



Developing English Syllabus for Islamic Education Study Using OBE

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Received: 30 September 2025	Revised: 02 October 2025	Accepted: 28 February 2026	Online: 07 April 2026
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Abstract

This study aimed at developing an English syllabus that is in accordance with Outcome-Based Education (OBE) principles for the Islamic Education Study Program. The research employed a Research and Development (R&D) approach using the 4D model, which consists of defining, designing, developing, and disseminating stages. The instruments used in this study were questionnaires, interviews, and expert validation checklists. The questionnaires were distributed through Google Forms to second-semester students of the Islamic Education Study Program at an Islamic university in Banten to identify their target needs (necessities, wants, and lacks) and learning needs (activities and settings). The interview data were analyzed descriptively to explore students' expectations and learning objectives, while the expert validation checklists were examined both quantitatively and qualitatively to evaluate the appropriateness and validity of the designed syllabus. The findings revealed that the designed English syllabus for Islamic Education students includes several components: (1) Learning goal in which the students study English in order to communicate in oral and written texts; (2) Learning materials covering grammar and vocabulary presented in Islamic context; (3) Learning method based on Outcome-Based Learning; and (4) Learning media. It could be concluded that the designed English syllabus is appropriate to use for Islamic Education students.

Keywords *Outcome-Based Education (OBE); syllabus; Islamic Education*

INTRODUCTION

English is recognized as a compulsory subject across university departments to fulfill curriculum requirements. Its inclusion in higher education also responds to rapid technological advancement and globalization, where much of the information and academic resources are predominantly available in English. In general, the primary objective of learning English at the university level is to enable students to communicate effectively in both spoken and written forms, as well as to use English appropriately for transactional and interpersonal purposes (Newton & Nation, 2020).

The transactional and interactional function of English at the university level is reflected in the existence of several English learning objectives. One of the fundamental objectives of the English course as a general course is that English is a curriculum requirement that has currently been implemented by the Indonesian National Framework Qualification Curriculum (KKNI), which places English and one other foreign language as a compulsory subject at university. The compulsory English course itself is needed to help students prepare themselves to take the Test of English as a Foreign Language (TOEFL) test or similar English language tests as one of the requirements for taking the final exam or thesis exam. This is also applied in non-English study programs at an Islamic university in Banten in which the students must meet certain TOEFL scores to be able to register for their thesis exam. In other words, the English course does not consider the

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students' study program.

However, in practice, the graduate also needs English that is in accordance with their educational background. It can be self-development and lift personal value in the working world. Thus, the English course should be directed to learning English for specific purposes (ESP) to fit the students' needs.

English for Specific Purposes (ESP) differs from English for General Purposes in terms of its orientation and objectives. It offers a distinct perspective on how language should be taught in relation to learners' specific fields and communicative demands (I Sudipa, et al., 2020). Robinson as cited in Al-Jarf (2021) explains that ESP refers to the teaching and learning of a foreign language for clearly defined and purposeful goals. In this sense, ESP aims to equip students with the ability to use English within the context of their particular discipline. Therefore, English instruction under ESP should be tailored to align with the learners' academic specialization, meaning that the materials and content provided must correspond to the field they are studying (Al-Jarf, 2021). In other words, the goal of ESP is that students are able to master English in the field of what they are studying. This means that the material provided must be adapted to the student's needs. This relates to terms or discourses that usually occur in different disciplines.

In relation to the specific objectives of English instruction, ESP materials and syllabuses should be systematically designed based on the needs of both graduates and stakeholders (Senawati et al., 2021). This indicates that ESP adopts a learner-centered or bottom-up approach, as it emphasizes aligning language instruction with students' academic disciplines and future professional demands. Unlike general English, ESP focuses on developing language competence that is directly relevant to learners' fields of study and occupational contexts. Consequently, the preparation of appropriate teaching materials becomes essential, as instructional materials play a significant role in determining the effectiveness of the learning process (Rizal, 2019). Furthermore, curriculum and syllabus design have been identified as contributing factors to the relatively low level of English proficiency among Indonesian students (Sikarwar, 2022).

However, practically most of the syllabus used in English teaching courses for non-English study programs do not fit students' needs. It still focuses on general English. In other words, the materials merely cover grammar orientation. As a result, it can probably produce students who are not ready and confident to compete in the professional world. In response to this issue, it is necessary to design a syllabus that fits the student's needs. In this case, the study will focus on English courses applied to the Islamic Education study program. The courses are usually taken during the early semesters, 2 credits for each.

There have been many studies discussing the English syllabus design for Islamic Education study program students. Wijayanto, Al-Jarf, and Sagita conveyed that the syllabus must be relevant to the students' needs. In fulfilling the needs, it is necessary to do a need assessment. Sagita in conducted research on English for Islamic Purposes, produced the syllabus whose materials are related to Islam, and it covered four English skills, namely listening, speaking, reading, and writing (Sagita et al., 2020). Additionally, the another research conducted by Wijayanto stated that three things must be considered in learning English: the content of the material being taught, English skills, and the learning process (Wijayanto, 2020).

