

The Challenges of ESP Lecturers to Teach Non-English Major Students with Integrated Islamic Values

Hasanul Misbah

Universitas Islam Negeri Raden Intan Lampung

Corresponding Author: ✉ hasanul@radenintan.ac.id

ABSTRACT

This article analyzes about how ESP lecturers face challenges in teaching non-English major students with Islamic content in Islamic state universities of Indonesia. The concern of university founders is to internalize Islamic content in all subject areas. It is believed that Islam as a religion is universal and relevant with all university study programs. This idea puts the learning to engage with Islamic values. However, in fact, the lecturers are struggling to deal with the consequences. Through qualitative study, interviews were undertaken with three ESP lecturers teaching at Faculty of Dakwa and Communication Studies. The findings showed that the lecturers with their background of English education found two major challenges: 1) Challenges of Designing ESP Course with Integrated Islamic Values namely insufficient awareness of designing ESP course with integrated Islamic values, inadequate knowledge of the subject matter, the missing of ESP training, and unsatisfactory needs analysis; 2) Challenges of Learning Practie of ESP Course with integrated Islamic values specifically minimum lecturers' learning instruction with integrated Islamic values, insufficient learning sources relevant with the field of study, low level of students' learning motivation and low level of students' English proficiency.

Keywords: *Challenges ESP Lecturers, English Specific Purpose, Integrated Islamic Value*

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INTRODUCTION

The studies about English for Specific Purpose (ESP) has been massive for decades due to the fact that English is continuously spreading their role as the most widely used language in the world. ESP is defined as an approach to how language teaching content and method are all based on the students' needs for learning (Hutchinson & Waters 1987). The immense level of challenges to teach ESP is unavoidable because English graduates are educated based on English for general purposes (Pei & Milner, 2016). In fact, ESP requires more than that. The knowledge mastery in a certain expertise and adaptation of teaching method of interdisciplinary study confirm the boundaries to run an ESP course.

In Indonesia, some studies revealed the challenges of teaching ESP by Marwan (2017), Poedjiastutie (2017) and Iswati & Triastuti (2021). Marwan (2017) claimed that the students' learning motivation, teachers' workload, and

the gap between reality and expectations were the major challenges in ESP classes. Besides, Poedjiastutie (2017) mentioned that teachers and students were not ready to be in ESP courses. The latest Iswati and Anita (2021) concluded that teachers lacked knowledge on students' study field and needed a proper ESP training and needs analysis, and students varied in their English competencies and joined large classes. The studies above scopes the challenges teaching ESP in various institutions in Indonesia but not a single one portrayed the challenges ESP lecturers faced in Islamic institutions or universities where Islamic content are demanded to be internalized in teaching content and activities. Wahyudi (2014) claimed ESP courses in Indonesia Islamic university are principally general English and do not integrate the Islamic values based on the university demand. However the study did not draw the actual challenges faced by the ESP lecturers.

ESP lecturers are required to follow professional ESP training so that the language proficiency and learning content are in line with the students' field of study (Harmer, 2001). Therefore it is vital to have adequate preparations such as ESP training. To answer that, Bracaj's notion (2014) declared some notes for ESP instructors' development. At first, only well prepared instructors who have proper mastery of the subject matter are qualified for teaching ESP. In the second place, ESP instructors are supposed to continue for higher education and to be well-educated. After that, they need general professional training to be studying pedagogical concepts, teaching a language and educating students. Last, EFL or ESL instructors are obliged to stay in a focused training to figure out what to identify and how to conform students' and learning needs. It is also strengthened by Maleki's notion (2008) that to be knowledgeable in English language is not enough but to be more skillful to design the course and to master the field of study complete ESP instructors' professionalism. Dahm et al. (2022) also believed that ESP training helps the ESP practitioners become more approachable and connected to people in their working area. In short it lets them become more professional.

Besides, ESP professionals are crucially committed to identifying the identity and academic and working environment discourses. It is to acknowledge the substantive needs of ESP learning in practice that mostly focuses on subject matter, especially its specialized text (Hyland & Jiang, 2021). To do so, conducting needs analysis must be taken into account.

Ellis and Johnson (1994) pointed out that needs analysis descriptively reveals what learners need and hints ESP instructors how to create the adequate ESP course design. Without needs analysis, the teaching will be more challenging in a negative way because the course lacks measured objectives and of proper learning content and activities.

