



STRENGTHENING ISLAMIC LITERATURE IN THE INDONESIAN ENGLISH LANGUAGE TEACHING

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Abstract

The emerging interest in using literature to teach English has not yet highlighted the significance of Islamic literature within Indonesian educational context. This article presents the portrayal of Islamic literature in English language teaching (ELT) study area and offers a possible conceptual model of integrating Islamic literature into ELT. Following a library research method, with the corpus consisting of fourteen stories and one poem derived from fifteen books, the findings of this study show that: most works of Islamic literature are designed for fluent readers; the presentation of Islamic literature is dominated by Middle East and Western writers; and the Western writers are not always sensitive to the symbols glorified by Muslim English learners in Indonesia. As to deal with the above findings, this study proposes a conceptual model consisting of input, process, and output elements. Not only does the proposed model strengthen the position of Islamic literature, but it also integrates the Islamic literature into English language teaching so that it could reach both fluent readers and beginning readers. The output of the proposed model, abridged and unabridged texts of the Islamic literature, can be utilized to teach vocabulary, grammar, the four basic skills of language, and Islamic values.

Keywords: ELT, Islamic Literature, individual identity, Islamic symbol, knowledge integration

Abstrak

Menguatnya minat terhadap penggunaan karya sastra untuk pembelajaran bahasa Inggris belum menyoroti pentingnya penggunaan karya sastra Islami di dalam konteks pendidikan di Indonesia. Artikel ini menyajikan potret karya sastra Islami di dalam bidang pengajaran bahasa Inggris, dan mengajukan model konseptual yang

mengintegrasikan karya sastra Islami ke dalam bidang pengajaran bahasa Inggris. Tulisan ini menerapkan metode studi pustaka dengan korpus terdiri dari empat belas cerita dan satu puisi yang bersumber dari lima belas buku. Hasil penelitian menunjukkan: sebagian besar karya sastra Islami dirancang untuk pembaca mahir; penyajian sastra Islami didominasi oleh penulis Timur Tengah dan penulis Barat; dan penulis Barat tidak selalu sensitive terhadap symbol-simbol yang diungkapkan oleh pembelajar Muslim di Indonesia. Terkait dengan hasil tersebut, penelitian ini mengajukan sebuah model konseptual yang terdiri dari tiga komponen: input, proses, dan output. Model konseptual ini tidak hanya memperkuat posisi karya sastra Islami di dalam konstalasi pembelajaran bahasa Inggris, namun juga diharapkan mampu mencapai pembaca mahir dan pembaca pemula. Output model yang berupa karya sastra Islami versi adaptasi dan versi original, dapat digunakan untuk mengajarkan kosakata, gramatika, keterampilan kebahasaan, dan nilai-nilai Islami.

Kata Kunci: ELT, sastra Islami identitas individu, simbol Islam, integrasi pengetahuan

Introduction

While there has been a wide interest in local cultural identities¹ and the use of literary works² in English language teaching (ELT) study area, the existence of Islamic literature as a specific cultural identify is still under research. As a part of Islamic education tradition, the use of Islamic literature to teach English should deserve English practitioners' attention in Indonesia. It is evident that Indonesia is a home to a great amount of English Muslim learners.

The term Islamic literature itself has long been introduced by Kritzeck³ through his work entitled *Anthology of Islamic Literature*. As the work is not specifically designed for language teaching, utilizing the Islamic literature in ELT still requires more paucity of evidence. Within the massive effort of the Indonesian Muslim scholars to integrate and interconnect social sciences, including ELT, to Islamic studies, an effort of strengthening the position of Islamic literature in ELT should be sensible.

A large body of relevant previous studies has tended to look at three aspects. *The first* tendency is related to the conceptual aspect of integration-interconnection between religion and science⁴. This kind of tendency seeks

¹ B. Kumaravadivelu, "Individual Identity, Cultural Globalization, and Teaching English as an International Language," in *Principles and Practices for Teaching English as an International Language*, ed. Lubna Alsagoff et al. (New York: Routledge, 2012), p. 24.

² Graham Hall, "The Routledge Handbook of English, Language and Literacy Teaching" (London: Routledge, 2016), p. 4.

³ James Kritzeck, *Anthology of Islamic Literature* (Canada: Holt, Rinehart and Winston of Canada Limited., 1964), p. 3.