Regarding previous studies and discussions above, it is revealed that designing or developing an appropriate syllabus that fits the students' needs is necessary. Even though there are many studies investigating the topic, only a few studies, or even no studies, focus on the Outcome-Based Education (OBE) syllabus design, which is in accordance with the current curriculum, Merdeka Curriculum. Therefore, to fill this gap this study aimed to design the English OBE syllabus for Islamic Education study program students.

LITERATURE REVIEW

The development of an English syllabus for the Islamic Education Study Program should be grounded in theoretical frameworks that emphasize the alignment between learners' needs and expected learning outcomes. Hutchinson and Waters (1987) argue that English for Specific Purposes (ESP) begins with a comprehensive needs analysis, which identifies learners' necessities, lacks, and wants. Through this analysis, educators can determine what students are required to know, what competencies they already possess, and what they aim to achieve. Within the context of Islamic Education, ESP ensures that English instruction is closely connected to the students' academic discipline, so that the language content, terminology, and communicative functions are relevant to Islamic studies. Furthermore, Robinson, as cited in (in Al-Jarf, 2021) states that ESP serves a practical purpose, meaning that language learning should prepare students to perform specific academic or professional tasks related to their field of study.

In developing a syllabus, (Ma'arif, 2019) stated that the material must be relevant to learners' characteristics, needs, and learning contexts. Relevance means that the syllabus content should connect with students' academic and professional domains—in this case, Islamic Education. Therefore, the English syllabus for Islamic Education students should include materials that reflect their background knowledge, such as Islamic law (Sharia), Islamic belief (Aqidah), morals (Akhlaq), and Islamic history (Tarikh). This relevance allows students to learn English meaningfully through topics they are familiar with and that reflect their future teaching roles. Johnson (in Muzakir & Susanto, 2023) also asserts that contextual learning engages students more effectively when lessons are connected to real-life situations and cultural experiences.

The selection of language skills in the syllabus must also reflect theoretical support from ESP and Outcome-Based Education (OBE). According to Hyland, ESP does not only focus on content but also on communicative competence, which includes listening, speaking, reading, and writing. For Islamic Education students, these four skills are essential for understanding and conveying Islamic messages. Listening and reading enable students to comprehend Islamic lectures, texts, and academic articles, while speaking and writing support their ability to explain Islamic teachings, deliver da'wah, or write academic papers on Islamic topics. This integration ensures that language learning goes beyond theory and develops practical communication abilities within an Islamic framework (Hyland, 2022).

Furthermore, OBE emphasizes the importance of clear and measurable learning outcomes that reflect what students should be able to do after completing the course (Singgih, 2021). In OBE, outcomes are aligned with the curriculum, teaching, and assessment. This approach ensures that English learning outcomes for Islamic Education students include both linguistic and professional competencies. For instance, the syllabus outcomes should prepare students to communicate effectively in academic and religious contexts, comprehend Islamic texts in English, and deliver oral or written presentations that integrate Islamic values. Thus, the development of the syllabus must focus not only on language mastery but also on achieving observable performance outcomes related to the field of Islamic Education.

In addition, the task-based learning model proposed by Willis as cited by Al-Hosni provides a strong theoretical basis for integrating language skills through meaningful classroom activities. Tasks such as storytelling, discussions, teaching practice, and role play allow students to use English actively while engaging with Islamic content. These interactive tasks reflect the Student-Centered Learning (SCL) approach within the OBE framework, which prioritizes students' active participation and real-world application of knowledge. Through this model, students are encouraged to construct understanding, solve problems, and communicate their ideas about Islamic topics using English, which enhances both their language proficiency and critical thinking

(Al Hosni, 2014).

Another important aspect in developing an English syllabus is the principle of alignment and continuity. According to Richards, the syllabus must be systematically structured so that each component—objectives, materials, activities, and assessments—supports one another. Richard also emphasize that a good syllabus ensures a logical progression of learning experiences that build upon students' prior knowledge and lead toward mastery of the targeted outcomes. For Islamic Education students, this means that English learning should progress from basic Islamic vocabulary and expressions to more complex discussions and writing tasks related to Islamic education and teaching practices (B. Feak, 2013).

Moreover, the inclusion of Islamic values within English teaching is strongly supported by Al-Manduriy (in Ma'arif, 2019), who advocates integrating Islamic content into language instruction at Islamic institutions. English learning for Islamic Education students should not only aim for linguistic competence but also spiritual and moral development. The materials and activities in the syllabus should reflect Islamic perspectives and promote values such as honesty, respect, and responsibility. This integration aligns with the mission of Islamic Education to form individuals with both intellectual and moral excellence.

