THE VOICE OF ELT STUDENTS AT ISLAMIC COLLEGE ON ACADEMIC LIFE

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Abstract

Research shows that student voice might be an influencing factor in the future transformation and innovation of English language teaching (ELT). The voice has long been believed to be an instrument that could provide ELT practitioners and policymakers with meaningful feedback for the betterment of curricula, materials, and classroom practices. However, there are limited discussions exploring ELT student voice in such particular educational contexts as Islamic colleges. This article aims to contribute to our understanding of that rarely discussed voice with a particular focus on: (a) the students' best experience as English education students at an Islamic college; (b) the students' perceptions related to dress code and exams; and (3) the students' self-assessment of English language skills. This study presents a survey study on 278 students in the English language education department at an Islamic college in Lampung province, Indonesia. The data are drawn from a survey consisting of open-ended questions distributed to the respondents at the end of the semester. Data analysis was conducted qualitatively, ranging from preparing and organizing the data to interpreting the meaning of the data in line with the research questions and theoretical review. The findings reveal that among the students' best experiences were the Islamic atmosphere, affordable tuition fees, religious education, professional lecturers, and scholarship availability. The majority of students agreed with the dress code regulation and had problems with cheating on the final examinations. The findings also show that more than half of the respondents are not sure about their English competency. This study offers important implications for English teacher education in Islamic educational contexts.

Keywords: English competency, Islamic college, meaningful feedback, student voice

INTRODUCTION

The success of English language teaching and learning is believed to be multifactorial. Scholars have identified several influencing factors, such as individual factors, family and community supports, institutional influences, and meaningful events throughout the learning process (Liando, 2012); relevant teaching style; adequate time for communicative activities; good time management; clear and concise instruction; class size; the use of appropriate teaching aids and technology (Nguyen et al., 2014); captivating instructional materials; professional supports; and curriculum innovation (Waters & Vilches, 2008). In terms of the many possible factors that could positively influence English language instruction, Murphey et al. (2009) emphasize the importance of including the student voice as another crucial factor that would energize the English language teaching (ELT) curricula,

methods, and activities. The student voice could be a decisive factor in innovation and transformation in the ELT field.

Scholars in the field of ELT, as will be mentioned in the following, have conducted a large number of research projects and studies pertaining to the importance of the student voice. Eslami (2010), for example, highlights the need to incorporate the student voice in designing an English course in the Iranian context. The student voice is deemed an essential part of the needs analysis, which is supposed to be context-specific. Thus, accommodating the student's voice would make the English language instruction contextual. In the Vietnamese EFL context, Chinh (2013) reported the learners' voices, highlighting the students' need to learn diverse cultures to enhance their intercultural competence and cultural understanding. Additionally, Rezalou & Yagiz (2021) found that in an English-speaking class in Turkey, the gap between curriculum design and classroom practice can be effectively bridged by accommodating the student's perception. Further, Novianti & Mulyani (2022) suggest insight into improving the chance for English learners to voice their thoughts through the implementation of the so-called Sandwich Principle of Teaching (SPoT), which emphasizes the use of Jigsaw and peer assessment techniques. It is evident that students' voice, learners' voice, and students' perception are interchangeable terms and are believed to be important factors in teaching English as a foreign language (TEFL).

Although there are many studies on the importance of student voice in ELT, there are limited discussions on similar issues within the context of Indonesian Islamic higher institutions. The discussion of the ELT student voice of the Indonesian Islamic College is of paramount importance as it is closely connected to Islamic educational value, which for many scholars is also particular. Thus, this article aims to: (1) describe the students' best experiences as English language education students at an Indonesian Islamic college; (2) portray the students' perceptions related to dress code and final examination; and (3) capture the students' self-assessment of English language skills.

The findings of the research contribute to enriching the discussion of the plausible factors affecting English language instruction in such particular contexts as Indonesian Islamic higher education, defining the students' needs as the basis of generating contextual English teaching, and paving the way for designing a solid English for Specific Purpose (ESP) for an Islam-affiliated university. To elaborate on the aim and contribution of this article, several theories pertinent to the student voice in ELT and Islamic education are used.

