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UIN SUNAN AMPEL
S U R A B A Y A

ENGLISH LANGUAGE, CULTURE OR BOTH?
FINDING WAYS TO INCORPORATE ISLAMIC VALUES
IN THE TEACHING OF ENGLISH

PIDATO PENGUKUHAN GURU BESAR
DALAM BIDANG BAHASA INGGRIS
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# ENGLISH LANGUAGE, CULTURE, OR BOTH?
## FINDING WAYS TO INCORPORATE ISLAMIC
## VALUES IN THE TEACHING OF ENGLISH

In this globalization era, communication among people from different languages and cultural backgrounds is inevitable (Cortazzi, 2000; Kaur, 2011; Sadtono, 2000; Samanhudi & Widiastuti, 2009). English language is one of the international languages that has become a *lingua franca* in the global communication (Larsen-Freeman, 2012: 23). Therefore, the teaching of English has become an appealing commodity.

In the Indonesian context, especially that with Islamic background, the teaching learning process of English often poses some confusion among students. Some groups of Muslims view English as a language which belongs to the non-believers because it is a fact that most of the native speakers of English are non-Muslims. Due to this situation, some Muslim Indonesians are reluctant to engage in the "hidden agenda" in the teaching of English. The teaching of English should be free from any intentions of changing the local culture with the western culture as carried over through the teaching of English.

The questions arising from this are whether the suspicion is understandable or not and whether the above agenda should be avoided or should be put into perspective as a reminder. It has been widely argued and accepted that language is culture bound. Accepting English as a global language means willingness to receive its culture (Rohmah, 2005a:243). The teaching of English brings cultural items encapsulated in the language. Many linguistic symbols cannot be understood without understanding its cultural contents. Brown

(1990) mentions that language is related to its cultural background and is not value-free., "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language" (p.13).

To answer the above questions, this paper tries to discuss the relationship between language and culture, intercultural competence in language teaching and integration of Islamic values in the English Department (education, linguistics and literature) in Islamic universities.

## Relationships between Language and Culture

The word 'culture' has been variously defined. The first definition mentions that a culture is a way of life referring to traditions and beliefs of a group of people. The second definition of culture is continuous traditions in arts, music and literature (The Cambridge International Dictionary, 1995:334). Aside from that, Collins Cobuild (1995) defines, "a culture is a particular society or civilization, especially, considered in relation to its beliefs, way of life, or art...."There are many other definitions of culture suggested by experts.

The different definitions show that defining 'culture' is not easy (Rodliyah & Muniroh, 2009).To make it easy, culture is written with a big C and small c (Sadtono, 2000; Kusumarasdyati, 2005). The big C refers to achievement in culture and civilization in literature, arts, social institution, history, geography, music, and political system. The small c is used to refer to patterns in daily life which cover behaviors, beliefs and perceptions which are influenced by culture. In line with this, Robinson (in Tomalin & Stempleski,1993:7-8) divides cultural elements into 3 groups: products, ideas and behaviors. Products include literature, folklore, arts,

music, artifact; ideas cover beliefs, values, and institutions; and behaviors refers to traditions, customs, clothing, foods and entertainments.

Of the above definitions, we can see that language is basically an integral part of culture. With language, people do not only communicate but also express their values, beliefs and ways of life (Rodliyah & Muniroh, 2009:173). Language is used to express, show and symbolize cultural realities. People use language to articulate experiences, facts, ideas and events and to show attitudes, behavior and ways of life. Cultural experiences are also symbolized through language.

Related to facts about foods, for example, in Indonesian we are quite familiarwith words like 'padi,' 'gabah,''beras punel,' 'beras ketan' 'nasi liwet', nasi kuning', 'nasi gurih', 'nasi tumpeng,' 'nasi aking,' while in English only words 'paddy' and 'rice' are known to the majority of the native speakers. These Indonesian (Javanese) words are used to capture the richness of Indonesian soils with paddy fields and rice-eating culture. Besides, rice is staple food for most Indonesians. Unlike in Indonesia, in English speaking countries, rice is just one alternative food for people; it is not cultivated there.

Similarly, in Javanese, people use words like 'manggar,' 'bluluk,' 'cengkir,' 'degan,' 'klopo,' 'degan kemlamut,' 'klopo kemlangkrang' 'cumplung,' which describe the richness of Javanese vocabulary with words connected to coconut. Many different foods are created from coconut. Various traditions also incorporate coconut elements such as *janur melengkung* during the celebrations of the independent day in villages, *kembar mayang* for wedding party, and *ketupat* for *Eid al Fithr* celebration. All this results in the creation of different foods, activities or traditions which cannot be found out

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in the society where English is the main language for daily communication. Indonesia is rich with different kinds of coconut trees. In English language, 'coconut' does not have other variants symmetrical to those in the Javanese language. Most *English speaking countries* do not have coconut trees, except Hawai'i; so, it discernible that there are no significant variations of foods made from coconuts.

Let's now see an English word 'snowbird.' If we understand this word from its lexical meaning, we might refer this word to an animal. But, by referring to the society where this word is used, we will understand that 'snowbirds' refer to people living in cold places like Minnesota who move to warmer places in the southern areas such as Arizona and California during the winter time. Thus, the correct meaning attribution can only be done by understanding the cultural contexts where the word is used. These examples underline the statement that language is inseparable from culture. Therefore, failure in understanding cultural aspects in a foreign language may result in misunderstanding and communication breakdown (Chlopek, 2008; Kaur, 2011).

In relation to the relationship between language and culture, it is important to know that language is not mainly structural; it is also communicative and social in nature. This suggests that the teaching of language implies the teaching of culture (Buttjess, 1990). There are two reasons why this happens: 1) linguistic codes are not taught separately since socio cultural transmission process occurs in many layers, that is, in exercises, cultural discourse in the textbooks, and teachers' attitudes to the target culture; 2) language teachers as language 'guard' should not only pay attention to the language produced by students, but also to inter-cultural mediation process undergone by their

students. Similar ideas are expressed by Valdes (1990) and Lessard-Clouston (1997).