In designing the syllabus, educators must also consider the principles of effective syllabus development, including being scientific, relevant, flexible, consistent, adequate, and contextual (Shahazahan & Bhuiyan, 2021). The scientific principle ensures that the syllabus is based on valid theories and research findings. Relevance ensures the connection between materials and students' real needs. Flexibility allows adjustments to accommodate students' varying proficiency levels. Consistency ensures alignment between learning objectives and assessment. Adequacy and contextuality ensure that materials are appropriate for students' environment and current developments in education. Applying these principles guarantees that the English syllabus for the Islamic Education Study Program is both theoretically sound and practically applicable.

Finally, the integration of ESP and OBE principles provides a comprehensive framework for developing the English syllabus. ESP ensures that learning materials are specific to the students' discipline, while OBE ensures that the learning process is outcome-oriented and student-centered. Together, they create a curriculum that is relevant, measurable, and responsive to students' needs as future Islamic educators. By focusing on communicative competence, contextual learning, and value-based content, the English syllabus can effectively enhance students' ability to use English in academic, professional, and religious settings.

RESEARCH METHOD

This study employed a Research and Development (R&D) design aimed at producing and validating an educational product. Borg and Gall in (Gustiani, 2019), describe R&D as a systematic procedure used to design, develop, and evaluate educational products through a series of structured stages. In a similar vein, Sugiyono explains that R&D seeks to generate instructional models, processes, or materials that address identified needs and improve the quality of learning (Sugiyono, 2019). Considering that the objective of this study was to construct an English syllabus oriented to Outcome-Based Education (OBE) for the Islamic Education Study Program, the R&D approach was deemed appropriate. The development process adopted the 4-D model proposed by Semmel, which consists of four phases: Define, Design, Develop, and Disseminate (Hikmah, 2018).

The population of this study included all second-semester students of the Islamic Education Department, Faculty of Tarbiyah and Teacher Training, totaling 150 students across five classes. The sample consisted of 121 students, selected using random sampling. Creswell emphasizes that random sampling gives each individual in the population an equal chance to be selected, thereby reducing researcher bias and increasing the representativeness of the sample (Creswell, 2018). The

random selection ensured that the findings from the needs analysis accurately reflected the general characteristics of the student population.

Data were gathered through three primary instruments: questionnaires, interviews, and expert validation checklists, each designed to fulfill specific yet interconnected roles. Creswell (2018) notes that questionnaires are particularly useful for obtaining information from large groups, as they help researchers detect general trends related to learners' needs, interests, and challenges. In this study, questionnaires were employed to obtain quantitative data concerning students' target needs (necessities, lacks, and wants) as well as their learning needs (preferred activities and classroom settings). To ensure ease of distribution and broader participation, the questionnaires were administered online via Google Forms to 121 students.

Interviews were conducted to obtain deeper qualitative insights into students' English learning experiences and expectations. Interviews allow researchers to explore participants' perspectives in depth and understand the meanings behind their responses. For this reason, nine participants were selected for interviews using purposive sampling, representing diverse English proficiency levels. A smaller number was chosen because, according to Dornyei, data saturation in qualitative interviews often occurs within six to twelve participants, making the data rich yet manageable (Dörnyei, 2007). The interviews focused on identifying specific needs related to English learning in the Islamic Education context.

After gathering students' needs, the researcher designed the draft syllabus and sought validation from experts. Three experts were involved: one curriculum developer, one Islamic Education lecturer, and one English lecturer. Their role was to assess the syllabus in terms of content relevance, format, language clarity, and time allocation. Expert judgment is crucial in validating the content and structure of educational products to ensure both academic and practical feasibility (Siregar, 2023). The experts' evaluations were collected using Likert-scale validation sheets, and qualitative comments were also solicited to refine the syllabus further.

In addition to expert validation, a material trial was conducted to obtain students' perceptions of the syllabus practicality. Observation sheets containing evaluative questions were distributed to the same group of Islamic Education students who participated in the needs analysis. This stage corresponds to the *develop* phase in the 4-D model, where the product is tested and refined before dissemination.

The data from the questionnaires were analyzed quantitatively using percentage formulas to determine the most dominant responses for each item. This approach follows Sugiyono, who explains that descriptive statistics can effectively summarize and present survey data in percentages to reflect general tendencies. Meanwhile, the interview data were analyzed qualitatively using descriptive analysis as suggested by Miles and Huberman, which involves data reduction, data display, and conclusion drawing. This method allows the researcher to interpret the findings meaningfully and identify themes relevant to the syllabus development (Miles et al., 2014).

The experts' validation data were analyzed using a Likert scale, where each aspect was rated from 1 (poor) to 4 (excellent). The mean score was calculated using Arifin's (2013) formula to determine the overall level of validity. The quantitative results were combined with the qualitative feedback from experts to improve the syllabus draft. After revisions were made, the final product was disseminated to the Islamic Education Study Program for implementation and future use.

