MAINTAINING ISLAMIC VALUES IN ENGLISH LANGUAGE TEACHING IN INDONESIAN *PESANTRENS*

Chothibul Umam[*]

Abstract

This paper tries to propose some ways to incorporate Islamic values in English teaching in Indonesian pesantrens. Among others things these values include: optimizing the use of instructional materials containing Islamic messages and preparing teachers with multiple qualifications. By so doing, the santris can maintain their Islamic identity and are not easily contaminated by Western values and, at the same time, they will have English competence as a means to face their future.

Keywords: *Indonesian pesantrens, language and culture, English Language Teaching, Islamic values*

Introduction: English as a Global Language

English speakers in the world today are of three types: 1) native speakers of English, 2) speakers of English as a Second language (ESL), and 3) speakers of English as a foreign language (EFL)[1]. First-language (L1) speakers are those who speak English as their first language and their dominant culture is mostly Western cultures. These native speakers live in countries such as: United States of America, United Kingdom, Canada,

---

Australia, New Zealand, etc. The second, ESL speakers are those who use English as the substitution of their L1 in which English is used in offices, administration, and media as well. ESL speakers live in countries like India, Turkey, France, Germany, etc. The higher education in these countries takes place mostly in English. The third type is EFL speakers. They live in countries like China, Arab, etc. In these countries, English is not used so widely. Its use is limited and it has limited speakers. English as a foreign language is used for specific purposes only by those who have learned it[2].

In ESL and EFL context, the teaching and learning of target language culture do not form important place. These are the local cultures that are taught and learned while teaching and learning of English. So ESL and EFL speakers often face the problem of communication in target language culture. They often face the problem of cross-cultural miscommunication as they do not understand the norms of target language culture while using English. This shows that it is needed to teach and to learn target language culture while teaching and learning English as a second or foreign language because the use of language is determined, decided and influenced greatly by the culture. So, knowing only the language is not enough while developing the language competence. We also need to know the rules and norms of using that language in various contexts and situations due to the society and culture[3].

In line with the development of globalization, the coutries in the world become borderless and the use of English language today is becoming very widespread. Not only in the native countries but also in non-native countries English is used in almost every aspect of life. Today, English is the language of commerce, business, law, higher education, media, and administration. More importantly, English is the language of opportunities to secure a good job. English is made a basic requirement along with other skills. It is not surprising that today English is considered as a global language. This made English a lingua franca for many purposes in many fields.[4] It is not surprising, therefore, that English language is also

---

2   Niki Raga Tantri. "English as a Global Language Phenomenon and the Need of Cultural Conceptualizations Awareness in Indonesian ELT". *International Journal of English Language & Translation Studies*. 1 (1). April-June (2013), 37-49

3   Ibid.

4   Jennifer Jenkins, English as a Lingua Franca (Oxford: Oxford University Press, 2010)

strongly felt as necessary in the *pesantren* education. This paper tries to focus on the teaching of English in Indonesian *pesantrens*.

Pesantren

The term *'pesantren'* literally means the place where a santri (or a student) stays. *Pesantren* is not only limited to use in traditional Islamic educational institution is Java but is also applied throughout the Malay world and religion[5]. Beside *pesantren*, there are many other names assigned to traditional Islamic education. In Aceh, for example, the term used is *'dayah'*; in Minangkabau *'surau'* is the equivalent term; and in some of the Malay world the term *'Sekolah Arab'* is employed.[6] In addition, in southern Tahiland[7] and in Malaysia[8] these educational institutions merely may be called as *'pondok'*. Pesantren, pondok, surau, and dayah are generally regarded as traditional Islamic educational institutions that have their history since the early century of Islam in Indonesia. They are traditional in terms of the content of education that was mainly religious, of teaching and learning processes, and of management that was mainly in the hands of traditional ulama, commonly called *kyai* (muslim cleric) in Java[9].

