Mr. Abdullah was a good muslim so that his sons could regard him as their model.

One day Mr. Abdullah tested his sons to know their belief in God. He gave his sons some cake and asked them to eat it in a place where no one could see them. Ali took the cake and went to his room. He shut the door and ate the cake. He thought that no one could see him. Ahmad went to a cave near his house. It was dark in the cave. He was sure that nobody was there who could see him. He ate the cake in the darkness of the cave. Hasan thought and thought about the finding a place where nobody could see him. He remembered that Allah could always see him. So he did not eat the cake. Ali and Ahmad came back to their father and told him about what they did. Hasan came back and returned the cake to his father and said that there was no place which was secret from Allah. Mr. Abdullah was very pleased with Hasan and told his two sons to learn a lesson from their brother. He said that Allah knew everything and was with them all the time. So, it was said, they should not do anything bad even in secret.

16. Who is Mr. Abdullah's son that did not eat the cake ?
- a. Ahmad
 - b. Ali

- c. Hasan
- d. No one

17.Mr. Abdullah was a good muslim so that his sons could regard *him* as their model.

The word *him* refers to.....

- a. Mr. Abdullah
- b. Hasan
- c. Ali
- d. Ahmad

18. Why Hasan did not eat the cake?

- a. Because he did not find the secret place
- b. Because he afraid with Mr. Abdullah
- c. Because he remembered Allah can see him
- d. Because he dislike the cake

19. What is the main idea of the second paragraph?

- a. Mr. Abdullah's is hiding from Allah
- b. Mr. Abdullah tested his sons
- c. Mr. Abdullah was very pleased to Hasan
- d. Hasan did not eat the cake

20. From the text we can infer that.....

- a. There is no one can hiding what they do from Allah
- b. The three sons could not hiding anything from their father
- c. Mr. Abdullah knows everything about their sons
- d. Hasan afraid with their father, so he did not eat the cake

Appendix III

Answer Key of Reading Test

1. A
2. C
3. B
4. A
5. B
6. A
7. D
8. B
9. D
10. B
11. D
12. A
13. D
14. A
15. C
16. C
17. A
18. C
19. B
20. A

Appendix IV

TABLE OF STUDENTS' WRONG ANSWER SCORE

NO	Students	True	False	Score x 5	Total Mean
1	B1	11	9	45	44,32
2	B2	11	9	45	
3	B3	12	8	40	
4	B4	6	14	70	
5	B5	14	6	30	
6	B6	13	7	35	
7	B7	11	9	45	
8	B8	8	12	60	
9	B9	11	9	45	
10	B10	9	11	55	
11	B11	10	10	50	
12	B12	12	8	40	
13	B13	11	9	45	
14	B14	10	10	50	
15	B15	12	8	40	
16	B16	13	7	35	
17	B17	9	11	55	
18	B18	10	10	50	
19	B19	9	11	55	
20	B20	13	7	35	
21	C1	9	11	55	
22	C2	10	10	50	
23	C3	15	5	25	
24	C4	13	7	35	
25	C5	11	9	45	
26	C6	12	8	40	
27	C7	14	6	30	
28	C8	12	8	40	
29	C9	11	9	45	
30	C10	11	9	45	
31	C11	8	12	60	
32	C12	12	8	40	
33	C13	9	11	55	
34	C14	11	9	45	
35	C15	8	12	60	

36	C16	10	10	50
37	C17	12	8	40
38	C18	15	5	25
39	C19	9	11	55
40	C20	10	10	50
41	C21	11	9	45
42	C22	10	10	50
43	C23	11	9	45
44	C24	9	11	55
45	C25	12	8	40
46	E1	12	8	40
47	E2	13	7	35
48	E3	13	7	35
49	E4	9	11	55
50	E5	14	6	30
51	E6	15	5	25
52	E7	9	11	55
53	E8	13	7	35
54	E9	14	6	30
55	E10	12	8	40
56	E11	12	8	40
57	E12	11	9	45
58	E13	11	9	45
59	E14	10	10	50
60	E15	9	11	55
61	E16	12	8	40
62	E17	11	9	45
63	E18	10	10	50
64	E19	12	8	40
65	E20	8	12	60
66	E21	14	6	30
67	E22	12	8	40
Total		746	594	2970

Appendix V

Questionnaire

Choose only one answer below!