Student Voice in ELT

According to Robertson (2015), student voice might be defined as a student's understanding, perception, idea, and commitment to his or her educational experiences. From

the teachers' perspective, the student voice is of paramount importance. The teachers can use the voice to figure out their students' genuine understanding of the teaching activities. Thus, the teachers need to take note of their students views to gain meaningful feedback. Additionally, Weda (2016) asserted that student views correlate with teacher competence and performance. If the teacher is to be considered one of the influencing factors that contributes to education quality improvement, student voice then needs to be heard in the evaluation of teachers' characteristics. At this juncture, the student voice is the teacher evaluation itself.

Bloemert et al. (2020) also corroborated that the inclusion of student voice in ELT would provide solid insight that is necessary to enhance the curricula and instructional environment. ELT practitioners are suggested to start observing their students' voices because the voices are an inseparable ingredient of future knowledge construction. Moreover, Skerritt et al. (2021) maintained that student voice has something to do with the students' histories, cultures, and traditions. The inclusion of student voice should make insightful and meaningful contributions to classroom practice.

In a similar vein, Conner et al. (2022) highlight that student voice plays a crucial role in improving student engagement in ELT classroom practices. Furthermore, it can be used as a narrative to promote student connection and collaboration (Matthews & Dollinger, 2023). To illustrate this point, when students feel that their opinions and ideas are valued, they are more likely to contribute and engage in meaningful interactions with their teachers as well as their peers. This active participation not only deepens their understanding of the English language but also fosters a collaborative and dynamic learning environment.

Islamic Education

It is noteworthy to mention that as one of the most influential religions in the world, Islam has a particular and significant view on education since its ultimate goal is to draw Muslim learners near to Allah (Alavi, 2008). From Islamic perspective, the term education should embrace three terms namely *tarbiyah, ta'dib,* and *ta'lim.* The terms consecutively refer to knowledge, maturity, and good manners (Saada, 2018). At this juncture, Islamic education emphasizes noble *(akhlakul karimah)* and effort toward being righteous being. Thus, teaching English at an Islam-affiliated higher education should go beyond teaching the language alone. The teaching should be connected Islamic values.

The history of the development of Islamic education has recorded the phenomenon of Islamization of knowledge as an attempt to Islamize subjects that have developed rapidly in the Western world and are now taught in the Islamic world or on Islamic campuses. Islamization of knowledge believes that all branches of knowledge should be approached with Islamic worldview (Niyozov & Memon, 2011). In line with the spirit of Islamization,

the practice of ELT in an Islamic college should also be connected to Islamic educational perspective.

Moreover, Irwansyah (2018) maintains that ELT in the Indonesian Islamic higher educational context ought to incorporate Qur'anic values and prophetic tradition as the basis of the language pedagogy and classroom practices. The differences that might occur between the Islamic educational tradition from that of the Western tradition should be put within the framework of interconnection rather than contestation. As such, English language and Western pedagogy would be more acceptable for Muslim English learners and practitioners in Indonesia.

METHODOLOGY

Research Design

The researcher of this study employed a survey research design which is narrowly defined as written questionnaires to find out factual information, behavioural information, and attitudinal information (Mckay, 2008) of the English learners at an Islamic college in Lampung province, Indonesia. The factual information covers such items as gender and age; the behavioural information focuses on what the students have done during their study in the Islamic college; and the attitudinal information deals with the student views, beliefs, and opinions.

Respondents

The respondent of this survey were 278 students of the English language education department at an Islamic college in Lampung province, Indonesia. Table 1. displays basic information about the respondents.

Table 1. The Demographic of the Respondents

Item	Percentage
Gender	
Male	18 % (out of 278)
Female	82 %
Semester	
I	Nil
II	Nil
III	0.36 %
IV	42.8 %
V	1.08 %
VI	53.6 %
VII	Nil
>VII	2.16 %

Instruments

The data were collected through a survey that was distributed at the end of the semester. The survey consisted of two parts. The first part depicted the personal information of the respondents including name, gender, student number, semester, mobile phone number, and email address. The second part consisted of 10 questions exploring the student view on the learning process, learning assessment, dress code, academic atmosphere, and self-assessment of English competency. All items in the second of the survey were open-ended questions.

