

## Habitus and Cultural Capital in English Learning at MTs Darunnajat Bumiayu

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Abstract	Article Info
<p>Creating a supportive environment will greatly affect the success of English language learning. English language learning really needs real practices. With a good mastery of English for the current generation, achieving the vision of a golden Indonesia in 2045 will be a certainty. This study aims to determine the habitus and cultural capital of students in English language learning in pesantren-based madrasahs. To get good findings, researchers used a qualitative approach. Data collection was conducted using interviews, observation and documentation. The research informants were the head of madrasah, teachers, students, and parents. This study found that students' habitus and cultural capital in learning English include the following: 1) Cultural Capital both incorporated, objective, and institutionalized cultural capital of students at Mts Darunnajat is formed through a series of systematic habituation both in madrasah and pesantren. In addition, the availability of infrastructure, media, other means of support affects it. 2) Habitus, the formation of habitus in the context of English language learning runs in a directed, consistent, and supported by madrasah and pesantren through various types of language programs presented. This encourages language practices to be more positive.</p>	<p><b>Article History</b>  <i>Received :</i>  <i>September 22, 2025</i>  <i>Revised :</i>  <i>November 13, 2025</i>  <i>Accepted :</i>  <i>December 30, 2025</i></p> <p><b>Keywords:</b>  <i>Habitus,</i>  <i>Cultural Capital,</i>  <i>English Learning</i></p>
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### INTRODUCTION

English is a key subject in the era of globalization requires adaptation to the current curriculum, namely the Merdeka Curriculum. Mastery of English not only supports communication skills but also provides and facilitates access to global information, broadens academic horizons, and prepares students for global competition (Munibi & Setiadi, 2024). Furthermore, English language education plays a strategic role in preparing and realizing the Indonesia Emas 2045 generation. Through mastery of English as an international language, achieving the Indonesia Emas 2045 vision becomes a feasible goal. The Indonesia Emas 2045 generation is undoubtedly a generation capable of facing the challenges of the 21st century. In this context, mastering English as an international language is an essential requirement. This will provide numerous advantages and benefits, particularly in fostering communication with people worldwide in the context of national development.

English language learning in Islamic educational institutions, particularly pesantren-based madrasahs, faces complex challenges. These challenges are not only related to methodological and pedagogical aspects, but also encompass cultural aspects that are deeply ingrained in the life of the pesantren community. In this context, English is not merely viewed

as an ordinary subject. Instead, it is often seen as a symbol of external values that are perceived as not fully aligned with the religious norms and traditions deeply rooted in that environment. This perspective creates underlying tension in the learning process, particularly in efforts to impart knowledge to students who are also pesantren residents. Therefore, to avoid this, it is necessary to integrate Islamic values into the learning process. This aims to counteract Western cultural influences, promote a contextual and collaborative approach to align language education with students' religious and cultural backgrounds (Safitri et al., 2023). Thus, the challenges in English language learning, particularly those related to cultural aspects, can be addressed.

In the world of language education, particularly the teaching of English as a foreign language, learning success is determined not only by pedagogical approaches in the classroom, but also by the social structures and cultural capital inherent in students. The concepts of habitus and cultural capital, as developed by Pierre Bourdieu, provide a robust theoretical framework for understanding how students from certain social backgrounds exhibit different tendencies in accessing and absorbing instructional materials. A study indicates that low linguistic and symbolic capital among non-native speaker students limits their ability to acquire other forms of capital, including economic and social capital, thereby reinforcing systemic inequalities in global English-based language learning (Wang et al., 2024). Pedagogically, learning approaches that do not consider students' habitus and the distribution of cultural capital can widen the gap between students and teaching materials packaged within the dominant cultural framework, where the mismatch between students' habitus and institutional academic expectations hinders engagement and learning achievement, particularly in science and foreign languages (Turnbull et al., 2017). Therefore, it is crucial for English language learning activities to develop a learning model that is not only pedagogically inclusive but also responsive to students' socio-cultural constructions.