Hyland & Jiang (2021) also stated that needs analysis is globally attracted and studied since the writers' backgrounds, geographical differences, and various field studies influence the diversity of study findings. Meaning, doing needs analysis for ESP classes will still exist and remain unique.

The minimum external support should not stop the ESP practitioners. The individual movement appeared due to the belief for changes are trustable (Borg and Al-Busaidi 2012; Feryok 2008). Beliefs bring about actual responses on the teaching practices or in other words changes. ESP practitioners with their never ending journey to fulfill students' needs and design adequate ESP courses must have the energy to continuously reevaluate their belief. With that in mind, the improvement of ESP teaching happens.

Numberless studies about ESP courses in various fields of study exist but internalizing Islamic content as one of the content/materials besides English and study field is still a rare case. Islamic State University of Lampung aims to develop Islamic integrative-multidisciplinary science with the concern of the environment (University Publication, 2022). This university became the eighth most sustainability campus in Indonesia and the eighty second in the world based on UI GreenMetric. It is proof of how the university is serious with the environment.

English learning is assumed to be only facilitating the development of students' language competence. In the context of the curriculum in Islamic universities, the English professionals have an essential role to take a part in Islamic movement. The English classes is the medium for spreading Islam as values, beliefs and Tawhidic creed followed with the learning language for academic purposes (Shah et al. 2012).

Shah et al. (2012) also proposed that English can be "a critical pivot of the Islamization process". English classes are able to be faculty-based content and illustrate Islamic values and behaviors. The concept of Islamic language curriculum ends successfully if the English teacher demonstrates learning materials appropriately and wisely. The teacher not only teaches English for academic purposes but also internalizes Islamic content such as values, belief and guidance into the learning process.

Madkur and Albantani (2018) were aware of the important role of Islamic content in teaching a foreign language because it is to filter the culture which is mostly not relevant with students'. They believed that Islamic institutions are required to provide Islamic textbooks with faith, worship and moral lessons inside. Further, the content should be more positive in the discussion of current world issues and be the platform of creativity. To do so, the variety of content presentation is obligated where the way to describe, model and demonstrate must be creative. Last, the teachers must be more knowledgeable about Islam so that they are decent to be an educator.

Moreover, curriculum, learning materials and learning instruction are supposed to contain Islamic values (Madkur & Albantani, 2018). Curriculum with internalized Islamic values should be content-filtered and dramatically Islamized. The Islamic mandates are literally written in the vision and mission of the university and then accommodated into each study program curriculum. The learning materials are designed by incorporating Islamic messages with study program context. For instance, in teaching English for Dakwa Management students, the learning topic can be about "Business meeting with

Dakwa event organizers". The examples of conversation would be Islamically contextualized. the students learn how to communicate in English and practice Islam in their language activities. Khamdan (2008) underlined that the learning instructions with integrated Islamic values could be executed into four actions. First, ESP teachers can do code-mixing- and code-switching to adapt situational context of English and Islamic expressions. Second, the teachers might adjust English lessons that are relevant with Islamic content from Al-Qur'an and/or al-Hadith. The classes may note some verses or messages both two sources of Islam. Third, The teacher might exploit Islamic versions of names, places, and events. For example, the words used in text or sentences are Muhammad for a name and Madina for a place and Islamic stories or events are narrated in the English sentences, texts, or script. Fourth, ESP teachers might order the students to finish the assignment about an English topic with integrated Islamic values.

State Islamic University of Lampung expects that the graduates become Islamic intellectuals with integrity as written in the university's vision and mission (University Handbook, 2019).

The university vision: being the Islamic State University of Raden Intan Lampung as the international references for the development of Islamic integrative-multidisciplinary sciences with the concern of environment

The university missions:

1. Implementing education based on Islamic integrative-multidisciplinary sciences with the concern of environment that possesses strength and competes international level;
2. Developing relevant researches of Islamic integrative-multidisciplinary sciences for society and environment.
3. Organizing research-based devotions for the development of society and environment; and
4. Collaborating with national and international institutions for university reinforcement.

