

## **Integration Of Islamic Studies In English Language Teaching (Elt) Based On Study Program**

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### **Abstract**

*English is an agreed language as a world/international language, so this subject is a course or lesson that must be taken by all students and college students in Indonesia from elementary level to college as a compulsory course in the English Language Teaching (ELT) series. IAI Darussalam Blokagung Banyuwangi is a pesantren-based college campus, so the purpose of this research is to find out to what extent the educators integrate ELT with Islamic Studies in accordance with their study programs. The research method used is Descriptive Qualitative which determines the subjects of this study are several lecturers and students with data collection techniques prioritized from interviews and supported by observation and documentation. From the process in the field, it is found that the implementation of ELT which is integrated with Islamic Studies has been implemented even though it is still not totally, and this provides insight to students so that they can communicate about Islamic studies using English.*

**Keywords : Integration, Islamic Studies, English Language Teaching.**

### **Abstrak**

*Bahasa Inggris merupakan bahasa yang disepakati sebagai bahasa dunia/internasional, sehingga subjek ini merupakan mata kuliah atau pelajaran yang harus ditempuh oleh semua siswa dan mahasiswa di Indonesia mulai tingkat dasar sampai perguruan tinggi sebagai mata kuliah wajib dalam rangkaian English Language Teaching (ELT). IAI Darussalam Blokagung Banyuwangi merupakan kampus perguruan tinggi yang berbasis pesantren, sehingga tujuan penelitian ini dilakukan adalah untuk mengetahui sampai di mana para pendidik mengintegrasikan ELT dengan kajian keislaman/kepesantrenan (Islamic Studies) sesuai dengan program studinya. Metode penelitian yang digunakan adalah Deskriptif Kualitatif yang menentukan subyek dari penelitian ini adalah beberapa dosen dan mahasiswa dengan teknik pengumpulan data di prioritaskan dari interview dan didukung dengan observasi dan dokumentasi. Dari proses di lapangan di temukan bahwa pelaksanaan ELT yang diintergrasikan materunta dengan kajian keislaman (Islamic Studies) sudah terlaksana walaupun masih belum secara total, dan ini memberikan wawasan kepada mahassiswa agar dapat berkomunikasi*

*mengenai kajian keislaman dengan menggunakan bahasa Inggris.*

**Kata Kunci:** *Integrasi, kajian Keislaman, Pengajaran Bahasa Inggris*

## **A. Introduction**

Such a fundamental pattern in discussing education is a valuable consideration. All activities related to education must give meaning to children so that children can behave as expected in educational goals. The meaning of education must be accepted by the child so that in the child a desire arises which then encourages the exploration of scientific exploration and educational exploration so that their needs as students are served in all of that. Education in a general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, research, or self-taught (www.wikipedia.com). With education, people's moral values can be improved, especially students. I think education is the best way to teach people about moral values (Sari, 2013). Brown also mentions that language may depend on cultural background and is not value-free, "there are values, presumptions, about the nature of life and what is good and bad in it, to be found in the normal use of any language" (Brown, 1990).

The same thing is expressed by Sauri (2006) to form a complete Indonesian language and human quality, the most prioritized is the quality of faith and piety, in the sense that the development of spiritual values must be prioritized then followed by other aspects. This needs to be done integrally and simultaneously both in the family, school and community education environment.

The meaning of education must be accepted by the child so that in the child a desire arises which then encourages One of the efforts that need to be made is to demand Islamic education experts to try to reorganize a quality education system that is intact and can touch all aspects of student competence. For example, in the context of education in Indonesia, it is necessary to initiate efforts to integrate all disciplines into the framework of Islamic values.

This effort is an ongoing discourse, both in the Ministry of Religious Education and in the Ministry of National Education. The effort is a step forward and innovative to

reconcile the structure of science that tends to be dichotomous which is harmful to human civilization.