Procedures

In designing the survey, the researcher adopted several steps proposed by Mckay (2008) namely: selecting respondents, writing questions, wording questions, final survey form, and distributing the survey. *First*, the researcher selected the respondents conveniently based on the principle of voluntarism. All students of the English language education department of the Islamic college were invited to participate in the survey. *Second*, the researcher designed the questions of the survey by including both close-ended questions and open-ended questions. The questions were theoretically-driven in line with the theories of student voice and Islamic education. *Third*, the researcher used Indonesian language as the students' native language in wording the questions. *Forth*, the researcher transformed the questions of the survey into a Google form for the final survey form. The form is equipped with the statement of the purpose of the survey, the instruction, and acknowledgement to the respondents. *Fifth*, the researcher conducted a peer debriefing, by discussing the questions of the survey with a colleague in the Islamic college, before distributing the survey. The survey was administered after the summative assessment. It took approximately 20 minutes to complete the written questionnaire.

Data analysis

In analysing the data, the researcher adapted the steps proposed by (Creswell, 2014) namely: (1) preparing raw data gained through the survey, (2) organizing the data for analysis, (3) reading the data thoroughly to find keywords, phrases, or themes, (4) coding the data using grounded coding scheme, (5) interrelating the themes, and (6) interpreting the meaning of the description in accordance with the research questions and with the theoretical review.

FINDINGS AND DISCUSSIONS

In this study, the term academic life refers to the students' experiences in the learning process and experiences outside of the instructional activities. Both types of experience are limited to several specific activities, namely: students' best experiences in the learning process, students' perceptions of campus regulations in the form of dress codes, students' specific experiences related to examinations and assessments, and students' self-assessment of their English language skills. The following are the findings and discussion of each activity.

The students' best experience as English language education students at Islamic college

The survey question asked related to the students' best experience in the learning process is: Write down your best experience during the lecture (Any lecture. Not limited to this semester lecture). The survey responses show that the students are likely to associate their best experiences with human resources, study program image, infrastructure, atmosphere, financing, and lectures.

Specifically, the students link their remarkable experience with 19 points, namely: (1) caring and supporting peer; (2) the good image of English language education department marked by the accreditation status; (3) the emphasis on Islamic noble manner *(akhlakul karimah)*; (4) extracurricular and annual events like field trip, commemoration of the Prophet's birthday *(maulid nabiy)*, bazaar, sports competition, Eid al-Adha activity, English study program exhibition, and reading and writing al-qur'an guidance; (5) clean and comfortable library; (6) family atmosphere; (7) Islamic atmosphere; (8) speaking and grammar classes; (9) national and international insights gained during the lecture process; (10) professional lecturers; (11) cheap food in the campus canteen; (12) the vision and mission of the university; (13) affordable tuition fees; (14) courses within the curriculum offered by the study program; (15) religious education; (16) air-conditioned mosque; (17) Wi-Fi facility; (18) comfortable language laboratory, and (19) scholarship availability.

It should be noted that the numbering of the 19 points above does not indicate a hierarchy. The numbering is merely organized based on the order of the research data. The following extracts elaborate on the students' best experience as a student of English language education in an Islamic college.

> Excerpt 1
> For a person with physical limitations like me, I feel that the university has paid good attention to learning services for disabled people. I find it easy to access the infrastructure of the university. (LBP/Male/Semester VI)

Excerpt 2
What I like about my campus and study program is the social system with strong Islamic religious values within. (AW/Female/Semester VI)

Excerpt 3
I like the social environment of my campus because many friends and lecturers of mine are 'santri' or Muslim learners of Islamic schools. So, I can ask them many things related to religious knowledge that I don't understand. (MS/Female/Semester VI)

The excerpts indicate that the students' best experiences are associated with infrastructure and superstructure parts of the ELT in the Islamic college. The formers pertain to the physical aspects of the university such as the mosque, library, laboratory, classrooms, food court, and facilities for students with physical limitations. The latter addresses the ideological aspects that manifest in the availability of Islamic milieu. The findings indicate that ELT students at Islamic colleges tend to learn more than just English. They also learn Islamic teachings both in formal classrooms and in non-formal classroom through daily social interaction in campus.

