
**DESINING PODCAST FOR THE TEACHING OF
ISLAMIC EXPRESSIONS IN ENGLISH****Afdhila Khusnila Wati**State Islamic Institute of (IAIN) Metro,
afdhilakhusnilawati99@gmail.com**Dedi Irwansyah**State Islamic Institute of (IAIN) Metro,
dedi.irwansyah@metrouniv.ac.id**Abstract**

The use of podcast as a medium of instruction in English classrooms gained immense interests of L2 researchers and practitioners. However, few the existing studies highlight the use of Podcast to teach Islamic expressions within the context of Indoesian Islamic higher education. To fill this gap, this study aimed at designing Podcast that serves purposes for the teaching of Islamic expressions in English, and documenting the students' perceptions toward the instructional design. This case study garnered the data from 45 students majoring in the English Department at the State Islamic Institute of (IAIN) Metro, Indonesia. The empirical evidence show that designing the Podcast for the teaching of Islamic expressions in English requires four interplay and systematic steps, namely planning, designing, evaluating, and uploading. The students perceived that their acceptance to the Podcast based learning design was driven by two key factors, namely the moral values embedded in the podcasts addressing Islamic content, and the content delivery fitting the condition of the target audience. This study encapsulates that English teachers pay attention on the content and pedagogical methods when designing a Podcast for the teaching of Islamic expressions in English.

Keywords: *English teaching, Islamic expression, Islamic higher education, moral values, podcast*

.INTRODUCTION

Podcast as one of the most powerful resources of mobile learning (Phillips, 2017) has been consumed in educational system for ages (Drew, 2017; M. Hasan & Hoon, 2016) because it is believed to be an authentic resource (Widodo and Gunawan 2019). Nevertheless, the learning content of this sophisticated media does not coincide with the educational background values (Darwis, 2016; Gachago, Livingston, & Ivala, 2016) and has not yet oriented toward the needs of the students in Islamic institutions. Islamic values should be contributed to this portable media, because students in such a specific school type as Islam-affiliated schools require more than just materials that influence cognitive realm but also the spiritual realm (Irwansyah, Nurgiyantoro, & Sugirin, 2019). On the other hand, Islamic basic foundation will build up students' moral and personality in term of goodness (Madkur & Muhamrom, 2017). Additionally, when material is in accordance with the students' necessity and educational context, it will create a contextually-relevant learning materials (Irwansyah, Nurgiyantoro, & Tou, 2017). This paper assumes that podcast could be an alternative media to accomodate the learning needs in Islamic educational institutions which seek to integrate academic and Islamic traditions.

The existing studies investigating the use of podcast in language teaching could be categorized into four tendencies. *First*, the effects of podcast on language learning particularly on various language skills such as listening, speaking, reading, and writing (Abdulrahman et al., 2018; Aditya, 2019; Chung & Kim, 2014; Morrissey, 2012; Sayadi & Heidar, 2018; Silmawati & Muslem, AsnSamad, 2018). *Second*, the utility of podcast for language learning (Alfa, 2020; Indahsari, 2020; Kay, 2012; Lio & Marafat, 2019; Rajic, 2013; Ramli, 2018; Samad, Bustari, & Ahmad, 2017; Yoestara, 2019). Podcast has been mostly viewed as a powerful teaching aids for English language teaching. *Third*, The students' perception toward the use of podcast in the instructional activities

(McClung & Johnson, 2010; Phillips, 2017). Most language learners find podcast a stimulating resource. *Fourth*, the characteristics of podcast users (Chester, Buntine, Hammond, & Atkinson, 2011; Darwis, 2016). The above tendencies clarify that little is known about the use of podcast to build vocabularies and expressions related to Islamic tradition. By tradition, in this paper, the researchers refer to the teachings and values of Islam.

This study is, then, aimed at filling the gap of the existing studies by proposing three research questions namely: (1) How to design a podcast for teaching Islamic expression in Indonesian Islamic higher education (2) What is the students' responses towards the developed podcast? The answers of the above questions will shed a light on how to use podcast effectively to develop Islamic expression mastery.

The results of this study should provide appropriate learning materials in accordance with the students' needs in Islam-affiliated educational contexts. They can be utilized as a foundation of listening materials arrangement in university level. Thereto, the result can be an alternative media to spread religious value while boosting the language skill, particularly English vocabulary.