⁴ Mohammad Muslih, "Tren Pengembangan Ilmu Di UIN Sunan Kalijaga Yogyakarta,"

to reconstruct the dichotomy between Islamic studies and general sciences. It implies that all branches of general sciences taught in the Islam-affiliated educational institutions be connected to the values embedded in the Holy Qur'an and the prophetic tradition. *The second* tendency is pertinent to a practical aspect of integrating various variables into ELT, such as culture⁵, literature⁶, information and communication technology⁷, and character education values⁸. This second tendency suggests that ELT is not an 'isolated' and value-free study area. ELT has been open to various general educational variables like technology and particular resource, as well as to values coming from specific tradition. *The third* tendency is concerned with the inculcation Islamic values into foreign language teaching⁹, English language teaching¹⁰, specific ELT context of boarding schools¹¹, and English reading materials¹². It is obvious that only few studies available have discussed how to integrate Islamic literature into the current practices of ELT in Indonesia.

This paper aims to complement the gap of the existing studies by raising two research questions: (1) What is the portrayal of Islamic literature in ELT

Epistemé: Jurnal Pengembangan Ilmu Keislaman 12, no. 1 (2017), p. 104; Siswanto Siswanto, "Perspektif Amin Abdullah Tentang Integrasi-Interkoneksi Dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (2015), p. 376.

⁵ Sugirin Sugirim, "A Study on Cultural Integration in the English Textbooks for Junior High Schools," *Litera* 10, no. 2 (2013), p. 253; ýzlem KaraaLaç Tuna and Salim Razi, "Integrating Culture into ELT Classes: What, Why, and How?," *Procedia - Social and Behavioral Sciences* 232 (2016), p. 41.

⁶ Fauziah Fauziah, "The Approaches to Teaching Literature for EFL Young Learners," *Journal of English Language Teaching and Linguistics* 1, no. 2 (2016), p. 145; Elena Ortells, "Teaching English as a Foreign Language in Spanish Secondary Schools: The Value of Literature," *English Teaching* 12, no. 1 (2013), p. 91; S Rahimi and Soheil Rahimi, "The Use of Literature in EFL Classes," *Journal of Academic and Applied Studies (Special Issue on Applied Sciences)* 4, no. 6 (2014), p. 1.

⁷ Novita Dewi, "Teaching Postcolonial Literature: The 'Know - What', the 'Know - How' and the 'Know-Why,'" in *English as Literatures-in-English in a Globalised World: Proceedings of the 13th International Conference on English in Southeast Asia*, ed. L.J. Zhang, R. Rubdy, and L. Alsagoff (Singapore: National Institute of Education Nanyang Technological University, 2009), p. 205; Manali Jain, "ICT as an Aid in Teaching English Literature and Bridging the Digital Divide | Bhatler College Journal of Multidisciplinary Studies," *Bhatler College Journal of Multidisciplinary Studies II* (2012), p. 49; Jack C Richards, *Key Issues in Language Teaching* (Cambridge: Cambridge University Press, 2015), p. 322; Azlin Zainal, "ESL Teachers' Use of ICT in Teaching English Literature: An Analysis of Teachers' TPCCK," *Procedia - Social and Behavioral Sciences* 34 (2012), p. 234.

⁸ Christina Kristiyani, "An Analysis on Character Education Integrated in Documents for Teaching Preparation," *Jurnal Penelitian* 16, no. 2 (2013), p. 174.

⁹ Ahmad Madkur and Azkia Muharom, "Instilling Islamic Values in Foreign Language Teaching: An Indonesian Context," in *International Conferences on Education in Muslim Society (ICEMS)*, vol. 115, 2017, 97-103.

¹⁰ Wahyu Indah Mala Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers," *Scope : Journal of English Language Teaching* 5, no. 1 (2020): 47.

¹¹ Firman and Sholih Khudin Anam, "Factors Influenced the Instilling of Islamic Values at Islamic Boarding School," *Syamil* 9, no. 1 (2021): 39-56.

¹² Pryla Rochmahwati, "Integrating Islamic Values into ESP Reading Material," *NOBEL: Journal of Literature and Language Teaching* 10, no. 2 (2019): 149-162.

study area? and (2) What is the possible conceptual model of Islamic literature integration into ELT? This study, then, has two goals. The first is to provide the readers with the current description of Islamic literature in English language teaching study area. The writer predicts that literary works used as materials to teach English are still dominated by the selected or graded western literature. Such domination is problematic since a careless western writer or materials designer might offend Muslim English learners through the content or visuals of his or her books. Besides, the fact that western literary works are closely connected to Western and Christian values, as stated by Toh¹³, might make Muslim English learners think about religious propaganda as a hidden agenda of ELT. The second goal of this study is to propose a conceptual model of integrating Islamic literature in ELT. It is predicted that ELT area has provided a place for Islamic literature. This prediction is consistent with some umbrella terms proposed by ELT leading scholars that accommodate Islamic literature, such as ‘texts from different cultures and traditions’¹⁴, ‘local linguistic resources’¹⁵, ‘locally defined EIL’¹⁶, and ‘individual identity’¹⁷.