Nevertheless, it is noteworthy that the data of this survey also reveal that few responses seem to be less linear with the idea of students' best experience as has been touched upon. There were at least 9 responses or 3.2% of the total participants who stated that they had not found any interesting experiences while attending the classes at the Islamic college (K/F/IV; SZ/F/IV; Y/F/IV; SM/F/IV; FF/F/IV; LS/F/IV; MYK/M/VI; and NDU/F/IV). One participant wrote "So far I have not found anything that makes me like this campus and study program." (LS/Female/Semester IV).

This finding indicates that the Islamic college needs to provide a further needs analysis or needs assessment not only to meet the various interests of its ELT students but also to create what other scholars termed as curriculum innovation (Waters & Vilches, 2008) and the development of English for Specific Purposes (ESP) (Widodo, 2017). It should be meaningful to explore the student voice related their unsatisfactory experience and figure out pedagogical way out so that the students would cognitively and affectively engage in the learning process.

The students' perceptions related to dress code and final exams
This sub-heading sketches the students' perceptions of dress codes, as one of the salient features of an Islamic college, and the student's specific experiences pertinent to examinations and assessments, as two important components of the learning activity.

Dress code

To the participants of the research, a survey question was asked: Do you feel comfortable enough with the dress code regulation of your campus? If you had to say something about the dress code, what would you say? Most participants stated that they feel comfortable with the dress code regulation, and few wrote that they feel the opposite. The following Figure 1. displays the recapitulation of the participants' responses.
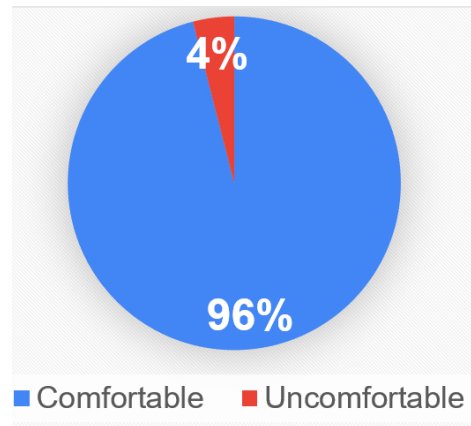

Figure 1. Students' responses to dress code at Islamic college

As can be seen from Figure 1, only 4% of the respondents reported of feeling uncomfortable with the dress code regulation imposed by the Islamic college. The majority of the respondents (96%) wrote that they have no problem with the dress code regulation. Moreover, of the 4% of respondents who felt uncomfortable, most of them were female students. Although the percentage of respondents who felt uncomfortable was relatively small, their voices are deemed worthy of being featured in this article.

> Excerpt 4
> I am not fully comfortable with the dress code regulation. Should I have a voice in the regulation, I would say that it is not always bad to dress informally. The students should have been given the right to dress in accordance with their own style. (AAM/Male/Semester VI)
>
> Excerpt 5
> I am a little uncomfortable with the regulation that requires female students to wear long skirts. The regulation is good but in certain cases might endanger students when riding motorbikes. I once almost had an accident because my skirt got into the wheels of my motorbike, fortunately, I didn't fall but my skirt was torn. The regulation should be made a little more flexible in that wearing long pants is considered polite and safe for female students. (TS/Female/Semester IV)
>
> Excerpt 6
> I think the use of the *niqab*, a piece of cloth that covers the face, should not be prohibited. It is awkward to prohibit niqab while wearing excessive makeup and tight skirts become a common phenomenon on campus. I would also say that wearing basic pants for female students should not be a problem as long as the pants are not tight. (WD/Female/Semester IV)

The findings indicate that the majority of ELT students at the Islamic college would accept the regulation of dressing formally and not exposing private parts of the body. This findings present a different point of view from that of   Zempi & Tripli (2022) who reported that in the British universities context, the Muslim dress code might be seen as ''security threats'. Male Muslim students might be treated with suspicion when they are wearing Islamic cap *(topi),* Islamic long robe *(jubbah),* or having a beard. At the same time, female Muslim students would be viewed as 'suspects' when wearing long dress *(jilbab),* headscarf *(hijab),* or face veil *(niqab).*

In terms of ELT students' feeling uncomfortable with the regulation, the Islamic college might consider the research results reported by Abdulrahman (2023) suggesting that the college ought to conduct regular campaigns pertinent to dress code through banners or notice boards, and at the same time provide counselling facility for the students who feel uncomfortable with the regulation. Thus, the college might need to provide more space and time to facilitate the students who feel dissatisfied with the dress regulations.