LITERATURE REVIEW

Islamic Expression

Many scholars assumed that religion disappears from the modern life of civilization gradually (Suryani & H, 2019). This is marked by the existence of learning at Islamic institutions that rarely implements basic religious value. The immixture of Islamic expression is presumably able to cover the shortcomings. Islamic expression discussion tends to examine religious culture (Waliyuddin, 2019). Islamic expression as a distinguished meaning of words is basically related to both the culture and the religion (Abdo & Al-ramahi, 2019). They assumed that it shows how language is used and implemented to the context.

Every religious expression has a special meaning that differ it from the other kind of idioms or expression (Khammyseh, 2015). In addition, the effect of the language and spiritual mentality cause the difference. A deep meaning is produced because it adopts the Holy Qur'an's value (Alzubi, 2013). It conceives and establishes the right of expression and practicing religion (Ay, 2015). However, Holy Qur'an expresses such meaning and reality directly (Bhat, 2014). This mark of the matter scope content is larger than in other books (Shehabat & Zeidanin, 2012). It is believed that when the teaching of Islam is combined with education, Muslim students' will achieve both the social and inner peace (Gulevich, 2004).

It is worth mentioning here that Islamic expressions refer to vocabularies, phrases, clauses, or sentences which are rooted in Islamic traditions. The expressions reflect the teachings and the values of Islam. In the field of teaching English within Indonesian context, the Islamic expressions have been documented in the book of *English for Muslim Learners* (Irwansyah, 2015).

Islamic Tradition

Theories and practices of contemporary traditions in education are relegated. Regardless the circumstance of numerous Islamic traditions to the Islamic educational system that is rarely written over the years (Afridi, 2016), Islamic tradition plays a role in affirming the uterus, interpreting what is ambiguous and explaining statements in the Qur'an (Nazri, Saadah, Adnan, Monika, & Nazri, 2015). The form is prophetic tradition (Hadits) and *sunnah* (Ahmad, 2013). Tradition also means a form of custom that is included in religious system or traditional ceremonies in culture sphere (Burhan & Asmiraty, 2019). Tradition becomes the evaluation tool of the continuity or discontinuity of the aspects of religious life (Gatling, 2013).

As the component of religious system (Setiawan, 2016), Islamic tradition comes to be called as a "path". It is the symbol of moral principle and ethical value that will support Muslims to live base on the teaching of Allah by following the prophet's paradigm (Uzzaman, 2016). The prophet Muhammad brought a message

from the Divine as the basis for the unity of Islam (Shah, 2012). Therefore, if this is applied learning will become an educative tradition which will equip students with the willingness to promote learning in a manner (Tan, 2014).

Using Podcast for English Language Teaching

To date, the use of multimedia audio becomes a common distance learning (Spies, 2011). It becomes a must for reforming and exploring language teaching (Tamilarasan, Anitha, & Saravanan, 2019). Podcast becomes one of the increasingly digital applications in teaching area (Qasim, Fadda, & Qasim, 2013). Podcast refers to a set of media file which specifically includes audio or video materials (Chan, Chi, & Lin, 2011) and is available on the internet and can be uploaded periodically (M. M. Hasan & Hoon, 2012). As a teaching aid, podcast can be used for prompting students into deep learning, providing a stepping-stone for the learning outcomes (Morrissey, 2012) and extending student' feedback (Scutter, Stupans, Sawyer, & King, 2010). In essence, the variety of podcast content helps the learning process carried out by both students and teachers (Alfa, 2020).

Podcast has become more than just an audio for delivery mode content but also explains the consuming and producing (Mchugh, 2016). This digital platform is possibly managed as a valuable instruction to empower the students' learning (Bamanger & Alhassan, 2015) and to upgrade literacy in a range of modes (Lai, Shum, & Tian, 2014). This is a specific personalized learning in a new way (Rosell-aguilar, 2015). For instance, podcast enhances students' listening ability (Rahmatia & Widiastuty, 2019)) and potentially changes the language learning habit (Faramarzi, Tabrizi, & Chalak, 2019).

METHOD

This study employed a case study proposed by (Creswell, 2012). Accordingly, a case study is an in-depth exploration of an event which is based on an extensive data collection. The data in

this study was collected through the comments published by the listeners of the developed podcast. The participants of this study were 45 students of English Department of a State Islamic Institute in Lampung Province. As the procedure of this study, the researcher firstly identified relevant Islamic expressions. Secondly, the researcher designed a simple material of Islamic expression. Thirdly, the researcher transformed the material into a podcast. Fourthly, the researcher read through the listeners' comments. Fifthly, the researcher analyzed and displayed the data. The procedure was aimed at generating a rich description of how podcast on Islamic expression was responded by the participants of this study. The data obtained in this study were analyzed qualitatively through data reduction, data display, and conclusion.

