

The Implementation of Language Policy in State Islamic University of North Sumatera

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Abstract

This study is aimed to analyze language policy in State Islamic University of North Sumatera. The researcher studied language policy in State Islamic University of North Sumatera. This study was conducted by using qualitative research, This study was conducted as a case study. The research described the implementation of language policy which occur in State Islamic University of North Sumatera. And also explained the reason why the language policy is needed in State Islamic University of North Sumatera. Data in this study were taken from the documentation of official act about Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraph 4 Bahasa Pengantar Pasal 16. Another data was taken from result of observation of the lecturer communication in classroom. There are three lecturers who have observed from different major. In doing this research, there are some steps used by the researcher in collecting the data. First, recorded the language used The second, the researcher analyzed the language recorded. The result of this study were Language policy well implemented in State Islamic University of North Sumatera, the use of foreign language is also found and it's not dominant. Bahasa Indonesia still used dominantly in this university and State Islamic University of North Sumatera used Bahasa Indonesia as their lingua franca between lecturer and students in the classroom interaction.

Keywords : language policy, lingua franca, foreign language, lecturer, student, classroom interaction, uinsu

Abstrak

Penelitian ini bertujuan untuk menganalisis kebijakan bahasa di Universitas Islam Negeri Sumatera Utara. Peneliti mempelajari kebijakan bahasa di Universitas Islam Negeri Sumatera Utara. Penelitian ini dilakukan dengan menggunakan penelitian kualitatif, Penelitian ini dilakukan sebagai studi kasus. Penelitian tersebut menggambarkan implementasi kebijakan bahasa yang terjadi di Universitas Islam Negeri Sumatera Utara. Dan juga menjelaskan alasan mengapa kebijakan bahasa dibutuhkan di Universitas Islam Negeri Sumatera Utara. Data dalam penelitian ini diambil dari dokumentasi peraturan resmi tentang Peraturan Menteri Agama Nomor 10 Tahun 2016 dalam Paragraf 4 Bahasa Pengantar Pasal 16. Data lain diambil dari hasil observasi komunikasi dosen di kelas. Ada tiga dosen yang telah mengamati dari jurusan yang berbeda. Dalam melakukan penelitian ini, ada beberapa langkah yang digunakan peneliti dalam mengumpulkan data. Pertama, direkam bahasa yang digunakan Yang kedua, peneliti menganalisis bahasa yang direkam. Hasil penelitian ini adalah kebijakan bahasa yang diterapkan dengan baik di Universitas Islam Negeri Sumatera Utara, penggunaan bahasa asing juga ditemukan dan tidak dominan. Bahasa Indonesia yang masih digunakan secara dominan di universitas ini dan Universitas Islam Negeri Sumatera Utara menggunakan Bahasa Indonesia sebagai lingua franca antara dosen dan mahasiswa dalam interaksi kelas.

Kata kunci: language policy, lingua franca, foreign language, dosen, mahasiswa, interaksi kelas, uinsu

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A. Introduction

1) Background of the Study

The discussion of language which is done is focused on where the language users live or it is often called as community. A group of people who has communication generally is called as speech community. Speech community is a group of people who communicate each other. Fishman (1972: 22) says that 'A speech community may be as small as a single closed interaction network, all of whose members regard each other in but a single capacity'. The speech community is a unity that completes their roles as the members of the community. Communities that are talking here are micro community and it still has connection with macro community. 'The interaction between the micro and macro, between the local and the national, can operate in either direction. Language planning activities which begin at the local level can come to influence macro – level decision – making' (Liddicoat and Baldauf, 2008: 3).

Many countries have a language policy designed to favor or discourage the use of a particular language or set of languages. Although nations historically have used language policies most often to promote one official language at the expense of others, many countries now have policies designed to protect and promote regional and ethnic languages whose viability is threatened. Language Policy is what a government does either officially through legislation, court decisions or policy to determine how languages are used, cultivate language skills needed to meet national priorities or to establish the rights of individuals or groups to use and maintain languages (Crawford, 2000).

Language policy in Indonesia is an interesting case to study. It started with an idea of nationalism and is challenged by the same issue in its development and implementation. As being relatively a young language, *Bahasa Indonesia* is still evolving rigorously. There are constant struggles between power maintenance and preservation of regional languages. They appear as molding process for an ideal national language as part of national identity.