(The Academic Guidelines for Degree Program 4.0, University's Handbook, 2019)

This current study serves insights and adaptations of practitioners of English lecturers at Islamic State University of Lampung in Indonesia to face challenges not only in internalizing study program focus but also spiritual content into the ESP courses. It attempts to scope a report of what challenges the three ESP lecturers got in designing and practicing ESP courses and how they dealt with them as a response to the institution's vision to internalize islamic content in the learning process. The principal question of study was: "What challenges do the ESP lecturers encounter in ESP course design and practice with internalized Islamic content?"

METHOD

This study adopted a qualitative research method to investigate the challenges the ESP lecturers encounter in teaching English with the mandate of internalized Islamic values. A qualitative study explores the “central phenomenon” as the major concept, idea or process investigated in qualitative study (Creswel, 2012). The study attempted to elaborate the phenomenon of challenges the lecturers encountered in teaching ESP classes. The phenomenon contained how they prepared, implemented, and evaluated the courses and how they faced the challenges in each phase.

The participants were four ESP lecturers. Three of them in the Faculty of Dakwa and Communication Studies and the rest in the Faculty of Islamic Economy and Business registered in State Islamic University of Raden Intan Lampung. Each taught in different departments. The first participant taught at the Communication and Islamic Broadcasting Department. The second was in the Islamic Society Development and Dakwa Management Department. The third was teaching students of Islamic Guidance and Counseling Department. The last was at the Department of Islamic Religion Education.

Table 1. Participants’ demographic data

Participant	Faculty	Department	Background of Study	Years of Teaching
Participant 1	Faculty of Dakwah and Communication Studies	Islamic Communication and Broadcasting	Master Degree of English Education	More than ten years
Participant 2	Faculty of Dakwah and Communication Studies	Islamic Society Development and Dakwa Management	Master Degree of English Education	More than five years
Participant 3	Faculty of Dakwah and Communication Studies	Islamic Guidance and Counseling	Master Degree of English Education	Three to five years
Participant 4	Faculty of Tarbiya	Education of Islamic Religion	Master Degree of English Education	More than five years

Among the participants, it was shown that most of them are from the Faculty of Dakwa and Communication Studies. The participants involved in this study were ones who have been teaching ESP for three to five years or more. In contrast, a lot of ESP lecturers of other faculties either did not fit the category or were not English master graduates.

Instruments of Study

Two instruments were used in this study: 1) the writer as a human instrument who gathered data through interviews (Saldana, 2011) and 2) interview guides. The multiple sources of data from various participants were triangulated to test the validity of study (Glesne, 2011)

The question list for the interview was adapted from theories about ESP and EFL. Table 2 informs the major questions in the interview session that were flexibly developed for follow up questions.

Table 2. Question List for Interview Session adapted from Iswati & Triastuti (2021)

Main Questions	References
How do you know about Islamic values? How knowledgeable and competent are you in having ESP classes with integrated Islamic values?	Luka, 2004, as cited in Muhrofi-Gunadi, 2016; Maleki, 2008; Nguyen et al., 2019; Wahyuni & Rozi, 2020;
Was there any ESP training? How was it? Was there any assistance from the study program expert such as study program head or lecturers? How do you integrate Islamic values into the learning process?	Richards & Farrell, 2005; Bracaj, 2014; Alsharif & Shukri, 2018; Inozemtseva & Troufanova, 2018; Stojkovic, 2019;
How did you conduct the needs analysis? How did you collect teaching references or sources?	Basturkmen, 2010;
How do you face challenges in your ESP classes?	Harmer, 2001; Brown, 2007;

In gathering the data, the writer did interviews with the participants and adopted semi-structured interviews. The interview helped to gain insight about the challenges the ESP lecturers encountered. The study followed Creswell's theory of data collection (2012) namely first, identifying the most relevant participants and setting that could answer the questions of study. Four selected participants with years (three years or more) of ESP teaching experiences were selected. Secondly, It is to ask permission from the participants. All participants of the study were requested and they agreed to join. Third, finding the right way to collect useful data is by selecting the types of information that best answers the question of study. The writer decided to do interview sessions to get an in-depth understanding of the phenomenon. In the fourth place, the proper design of instruments that most effectively collect the data (*see table 2*). Last, it is to organize the data and check if any ethical issue occurs by confirming the participants whether or not the data shown are acceptable to publish.