### *Intercultural Competence* in Language Teaching

The trend in the English teaching nowadays is built on the notions of *communicative competence* and the development of *intercultural competence on the students* (Chlopek, 2008:10; Frank, 2013:2).The term 'intercultural' or 'cross-cultural' means the meeting between two cultures or languages used by different countries or communication between people from different ethnic, socio-cultural background and gender within the same language. *Cross-cultural competence* consists of *intercultural awareness, intercultural sensitivity,* and *intercultural competence* (Kaur, 2011:113-119).The term 'intercultural' nowadays has developed into 'multicultural' and 'transcultural' understanding. Students who have *intercultural competence* can put themselves in the position of an 'outsider' and 'insider' at the same time, and has 'etic' and 'emic' perspectives toward their own culture and the target culture (Kramsch in Crozet & Liddicoat, 1999).

The chronological development of the teaching of a foreign language by incorporating cultural aspects is suggested by Rasigen (in Byram & Fleming, 1998:243-249). The first, *the Foreign Cultural Approach* started in 1980s. This approach solely pays attention to the target culture without looking at the learners' own culture. The result of this approach is the amazement of the learners to the foreign culture and alienation from their own culture.

The second is *The Intercultural Approach*. This approach is still dominating at present. In addition to learning about the target culture, the students also pay attention to their own culture. As a result, the students

have better understanding of their own culture and are aware of the importance of self-identity and their own culture. The aim of this approach is to avoid the learners from ethnocentrism and enable them to be a mediator between their culture and the target culture.

The third approach is *The Multicultural Approach*. This approach was introduced in1980s but has not gained significant popularity. This approach aims at creating a balance and anti- racism view, developing communicative and intercultural competence in using the language to communicate with native or non-native speakers.

The fourth approach is *The Transcultural Approach*. This is the newest approach and introduced during the globalization era in which individual contacts occur extensively among people from different backgrounds. The focus of this approach is individual life and the life of a group of people in certain contexts.

Among the approaches, *InterculturalApproach* is the most popular one. Through this approach, the learners are able to behave in line with their culture and at the same time understand other cultures. The learners are in the position of a 'diplomat' who can behave in line with their country's position and respect other countries' position and culture.

Among the reasons of those who suggest the teaching of English by incorporating cultural aspects in it is the fact that globalization and internationalization are unavoidable. Globalization forces people to meet and communicate with other people from all over the world. As we understand, the ability to read and to speak in the target culture does not guarantee a full understanding of the messagesrepresented in the language. Linguistic competence is not symmetrical with cultural competence. Therefore, cultural aspect needs to be

covered in the language teaching for successful language teaching.

However, some people disagree with the inclusion of intercultural understanding in the teaching of English based on some reasons as suggested by Sadtono (2000:171). The first reason which is also mentioned by Rodliyah & Muniroh (2009:175) is the fear of cultural imperialism which is part of linguistic imperialism. This linguistic and cultural imperialismhas been experienced by a Kenyan writer, Ngugi wa Thiong'o, and recorded by Crystal (1997:115) in his book as follows:

> *English became the language of my formal Education. In Kenya, English became more than a language: it was the language, and all the others had to bow before it in deference. Thus one of the most humiliating experiences was to be caught speaking Gikuyu in the vicinity of the school. The culprit was given corporal punishment—three to five strokes of the cane on bare buttocks—or was made to carry a metal plate around the neck with inscriptions such as I AM STUPID or I AM A DONKEY.*

The learning of English as a foreign language may present mixed feelings of happiness and disappointment (Rohmah, 2005b:116), especially, when the students are aware of the domination of the foreign language over their own language—and culture. This phenomenon was also experienced by Basthomi (2011) when he was feeling that English was not useful for him—although later he revised this. He felt this since he thought that mastering English would not help him to become a better Muslim. At that time, he saw that the

teaching of English in the globalization era was related to hedonistic life style and contradictory to his values as a Muslim.

The second reason has to do with the fact that the English language used in science and technology is not directly related to cultural aspects from the US, UK, Australia, Canada and New Zealand. The third reason is based on Kachru's (1986) model that English language is now spoken as a lingua franca in the above countries (inner circle) and other countries (outer circle) like India, Singapore, Jamaica and the Philippines. A pertinent question arising is as to which culture should be introduced.

The third reason is problems related to difficulties in revising curriculum. It seems that many people want the teaching of culture to be integrated in the language teaching. But if the cultural contents are huge in number, it will be difficult to do. In this context, the teaching of culture should be separated from the teaching of language. The question is how big is the number of cultural contents that need to be separated?

The fourth reason of the refusal of intercultural understanding is the difficulty in getting a teacher who has a good intercultural understanding. The next reason is the difficulty in gaining intercultural understanding even by a person who has had an experience of living in the target culture. There's no guarantee that they have positive attitudes toward the target culture (Coleman in Byram & Fleming, 1998:59).

The last reason is related to the issue of cultural relativity vs. ethical problems. Standard, attitude and belief from a certain culture might be viewed highly by a certain society, but looked down by others. So, what kind of attitude should be shown by learners to the target

culture? Condemn, tolerate, accept, agree or just ignore it?

Based on the abovementioned reasons, opponents of this idea are against the integration of culture teaching in the language teaching.

**Integration of Islamic Values and Messages at the English Department in Islamic Universities**

Allah says in the Quran Surah Al Hujuraat (13)

*"Inna kholaqnaakum min dzakarin wa untsa wa ja'alnaakum syu'uuban wa qabaaila lita'aarofuu. Inna akromakum indallahi atqookum.* Innallaaha aliimun khobiir."

"O mankind! We created you from single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Surely the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (QS: Al Hujuraat:13)

This verse mentions the versatility of Allah's creatures. Human beings consist of men and women from different ethnic groups and nationalities. The words '*lita'aarofuu*' mean that human beings should know one another and communicate with each other from different parts of the world. All human beings are the same in front of God and the best and highest in quality are those with highest level of *taqwa*. This means that when Muslim *ummah* interact with other people from different background and learn their culture; they are instructed to hold their own values and culture through *taqwa*. The

higher the level of *taqwa*, the higher their position in front of Allah.

A *hadith* narrates that the Muslim *ummah* will follow customs and traditions of non-muslims as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيّ عَنِ النَّبِي صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْدَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ قُلْنَا يَارَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ فَمَنْ

From Abu Sa'id al-Khudri, the Prophet *shallallahu 'alaihi wasallam*(p.b.u.h) said: "Indeed you will gradually follow (the behaviors) of people before you. Even if they enter into a reptile hole, you will follow it for sure. We asked, "O the Messenger, are they Jewish and Christians?" The Prophet *shallallahu 'alaihi wasallam* responded, "Who else?" (Narrated by al-Bukhori No.7320 and Muslim No. 6952, and these words are quoted by al-Bukhori in his book *Shahih al-Bukhari*, XVIII/307).