However, it is uplifting to see that recent curriculum designs are developed into a more comprehensive construction of language and culture. Unfortunately, there are still many educators who teach with regional language with following the curriculum rather than cultivating love for the cultures. They do not realize that language embodies the identity of its users.

Related to the language policy as one of education institution, State Islamic University of North Sumatera has designed the language policy. This policy is based on *Peraturan Menteri Agama Nomor 10 Tahun 2016*. Deals with this statute (Statuta UIN Sumatera Utara), the institution have regulated Bahasa Indonesia as the official language in learning process.

Thus, this research aims at investigating the implementation of language policy in State Islamic University of North Sumatera.

2) The Formulation of Study

1. How does the implementation of language policy occur in State Islamic University of North Sumatera?
2. Why the language policy is used

in State Islamic University of North Sumatera?

3) The aims of The Study

1. To describe the implementation of language policy occur in State Islamic University of North Sumatera
2. To explain the reason of the language policy is used in State Islamic University of North Sumatera

B. Literature Review

1) Language Policy

Language policy is a choice which is made for controlling the language that is used by people in certain community. It is also emphasized by Djité in *Lid-dicoat journal* (2004: 154) for further definition of language policy, it is stated that language policy is ‘the deliberate choices made by governments or other authorities with regard to the relationship between language and social life’. To control the language means that the language can not utter freely without consider some rules that has been created. Rules that are discussed are about how the language controller considers what rules that will be used in the community. The rules can be categorize into corpus planning, because ‘cation policy to language policy has also been extended from acquisition planning to corpus planning’ (Poon, 2003:54). So, the controller will decide to choose some rules and apply it in speech community. But ‘correct language policy and planning must take into consideration the attitudes of the people whom a particular language is planned’ (Mukhuba, 2004:277). Politeness by avoiding pro-

vanity and obscenity will be consider in making language policy and planning especially in family. It is also considered in education system, ‘any policy for language, especially in the system of Education has to take account of the attitude of those likely to be affected’ (Romaine, 2002:208).

‘The goal of a theory of language policy is to account for the choices made by individual speakers on the basis of rule – governed patterns recognized by the speech community (or communities) of which they are members’ (Spolsky, 2009: 1). In some reasons, the member of community will make their own rules in deciding language policy that they will use in their community. The number of the policy depends on considerations that their community make based on rule – governed patterns of them. ‘The conception of language policy describe in Nomibia study implies that there is a dynamic relationship between social relations and language policies. These policies are evident in educational system that impose disadvantages on the masses, restricting mass participation in economic advantage, decision making and biculturalism among subordinate population’ (Sukumane,2000:207). So, the goal of language policy is to seeing the number of language policy that they will use which will consider the entire member which is included in that community.

Components of language policy of a speech community are introduced by Spolsky (2004) to solve the problem of how does a speech community to create their own language policy. Spolsky (2004:5) stated that there are three components policy of a speech community as ‘its language practices – the habitual pattern of selecting among the varieties

that make up its linguistic repertoire; its language belief or ideology – the beliefs about language and language use; and any specific efforts to modify or influence that practice by any kind of language intervention, planning and management’.

To understand the term ideology, it will be discussed first from the basic explanation about the term ideology itself. Simpson (1993:5) stated that ‘the term normally describes the ways in which what we say and think interacts with society’. Specifically, Spolsky (2004:14) argued that ‘it is language policy with the manager left out what people think should be done’. Further Spolsky (2009:28) also stated in his another book that ‘ideologies are ultimately expressions of moral judgment’. When it is held by particular group, it means that it has become a habituation and it is usually called as culture. Even if it is held by particular person, it has become his/ her beliefs based on some consideration that he/ she will consider if it is bad or good based on his/ her way of thinking.

Spolsky (2009:4) defined language practice as ‘observable behaviors and choices – what people actually do’. What people do when they are talking, what language do they use and how do they use it. Those are questions that should be answered in this part. ‘The most realistic answer resides in language practices; look at what people do and not at what they think they should do or at what someone else wants them to do (Spolsky, 2004:218). People have had belief and now they have role for practicing it. They should use their good role for practicing language that has been chosen by them and it will be showed that language practice has been success done.