In analyzing the data, the writer adopted Creswell's concept (2012). Once the data were gathered, the interview dialogues were transcribed and read thoroughly to scope the phenomena and categorize them into particular themes. After that the themes were coded and classified into themes and subthemes and therefore some unnecessary data were reduced. Next, the data were displayed in tables to describe the coded participants' comments and then interpreted. To validate the data, the participants' statements in interview sessions were verified to dodge misinterpretation, compared from one participant to another and synthesized to compare between the findings and the literature . In detail, the steps of data analysis are illustrated in Figure 1.

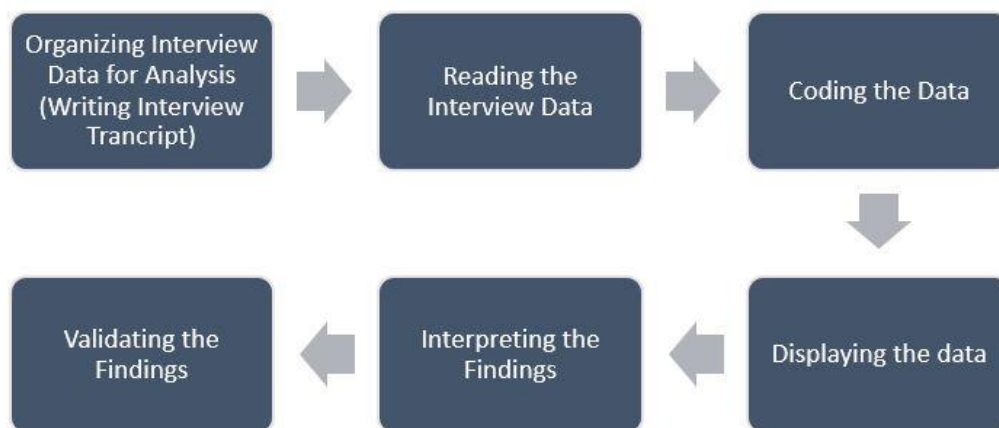


Figure 1. Steps of Data Analysis (adapted from Creswell, 2012)

RESULT AND DISCUSSION

The findings of study illustrate the challenges of ESP lecturers to teach non-English department students with integrated Islamic values. The themes were categorized into: The challenges of designing ESP course with integrated Islamic values with the sub themes namely insufficient ESP lecturers's awareness of integrated Islamic values, the missing of ESP training and unsatisfactory needs analysis; The challenges of the learning practices of ESP course with integrated Islamic values with the sub themes namely minimum lecturers' learning instruction with integrated Islamic values, low level of students' learning motivation and and low level of students' English proficiency.

The Challenges of Designing ESP Course with Integrated Islamic Values

This study confirmed the challenges faced by ESP lecturers in designing the course. Before class, ESP lecturers are urgent to understand what and how to design the class.

Insufficient Awareness of Designing ESP Course with Integrated Islamic Values

The first category found after collecting the data is about how the ESP lecturers perceive Islamic values and how they design ESP courses with integrated Islamic values. The data are described in the excerpts below.

Excerpt 1: "I was raised and educated about Islam by my family and I concern on my students' behaviour and attitude by integrating my mind, words and action based on Islamic values."

Excerpt 2: "I am aware that integrated Islamic values in our university are important but I think what I am doing is not enough. The Islamic values in my ESP course design are only on learning instruction such as in greeting and closing the lesson and learning assessment based on knowledge, skill, and attitude. However in my learning materials I sometimes choose common learning topics due to lack of Islamic based references and lack of time for creating the materials."

Excerpt 3: "I am teaching at the Department of Islamic Education in an Islamic university. Of course, I must internalize the Islamic values not only in the classroom but also represent them outside the classroom."

Excerpt 4: "I try to make the materials related to the knowledge and experiences in the form of a story."

The lecturers are aware that Islamic values are important and they are aware of being the role model of Islam for their students. However, only one lecturer was concerned on how to internalize Islamic values in the ESP course design. He also found boundaries to find available learning sources that are relevant with his class and had limited time to create his own materials.

The other participants did not really take care of integrating their ESP course design with Islamic values. They focus more on implementing Islamic values in teaching practice. The lecturers seemed not ready to have ESP courses with Islamic values which are in line with Poedjiastuti (2017). In addition, lack of awareness to integrate Islamic values into their ESP course design was also concluded by Wahyudi (2014). Maleki (2008) also underlined that knowledge about English teaching is not enough. We need the skill to design the ESP course to be in line with the learning purposes. Fortunately, all lecturers agreed on the importance of Islamic values internalized in ESP courses and it is in line with (Shah et al., 2012; Madkur & Albantani, 2018).

