

THE NEED TO USE CONTRASTIVE ANALYSIS FOR ELT IN ISLAMIC HIGHER EDUCATION INSTITUTIONS

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Abstract:

The teaching of English in Islamic Higher Education Institutions must be integrated by Islamic values. Since, it is very important for every teacher and lecturer in Islamic Educational Institutions from very early beginning to integrate Islamic values in terms of internalizing those values in the materials taught in the process of teaching and learning. Contrastive analysis is an approach to determine the similarities and differences between two languages. This approach is appropriate to be used in Islamic Higher Education Institutions, since the majority of the students in these Institutions are from Islamic Boarding Schools who had already learned Arabic as their basis of L2. This will help the lecturers to use contrastive analysis between Arabic and English in their English teaching. Considering that their consciousness about Language will help them to learn another language. It is also as one of the integration of Islamic values in English Language Teaching in Islamic Higher Education Institutions, because Arabic is one of cultural values of Islam.

Keywords:

Contrastive Analysis, ELT, Islamic Higher Education Institutions

A. Introduction

Contrastive analysis (CA) cannot be spared from the language teaching. Contrastive analysis (CA) is an approach to the study of SLA which involves predicting and explaining learner problems based on a comparison of L1 and L2 to determine the similarities and differences.¹ Contrastive analysis investigates the differences between the part of languages against the background of similarities and with the purpose of providing input to applied

disciplines such as foreign language teaching and translation studies. It should be noted that theoretically CA was first established by the structuralists and more specifically by Fries and Lado.

Contrastive analysis (CA) is designed to determine the difficulties and problems that an L1 speaker encounters when learning an L2. Contrastive analysis (CA) also anticipates errors rendered in learning L2 and helps to solve them. The values and importance of CA lay in its ability to indicate potential areas of interference which is the chief source and the most

¹ Muriel Saville-Troike, *Introducing Second Language Acquisition* (Cambridge: Cambridge University Press, 2006), 34.

important source of error but not the only source.

In determining the differences between the languages compared and difficulties encountered by L2 learners, CA can contribute to language teaching because it has been proven that it has a great value to the language teacher in their Language teaching.

Theoretical CA describes the structures and systems of the languages compared in order to determine the similarities and the differences between them. Theoretical CA also provides an adequate model for the comparison of these languages in order to determine which elements of the two languages can be contrasted.

The descriptive framework of CA which is originally borrowed from theoretical linguistics is usually executed according to the four levels of language which are:²

1. Phonology, where the description of the two languages is executed according to their sound systems.
2. Lexis, where the description of the two languages is executed according to the vocabulary of each language.
3. Morphology, where the description of the two languages is executed according to their morphological rules and morphemes.
4. Syntax, where the description of the two languages is executed according to their sentence structure and their

² Elham Al-Saleemi, "A Contrastive Study of the Verb Systems of English and Arabic" (Durham University, 1987), <http://etheses.dur.ac.uk/7065/>.

different elements. This level is also known as the grammatical level of language.

There are some criteria for comparing the languages. All types of comparison require a certain degree of sameness. This level of sameness acquires more importance if we contrast things with each other rather than compare them to each other. In CA, this sameness is usually called the constant variable or the tertium comparationis (TC).³ This (TC) can be in phonology, vocabulary (lexis), and grammatical pattern. For phonology the IPA chart and vowel diagram, for lexis the set of semantic components, for grammatical CA there are surface structure, deep structure, and translation equivalence.

The motivation for doing CA was to find the best teaching materials and methods. This approach suggested that before preparing teaching materials and methods, the teachers or lecturers should compare two different languages.