The pesantren has contributed significantly to the development of natiolnal education. Its education has been instrumental in shaping the profile of Indonesian muslims who are often labeled as moderate muslims. This is partly because of the pesantren that promotes multicultural education[10]. Wekke and Lubis identify three major reasons why the pesantren education is multicultural: 1) the realities of Indonesian society, 2) the influence of culture and ethnicity on human growth, and 3)

---

5   Gamal Abdul Nasir Zakaria, "Pondok Pesantren: Changes and Its Future". *Journal of Islamic and Arabic Education.* 2 (2), (2010), 45-52

6   Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1984)

7   Hasan Madmarn. *Pondok dan Madrasah di Patani* (Bangi: Universiti Kebangsaan Malaysia, 2001)

8   Ismail Ab Rahman. *Pendidikan Islam Malaysia* (Bangi: Universiti Kebangsaan Malaysia, 1992)

9   Azyumardi Azra and Dina Afrianty. "Pesantren and Madrasa: Modernization of Indonesian Muslim Society." A Paper Presented at Workshop on Madrasa, Modernity, and Education. Boston University, CURA. May, 6-7, 2005.

10   A. Haedar Alwasilah. "The Madrasah and Chinese Education in Indonesia: A Comparative Study." A paper presented at International Seminar on Islamic Culture and Education in China. Hong Kong 28 April-2 May 2009.

development and the condition of effective teaching and learning[11].

According to Alwasilah, *pesantren* is characterized by the following features:[12]

1   The schedule of teaching and learning process is very much flexible, and organized with reference with the schedule of the five daily obligatory prayers, where all students and the *kyai* perform the congregation in the mosque. There is no fixed time to complete teaching materials and even to terminate education.

2   The material is learned through spiral learning, repeated almost at all levels of teaching over years usually using different books, ranging from elementary to advaced. As there is no certificate is issued to indicate mastery at a certain level, there is no fixed time to end the course or complete teaching materials. Underlying this is the philsophy that education is indeed a never ending process.

3   The material is usually presented in *halaqoh* mode (without classroom, table, desk, blackboard). The *kyai* reads, translates, interprets, and elaborates the text. On the return to their rooms, the students review the text individually or in group.

4   Islamic values are applied in throughout teaching and learning materials. Students are taught not only Islamic teaching, but they are also supervised how to put them into practice. They are by design theoriticians as well as practitioners. It teaches students basic values such as honesty, modesty, discipline, hard working, mutual respect, life-long education, etc., all of which are basic for success in any profession.

5   The pesantren preserves and reinterprets the classic knowledge of Islam in its earlier stage of development. It has been a medium by which Islamic learning is developed and Islamic beliefs and norms are maintained since its earliest stages of Islamization in Indonesia.

The Necessity of English for Pesantrens

In later development, some *pesantrens* are responsive to modern challenges by modernizing the systems, such as by adopting modern

---

11   Ismail Suardi Wekke and Maimun Aqsha Lubis. "A Multicultural Approach in Arabic Language Teaching: Creating Equality in Indonesian Pesantren Classroom Life". *Sociohumanika 1 (2)*. (2008), 295-310

12   A. Haedar Alwasilah. *The Madrasah and Chinese Education ...*

system in management, curriculum, and evaluation. Thus, emerged the so-called modern pesantren as competitor of *salafiyah* or traditional pesantrens. Pesantrens are also classified into big, medium, and small pesantren depending on the number of the students. Pondok pesantren nowadays conveys a sense of gratitude and has the right to be proud due to increasing attention from leaders and society towards the world of Islamic education and pesantren institution.

Basically, *Pondok Pesantren* can create a good learning environment that is especially dealing with language mastery. This language environment will significantly arouse the interest of the students to learn English more enthusiastically. The students can learn English more intensively since they stay in the dormitories and can use English as their compulsory language in daily communication.

Based on the writer's informal interview with some alumni of *pesantren Gontor* and *pesantren Mambaus Sholihin Manyar Gresik*, the writer can come to a conclusion that the teaching and learning of English in those *pesantrens* becomes successful because of some factors. Firstly, in these pesantrens, English is used regularly as a means of communication beside Arabic. Secondly, English instruction is supported by the avalability of many teachers and students who can speak English. Thirdly, English gets the biggest attention from the students. In conclusion, when the students keep speaking English, they directly or indirectly will create a good language learning environment. In other word, the teaching of English needs to be linked to the language community in which the language users can communicate it each other, and this can happen in pesantren.

Language and Culture

It is widely believed that language and culture are interrelated with each other. It is like a premise that language and culture are like two sides of coin – they cannot be separated. The fact that language is part of culture requires us not to put aside the cultural knowledge when we learn a language. There are two views showing the relationship between language and culture. The first is that culture would lead somebody in viewing the world and later on determine his behavior linguistically and non-linguistically. As culture determines our behavior linguistically, there is a close relationship between language and culture. Language is used

as the instruments for us to "express, embody and symbolize cultural reality". This means that language is used a means to express people attitudes, beliefs and points of view, to create experience, and to identify the members of the society. The second opinion about the relationship between language and culture is expressed by Sapir and Whorf hypothesis that makes the claim that language influences culture (one's thinking, manner, and behavior).

