

LANGUAGE ERROR IN THE STUDY OF INTERLANGUAGE TO ACTIVATE STUDENT'S ISLAMIC WORLD

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ABSTRACT: *This paper discusses the errors of the language learners or interlanguage. Interlanguage or bahasantara to activate student's Islamic world is shown from the mistakes of language produced by learners. Mistakes are part of the development process while showing the proficiency of learners who have reached the level of proficiency. By showing that the error is a unique language, this paper aims to change the perception that error is a constraint in language mastery, and it is expected to have new understanding that the error is an indication of the development of second language learners. In his analysis of the creative construction of second language learners, Suwarna argued that the symptoms of the interlanguage to activate student's Islamic world were shown by the deviations from the standard language rules called as language errors. This deviation occurs because learners use linguistic rules that they master to apply to the target language. An example is the multilingual and multicultural Indonesian community. The sentence in English is generally patterned SPO / SVO, while the construction pattern of sentences in Arabic is generally in the form of PSO / VSO so that the example of sentence structure becomes عَمَرَ زَيْدٌ ضَرَبَ with the context of writing in Arabic starting from the right side, the arrangement is reversed, ضَرَبَ (Predicate), زَيْدٌ (Subject), and عَمَرَ (Object). If we compare with Arabic, the arrangement of English sentence patterns (especially Subjects and Predicates) will be opposite in the place. Bahasantara/interlanguage to activate student's Islamic world is a learner's language that is formed from the elements of the first language and the target language, in this case, Bekasinese/Betawinese and English. There are characteristics that the interlanguage has, but not in the first language or in the target language. The symptoms existing in the interlanguage to activate student's Islamic world are the existence of linguistic deviations called language errors. The learner uses linguistic rules that he knows to construct sentences or utterances in a second language*

Keywords: *Bahasantara, interlanguage, constructive, mistakes, error, feedback, activate, Islamic World*

INTRODUCTION

We can compare a person's long journey towards achieving second language proficiency like a baby child and the long process he must go through before he can walk and run. The baby must go through a series of phases such as doubling and staggering, and in the process he will experience many phases of struggle. The phases of struggle that he experienced had an important role in his physical process going forward to make it stronger. The phase that he went through had to be gradual starting from his crawling, sitting, standing, walking, until finally running. With the help of the people around him,

the baby child at one time will reach his final goal, which is walking and running independently.

As a process that must be passed by a baby until finally he can walk and run, so does the long process that must be followed by a second language learner in achieving language skills to activate student's Islamic world. In the process of proficiency, a learner not only has to go through step by step, but also has to experience the process of getting up and down in the first place. The process of getting up in the acquisition of language (which in the baby's analogy functions to strengthen the physical) can be interpreted as a process of making mistakes and learning from language errors. So that it can be said that the process of making mistakes and learning from these errors has an important position in the long journey of a learner in achieving language skills. According to M. Kadar Yusuf (2017:68) many verses of the Qur'an talk about attitudes and Prophet's behaviour when interacting with the Companions in order educate them. This includes surah At-Taubah verse 128-129, namely:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ۝ ١٢٨ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
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"Truly there has come to you an Apostle from your own people, the weight of your suffering, very heavy want (faith and safety) for you, very merciful more compassionate to the believers. If they turn away (from faith), then say: "Allah is sufficient for me; there is no god but Him. Only in Him I put my trust and He is God who has a great Throne." (Q.S At Taubah/9:128-129)

These proses can be a new challenge for educators or teachers to see language errors through positive point of view. Perhaps most of the educators are used to seeing language errors as something that cannot be forgiven and tolerated. It is also possible that most educators sometimes measure learner's error based on whether the child is smart or not. Learner who rarely makes mistakes is smart learner, while learner who often makes mistakes is a learner who is less intelligent. This estimation can be attributed to some language learners, especially English learners. This assumption is certainly something normal we, as educators want our learners to be learners who are able to speak perfectly both oral and written without any language errors in it.