In conclusion, the R&D method with the 4-D model was suitable for this study because it integrates both qualitative and quantitative approaches to produce and validate an educational product systematically. The combination of questionnaire, interview, expert validation, and trial ensured that the developed English syllabus is theoretically grounded, empirically supported, and practically applicable to the needs of Islamic Education students.

FINDINGS AND DISCUSSION

The developed syllabus was done by doing a 4D model, namely Defining, Designing, Developing, and Disseminating. Below is a detailed description of the four stages.

1. Defining

During the designing phase, the syllabus structure was developed by referring to the results of the needs analysis and by integrating the principles of Outcome-Based Education (OBE) and English for Specific Purposes (ESP). Richards (2001) emphasizes that an effective syllabus should consider learners' profiles, intended language objectives, and instructional contexts in order to maintain its relevance. Accordingly, the developed syllabus comprised several key elements, including course identity, course description, learning outcomes, learning materials, instructional activities, teaching media, and assessment procedures, all of which were contextualized to suit Islamic content and students' identified needs.

a. Target Need

1) Needs

The first inquiry concerned the objectives of the Islamic students' English learning. The results showed that 57% of pupils were acquiring English to aid in their comprehension of Islamic educational references. 13% of students are learning English for missionary work, while 15% of students are learning English to aid them in continuing their education. 15% of students who are studying English will be teaching Islamic education.

The second question concerned the English proficiency that Islamic students most urgently require. 53% of students choose to use their English speaking abilities while delivering material in speeches, discussions, and other types of presentations. 21% of students pick reading comprehension to comprehend Islamic content found in English-language articles, essays, journals, and other texts. 16% of students use listening skills to comprehend knowledge about Islam that is presented in English through speech, discussion, presentations, and other means. 10% of students opt to write on Islam in English in articles, essays, journals, books, etc.

2) Lack

The third question was about Islamic students' TOEFL scores. 37% of the students who responded to the question had never taken a test. 33 percent of students scored below 424, 16 percent scored between 425 and 450, and 8 percent of students scored between 451-499 on the TOEFL. The final 6% of students scored above 500 on the TOEFL.

The fourth question examined students' levels of English proficiency. The results indicate that 57% of the students fall into the lower basic category, characterized by limited vocabulary, restricted expressions, weak grammatical control, and pronunciation strongly influenced by their first language. A smaller proportion, 7%, are categorized as lower intermediate learners, meaning they are able to communicate on certain topics but continue to face difficulties in vocabulary use, grammatical accuracy, and pronunciation. Meanwhile, 24% of the students are classified as upper basic, indicating that they can engage in short conversations on several topics, although their language performance remains affected by grammatical limitations and mother tongue interference. Only 2% of the respondents reached the advanced level, demonstrating fluent communication across most topics with minimal linguistic errors. The remaining 10% are at the upper intermediate level, showing the ability to sustain conversations on familiar subjects despite ongoing challenges in vocabulary, grammar, and pronunciation.

The next inquiry focused on the obstacles encountered by Islamic Education students in

developing their English listening skills. 29% of students report having trouble using vocabulary, 45% report having trouble understanding how some English words are pronounced, 15% report having trouble understanding English grammar or structure, 6% report having trouble mastering the listening topic, and 5% report having trouble with the speed at which the audio is played.

The next item focused on the obstacles encountered by students in developing their English speaking ability. 30% of students report having trouble using their vocabulary, 31% report having trouble pronouncing specific English words, 28% report having trouble understanding English grammar and structure, 5% report having trouble mastering speaking topics, and 6% report having confidence issues.

The following item examined students' challenges in reading English texts. 33% of students report having trouble with vocabulary, 37% report having trouble with English grammar and structure, and 16% report having trouble because they aren't interested in reading.

The next question was about Islamic students' learning difficulties in English writing comprehension. 30% of students have trouble writing because of a lack of vocabulary, 47% have trouble understanding English syntax and structure, 18% struggle because they can't master the topic, and 5% struggle because they don't care about writing.

3) Wants

Regarding the Aqidah (Islamic belief) topics preferred by students in the English for Islamic Education course, the findings reveal varied interests. A majority of 44% expressed interest in Ilahiah, which concerns theological discussions about Allah, including His attributes, names, and divine nature. Meanwhile, 31% selected Nubuawah, covering themes related to prophets and messengers, such as divine revelations, holy scriptures, and miracles. Additionally, 15% of the students chose Ruhaniah, which focuses on metaphysical aspects including angels, jinn, devils, and other unseen beings. The remaining 10% preferred topics related to sam'iyat, encompassing matters known through revelation (naqli evidence), such as the Qur'an and Sunnah, as well as concepts of barzakh, the hereafter, punishment in the grave, and related eschatological themes.