Final Examination

There were two survey questions related to the final exam. The first question: When it comes to assessment in lectures, have you ever felt unfairly graded? For example, did you ever felt that you have done well on assignments and exams, but due to other factors outside of lectures you then get a poor grade? Second question: In previous semesters, have you ever cheated on the final exam? If so, why did you cheat?

Regarding the first question, the results of this study show that most students have experienced the feeling of being unfairly assessed. They might think to have done their best but the grades they obtained were not satisfactory. Figure 2 shows the recapitulation of the student's perception of the assessment given by the lecturers after the completion of the course.
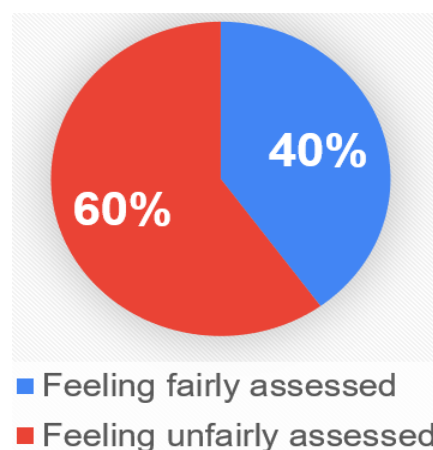

Figure 2. Students' perceptions of the assessment fairness

Figure 2 shows that more than half of the students at English education department of the Islamic college (60%) experienced the feeling of being unfairly assessed, while the half others (40%) said that they had been properly assessed by the lecturers. The finding indicates that the assessment process ought to be made transparent. The scores or other evaluation documents should be made accessible for the students to reduce the students' feeling of unfairness related to the final grade they obtained.

In terms of the second question, whether the students ever cheated in an exam or not, the recapitulation of the students' responses is displayed in Figure 3.
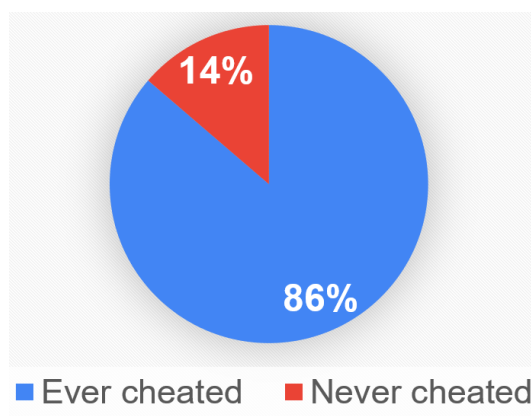

Figure 3. Students' confession related to cheating on exams

Figure 3 illustrates that the majority of the students (86%) said that they once cheated in the exams. Only 14% of the respondents stated that they never cheated in any exam while becoming students of the English education department of the Islamic college. The findings of this research also reveal some reasons for the students' cheating namely: (1) the students could not fully understand the questions being asked in the final exam; (2) the students think that they cannot answer the questions by themselves; (3) the students do not have adequate comprehension on the course materials; (4) the students are not highly motivated to learn the subjects being tested; (5) the students are not in the good health during the exam season in that they could not make best preparation; (6) the students are faced with more than one exam in the same day, (7) the students have an anxiety attack before the exam, (8) the students find that the materials being tested are different from what they had learned throughout the semester; and (9) the students will feel frustrated if they do not get a high score in the exam. The following excerpts clarify the students' reasons for cheating on exams.