If we relate the above discussion with the English teaching and learning in Islamic universities, we can understand that the inclusion of culture in the teaching of English language should not be a problem. The culture teaching might be a means to know other people from other nations to realize the words '*lita'aarofuu*'. This will help students to have a broader mind. However, we should bear in mind that the introduction to the English

culture should be accompanied by better understanding of their own culture—Islamic culture. Besides, the students should be made aware that *taqwa* is the best way to live with.

Therefore, the students at the English Department in Islamic universities should have a unique feature and characteristic which differentiate them from students from secular universities. Thus, the students' motivation in learning English is neither 'instrumental' nor 'integrative', but a combination of these two. Instrumental motivation means that the students learn a language for certain purposes, for example, to get jobs, or positions in the society without any attention to its culture. Unlike this, integrative motivation is the intention of the learners to learn a foreign language by including learning aspect about its culture and make the learners become the followers of the target culture.

While learning English language materials, the students of the English Department do not merely learn English language and culture, but they should also be aware of their own identity as Muslims. In this way, the students and the alumni will behave in ways compliant with Islamic culture and values while at the same time have a good understanding of the English culture. In order to help them do this, there should be a clear guide from the universities, faculties and departments for lecturers on how to execute this integration. This integration of Islamic values to the English teaching can be done through specific and blended integration.

**Specific Integration**

Specific Integration refers to the idea that the process of integrating Islamic teaching and values through specific courses, such as, Arabic, Islamic studies, the study of Qur'an, the study of *Hadith,* History

of Islamic Civilization and Cross Cultural Understanding separately. The aim of this integration is to result in comprehensive understanding of Islam and its culture. This has been organized at the levels of institution, faculty, and study program. However, the lecturers should have a good intercultural understanding, so they can relate culture to the topics in the courses whenever possible.

### Blended Integration

Blended integration is incorporating Islamic teaching, messages and values in the teaching learning process of skill courses. In other words, the Islamic messages are brought by the lecturers of non-religious courses. This can be done by choosing specific topics, listening/reading materials and the media used for teaching.

In the teaching-learning process, there are five stages that can be executed by the lecturers to incorporate the Islamic messages. The stages suggested by Liddicoat et.al (2003) are *active construction, making connection, social interaction, reflection,* and *responsibility*. The '*active construction*' stage consists of an activity to understand the cultural aspects represented in English language via reading text, listening text, song, drama, film or language activities. These kinds of activities are also suggested by Robinson (2011:14-23), Roell (2010:2-15), Rohmah (2012:57-72), and Zoreda and Vivaldo-Lima (2008). The second stage, '*making connection*' is building connections between cultures by comparing western cultures and the local cultures and cultures emanating from Islamic teaching.

The third stage is expressing students' opinion to their friends in group or classical discussions. The fourth

is 'reflection' that is reflecting what has been done so far and commenting on opinions expressed by friends. The last stage is 'responsibility.' This stage motivates and encourages students to become responsible persons who reflect the Islamic values and concurrently respect others who are practicing different cultures.

The writer observes that the hitherto teaching learning process in the classroom includes culture teaching by limiting it only on the first stage which is known as The Foreign Cultural Approach (Byram and Fleming, 1998). In this approach, the students are taught western culture without relating it to the local and Islamic cultures. As a result, the learners are amazed and enchanted by the western culture and forget their own identity as Muslims. The clothing phenomenon among young female Muslims, which is tight and transparent, might reflect this unfinished teaching learning process.

The Foreign Cultural Approachabove should be changed with the application of TheIntercultural Approachthat is not only by introducing the target culture but also making the students aware of their own culture. This can be done although the teaching learning process uses the available books in the market. The teachers just need to insert and integrate the Islamic values and messages during the teaching learning process. Cultural aspects in the English language which are in line with the Islamic teaching, such as, punctuality in responding to invitations or appointments can be underlined and practiced.

In practice, this can be done, for example, when novels, books or other materials contain a story about a character(s) who is punctual, the teacher can focus students' attention on the phenomena. Students are invited to mention times or events where the character shows his/her punctuality. In this case, the students are

asked to recall their own experiences related to punctuality. They are also asked to tell how people in their society respond to invitations/appointments: are they punctual or not. At this stage, the facilitator (teacher, lecturer) can highlight the normal/acceptable Javanese culture of being late for an invitation or appointment, especially, in the informal occasions. After that, the students can be directed to relate the different customs in the two societal groups (source and target culture) and connect them with Islamic teaching on the use of time. Surah '*al'ashr*' can be discussed in a bit detailed way to reflect on what has been widely practiced the Indonesian society. To close the discussion, the facilitator can encourage the students to change their habit of unwise use of time to the better one by being punctual. This constitutes one of their responsibilities to themselves and their society.

Aside from using the available materials, we can also use materials and media designed specifically to incorporate the Islamic messages as follows.

## Writing and Using English Textbooks with Islamic Messages

This choice is more difficult than the previous one. However, this is an ideal choice since lecturers are, by nature, materials developers. As such, they can design books to meet the aim of integrating Islamic messages in the courses by making it more suitable for the condition of the students. This integration can be made directly or indirectly. The direct integration can be executed by mentioning Islamic topics explicitly, for example by including, "How to do *Wudlu*," "*Muslim to Muslim*," "*Celebrating Eid*," "Human Relationship in Islam" and so on in the textbook. With these topics,

learners can express themselves and Islamic topics in English.

The integration of Islamic messages in the skill courses, can also be done indirectly.

It can be carried out through the choice of pictures, names of building, activities, and messages to send. The pictures used in the books may include pictures of girls wearing head scarf (*himar*), the building include typical building for Muslims such as *masjid* and *madrasah* and/or *pondok pesantren*. The choice of activities should also be in line with the Islamic teaching. Specific names, such as, Ahmad, Fatimah, Umar, and Hakim, can also be used to introduce Islamic messages/values indirectly.