However, when viewed from a historical-philosophical framework, this phenomenon is more than that because of the disharmony of knowledge that is divided into general science and religious science, which has an impact on inequality in overcoming the educational problems they face. Muslims who rely solely on Islamic religious knowledge in solving problems are less able to deal with the changing times and lose out in global competition. Conversely, general science that is not based on revelation leads to dehumanization and environmental crisis. Therefore, there needs to be an effort to integrate the two fields of knowledge into harmony and synergy.

Currently, many non-religious subjects such as math, language, physics are presented untouched by religious values. These subjects are presented by teachers to students based on logic alone. Only relying on logic and not at all alluding to God's creation and God's great will, so this is a practice that occurs in educational institutions in secular countries, where religion is considered as an individual thing that there is no state obligation at all to include it in the implementation of education. Whereas our country is not a secular country that separates religious affairs from state interference. When the law book is opened, it is found that the purpose of education is to become a citizen who believes and is devoted to God Almighty. The integration of divine values in the presentation of any subject is part of the mandate of the law.

The current condition of our nation and state, which is full of corruption and other crimes, is undoubtedly the result of character failure. Character traits that can fail occur due to the failure of the affective learning process; whether at home, school, or the environment. If the family environment cannot set a good example, where will this nation be anchored? Therefore, school is a place that is expected to encourage the formation of good character. Schools are managed by those who have been declared qualified to educate.

ELT (English Language Teaching) is a pattern of English Language Learning is a major subject that must be taught at every level of education in Indonesia, from primary to tertiary levels. Teachers/lecturers teach students English language skills, both active and passive. They teach not only grammar but also various social usages in native English

speakers. Therefore, students are introduced to the social values of English speakers. As long as these values do not conflict with Islamic values, that is certainly not the reason. However, cultural differences and thoughts that are not in line with what Islam teaches should be explained by the English teacher so that students do not just imitate these values. If teachers help in the transfer of culture, students are expected to be more careful when they are dealing with TV or the internet so that they can filter and not just copy what they witness from the media. Some of these values are very dangerous, such as ikhtilat (the coming together of men and women who are not mahrom) which is now taken for granted even though it is forbidden from a religious perspective.

In universities, both Islamic and non-Islamic based, English courses are compulsory courses that must be delivered to students based on existing study programs or in the term English for Specific Purpose (ESP), namely English for special purposes such as English for Islamic Studies (EIS), English for Islamic Economic and Business (EIEB), English for Islamic Communication (EIC) and others. The selection of research on this limitation is carried out because each lecturer has different characters and abilities in delivering English courses. Some have integrated the material with Islamic studies, some have focused on students' speaking, writing, reading and listening skills on materials that have not been integrated with Islamic studies or studies based on their study program.

The objectives of this research are as follows: 1. To find out about How is the integration of Islamic Studies in English Language Teaching (ELT) based on Study Program at Institut Agama Islam Darussalam Blokagung Banyuwangi and 2. To explain the curriculum of English courses for Islamic Studies at Institut Agama Islam Darussalam Blokagung Banyuwangi.

While the benefits of this research are expected to be a theory of development of existing concepts, so that it can complement the scientific repertoire of ELT which is integrated with Islamic studies in the material and curriculum and also has practical benefits, it can be a reference for educators so that in providing material tailored to the achievements of courses in each study program under the auspices of Islamic / pesantren-based universities.

## **B. Related Theory**

As a reference in completing matters related to this research, there are several previous studies that the author conveyed including:

The first research by: Muhammad B. Sholeh, Noor Ahsin, Zulfa Alany, Fatimah Fatimah with the title *The Integration of Religious Moderation Values in English Language Teaching in Madrasah*. In this study, researchers aimed to find out the integration of religious moderation values in English language teaching in Madrasah with descriptive qualitative research.

The second research by: Mochlis Ekowijayanto with the title *The Integration of Islamic Values in Implementation of Learning English: Islamic Education Students Perspective*. The purpose of this study was to find out to what extent the integration of English teaching with Islamic values with a qualitative research approach as well.

The third research by: Galuh Nur Rohmah, Lina Hanifiyah, Ulil Fitriyah, Anita Andriya Ningsih with the title *Islamic Values Integration in English Lesson at Madrasah Tsanawiyah: Teachers' Beliefs and Practices*. This research aims to find out the Islamic values integrated in English lessons at Madrasah Tsanawiyah.