1. Apakah anda menyukai pelajaran Bahasa Inggris?
 - a. Suka
 - b. Kurang suka
 - c. Tidak suka
2. Apa pendapat anda tentang mata pelajaran Bahasa Inggris?
 - a. Penting
 - b. Cukup penting
 - c. Tidak penting
3. Apakah anda suka membaca teks Bahasa Inggris?
 - a. Suka
 - b. Kurang suka
 - c. Tidak suka
4. Apakah topik/tema teks Bahasa Inggris yang anda pelajari di bangku kuliah menarik bagi anda?
 - a. Menarik
 - b. Kurang menarik
 - c. Tidak menarik
5. Seberapa sering kah anda membaca teks berbahasa Inggris saat tidak belajar Bahasa Inggris?
 - a. Sering
 - b. Kadang-kadang
 - c. Tidak pernah
6. Pernahkah anda membaca teks bahasa Inggris selain buku pelajaran Bahasa Inggris yang ada di perkuliahan?

- a. Sering
 - b. Jarang
 - c. Tidak pernah
7. Apakah anda familiar atau mengenal dengan tema pada teks yang diberikan?
- a. Familiar
 - b. Kurang familiar
 - c. Tidak familiar
8. Apakah ada kosa kata dalam teks yang tidak anda ketahui?
- a. Ya, ada banyak
 - b. Ya, ada sedikit
 - c. Tidak ada
9. Ketika anda tidak memahami kosa kata yang ada pada teks, strategi apa yang anda lakukan?
- a. Mencari di kamus
 - b. Menjawab seadanya
 - c. Mengosongkan jawaban
10. Apakah keterbatasan pengetahuan kosa kata bahasa Inggris menyulitkan anda memahami isi teks bahasa Inggris?
- a. Sangat menyulitkan
 - b. Kurang menyulitkan
 - c. Tidak menyulitkan
11. Berapa lama yang anda butuhkan dalam membaca dan memahami satu teks?
- a. Kurang dari satu menit
 - b. Pas satu menit
 - c. Lebih dari satu menit
12. Apakah anda perlu mengulangi membaca beberapa kali untuk memahami teks?
- a. Perlu
 - b. Kurang perlu

- c. Tidak perlu
13. Saat membaca, apakah anda langsung bisa menemukan kalimat utama dan kalimat pendukung pada teks?
- a. Langsung bisa menemukan
 - b. Lambat menemukan
 - c. Tidak menemukan
14. Apakah biasanya anda sulit memahami kalimat-kalimat panjang yang ada pada teks berbahasa Inggris?
- a. Sangat sulit
 - b. Cukup sulit
 - c. Tidak sulit
15. Apakah dosen reading text anda sulit selalu hadir di kelas untuk mengajar?
- a. Selalu
 - b. Kadang-kadang
 - c. Tidak pernah
16. Apakah dosen anda memiliki atau menggunakan strategi khusus saat mengajar reading text in Islam?
- a. Sering
 - b. Jarang
 - c. Tidak pernah
17. Apakah cara dosen Bahasa Inggris anda mengajar membaca teks berbahasa Inggris membuat anda tertarik dan termotivasi dalam belajar Bahasa Inggris?
- a. Menarik dan membuat saya termotivasi
 - b. Kurang menarik dan kurang termotivasi
 - c. Tidak menarik dan tidak termotivasi

18. Bagaimana perasaan anda saat membaca teks yang disertai dengan pertanyaan?
- Percaya diri
 - Kurang percaya diri
 - Biasa saja
19. Apakah lingkungan anda mendukung untuk belajar bahasa Inggris secara efektif?
- Sangat mendukung
 - Kurang mendukung
 - Tidak mendukung
20. Apakah kondisi kelas anda sering mengganggu konsentrasi saat belajar atau menjawab soal pada teks berbahasa Inggris?
- Tidak mengganggu
 - Kurang mengganggu
 - Sangat mengganggu

Appendix VI

A. BRIEF HISTORY OF ISLAMIC EDUCATION DEPARTMENT (PAI)

1. Pioneer Period

Fact shows that until now at IAIN Antasari Banjarmasin, Tarbiyah and Teachers Training Faculty become a favorite faculty and the top choice of new students.