B. ELT in Islamic Higher Education Institutions

Indonesia is a religious nation, it is very important for every teacher and lecturer in Islamic Education Institutions from very early beginning to integrate Islamic values in terms of internalizing those values in the materials taught in

³ May F. Al-Shaikhli and Ibrahim Abdel-Latif Shalabi, "English–Arabic Contrastive Analysis Redefinition of Goals," *Journal of Language Teaching and Research* 2, no. 6 (November 1, 2011): 1337–45, <https://doi.org/10.4304/jltr.2.6.1337-1345>.

the process of teaching and learning. This is because every Moslem believes that every education in their religion covers any aspect of their life. As stated in Act of the Republic of Indonesia Number 20, Year 2003 on National Education System, the goal of the National education serves to develop the ability and forming a character and civilization of the nation which has dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become people who have faith and fear to the Almighty God, noble, healthy, knowledgeable, skilled, creative, independent and become democratic and accountable citizens⁴, Education should be held in a democratic and fair and not discriminatory by upholding human rights, religious values, cultural values, and pluralistic nation⁵. Therefore as the practitioner of Islamic Education Institutions, the teachers or lecturers have to fulfill this purpose by integrating Islamic values into their teaching.

Values are the belief of an individual or culture. They can be considered as subjective and may differ among people. Webster defined value as a principle, standard, or quality regarded as worthwhile or desirable.⁶ Islam refers to the religion that is

⁴ Act of the Republic of Indonesia Number 20, Year 2003 on National Education System (Article II Verse 3).

⁵ Ibid (Article III, Verse 4).

⁶ Merriam-Webster Inc, *Merriam-Webster's Dictionary of Synonyms* (Merriam-Webster, 1984).

formalized by Prophet Muhammad SAW. The value in Islam refers to the standard life of Muslims. The standard life in Islam is Qur'an and Hadith, five pillars of Islam; Shahadataini (Say two sentences confession), Shalat (Prayer), Zakat (Charity), Sawm (Fasting), and Hajj (Pilgrimage to Mecca), and six pillars of Iman (belief to ALLAH, belief to His Angles, belief to His Revival Books, belief to His Messengers, belief to Day of Resurrection, belief to Qada and Qadar). Islamic values are the values that are set out in the Qur'an and the practice of Prophet Muhammad SAW. They can be considered as the cultural values or the way of life of the Muslim communities. Islam is more than a religion; it is actually a complete way of life.⁷ So, the values of Islam are essentially a collection of principles of life, teachings about how humans should run their life in this world.

Education in Indonesia was aimed at integrating Islamic values in every subject given in Islamic educational institutions in Indonesia. The Islamic values in Education were the Islamic teaching about seeking knowledge. Seeking knowledge has a very important position in the Islamic teaching. It is one of the requirements for every Moslem to gain success both in the world and in the hereafter. Islam does not limit what kind of knowledge that should be sought, and it does not limit where and from whom to

⁷ Arshad Khan, *Islam, Muslims, and America: Understanding the Basis of Their Conflict* (New York: Algora Publishing, 2003), 139.

seek it as well. Islamic concept of values determined that the only aim of human efforts should be seeking the good wishes of Allah.⁸ The one important thing to be realized is that whatever seeking knowledge must be dedicated to seeking Allah's pleasure and in the name of Him, and must be in the frame of worshiping Allah because the main job of human being is to worship Him.

Among the objects of knowledge encouraged by Allah to be studied are the phenomena of the diversity of languages spoken in the world. Alwasilah explained that Moslems should realize that language functions are to differentiate human being from other creatures and as a means of thinking and communication that should be learned to be used in the daily life.⁹ Every Moslem should truly believe about the truth and the rightness of the Islamic teaching contained in the Holy Qur'an and Al-Hadits that teach the essence and the use of language.

There are language principles and Islamic language education that should be understood. First, human being, as Allah's creatures, is equipped with two kinds of facilities for language that are physical and non-physical facilities.

⁸ Waqar-un-Nisa Faizi et al., "The Role of Different Factors in the Promotion of Islamic Values among the Students of Secondary Level In Karachi, Pakistan," *International Journal of Academic Research in Business and Social Sciences* 1, no. 3 (2011): 223, <https://doi.org/10.6007/ijarbss.v1i2.34>.

⁹ Faizi et al., "The Role of Different Factors in the Promotion of Islamic Values among the Students of Secondary Level In Karachi, Pakistan."

Physical facility consists of organs of speech, while non-physical facilities consist of soul, mind, and feeling which process any input coming from the surrounding environment. Those are the realization of the nature (*fitrah*) of human being to use languages. Second, the difference of ethnics and nations existing in the world with their different languages is one of the signs of the Almighty of Allah that should be the object of study and research of scientists and researchers. Therefore, learning foreign languages is a part of obeying Allah's command. Third, Al-Qur'an is the absolute source of reference for human being that has perfect content and language. Therefore, good believers (*mu'minin*) should have good understanding of the content and the language.