RESULTS

The main objective of this study is to design an appropriate materials that suit the students' needs. On the other hand, this is to determine the attitudes of the scholars to the learning materials.

Designing a Podcast for Teaching Islamic Expression

In designing the podcast, the researcher involved four systematic steps namely, planning, designing, evaluating, and uploading. The procedures of each step are shown in Figure 1.

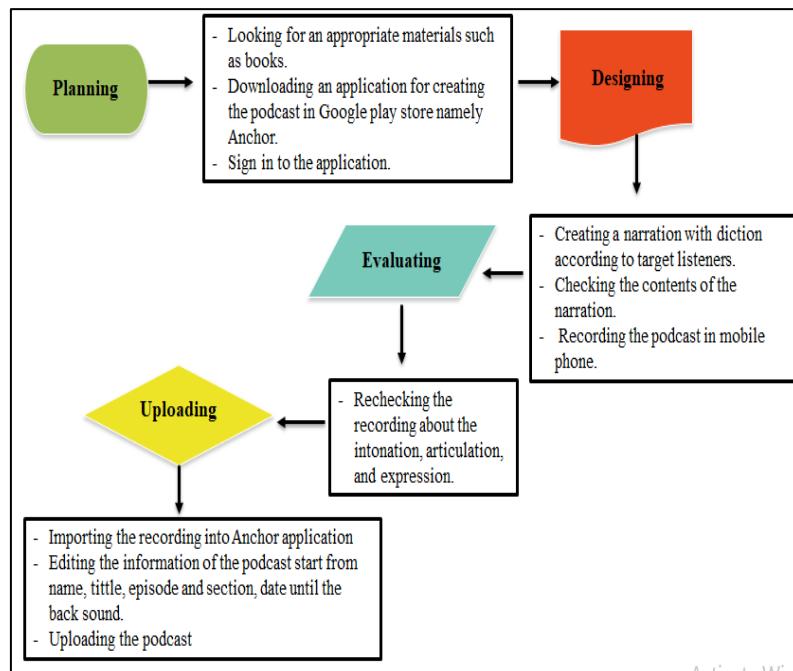


Figure 1. Steps of Designing Podcast

The podcast is developed by using Anchor application which can be downloaded from Play Store. Figure 2. shows the step-by-step procedure in applying the Anchor application.

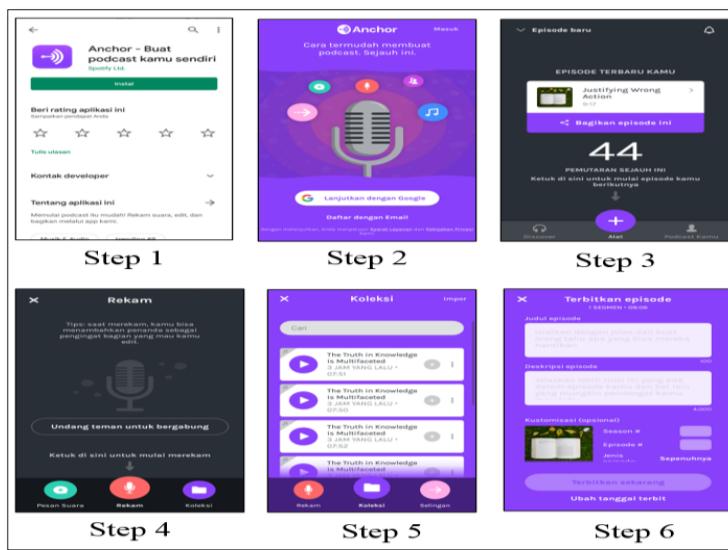


Figure 2. Steps of Applying Anchor Application

Figure 2. is the first step in downloading the application from Play Store in mobile phone. Step 3 in the figure is the sign in the application by e-mail. Step 4 and Figure 5 show that the podcast can be recorded from the application and can also be imported from the product of the recording from mobile phone. The next step explicates where the podcast is uploaded successfully and saved automatically in draft. The last step is editing and finishing part. The last, the podcast is already distributed to several platforms.

Once the podcasts are developed, they are distributed in the form of a uniform resource locator (URL). Below are the URL of the developed podcasts generated from this research:

- The link of the first podcast entitled “The Truth of Knowledge is Multifaceted” is:
<https://anchor.fm/afdhila-khusnila-wati5/episodes/The-Truth-in-Knowledge-is-Multifaceted-elagvg>
- The link of the second podcast entitled “Justifying Wrong Action” is:

<https://anchor.fm/afdhila-khusnila-wati5/episodes/Justifying-Wrong-Action-elds4p>

To know how many times the podcasts have been played or seen by the students, a podcast developer can figure it out in analytical menu of the podcasts as shown in Figure 3. below.