Inadequate Knowledge of the Subject Matter

Excerpt 5: "To be honest, I depend much on my experiences. At first, I was inspired by the vision and mission of the department". During the time, I adapt.

Excerpt 6: "I am still struggling until now. I need more discussion and time to be more knowledgeable."

Excerpt 7: "Though we were educated to have ESP classes back then, I am not familiar with a lot of materials and technical terms about *Dakwah Management*.

Excerpt 8: "In my opinion, I am quite credible teaching English for Islamic Education students. I design the class by myself and consider Islamic values based on my educational background in my Islamic senior high school time."

The data showed that all lecturers are less knowledgeable about the subject matter. Positively they independently design the materials based on the department's vision and mission, learning experiences, or educational background. It indicates they all are not educated about the subject matter. In fact, studies prove that being knowledgeable about subject matter is vital (Bracaj, 2014; Maleki, 2008; Pradhan, 2013). One of the lecturers expresses a feeling of struggling to teach ESP classes and needs support. It would probably produce a negative feeling for the lecturers and affect the classroom situation. In the future, the students would probably lose trust in their teachers. Therefore, to avoid the same cycles of problems occur, English lecturers and

specialty lecturers must collaborate (Ahmed, 2014; Bojović, 2006; Luo & Garner, 2017; Zhang, 2017) in order the English teachers can shorten the knowledge gap of the subject matter and complete the insufficient learning materials.

The Missing of ESP training

One of the crucial factors to teaching ESP successfully is having ESP training. Unfortunately, out of all participants of study only one of them joined an ESP training. But it happened before that lecturer joined the university where the study was conducted. The data were shown below.

Excerpt 9: "May be, I was not well-informed but to be honest I never had any ESP training."

Excerpt 10: "I think I am competent enough to teach ESP courses due to my long ESP experiences even though I never had ESP training."

Excerpt 11: "I was once having ESP training conducted by Holmesglen Institute before joining UIN. But in my second year teaching here, I never heard any information about ESP training. Though I was trained, the department I teach is still new to me and I asked for assistance from department staff but no significant support is provided."

Excerpt 12: "I am not familiar with ESP training but I would love it if I could join."

The other lecturers who have been teaching ESP classes for 3 years or more never joined a single ESP training before. For period to period, they manage to prepare and implement the ESP course mostly by themselves. They already have the experiences but without proper ESP training as one of the lecturers' professional development, the quality of ESP classes is stagnant or not improved. The importance of ESP training has been declared by a lot of experts (Harmer, 2001; Bracaj, 2014; Maleki, 2008; Dahm et al., 2022). Therefore it is vital to have adequate preparations such as ESP training. Bracaj's notion (2014) declared some notes for ESP instructors' development. At first, only well prepared instructors who have proper mastery of the subject matter are qualified for teaching ESP. In the second place, ESP instructors are supposed to continue for higher education and to be well-educated. After that, they need general professional training to be studying pedagogical concepts, teaching a language and educating students. Last, EFL or ESL instructors are obliged to stay in a focused training to figure out what to identify and how to conform students' and learning needs. It is also strengthened by Maleki's notion (2008) that to be knowledgeable in English language is not enough but to be more skillful to design the course and to master the field of study complete ESP instructors' professionalism. Dahm et al. (2022) also believed that ESP training helps the ESP practitioners become more approachable and connected to people in their working area. Madkur & Albantani (2018) also highlighted the qualification of ESP instructors that should be taken into account. Therefore, it is urgent for the university to initiate and manage ESP training programs consistently and to monitor the performance of ESP courses implemented in the university.

Unsatisfactory Needs Analysis

Based on the data, it was shown that all lecturers did not implement structured needs analysis for their ESP course programs. It can be shown from the data below.

Excerpt 13: "I did not conduct structured needs analysis because I think having a discussion with the department lecturers and staff is the most efficient way."

Excerpt 14: "Need analysis takes time and requires many people involved. For now, according to my working hours as a lecturer and staff, I still could not handle that."

Excerpt 15: "I am not used to doing needs analysis. I am not familiar with it."

Excerpt 16: "I designed the course by myself. In fact, I could not even find the syllabus."