The subsequent question addressed students' preferences regarding Islamic Law (Sharia) topics in the English for Islamic Education course. The findings indicate that a majority of 66% were particularly interested in topics related to worship (ibadah), including matters of faith, prayer, fasting, almsgiving (zakat), and pilgrimage (hajj) for those who are able. Meanwhile, 13% of the students selected Jinayat, which concerns Islamic criminal law, covering offenses such as murder, adultery, drug abuse, apostasy, treason in times of conflict, and issues related to legal testimony. Another 9% expressed interest in Munakahat, focusing on family law matters such as marriage, dowry, childcare, and divorce. In addition, 7% chose Muamalah, which encompasses social and economic transactions including trade, savings and loans, leasing, inheritance, wills, and related financial dealings. Lastly, 5% of the students preferred Siyasah (Islamic political principles), which emphasizes values such as leadership (dzi'amah), deliberation (shura), cooperation (ta'awun), tolerance (tasamuh), and brotherhood (ukhuwah), reflecting the principle of amr ma'ruf nahi munkar.

The following question explored students' interest in topics related to Islamic morals (Akhlaq) within the English for Islamic Education course. The findings show that 57% of the students were particularly interested in family values, which include showing devotion to parents, treating family members fairly, nurturing and educating children, and fostering moral development within the household. Meanwhile, 31% expressed interest in social ethics, encompassing values such as maintaining brotherhood, offering mutual assistance, acting with justice and kindness, forgiving others, and fulfilling commitments. In addition, approximately 10% of the students selected environmental ethics, which emphasize preserving Allah's creation, utilizing natural

resources responsibly, and promoting environmental sustainability.

The topic of Islamic history that is covered in the English for Islamic Education course and is the subject of the following question is one that the students will find intriguing. Involvement in the lives of 25 prophets was 26% among pupils; Students who are interested in the history of the time following the Prophethood (including the Khulafaurrasyidin, Umayyad, and Abbasid dynasties); the historical development of Islam in Indonesia is of interest to 45% of pupils.

The following query concerns the English textbooks that Islamic pupils have mastered. Classroom Expression was mastered by 17% of students, "to be" by 10% of students, "numbers" by 14% of students, "time" by 11% of students, "self-introduction" by 27% of students, "describing someone" by 8% of students, "modals" (will, can, should, etc.) by 7% of students, and "active voice and passive voice" by 6% of students.

The following query lacked a multiple-choice component. It was a brief inquiry regarding the additional English resources, other than those mentioned above, that pupils would require to study the language for Islamic education. The majority of pupils said they should speak English more.

b. Learning Needs

1) Activities

The second question examined students' preferences regarding the most effective sequence for learning English skills. The findings reveal that 57% of the students preferred the order of reading, listening, writing, and speaking. Meanwhile, 28% selected listening, speaking, reading, and writing as their ideal sequence. A smaller proportion, 14%, favored beginning with speaking, followed by listening, reading, and writing. Additionally, 11% chose reading, listening, writing, and speaking as their preferred arrangement of skills.

The following query concerned the Islamic students' favorite listening hobbies. Ten percent of students selected listening to the presentation or explanation, twenty-five percent selected reading the story, twelve percent selected matching or arranging pictures, thirteen percent selected guessing the object, seven percent selected following the order, eight percent selected true or false, three percent selected filling in the blanks, and four percent selected responding to the questions.

The next query concerned the Islamic pupils' interest in speaking activities. 12% of the students selected teaching practice, 20% selected discussion, 8% selected brainstorming (expressing ideas or opinions to solve a problem), 30% selected storytelling, 7% selected interview, 5% selected presentation, 5% selected speeches or lectures, 11% selected role-playing, and two percent selected issuing orders.

The following query concerned the Islamic students' preferred reading pursuits. 15% of students chose to identify the main ideas of the text they were reading, 7% chose to read for specific information, 8% chose to answer the question, 11% chose to arrange sentences or paragraphs at random, 23% chose to match pictures, 17% chose to comprehend pictures, and 19% chose true or false.

25 percent of students selected writing based on reading results, 28% selected rewriting information from reading, listening, or viewing (an image or a video), 6% selected writing specific information from reading or listening, 13% selected filling in the blanks with information, 6% selected responding to the question, and 10% selected arranging random words or sentences, 10% of students choose to write a tale, and 2% of students selected to compose or alter music.

The following query concerned the Islamic pupils' method for learning new vocabulary. 55% of students chose to hear the word and then repeat it. 8% of students chose to visualize the word's shape or appearance. 17% of students selected to hear the word while viewing images of it. 10% of students selected to write the word in a sentence. 10% of students were selected to write the word

on a card.

The following query asked which educational media the Islamic pupils wanted to use. 13% of students selected photos, 26% selected songs, 13% selected videos, 24% selected movies, 9% selected books, 8% selected actual or at least fake objects, and 7% selected social media (Facebook, Instagram, etc.).