The madrasah (Islamic school) that is the focus of this study, MTs Darunnajat Bumiayu, offers an interesting insight into how differences in character and institutional traditions influence the way students learn English. MTs Darunnajat is an institution under the auspices of Pondok Pesantren Modern Darunnajat, representing a model of modern Islamic educational institutions that combine Islamic values with the spirit of educational globalization, including the integrated mastery of English. This institution reflects the diversity of habitus and cultural capital present in the world of Islamic education and is worth exploring in greater depth.

The purpose of this study is to describe comprehensively and in depth how habitus and cultural capital influence English language learning at MTs Darunnajat Bumiayu. Through a qualitative approach, it is hoped that this study can enrich research in the field of educational sociology in particular, while also offering practical recommendations for curriculum designers and policy makers so that learning strategies are more responsive to the conditions and local culture of students in the pesantren environment.

## **METHOD**

This research uses a qualitative approach with a case study method to explore habitus and capital cultural in English learning at MTs Darunnajat. The research participants, selected through purposive sampling technique, consisted of principals, teachers, students and parents. Data were collected through in-depth interviews, participatory observation, and documentation, which involved collecting official documents such as the school's vision and mission, strategic plans, activity reports, and student learning evaluation results. Data analysis was conducted using the thematic analysis method that included data transcription, coding, categorisation and conclusion drawing regarding habitus and capital cultural and their impact on learning English. Data validity was ensured through triangulation, member check and audit trail. This research also paid attention to the ethical aspects of the research, by requesting official permission from the school and participants, explaining the purpose of the research, and maintaining the confidentiality of the data obtained to be used only for the purposes of this

research. In addition, the data analysis process was conducted iteratively, where the researcher constantly returned to the field to collect additional data to ensure the depth and completeness of the information obtained, as well as verifying preliminary findings with participants to reduce bias and increase the validity of the research results.

This research uses an ethnographic case study design to capture habitus and cultural capital in an educational environment, especially in a pesantren-based madrasah, MTs Darunnajat. The ethnographic method is very suitable for this research because it allows in-depth exploration of cultural and contextual factors that influence the formation of habitus and cultural capital in English language learning. By immersing themselves in the environment, researchers can gain insight into the lived experiences of the participants, understand how habitus and cultural capital are formed in the santri community, especially in supporting English language learning.

The participants in this study were carefully selected to ensure a comprehensive understanding of the leadership dynamics at play. The sample includes a principal, three vice-principals, english teachers, students, and parents. The principal was purposively selected to provide insight into the vision and strategic direction of the school as a whole, especially in supporting English language learning. English teachers were selected to explore their role in English language learning and to ensure that their perspectives in terms of habitus and cultural capital owned by santri are taken into consideration in designing a good English language learning plan.

Student inclusion was achieved through random sampling, allowing for a representative cross-section of students to share their experiences and perceptions of habitus and cultural capital. Finally, parents were recruited using snowball sampling methods, which facilitated access to a broader community perspective on their role in shaping the habitus and cultural capital of their children, particularly in relation to English language learning.

Data collection involved multiple methods to ensure a rich and nuanced understanding of leadership practices. The primary method was through interviews, totaling approximately 40 hours of recorded and transcribed conversations. These interviews provided in-depth qualitative data, capturing the thoughts and experiences of participants regarding leadership in the educational context. The interviews were designed to elicit detailed responses, encouraging participants to share their personal insights and reflections.

In addition to interviews, observation was also a very important method of data collection, which included about 120 hours of direct engagement with the school environment. Observations included classroom teaching, administrative meetings, and various activities of the school and boarding school, which allowed the researcher to witness influential practices in the formation of habitus and cultural capital in English language learning. This in-depth approach allowed the researcher to contextualize the verbal reports given in the interviews, thus providing a more thorough view of the habitus formation and cultural capital taking place. The research also involved a thorough document analysis, examining over 75 artifacts such as reports, lesson plans and other relevant documents. This analysis provided additional context and corroborating evidence to support the findings obtained from interviews and observations. By triangulating data from these various sources, the researcher aims to build a comprehensive understanding of habitus formation and cultural capital in English language learning.