The answers of the first and the second questions should contribute to the effort of strengthening the position of Islamic literature in the Indonesian ELT constellation. Not only do those answers pinpoint the portrayal of the Islamic literature in ELT, but they also provide the English practitioners with the conceptual insights of how to utilize Islamic literature in English classrooms.

Theoretical Review

1. Islamic Literature

The term ‘Islamic literature’ refers to the aesthetic literary works which are truthful to Islamic view, practice, and way of life¹⁸. This distinctive type of literary work draws its inspiration from the Holy Qur’an and the Tradition of

¹³ Glenn Toh, *Voices of Southeast Asia: An Anthology of Southeast Asian Short Stories* (Singapore: SEAMEO Regional Language Centre, 2000) p. ii-iii.

¹⁴ John Yandell, *The Social Construction of Meaning* (New York: Routledge, 2014), p. 147.

¹⁵ Sandra Lee McKay, “Principles of Teaching English as an International Language,” in *Principles and Practices for Teaching English as an International Language*, ed. Lubna Alsagoff et al. (New York: Routledge, 2012), p. 38.

¹⁶ James Dean Brown, “EIL Curriculum Development,” in *Principles and Practices for Teaching English as an International Language*, ed. Lubna Alsagoff et al. (New York: R.R. Donnelley & Son Company, 2012), p. 153.

¹⁷ Kumaravadevelu, “Individual Identity, Cultural Globalization, and Teaching English as an International Language,” p. 9.

¹⁸ Muhammad Badawi, “Islamic Literature between Theory and Practice,” *Intellectual Discourse* 1, no. 1 (1993), p. 50.

the Prophet Muhammad, peace be upon him (PBUH)¹⁹. It commonly deals with the personalities mentioned in the Qur'an, prophetic tradition, history of Islam, and Islamic legends²⁰. It embraces all genres of literary works written in any language and by any writer, regardless his/her religion, as long as the works are compatible with Islamic principles and teachings²¹. It is clear that Islamic literature is already an established term.

Islamic literature is aimed at, first and foremost, attaining the total surrender to Allah the Almighty²². Secondly, it should present the message about life and the universe which is in tune with Islamic view²³. Thirdly, it is designed and utilized to encounter westernization, secularization, and art for art view by spreading the principles, messages, values, and ideas of Islam through literary works²⁴.

It can be safely deduced that Islamic literature is distinctive in the sense that it should be rooted in Islamic teachings. The holy Qur'an and the Prophetic tradition, thus, should serve as the hypogram, or inspiration, of any piece of Islamic literature. Consequently, the use of Islamic literature for instructional purposes should be linked to Islamic doctrines and principles.

The above theoretical views on the definition, aims, and features of Islamic literature have not been solidly integrated into English instruction area. This paper argues that Islamic literature deserves a place in ELT.

2. The Place of Islamic Literature in ELT

The theoretical development of ELT, particularly through the discussion of English as an international language (EIL), advises on the accommodation of 'linguistic and cultural diversity'²⁵. It implies that the students' locality and particularity should deserve a larger room in English curriculum and English teaching materials. As such, an English teacher or practitioner should not only

¹⁹ Badre Md Alam, "Islamic Literature: A Study of the Concept," *The Echo: A Journal of Humanities & Social Science* II, no. I (2013), p. 17.

²⁰ Mahmudul Hassan, "Islamic Literature : Definition , Nature and Scope," *IJUC Studies* 13 (2016), p. 46.

²¹ Dedi Irwansyah, "Islamic Literature : Instructional Strategies in Contemporary Indonesia," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 1 (2019), p. 5.

²² Rosni Samah, "The Thought of Islamic Literature in Modern Malaysian Literature," *International Scholarly and Scientific Research & Innovation* 7, no. 4 (2013), p. 1082.

²³ Badawi, "Islamic Literature between Theory and Practice," p. 56.

²⁴ Arif Karkhi Abukhudairi, "Universality towards a New Theory of Islamic Literature," *European Journal of Research and Reflection in Arts and Humanities* 3, no. 1 (2015), p. 34.

²⁵ Aya Matsuda, "Teaching Materials in EIL," in *Principles and Practices for Teaching English as an International Language*, ed. Lubna Alsagoff et al. (New York: Routledge, 2012), p. 169.

become a passive ‘transmitter of knowledge’²⁶ produced by the Western scholars, but should also serve as the gate keeper of ‘local...cultural and educational exigencies’²⁷ by designing a conceptual framework and practical resources of English instruction. The teacher should be sensitive to the particular needs of the students and the educational institution where she or he teaches. It is in such a theoretical view that Islamic literature might have a place in ELT for it is a part of the institutional needs of an Islam-affiliated school.