As a faculty which be the first choice, especially at IAIN Antasari Banjarmasin, then it is likely that the population of student in terms of quantity IAIN Antasari dominated by students of Tarbiyah and Teachers Training Faculty. Similarly, the number of alumnus, until now alumnus of Tarbiyah and Teachers Training Faculty has reached thousands of people spread across the region with their own profession.

Up on 4 April 2015, Tarbiyah and Teachers Training Faculty IAIN Antasari Banjarmasin 50 years old. Age 50 years is a long journey, like a human, then he should already be at the peak of its growth and development were perfect.

2. History and Development Establishment Prodi PAI Accreditation Programs

The desire to establish Islamic Education Department (PAI) along with the establishment of Faculty of Tarbiyah (now: Tarbiyah and Teachers Training Faculty) IAIN Antasari Banjarmasin basically been

long planned by the leaders of education in Banjarmasin, especially with the increasing number of alumni of educational institutions level SMTA, both state schools as well as private ones, who want to continue their education to a higher level or college.

In addition, the fact shows that the religious teachers who are highly educated are still very rare, both in the junior high school (SMP and MTs) as well as in high school (SMA and Aliyah). Similarly, the prospective lecturer in IAIN Antasari either alone or in other public universities felt still very lacking.

Plus the fact that IAIN Antasari centered in Banjarmasin city has only one faculties, namely the Faculty of Sharia, was Tarbiyah itself when it is only in Barabai as branches of IAIN Antasari Banjarmasin, in addition to the Faculty of Islamic Theology located in Amuntai.

Based on the above facts, H. Zafry Zamzam as Rector of IAIN Antasari at that time felt the need to be in London itself also established Faculty of MT. In addition to the faculty can supplement a shortage of faculty in IAIN Antasari Banjarmasin, is also expected to menyahuti to the aspirations of the people of Banjarmasin and surrounding areas were developed at that time.

On September 22, 1965, the Rector of IAIN Antasari issued Decree No. 14 / BR / IV / 1965 on the opening of the Faculty of MT IAIN Antasari Banjarmasin. The issuance of Decree Rector, is also closely

linked with the delivery of the Faculty Publication UNISAN Islamic University (Borneo) in Singapore to serve as Faculty of MT Banjarmasin. With the handover, the student becomes a student of the Faculty Publication Faculty of MT Banjarmasin.

In the transition, IAIN Antasari formed a team for selecting students from the Faculty Publication Level II and III by issuing a decree Rector IAIN Antasari No. 22 / BR / IV / 1965 dated October 29, 1965.

The composition of the team is as follows:

Chairman: Drs. Haroon Rasheed

Vice Chairman: Drs. M. Ash'ari

Examiners Members:

- H. Zafry Zamzam
- Drs. Buysra Badri
- H. Mukri Gawith, Lc.
- Adnani H. Iskandar, BA.
- M. Yusran Asmuni, BA
- H. M. Ershad, BA
- M. Yusran Saifuddin, SH
- Drs. Gusti Hasan Aman

From the selection results, those who passed will continue to occupy its original level, while not pass relegated to the first level, especially for

those who still want to continue their studies. The result of selection at that time was as follows:

- a. From the second level students numbering 24 people, pass as many as 9 people
- b. From the third level students numbering 14 people, pass as many as seven people.

Thus, Tarbiyah Faculty Banjarmasin at its inception automatically have student level II and III. As for the first year students in the new school year students receive as many as 51 people.

As a follow up of the issuance of Decree of the Rector on top of the opening of the Tarbiyah Faculty Banjarmasin, then by IAIN Antasari Rector Decree No. 20 / BR / IV / 1965 dated October 1, 1965, was appointed as Dean of the Tarbiyah Faculty Banjarmasin Drs. M. Ash'ari, Vice Dean is Adenani H. Iskandar, BA, and as personnel administrator is amberi Pane and Mansyah.