Data analysis utilized thematic coding as outlined by Braun and Clarke (Braun & Clarke, 2006) employing NVivo 14 software to assist in organizing and interpreting the qualitative data. This coding process involved identifying patterns and themes within the data, allowing for a structured approach to analyzing the complex interplay of factors influencing leadership. Thematic analysis facilitated the identification of key themes that emerged from participants' experiences, providing insights into the nuances of leadership praxis.

To ensure the reliability of the research results, several strategies were applied. Triangulation was the main approach, verifying data from interviews, observations and document analysis simultaneously. This method increases the credibility of the results as

conclusions are based on multiple sources of evidence, reducing the risk of bias. In addition, the member checking method was also used as a measure of reliability, where participants could review and validate the explanations made by the researcher. This process not only improves the accuracy of the findings, but also empowers the participants by involving them in the research process. This approach encourages cooperation in understanding leadership practices, so that the voices of the participants can be authentically represented.

Ethical considerations are very important in the research process. Each participant gave voluntary consent, so that they fully understood the purpose of the study and their rights as participants. To maintain confidentiality, individual identities were kept confidential by using pseudonyms, such as "P1" for the principal. In addition, the study was approved by the Institutional Review Board (IRB) to ensure that ethical standards were maintained throughout the research process.

In brief, this ethnographic case study uses a robust methodological framework to explore leadership practices in the context of education. By involving a variety of participants, diverse data collection methods and appropriate analytical approaches, this research aims to provide a complete understanding of the complexities of leadership in education. The research also pays careful attention to validity and ethical considerations. As such, it hopes to make a meaningful contribution to the field of educational leadership, especially in Islamic educational settings. The findings aim to shed light on the relationship between leadership practices and the overall educational environment, which has implications for future research and application.

## **RESULT AND DISCUSSION**

### **Learners' Cultural Capital in English Language Learning**

The findings in this study illustrate that in Darunnajat, the madrasah environment, programs, and policies mutually reinforce the formation of a communicative habitus that supports courage, flexibility, and self-confidence. The success of incorporated capital formation in Daruannajat shows that the combination of institutional policies, habituation programs, supportive social environment, and active interaction patterns are the main keys.

At MTs Darunnajat, students' embodied capital in English learning shows positive development. The observation results show that students actively speak English in class, show confidence although a small part is still not, and have a fairly good accent and pronunciation. This is supported by the environment that requires the use of English in daily communication outside the classroom.

The Head of Madrasah, Wahyudin, M.Pd., stated that students' confidence grows because of their mastery of vocabulary and understanding of grammar, which is supported by special study hours. In addition, there is a "Language upgrade" program held every day after Asr prayer where students have conversations in pairs or groups to enrich their vocabulary and usage.

In MTs Darunnajat, objectified capital is very complete and well planned. Students are equipped with essential tangible capital. They bring dictionaries, additional books, or other English media. According to Wahyudin, M.Pd., dictionaries and English-related books are mandatory items for students. The madrasah provides reference books from the Ministry of Education and Culture and typical books from Gontor. In addition, students utilize independent learning resources such as books and deliberation activities (group discussions). However, the use of gadgets to support learning is not allowed. Physical facilities such as language laboratories are shared with other laboratories and in every corner of the pesantren environment, vocabulary is attached to items to help memorization. At Darunnajat, tangible capital is not only available, but also designed to provoke student engagement and build curiosity.

Institutionalized capital is cultural capital that has been legitimized through official madrasah policies, mandatory programs, special curricula, and formal reward systems. This capital is clear evidence of the institution's commitment to supporting students' skills and building their academic and social identities.

In MTs Darunnajat, institutionalized capital is very strong, integrated into various official programs that are regularly scheduled. Institutionalized modal has been integrated through English Day, English Club, mandatory presentations, as well as participation in officially recognized competitions. This creates a healthy competitive climate, fosters a sense of pride, and strengthens students' identity as English language learners.