Integrating Islamic values is not a norm in language classes, especially for English language Instruction as Rohmah states that integrating Islamic messages in the English teaching can prevent students from feeling confused.¹⁰ English is the language from the western world. English is the language that has a different cultural context in mind; it is a group of languages which are vehicles to express another than the Islamic cultural background¹¹. Western world has

¹⁰ Zuliati Rohmah, "Incorporating Islamic Messages in the English Teaching in the Indonesian Context," *International J. Soc. Sci. & Education* 2, no. 2 (2012): 9.

¹¹ Bouzenita, A. I.. *Implications of culture on learning and teaching foreign languages An Islamic psycholinguistic approach*. Paper

produced a knowledge that does not involve itself with the Islamic concerns of human trusteeship, nature sacredness, social justices, general interested and seeking the pleasure of Allah. Even though there are good values can be taught in English language, they do not normally represent the values of Muslims which should be possessed. In an attempt to fulfill their responsibility as Muslims in Islamic Higher Education Institutions, lecturers faced with a dilemma how to integrate Islamic values in their teaching approach, and it has created big issues among lecturers of the English language teaching in Islamic Higher Education Institutions.

Islamic Educational Institutions in Indonesia have some types, they are Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), Pesantrens or Pondok Pesantren that provides housing or dormitory living at low or no cost for the students and in Pesantren they are called as "Santri" and Islamic higher education institutions like STAIN/IAIN/UIN. Islamic Educational Institutions have an important role to build a good character, such as Pesantrens have been noted for teaching a moderate form of Islam, the place where taught about Islamic mysticism or Sufism. Hashim and Langgung's study reveals that almost 20-25% of primary and secondary school students in Indonesia study in

presented at International Language Conference (ILC): Malaysia. 2008. 6

Pesantrens (Islamic boarding schools).¹² The factors that contribute to the rapid development of Islamic Educational Institutions in Indonesia lately are government's inability to support the educational needs of all children in the religious subjects. Alwasilah in his book also states our national history shows that non-formal education such as Islamic boarding school (pesantren) and missionaries of other religions have been much more successful in preparing community leaders and propagating religion.¹³

In order to teach English in Islamic Higher Education Institutions, there must be some integrated Islamic values into it. The finding of Memon's study also confirms that there has to be something which could be able to compare the differences and also the similarities between the public school and Islamic Educational Institutions systems.¹⁴ There has to be something to define how Islamic Educational Institutions will be different from others. Hashim and Langgung study also ends with the suggestion that the function of Islamic Educational Institutions should be

¹² Che Noraini Hashim and Hasan Langgung, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia," *Bulletin of Education & Research* 30, no. 1 (2008): 1–19.

¹³ A. Chaedar Alwasilah, *Islam, Culture, and Education: Essays on Contemporary Indonesia* (Bandung: Remaja Rosdakarya, 2014), 58.

¹⁴ Nadeem Memon, "What Islamic School Teachers Want: Towards Developing an Islamic Teacher Education Programme," *British Journal of Religious Education* 33, no. 2 (2011): 291, <https://doi.org/10.1080/01416200.2011.595912>.

improved and upgraded in order to make the students have integrated Muslim personality.¹⁵

English Language Teaching (ELT) has spread too many areas and fields, including Islamic Higher Education Institutions in Indonesia, with various teaching methods and approaches from Grammar-Translation Method to Communicative Language Teaching (CLT), from the Teacher-Centered Approach to Learner-Centered Approach. An important point regarding English Language Teaching is that the values of English are different from those of the learners. The study from Aldosari reveals that the importance of conveyance of culture which can be implicitly or directly used to acculturate EFL learners into the English language culture.¹⁶ The English learner from other languages might also create the feeling of happiness and disappointment at the same time.¹⁷ English is full of western cultures, on the other hand, Islamic Higher Education Institutions are loaded with the Islamic values and this contradiction leads to cultural, political and ideological conflicts. In Indonesian, this might bring disagreement to the students who are mostly Muslims whose

¹⁵ Hashim and Langgung, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia."