But what we sometimes do not realize as educators is the existence of an extraordinary process of learner language in speech or written language both (foreign languages), regardless of whether or not there are errors in the process. Complexity in this process creates a term called bahasantara or interlanguage. Interlanguage to activate student's Islamic world is a term coined by an American linguist named Larry Selinker (Ellis: 1997) which is interpreted as a learner language. Interlanguage to activate student's Islamic world or in Indonesian language terms, Bahasantara is a form of language that is between two languages, the learner's language mastered (B1) and the target language that wants to be mastered/the target language (B2 / BT) (Suwarna:

2012). Through this writing, I will discuss deeper and more what the language is, and what are the influences of the first language in acquiring a second language, and also how to comprehend language errors more positively.

METHODS

This paper discusses the errors of the language learners or interlanguage. Interlanguage or *bahasantara* to activate student's Islamic world is shown from the mistakes of language produced by learners. Mistakes are part of the development process while showing the proficiency of learners who have reached the level of proficiency. By showing that the error is a unique language, this paper aims to change the perception that error is a constraint in language mastery, and it is expected to have new understanding that the error is an indication of the development of second language learners.

RESULTS AND DISCUSSION

Interlanguage

In the process of second language acquisition (B2), B2 learners create and form linguistic rules called interlanguage or *bahasantara*. If we depict as shown in figure 1 below, the language will lie between the first language (B1) and the target language (B2). At first the language between learners will be more influenced by the first language. Over time and the development of understanding of the target language, the shading or the language area will increasingly leave the first language, and move towards the target language. The greater the language section in the target language is, the higher the learner's proficiency level is and it is more closely to the native speaker or native speaker proficiency level. According Syarifuddin, (2004: 16) and Al-Asy'ari stated the word Al-Qur'an is taken from the word *Qarana* which means to combine something with the other, because the letters, verses and letters go hand in hand with one another others and some say the Qur'an comes from the word *Qara'in* to remember that the verses of the Qur'an mutually justify each other. this is according to the word Allah SWT in the letter Shaad verse 29:

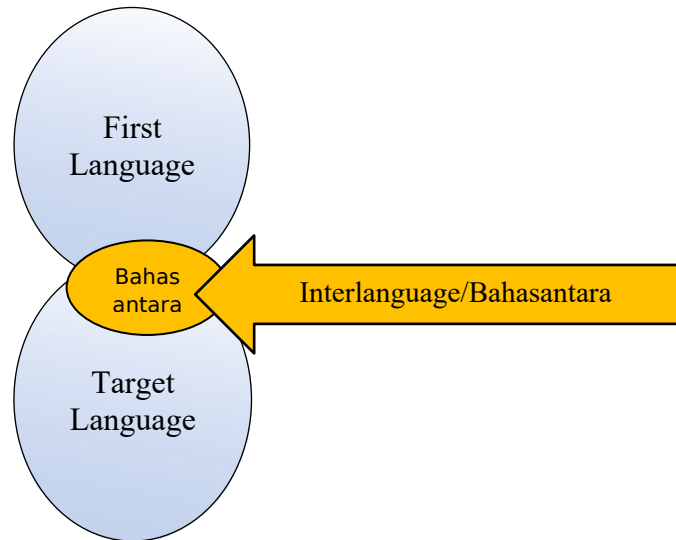
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُوا أُولَٰئِكَ لَبَابٌ

"This is a book that We sent down to you full of Blessings so that they pay attention to its verses and so that a lesson for those of mind" (Shaad : 29)

According Al-zarkasyi disagreed saying it repetition (*takrar*) can beautify *kata-kata* sentence or, especially those related to each other. It is encouraged by of the Arabic in rhetoric and communicate, When they pay attention to things in order to be rationalized and come true, Or in the news of recitation, they hope for something (to happen)., And they used to repeat it as a penitent. Deeper understanding is also presented by az-zamachsari ; "The function of repetition is to establish the meaning of the soul, and to stabilize it within the heart. Is it not a proper way to memorize knowledge and knowledge? .Something when

repeated more often will be more settled in the heart, It's more stable in memory and far from omission"

Picture1. The process of Interlanguage/Bahasantara



Because of its nature between the two languages, the linguistic patterns that are in the interlanguage to activate student's Islamic world do not fully resemble the learner's mother tongue, but also are not the same as the patterns in the target language. This is considered as a creative construction of a learner (Suwarna: 2012) or a unique linguistic system (Selinker in Ellis: 1997).