### **Learners' Habitus in English Language Learning**

Habitus is a behavioral tendency that grows through a process of repeated habituation in daily life. In the context of English learning, habitus is formed through interaction, oral practice, courage to perform, and social support that makes students feel comfortable and confident. In MTs Darunnajat, the pattern of habitus formation runs consistently, directed, and supported by madrasah policies.

Language habituation that is carried out and institutionalized gradually encourages students to feel that English is no longer something foreign or only for "test scores", but rather becomes part of everyday life. Repetition of practice in class, social support, and a relaxed atmosphere outside of class builds confidence and a mindset of "better to try than to remain silent".

At MTs Darunnajat, an active habitus that is brave, communicative, and supportive has been strongly internalized, as evidenced by the enthusiasm of students in speaking, asking questions, and supporting each other. This is strongly influenced by the disciplined and structured pesantren environment.

### **Interaction between Habitus and Cultural Capital**

The interaction between habitus and cultural capital influences how students choose and implement English learning strategies. Habitus formed through daily habits will utilize cultural capital (whether incorporated, tangible, or institutionalized) as a tool to achieve their learning goals.

At MTs Darunnajat, the habitus of students who dare to speak and actively discuss interacts positively with the available cultural capital. Incorporated capital in the form of courage, tangible capital in the form of learning facilities, and institutionalized capital through English Day and English Club programs strengthen the communicative learning strategy.

The findings show that the positive interaction between active habitus and adequate cultural capital encourages the emergence of more varied, communicative, and oral practice-centered learning strategies.

<b>Aspects</b>	<b>MTs Darunnajat</b>
Habitus	Active, speak up, support each other
Modal Terinkorporasi	High self-confidence, strong motivation
Modal Berwujud	Complete (posters, reading corners, digital media)
Modal Terlembagakan	English Day, English Club, official competition.
Dominant Learning Strategy	Communicative (speaking, role play, visual)
Real Evidence	Active presentations, creative notes, recorded speaking at home, active speaking in daily activities.

The interaction of habitus and cultural capital directly determines the English learning strategy at MTs Darunnajat successfully creates an atmosphere that supports the formation of practice-based learning strategies, supported by strong cultural capital.

From this long description, it is clear that the success of English learning is not only determined by the written curriculum, but also depends on the pattern of habitus and the

strength of cultural capital instilled by the institution. The strengthening of cultural capital in three forms and the creation of active habitus are the keys to the success of MTs Darunnajat in producing students who are communicative, confident, and have an identity as modern learners.

### **The Relationship between Habitus, Cultural Capital, and Social Reproduction**

Within the framework of the sociology of education, Pierre Bourdieu views that habitus, cultural capital, and social reproduction are closely related and cannot be separated. Habitus is a system of dispositions embedded in individuals through a long socialization process, thus shaping the way a person thinks, feels, and acts. This habitus is born from social experience and becomes the basis for individuals in interpreting and responding to the surrounding environment.

Cultural capital, on the other hand, is a form of non-economic resources that can be in the form of knowledge, skills, language, lifestyle, and academic credentials. When habitus and cultural capital support each other, they will strengthen a person's social position and increase the opportunity to maintain or improve their social status. This is what Bourdieu calls social reproduction, a process in which existing social structures are maintained and passed on subtly through the education system.

The research results at MTs Darunnajat show the interrelationship of the three concepts very clearly. Students' habitus is formed through systematic habituation, such as English Day, English Club, and routine presentation activities. Students are accustomed to speaking in public, not afraid of being wrong, and feel that courage is part of their identity. This kind of habitus does not appear suddenly, but is the result of continuous strengthening of cultural capital. Incorporated capital is formed in the form of courage, confidence, and speaking skills that are inherent in students. Embodied capital is present through various creative learning media, books, dictionaries, motivational posters, and presentation rooms. Meanwhile, institutionalized capital is realized through certificates, competition certificates, and formal recognition from schools that strengthen the legitimacy of their competence.

The combination of habitus and cultural capital in Darunnajat ultimately results in social reproduction that supports the narrative of global success and academic achievement. Students who are accustomed to performing and accumulating cultural capital will more easily gain recognition, both inside and outside the madrasah. This condition allows them to have higher confidence when continuing their education to further levels or participating in competitions outside of school. Thus, Darunnajat not only reproduces academic knowledge, but also reproduces a new social class that has higher cultural capital than other madrasah.