¹⁶ Hamaad S. Aldosari, "Integrating Culture Learning into Foreign Language Education," *Journal of Languages and Literature* 11, no. 11 (2003).

¹⁷ Zuliati Rohmah, "English as a Global Language: Its Historical Past and Its Future," *Jurnal Bahasa & Seni* 33, no. 1 (2005): 106–17.

religion do not endorse pleasure seeking life.

Teaching English in Islamic Higher Education Institutions has brought us a big question how it was conducted as a lecturer needs to instill awareness of differences between the Islamic cultural background and the cultural framework of English language. Brown mentioned that language has its own cultural background and there are always the good and bad values in that language.¹⁸ So, the lecturers in Islamic Higher Education Institutions need to explore and find the cultural values in English that are appropriate with the Islamic environment.

C. Contrastive Analysis for ELT in Islamic Higher Education Institutions.

English in Indonesia has been formally given since Junior High School until the first semester of the first year at University. This means that a graduate of High School Top Level has at least 12 English courses semester. The teaching of English in Higher Education Institutions has stated in Decree of the Minister of Education and Culture of the Republic of Indonesia¹⁹ that: 1). To develop the country, 2). For expanding friendship with other nations, 3). and to

¹⁸ Gillian Brown, "Cultural Values: The Interpretation of Discourse," *ELT Journal* 44, no. 1 (January 1990): 13, <https://doi.org/10.1093/elt/44.1.11>.

¹⁹ Decree of the Minister of Education and Culture of the Republic of Indonesia No. 096/1967 of 12 December 1967.

implementing Indonesia's foreign policy. More to go he argued that in particular, English teaching aims to: 1) develop the ability to read effectively, 2) develop the ability to understand spoken language, 3) develop writing skills, and 4) developing speech skills.

English is given in the first and second semesters in the first year and some even give as many as four semesters in the first and second year. This grant is intended for students in the third year can already reading literature books written in English. As stated earlier that most of the books of science which serve as a written reference in English. Contrastive Analysis is appropriate to be used in Islamic Higher Education Institutions to teach English subject for their *MKD (Mata Kuliah Dasar)* for the departments other than English or especially for English departments. Since these Institutions have learners from different language background such as learner for Islamic boarding school who already have Arabic for their L2 base.

Knowing the students who attended in our class is also important to be done in order to be success and result the expected output. The students who work with are the real reason for the whole learning and teaching. This will help the lecturers to get to know them as individuals and thus will give the lecturers invaluable information when choosing topics and types of material including course book, and when selecting activities and shaping lessons

and courses.²⁰ It's perhaps the most natural sequence of all in teaching to find out about who is the students and then taking account of this information in our work. As we knew that in this case, the teaching is about language, so we should find out what the students know about language itself.

The studies of contrastive analysis have been done by many linguists around the world such as the study from Momani and Altaher in their study about contrastive between English and Arabic from syntactical perspective. From their study, teachers are advised to apply modern teaching techniques such as guided discovery and task-based learning in order to avoid the negative transfer, and use Arabic syntax as a reference to allow positive transfer.²¹ The lecturers in Islamic Higher Education Institutions are able to use the learner's Arabic background knowledge to teach their English subject in order to help them easier to understand the basic structure of language itself.

Other studies regarding contrastive analysis between Arabic and English are done by Khalid in his theses. In his study, the focus is on describing the segmental phonemes of both Arabic and

²⁰ Tessa Woodward, *Planning Lessons and Courses: Designing Sequences of Work for the Language Classroom* (New York: Cambridge University Press, 2009), 16.

²¹ Dr Mowafaq Mohamad Momani and Abeer Muneer Altaher, "A Contrastive Analysis of English and Arabic from a Syntactical Perspective," *International Journal of English Literature and Culture* 3, no. 11 (2015): 280–84, <https://doi.org/10.14662/IJELC2015.093>.