Among the materials available to integrate Islamic messages is *ELTIS Resource Pack*. The package contains materials designed in such a way to develop the students' ability in English with Islamic messages in it. Since the materials have been well designed, they are ready and easy to use. What is left to the lecturers is to choose the suitable materials for their students' level and modify the materials as needed.

## Using Authentic Materials with Islamic Messages

Nowadays, more and more Muslims live in English speaking countries. We can find authentic materials containing English communications among Muslims in the context of Muslim society in the western countries more easily. We can use junk mails, catalogues, short stories, CDs, flyers, radio shows, newspapers, and TV shows containing Islamic messages from the Muslim community. There are various resources available online or direct sources. The online sites can be accessed easily, for example, 'iqro.org.' This site belongs to a Muslim community based in Chicago and provides Islamic books in English.

In this site, some religious events are uploaded and can be used as the authentic materials for the teaching of English.

**The Writing of Undergraduate Thesis**

Undergraduate thesis as the culmination of the study should reflect the students' ability to integrate Islamic values in their work which focuses on English language or literature. Students who write the thesis focusing on literature, for example, may discuss literary topics and continue this by including discussions on how Islam views the topics. The inclusion of Islamic messages are not necessarily included in the research problems; it can be inserted in the 'discussion'. Students interested in linguistics can do the same thing.

The linguistic topics such as that written by Susanto (2007:217-248) entitled 'Code switching in Islamic Religious Discourse: the Role of *Insha'Allah*' is one of the examples of the integration of Islamic messages in linguistic study. In the article, the writer relates the expression '*insha Allah*' with religious attitude of the speaker. Using this model, the thesis advisors need to have adequate knowledge and understanding of Islamic messages. Otherwise, other lecturers who teach Islamic courses can help and advice students in the process of thesis writing.

**Concluding Remarks**

Globalization has forced people to interact with other people from different cultural backgrounds. The English teaching-learning process should not ignore the cultural aspects carried over in the English language. In the context of the English teaching and learning in the Islamic universities, the application of *the Intercultural Approach* is not only to help students understand the

English culture but also to make them aware of the Islamic culture and integrate them in their life so that they will become individuals who are more responsible to the development of themselves and the society.

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# BAHASA INGGRIS, BUDAYA INGGRIS ATAU KEDUANYA? UPAYA INTEGRASI NILAI ISLAM DALAM PEMBELAJARAN BAHASA INGGRIS

Pada era globalisasi komunikasi antar manusia dengan bahasa dan latar belakang budaya yang berbeda sangat lazim terjadi (Cortazzi, 2000; Kaur, 2011; Sadtono, 2000; Samanhudi & Widiastuti, 2009). Bahasa Inggris merupakan salah satu bahasa internasional yang telah menjadi bahasa penghubung (*lingua franca*) dalam pergaulan dunia (Larsen-Freeman, 2012: 23). Karena itu proses pembelajaran bahasa Inggris telah menjadi salah satu komoditi bisnis yang cukup menggiurkan.

Dalam konteks masyarakat Indonesia, terutama yang berbasis Islam, proses pembelajaran Bahasa Inggris tidak jarang menghadirkan kebingungan di kalangan para siswa. Sebagian kalangan Muslim ada yang memandang bahwa bahasa Inggris adalah bahasa milik orang kafir. Hal ini tidak bisa disalahkan karena memang sebagian besar negara yang menggunakan bahasa Inggris sebagai bahasa pengantar dalam kehidupan sehari-hari penduduknya mayoritas non-muslim. Karena itu, kalangan tersebut juga mengingatkan agar pembelajaran bahasa Inggris haruslah 'murni' dalam artian tidak ada agenda terselubung untuk menggeser budayalokal ataupun budaya Islamdengan budaya barat.

Pertanyaannya adalah apakah kecurigaan tersebut wajar dan tidak berlebihan? Apakah hal tersebut dapat dihindari dan perlu diwaspadai? Bahasa terikat dengan budaya, maka penerimaan bahasa Inggris secara global berimbas pada penerimaan budayanya pula (Rohmah, 2005a:243). Secara

langsung atautidak, disengaja ataupun tidak, proses pembelajaran bahasa Inggris membawa muatan budaya yang terkandung dalam bahasa tersebut. Banyak simbol bahasa yang tidak dapat dipahami tanpa memahami muatan budayanya.Brown (1990) juga menyebutkan bahwa bahasa terkait dengan latar belakang budaya dan tidak bebas nilai, "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language" (hal. 13).

Untuk menjawab pertanyaan di atas, makalah ini akan membahas beberapa hal sebagai berikut: keterkaitan antara bahasa dan budaya, *intercultural competence* dalam pembelajaran bahasadan integrasi nilai Islam dalam prodi Bahasa dan Sastra Inggris (kependidikan maupun murni) di perguruan tinggi berbasis Islam.

## Keterkaitan antara Bahasa dan Budaya

Budaya telah didefinisikan oleh banyak orang dengan definisi yang berbeda-beda. Definisi pertama menyebutkan bahwa budaya adalah jalan hidup, khususnya, adat istiadat umum dan kepercayaan sekelompok orang pada waktu tertentu dan definisi kedua adalah tradisi yang berkesinambungan dalam bidang seni, musik, sastra dan lain-lain (The Cambridge International Dictionary, 1995:334). Definisi lain disebutkan dalam Kamus Collins Cobuild (1995) sebagai berikut, "a culture is aparticular society or civilization, especially, considered in relation to its beliefs, way of life, or art...."Masih banyak definisi lain yang diberikan oleh para ahli.

Definisi yang berbeda-beda tersebut menunjukkan kepada kita bahwa mendefinisikan kata 'budaya' bukanlah perkara mudah (Rodliyah & Muniroh, 2009).Untuk menyederhanakannya, dibedakan konsep

culture dengan huruf C besar dan c kecil (Sadtono, 2000; Kusumarasdyati, 2005). C besar merujuk pada pencapaian budaya dan peradaban dalam bidang sastra, karya seni, institusi sosial, sejarah, geografi, musik dan sistem politik. C kecil merujuk pada pola kehidupan sehari-hari yang mencakup perilaku, termasuk kepercayaan dan persepsi yang dipengaruhi oleh budaya. Sejalan dengan itu, Robinson (dalam Tomalin & Stempleski,1993:7-8) membagi elemen budaya ke dalam 3 kelompok, yaitu produk, ide dan perilaku. Produk meliputi sastra, cerita rakyat, seni, musik, artefak; ide mencakup kepercayaan, nilai dan institusi; dan perilaku meliputi adat istiadat, kebiasaan, pakaian, makanan dan berbagai hiburan.