In his analysis of the creative construction of second language learners, Suwarna argued that the symptoms of the interlanguage to activate student's Islamic world were shown by the deviations from the standard language rules called as language errors. This deviation occurs because learners use linguistic rules that they master to apply to the target language. An example is the multilingual and multicultural Indonesian community. Indonesians generally master more than one language, Indonesian and regional/ethnic languages. For people in the city, they need to master a foreign language and it has become a demand, whether it is the demands of work, school, socialization, or trade, so that more people are learning various foreign languages such as English, Japanese, Dutch, Mandarin, Korean and others. When a learner who speaks Betawinese or Bekasinese as his/her first language or mother language in his/her daily life, then he/she studies at school and learns Indonesian or English, then he will learn and use linguistic rules from the language (Betawinese / Bekasinese) he masters. He applied the language in constructing speech and writing in Indonesian. In addition, when a learner who masters two languages, for example Arabic and Indonesian, learns English, then the learner use one rule of the two languages he masters and in the process he applies it to the target language. In fact, it is possible in one particular condition, the learner will switch (switch code) from one language rule to another one. Self-Regulated Learning It is a learning

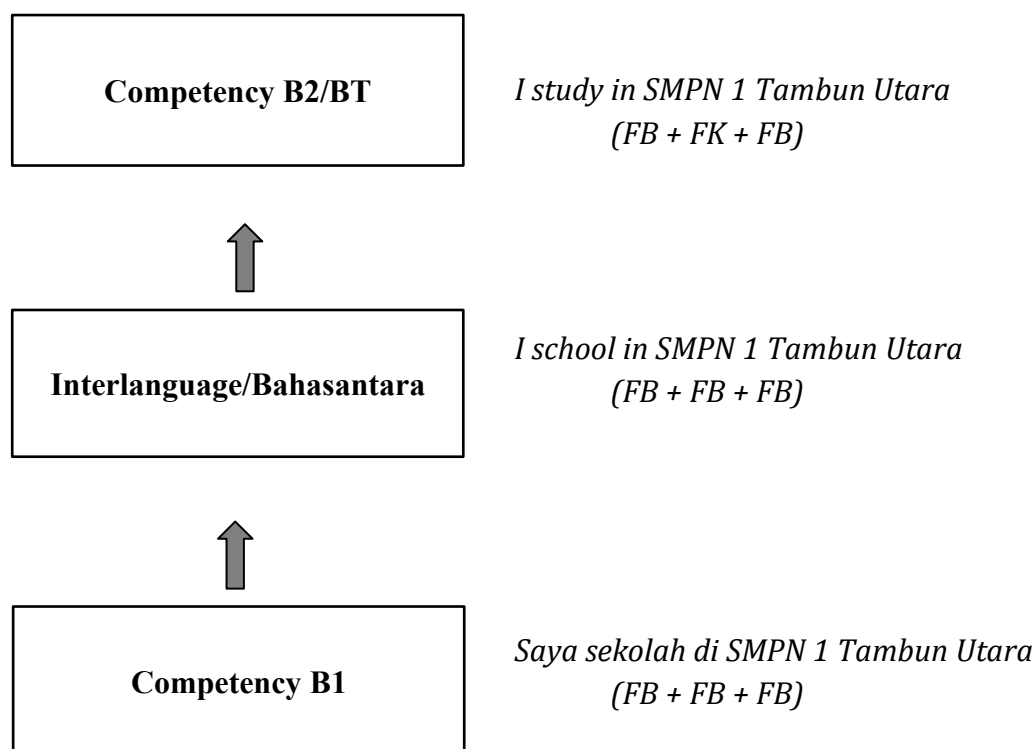
process that engages students in independent action involving sometimes one person, usually a group. This independent action is designed to connect academic knowledge with the context of students' daily lives in ways that achieve a meaningful purpose. As Allah SWT in the Qur'an surah at-Tauba verse 122 namely as follows:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٢

"It is not appropriate for the believer to go all (to Medan war). Why not go from each class in between them some people to deepen their knowledge about religion and to warn his people when they have returned to him, that they may take care of himself."
 (At-Taubah/9:122)

The following is an example of an analysis by applying the method of Suwarna used in analysing interlanguage to activate student's Islamic world of his students in the college (2012). The following is an example of a sentence that I took from one of the compositions written by learners of North Tambun 1 Junior High School in grade 9 of the 2018-2019 school year.