2) Language Policy in Indonesia

Language planning in Indonesia has been initiated long before the state is officially declared in 1945. Having a long history of oppression under Dutch’s imperialism, Indonesia considers nationalism as the most important value for the country. Driven by the idea of independence and search for identity, in 1928 a youth congress was held. The congress comes with an important decision of a national language, i.e. *Bahasa Indonesia*. It is declared as the unifying language in the new nation of Indonesia and should be used instead of Dutch for formal and nation-wide communications. A *lingua franca* among traders over a long period of time, *Bahasa Indonesia* is not part of any regional languages within the archipelago. On the contrary, the language is derived from *Bahasa Melayu* or Malay, which is also used by the people in Malaysia, Brunei Darussalam, and Singapore. It is not chosen out of practical motive but of a dream, of unity, and recognition (Poerbakawatja, 1970). Since the declaration, *Bahasa Indonesia* has developed further away from *Bahasa Melayu* to a language with its own form and identity.

The place for *Bahasa Indonesia* in the constitution is found in chapter XV verse 36 in 1945 Constitution and chapter IV section 5 in 1950’s Provisional Constitution. In the 1945 Constitution, *Bahasa Indonesia* is established as national language. The chapter formulates the status of *Bahasa Indonesia*, as national and state language. Furthermore, in 1950’s Constitution, it is stated as the “official language”. The changing in the 1950’s Constitution, according to Moeiono (1986), is to underline the importance of nationalism, which becomes the action force in the implementation (An-

war, 1979; Moeliono, 1986; Alwasilah, 1997).

There are 2 benchmarks in the support of language policy. They give the language a framework for standardization. The first one is from the Language Seminar in 1972, which comes up with a reference for Perfected Orthography (*Ejaan yang Disempurnakan/EYD*). The new standard simplifies the use of language in writing. In 1988, the Fifth Language Congress finishes the Indonesian Extensive Dictionary (*Kamus Besar Bahasa Indonesia*). This is considered as a big step in the language as new vocabularies resemble adoption of regional languages, as well as foreign languages. This strengthens the language's position, after being attacked as unclear in its standardization (Simandjuntak, 1972).

According to Ager (2001), in the making of any policies, including the language policy, at least 3 power sources come to play, which are: the individuals, ruling groups, and states. At the time, the ruling power is young intellectuals affiliation, who desires to put an end on Dutch imperialism, which uses its infamous strategy of disintegration (*devidetimper*) to rule over the archipelago. On the other hand, the majority of people with influence are the Javanese. The group of power in the 1928 Youth Congress chooses to aim at unification when choosing Bahasa Indonesia. Later on, the official government has the same language policy. However, sometimes unity would be interpreted extremely, focusing on the uniformity in the aspects of the nation (Ager, 1996). Although considered as more efficient and effective in governance process, it also promotes elitism (Ager, 2001). When Tollefson (2002) mentions language policy as dedicated to shape lan-

guage use, those who fail to follow the model proposed by the policy would be considered as not supportive to the policy. Following the implementation of the policy, schools with language other than Bahasa Indonesia are closed or given no permission to operate.

As a coin with two sides, language policy has the other half, which is language planning. Focuses more in the function of language, language planning works in opposition with language policy (Ager, 2001). Language policy usually reflects a top-down idealism, whereas language planning speaks more about the ideal form, which the whole society desires. Therefore, it demands an ideal formulation of other aspects for an ideal language in the country. Grillo (1989) views language very seriously, stating it as identifier of egalitarian measure. Accordingly, people would approve to a model of language, which has real benefits to everyday interactions, rather than one which is appointed by the government.

A policy works within a jurisdiction (Mc Groarty, 1996; Wiley, 1996) and Indonesia's jurisdiction consist of multilingual and multicultural community. This results in struggles between the national languages with the mother tongues of speech community. There are almost 1000 languages in the archipelago with different numbers of speakers, ranging from hundreds to 58 million people (Nababan et al., 1992). From an interaction with the regional languages, Bahasa Indonesia receives a lot of benefits for its development.

Bahasa Indonesia is said to have more consistent rules and its own identity compared to the language of origin (Simandjuntak, 1972). Furthermore, in

implementing the language policy, the people in those areas are benefited from the exposure of language and become bilinguals faster. Wardhaugh (1992) considers the rise of Bahasa Indonesia in Indonesia as a vernacularization, arestoration or elaboration of indigenous language in relation to its adoption as an official language. However, this is proven otherwise. Being a mother tongue of no one in its time of establishment, Bahasa Indonesia is considered more as the unifying language among the 753 regional languages in the country (Simbolon, 1999).