Furthermore, on Saturday, October 9, 1965, the Rector of IAIN Antasari (H. Zafry Zamzam) inaugurated the Tarbiyah Faculty Banjarmasin housed in Banjarmasin Journalists Hall (now Pensions Batung Batulis). The event marked also by submitted its number of religious books by H. Makmur Amri (Director of Taqwa Banjarmasin) as waqf he told IAIN Antasari Banjarmasin.

Although the Tarbiyah Faculty Banjarmasin has been born and is part of IAIN Antasari Banjarmasin, but its current status it is still private.

Consequently, all the management and financing should be handled alone (standalone). So that the wheels Tarbiyah Banjarmasin activities can still run, then set up the Board of Trustees are expected to mem back up wheel activity Faculty of MT Banjarmasin. Listed as a trustee of the Board of Trustees when it is the father of the mayor Banjarmasin (H. Hanafi), Tadjuddin Noor, H. Makki, and Razak Hussein (three are employers).

Efforts so Tarbiyah Banjarmasin country status can be continued. First sent an envoy to Jakarta when it is amberi Pane, BA and Mansyah. The second messenger is Muhammad Ramli, BA. Due to the diligent efforts, finally in July 1967 (21 months after it was founded), Tarbiyah Faculty IAIN Antasari Banjarmasin managed into state university status by decree of the Minister of Religion No. 81 of 1967, dated July 22, 1967.

With the decree, the Tarbiyah Faculty Banjarmasin status to be equal with other faculties in the neighborhood IAIN Antasari. Tarbiyah Faculty Banjarmasin is the faculty to the four that are part of IAIN Antasari after the Faculty of Sharia in Banjarmasin, Tarbiyah Faculty in Barabai, and the Department of Islamic Theology in Amuntai.

The dedication ceremony of becoming state institute of Tarbiyah Faculty Banjarmasin held on August 21, 1967 by the Secretary General of the Ministry of RI (Brigjend. A. Manan) was held at the Nurul Islam Banjarmasin, while the grateful event was held on August 23, 1967 at Gedung IAIN who was located on Veteran street.

To complement the leadership staff of the Tarbiyah Faculty Banjarmasin, then in 1968 they held reshuffle leadership so that its composition is as follows:

Acting. Dean: H. Zafry Zamzam (concurrently Rector)

Vice Dean: Drs. M. Ash'ari

Vice Dean II: Drs. Adenani H. Iskandar

Vice Dean III: H. M. Asywadie Gratitude, Lc.

Head Office: Muhammad Ramli, BA

In 1971, H. M. Asywadie Gratitude, Lc became head the Faculty of Da'wa who was recently opened, then the position of Vice Dean III directly held by Acting. Dean. But shortly afterwards, with the migration of H. M. Daud Yahya Inspection Office MORA South Kalimantan Banjarmasin to Faculty of MT, then all at once he was appointed as the Vice Dean III. Then on August 1, 1971, Dean pointed to Drs. M. Ash'ari as Acting. Dean of the Faculty of MT Banjarmasin.

Majors were never opened, and some still exist today are as follows:

- a. The first time the establishment of Faculty of MT Banjarmasin, majoring in which first opened is the Department of Religious Education (PA), with the number of students at that time were 51 people. School is until now still survive and are subject most students have. Besides majoring in PA, when the Faculty of MT Banjarmasin also has a Department of Law and Economics, but

this course only to issue a baccalaureate, because students who sit in this department are former students of the Faculty Publication UNISAN submitted to the Faculty of MT Banjarmasin, then this course closed.

- b. Furthermore, the department opened was the Department of Religious Education (PA). School is until now still survive and are subject most students have.
- c. In 1975, it opened a new department, namely the Department of Arabic. Programs even this is still in existence and in demand by students.
- d. In 1984, it also opened a new department, namely the Department of English Language Education. School is accepting new students last academic year 1987/1988, due to the new regulations for the new academic year 1988/1989 this course no longer accepting new students. The prior-year student who has entered this course allowed to complete his studies in the program S.1.
- e. In 1998 the English Department reopened.
- f. In 1999 it opened Tadris Department of Mathematics (TMTK)
- g. In 2000 it opened 3 Diploma Program Library and Information Science Islam.
- h. In 2001 in the open area of Education Islam (KI), with courses Administration and Management of Islamic Education (AMPI, and

courses Thought Islamic Education (PPI). But a few years later the student of PPI in the merger into the various departments the other in the Faculty of MT, because this course is considered prospective.