Excerpt 7
I did cheat because to the best of my knowledge, a good grade is everything. It is not that important how you achieved the grade. When you got A, you will be considered smart. (NA/Female/Semester VI)

Excerpt 8
I cheated because I was not interested in the course and the lecturer was kind of boring. (SAS/Female/Semester VI)

Excerpt 9
Once, I cheated because I felt unsure of my answers and I think now that good grades are more valued than honesty. (AG/Male/Semester VI)

Excerpt 10
I cheated because I did not want to get a bad grade. When I got bad grades, I felt that I had disappointed my parents. I do not want to let my parents down because they work hard to pay my tuition fees. (HKD/Female/Semester IV)

Excerpt 11
Cheating is not a taboo, I and many friends of mine often cheat in exams. I cheat because I do not have the right answers to the given questions. (MW/Female/Semester VI)

The findings confirm the argument proposed by Hammoudi & Benzerroug (2021) (2021) highlighting that academic dishonesty like cheating on exams is a perennial issue in the higher education level. Cheating could occur in any university in the world. One important factor behind this phenomenon was the lecturers whose content of exams does not accommodate the students' multiple intelligences. The findings also support the result obtained by Polat (2017) in Turkey's context, stating that the factors of cheating on exams were categorized into three, namely individual factors, situational factors, and institutional policy. Individual factors include academic dishonesty, perfectionism, moral values, and the misperception of cheating on exams. Situational factors embrace the unconducive learning-teaching milieu, peer influence, and parent expectations. Institutional policy refers to the level of difficulty of course content, the unsupportive exam system, and the unwise behaviour of the lecturers. The findings also corroborated the results reported by Salehi & Gholampour (2021) which reveal that demographic variables such as gender, age, and year level were not correlated significantly with cheating behaviour. Thus, it is safe to state that cheating on exams is more about false perceptions and eroded moral values.

Moreover, the findings illustrate a massive practice of cheating on exams, a grade-oriented attitude, and the erosion of honesty values. Such voices need to be appreciated as honesty serves as one of the principles of Islamic learning. Islamic educational tradition believes in an adage that says *qulil haqqa walau kaana murran,* tell the truth even if it may be bitter, which highlights that honesty is of paramount importance. From a Muslim teacher's perspective, it might be bittersweet to discover the fact that cheating has become a common practice. Nevertheless, the cheating phenomenon could be seen as an opportunity to spend

more time preaching the bad effects of cheating and to consider a practical way to reduce the cheating habit.

To minimize the cheating practice at Islamic college, Husna (2020) proposes that English practitioners at Islam-affiliated universities involve more critical thinking skills when assessing the students' English proficiency. Additionally, Azizi & Ismail (2023) urge that a language classroom assessment needs to consider the ethical aspects of the test that is by taking into account the individual differences of test-takers, the confidentiality of the test result, and the return of the students' test sheets with feedback. Thus, to reduce cheating on the examination, English language teachers at Islamic college might need to promote critical thinking skills and the ethical requirements.

The students' self-assessment of English language skills

Through a question in the survey, the participants of this research were asked: With your current English language skills, how confident are you that you can compete with students from other universities? Please describe. The recapitulation of the participants' responses is displayed in Figure 4.
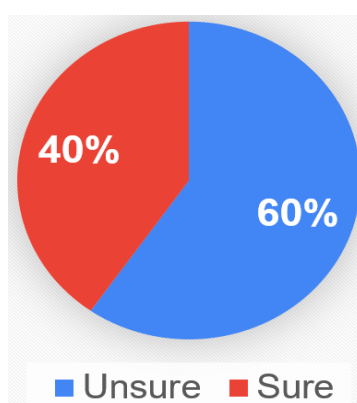

Figure 4. Students' self-assessment of English competency

It is apparent from Figure 4. that more than half of the ELT students at the Islamic college are not sure about their existing English competency. Among the remarkable reasons for the students' feeling unsure are: (1) low level of speaking ability, (2) feeling of not having good grammatical skills, (3) inadequate vocabulary mastery, (4) inaccurate pronunciation skills, (5) less than enough writing skill, (6) lack of reading ability, and (7) feeling of lack of confidence. The excerpts below clarify the students' feeling of being unsure of their existing English competency.