Picture 2. Pattern of Interlanguage



Picture table 3. Other patterns of Interlanguage

No.	Competency B2/BT	Interlanguage/	Competency B1
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	(English)	Bahasantara	(Bekasinese)
1	<i>I study in SMPN 1 Tambun Utara.</i>	<i>I school in SMPN 1 Tambun Utara.</i>	<i>Saya sekolah di SMPN 1 Tambun Utara.</i>
2	<i>I am a teacher.</i>	<i>I a teacher.</i>	<i>Saya seorang guru.</i>
3	<i>You are very nice.</i>	<i>You very nice.</i>	<i>Kamu sangat baik sekali.</i>
4	<i>His mother never calls him again.</i>	<i>Mother he never call he.</i>	<i>Ibu nya tidak pernah menelpon nya lagi.</i>
5	<i>My teacher told me a story.</i>	<i>Teacher me telled I a story.</i>	<i>Guru ku menceritakan ku sebuah cerita.</i>

Based on the chart above, it can be seen that the language patterns produced are formed from the construction of the First language, but that construction has different patterns from both Bekasinese and English. In the example above, learners use Bekasinese language construction by translating words per word. It can be seen that the translation produces and creates a grammatical error. In table no. 1, based on Bekasinese language rules, the word *school* can be used as a verb phrase (FK) in column *Bahasantara*/interlanguage to activate student's Islamic world, while the translation of the word *school* in English is a noun phrase (FB). The word which can be used and have the same meaning with the word *school* is the word *study*. In table 2-3, there is not verb *be* in column *Bahasantara* because Bekasinese pattern does not have verb *be* such as *is, am, are, was, were, be, and been*. In column 4 *Bahasantara*, there are not any differences between pronouns *he* as possessive adjectives and *he* as an object because Bekasinese as same as Indonesian does not have different pronouns. In column 5 *Bahasantara*, the learner use verb 2 in past tense pattern as if the whole verbs in English have suffix *-ed*. It happens because Bekasinese as same as Indonesian does not have different tense or verb.

From the explanation of the example above, it can be seen how the language rules mastered by learners will influence the linguistic patterns in the second language.

From the explanation above, we can see that the influence of the first language (mother tongue) on a second language is something we cannot avoid. The following

explanation will explain how the influence of the first language is positioned in second language learning.

Transfer First Language

One of the psycholinguistic aspects of the interlanguage to activate student's Islamic world is L1 transfer (first language transfer). This first language transfer, if it turns out to help mastering a second language, is considered as a positive transfer. For example, Indonesian learners generally do not find difficulties with sentence sequences in English because both English and Indonesian have the same pattern in sentences, SPOK/SVOA. In this case, Indonesian acts as a positive transfer because Indonesian learners can use Indonesian language construction to produce sentences in English.

Picture 4. Positive Transfer (English pattern and Bekasinese pattern are linear)

No.	English Sentence Pattern in positive transfer - English			
	Subject	Verb	Object	Adverb
1	I	eat	some apples	at home
2	Mother	cooks	rice	in the kitchen
3	Father	bought	a car	last year
No.	English Sentence Pattern in positive transfer - Bekasinese			
	Subject	Verb	Object	Adverb
1	Saya	makan	beberapa apel	di rumah
2	Ibu	masak	nasi	di dapur
3	Ayah	membeli	sebuah mobil	tahun lalu

Another example is learners who know and understand pronouncing Arabic letters Hija'iyah. In practice, the learner will not find difficulties in pronouncing sounds /θ/ for "th" because he can correlate the sound with the makhroj letter /ث/ and makhroj letter /ت/ in the Arabic alphabet. From these two examples, we can see how the similarity of rules, sounds, first language construction or knowledge of other languages mastered by learners can help them to master the target language.