The government promotes the implementation of *Bahasa Indonesia* in education as partnership with the regional languages available. This also marks the policy regarding regional language, which is stated in the Regulation No. 4, 1950, Chapter IV section 5. However, as the implementation always becomes a main issue of policy's success, there are some problems in the process of this ideal picture. Further discussion in the area of language teaching would give more information on this matter.

3) Higher Education in Indonesia

Education in Indonesia falls under the responsibility of the Ministry of Education and Culture (*Kementerian Pendidikan dan Kebudayaan* or *Kemdikbud*) and the Ministry of Religious Affairs (*Kementerian Agama* or *Kemenag*). In Indonesia, all citizens must undertake nine years of compulsory education which consists of six years at elementary level and three in secondary level. Islamic schools are under the responsibility of the Ministry of Religious Affairs.

Education is defined as a planned

effort to establish a study environment and educational process so that the student may actively develop his/her own potential in religious and spiritual level, consciousness, personality, intelligence, behaviour and creativity to him/herself, other citizens and the nation. The Constitution also notes that there are two types of education in Indonesia: formal and non-formal. Formal education is further divided into three levels: primary, secondary and tertiary education.

The higher education institution is categorized into two types: state and private. Both are supervised by the Ministry of National Education. There are four types of higher education institution: universities, institutes, academies, and polytechnics.

Whereas, tuition in such state institutions is more affordable than private-university tuition, enabling attendance by students from relatively modest backgrounds, faculty salaries are low by international standards. Lecturers often have other jobs outside the university to supplement their wages.

State Islamic University of North Sumatera is one of the higher education institutions in Indonesia and categorized as state university. The university is under the auspices of the Religions Ministry of the Republic of Indonesia. Thus, the all regulations of State Islamic University of North Sumatera is under control of the Religions Ministry of the Republic of Indonesia.

4) The Implementation of Language Policy in State Islamic University

The National Policy on Language Education regulates the use of regional languages or mother tongues of the

learners, to aid the education process. It is explained that *Bahasa Indonesia* as the language of unity is the language to be used in every school in Indonesia and that regional languages could be used (Regulation No. 4, 1950, Chapter IV section 5). The reason for this permission is to help students with the learning process, in order to provide them with the most possible help in perceiving the information in classes. Nevertheless, it is also mentioned that in the area where national language is well understood by the majority of people, the language must be used as a main language for teaching and learning purposes in schools.

Related to this national language policy, State Islamic University of North Sumatera has its own regulation. The regulation is provided in State Islamic University of North Sumatera statute which based on Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16. The content of the regulations are:

- (1) Bahasa Pengantar pembelajaran menggunakan bahasa Indonesia
- (2) Selain Bahasa Indonesia, Universitas dapat menggunakan Bahasa asing sebagai Bahasa pengantar.

From this regulation, it can be concluded that the official language Bahasa Indonesia used in UIN Sumatera Utara. For example, the lecturer should use Bahasa Indonesia in communicating with the students and vice versa.

Furthermore, there is another optional; the foreign language can be used in certain case. In State Islamic University of

North Sumatera, there are two foreign languages which can be used to communicate while learning process occur, they are Arabic and English

C. Research Methodology

This study was conducted by using qualitative research, Bogdan and Biklen (2007) stated that qualitative design refers to researcher's plan how to proceed. How they proceed is based on theoretical assumptions (that meaning and process are crucial in understanding human behavior, that descriptive data are what is important to collect and that analysis is best done inductively). The qualitative research means to find out how a theory works in different phenomena whose data collected are in the form of words rather than numbers.

This study was conducted as a case study. According to Meriam in Bogdan and Biklen (2007: 58), a case study was detailed examination of one setting or a single subject, or a single depository of document or one particular event. Therefore, a case study was chosen because this research used the descriptive explanative, it means that this research describe the implementation which occur in State Islamic University of North Sumatera. And also explained the reason why the language policy is needed in State Islamic University of North Sumatera.

Data in this study were taken from the documentation of official act about Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16. Another data was taken from result of observation of the lecturer communication in classroom. There are three lecturers who have observed from different major.