Academically, when Indonesians learn English as a foreign language at school, they are inevitably exposed to the culture. It is the teacher's job to equip the students with information about the culture underlying it so that they will be ready in interacting with native speakers of English. Teacher should be aware of cross cultural understanding which is important for cross cultural communication. Teacher cannot only teach linguistics aspect of English without teaching culture at the same time. Thus teaching language structures and cultural conventions should lead students to better acquisition of linguistic and cultural sensitivity. Toward this end, the paper tries to account for the necessity of understanding cultural aspects in the context of English language teaching. It covers the importance of teaching culture, whose culture to be taught in ELT classroom, some aspects of culture that ELT concerned with, and the application of the teaching culture in Indonesia.

This learning of culture is important as it helps in avoiding misunderstanding between speakers of different cultures.[13] However, in this situation the problems or conflicts actually arises. English Language Teaching (ELT) in pesantrens causes cultural conflicts between English as the representation of western values which are often characterized with the lack of strong moral foundation and *pesantrens* which are loaded with the Islamic values. This cultural conflict cannot be neglected. On one hand, the need of pesantren institions toward English is inevitable, but on the other hand, it is still difficult for the *pesantrens*, *kyais*, *ustadzs*, as well as *santris* to accept western cultures that are implicitly existing in English language. As commonly known that there are at least three roles of pesantren within the muslim community; *first*, as a center of transmission

---

13 Rojab Siti Rodliyah & R. D. D. Muniroh, "The Importance of Incorporating the Target Culture in English Language Teaching." 2012. Retrieved on May 10th, 2013 from: http:// file.upi. edu/Direktori/FPBS/JUR._PEND._BAHASA_INGGRIS/197308062002122-ROJAB_SITI_ RODLIYAH/The_Importance_of_Incorporating_the_Target_Culture_in_Englis.pdf

of religious knowledge, *second*, as the guardian of the Islamic tradition, and *third*, as a center of ulama reproduction[14]. Clearly, the question can be depicted; should English teachers in pesantrens teach English on the basis of British or American English or should they do this based on pesantren's consideraton or should they mix Western and pesantrens' values? This dilemma is similar to many other Asian countries in which the importance of English is admitted but the learning of Western values is not desired.[15]

Concerning to this problem, there should be a way that can bridge or harmonize the problems. In this case, ELT is strongly advised to 'listen' to the local/pesantren culture wherever it takes place. It is expected that this 'listening' process can harmonize the culture of ELT with the learners' cultural background. The ELT in pesantrens should be selectively built and developed according to pesantren's perspectives.[16] One solution that can be offered in this situation is incorporating Islamic values in English language teaching in Indonesian pesantrens. This is in line with Rohmah's idea that, in this kind of confusing situation, English materials can be tailored with Islamic themes or messages[17]. By doing so, the teaching of English can go on and the values that are in line with Islamic tenets can be maintained. There will be no hidden agenda to introduce Western culture and the materials could be appropriate to Islamic messages. This can also accommodate the objections of Islamic institutions, such as pesantrens, in which English can be modified from Western language to an instrumental language.

How to Maintain

This paper tries to propose some ways to maintain or incorporate Islamic values in the teaching of English in Indonesian pesantrens. Some ways offered to integrate or maintain Islamic values in English teaching here are that 1) ELT in pesantrens should optimize the use of instructional

14   Azyumardi Azra and Dina Afrianty. *Pesantren and Madrasa...*

15   A. Kirkpatrick and D. Prescott. *Whose course is it anyway? Why we need a new ELT teacher training course.* Paper presented at CULI's Third International Conference in Bangkok. (1995), 99

16   Diding Fahrudin. "English Language Teaching in Pesantren Institutions in Indonesia: from Colonial to Global Prespectives". *Proceeding of the 4th International Conference on Indonesian Studies: "Unity, Diversity, and Future"* (2012). 261-277

17   Zuliati Rohmah. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context". *International Journal of Social Science & Education.* 2 (2). (2012), 157-165

materials containing Islamic messages and 2) pesantrens should be ready with teachers who have multi-qualifications.