On the other hand, there are some aspects of the first language that can impede the mastery of the target language called a negative transfer. For example, learners whose first language is Arabic will have difficulty to compile sentences in English because there are differences between the pattern of sentence elements in Arabic and the pattern of elements of English sentences. The sentence in English is generally patterned SPO / SVO, while the construction pattern of sentences in Arabic is generally in the form of PSO / VSO so that the example of sentence structure becomes *عَمْرٌ زَيْدٌ ضَرَبَ* with the context of writing in Arabic starting from the right side, the arrangement is reversed, *ضَرَبَ* (Predicate), *زَيْدٌ* (Subject), and *عَمْرٌ* (Object). If we compare with Arabic, the arrangement of English sentence patterns (especially Subjects and Predicates) will be opposite in the place. For

example, "I hit Amar". The sentence is arranged with the construction of the SPO pattern, subject (I) + predicate (hit) + Object (Amar).

Picture 5. Negative Transfer (English pattern and Arabic pattern are not linear)

No.	English Sentence Pattern in positive transfer - English			
	Subject	Verb	Object	Adverb
1	Yusuf	eat	apples	at home
2	Mother	cooks	rice	in the kitchen
3	Father	bought	a car	last year
No.	English Sentence Pattern in positive transfer - Arabic			
	Isim jaman/makan (K)	Ma'ful bih (O)	Fa'el (S)	Fi'il (V)
1	في المنزل	التفاح	يوسف	يأكل
2	في المطبخ	الأرز	الأم	تطبخ
3	العام الماضي	سيارة	الأب	اشترى

The differences in the composition of the sentence system above will certainly provide difficulties as well as challenges for Arabic-speaking learners when they have to compile sentences in English. Another example of the difficulty that can be encountered by Arab learners is the pronunciation of the original "c" sound as in the following words: chalk / ɔ: k /, child / ɔ: l d /, chubby / ɔ: b i: /, cheek / ɔ: k /, and others. From the two examples above, it can be seen how the sentence structure and pronunciation system that differ between languages in this case Arabic (first language) and English (target language) will be difficult and complicated for Arabian learners and any learners in mastering English as the target language. That is why it is called as a negative transfer.

There is a change in perspective on this phenomenon. The behaviourists refer to errors caused by the influence of the first language as shown in the example above as negative interference or transfer. This causes the development of the understanding of Contrastive Analysis Hypothesis (CAH). This understanding have point of view that the barriers to master the second language acquisition are due to the presence of the first language system interference and the second language system interference (Brown: 2007). Based on this view, the CAH compares the rules between the first and second languages and raises a list of contrasting linguistics for the two languages. This allows linguists and teachers to predict the difficulties that the second language learners will have in the process.

Language Errors as a symptom of Interlanguage

Interlanguage to activate student's Islamic world as previously mentioned, reflects the "deviations" of linguistic rules. This error arises because learners apply linguistic rules that they master into their second language. However, these errors are one of the important phases in the learning process of the target language. These errors will show

the level of competence of the second language learner. The following explanation will describe the types of errors in the interlanguage to activate student's Islamic world.

same match This is as explained in the word of Allah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

"There is no compulsion to (enter) the religion (Islam); Verily, the true path is clear from the wrong path. Therefore whoever disbelieves in Thaghut and believes to Allah, then verily he has held on to a knot so strong that it will not break. And Allah is All-Hearing again All-Knowing." (Q.S Al-Baqarah / 2: 256)

According to Ellis (1997), errors appear as a form of learners' effort in the process of learning and using the second language easier. This effort appears in the form of omission and overgeneralization. Omission errors arise when learners eliminate certain linguistic elements such as suffix -s for plural objects and for single third person, or omit article a/an/the. Whereas overgeneralization is an error that arises from learners using one same techniques in different construction structures so that they are easier to learn. For example, learners who generalize the suffix -ed to the words "goed", "drinked", or "slept" for past tense from the words (verb 1) "go", "drink", and "sleep". This happens because some learners assume that the suffix -ed application can be applied to all verbs to form past tense or passive voice as suffix in regular verbs such as look (looked), help (helped), and others. This is no longer an public secret because it almost occurs in English learners in all parts of the world.

Another type of error that often occurs because of the influence of the first language is transfer error. Indonesian learners, for example, will experience difficulties in using verb Be (is, am, are, was, were, be, and been) as a predicate because this kind of pattern is not found in Indonesian rules. It can be said that transfer errors occur when learners translate utterances or sentences into a second language without making any grammatical adjustments to the utterances or the sentences. Therefore, the utterances or sentences such as "She beautiful", "I teacher", "I hungry", and "my age twenty one" will be found quite a lot by instructors of English (second language) in Indonesian learners.