Excerpt 12

My English skills are still basic and my friends at other campuses who majored in non-education or English literature have better skills. I am very embarrassed. I will keep practicing. (ASW/Male/Semester VI)

Excerpt 13

I don't know what to say. The question really brought me to reality. My English skills are not good enough, especially if I have to compete with students from other universities. But with the English skills I have today, I can teach English reading and writing to young children in my neighbourhood with a happy feeling. (MS/Female/Semester VI)

Despite the large number of students (60%) who felt unsure of their English skills, the rest 40% of the respondents seemed optimistic about the existing and future trends of their English skills. Some remarkable reasons for the students' feeling optimistic are: (1) the belief that being confident is a must for future success, (2) the inclusion of the power of prayer, (3) the good accreditation of their study program, (4) the feeling of being perseverance, (5) the feeling of being capable to compete with others, (6) the feeling of being good at speaking skills and pronunciation, and (7) the experience of having external additional English course. The following excerpts might enrich the clarity of the students' being sure of their English competency.

Excerpt 14

I have to be optimistic that I can compete with students from other universities because when I don't believe in my own ability, I won't be able to do anything. I believe my ability is good enough. (SWP/Female/Semester VI)

Excerpt 15

I have strong intention, effort, and prayer in that I believe that I can compete with students from other campuses." (RWS/Female/Semester VI)

Excerpt 16

I am very confident that my current English skills enable me to compete with students from other universities. I can speak English even though it is not very fluent but with a little effort, insya Allah, I can at least speak with foreigners. (TW/Male/Semester X)

Excerpt 17

Since I have met some English students in Pare, I feel that I am capable enough to compete with them. (MYK/Male/Semester VI)

The findings indicate that the student's feelings of unsure are not negative but rather a reflection to set up better strategies to improve their English competencies. The students' feeling of unsure could be an entry point for the lecturers, faculty instructors, and policymakers in the Islamic college to pay more attention to English productive skills, including speaking and writing skills or probably translation skills. As it is apparent that

productive skills have become factors for both students' feeling sure and unsure, the stakeholders of the Islamic college might conduct a solid needs analysis to reform its ELT curriculum. Ramani & Pushpanathan (2015) noted needs analysis is of paramount importance for it is an effective tool for curriculum developers to figure out the new direction of ELT and novel future objectives and goals of ELT in certain contexts.

With regard to the students' self-assessment, it is noteworthy to mention that it is one of the influencing variables in teaching English as a foreign language. Ahmed Abdel-Al Ibrahim et al. (2023) reported that the students' self-assessment, along with collaborative learning and scaffolding-based instruction, would reduce the students' anxiety in reading and the same time would increase their motivation as well as enhance their reading comprehension. It is safe to state that Islamic college might need to accommodate the students' self-assessment by periodically ask its students write down their own reflection of their English proficiency.

CONCLUSION AND SUGGESTION

Exploring ELT student voice in the Islamic college should be seen as a way to understand more about the students' genuine understanding and views and as an instrument of instructional evaluation. It is concluded that the students at an Islamic college associate their best experiences with the Islamic milieu of the university, reliable human resources, infrastructure, and affordable tuition fees. The majority of the students seem to appreciate the Muslim dress code regulated by the university, while a few students might need counseling facilities to fully understand the dress code regulation. While most students said that they cheated in the examinations, the policymakers of the Islamic college should consider emphasizing critical thinking skills and ethical requirements in its final examination system. While in the self-assessment section more than half of the students are unsure about their English competency, the self-assessment itself should be seen as positive feedback by the lecturers to digest the students' needs.

One point worth mentioning here is that without a solid understanding of the student's linguistic needs, social needs, cognitive needs, and spiritual needs, there is little chance for the English lecturers at Islamic colleges to deliver effective, enlightening, and contextual teaching. Regulation review, curriculum innovation, and Islamic atmosphere preservation are the key issues for the Islamic college. This article suggests that a comprehensive needs analysis related to curricula, dress code regulation, examination systems, and consultation

facilities should be a springboard to wisely and responsibly deal with the ELT student voice in the Islamic college.

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