According to the Big Indonesian Dictionary (KBBI), integration is a reformation to a complete or rounded unity. The unification of various groups into a unified area and the formation of an identity, Soerjono Soekanto calls integration as controlling conflicts and deviations of a social system and making a whole from certain elements.

What is integration? From the above little explanation, it can be explained that integration is a process or action to unite smaller components into one system. This process refers to the attachment of individuals to the wider society, in general, it can be in terms of work roles, organizations to communities.

The word integration has the meaning of unification until it becomes a whole or round unity (Poerwadarminta, 2019) Khudori Saleh (2021) conveyed the fact that Islamic educational institutions are always trying to integrate in the learning process even though in simple statements. Islamic educational institutions such as madrasah Ibtidaiyah, have provided Islamic study materials such as tafsir, hadith, fiqh, and so on, and at the same time also provide various modern disciplines adopted from the West. That is, it can be understood that they have integrated modern science and religion.

However, this integration is usually limited to providing religious and general knowledge together without being linked to one another, let alone being carried out on an established philosophical basis (Wahyudi, 2013). So that the provision of science and religion does not provide a complete and comprehensive understanding of students. Moreover, in reality, these sciences are often delivered by teachers who lack adequate Islamic and modern insights. So one way to integrate Islamic values with learning is to integrate Islamic values in the learning process as is happening in the Islamic education environment today.

#### 1. Types of Integration

##### a) Social Integration

Social integration is a process of adjusting different elements in society, until it becomes a single unit. These different elements include race, ethnicity, religion, language, habits, value systems and others.

##### b) National Integration

National integration is a process of adaptation between different elements in national social life to create a harmonious pattern of life and provide a separate function for that society. Seen in political terms, national integration is the unification of various socio-cultural groups into a unified national territory and forming a national identity.

##### c) Nation Integration

National integration is a diverse and different group that cannot be formulated in an exact way, a diverse group has certain objective factors, this factor is what distinguishes one nation from another.

##### d) Cultural Integration

Cultural integration is the process of adjustment between different cultural elements so as to achieve harmony in community life. For example, Indonesia has many different cultures in each region and they have their own ways to preserve the culture.

##### e) Community Integration

A process of combining or uniting elements in society which includes social institutions, social positions and social roles. Integration aims to unite society even though there are different social positions and roles. Islamic Studies

There are several definitions of Islamic Studies delivered by scientists including:

According to Sheikh Jameil Ali (2020) Islamic studies is an academic discipline dedicated to the comprehensive study of Islam as a religion, worldview and civilization, which includes the study of scripture, philosophy, jurisprudence and Muslim society throughout history.

There is another definition presented by Ali Muhammad Bhat (2020) who said that Islamic Studies is a civilization building discipline that combines Spiritual and Scientific knowledge. It is a discipline that has a divine ontological basis and epistemology functioning as a justified worldview. It includes subjects that have psychological/spiritual, social, economic and political nature.

Another definition was conveyed by Farida Khanam (2020) that Islamic studies is one of the disciplines where Islam is studied academically by both Muslim and non-Muslim scholars. It deals with Islam as a religion and civilization from an Islamic perspective. It encompasses all traditional forms of religious thought such as Tafsir (Quranic exegesis), Hadith (Prophetic traditions), Kalaam (Islamic philosophy), Fiqh (Islamic jurisprudence) Tasawwuf (Sufism) Muslim philosophy, Islamic history and Muslims.

Although Islamic studies has established itself as a separate and independent subject of study in most parts of the world, it has yet to gain a precise and precise definition. Scholars of Islam and Islamic studies have tried to give a precise definition and it is still a work in progress. Different scholars understand and comprehend it differently. This is the reason why different subject matter and scope are given to it by different scholars.

As seen from the construction of the word "Islamic studies", it would mean "the study of Islam". In other words anything related to Islam is included in Islamic studies. Therefore the scope and subject matter of Islamic studies will include any study, knowledge, information and science about Islam.