The Development Phase of Interlanguage

Djiwandono (2013) in his work entitled Bahasantara: Down the long road to mastery of language skills, suggested that the interlanguage to activate student's Islamic world.learners will take a very long way in achieving language skills. Clahsen and Pienemann (quoted in Djiwandono: 2013) saw the long road as a phase of language development which consists of several phases including:

- a. Formulaic utterances or standard expressions such as "How are you?", "Nice to meet you", and "Thank you very much" are the early phase that can be said as a starting point of a learner in beginning his long journey of achieving language skills. This phase is just a simple pattern that already exists without having to be analysed.*

- b. *Canonical order or lexicalization is a phase that must be passed after learners experience the process of ready-to-use phrases/expression such as the point "a" above. In this phase, the learners begin to compile expressions from the words that they know. At this phase learners can arrange words and produce utterances or sentences with certain patterns according to their first language. Some examples of this phase include "Me can speak English" (I can speak English), "Mother love I" (Mother loves me), or "My and Father going to Bandung" (I and Father go to Bandung). At this phase, learners have not been able to distinguish word classes, sentence elements, subject and object functions, pronoun functions and so on in a correct sentence pattern. The knowledge that he understands is the meaning of a word and combines it into one sentence that according to him is true and understandable.*
- c. *The invention of the sentence to speak the question sentence. Examples of this phase include the words or the phrase "You sick?" Or "Where you going?". The expressions are produced by some learners to ask. At this phase, learners are in one step ahead in combining question sentences but with imperfect construction, although in the meaning the expressions can be understood.*
- d. *Subject-Verb agreement is the most frequently disputed phase in the process of acquiring language, especially English. At this phase, learners have begun to form sentences with a more complete structure, but they are still constrained by rules and conformity between subject and predicate. The following sentence can be used as an example of this phase, "He wash a car every day" becomes "He washes a car every day". At this point, the role of educators or teachers in English is very important and decisive in providing continuous feedback and understanding.*
- e. *Embedded clause is the most difficult phase for language learners because in this phase learners must be able to string and compose clauses that are longer than just simple sentences. If previously learners are only able to make sentences separately, "She didn't go to school. She was sick ", so in this phase they can combine the sentences to " She didn't go to school because she was sick ". This was also followed by the use of the correct tenses. This phase shows that understanding the language between learners has approached the target language. Thus, achievement at this phase has been successful and finally learners are able to master how to communicate in the target language, in this point, English.*

Behaviourists believe that the acquisition of language is a series of habit formation, which is created through stimulation and provocation which then produce responses and actions. For behaviourists, good habits are formed from giving the right response, in other words that the input will exactly match the output. Therefore, activities such as

memorizing dialogue, exercises, and feedback are highly recommended so that errors can be minimized (Richard & Rodgers: 2001). The theory above is contrary to Chomsky's understanding that the best character of human beings is creativity because of the fact that learners in certain conditions are able to produce far more utterances and sentences than they have ever heard. That means that learners are not always in a condition that allows them to simply transfer what they have heard to be expressed again no less and no more.

Here the role of educators/teachers is crucial in motivating language learners (English) to continuously provide effective feedback. Likewise the role of the educator or teacher in delivering learners to achieve language proficiency is very important. If in the early, the feedback is intensive, then gradually the feedback should be reminiscent as language skills increase.

CONCLUSION

Bahasantara/interlanguage to activate student's Islamic world is a learner's language that is formed from the elements of the first language and the target language, in this case, Bekasinese/Betawinese and English. There are characteristics that the interlanguage to activate student's Islamic world, but not in the first language or in the target language. The symptoms existing in the interlanguage to activate student's Islamic world are the existence of linguistic deviations called language errors. The learner uses linguistic rules that he knows to construct sentences or utterances in a second language.

It can be seen clearly how the first language is used as a thinking framework for applying the second language. This shows the existence of cross-language influences in the interlanguage to activate student's Islamic world. Along with the development of understanding of the language, some mistakes should not be seen as something that must be eroded and avoided, but they can be used as a means or tools for learners to be able to explore and compare with the target language, so that skills in using the target language can be fulfilled.

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