Obvious challenges that the lecturers encountered were that internally they did not notice the vital role of needs analysis and they are not ideally supported by the department lecturers and proper documents like detailed curriculum and syllabus as the external factors. The lecturers principally established one or two aspects of needs analysis like having discussions with department lecturers or collecting and creating the course individually before class. In fact what they did was not enough to be called as needs analysis. Needs analysis looks for specialized texts (Hyland & Jiang, 2021) and substantive needs for ESP learning (Ellis and Johnson (1994; Iswati & Anita, 2021). Hyland & Jiang (2021) also confirmed the long journey of studies about ESP is because it is diverse and scopes many aspects like the writers' and students' backgrounds, geographical differences, and various field studies. In short, due to the uniqueness and complexity of aspects in designing the needs analysis, the ESP designers must conduct the systematic needs analysis to achieve ESP learning objectives, to cover necessary materials, and to implement measured the ESP learning process and evaluation. However, The minimum external support should not stop the ESP practitioners. The individual movement appeared due to the belief for changes are trustable (Borg and Al-Busaidi 2012; Feryok 2008). Beliefs bring about actual responses on the teaching practices or in other words changes. ESP practitioners with their never ending journey to fulfill students' needs and design adequate ESP courses must have the energy to continuously reevaluate their belief. With that in mind, the improvement of ESP teaching happens. Consequently, while voicing their aspiration about ESP training consistently to the people in charge, the ESP practitioners should also take responsibility to consistently renew their ESP courses to get better the learning qualities.

The Challenges of Learning Practice of ESP Course with Integrated Islamic Values

The other theme of challenges the ESP lecturers faced is in the ESP learning process where the teachers interact with the students and implement the learning materials in the classroom. The challenges are: 1) The minimum lecturers' learning instruction with integrated Islamic values; 2) Low level of students' learning motivation; 3) Low level of students' English proficiency.

Minimum Lecturers' learning instruction with integrated Islamic values

Learning instruction is simply about how the lecturers manage the class. The data collected were about how the lecturers interact with the students. The data showed examples of the learning instruction with integrated Islamic values and the messages the lecturers attempted to deliver.

Excerpt 17: "In common, I practice Islamic values in simple learning instruction such as opening and closing the lesson with Islamic approaches."

Excerpt 18: "I don't think that I need to adopt Islamic names because I think Islamic values are more than just that. I even believe introducing western names teaches them about being tolerant."

Excerpt 19: "I sometimes share a story about Islam which is relevant with the material in the beginning of class."

Excerpt 20: "I represent Islamic values through the way I dress and I have a rule to regulate my students' outfits. They are forbidden to wear t-shirt, ripped jeans or slippers. I will let them join the class if they break the rules"

The data show all participants practiced Islamic values in their ESP learning instruction. Some participants put the Islamic values in simple learning instruction in ESP course design especially in part "Learning Activities" such as opening and closing the lesson with Islamic greetings and leave-takings. It is in line with Alfian et al. (2021) who found that one of the strategies to implement the Islamic values in English teaching is through opening and closing the lesson with Islamic approaches

Ironically, the portion of Islamic values in this type of learning instruction is still less. The other participants have more portions. One of them shared Islamic stories relevant with the material and the other was establishing a learning regulation inspired from Islamic values.

One debatable argument from one of the participants was about the belief that adopting Islamic names is not necessary because western names also introduce them to unfamiliar names and teach about differences. However, Madkur & Albantani (2018) argued that the important role of Islamic content in teaching a foreign language is to filter the culture and fit relevant one for the students. Khamdan (2008) underlined that the learning instructions with integrated Islamic values could be executed into four actions. First, ESP teachers can do code-mixing- and code-switching to adapt situational context of English and Islamic expressions. Second, the teachers might adjust English lessons that

are relevant with Islamic content from Al-Qur'an and/or al-Hadith. The classes may note some verses or messages both two sources of Islam. Third, The teacher might exploit Islamic versions of names, places, and events. For example, the words used in text or sentences are Muhammad for a name and Madina for a place and Islamic stories or events are narrated in the English sentences, texts, or script. Fourth, ESP teachers might order the students to finish the assignment about an English topic with integrated Islamic values.