In doing this research, there are some steps used by the researcher in collecting the data. First, the researcher recorded the language used by the lecturer in the classroom interaction. The second, the researcher analyzed the language recorded which used by lecturer based on Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16 as the main regulation of Language Policy in State Islamic University of North Sumatera.

The data analyzed by using interactive technique Miles, Huberman, and Saldana's theory. According to Miles, Huberman, and Saldana (2014), the phases of data analysis are divided into three parts, there are data condensation, data display, conclusion drawing and verification.

a. Data Condensation

Data condensation is aimed at processing the raw that appear the written-up field notes in order to be analyzed. The process can be in form of selecting, focusing, simplifying, abstracting, and transforming. In this study condensation included the process of selecting language used by lecturer in the classroom interaction.

b. Data Display

Data display is defined as "display" as an organized assembly of information that permit conclusion is drawing and action taking. A display can be extended piece of text or diagram, chart, table that provides new way of arranging and thinking more embedded data. The data display in this study is the table of comparison between the languages used

in classroom interaction whether official language and the foreign language used.

c. Drawing Conclusion/ verifying

Conclusion involves stepping back to consider what the data analyzed mean and to their application for the question to hands. Conclusion is drawn based on data display. Conclusions are drawn to answer the research question by describing and interpreting what the research sees in the data.

D. Data And Data Analysis

a) Data Analysis and Findings

i) The implementation of language policy occur in State Islamic University of North Sumatera

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ing sebagai bahasa pengantar.

(1) The language which used by lecturer Public Accounting program in the classroom interaction

Lecturer : tapi ada yang buat 500 ribu dikali 3000 sama dengan 500juta. Padahal sudah saya kasih pakek *calculator* kan? Jadi jawabannya kas pada donasi sebesar 1,5 M. Nah ini kalo kelen tarok kas pada pendapatan pun masih saya maklumi. Mungkin karena dia lupa bahwa pendapatannya itu juga harus dijelaskan lagi yaitu kas pada pendapatan donasi. Ada nggak yang buat kas pada pendapatan donasi?

Students : ada bu..

Lecturer : ada sebagian ya..sebagian lagi nggak

Students : sebagian lagi lupa

Based on the data above, it can be shown that Bahasa Indonesia was used by lecturer and students in process teaching learning in the classroom interaction.

While the *calculator* is a foreign terminology which used in this conversation, the reason is the terminology is familiar in our daily conversation.

(2) The language which used by lecturer in Intermediate Level of Islamic Accounting in classroom interaction

Lecturer : jadi jawaban kalian itu rata kewajiban pada kas tapi tidak ka-

lian jelaskan itu dari asset terikat atau asset lancar. Tapi kalau kalian merasa benar periksa dulu kertas jawaban kalian, mana tahu saya ada khilaf. Kemudian untuk pertanyaan yang berikutnya banayak dari kalian yang jawabannya nggak *balance*. Seharusnya itu udah *balance* karena itu tinggal mengubah aja, nggak ada yang harus dijurnalkan? Untuk yang ini kalian nggak ngerti ya?

Students : iya...

Lecturer : kan saya sudah kasih kesempatan kalian untuk bertanya. Sudah. Sekarang kita masuk ke soal berikutnya. Untuk yang ini kesalahan yang pertama banyak yang tidak tahu, yang dicari *Presentnya* apa? *Futurenya* apa?

Untuk soal yang berikutnya, tidak memperhatikan *semi annual*, jadi jawabannya juga salah

In data 3, the lecturer explains the material by mixing English and Indonesia language. It can be seen from the foreign language, like *Presentnya* *Futurenya*. These terminologies are frequently appeared in tenses used but here these terminologies explain the specific purpose in Accounting.

(3) The language which used by lecturer in Criminal Law majoring in classroom interaction

Students : Bagaimana pak dengan menggelar orasi? Apakah dalam Islam diperbolehkan juga untuk menggelar orasi.

Lecturer : Dalam Islam kita boleh untuk menggelar orasi, namun hukumnya mubah.

Karena itu, hukum asal masîrah itu sendiri mengikuti hukum uslûb yang status asalnya adalah mubah. Sebagaimana uslûb (cara) yang lain, masîrah sebagai salah satu uslûb juga bisa digunakan untuk melaksanakan kewajiban, seperti menyampaikan seruan kepada para penguasa yang zalim atau mengoreksi kebijakan mereka. Hal ini dalam rangka melaksanakan sabda Nabi Muhammad SAW :

«أَلَا وَرَأَىٰ أَفْضَلَ الْجِهَادِ كَلِمَةً حَقًّا عِنْدَ سُلْطَانٍ جَائِرٍ»

Yang artinya Ketahuilah, bahwa sesungguhnya jihad yang paling baik adalah (menyatakan) pernyataan hak kepada penguasa yang zalim.