Broadly speaking, there are two definitions of Islamic studies as a subject of study. In the first case, Islamic studies is defined as the study of Islamic sciences. In this case, Islamic studies and Islamic sciences become synonymous. The second definition of Islamic studies is broader, wider and more extensive. According to this definition "Islamic studies" is the study of the religion of Islam, Islamic sciences, Muslims, Islamic countries,

Islamic history, culture, language literature and so on. It is this definition that is accepted by modern scholars. Modern scholars have expanded the scope and subject matter of Islamic studies. Otherwise, it is limited

### **C. Method**

In terms of the type of data, the research approach used in this research is a qualitative approach. What is meant by qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject holistically, and in an in-depth way in the form of words and language, in a special natural context and by utilizing various scientific methods (Moleong, 2007: 6).

The type of research approach is descriptive. Descriptive research is research that seeks to tell the solution of existing problems now based on data. The type of descriptive qualitative research used in this study is intended to obtain information about the Integration of Islamic Studies in English Learning Teaching at Islamic Universities. In addition, the qualitative approach is expected to reveal the situation and problems faced in this parental participation activity.

Research on the Integration of Islamic Studies in English Learning Teaching at Institut Agama Islam Darussalam Blokagung Banyuwangi will be conducted in one study program in each faculty at Institut Agama Islam Darussalam Blokagung Banyuwangi, namely: Islamic Education Management study program, study program in Shari'ah Economics and study program in Islamic Counseling Guidance.

The research subject is the source of data that is asked for information in accordance with the research problem. What is meant by data sources in research is the subject from which data is obtained (Suharsimi Arikunto, 2002: 107). To get the right data, it is necessary to determine informants who have competence and are in accordance with data needs (purposive).

### **D. Result and Discussion**

#### **1. Integration of Islamic Studies in Study Program based English Teaching**

Integration is the merging and unification of several components into a unified whole so that it has its own characteristics. This study discusses the steps and strategies



of how the Integration of Islamic Studies in Study Programs based English Language Learning on the campus of Institut Agama Islam Darussalam Blokagung is carried out by lecturers to students in all study programs and to what extent the lecturers can integrate studies in English language learning.

Integration here is in accordance with the meaning in the Big Indonesian Dictionary (KBBI), that integration is renewal until a complete or round unity. The unification of various groups into a unified area and the formation of an identity, Soerjono Soekanto (2002) calls integration the control of conflict and deviation of a social system and makes a whole from certain elements.

What is integration? From the above explanation, it can be explained that integration is a process or action to unite the components of English language learning into one system. This process refers to the attachment of these components to the student base, which is the majority of boarding school students, in general, it can be in terms of the role of Islamic studies and English materials and lecturers, teachers.

Islamic studies referred to in this study are Islamic Studies related to all forms of subjects studied in Islam, both in the form of Tauhid Science, fiqh science, akhlaq-taswuf science, qiroah science, history of Islamic civilisation and others. Hail is in line with what was conveyed by another definition conveyed by Farida Khanam (2020) that Islamic studies is one of the disciplines where Islam is studied academically by both Muslim and non-Muslim scholars. It deals with Islam as a religion and civilisation from an Islamic perspective. It encompasses all traditional forms of religious thought such as Tafsir (Quranic exegesis), Hadith (Prophetic Traditions), Kalaam (Islamic philosophy), Fiqh (Islamic jurisprudence) Tasawwuf (Sufism) Muslim Philosophy, Islamic history and Muslim.

The study program is the spearhead of the implementation of the learning system in an institution of higher education, so that each study program is required to create and have documents as a reference in determining steps to achieve the goals and targets of each study program.