- i. In 2004, Department of Islamic augment their studies with open courses Islamic Guidance and Counseling (BKI)
- j. In 2007, opened the Department of Government Elementary School Teacher Education (primary education) Faculty of MT IAIN Antasari Banjarmasin

Thus, the oldest courses in the Faculty of MT and Teaching IAIN Antasari Banjarmasin is the Religious Education Department, later became the Department of Islamic Education.

Later in the year 2008. Islamic Education Department re-filed the extension of the operating license to the Directorate General of Islamic Education Ministry of RI in Jakarta. Then quit the Director General of Islamic Education decision No. Dj.I / 285/2008 dated October 27, 2008, regarding the renewal of the operating license of Islamic Religion (PTAI), giving an operating license in the PAI majors Tarbiyah IAIN Antasari Banjarmasin with a validity period of 5 years.

Islamic Education Department re-apply for accreditation to BAN-PT in 2009, and further visitation by a team of assessors BAN-PT to get out decision BAN-PT Number: 003 / BAN-PT / Ak-XII / S1

/ III / 2009, that the Islamic Education department was accredited with B value of 347 qualifiers with a validity period of 5 years, since 11-Apr-2009 to 11-Apr-2014.

Start the class of 2010, student of PAI take new curriculum oriented to strengthening PAI clumps namely Aqidah Morals, SKI, Quran Hadith and Fiqh. The concentration effect when students enter the sixth semester.

In 2014 the Department of PAI returns filed Accreditation Programs to BAN-PT, and visitation by a team of assessors BAN-PT to get out decision BAN-PT Number: 438 / SK / BAN-PT / Akred / S / XII / 2014, found that the majors Islamic Education was accredited with B value of 320 qualifiers with a validity period of 5 years, from 29-Dec-2014 to 29-Dec-2019.

B. VISION AND MISSION

1. Vision Program

Vision Studies Islamic Religious Education (PAI) Faculty of MT IAIN Antasari, are: Excellence in delivery of undergraduate PAI creative and responsive to the development (Education, Research, and Development of science education in Islam) and noble.

2. Mission Studies Program

a. Fostering students to have the knowledge, attitudes and professional skills, superior and competitive;

- b. Develop science, technology, and culture of Islamic art through the study and research;
- c. Provides services and information to the public and stakeholders in aspects of the concept, theory, and application of science and technology education Islam;
- d. Exemplary conduct for the public and professionals based on the values of Islam;
- e. Innovation and regulation proactive in the process of empowerment and community development; and
- f. Perform administrative services, academic and student affairs.

3. Objectives Studies Program

Forming a Bachelor of Islamic Education enabled in implementing and developing the Islamic education at every level of education and have the ability to plan and develop education in general.

C. IDENTITY OF STUDY PROGRAM

Study Program	: Islamic Education
Study Program Management Unit	: Faculty of MT and Teaching
College	: IAIN Antasari Banjarmasin
Establishment Decree No. Prodi (*)	: 81, 1967
Prodi SK Date of Establishment	: July 22, 1967
Officials Signer SK Establishment Prodi	: Minister for Religious Affairs

Month & Year Commencement
Implementation Prodi : July 22, 1967

Number SK Operating Permit (*) : 81, 1967

Operational Permit SK Date : July 22, 1967

Rating (Score) Last Accreditation : B (320)

BAN-PT SK Number : 438 / SK / BAN-PT / Akred / S / XII /
2014

Address of Department : Jl. A. Yani KM. 4.5 Banjarmasin 70
235

No. Phone of Department : (0511) 3253939

No. Facsimile of Department : (0511) 3254344

E-mail of Department : pai_tarbiyah@yahoo.com

4. CURRICULUM 2014

a. Compliance with the Vision, Mission, Goals and Objectives

To support the institution's vision of Islamic Religious Education Program, then made efforts to improve. Improvement was undertaken in a conducive learning, actual and contemporary, providing a source of learning and the use of cutting-edge technology in teaching media, quality service delivery and excellent service. To achieve the goal of becoming a professional teacher force by improving the competence that includes academic competence,

personality and skills, then drafted concerning the aspect of curriculum system based on the excellence with competence (competence based curriculum).