Shah et al. (2012) also proposed that English can be "a critical pivot of the Islamization process". English classes are able to be faculty-based content and illustrate Islamic values and behaviors. The concept of Islamic language curriculum ends successfully if the English teacher demonstrates learning materials appropriately and wisely. The teacher not only teaches English for academic purposes but also internalizes Islamic content such as values, belief and guidance into the learning process. In the future, the ESP lecturers might implement learning instructions with more aspects to consider. In doing so, the Islamic values in the classroom interaction can be more maximally modeled.

Moreover, the university should also support the ESP lecturers to achieve the ESP learning objectives by doing ESP training or other beneficial projects for the professional development of ESP lecturers so that they can provide Islamic textbooks that contain faith, worship and moral lessons inside, consist the positive content about the current world issues and become the platform of creativity (Madkur & Albantani, 2018).

Low level of students' learning motivation (find a theory)

Excerpt 21: "I actually expect that students show more motivation. They look enthusiastic while in the learning process but they mostly missed the assignment"

Excerpt 22: "It is classic to have students with low motivation in ESP classes. I also assume it is the problem of other subjects too."

Excerpt 23: "Their motivation is low because they probably perceive that English is not necessary for their future career."

Excerpt 24: "I did some changes during the learning process to adapt my students' learning style. I lowered the level of material and changed the class concept but their performance in doing assignments and tests are still poor and several students even missed the deadline."

The data show that the students had problems with their motivation in learning English. It was revealed that the students may perceive that learning English is unnecessary and insignificant with their future career. On one hand, in an interactive class, the students felt enthusiastic. On the other hand, they did not show the same energy when doing assignments and preparing for the test. ESP courses in Indonesia dealt with low motivation students. Marwan (2017) claimed that the students' learning motivation, teachers' workload, and the gap between reality and expectations were the major challenges in ESP classes. Therefore the lecturers need to also design the class where the students can

keep on motivating and have more responsibility with their learning performance. Moreover, the materials should also initiate the awareness of students about the essence of ESP classes for their future career.

Low level of students' English proficiency (find a theory)

Excerpt 25: "I hardly found the students with high English proficiency. There are only one or two or even none. Most of the students lack basic English skills. I often see my students cannot pronounce common English words correctly. They master less vocabulary and depend on online dictionaries a lot.

Excerpt 26: "My students are mixed, from medium to low. Lately, I still haven't found any student who impresses me."

Excerpt 27: "Low students' English proficiency is a classical problem. Their basic English is poor and there is no serious program from campus to help this condition."

Excerpt 28: "They study English only in my classes. It is only 90 minutes per meeting, once a week. My English classes do not help their English much."

All lecturers agreed that majority of students possess low English proficiency. Hoa & Mai (2016) mentioned one of the key problems of ESP classes is lack of English proficiency. The lecturers considered to have a pre-test before class to classify the students' proficiency and a so called preparation program to recognize the students to help them develop their English proficiency. Hoa & Mai (2016) also underlined that measuring the students' language proficiency helps lecturers choose the most suitable learning materials for the ESP class. What often happens in an ESP class without acknowledging the level of proficiency is that the materials do not suit the students. This event can hurt the lecturers' expectations of the class and would probably lead to the more negative actions in the future. Lecturers should persuade the students with low level of English proficiency. This could be a challenge or opportunity to find any innovations in ESP classes.

CONCLUSION

The study of "Challenges of ESP Lecturers to Teach Non-English Major Students with Integrated Islamic Values" revealed two major findings: 1) Challenges of Designing ESP Course with Integrated Islamic Values namely insufficient awareness of designing ESP course with integrated Islamic values, inadequate knowledge of the subject matter, the missing of ESP training, & unsatisfactory needs analysis; 2) Challenges of Learning Practice of ESP Course with integrated Islamic values specifically minimum lecturers' learning instruction with integrated Islamic values, insufficient learning sources relevant with the field of study, low level of students' learning motivation and low level of students' English proficiency. The journey to facing the challenges is like a never ending project in which in the phase of ESP course planning, implementation and evaluation it is required the collaboration between the

lecturers and the policy makers to initiate any ideas, implement and evaluate the classes so that the quality of ESP classes levels up. In each process, the lecturers should keep improving and innovating the classes although lack of contribution of policy makers may occur. The policy makers should build their awareness toward the essence of upgrading the ESP classes and reform the ideas into some positive movement such as ESP training for lecturers, preparation programs for ESP students, more learning sources, and other supporting programs for the betterment of the ESP course.

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