Islamic literature should be sensibly integrated into the reading texts used to teach English at the Islam-affiliated schools. Theoretically, there are two types of text that can be used in English instruction, namely literary text and non-literary text. For the literary text, an English teacher could utilize selected English literary heritage or texts from different culture and tradition. It is in the last category mentioned that the Islamic literature could be integrated.

3. The Integration of Islamic Literature in ELT Context

To date, the integration of Islamic literature in ELT context has attracted very little attention from the scholarly community. Moslem scholars, critics, and researchers themselves have not paid proper attention to Islamic literature although this type of literature has its own root in Islam civilization.²⁸ Being rooted in Islam tradition, Islamic literature is likely to gain more attention from Moslem English teachers around the globe.

A recent study reveals that Islamic literature, specifically Qur’anic stories, could be properly utilized to teach English in Indonesian context for two reasons. Firstly, the moral embedded in the Islamic literature is in line with the spirit of character education promoted by the country. Secondly, the integration of Islamic literature into ELT has been a real need of the Indonesian Islamic educational institution.²⁹ Another study reports that literary texts, including Islamic literature, are believed to be a pleasurable resource of ELT for they enrich cultural and spiritual understanding.³⁰ Previous studies have shown the plausibility as well as the possibility of integrating Islamic literature in ELT.

²⁶ Richards, *Key Issues in Language Teaching*, p. 644.

²⁷ Kumaravadivelu, “Individual Identity, Cultural Globalization, and Teaching English as an International Language,” p. 24.

²⁸ Rashad Mohammed Moqbel Al Areqi, “Rise of Islamic Literature between Fact and Fiction,” *Journal of Language Teaching and Research* 7, no. 4 (2016): 682, <http://www.academypublication.com/ojs/index.php/jltr/article/view/jltr0704682689>.

²⁹ Dedi Irwansyah and Yuniarti Yuniarti, “Integrating Qur’anic Stories into English Language Teaching: Voices from Indonesia,” *Global Journal Al-Thaqafah* 11, no. 1 (2021): 13–23.

³⁰ Dedi Irwansyah, “The Use of Literary Works in Language Classrooms at Indonesian Islamic University: A Postmethod Perspective,” *IQRA’* 3, no. 1 (2018): 1–23.

Methods

Research Design. This study mainly followed a library research for the data used are collected from the books and studies available. In addition to the qualitative data analysis, this study, like a research and development study, proposes a conceptual model of integrating the data into teaching practices.

Data and Data Source. Since this study aimed at strengthening the Islamic literature position in ELT and offering a conceptual model on how to utilize Islamic literature in ELT, the corpus consisted of a large collection of literary texts. The primary data of fourteen stories and one poem were derived from fifteen books available within the researcher's reach, namely: (1) *Anthology of Islamic literature*³¹; (2) *Myths and legends of Indonesia*³²; (3) *The Song of the Bird*³³; (4) *Stories of the Prophets*³⁴; (5) *Peace Tales: World Folktales to Talk About*³⁵; (6) *Nasredin's Class*³⁶; (7) *Abunawas and King Aaron*³⁷; (8) *Stories of the Quran*³⁸; (9) *Nasreddin Hodja*³⁹; (10) *Nasreddin's Funniest Stories: Asyik Belajar Bahasa Inggris Sambil Ketawa Superlucu, Menghibur, Cerdas*⁴⁰; (11) *English for Islamic Studies*⁴¹; (12) *Arabic Stories for Language Learners*⁴²; (13) *English for Muslim Learners*⁴³; (14) *Words' Wonder: Beginners' Guide to Literature*⁴⁴; and (15) *Mastering Basic English Grammar through Islamic Stories*⁴⁵. The secondary data included book chapters, books, and journals discussing particularity issues, the use of literary

³¹ Kritzeck, *Anthology of Islamic Literature*.

³² Jan Knappert, *Myths and Legends of Indonesia* (Singapore: Heinemann Educational Books (Asia) Ltd., 1977).

³³ Anthony De Mello, *The Song of the Bird* (Gujarat: Gujarat Sahitya Prakash, 1982).

³⁴ Sayyed Abul Hasan Ali Nadwi, *Stories of the Prophets* (Leicester: UK Islamic Academy, 1990).

³⁵ Margaret Read MacDonald, *Peace Tales: World Folktales to Talk About* (Arkansas: August House Publishers, Inc., 1992).

³⁶ (Lie, 1999)

³⁷ Sugeng Hariyanto, *Abunawas and King Aaron* (Yogyakarta: Kanisius, 2000).

³⁸ Ibn Katheer, *Stories of the Quran* (al-Mansoura: Dar Al- Manarah, 2001).