Bagian penting dalam budaya adalah bahasa. Dengan bahasa, manusia tidak hanya berkomunikasi tetapi juga mengekspresikan nilai, kepercayaan dan pandangan hidupnya (Rodliyah & Muniroh, 2009:173). Bahasa digunakan manusia untuk mengekspresikan, menampilkan, dan menyimbolkan relitas budaya. Dengan bahasa, manusia mengartikulasikan pengalaman, fakta-fakta, ide dan berbagai kejadian serta menyampaikan sikap, kepercayaan, dan sudut pandang. Pengalaman budaya juga disimbolkan melalui bahasa. Sebagai sistem tanda, bahasa mengandung nilai budaya.

Berkaitan dengan fakta-fakta dan pengalaman berkaitan dengan makanan, misalnya, dalam bahasa Indonesia dikenal kata 'padi,' 'gabah,''beras punel,' 'beras ketan' 'nasi liwet', nasi kuning', 'nasi gurih', 'nasi tumpeng,' 'nasi aking,' sementara dalam bahasa Inggris hanya dikenal kata 'paddy' dan 'rice'. Hal ini terjadi karena di Indonesia tumbuh subur dengan tanaman padi dan kental dengan budaya makan nasi dan nasi menjadi makanan pokok, sementara dalam masyarakat penutur

asli bahasa Inggris nasi bukan makanan pokok dan hanya menjadi salah satu makanan alternatif.

Demikian juga dalam bahasa Jawa dikenal kata-kata 'manggar,' 'bluluk,' 'cengkir,' 'degan,' 'klopo,' 'degan kemlangut,' 'klopo kemlangkrang' 'cumplung,' yang menggambarkan kekayaan bahasa Jawa untuk istilah seputar kelapa. Belum lagi munculnya aneka makanan dan kegiatan/tradisi yang menggunakan unsur-unsur pohon kelapa sebagai bagian di dalamnya seperti janur melengkung pada acara Agustusan di desa-desa, kembar mayang untuk penganten, ketupat untuk hari raya. Maka muncullah berbagai nama makanan, barang dan kegiatan/tradisi yang tidak ada dalam masyarakat yang menggunakan bahasa Inggris sebagai pengantar komunikasi sehari-hari. Istilah yang banyak di seputar kelapa ini timbul karena alam Indonesia berlimpah dengan aneka macam kelapa sementara dalam bahasa Inggris hanya dikenal istilah 'coconut' saja. Kemiskinan varian dari kata 'coconut' ini disebabkan karena alam *English speaking countries* tidak memiliki pohon kelapa, kecuali daerah tertentu seperti Hawa'i, sehingga produk makanan berunsur kelapa pun tidak sebanyak ditemui di Jawa/Indonesia. Akibatnya, makanan, kegiatan dan tradisi atau budaya seputar kelapa pun juga tidak banyak.

Selanjutnya marilah kita lihat sebuah fenomena kata dalam bahasa Inggris, kata 'snowbird' misalnya. Jika kita memahami kata 'snowbird' hanya dari makna harfiahnya maka kita akan memahaminya sebagai 'burung salju' yang merujuk pada hewan. Pada hal dalam konteks masyarakat pemakainya kata 'snowbird' dipakai untuk menggambarkan orang-orang di daerah dingin bersalju seperti Minnesota dan seputarnya yang memiliki tradisi hijrah pada musim dingin ke daerah-daerah yang lebih hangat seperti California. Maka

pemaknaan kata 'snowbird' dengan tepat hanya bisa dilakukan dengan cara memahami konteks budaya masyarakat tersebut. Contoh-contoh seperti inilah yang menguatkan pernyataan bahwa bahasa tidak dapat dilepaskan dari budaya. Karenanya kegagalan dalam memahami aspek budaya dalam bahasa asing dapat menyebabkan kesalahpahaman dalam komunikasi (Chlopek, 2008; Kaur, 2011).

Berkaitan dengan hubungan bahasa dan budaya seperti tersebut di atas, perlu diketahui bahwa bahasa tidaksemata-mata bersifat struktural, tetapi juga komunikatif dan bersifat sosial. Oleh karenanya pengajaran bahasa berimplikasi pada pengajaran budaya (Buttjess, 1990). Ada beberapa hal yang menjadi penyebab hubungan semacam ini, yaitu 1). Kode-kode bahasa tidak dapat diajarkan secara terpisah karena proses transmisi sosial budaya terjadi dalam beberapa tingkatan, yaitu pada latihan kebahasaan, wacana budaya dalam buku teks dan sikap guru terhadap budaya sasaran; 2) guru bahasa sebagai 'polisi' bahasa tidak hanya perlu memperhatikan bahasa yang dihasilkan siswa tetapi juga perlu untuk memperhatikan proses mediasi antar budaya yang dialami siswanya. Hal yang sama juga dikemukakan oleh Valdes (1990) dan Lessard-Clouston (1997)

### Intercultural Competence dalam Pembelajaran Bahasa

Trend pengajaran bahasa Inggris saat ini adalah penekanan kemampuan berbahasa secara komunikatif (communicative competence) dan pembentukan kompetensi lintas budaya(intercultural competence) pada diri pembelajar (Chlopek, 2008:10; Frank, 2013:2).Istilah 'intercultural' atau 'cross-cultural' berarti

pertemuan antara dua budaya atau dua bahasa yang dipakai negara-bangsa yang berbeda atau komunikasi antara manusia dari latar belakang etnik, sosial budaya dan gender yang berbeda dalam cakupan bahasa yang sama. *Cross-cultural competence*terdiri dari kesadaran lintas budaya (*intercultural awareness*), sensitivitas lintas budaya (*intercultural sensitivity*), dan kemampuan komunikasi lintas budaya (*intercultural competence*) (Kaur, 2011:113-119).Istilah pemahaman 'intercultural' saat ini bahkan sudah berkembang menjadi pemahaman 'multicultural' dan 'transcultural'. Pembelajar yang memiliki kemampuan antar-budaya (*intercultural competence*) berarti mampu menempatkan diri pada tempat ketiga sebagai 'outsider' dan 'insider'secara bersamaan dan memiliki perspektif 'etik' (sebagai orang luar) dan 'emik' (sebagai orang dalam) terhadap budayanya dan budaya dari bahasa yang dipelajari (Kramsch dalam Crozet & Liddicoat, 1999).