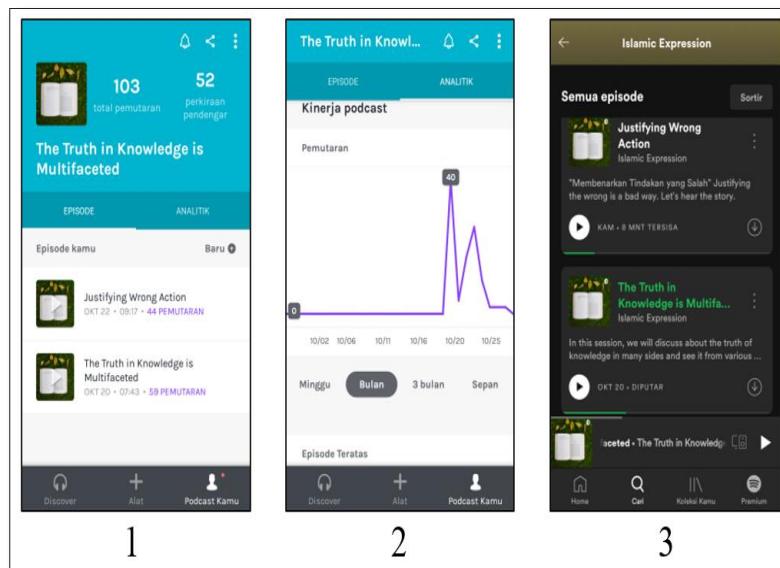


Figure 3. Analytical Menu of Podcast

Figure 3. shows how many times the podcasts have been played by the listeners. The podcaster can see the data from the Anchor application. The figure that exposes the anchor application is synchronized to other platforms where can be played on it.

The Students' Responses towards the Developed Podcast

The students' comments on podcast are obtained in two ways. Firstly, it is taken from social media in the form of *Whatsapp* comment. The comment via *Whatsapp* is used due to the covid-19

outbreak during the research. The recapitulation is shown in Figure 4.

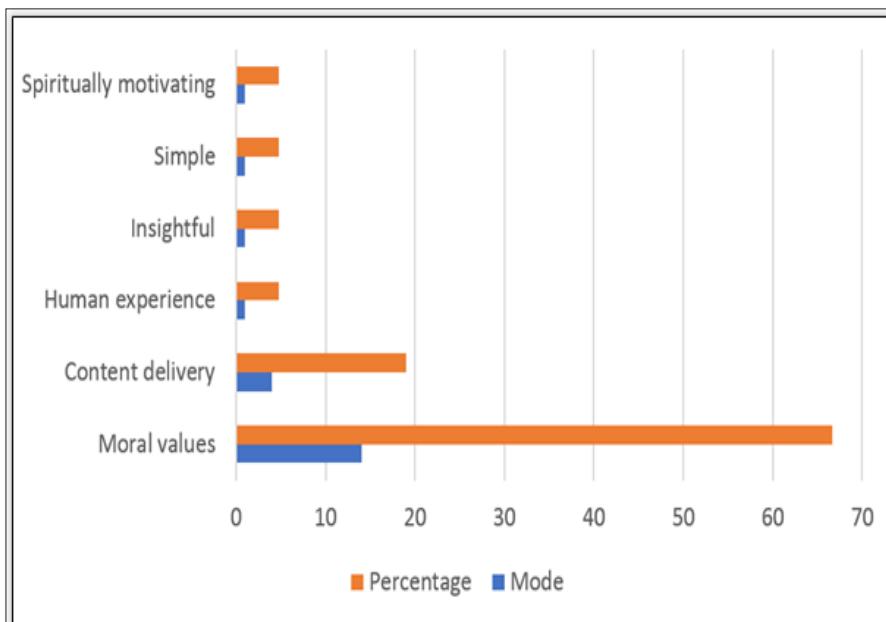


Figure 4. Students' Responses towards the Podcast via Whatsapp

Figure 4. reveals that the developed podcasts are especially attractive to students because the content has moral values and appropriate delivery. Other supporting factors that make a podcast more acceptable are human experience that are insightful, simple and spiritually motivating. More than a half of the participants who are interested in the story's moral value are able to explain the messages from the story of the podcast. Most of them indicate that the podcast is meaningful. Second, one fifth of the students are fascinated to the podcast because of the podcaster' voice. It means the students are concern to the way podcaster brings the materials to the listener. The listener is feeling pleasant to hear the podcast. Third, a listener finds the correlation of the story to their daily life. It starts from the norms and the habit. Fourth, students focus on the story of the podcast which contain a lot of knowledge that might not be gotten from the class. Fourth, the students argue that the podcast is easy to be understood. The last, the only students

who are interested in the podcast because of the Islamic content or matter and the substance of the podcast is related to the educational background.