Optimizing the Use of Instructional Materials Containing Islamic Messages

Instructional materials are indispensable in any learning activities, including in ELT program[18]. Instructional materials might be in the form of textbooks or course-books, video and audio tapes, computer software, visual aids, and etc. Related to the effort in optimizing the use of instructional materials containing Islamic messages, there are at least two ways that can be done by the pesantren institutions. The first is by writing and/or using textbook containing Islamic values and the second is by using Islamic value-based authentic materials. This is in line with Rohmah's suggestion on how to integrate the Islamic messages in the English teaching. In her article entitled '*Incorporating Islamic Messages in the English Teaching in the Indonesian Context*', she suggested three ways. The first is by writing and/or using English course-books loaded with Islamic teaching and the second is by using authentic materials containing Islamic values and messages, and the third is by using Islamic supplementary materials in addition to the general books available in the market[19].

writing and/or using textbook containing Islamic values

Textbooks manifest the visible heart of any language teaching learning process[20]. Course-books often determine the objectives of language learning and also often function as a lesson plan and working agenda for teachers and learners, although the ideal should be the vice versa. Cunningsworth argues that textbooks are an effective resource for autonomous learning, an effective resource for presentation material, a source of ideas and activities, a reference source for students, a syllabus where they reflect pre-determined learning objectives, and support for less experienced teachers who have yet to gain confidence[21]. Therefore,

---

18 Jack C. Richards. 2007. Materials Development and Research: Towards a Form focused Perspective. In S. Fotos and H. Nassaji. (Eds.), *Form-Focused Instruction and Teacher Education Studies in Honor of Rod Ellis* (p. 147-160). Oxford: Oxford University Press.

19 Zuliati Rohmah. "Incorporating Islamic Messages ...

20 L. Sheldon. Evaluating ELT Textbooks and Materials. *ELT Journal*, 42 (4), (1988) 237-246.

21 A. Cunningsworth. *Choosing Your Coursebook*. (Oxford: Heinemann, 1995).

materials play a vital role in learning processes.

In many cases, materials become the center of instructional processes. Course-books often influence the selection of the components and methods of learning. They also control the class and the learning processes. The choice of deductive vs. inductive learning, the role of memorization, the use of creativity and problem solving, production vs. reception, and the order in which materials are presented are all influenced by the materials[22].

Using textbooks or course-books containing Islamic values can be done when they are available in the market. However, up to 2012 course-books for ELT in pesantrens and madrasah are not available yet in Indonesian book stores[23]. According to Rohmah, the only available 'course book' with suitable Islamic contents is 'English in Context (EIC).' This book is still in the form of draft copy intended as a resource book developed by trainers under the Islamic Schools English Language Project (ISELP). This book was designed by the ISELP trainers as an effort to minimize the poor materials being used by English teachers in the *pesantren*. The main purpose was to provide the pesantren students with opportunities to talk about themselves and their lives in the *pesantren* with a significant focus on speaking and listening[24].

EIC contains numerous attractive color pictures of learners in the *pesantren* and gives plenty of opportunities for learners to talk about their lives as young people and as Muslims[25]. The topics, themes, contexts of 'English in Context' (EIC) are relevant to the lives of the learners[26]. In relation to the fact that the availability of textbooks or course-books containing Islamic values are very limited, a writer or a team of writers should devote their time to write and publish the books similar to EIC.

Rohmah suggested that the Islamic contents might be included

---

22   K. Kitao & S. K. Kitao. Selecting and Developing Teaching/Learning Materials. *The Internet TESL Journal*. 4 (4), April 1997.

23   Ibid.

24   Zuliati Rohmah. *English Materials for Islamic Junior High Schools in Indonesia: Evaluation by ELTIS team*. Paper presented at 2010 CamTESOL Conference, Phnom Penh, Cambodia. 28 February 2010

25   Zuliati Rohmah. *English Materials for ...*

26   ELTIS Team. *Current State of ELT Materials for Madrasah Tsanawiyah*: *A research Report*. 2008.

in the course-books in two ways; straightforwardly and inclusively[27]. 'Straightforwardly' means mentioning the Islamic topics explicitly, such as, 'How to do *wudlu*', '*How to do shalat*', '*Five pillars of Islam*', 'Muslim to Muslim', etc. In this case, the title of the unit shows the Islamic messages openly so teachers as well as students can see and understand the Islamic messages easily. Meanwhile, '*inclusively*' means including the Islamic messages in the materials indirectly through pictures, names, building, language activities, messages, etc. Unit title, such as, '*Can you keep the floor clean, please?*', '*Daily Muslim activities,*' are among the examples of the indirect inclusion of Islamic messages indirectly. The use of Muslim's names, for instance, Ahmad, Fathimah, Lathifah, Umar, Hakim, Azizah, Ali, Luthfia, might help the Muslim students express themselves more conveniently because they might feel that their life is linked to the books[28].