Secara kronologis perkembangan pembelajaran bahasa asing dengan melibatkan aspek budaya adalah seperti yang digagas oleh Rasigen (dalam Byram & Fleming, 1998:243-249). Pertama, *the Foreign Cultural Approach* dimulai pada tahun 1980an. Pendekatan ini hanya memperhatikan budaya dari bahasa yang sedang dipelajari tanpa memperhatikan budaya pembelajar sendiri. Hasil dari pendekatan ini adalah ketakjuban pembelajar terhadap budaya asing yang dipelajari dan keterasingan dari budaya sendiri.

Kedua adalah *The Intercultural Approach*. Pendekatan ini masih dominan sampai saat ini. Selain memperhatikan budaya asing, dalam pendekatan ini siswa juga diajak untuk memahami budaya sendiri. Akibatnya, pembelajar akan memiliki kesadaran yang lebih baik akan budayanya sendiri dan menyadari pentingnya identitas diri dan budayanya. Tujuan dari

pendekatan ini adalah agar pembelajar tidak bersikap etnosentrik tetapi mampu menjadi mediator antara budayanya sendiri dan budaya asing yang dipelajari.

Pendekatan yang ketiga adalah *The Multicultural Approach*. Pendekatan ini telah diperkenalkan sejak 1980an tetapi tetap kurang populer hingga saat ini. Pendekatan ini bertujuan untuk menciptakan keseimbangan dan pandangan anti rasisme dan kemampuan komunikatif dan kompetensi *intercultural*dalam menggunakan bahasa untuk berkomunikasi dengan penutur asli dan bukan asli. Pendekatan keempat adalah *The Transcultural Approach*. Ini pendekatan terbaru yang muncul pada era globalisasi yang di dalamnya terdapat kontak pribadi antar manusia dari berbagai latar belakang budaya. Fokus pendekatan ini adalah kehidupan individu dan kelompok dalam konteks tertentu.

Sampai sejauh ini pendekatan *Intercultural*-lah yang paling populer. Dengan pendekatan ini, pembelajar mampu untuk berperilaku tepat sesuai dengan budayanya dan pada saat yang sama ia memahami budaya-budaya lain. Pembelajar ada pada posisi seperti seorang 'diplomat' yang mampu bersikap sesuai dengan tuntutan negaranya dengan tetap memahami posisi dan budaya negara lain.

Di antara alasan para penganjur pembelajaran bahasa dengan memasukan pemahaman lintas budaya adalah adanya fakta globalisasi dan internasionalisasi yang tak terelakkan lagi. Globalisasi memaksa orang untuk bertemu dan berkomunikasi dengan orang lain dari berbagai penjuru dunia. Seperti yang telah kita pahami bersama, kemampuan membaca dan berbicara dalam bahasa asing tidak menjamin adanya pemahaman yang penuh terhadap pesan yang terkandung di dalamnya. Kemampuan linguistik tidak

berbanding lurus dengan kemampuan budaya. Karena itu, aspek budaya perlu dicakup dalam pembelajaran bahasa.

Hanya saja, pengajaran bahasa dengan mengikutsertakan pemahaman antar budaya (*intercultural understanding*) ini ditentang oleh sebagian kalangan dengan beberapa alasan seperti yang disebutkan oleh Sadtono (2000:171). Alasan pertama yang juga disebutkan oleh Rodliyah & Muniroh (2009:175) adalah ketakutan akan munculnya penjajahan budaya (*cultural imperialism*) yang merupakan bagian dari penjajahan bahasa (*linguistic imperialism*). Penjajahan bahasa dan budaya ini pernah dirasakan oleh seorang penulis Kenya, Ngugi wa Thiong'o, dan Crystal (1997:115) menuangkannya sebagai berikut:

> *English became the language of my formal Education. In Kenya, English became more than a language: it was the language, and all the others had to bow before it in deference. Thus one of the most humiliating experiences was to be caught speaking Gikuyu in the vicinity of the school. The culprit was given corporal punishment—three to five strokes of the cane on bare buttocks—or was made to carry a metal plate around the neck with inscriptions such as I AM STUPID or I AM A DONKEY.*

Penguasaan bahasa Inggris sebagai bahasa asing juga ada kalanya menghadirkan perasaan yang campur aduk antara bahagia dan kecewa (Rohmah, 2005b:116), khususnya, pada saat siswa menyadari dominasi bahasa asing atas bahasa—dan budaya—nya sendiri. Contoh kejadian ini juga dialami oleh Basthomi

(2011) pada saat ia merasakan bahwa belajar bahasa Inggris tak akan berguna—sekalipun pada akhirnya ia merasakan hal yang sebaliknya. Ia merasakan demikian karena ia berpikir bahwa kemampuannya dalam berbahasa Inggris tak akan membantunya menjadi muslim yang baik. Pada saat itu ia melihat pengajaran Bahasa Inggris di tengah era globalisasi yang penuh dengan muatan gaya hidup hedonistik yang bertentangan dengan nilai-nilai yang dianutnya sebagai seorang muslim.

Alasan <u>kedua</u> adalah bahwasanya bahasa Inggris yang dipakai dalam ilmu dan teknologi tidak terkait dengan aspek budaya dari negara-negara Amerika, Inggris, Australia, Kanada dan Selandia Baru. Alasan <u>ketiga</u> adalah berdasarkan pada model Kachru (1986) bahwa bahasa Inggris saat ini dipakai secara luas sebagai *lingua franca* di negara-negara tersebut di atas (*inner circle*) dan negara-negara lain (*outer circle*) seperti India, Singapura, Jamaica dan Philipina. Lalu, budaya mana yang harus diajarkan? Alasan <u>keempat</u> adalah adanya problem yang berkaitan dengan tidak mudahnya melakukan revisi kurikulum. Tampaknya ada banyak orang yang menginginkan pembelajaran budaya disatukan dengan bahasa, akantetapi jika muatan budayanya banyak, hal ini sulit dilakukan sehingga barangkali perlu dipisahkan. Tetapi pertanyaan selanjutnya adalah seberapa banyakkah muatan budaya itu sehingga memerlukan adanya pemisahan?