³⁹ Raymond C. Clark and Robert MacLean, *Nasreddin Hodja* (Vermont: Pro Lingua Associates, 2004).

⁴⁰ Yusup Priyasudiarjo and Y. Sri Purwaningsih, *Nasreddin's Funniest Stories: Asyik Belajar Bahasa Inggris Sambil Ketawa Superlucu, Menghibur, Cerdas* (Bandung: Kaifa, 2012).

⁴¹ Darwis Djamaluddin, *English for Islamic Studies* (Jakarta: PT RajaGrafindo Persada, 2012).

⁴² Hezi Brosh and Lutfi Mansur, *Arabic Stories for Language Learners* (Tokyo: Tuttle Publishing, 2013).

⁴³ Dedi Irwansyah, *English for Muslim Learners* (Yogyakarta: Penerbit Kalarana Press, 2015).

⁴⁴ Novita Dewi, *Words' Wonder : Beginners' Guide to Literature* (Yogyakarta: Sanata Dharma University Press, 2016).

⁴⁵ Umi Yawisah et al., *Mastering Basic English Grammar through Islamic Stories* (Metro: Penerbit Laduny, 2018).

works in English classrooms, and integration-interconnection between religion and science.

Data Analysis. A qualitative process of data analysis consisting of four main steps was adapted from Creswell⁴⁶. In the first place, the researcher collected suitable data. Books, book chapters, and journals investigating local identity, literary works, and integration-interconnection were collected to make a corpus. Secondly, researcher identified and located relevant information from the corpus. Thirdly, the researcher read through the data to gain a general sense. Fourthly, the researcher organized the data so as to provide plausible answers pertinent to the position of Islamic literature in ELT and the sound conceptual model of using Islamic literature in English classroom.

1. The Portrayal of Islamic Literature in ELT

To obtain the portrayal of Islamic literature in ELT within the Indonesian context, the researcher presents three main data, namely: (1) the data on the Islamic literature found in non-Indonesian scholars' works. This data is to look at the outsider scholars' concerns about Islamic literature; (2) the data on Islamic literature found in Indonesian scholars' works; and (3) the data on the insensitivity of western scholars when presenting Islamic symbols. In addition to presenting the portrayal of Islamic literature, the data suggest the need to strengthening Islamic literature in Indonesian ELT.

First, Islamic literature has long attracted the interest of the Middle east and Western writers. It commonly appears in religion, history, and language learning books. Table 1. displays the year, title of Islamic literature, and their possible use in ELT.

Table 1. Islamic Literature Presented by Non-Indonesian Scholars

No.	Year	Title	Possible Use in ELT
1.	1964	The Greek and the Chinese Artists ⁴⁷	Reading materials emphasizing the difference between theologians and mystics
2.	1977	Giri ²	Reading materials to teach Indonesian Myths and legends

⁴⁶ J. W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research (Fourth Edition)* (Boston: Pearson Education Limited, 2012), p. 237.

⁴⁷ Kritzeck, *Anthology of Islamic Literature*, p. 242-243.

⁴⁸ Knappert, *Myths and Legends of Indonesia*, p. 37-39.

3.	1982	Change the World by Changing Me ⁴⁹	Reading materials to teach humanity values. The poem of was written by The Sufi Bayazid
4.	1990	The Prophet Ibrahim ⁵⁰	Reading materials for children
5.	1992	A Dervish Hosts the Mullah ⁵¹	Reading materials to teach peace
6.	2001	The Story of Habil and Qabil "Able and Cain" The First Crime on Earth ⁵²	Reading for ESP materials
7.	2004	Come Up on the Roof ⁵³	Reading materials to teach general English
8.	2013	Umar Bnu-Al-Khatab and Abdullah Bnu-Al-Zubayr ⁵⁴	Reading materials to teach general English

As indicated in Table 1., Islamic literature covers such themes as sufism, local Islamic history, prophet, Qur'anic story, clever individual, and the companion. It is written by Muslim writers and non-Muslim writers for the purpose of tradition dissemination, cultural understanding, and foreign language teaching. It is worth noting that Islamic literature is not the domination of Muslim writers. Some great writers from different religions, such as Goethe and Tagore, are inspired by the beauty or by the message literary works produced by Muslim writers⁵⁵. It is safe to state that the aesthetic and artistic aspects of the Islamic literature is universal in nature since it has inspired non-Muslim writers and community to appreciate them.

Second, Islamic literature presented by Indonesian scholars seems relatively easier to find in books which are specifically designed for English learning, as can be seen in Table 2.

⁴⁹ Mello, *The Song of the Bird*, p. 196-197.

⁵⁰ Nadwi, *Stories of the Prophets*, p. 38-47.