Based on the data above, it can be shown that Bahasa Indonesia was used by lecturer and students in process teaching learning in the classroom interaction. However, the use of Arabic language is necessary to explain the criminal law theorem in Islam. Especially for this case, the lecturer used Hadits to support his explanation which must be in Arabic.

(4) The language which used by lecturer in Advance Speaking majoring in classroom interaction

Fouth Lecturer (AG)

Lecturer : Good Morning everyone! Today we would like to discuss about top ten job interview question, so what do you think the question that include in the top ten job interview questions?

Students 1 : the first I would like you talking about yourself in job interview?

Lecturer : ok, I agree with you. I think it is the first and very beginning question that should be asked because when we talking about ourselves the interviewer will know about ourselves in details. And next what is the question?

Based on the data above, it can be shown that the foreign language was used by lecturer and students in process teaching learning in the classroom interaction. The reason is because the majority is Advance Speaking which is including in English Education Department. Related to the second point of language policy, it is appropriate to use foreign language in this case English, if it is suitable with the subject that want to be taught.

So, deals with the 4 data above, State Islamic University of North Sumatera has implemented the regulation of language policy which provided in State Islamic University of North Sumatera statute which based on Peraturan Men-

teri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16.

(a) The Reason of the language policy is used in State Islamic University of North Sumatera

Indonesia consists of many different tribes, such as Javanese, Malay, Batakese, Karonese, Sundanese, etc. Whereas each tribe has its own language, for instance Javanese language, Malay language, Batakese language, Karonese language, Sundanese language, etc. Concerning to the various languages it must be had one language to unity them as their lingua franca, Bahasa Indonesia.

Furthermore, the use of language policy in State Islamic University of North Sumatera aims to:

- a. To guide the language planning at the University for the advance-

ment of the institution.

- b. To facilitate the effective learning and teaching as well as service delivery at State Islamic University of North Sumatera
- c. To avoid the language conflict between the lecturer and students who come from different background (tribes, ethnic languages, etc).

b) Findings

From the data analysis it was found that there are three types of languages which used by lecturer in classroom interaction . It can be seen from the table below.

Table. 1

The Language Use in Classroom

	Official Languages	Foreign Terminology	Colloquial
	tapi ada yang buat 500 ribu dikali 3000 sama dengan 500juta. Padahal sudah saya kasih pakek <i>calculator</i> kan? Jadi jawabannya kas pada donasi sebesar 1,5 M. Nah ini kalo kelen tarok kas pada pendapatan pun masih saya maklumi. Mungkin karena dia lupa bahwa pendapatannya itu juga harus dijelaskan lagi yaitu kas pada pendapatan donasi. Ada nggak yang buat kas pada pendapatan donasi?	<i>Calculator</i>	Pakek, kelen, tarok
	ada sebagian ya..sebagian lagi nggak	-	nggak