As mentioned in the curriculum document of the Islamic Education Management (2020) study program within the Darussalam Blokagung Banyuwangi Islamic Institute which lists several classifications of courses, namely:

- a) Mandatory institute courses such as pesantren courses, Pancasila, and tasawuf morals as courses that will be able to support the realization of the vision and mission of higher education institutions.
- b) Compulsory faculty courses such as Education Management, Learner development and learning principles and theories to realise the vision-mission of the faculty.
- c) Compulsory courses based on courses that will support the realisation of the vision and mission of the study program such as strategic management, educational financial management and educational facilities management.
- d) 4) Kopertais compulsory courses such as English, Arabic, research methods, statistics and others.
- e) 5) Elective courses such as Event Management and Pesantren Management in the MPI study program and hospitality and Guide and Tourism courses in the Tadris English study program.

English learning at Institut Agama Islam Darussalam Blokagung Banyuwangi is taught by several lecturers with a background in English Language Education and Linguistics, who are expected to be able to deliver the material well and be accepted by students.

#### **a. Learning Methods.**

Learning methods or strategies are a way to fund steps in learning which is a form of knowledge transfer process from lecturers/educators to students. In order to realize the goals and targets set in learning, a learning method or strategy that is interesting, innovative, creative and easily accepted by students is needed. So that students can easily absorb the scientific insights taught. This is in line with the concept conveyed by

In learning English at Institut Agama Islam Darussalam Blokagung Banyuwangi there are several variations used including Student Centreed Learning (SCL). There are various learning methods for SCL. Some of the following alternative methods can be considered, among which are: (1) Small Group Discussion; (2) Role-Play & Simulation; (3) Case Study; (4) Discovery Learning (DL); (5) Self-Directed Learning (SDL); (6) Cooperative Learning (CL); (7)

Collaborative Learning (CbL); (8) Contextual Instruction (CI); (9) Project Based Learning (PjBL); and (10) Problem Based Learning and Inquiry (PBL).

English learning in some study programs uses Lecturing Discussion and Role Play methods as stated by one of the English lecturers in the Sharia Economics study program:

In general, the definition of a strategy is a description of the direction of action to achieve a predetermined goal. Related to the teaching and learning process, the strategy can be interpreted as an overall pattern of teacher-student activities, which reflects teaching and learning activities to achieve the goals that have been outlined.

Hilda Taba (2000) believes that learning strategies are methods that teachers choose in the learning process and can make it easier for students to achieve learning goals. (Suprihady Saputro.Dkk; 2000) In addition, in the learning strategy there are methods, namely methods to achieve learning objectives. To achieve this goal, you can choose various methods that are in accordance with the situation and conditions of the students and the abilities of the relevant teachers. Teaching strategies also include teaching techniques, namely the use of teaching aids or the use of related teaching methods, with the aim of encouraging or motivating students to learn well.

## **b. Learning Media**

Learning media is a supporting component in achieving the success of learning objectives. The learning media includes several things consisting of: Books, TV, Sound, Laptop, HP, White board and others that will greatly support the mastery and development of skills in English for students,

Media is a tool used to make communication and interaction between teachers and students more effective in the teaching and learning process. Media is used to support the material provided by the teacher. The use of media can motivate students to learn and effectively explain and illustrate the content of a subject matter.

This is in accordance with Murcia (2001: 461) who states that media are tools or physical objects used by teachers to motivate students by bringing a piece of real life into the classroom and by presenting language in a more complete communication complex.

### **c. Learning Objectives**

The learning activities of English courses at the Islamic Institute of Darussalam Blokagung Banyuwangi which is based on pesantren prioritise and prioritise how to integrate with Islamic Studies so that students who are santri can have English skills with the context of Islamic Studies such as how to express the Pillars of Islam, the pillars of Faith, Allah as God, the Prophet Muhammad Saw, Sunnah, Hadith, Shalah and others.

In learning English on pesantren-based campuses, the emphasis is on how to integrate it with Islamic studies to equip students who are mostly santri to be able to communicate and interact with the English-speaking community properly and correctly related to Islamic studies.

Likewise, students are also taught how to discuss or deliberate related to Islamic study topics such as fiqh using English to spur students' ability in speaking,

### **d. Steps to Integrate Islamic Studies in English Learning**

In achieving the learning objectives that have been determined, there are several steps taken by lecturers in integrating English with Islamic Studies, namely by compiling material modules taken from various sources, which consist of texts followed by related vocabulary and grammar related to the text as well as practice questions as an instrument for evaluating the material.