Alasan <u>kelima</u> penolakan terhadap *intercultural understanding* adalah sulitnya mendapatkan guru yang memiliki kompetensi lintas budaya (*intercultural competence*) yang memadahi. Alasan <u>berikutnya</u> adalah bahwa pemahaman lintas budaya itu sulit didapatkan bahkan bagi orang yang pernah hidup dan tinggal di negeri asal budaya dan bahasa tersebut. Mereka belum

tentu mendapatkan pandangan positif terhadap budaya asing tersebut. (Coleman dalam Byram & Fleming, 1998:59), apalagi jika masa tinggal di dalam negeri asing tersebut hanya sebentar. Alasan terakhir berkaitan dengan isu relativitas budaya vs. problem etika. Standar, sikap dan kepercayaan dari suatu budaya yang dijunjung tinggi oleh masyarakat tertentu bisa jadi dipandang rendah oleh anggota masyarakat lain. Jadi, sikap bagaimana yang harus ditunjukkan oleh pembelajar yang mempelajari budaya lain? Mengutuk, mentolerir, menerima, menyetujui atau membiarkannya?

Oleh karena alasan-alasan tersebut di atas maka sebagian kalangan menolak untuk memasukkan pengajaran budaya dalam proses pembelajaran bahasa Inggris.

**Integrasi Nilai dan Pesan Islam dalam Prodi Sastra Inggris (SI) dan Pendidikan Bahasa Inggris (PBI) pada perguruan tinggi Islam**

Allah berfirman dalam surat Al Hujurat (13):

*"Inna kholaqnaakum min dzakarin wa untsa wa ja'alnaakum syu'uuban wa qabaaila lita'arofuu. Inna akromakum indallahi atqookum.* Innallaaha aliimun khobiir."

Ayat ini menunjukkan beragamnya ciptaan Allah, terdiri dari manusia laki-laki dan perempuan yang berasal dari latar belakang suku dan bangsa yang berbeda-beda. Kata 'lita'aarofuu' mengandung makna agar manusia saling berkenalan dan berkomunikasi dengan manusia lain dari berbagai penjuru dunia. Semua manusia derajatnya sama di mata Allah. Yang paling tinggi posisinya adalah yang paling bertaqwa. Ini artinya

adalah bahwa pada saat umat Islam bergaul dengan orang lain yang berbeda latar belakangnya, dan mempelajari budaya lain, mereka diperintahkan untuk tetap memegang nilai-nilai budayanya sendiri melalui jalan taqwa. Dan orang yang paling bertakwalah yang paling tinggi kedudukannya di mata Allah.

Dalam sebuah hadits diriwayatkan bahwa kaum muslimin pada akhir jaman akan meniru kebiasaan dan adat istiadat orang non muslim. Hal ini bisa dipahami dari hadits sebagai berikut:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْدَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ قُلْنَا يَارَسُولَ اللهِ الْيَهُودُ وَالنَّصَارَى قَالَ فَمَنْ

Dari Abu Sa'id al-Khudri, Nabi shallallahu 'alaihi wasallam bersabda: "Sungguh kalian akan mengikuti (perlakuan) orang yang sebelum kalian, sejengkal demi sejengkal, dan sehasta demi sehasta, sehingga seandainya mereka masuk ke lubang dhab (binatang seperti biawak) sekalipun tentu kalian tetap mengikuti mereka."Kami bertanya: "Wahai Rasulullah, apakah mereka itu Yahudi dan Nasrani?". Beliau shallallahu 'alaihi wasallam bersabda:"Maka Siapa (lagi kalau bukan mereka)?"(HR. al-Bukhori No.7320 dan Muslim No. 6952, dan ini adalah lafazh al-Bukhori dalam KitabnyaShahih al-Bukhari, XVIII/ 307).

Jika kita kaitkan hal di atas dengan proses pembelajaran bahasa Inggris di perguruan tinggi Islam, maka pengenalan terhadap bahasa dan budaya Inggris seharusnya tidak menjadi masalah karena hal itu dapat

menjadi sarana untuk mengenal orang dan bangsa lain seperti yang terkandung dalam kata 'lita'aarofuu' di atas. Hal ini akan membantu mahasiswa memiliki wawasan yang luas. Namun, perlu diingat bahwa pengenalan terhadap bahasa dan budaya Inggris tersebut harus diimbangi oleh pemahaman terhadap budaya sendiri, yaitu budaya lokal dan budaya Islam. Selain itu, mahasiswa juga perlu diyakinkan bahwa jalan taqwa adalah jalan yang terbaik.

Oleh karena itu, Prodi SI ataupun PBI pada perguruan tinggi Islam seyogyanya memiliki ciri yang khas yang membedakannya dari Prodi SI dan PBI lain dengan mengedepankan ciri keislamannya. Dengan demikian, motivasi belajar bahasa Inggris bagi civitas akademika pada prodi SI bukannya 'instrumental' dan juga bukan'integratif', tetapi ada formula khusus di tengah-tengahnya. Motivasi instrumental berarti mempelajari bahasa untuk kepentingan tertentu, misalnya, mendapatkan pekerjaan atau posisi di masyarakat tanpa memperhatikan aspek budayanya sama sekali. Motivasi integratif sebaliknya adalah keinginan untuk mempelajari bahasa asing sambil menyelami seluruh aspek budaya dari bahasa yang dipelajari sehingga menjadikannya pemeluk budaya tersebut.

Pada saat mempelajari materi-materi bahasa Inggris, civitas akademika SI dan PBI tidak hanya mempelajari bahasa Inggris dan budaya terkait dengan bahasa Inggris, tetapi pada saat yang sama mereka juga harus menyadari identitasnya sebagai seorang muslim. Dengan demikian, para mahasiswa dan alumni Prodi SI dan PBI akan mampu berperilaku sesuai dengan budaya Islam dan memiliki pemahaman yang baik terhadap budaya Inggris. Agar para civitas akademika dapat melaksanakan hal tersebut perlu ada

pengaturan baik di tingkat institut, fakultas, prodi maupun para dosen pengampu mata kuliah (MK) berkaitan dengan pengintegrasian ajaran dan nilai Islam dalam aktifitas belajar mengajar. Pengintegrasian ini dapat dilakukan secara terpisah maupun terpadu.