⁵¹ MacDonald, *Peace Tales: World Folktales to Talk About*, p. 8-9.

⁵² Katheer, *Stories of the Quran*, p. 1-6.

⁵³ Clark and MacLean, *Nasreddin Hodja*, p. 34.

⁵⁴ Brosh and Mansur, *Arabic Stories for Language Learners*, p. 188.

⁵⁵ Abukhudairi, "Universality towards a New Theory of Islamic Literature.", p. 41.

Table 2. Islamic Literature Presented by Indonesian Scholars

No.	Year	Title	Possible Use in ELT
1.	1999	Nasredin's Class ⁵⁶	To teach cooperative learning and peer teaching in ELT
2.	2000	Abunawas Came to the Throne ⁵⁷	Reading materials to teach general English
3.	2012	A Big Lie ⁵⁸	To teach English vocabularies and Grammar
4.	2012	Equality in Islam ⁵⁹	Reading materials for ESP
5.	2015	The Merchant and the Christian Dervish ⁶⁰	Reading materials for ESP
6.	2016	If I Were God ⁶¹	Reading materials to teach English literature
7.	2018	Abu Hanifah (radi Allahu 'anhu) and His Neighbor ⁶²	Reading materials to teach English grammar

As shown in Table 2., Islamic literature is utilized as study (data number 6) and as resource (data number 1, 2, 3, 4, 5, 7). Within the approach of literature as study, the focus is teaching about literature. It emphasizes the knowledge of literature such as historical, biographical, and socio-cultural information. Meanwhile, the approach of literature as resource views literature as samples of language or as a stepping stone of further language learning activities⁶³. It safe to state that Islamic literature can be utilized both in English letter department and in English language education department.

Table 2. also shows that while Islamic literature is presented by English practitioners affiliated with Islamic universities (data number 4, 5, 7), its presentation by such writers as Anita Lie and Dewi Novita, who are affiliated with Christian and Catholic universities (data number 1, 6), confirm that Islamic literature possesses universal values so that it can be utilized by English practitioners from other different religions.

⁵⁶ Lie, "Nasredin's Class.", p. 77-78.

⁵⁷ Hariyanto, *Abunawas and King Aaron*, p. 6.

⁵⁸ Priyasudiarjo and Purwaningsih, *Nasreddin's Funniest Stories: Asyik Belajar Bahasa Inggris Sambil Ketawa Superlucu, Menghibur, Cerdas*, p. 19-26.

⁵⁹ Djamaluddin, *English for Islamic Studies*, p. 170-172.

⁶⁰ Irwansyah, *English for Muslim Learners*, p. 166-169.

⁶¹ Dewi, *Words' Wonder : Beginners' Guide to Literature.*, p. 135.

⁶² Yawisah et al., *Mastering Basic English Grammar through Islamic Stories.*, p. 76-77.

⁶³ Maley, "Literature in Language Teaching," in *Principles and Practices for Teaching English as an Intrnational Language*, ed. Lubna Alsagoff et al. (New York: Routledge, 2012), p. 303.

The data on Islamic literature presented in Table 1. and Table 2. were read thoroughly to figure out their possible target readers. The recapitulation is displayed in Figure 2.

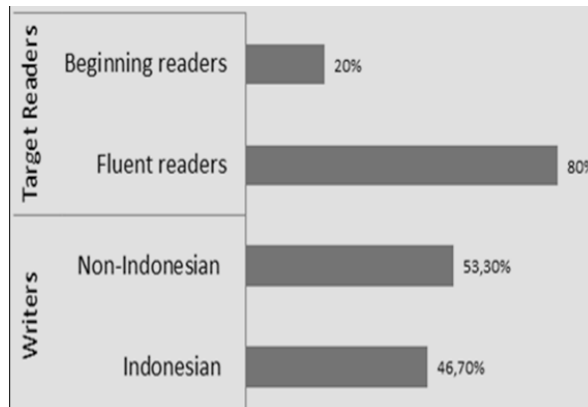


Figure 2. Islamic Literature Viewed from the Writers and Target Readers

Figure 2. shows that Islamic literature is mainly used to reach fluent readers and that its presentation is still dominated by non-Indonesian writers. This implies that Indonesian writers need to strengthen Islamic literature by designing a conceptual model that reach more beginning readers.

Third, that Indonesian writers ought to strengthen the Islamic literature in ELT is not without plausible reason. The Western world is characterized by the freedom of expression that can reduce sensitivity to the symbols glorified by Muslim English readers or learners. Figure 3. is an example of insensitivity towards symbols of Islam found in ELT.