Secondly, the data of students' responses is obtained via Google form. The recapitulation is shown in Figure 5.

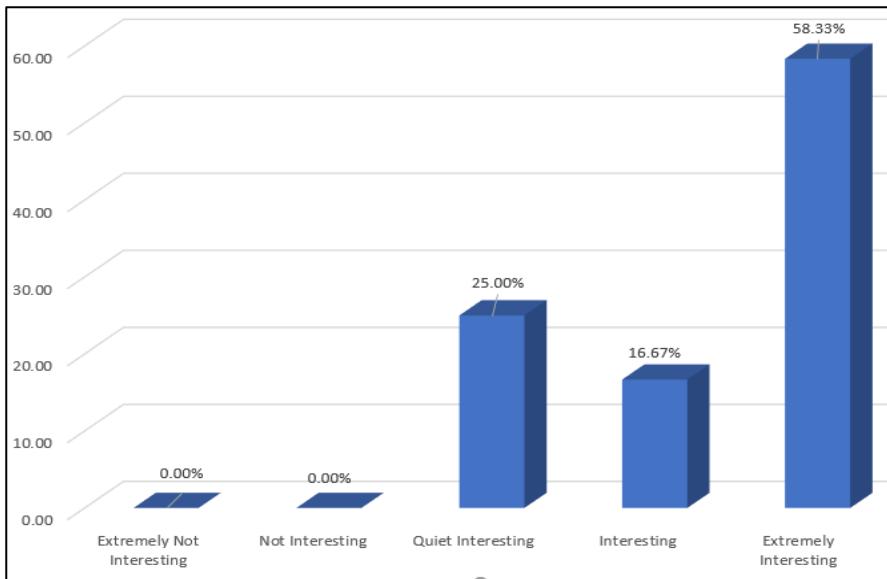


Figure 5. Students' Responses towards the Podcast via Google Form

From the data of Figure 5. generally students are highly extracted to the podcast. As the number of students who are sufficiently interested in the podcast is higher than number of the students who are interested. However, there are no students that agree if the podcast is not attractive and extremely not interesting.

The success of learning program is indicated on what students have perceived. In addition, students' perception has become a measure whether the learning is successful or failed. In general, the students' reaction to the use of podcast in teaching Islamic expression has positive attitudes. The distribution of

questionnaire electronically has gotten more verifiable results. It demonstrates strongly the benefits for the listeners.

The participants indicate that the incorporation of the learning matter and the learning media are suitable to be implemented. It gains knowledge deeper. This goes along with the utilization of podcast that provides positive impacts for the learning habit (Abdous, Rose, & Yen, 2012). It is rarely found where Islamic values can be listened through podcast for the educational program purpose. A new experience can be acquired from it.

It is undeniable that podcast as a teaching medium is able to facilitate the learning. This advancement in technology assists to improve students' attractiveness on the lesson. The difficulties faced in the lesson sometimes make students bored and anxious. This media helps to support the learning to be more enjoyable and relaxing.

As the innovation technology, podcast comes for renewing the learning method. Therefore, it can add variety of learning process that motivates the students. During a pandemic to date, this application brings a new atmosphere in education. Podcast is suitable to be implemented in distance learning.

DISCUSSION

This discussion part of the article elaborates the theoretical and practical implication derived from the findings. The first finding of this study shows that a systematic procedure of designing a podcast could consist four interlinked steps namely planning, designing, evaluating, and uploading. While the first three steps might be similar to that of a research development procedure like ADDIE model: analysis, design, development, implementation, and evaluation (Balanyk, 2017), the last step needs a technical skill of utilizing a software application. This finding implies that the designing of podcast for English learning could be integrated into a research and development. The podcasts produced and validated through a research development lens could therefore be field tested through the scheme of preliminary field testing and main field

testing (Borg & Gall, 1983). As such, the developed podcasts would be more solid, valid, and comprehensible.