The steps taken in order to integrate English and Islamic Studies are to prepare teaching material modules that contain reading texts on several Islamic study themes equipped with vocabulary and grammar related to the text, as well as several questions. A reading text will be able to be developed in improving all skills in the language, namely: Listening, speaking and writing with the steps determined by the lecturer.

### **e. Implementation of Study Program-based English Learning**

There are 10 undergraduate study programs at Institut Agama Islam Darussalam Blokagung Banyuwangi, each with its own characteristics and graduate profile. English learning in each study program is expected to provide basic insights related to the competencies in each study program, which in English is termed English for specific purposes (ESP). However, the implementation has not been able

to be carried out properly, due to the unavailability of English modules based on the study program. Such as English for Islamic Communication, English for Islamic Economics, English for Islamic Counseling English for Islamic Management and others, so that the material presented is still limited to Islamic Studies.

**f. Students' Ability to Receive Courses**

The ability and understanding of the students of Institut Agama Islam Darussalam Blokagung Banyuwangi related to Islamic studies is very good, because they are boarding school students who spend all their time struggling with Islamic studies ranging from tawhid, akhlaq, nahwu, shorof, al Qur'an, al hadith and others, but in expressing into English there are still many limitations. However, they find it easier to understand English reading texts without knowing in detail the vocabulary, armed with the insight of Islamic studies that they have, as conveyed by some lecturers:

Students of Institut Agama Islam Darussalam Blokagung already have a basic knowledge of Islamic Studies, which makes it easier to understand the English texts presented to them. However, when required to develop other skills there are still many limitations because they are not used to it.

To measure students' abilities, there are also evaluations conducted both at the end of the semester and at the end of the semester, which include several forms of evaluation. There is an evaluation through written tests, making video presentations related to Islamic studies using English and uploading them to social media accounts, such as YouTube, Instagram and Facebook.

**g. Course Curriculum and Syllabus**

The curriculum and syllabus are signs in determining the learning objectives and targets in each study program. There are determined graduate outcomes from each course taught to students, both compulsory and elective courses. However, there is still no teaching material module so that lecturers are required to be creative and innovate to choose teaching material sources that are related and actual regarding Islamic studies. As stated by the lecturer in charge of the English language course in the Sharia Economics study program:

Courses in each study program have been determined by each study program

as a reference in moving forward. However, the English course is still general about Islamic Studies, such as what is Sunnah, going to Hajj, the pillars of Islam and others.

As stated in the curriculum document of the Islamic Education Management (MPI) study program related to English courses as follows:

"This course is a basic course for all students at Institut Agama Islam Darussalam Blokagung Banyuwangi with the aim that students have the ability to communicate using English as the most widely used international language. The material is directed at General English which includes understanding parts of speech, understanding English reading texts, listening, speaking, and writing using English."

#### **h. Course Materials**

Teaching materials or materials in learning will greatly determine the success of learning English, in addition to media, strategies or methods of language learning, so it is very necessary to have a module or handbook for each lecturer as a reference in learning English. As the results of an interview with one of the lecturers in the faculty of Economics and Islamic Business below:

Teaching material modules related to the courses taught, although they are still general in nature. There are at least 12 topics related to Islamic studies that have been made, but are still limited locally in the classroom.

#### **E. Conclusion**

Integration is the merging and integration of two components into a unified whole. In this study, the focus is on the implementation of English Language Teaching (ELT) in pesantren-based universities, namely the Islamic Institute of Darussalam Blokagung Banyuwangi, which can be integrated or united in studying Islamic studies with the intention and purpose that students can have more skills in interacting with the English-speaking community properly and correctly to develop the religious insights they master, so that they can step wider and reach their religious propaganda.

The curriculum of the study program has not specifically included the integration of English Language Teaching (ELT) with Islamic Studies, but because the university is based on a pondok pesantren, it is hoped that it will be implemented properly.

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