<p>jadi jawaban kalian itu rata kewajiban pada kas tapi tidak kalian jelaskan itu dari asset terikat atau asset lancar. Tapi kalau kalian merasa benar periksa dulu kertas jawaban kalian, mana tahu saya ada khilaf. Kemudian untuk pertanyaan yang berikutnya banyak dari kalian yang jawabannya nggak <i>balance</i>. Seharusnya itu udah <i>balance</i> karena itu tinggal mengubah aja, nggak ada yang harus dijurnalkan? Untuk yang ini kalian nggak ngerti ya?</p>	<p>Balance</p>	<p>nggak</p>
<p>kan saya sudah kasih kesempatan kalian untuk bertanya. Sudah. Sekarang kita masuk ke soal berikutnya. Untuk yang ini kesalahan yang pertama banyak yang tidak tahu, yang dicari <i>Presentnya</i> apa? <i>Futurenya</i> apa?</p>	<p>Present, future</p>	<p>-</p>
<p>Untuk soal yang berikutnya, tidak memperhatikan <i>semi annual</i>, jadi jawabannya juga salah</p>	<p><i>semi annual</i></p>	<p>-</p>
<p>Karena itu, hukum asal <i>masîrah</i> itu sendiri mengikuti hukum <i>uslûb</i> yang status asalnya adalah mubah. Sebagaimana <i>uslûb</i> (cara) yang lain, <i>masîrah</i> sebagai salah satu <i>uslûb</i> juga bisa digunakan untuk melaksanakan kewajiban, seperti menyampaikan seruan kepada para penguasa yang zalim atau mengoreksi kebijakan mereka. Hal ini dalam rangka melaksanakan sabda Nabi Muhammad SAW:</p> <p>«أَلَا وَأَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»</p> <p>Yang artinya Ketahuilah, bahwa sesungguhnya jihad yang paling baik adalah (menyatakan) pernyataan hak kepada penguasa yang zalim.</p>	<p>Masîrah, Uslûb, أَلَا وَأَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»</p>	<p>-</p>
<p>-</p>	<p>Good Morning everyone! Today we would like to discuss about top ten job interview question, so what do you think the question that include in the top ten job interview questions?</p> <p>the first I would like you talking about yourself in job interview?</p>	<p>-</p>

Bahasa Indonesia as the official languages is dominantly used in classroom interaction. While the use of foreign terminologies are not frequently as well as Bahasa Indonesia. The lecturers use the specific terminology only if there is no equivalent meaning in Bahasa Indonesia or if the lecturer forced to do it, it will change the purpose of the language. The foreign terminologies which often used in State Islamic University of North Sumatera are English and Arabic while similar to foreign terminology, the colloquial languages were not frequently used.

After all, State Islamic University of North Sumatera has implemented the regulation of language policy which provided in State Islamic University of North Sumatera statute which based on Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16.

E. Conclusion and Suggestion

a) Conclusion

Language policy well implemented in State Islamic University of North Sumatera because the university followed the regulation which is provided in State Islamic University of North Sumatera statute on Peraturan Menteri Agama Nomor 10 Tahun 2016 in Paragraf 4 Bahasa Pengantar Pasal 16. The content of the regulations are:

- (1) Bahasa Pengantar pembelajaran menggunakan bahasa Indonesia
- (2) Selain Bahasa Indonesia, Universitas dapat menggunakan bahasa asing sebagai bahasa pengantar.

However, the use of foreign language is also found and it's not dominant. Bahasa Indonesia still used dominantly in this university. The specific terminology from foreign language is needed and can avoided when it deals with particular situation as mentioned in data analysis and findings.

And then State Islamic University of North Sumatera used Bahasa Indonesia as their lingua franca between lecturer and students in the classroom interaction in order to make the teaching process can run well. And also to avoid the language conflict between the lecturer and students who come from different background in doing teaching learning can more effective.

b) Suggestion

From the conclusion, it is suggested that all the educators should avoid the use of foreign language in classroom interaction. If it is necessary, the educators should find the equivalent meaning from specific terminology from certain field with the official language (Bahasa Indonesia). The lecturer and students should aware and follow the language policy which has regulated in their own education institution.

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Appendix

First lecturer (LHN)

- Lecturer : Suaranya dek. Dibawah kan udah ribut, jadi kalian jangan ribut lagi. Kan terdapat soal yang meyebutkan terdapat perusahaan yang mendapatkan sumbangan mobil sebesar Rp 140.000.000. Jurnalnya kalian sebutkan peralatan pada kendaraan terikat permanen. Sekarang saya Tanya kalau peralatan mesin bertambah jurnalnya ditaruh dimana?
- Students : Hibah di debet, kas di kredit
- Lecturer : Yakin sama jawabannya? Jadi peralatan pada debit, kendaraan terikat permanen pada kredit. Hanya saja kesalahan