The second finding of this study shows that a podcast to teach English for Muslim learners is likely to be acceptable due to its moral values, content delivery, humane, insightful, simple, and spiritually motivating. Of the six mentioned supporting factors, moral values and content delivery are mostly significant. The finding enriches what has been reported by Darwis (2016) that a podcast should be easy to use, helpful, and can engage students' interest; and what has been revealed by Chan et al. (2011) that a podcast should be suitable in length, frequency, topics, students' needs and preferences.

The findings of this research might bring impacts for the research on ELT and pedagogy matters in three ways. *First*, while a big body of research on the use of podcast to teach English has been available, a further research using the scheme of a research development aiming at generating and validating a podcast for English Muslim learners is needed. As such, a podcast would be underpinned by a more solid methodological aspect. *Second*, English practitioners in Islam-affiliated schools might utilize a more meaningful and contextual podcast, that is by interconnecting the English skills and Islamic values. *Third*, within the existing of covid-19 outbreak and the notion of hybrid learning, and the use of meaningful and contextual podcast are likely to engage the English Muslim learners' interest.

CONCLUSION

Podcast could be an interesting tool for teaching English, in general, and for teaching Islamic expressions in particular. An English teacher or practitioner could utilize the podcast for teaching Islamic expression in Islam-affiliated educational institutions by following the steps offered by this study. It is worth noting that a podcast would be stimulating and meaningful when it contains moral values which are acceptable for the target listeners,

and when it is delivered or presented in the way that suits the listeners.

REFERENCES

Abdo, I. B., & Al-ramahi, R. A. (2019). Student's pragmatic shifts in translating Islamic expressions from Arabic into English. *International Journal of English and Education*, 8(2), 186–193.

Abdous, M., Rose, B., & Yen, C. (2012). Academic effectiveness of podcasting: A comparative study of integrated versus supplemental use of podcasting in second language classes. *Computers & Education*, 58(1), 43–52. <https://doi.org/10.1016/j.compedu.2011.08.021>

Abdulrahman, T. R., Basalama, N., & Widodo, M. R. (2018). The impact of podcasts on EFL students' listening comprehension. *International Journal of English Linguistics*, 8(6), 122–130. <https://doi.org/10.5539/ijel.v8n6p122>

Aditya, M. Y. (2019). Teaching English by using podcast: It's influence on undergraduate students listening comprehension. *Jurnal Manajemen Pendidikan Islam*, 2(2), 192–198.

Afridi, M. (2016). Reviving the muslim tradition of dialogue: A look at rich history of educational theory and institutions in pre-modern and modern terms. *Comparative and International Education/ Éducation Comparée et Internationale*, 45(1).

Ahmad, H. (2013). Islamic tradition and its defining characteristics. *Journal of Islamic THOought Civilization*, 3(1), 58–74.

Alfa, R. R. (2020). Using podcast as authentic materials to develop students' speaking skill. *Journal of English Language Teaching*, 4(1), 65–74.

Alzubi, M. A. (2013). The role of using Islamic English in solving the difficulties in translating nobel Quran and unification of muslims. *Journal of Education and Practice*, 4(4), 95–103.

Ay, J. (2015). Freedom of expression from the Islamic prespective. *Journal of Mass Communication and Journalism*, 5(10), 1–4. <https://doi.org/10.4172/2165-7912.1000278>

Balanyk, J. (2017). Developing English For Academic Purposes Moocs Using The Addie Model. *Inted2017 Proceedings*, 1, 6514–

6522. <https://doi.org/10.21125/inted.2017.1506>

Bamanger, E. M., & Alhassan, R. A. (2015). Exploring podcasting in English as a foreign language learners' writing performance. *Journal of Education and Practice*, 6(11), 63–75.

Bhat, A. M. (2014). Freedom of expression from Islamic perspective. *Journal of Media and Communication Studies*, 6(5). <https://doi.org/10.5897/JMCS2013.0378>

Borg, W. R., & Gall, M. D. (1983). *Educational Research: An Introduction* (Fourth Edi). New York: Longman Inc.

Burhan, & Asmiraty. (2019). The tradition of tahlilan on Ternate society. *The International Journal of Social and Humanities Invention*, 6(3), 5347–5354. <https://doi.org/10.18535/ijsshi/v6i3.02>

Chan, W. M., Chi, S. W., & Lin, C. Y. (2011). Students' perceptions of and attitudes towards podcast-based learning – A comparison of two language podcast projects. *Electric Journal of Foreign Language Teaching*, 8(1), 312–335.