### **Relevance of Findings to Previous Studies**

The findings of this study are very relevant and in line with various previous studies that discuss the role of cultural capital and habitus in language learning, especially English, both in public schools and pesantren-based madrasah. Previous studies consistently show that cultural capital in various incorporated, tangible, and institutionalized forms plays a central role in shaping students' motivation, abilities, and attitudes in foreign language learning.

For example, a study conducted by Indah Maulidah (2024) in a public high school found that the availability of complete facilities such as language laboratories, libraries with foreign language collections, and extracurricular programs that support English language learning greatly influenced the development of students' language skills.

his finding is very consistent with the observation at MTs Darunnajat which has a language laboratory, digital learning modules, and an active English Club, so students are encouraged to learn independently and structured. The existence of tangible capital opens up opportunities for students to practice more intensively, build English habits, and develop communicative skills.

Nurochim's research also reinforces the importance of institutionalized capital in the form of school policies, routine programs, and reward systems as important factors in

improving student motivation and achievement (Nurrohim, 2021). Programs such as English Day, English competitions, and certificates of appreciation at MTs Darunnajat not only give formal legitimacy to English language activities, but also increase students' sense of pride as foreign language learners. This is in line with the finding that official recognition from the institution is one of the main drivers in increasing student engagement and achievement.

Conversely, this finding is also in line with the results of Sitti Harminawati R's research which found a negative impact of tangible capital limitations, such as the lack of interactive learning facilities and visual media, on the low level of independent learning activities and the lack of development of student creativity in learning language (Harminawati, 2023).

Theoretically, the results of this study also strengthen Pierre Bourdieu's framework regarding cultural capital and habitus. Bourdieu explains that cultural capital consisting of incorporated capital (internally owned skills and knowledge), tangible capital (learning facilities and tools), and institutionalized capital (institutional legitimacy and recognition), interact with each other in shaping students' habitus. (Hermano, 2006). This habitus then becomes a frame of mind and pattern of action that influences the way students learn, behave and respond to learning.

Jonni Mardizal also corroborates that differences in the distribution of cultural capital between educational institutions result in significant gaps in student achievement and opportunity ( Joni Mardizal, 2024). Furthermore, this study confirms the important role of social support (social capital), which according to Coleman is vital in students' academic success (James S. Coleman, 1966). Strong social support from teachers, friends, and the learning environment at MTs Darunnajat creates a conducive learning climate and builds students' confidence to actively speak English.

In the context of pesantren-based madrasah, this finding shows that integrating English as a competency that is strengthened by cultural capital can open opportunities for students to have a competitive advantage in facing globalization without ignoring religious values. The study by Muh. Hasan Marwiji suggests that madrasahs that are able to effectively integrate English learning with pesantren culture will produce graduates who are not only religiously strong but also able to compete globally (Hasan, et.al, 2024).

## CONCLUSIONS

The formation of Habitus and Cultural Capital in MTs Darunnajat provides strong evidence that the formation of habitus and cultural capital in English learning plays a strong role in supporting the activities of the learning process and improving the results. This study focuses on several main insights that are very important to understand the dynamics of the success of the learning process, especially English in a pesantren-based madrasah environment. First and foremost, the creation of a supportive environment will greatly affect the success of the learning process. The ability of madrasah principals, teachers, and active collaboration with pesantren and related stakeholders to provide a positive environment will have an impact on the success of learning. Well-developed habitus and cultural capital will be a good capital in supporting and creating learning success.

Moreover, transforming education is not just a matter of improving the curriculum or increasing class hours. More than that, it requires awareness and serious efforts to build a progressive habitus, strengthen cultural capital, and create a social environment that supports the formation of a generation of active learners. Such education will be more likely to break the chain of stagnant social reproduction, while facilitating the birth of individuals who are more ready to compete and contribute widely in society. Another significant insight from this study is the role of the community as a co-creator of educational success.

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