Looking at the importance of the materials, it is good that the government has made some efforts to provide accessible and affordable materials for students. In relation to pesantren context, it is strongly suggested for the Ministry of Religious Affairs (MORA) to try hard to publish course-books containing Islamic messages specifically designed for Indonesian pesantrens.

using Islamic value-based authentic materials

Textbook or course-book is not the only source of ELT materials in pesantrens. In the absence of course-books, the teachers might use the authentic materials. Authentic materials are resources, both written and oral, created by native speakers and published in contexts designed specifically for native-speaker consumption, with no thought given to non-native accessibility. The materials are produced to fulfill some social purpose in the language community and originally not intended for teaching learning process.

In today's globalized world, a lot of authentic materials are available and easily can be found, but the most commonly used perhaps are: newspapers, TV programs, menus, magazines, the internet, movies, songs, brochures, comics, literature (novels, poems and short stories), and so forth. To find articles with Islamic messages, the teachers may visit, for

---

27 Zuliati Rohmah. "Incorporating Islamic Messages ...

28 Ibid.

instance, *islamicschool.com.au*, *ottawaislamicschool.org*, *calgaryislamicschool.com*, or *realislam.com*. Other sources for Islamic articles are *haqislam.org*, *islamicfinder.org*, *islamicacademy.org*, or *http://www.islamreligion.com*. In these websites, the teachers may find news and/or articles about *qur'an, hadeeth, du'as*, Islamic manners, Islamic quotes, marriage in Islam, *Eid and zakat al fithr*, rights and duties of women, *hajj* in Qur'an and Sunnah, selecting a marriage partner, benefits of becoming a muslim, what Islam is, *ramadhan, tauheed or shirk*, raising your child to be a muslim, the scientific miracles of the Holy Quran, the authenticity and preservation of the Holy Quran, the six pillars of faith and other Islamic beliefs, stories of the prophets, paradise, the journey after death, and many others that can be used as learning materials.

The use of authentic materials in language classroom has some benefits. Martinez summarized several benefits of using authentic materials[29]. The first one is that by using authentic material, students are exposed to real discourse, as in videos of interview with famous people where intermediate students listen for general idea. Secondly, authentic materials keep students informed about what is happening in the world, so they have an intrinsic educational value. Thirdly, as language change is reflected in the materials so that students and teachers can keep abreast of such changes. Fourthly, reading texts are ideal to teach/practise mini-skills such as scanning, e.g. students are given a news article and asked to look for specific information. Also, teachers can have students practice some of the micro-skills of listening, e.g. basically, students listen to news reports and they are asked to identify the names of countries, famous people, etc. Fifthly, different authentic materials such as books, articles, newspapers, and so on contain a wide variety of text types, and language styles not easily found in conventional teaching materials. Thus, it can help student extend and memorize their vocabulary. Lastly, authentic materials can encourage reading for pleasure because they are likely to contain topics of interest to learners, especially if students are given the chance to have a say about the topics of kinds of authentic materials to be used in class. As a result, learners will keep high motivation and interesting in language teaching through these meaningful interactions with the materials.

Nunan also supports that the use of authentic sources leads to

---

29 Alejandro G. Martinez. *Authentic materials: An overview.* (Karen's Linguistic Issues, 2002). Retrieved from http://www3.telus.net/linguisticsissues/authenticmaterials.html

greater interest and variety in the material that learners deal with in the classroom. This authentic material helps bring the contact to life, and ultimately makes learning and using language more meaningful, and, ultimately, easily for students[30]". Spelleri (2002) makes a more practical case for using authentic materials with her adult immigrant learners[31]. She argues that authentic materials offer real language that is contextually rich and culturally pertinent. These materials have a high interest value because of their relevance and because there are at least three layers of learning embedded within them: language learning, cultural insights, and practical application. Authentic materials can customize what textbooks have to make generic because of mass marketing consideration. They can help learners "bridge the gap from the classroom lesson to real life by making immediate use of classroom lessons in their lives". By exposing learners to authentic language can help them develop their predication skills and improve their strategies for dealing with uncertainty in understanding or using target language.