2) Setting

The next query concerned the Islamic pupils' favorite English task activities. 51% of students selected a solo task, 26% selected a task in pairs, and 23% selected a task for groups of three to five. The following query concerned the Islamic students' preferred location for English instruction. 38% of pupils selected classrooms, 11% selected libraries, 32% selected outdoor spaces, and 19% selected language labs.

3) Additional Information

The The open-ended question in the learning needs section asked students about what they required to improve their English proficiency. Most students stated that they needed to expand their vocabulary, improve pronunciation, and use more formal English. These responses indicate students' awareness of communicative competence, which, according to Hymes, involves mastering both linguistic and social aspects of communication. Their emphasis on vocabulary and pronunciation also reflects Hutchinson and Waters' concept of *learning needs*, where learners recognize the gap between their current skills and target proficiency.

Interview results further supported the questionnaire findings. The nine respondents—all third-semester Islamic Education students—agreed that English is essential for academic and professional growth. They viewed English as a global language that gives access to international Islamic knowledge, echoing Al-Jarf (2021) and Senawati (2020), who emphasize that English mastery enables Islamic Studies students to engage with broader scholarly discourse. Respondents also mentioned that English competence is vital for obtaining scholarships and career advancement, aligning with Richards (2001) and Arifin (2020), who highlight English as a tool for global and professional development within Outcome-Based Education (OBE).

Most students expressed the need for English materials related to Islamic contexts, as current lessons remain too general. This finding is consistent with Warda and Dalimunte (2022), who found that Islamic Studies students prefer English materials that integrate topics such as *Islamic history*, *da'wah*, and *Qur'anic interpretation*. Such alignment reflects Dudley-Evans and St. John's (1998) view that English for Specific Purposes (ESP) courses should match learners' disciplinary needs.

In terms of teaching methods, students appreciated interactive and student-centered approaches but suggested adding presentations and discussions on Islamic topics to improve speaking skills. This corresponds with Willis, who states that Task-Based Learning (TBL) fosters communication through authentic tasks, and with Yumelking, who notes that OBE emphasizes active, performance-based learning (Miles et al., 2014).

Finally, respondents agreed that the current English syllabus should be revised to include Islamic content and communicative, task-oriented activities. This aligns with Nation and Macalister's and Richards' principles that a syllabus must be relevant, contextual, and learner-centered. Overall, the findings affirm the need for an English syllabus that integrates ESP and OBE principles to meet the linguistic and academic demands of Islamic Education students.

2. Designing

At this stage, the syllabus was developed in alignment with the Indonesian National Qualification Framework and the principles of Outcome-Based Education (OBE). The format adopted follows the standard template used by the Faculty of Education and Teacher Training, as

the syllabus is intended for implementation within the Islamic Education Study Program.

The designed syllabus covers course identity, course description, program learning outcome, course learning outcome, course materials, learning activities, teaching media, assignments, assignment technique, score conversion, course regulation, references, detailed learning plan units, and assignment design or task planning.

Based on the findings of the needs analysis and the study substance determined by the Faculty of Education and Teacher Training, the English course is structured to develop students' four integrated language skills within Islamic content areas, including *Ilahiyah*, Islamic law, morals (*akhlaq*), and Islamic history. Throughout the course, students are introduced to fundamental English competencies covering listening, speaking (including presentations), reading, and writing. In addition, they are expected to articulate their ideas effectively in both written and spoken forms and to become familiar with TOEFL-style questions. The course is conducted over 16 meetings, comprising 14 regular sessions, one midterm examination, and one final examination. The instructional materials are organized into 12 topics that combine Islamic themes with relevant English grammar components, as detailed in the table below.

Table 1. Course Materials

No	Meeting	Course Material	
		Islamic topics	English Grammar
1	2	Muslim Dress	Parts of Speech
2	3	The Five pillars of Islam	Gerund
3	4	The Six pillars of Faith	Gerund
4	5	How to perform thaharah	Imperative
5	6	How to do prayer	Imperative
6	7	The 20 mandatory traits of Allah	Simple Present Tense
7	9	The 20 impossible traits of Allah	Simple Present Tense
8	10	The Prophet story (Simple Past)	Simple Past
9	11	Muslim around the world	Simple Past
10	12	The Importance of having good moral	Modal
11	13	Islamic Civilization	PassiveVoice
12	14	Islamic Critical News	Comparative and Superlative Degrees

The materials are delivered integratively through the four English skills, namely listening, speaking, writing, and reading.

3. Developing

In this stage, the designed syllabus was evaluated and validated by the English lecturers, Islamic Education lecturers, and the quality controller. The assessed aspects are format, content, language, and time allocation. It is completed by the open questions to get deeper response related to the data needed.