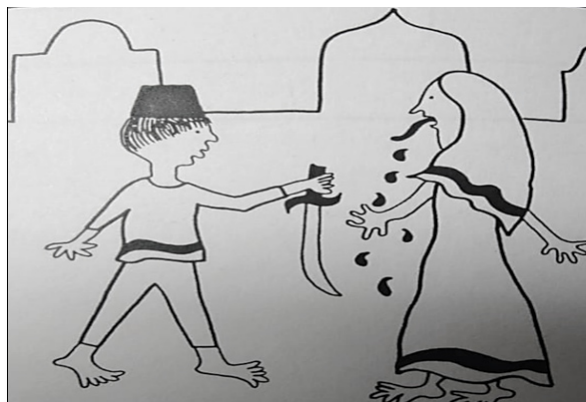


Figure 3. Insensitivity toward Islamic Symbols in ESL Reading Materials (The picture is taken from an ESL book authored by Kasser and Silverman⁶⁴)

⁶⁴ Carol Kasser and Ann Silverman, *Stories We Brought with Us: Begining Readings for ESL* (New Jersey: Prentice Hall, 1986).

Figure 3. above is the visual element of a story entitled *A Thief's Story*. One possible impression that an Indonesian Muslim English learner can draw from the visuals and the content of the story is that Muslims are closely connected to such words as poor, jail, thief, inferior, and devil. Such an impression could discourage Muslim learners in Indonesia to study English because of feeling humiliated.

In sum, the fact that the use of Islamic literature is more reserved for fluent readers; that Islamic literature presentations are still dominated by non-Indonesian writers; that Western writers could possibly not be sensitive toward Islamic symbols; and that Indonesia is the most populous Muslim country make it essential to propose a conceptual model interconnecting Islamic literature with ELT so that Islamic literature reaches wider readers. The conceptual model is presented in the following subsection.

2. Possible Conceptual Model of Islamic Literature Integration

While many people believe that a piece of literary work is beneficial in ELT, its use has not been effectively incorporated into the present practices of ELT in Indonesia. It is so because the incorporation of literature into ELT is not always simple⁶⁵. The same is true with the incorporation of Islamic literature to teach English in Indonesia. Therefore, a conceptual model is needed to make the instructional simpler. For such purpose, this study proposes a conceptual model as shown in Figure 4.

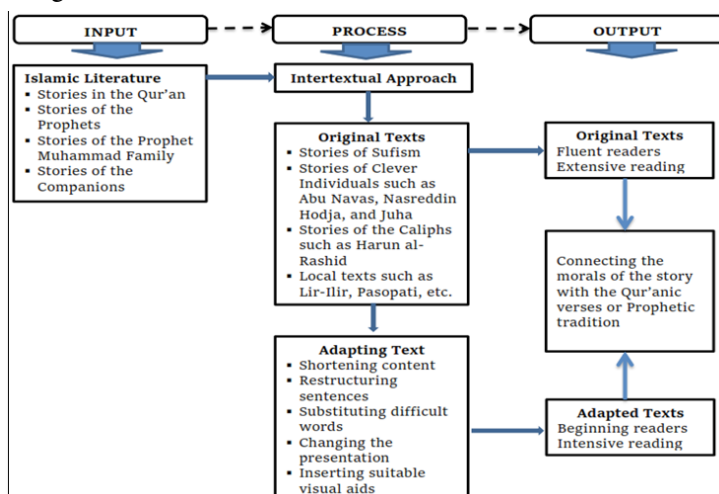


Figure 4. A Conceptual Model of Islamic Literature Integration

⁶⁵ Adeng Chaedar Alwasilah, *Islam, Culture, and Education: Essays on Contemporary Indonesia* (Bandung: PT Remaja Rosdakarya, 2014).

The integration model above consists of three main components, namely input, process, and output. First, on the **input** component, Islamic literature has its root in the stories found in the holy Qur'an and the stories related to the prophetic tradition. Following the theory of intertextualisation, the stories within the input component serve as the hypogram⁶⁶, or texts that become a basis for the later works. In other words, a hypogram is a text that inspires the birth of other texts both by idea, language style, and value content.

Second, within the **process** component, the materials, messages, or values found in the holy Qur'an and in the prophetic tradition are creatively transformed into various texts such as the stories on the companions like Umar Bnu-Al-Khattab; Sufism; pious individuals like Abu Hanifah; clever individuals like Abu Navas, Nasreddin Hodja, and Juha; chaliphs like Harun al-Rashid; and local texts like Giri. **Text adaptation** is sometimes needed to fit the instructional condition. The adaptation might be conducted by: shortening the content, restructuring sentences, substituting difficult words, changing presentation order, and inserting suitable visual aids⁶⁷.