Local curriculum offered in this program has been tailored to needs, is evidenced by the absorption of graduates of Islamic Religious Education Program for the labor market, especially public institutions of formal education junior high, MTs, MA, high school, or vocational.

Future studies should be taken eight semesters with 150 credits, then the students have to PPL 1 and 2 as a vehicle for the enrichment of field experience in school / madrasah. Students are also required to follow the Real Working Lecture (KKN) by the entire student for 2 months by going directly to the people to cultivate and develop the community. And the last is a scientific research or thesis which is part of the final project that must be completed to achieve a Bachelor's degree student of Islamic Education (S.Pd.I) with a weight of 6 credits.

- b. Curriculum Structure and Content Relevance to the Demands and Needs of Stakeholders The structure and content of a curriculum designed Islamic Religious Education Program has reflected the expected demand by the world of education, especially in relation to methods of teaching and research as a bridge for scientific study and

study Islam. Interest elaborated in the structure and content of the curriculum has bridged the purpose of Islamic Religious Education Program with stakeholder needs for curriculum must include four important aspects, namely:

- Group General Courses (MKU)
- Group Basic Courses Skills (MKDK)
- The group core subjects (MKK)
- The group Electives (MKP)

c. Competence and Ethics Graduates Expected

Aside from the core curriculum subjects such as Islamic and concentration courses, graduates are also prepared to venturing into the world with a global perspective provided him with a broad range of disciplines that are relevant, current and contemporary. The ability to speak English and Arabic as well as the ability to use information technology that is required in the world of education.

d. Opportunity for Students to Develop Yourself

Intellectual maturity invested since entering college to students with various activities in the lectures, please provide a tremendous opportunity for personal development of students. They were directed to be able to balance its activities with dynamic and not fixed routines and constantly upgrading the capabilities and skills to aktibitas which

led to the development of self. Intellectual maturity directed to them was always thinking of creative, dynamic and innovative in developing their own potentials.

e. The development of Islamic Education Curriculum

Since its opening in 1967 until the year 2013, Department Curriculum Islamic Education was changed several times. Starting from opinions and suggestions in the study as well as workshops on the curriculum, the curriculum in 2004 restyled into the curriculum of 2010. The curriculum is to be addressed by the expectations of students, stakeholders, regulatory and contemporary dynamics. In 2010 Department renovate Islamic Education (reorganized) as competence competency-based curriculum that should be controlled by the student that is oriented at a concentration of courses clump PAI: Aqidah Morals, Quran Hadith, and Fiqh SKI. Subsequently in 2014 occurred revamping courses back-courses offered, both katageri subjects institutes, faculties, departments or concentration. Here the grain distribution of subjects Program of Islamic Education curriculum for 2014 below:



CURRICULUM VITAE

1. Name : Frikaputri Imasei
2. Place and Date of Birth : Banjarmasin, 6 May 1994
3. Religion : Islam
4. Nationality : Indonesian
5. Marital Status : Single
6. Address : Jl. Mufakat Mandin. Rt. 10 No. 25. Kab. Kotabaru
7. Education : a. SD N 2 Semayap Kotabaru 2006
b. SMP N 6 Kotabaru 2009
c. SMA N 2 Kotabaru 2012
d. S1 English Department, IAIN Antasari
Banjarmasin 2016
8. Family:
 - a. Father
 - 1) Name : Drs. H. Faisal. M.Pd
 - 2) Occupation : Lecturer
 - b. Mother
 - 1) Name : Hj. Rismasari, SE
 - 2) Occupation : Teacher
 - c. Siblings : Muhammad Nauval Pattiroi and Ziyad Yahya Faisal

Banjarmasin, Novemberr 20th 2016

Frikaputri Imasei