Based on the validation sheet, it was obtained that the syllabus is thoroughly good. It can be used with a little bit of revision on the content. It should be a topic about *Halal* and *Haram* and the topic of the Prophet's story can be made more specifically to one of the prophets. Then, some English expressions such as asking and giving opinion, expression of prohibition, and so on should be included in the indicator. Furthermore, the syllabus was revised in accordance with the feedback from the experts.

4. Disseminating

At this stage, the validated and revised syllabus was disseminated through a formal socialization session conducted within the Islamic Education Study Program. The meeting was attended by the Head of the Islamic Education Study Program, the Secretary of the program, as well as subject lecturers and English lecturers.

The syllabus developed as the outcome of this study was formulated using the 4D research model, which consists of Defining, Designing, Developing, and Disseminating stages. In addition, the design process adopted the Outcome-Based Education (OBE) approach to ensure that learning outcomes became the primary reference in syllabus development. The procedural steps of OBE-based syllabus design align with the stages of the 4D model, particularly in emphasizing the importance of conducting a needs analysis prior to developing the syllabus.

In conducting the needs analysis, this study adopted the framework proposed by Hutchinson and Waters (1987), which categorizes needs into target needs—comprising necessities, lacks, and wants—and learning needs. This conceptual framework has also been applied by Ali (2013) in developing mathematics learning materials, demonstrating its relevance across disciplines. In the present study, the findings of the needs analysis were subsequently aligned with the existing curriculum of the Islamic Education Study Program, particularly the Indonesian National Qualification Framework (INQF), to ensure curricular consistency.

Several previous studies have addressed similar concerns in syllabus design. For instance, Sucipto (2010) developed an English syllabus for Islamic institutions as a research product; however, the current study offers a more focused scope by specifically addressing Islamic Education content. Likewise, Muhsinin (2013) designed an ESP syllabus emphasizing reading comprehension, whereas this research integrates all four language skills along with their respective components. Dahniar (2015) also contributed to ESP syllabus development, yet the present study distinguishes itself through its comprehensive skill integration and contextual emphasis on Islamic Education topics.

In contrast, Dahniar developed the syllabus specifically for midwifery students, whereas the product of the present study is intended for students of Islamic Education. A key distinction between this research and the previously mentioned studies lies in the theoretical foundation employed; none of those studies explicitly incorporated the Outcome-Based Education (OBE) approach in their syllabus design. Although Barathayomi and Rachmawati (2016) applied the Indonesian National Qualification Framework (INQF) in constructing their syllabus, their work focused on an English course for editing classes. In comparison, the current study centers on developing an English syllabus tailored to the context of Islamic Education.

Furthermore, the syllabus developed in this study demonstrates several distinctions from the previously used syllabus. (1) The earlier syllabus format was not aligned with the principles of Outcome-Based Education (OBE), whereas the revised syllabus has been systematically structured in accordance with the OBE framework. (2) The previous syllabus did not incorporate specific Islamic themes, while the newly developed syllabus integrates distinct Islamic topics into each meeting. (3) In the earlier syllabus, English materials were included without a prior analysis of

students' actual needs; in contrast, the current syllabus organizes its English content based on the findings of a comprehensive needs analysis.

Furthermore, several main components of the syllabus that is designed by the researcher based on the result of need analysis and appropriate with OBE will be discussed as follows:

a. Learning goal

The objectives of learning English for students of Islamic Education, as illustrated in Figure 2.1, were derived from the responses related to students' needs and learning goals. The interview findings further reinforced these results. Overall, the data suggest that students require English proficiency to communicate effectively, both orally and in written form, in ways that are relevant to their academic discipline and prospective roles as Islamic Education teachers. This objective is consistent with the principles of Outcome-Based Education (OBE), which emphasize constructive alignment among graduate profiles, program learning outcomes (CPL), course learning outcomes, instructional strategies, and assessment methods. Moreover, this finding aligns with the study conducted by Fitriyah (2018), which highlights that English for Islamic Education plays a crucial role in preparing students for their future careers, particularly in areas related to their field of specialization.

b. Learning Material

1) English Material

Based on the findings related to students' lacks and wants, Basic English was identified as the most appropriate content for the course. The selection of these materials was grounded in the students' current proficiency levels and their identified learning objectives. The grammatical components include parts of speech, gerunds, imperative sentences, simple present tense, simple past tense, past continuous tense, modals, passive voice, and comparative and superlative forms. In addition to grammar, the syllabus incorporates foundational English vocabulary aligned with students' learning needs. All selected vocabulary items are integrated with the grammatical topics that are presented in the subsequent sections.

2) Islamic Material

Based on the findings related to students' wants, the Islamic content considered most appropriate for the course corresponds to the knowledge dimension outlined in the Indonesian National Qualification Framework (INQF). Accordingly, the syllabus incorporates fundamental Islamic topics that align with these standards. The Islamic materials included in the designed syllabus are derived from the theoretical frameworks proposed by Razak (1989), Habanakah (1998), Sudirman (2012), and Darajat (2004).