English and analyzed the Arabic speech of American students of Arabic.²² From this study, the lecturers in Islamic Higher Education Institutions can also consider the students' concept of pronunciations to teach English. The lecturers are able to introduce the concept of pronunciations of English with the concept of Makhorijul huruf in Arabic, since both of these concepts are the same talk regarding how to produce the right sound of both languages. This contrastive analysis also could avoid the students' way of teaching who taught that producing a wrong pronunciation in English is not a problem because English is not the language of Al-Quran, as we know that Arabic is the Language of Al-Quran, in Arabic a wrong sound can affect the different meaning.

The Language teaching should be interesting to their learner; in order to do it, the lecturers must try to engage the learner to their teaching-learning process. When students are motivated to learn, they try harder to understand the material and thereby learn more deeply, resulting in better ability to transfer what they have learned to new situations.²³ Knowing the learners' Language background knowledge also will help the lecturers to motivate the

students to be success in their language classes. In this case, the students from Islamic Higher Education Institutions already had learned the second language teaching to help them to understand other languages such as English. This will motivate them when the lecturer used contrastive analysis to integrate the structure of Arabic within the teaching of English. They will have a good point of view to learn English because it connected with their learning of Arabic, since Arabic is the language of Al-Qur'an the guidance of the Muslim live.

Learning a language for the people who never learn other languages than their first language might be difficult. But, the people who had been learned other languages or their second language will be easier to learn their third or so forth. This theory is based on the role of consciousness in L2 acquisition. When someone acquires their L1 they seem to do so without conscious effort. In contrast, L2 learners, especially adult, they have to work hard and study the language consciously in order to succeed.²⁴ From this theory, we can assume that the people who already learn L2, they already have this conscious effort about language. Most of the students from Islamic Higher Education Institutions have already learned Arabic from their Islamic Boarding School, so they already have conscious effort to learn the structure of

²² Khaled Huthaily, "Contrastive Phonological Analysis of Arabic and English" (The University of Montana, 2003), https://scholarworks.umt.edu/etd/8110?utm_source=scholarworks.umt.edu%2Fetd%2F8110&utm_medium=PDF&utm_campaign=PDFCoverPages.

²³ Richard E. Mayer, *Learning and Instruction* (New Jersey: Pearson Education Inc, 2003), 459.

²⁴ Rod Ellis, *Second Language Acquisition* (New York: Oxford University Press, 2008), 54.

Arabic. This will help them consciously learn the language of English.

Raising the students' awareness about their language is very important to do, since this awareness leading to deeper understanding of the language itself. Mahvelati in his research thought awareness-raising approach has been proved that first language-second language contrastive analysis, in particular, in helping L2 learners notice, note and incorporate collocations in their output.²⁵ The lecturers from Islamic Higher Education Institutions are invited to engage the learner awareness about English language through their prior knowledge of Arabic. It was expected that the students' prior knowledge of Arabic will help them to be aware to those of English.

The teachings of languages are very influenced by the learner's language transfer in the process when they are learning a language. There are two major types of transfer which occur:²⁶ When the relevant unit or structure of both languages is the same, linguistic interference can result in correct language production called positive transfer. However, language interference is most often discussed as a source of errors known as negative transfer, which occurs when speakers

and writers transfer items and structures that are not the same in both languages. In this case, if the students from Islamic Boarding School have already understood the basic structure of language, it can be expected that there is a positive transfer in their teaching of English better than those who didn't have any L2 knowledge to start with. Using contrastive analysis will overcome this negative transfer between those who already have L2 knowledge.

Talking about the concept of grammar in a language the concept in Arabic is closer rather than the concept in Indonesian. The concept of *Definite Article* and *Indefinite Article* in English is the same with the concept of *Isim Nakirah* and *Isim Ma'rifat* in Arabic. Articles have semantic function to mark noun as definite or indefinite.²⁷ In this case, the definite article "the" in *Isim Ma'rifat* is adding "al" and indefinite article "a, an" is *Isim Nakirah* without adding "al". Meanwhile, In Indonesian this concept of adding such a word before noun is didn't exist. From this concept also as easier method for the one whom already learn the concept of *Isim Nakirah* and *Isim Ma'rifat* in Arabic to learn the concept of *Definite* and *Indefinite Article* in English.