However, there are drawbacks to using authentic materials. Gardener and Miller mentioned several disadvantages[32]. The first disadvantage is the complexity of the language. Authentic materials may be too culturally biased or too difficult to understand outside the language community thereby making them inaccessible to beginners or elementary learners. The second disadvantage is the learning burden. Authentic materials may contain items, particularly vocabulary, which are of low frequency and of peripheral use to the learner and may never be encountered again. The third disadvantage is that in learning contexts where authentic target-language materials are not readily available, obtaining them can be time consuming and frustrating. Martinez (2002) also mentioned two other weaknesses of using authentic materials. One is that some authentic listening materials have so many different accents that it is very hard for the learner to understand. The other is that the materials can become outdated easily, such as news in newspapers or magazines. Due to these reasons, some teachers may be frustrated by selecting and

---

30   David Nunan. *Second Language Teaching and Learning.* (Boston: Heinle and Heinle Publishers, 1999) 212

31   M. Spelleri. *From lessons to life: Authentic materials bridge the gap.* (ESL Magazine, 2002). 3

32   D. Gardner & L. Miller. *Establishing self-access: From theory to practice.* (Cambridge: Cambridge University Press, 1999)

preparing these authentic materials for their learners.

Regardless the drawbacks of using authentic materials, if the teachers are enthusiastic and take advantage of the benefits and use them properly and in sufficient quantities, they may motivate the learners[33]. Since authentic materials are not originally intended for teaching, teachers who want to use them should select the materials so that they can be of maximum benefit for the students' learning. Rohmah proposed some guiding questions that the teachers need to think before using the materials[34]. Among others are: Do the materials fit in with the syllabus? Do the materials provide opportunity for communicative practice? Do the materials facilitate self-assessment? Is the purpose of the materials clear? Are the materials up to date? Are the materials likely to motivate the learners? (Are they inherently interesting?) Do the materials have credibility? (Will the learners feel they come from a believable source?) Are the materials culturally appropriate, or do they provide an interesting view of another culture? Can the materials be used with classes of various levels of ability? Are the materials quick, easy and cheap to prepare? Do the materials provide a good model of *usable* English?

Being ready with the Teachers who have Multi-Qualifications

The second way that can be done by pesantren institutions to maintain Islamic values in English teaching is that pesantrens must have or be ready with the teachers who have multiple qualifications. We are fully aware that teacher is the determinant factor in the success of language teaching. They play a very strategic role in our national building and development. No matter how good and well the instructional material is if it is implemented by under qualified teachers it would not result in fruitful outcome. In relation to the teaching of English in pesantren context, the presence of teachers who can teach English and deliver Islamic lessons is urgently required. This is what the writer means by teachers with '*multiple qualifications*'. Teachers, of course, should be familiar with the competencies expected by the curriculum.

To the best of the writer's knowledge, however, the number of teachers with multiple qualifications is very rare. So, a program to

---

33 Ibid.

34 Zuliati Rohmah. *"Incorporating Islamic Messages ..."*

improve pesantrens' teachers quality should be conducted. Improving teacher's quality is not a simple affair since it relates to and is to be supported by multi-dimensional factors. Then, a department or ministry that is responsible for this case, MORA, should have an agenda to lift up teacher's competence through a well-designed and organized pesantrens' teachers education program.

Closing Remark

'*Have the pesantren graduates been ready to compete with other professionals from South East Asia?*' The question might be necessary to be voiced in this closing remark due to, as we have already known, the fact that we will face what so called 'Asean Economic Community' or AEC by the end of 2015. In this era, the role of English as the means of communication is a paramount importance, no exception for pesantren graduates who want to take part and do not want just to be the 'victims' of AEC. That is why the *santris* (or pesantren students) should be equipped with English skills. However, most linguists and/or language teachers opine that it is impossible to teach the target language without, at the same time, teaching the target culture since language exists in culture and vice versa. It becomes the problem because most Western culture as represented by English language does not fit with Islamic values which become the main identity of pesantren institutions. To bridge this gap, there must be an alternative solution and, hence, what the writer has proposed in this paper cannot be taken for granted.