The Islamic topics incorporated into the syllabus include Muslim dress, the Five Pillars of Islam, the Six Pillars of Faith, procedures for performing *thaharah* (ritual purification), prayer practices, the twenty obligatory attributes of Allah, the twenty impossible attributes of Allah, stories of the Prophets, Muslims around the world, the importance of good morals, Islamic civilization, and contemporary Islamic issues presented in critical news.

The Five Pillars of Islam and the Six Pillars of Faith are categorized under Islamic belief (Aqidah) as outlined by Razak (1989). This classification is further supported by Jastman et al. (2019), who identified these two pillars as essential themes in developing an English syllabus for Islamic Education. Topics such as *thaharah* and prayer fall within the domain of Shari'ah, particularly the aspect of worship, as explained by Habanakah (1998). Meanwhile, Muslim dress and the significance of moral conduct are associated with Islamic morals (Akhlaq), in line with Sudirman (2012). Finally, themes including inspirational Islamic figures, stories of the Prophets, Muslims around the world, Islamic civilization, and critical Islamic news are linked to the domain of Islamic history, as categorized by Darajat (2004).

c. Learning Methodology

The findings concerning students' needs in learning activities indicate that the preferred sequence of skill development, as illustrated in Figure 2.14, is reading–listening–writing–speaking. This sequence is consistent with the study conducted by Huda (2016). In designing the syllabus, the selected learning activities were adapted from Willis (1996), who proposes six primary task types subdivided into various classroom activities.

Moreover, the activities favored by students—such as listening to stories and presentations, participating in discussions, engaging in teaching practice, performing role-plays, storytelling, creating vlogs, writing narratives, and conducting debates—are aligned with the principles of task-based learning, which underpins a task-based syllabus design. These activity choices also reflect the core principle of Outcome-Based Education (OBE), particularly the emphasis on Student-Centered Learning (SCL) and the development of students' general competencies as intended learning outcomes.

d. Learning Media

The findings show that the learning media preferred by students are pictures, videos, articles, and social media, indicating their interest in interactive and technology-based tools. According to Richards (2001), appropriate media help create meaningful and engaging language learning experiences, while Mayer (2009) notes that visual and multimedia input enhances comprehension and retention. This is consistent with Al-Jarf (2021), who found that digital platforms and videos effectively support English learning in Islamic Studies by providing authentic and contextual content.

Based on these findings, the syllabus should integrate PowerPoint slides, internet access, laptops, and projectors to facilitate multimedia-based learning. This approach aligns with Yumelking (2023), who emphasizes that Outcome-Based Education (OBE) encourages active and technology-supported instruction.

The experts' validation results also confirmed that the designed syllabus is appropriate for implementation. The experts evaluated aspects such as format, components, language use, and time allocation, consistent with Gay, Mills, and Airasian (2012), who highlight the importance of expert review to ensure educational validity. Minor suggestions were given to improve clarity and balance, but overall, the syllabus was deemed suitable for Islamic Education students.

CONCLUSIONS

Based on the findings of this study, it can be concluded that the developed English syllabus for Islamic Education students consists of several key components: (1) clearly defined learning objectives aimed at enabling students to communicate effectively in both spoken and written forms; (2) instructional materials encompassing grammar and vocabulary integrated within Islamic contexts; (3) a learning methodology grounded in the principles of Outcome-Based Education; and (4) appropriate learning media to support instructional delivery. Overall, the findings indicate that the developed syllabus is suitable for implementation in the Islamic Education Study Program.

In accordance with the principles of Outcome-Based Education (OBE) and the results of the students' needs analysis, the English syllabus designed for first-semester students of the Islamic Education Study Program comprises several essential components. (1) The learning objective is to enable students to communicate effectively in both spoken and written English within the context of their roles as Islamic Education students and prospective teachers. (2) The learning materials consist of Basic English grammar and vocabulary, including parts of speech, gerunds, imperative sentences, simple present tense, simple past tense, past continuous tense, modals, passive voice, and comparative and superlative forms. These language components are integrated with Islamic

content such as Muslim dress, the Five Pillars of Islam, the Six Pillars of Faith, procedures for performing *thaharah* and prayer, the twenty obligatory and twenty impossible attributes of Allah, stories of the Prophets, Muslims around the world, the importance of good morals, Islamic civilization, and contemporary Islamic issues. (3) The learning methodology adopts a project-based learning approach. (4) The instructional media include pictures, videos, articles, and social media platforms to support the learning process, article, and social media.

ACKNOWLEDGEMENT

This research is supported by a grant from the Faculty of Education and Teacher Training, UIN Sultan Maulana Hasanuddin Banten.

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