Chester, A., Buntine, A., Hammond, K., & Atkinson, L. (2011). *Podcasting in Education: Student Attitudes , Behaviour and Self-Efficacy* *Podcasting in Education: Student Attitudes , Behaviour and Self-Efficacy*. (April).

Chung, M., & Kim, H. (2014). College students' motivations for using podcasts. *Journal of Media Literacy Education*, 7(3), 13–28.

Creswell, J. (2012). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (4th ed.). Boston: MA: Pearson.

Darwisi, R. (2016). Students' perceptions towards the use of podcast in learning english: A case study of the second grade students at one high school in Bandung. *Journal of English and Education*, 4(2), 80–100.

Drew, C. (2017). Educational podcasts: A genre analysis. *Journal E-Learning and Digital Media*, 14(4), 201–212. <https://doi.org/10.1177/2042753017736177>

Faramarzi, S., Tabrizi, H. H., & Chalak, A. (2019). Learners' perceptions and attitudes towards l2 vodcasting tasks in an e-learning project. *Teaching with Technology*, 19(3), 3–21.

Gachago, D., Livingston, C., & Ivala, E. (2016). Podcasts: A

technology for all? *British Journal of Education Technology*, 4(5). <https://doi.org/10.1111/bjet.12483>

Gatling, B. (2013). The guide after Rumi: Tradition and its foil in tajik sufism. *Nova Religio: The Journal of Alternative and Emergent Religions*, 17(1), 5–23. <https://doi.org/10.1525/nr.2013.17.1.5.5>

Gulevich, T. (2004). *Understanding Islam and muslim traditions*. Detroit: Omnographics.

Hasan, M., & Hoon, T. B. (2016). Podcast applications in language learning: A review of recent studies podcast applications in language learning. *English Language Teaching*, 6(2), 128–135. <https://doi.org/10.5539/elt.v6n2p128>

Hasan, M. M., & Hoon, T. B. (2012). ESL learners' perception and attitudes towards the use of podcast in developing listening skills. *The English Teacher*, XLI(2), 160–173.

Indahsari, D. (2020). Using podcast for EFL students in language learning. *Journal English Education Society*, 5(2), 1–6. <https://doi.org/10.21070/jees.v5i2.767>

Irwansyah, D. (2015). *English for Muslim Learners*. Yogyakarta: Penerbit Kalarana Press.

Irwansyah, D., Nurgiyantoro, B., & Sugirin. (2019). A literature-based reading instructional model for Islam-affiliated university in Indonesia. *International Journal of Instruction*, 12(3), 577–594. <https://doi.org/10.29333/iji.2019.12335a>

Irwansyah, D., Nurgiyantoro, B., & Tou, A. B. (2017). Teaching with literature: The needs of Indonesian Islamic universities. *International Journal of Applied Linguistics & English Literature*, 6(7), 169–179. <https://doi.org/10.7575/aiac.ijalel.v.6n.7p.169>

Kay, R. H. (2012). Exploring the use of video podcasts in education: A comprehensive review of the literature. *Computers in Human Behavior*, 28(3), 822–825. <https://doi.org/10.1016/j.chb.2012.01.011>

Khammyseh, D. (2015). The problems in translating Islamic expressions in religious occasions. *Journal of Education and Practice*, 6(35), 103–109.

Lai, C., Shum, M., & Tian, Y. (2014). Enhancing learners' self-

directed use of technology for language learning: The effectiveness of an online training platform. *Computer Assisted Language Learning*, 0(0), 1–21. <https://doi.org/10.1080/09588221.2014.889714>

Lio, A., & Marafat, L. O. S. M. (2019). The use of audio podcast for teaching listening comprehension. *Journal of Language Education Technology*, 4(1).

Madkur, A., & Muharom, A. (2017). Instilling islamic values in foreign language teaching: An Indonesian context. *International Conferences on Education in Muslim Society (ICEMS)*, 115(Icems 2017), 97–103.

McClung, S., & Johnson, K. (2010). Examining the motives of podcast users examining the motives of podcast users. *Journal of Radio and Audi Media*, 17(1), 82–95. <https://doi.org/10.1080/19376521003719391>

Mcgarr, O. (2009). A review of podcasting in higher education : Its influence on the traditional lecture. *Australasian Journal of Educational Technology*, 25(3), 309–321.

Mchugh, S. (2016). How podcasting is changing the audio storytelling genre. *The Radio Journal: International Studies in Broadcast and Audio Media*, 14(1), 65–82.