From the explanation above, it was clear that many things will be easier for the students who already learned Arabic to study English in the teaching and

²⁵ Elaheh Hamed Mahvelati, "EFL Learners' Writing Progress through Collocation Awareness-Raising Approach: An Analytic Assessment," *International Journal of Foreign Language Teaching & Research* 4, no. 16 (2016): 69–84.

²⁶ Saville-Troike, *Introducing Second Language Acquisition*, 19.

²⁷ Marcella Frank, *Modern English: Exercises for Non-Native Speakers - Parts of Speech* (New Jersey: Prentice-Hall, 1972).

learning. But the lecturers also should warn about the areas of possible negative transfer and confusion. These several tips can be worthy to be implemented in the teaching of English grammar to Arabic learner by using contrastive analysis approach.

Thus, contrastive analysis plays an important role in facilitating the students to get better understanding of English as the target language by providing explanation of the target language concepts by comparing them to those of Arabic. It is also important to note that it is necessary for the lecturers to predict all the possible errors which might be made by the students. In this case, the approach that can be used is error analysis, by which the lecturers of English for Arabic students makeup and designs an appropriate approach in giving explanation by touching their prior knowledge (Arabic).

The appropriateness of the teaching method and preparation before beginning the lesson also will support the successfulness of the teaching and learning. If the lecturers used the prior knowledge of Arabic to teach English in their classrooms, it was expected in result of the success of the students. It is a good thing to do when we are going to teach in the classroom, it is important to include a first stage of establishing what the learners already think and know.²⁸ It was important that the lecturers encourage the students to

²⁸ Woodward, *Planning Lessons and Courses*, 111.

observe their previous knowledge about language of Arabic to be used in their new language, the language of English. It was expected that the students will recognize the basic concept of language to make them easier to understand during the teaching of English.

The learners' background knowledge of Arabic plays an important role in helping them to get better understanding of English while they are still in process of learning. However, the contribution of their Arabic to English acquisition is obvious only when they use contrastive analysis. As the lecturers in Islamic Higher Education Institutions, they must consider their students' background knowledge (Arabic) as a bridge in learners' process of second language learning (English) in addition to Indonesian as their first language. The process of contrastive analysis does not necessarily occur in the way of comparing the target language with their first language (Indonesian) as several language elements in English that differ from those of Indonesian. That is why instead of using Indonesian to get better performance in English tenses, the lecturers used students' Arabic knowledge since both languages have similarities.

The lecturers are invited to be creative to conduct the teaching of English for the students in Islamic Higher Education Institutions. Biduri in her research also already proved that the teachers' creativity is very influential on the success of learning in the

classroom.²⁹ Her study about the effect of teacher's creativity on native Indonesian students' success in learning Chinese language are one of many examples that the teachers should be creative to be succeed in their teaching of Language.

D. Conclusion

Islamic Higher Education Institutions are aimed at integrating Islamic values in every subject given in Islamic educational institutions in Indonesia. Since, the values of Islam are essentially a collection of principles of life, teachings about how humans should run his life in this world. The integration could be in many ways; using contrastive analysis for the lecturer in teaching English in Islamic Higher Education Institutions was one of the ways to integrate the Islamic values to teach English.

Contrastive Analysis will help the students to understand more easily especially for the students from Islamic Boarding School who already have the language of Arabic. That, the students from Islamic Boarding Schools could be able to use their consciousness about language from the language of Arabic they have learned to help them to learn English in Islamic Higher Education Institutions since Arabic and English are

the same L2 for them as Indonesian people. Moreover, when the lecturers integrated the language of Arabic which is tied by the Muslim culture within the teaching of English will also change the point of view between them that only saw the language of English as the western language which have the western culture.

The English lecturers in Islamic Higher Education Institutions are also demanded to know about what might be the positive transfer of their Arabic elements; so that the similar elements can lead the learners to acquire better English language learning. On the other hand, the negative transfer (interference) will put the learner into trouble because of the differences between the two languages.

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²⁹ Febi Nur Biduri, "The Effect of Teacher's Creativity on Native Indonesian Students' Success in Learning Chinese Language," *OKARA: Jurnal Bahasa Dan Sastra* 11, no. 2 (2017): 243–52, <https://doi.org/10.19105/ojbs.v11i2.1492>.

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