REFERENCES

Alwasilah, A. Haedar. "The Madrasah and Chinese Education in Indonesia: A Comparative Study." A paper presented at International Seminar on Islamic Culture and Education in China. Hong Kong 28 April-2 May 2009.

Azra, Azyumardi and Dina Afrianty. "Pesantren and Madrasa: Modernization of Indonesian Muslim Society." A Paper Presented at Workshop on Madrasa, Modernity, and Education. Boston University, CURA. May, 6-7, 2005.

Cunningsworth, A. *Choosing Your Coursebook*. Oxford: Heinemann, 1995.

Dhofier, Zamakhsyari. *Tradisi Pesantren.* Jakarta: LP3ES, 1984.

ELTIS Team. "Current State of ELT Materials for Madrasah Tsanawiyah: A Research Report" 2008.

Fahrudin, Diding. "English Language Teaching in Pesantren Institutions in Indonesia: from Colonial to Global Prespectives." *Proceeding of the 4th International Conference on Indonesian Studies: "Unity, Diversity, and Future"* (2012). 261-277

Gardner, D. & L. Miller. *Establishing Self-Access: From Theory to Practice.* Cambridge: Cambridge University Press, 1999.

Graddol, David. *The Future of English.* The British Council, 1997.

Jenkins, Jennifer. *English as a Lingua Franca.* Oxford: Oxford University Press, 2010.

Kirkpatrick, A. and D. Prescott. "Whose Course Is It Anyway? Why We Need a New ELT Teacher Training Course." Paper presented at CULI's Third International Conference in Bangkok. (1995), 99

Kitao, K. & S. K. Kitao. Selecting and Developing Teaching/Learning Materials. *The Internet TESL Journal.* 4 (4), April 1997.

Madmarn, Hasan. *Pondok dan Madrasah di Patani.* Bangi: Universiti Kebangsaan Malaysia, 2001.

Martinez, Alejandro G. "Authentic Materials: An Overview." Karen's Linguistic Issue s, 2002). Retrieved from: http://www3.telus.net/linguistics issues /authenticmaterials.html

Nunan, David. *Second Language Teaching and Learning.* Boston: Heinle and Heinle Publishers, 1999.

Rahman, Ismail Ab. *Pendidikan Islam Malaysia.* Bangi: Universiti Kebangsaan Malaysia, 1992.

Richards, J. C. 2007. "Materials Development and Research: Towards a Form focused Perspective." In S. Fotos and H. Nassaji. (Eds.), *Form-Focused Instruction and Teacher Education Studies in Honor of Rod Ellis* (p. 147-160). Oxford: Oxford University Press.

Rodliyah, Rojab Siti & R. D. D. Muniroh. "The Importance of Incorporating the Target Culture in English Language Teaching." 2012. Retrieved on May 10th, 2013 from: http://file.upi.edu/Direktori/FPBS/ JUR._PEND._BAHASA_INGGRIS/197308062002122ROJAB_SITI_ RODLIYAH/The_ Importance_of_ Incorporating_the_Target_

Culture_in_E nglis.pdf

Rohmah, Zuliati. "English Materials for Islamic Junior High Schools in Indonesia: Evaluation by ELTIS Team." Paper presented at 2010 CamTESOL Conference, Phnom Penh, Cambodia. 28 February 2010

Rohmah, Zuliati. "Incorporating Islamic Messages in the English Teaching in the Indonesian Context". *International Journal of Social Science & Education*. 2 (2). (2012), 157-165

Sheldon, L. Evaluating ELT Textbooks and Materials. *ELT Journal*, 42 (4), (1988) 237-246.

Spelleri, M. "From Lessons to Life: Authentic Materials Bridge the Gap." (ESL Magazine, 2002). 3

Tantri, Niki Raga. "English as a Global Language Phenomenon and the Need of Cultural Conceptualizations Awareness in Indonesian ELT". *International Journal of English Language & Translation Studies*. 1 (1). April-June (2013), 37-49

Wekke, Ismail Suardi and Maimun Aqsha Lubis. "A Multicultural Approach in Arabic Language Teaching: Creating Equality in Indonesian Pesantren Classroom Life". *Sociohumanika 1 (2)*. (2008), 295-310

Zakaria, Gamal Abdul Nasir. "Pondok Pesantren: Changes and Its Future". *Journal of Islamic and Arabic Education*. 2 (2), (2010), 45-52