Morrissey, J. (2012). Podcast steering of independent learning in higher. *All Ireland Journal of Teaching and Learning in Higher Education*, 4(1), 1–9.

Nazri, K. N. Z., Saadah, N., Adnan, Monika, & Nazri, N. J. Z. (2015). *Colour from the perspective of hadith: An overview*. 18, 1–19. <https://doi.org/10.1051/shsconf/201510005>

Phillips, B. (2017). Student-produced podcasts in language learning—exploring student perceptions of podcast activities. *IAFOR Journal of Education*, 5(3), 157–171.

Qasim, N. Al, Fadda, H. Al, & Qasim, N. Al. (2013). From call to mall: The effectiveness of podcast on efl higher education students' listening comprehension. *English Language Teaching*, 6(9), 30–41. <https://doi.org/10.5539/elt.v6n9p30>

Rahmatia, L. A., & Widiastuty, H. (2019). Students' perceptions towards the use of podcast in listening class. *International*

Conference on English Language Teaching, 119–132.

Rajic, S. (2013). Educational use of podcast. *The Fourth International Conference on E-Learning*, 90–94. Belgrade.

Ramli. (2018). The use of podcast to improve students' listening and speaking skills for EFL learners. *Journal of Applied Linguistics and Language Research*, 5(2), 1–10.

Rosell-aguilar, F. (2015). Podcasting as a language teaching and learning tool. In K. Borthwick, E. Corradini, & A. Dickens (Eds) (pp. 31–39). <https://doi.org/10.14705/rpnet.2015.000265>

Samad, I. A., Bustari, A., & Ahmad, D. (2017). The use of podcasts in improving students' speaking skill. *Journal of English Language and Education*, 3(2), 97–111.

Sayadi, M., & Heidar, D. M. (2018). The impact of using podcast on Iranian autonomous/non-autonomous EFL learners' listening comprehension ability at pre-intermediate level. *International Journal of Research in English Education*, 3(3), 2018.

Scutter, S., Stupans, I., Sawyer, T., & King, S. (2010). How do students use podcasts to support learning? podcasting in teaching. *Australian Journal of Educational Technology*, 26(2), 180–191.

Setiawan, M. F. (2016). Commodification of religious tradition (critical study on tourism of Islamic tradition haul at Pasar Kliwon, Surakarta). *The 3rd Conference on Communication, Culture and Media Studies (CCCMC)*, 35–40. Yogyakarta.

Shah, Z. A. (2012). *Anthropomorphic depictions of God: The concept of God in judaic, Christian and Islamic traditions: Representing the unrepresentable*. Herndon: International Institute of Islamic Thought.

Shehabat, A. K., & Zeidanin, H. H. (2012). Sense-for-sense translation and the dilemma of comprehensibility in translating Jordanian-Laden proverbs: A literary perspective. *Studies in Literature and Language*, 4(2), 29–35. <https://doi.org/10.3968/j.sll.1923156320120402.3395>

Silmawati, & Muslem, AsnSamad, I. A. (2018). Podcast with peer assisted learning: Does it really affect students' listening comprehension skills. *English Education Journal*, 9(3), 490–500.

Spies, M. (2011). Engaging the online learner: Student reactions to the use of audio podcasts in off campus courses. *Proceedings Ascilite 2011 Hobart*, 1167–1177.

Suryani, W. I., & H, D. A. L. (2019). Islamic expressions on the culprits of Islamic centers in East Kalimantan. *Jurnal Dakwah Dan Komunikasi*, 13(1), 1–13.

Tamilarasan, P., Anitha, D., & Saravanan, K. (2019). Integrating technology into English language teaching: An analysis. *International Journal of Recent Technology and Engineering*, 8(1C2), 973–976.

Tan, C. (2014). Educative tradition and Islamic schools in Indonesia. *Journal of Arabic and Islamic Studies*, 14, 47–62.

Uzzaman, A. (2016). Islam. In *Pluralism Project and Religious Literacy Project* (pp. 1–16). Harvard University.

Waliyuddin, M. N. (2019). Religious expression of millennial muslims within collective narcissism discourse in digital era. *Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(December), 176–190. <https://doi.org/10.15575/jw.v4i2.6623>

Widodo, M. R., & Gunawan, A. (2019). Investigating the effect of using podcast on students' listening comprehension. *Lingua Jurnal Pendidikan Bahasa*, 15(12), 35–42.

Yoestara, M., & Putri, Z. (2019). Podcast: An alternative way to improve EFL students' listening and speaking performance. *Englisia*, 6(1), 15–26.