Third, at the **output** component this conceptual model proposes the use of the abridged texts and the unabridged texts. The former (abridged texts) pertains to the extracts or the excerpts, or the simplified version, while the latter refers to the original or the whole text version of the literary work⁶⁸. The abridged texts are derived from adaptation process. The texts need to be adapted to fit the needs of beginning readers and to be applied within the scheme of intensive reading. The abridged texts and the intensive reading scheme are mainly applied for language improvement. Meanwhile, the unabridged texts belong to the original texts and are suitable for fluent readers within the scheme of extensive reading. Not only do the unabridged texts improve the students' language proficiency, but they also help students develop their aesthetic domain.

The output of the developed model, the abridged or unabridged version of the Islamic literature can now be used a springboard for language classroom activities. Stern⁶⁹ maintains that a piece of a literary work can be a basis for

⁶⁶ Burhan Nurgiyantoro and Anwar Efendi, "Re-Actualisation of Puppet Characters in Modern Indonesian Fictions of the 21st Century," *3L: Language, Linguistics, Literature* 23, no. 2 (2017): 141–153.

⁶⁷ Dedi Irwansyah, "Integrating Values into Literature-Based Learning Materials," in *Contemporary Issues in English Linguistics, Literature, and Education* (Yogyakarta: Faculty of Adab and Cultural Sciences UIN Sunan Kalijaga Yogyakarta, 2016), 156–157.

⁶⁸ Joanne Collie and Stephen Slater, *Literature in the Language Classroom: A Resource Book of Ideas and Activities* (Cambridge: Cambridge University Press, 1994), p. 14.

⁶⁹ Susan L Stern, "An Integrated Approach to Literature in ESL/EFL," in *Teaching English as a Second or Foreign Language*, ed. Marianne Celce-murcia (Boston: Heinle & Heinle Publishers,

classroom activities such as general class discussion, small-group work, debates, role-playing, dramatization, writing 'on or about' literature, literal reading, and inferential reading. In other words, an English teacher can utilize Islamic literature, through various activities, as a resource to teach vocabulary, grammar, listening, speaking, reading, writing, translation, and intended values.

The utilization of both the abridged texts and unabridged texts of the Islamic literature, however, should be connected to the values found in the Holy Qur'an and prophetic tradition. Such a connection, particularly in Islam-affiliated educational institutions, should be possible for two reasons. First, Qur'an and the prophetic tradition are the hypogram of the texts used in the developed model. The values or morals of the abridged and unabridged texts are transformed from the Qur'an and the prophetic tradition. Second, it has been widely accepted that Qur'an and prophetic tradition should be the basis of any instructional activities in Islamic educational institution. Thus, the lesson plans or the materials, for instance, designed in accordance with the proposed conceptual model should integrate the spirit of the Holy Qur'an and the prophetic tradition into the English language teaching in Islamic educational context in Indonesia.

It is worth mentioning that the proposed conceptual model is not only an academic effort but also a cultural effort. Human culture is not sufficiently expressed with objective, rational, and rigid scientific works. Many of the cultural components can only be described through literary works. While scientific methods only come down to outside forms of culture, literature touches on the tender, subtle, human things which are often more essential in a culture⁷⁰. In other words, the conceptual model developed in this study will touch and strengthen the cognitive and affective domains of English instruction in Islam-affiliated educational institutions in Indonesia.

Conclusion

Obviously, the use of Islamic literature in ELT has attracted Indonesian English practitioners in the last few decades. The practitioners utilize Islamic literature both as a study and as resource. It is evident that Islamic literature has been mostly utilized for fluent readers of English. A conceptual model proposed through this study accommodates both fluent readers and beginning readers through the use of original texts and adapted texts as the springboards of English

1991), p. 332-341.

⁷⁰ Jalaluddin Rakhmat, *Afkar Penghantar: Sekumpulan Pengantar* (Bandung: Penerbit Nuansa, 2016), p. 186.

language tasks and activities. The model also interconnects Islamic theological foundation with the practices of ELT by placing the Holy Qur'an and Prophetic tradition as the hypogram and by linking the morals of the Islamic literature to relevant Qur'anic verse(s) and/or the prophetic tradition. This study implies that there should be more and more Indonesian English practitioners that utilize Islamic literature to teach English due to the fact that Indonesia possesses a large amount of Muslim English learners and that the Western scholar could be insensitive toward Islamic symbols glorified by the Muslim learners. The possible challenges of the implementation of the proposed conceptual model include the availability of Islamic literature particularly the story of Sufism and local texts which are not always easy to obtain, and the skill of English practitioners in adapting original texts. This study used corpus data which were limited to the offline resources. It is suggested that the forthcoming studies will involve online resources of Islamic literature to get more solid data and results.

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