- yang sering kelen buat itu pada penjurnalan debit dan kreditnya.
- Students : Yakin bu...
- Lecturer : Coba apa perbedaannya ini sama ini (sambil menunjuk papan tulis). Ini kan sumbangan, jadi otomatis peralatannya bertambah, tapi secara logika dia dapat mobil dan mobil itu bagian dari asset yang terikat jadi disini yang bertambah adalah modalnya.
- Students : ohhh, jadi bu karena asetnya yang terikat dia ada pada kas?
- Lecturer : Iya jadi seperti yang saya bilang yang bertambah modalnya atau equitas. Jadi yang ini dah pahami, kalian tetap salah walaupun angkanya udah bener ini. Tapi kasus kelen dah kelewatan, masa peralatannya di kredit, berarti ini sama saja dia menjual asset bukan menerima. Sudah.
- Lecturer : Nah, nomor 2 dulu. Di situ dibuat 500 ribu Saudi Arabia, 1 riyal sama dengan 3000 rupiah jadi berapa totalnya?
- Students : 1,5 Milyar
- Lecturer : tapi ada yang buat 500 ribu dikali 3000 sama dengan 500 juta. Padahal sudah saya kasih pakek calculator kan? Jadi jawabannya kas pada donasi sebesar 1,5 M. Nah ini kalo kelen tarok kas pada pendapatan pun masih saya maklumi. Mungkin karena dia lupa bahwa pendapatannya itu juga harus dijelaskan lagi yaitu kas pada pendapatan donasi. Ada nggak yang buat kas pada pendapatan donasi?
- Students : ada bu..
- Lecturer : ada sebagian ya..sebagian lagi nggak
- Students : sebagian lagi lupa
- Second Lecturer (MI)*
- Lecturer : jadi jawaban kalian itu rata kewajiban pada kas tapi tidak kalian jelaskan itu dari asset terikat atau asset lancar. Tapi kalau kalian merasa benar periksa dulu kertas jawaban kalian, mana tahu saya ada khilaf. Kemudian untuk pertanyaan yang berikutnya banyak dari kalian yang jawabannya nggak balance. Seharusnya itu udah balance karena itu tinggal mengubah aja, nggak ada yang harus dijurnalkan? Untuk yang ini kalian nggak ngerti ya?
- Students : iya...

Lecturer : kan saya sudah kasih kesempatan kalian untuk bertanya. Sudah. Sekarang kita masuk ke soal berikutnya. Untuk yang ini kesalahan yang pertama banyak yang tidak tahu, yang dicari Presentnya apa? Futurennya apa?

salah satu uslub juga bisa digunakan untuk melaksanakan kewajiban, seperti menyampaikan seruan kepada para penguasa yang zalim atau mengoreksi kebijakan mereka. Hal ini dalam rangka melaksanakan sabda Nabi saw.:

Untuk soal yang berikutnya, tidak memperhatikan semiannual, jadi jawabannya juga salah

«أَلَا وَأَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»

Yang artinya Ketahuilah, bahwa sesungguhnya jihad yang paling baik adalah (menyatakan) pernyataan hak kepada penguasa yang zalim.

Third Lecturer (AF)

Lecturer : jadi hukum yang dijelaskan oleh para sahabat dari Rasulullah itu bias bervariasi, yang penting apa bahwa hukum yang disampaikan itu harus haq yang artinya bersumber dari Lillah.

Hadits ini berasal dari Al- Hakim. Karena itu, statusnya sebagai uslub yang mubah tetap tidak akan berubah menjadi wajib; sekalipun uslub tersebut bisa digunakan untuk melaksanakan dan menyempurnakan suatu kewajiban.

Students : bagaimana pak dengan menggelar orasi? Apakah dalam Islam diperbolehkan juga untuk menggelar orasi.

Fouth Lecturer (AG)

Lecturer : Dalam Islam kita boleh untuk menggelar orasi, namun hukumnya mubah.

Lecturer : Good Morning everyone! Today we would like to discuss about top ten job interview question, so what do you think the question that include in the top ten job interview questions?

Karena itu, hukum asal mas'rah itu sendiri mengikuti hukum uslub yang status asalnya adalah mubah. Sebagaimana uslub (cara) yang lain, mas'rah sebagai

Students 1 : the first I would like you talking about your-

self in job interview?

Lecturer : ok, I agree with you. I think it is the first and very beginning question that should be asked because when we talking about ourselves the interviewer will know about ourselves in details. And next what is the question?

Students 2 : why should we hire you?

Lecturer : why should we hire you? Ohhyes..that's one of the most important question that the interviewer will asked to the interviewee. Next question. Ok..Lili first

Students 3 : hmm..maybe what salary are you seeking?

Lecturer : wow..it is very interesting question because usually we have to answer based on our skills and experience. Ok Filia

Students 4 : Maybe what is your greatest thing?

Lecturer : what is your greatest thing, Ok..you have to know what is your strength or your plus point