**Integrasi Khusus**

Yang dimaksud integrasi khusus ini adalah proses pemberian pemahaman tentang ajaran dan nilai Islam kepada mahasiswa melalui MK khusus yang mengandung ajaran dan nilai Islam. Misalnya mahasiswa belajar MK Bahasa Arab, Studi Islam, Ilmu Qur'an, Ilmu Hadits, Sejarah Peradaban Islam dan Cross Cultural Understanding secara terpisah sehingga menghasilkan pemahaman yang cukup komprehensif tentang Islam dan budayanya.Hal ini sudah diatur olehuniversitas, fakultas dan prodi. Namun demikian, para pengampu MK ini seharusnya juga memiliki pemahaman lintas budaya yang baik sehingga dapat mengaitkannya dengan materi pembelajarannya bilamana sesuai dan diperlukan.

**Integrasi Terpadu**

Yang dimaksud integrasi terpadu adalah memasukkan ajaran, pesan dan nilai Islam di tengah-tengah proses belajar mengajar berbagai MKketerampilan kebahasaan dan keahlian yang ada.Dengan kata lain pesan Islam ini dititipkan kepada para dosen pengampu mata kuliah. Hal ini dapat dilakukan melalui pilihan topik, materi bacaan/naskah menyimak, dan media pembelajaran yang dipakai.

Dalam proses belajar mengajar di kelas, ada 5 tahapan yang dapat dilaksanakan untuk melaksanakan upaya integrasi terpadu ini seperti yang disarankan oleh Liddicoat et.al (2003), yaitu *active construction, making*

*connection, social interaction, reflection,* dan*responsibility*. Tahap '*active construction*' yaitu memahami aspek budaya yang terkandung dalam materi bahasa Inggris, baik melalui teks bacaan, teks menyimak, lagu, drama, filmataupun kegiatan workshop kebahasaan yang bermuatan budaya. Hal ini juga disarankan oleh Robinson (2011:14-23), Roell (2010:2-15), Rohmah (2012:57-72), dan Zoreda dan Vivaldo-Lima (2008). Kedua, '*making connection*' yaitu menghubungkan keterkaitan antar budaya dengan cara membandingkan antara budaya barat dengan budaya lokal dan budaya yang lahir dari ajaran Islam. Ketiga '*social interaction*' yaitu menyampaikan pendapatnya kepada teman dalam diskusi berpasangan, berkelompok maupun secara klasikal. Keempat '*reflection*' yaitu melakukan refleksi atas apa yang selama ini dilakukan atau mengomentari pendapat yang disampaikan peserta diskusi. Yang terakhir adalah '*responsibility*' yaitu langkah untuk mengarahkan pembelajar agar menjadi makhluk yang bertanggung jawab dengan cara berani memilih sikap yang mencerminkan ajaran dan budaya Islam sambil tetap menghargai orang lain yang mempraktekkan budaya lain.

Menurut pengamatan penulis, proses belajar mengajar di kelas masih banyak yang terbatas hanya pada langkah pertama yang dalam terminologi Byram dan Fleming (1998) dikenal dengan *The Foreign Cultural Approach*. Dengan pendekatan ini mahasiswa hanya diajak untuk memahami budaya barat tanpa mengaitkannya dengan budaya lokal/Islam. Sebagai akibatnya para pembelajar menjadi terkagum-kagum dengan budaya barat dan lupa akan jati dirinya sebagai muslim. Fenomena busana muslimah di kalangan mahasiswi yang sangat minim (ketatdan tipis),

misalnya,bisa jadi merupakan contoh dan cerminan dari proses belajar mengajar yang kurang sempurna ini.

Penggunaan *The Foreign Cultural Approach*di atas perlu untuk diganti dengan *TheIntercultural Approch* yang selain mengenalkan budaya asing juga membantu pembelajar untuk memahami budayanya sendiri. Hal tersebut di atas dapat dilakukan sekalipun proses belajar mengajar dilakukan dengan menggunakan buku-buku atau materi yang sudah ada di pasaran. Dalam hal ini, pendidik perlu menyelipkan pesan Islam melalui langkah-langkah yang disarankan oleh Liddicoat et.al (2003) seperti tersebut di atas. Aspek Budaya Inggris yang sejalan dengan ajaran Islam misalnya budaya tepat waktu pada saat menghadiri undangan atau janji bertemu adalah salah satu contoh budaya bagus yang perlu ditiru.

Secara praktis hal tersebut di atas dapat dilakukan, misalnya, ketika dalam buku atau novel berbahasa Inggris termuat cerita tentang kebiasaan tokoh dalam menepati waktu. Mahasiswa diminta untuk menyebutkan saat-saat para tokoh dalam buku atau novel menepati waktu. Selanjutnya mereka diminta untuk mengungkapkan berbagai pengalaman saat memenuhi undangan atau janjian di tengah masyarakat tempatnya tinggal. Dalam masyarakat Jawa, misalnya, keterlambatan 30 menit atau satu jam saat memenuhi undangan atau janjian adalah hal yang lumrah. Kemudian mereka diminta untuk mengaitkan kedua kebiasaan di tengah dua masyarakat yang berbeda tersebut dan mengaitkannya dengan ajaran Islam dalam masalah penggunaan waktu. Surat 'al'asyr' bisa dibahas lebih detil untuk melakukan refleksi terhadap apa yang selama ini dilakukan di tengah masyarakat. Dan untuk menutup pembahasan, dosen perlu mengarahkan agar mahasiswa berupaya untuk mengubah kebiasaan yang

kurang menghargai waktu menjadi budaya yang lebih menghargai waktu sebagai bentuk tanggung jawab mereka terhadap perbaikan diri sendiri dan masyarakatnya.

Selain menggunakan materi yang telah tersedia, kita juga dapat menggunakan materi dan media yang memang disusun secara khusus dengan mengintegrasikan pesan Islam di dalamnya seperti cara-cara berikut.

### *Menulis atau Menggunakan Buku Teks yang Mengandung Pesan Islam*

Pilihan untuk menulis buku khusus ini lebih sulit daripada menggunakan materi yang sudah ada. Namun, ini adalah pilihan yang sangat ideal, mengingat para dosen dapat menyusun buku sesuai dengan tujuan pengintegrasian pesan Islam dalam pelajaran dan menyesuaikan dengan kondisi pembelajar. Pengintegrasian pesan Islam ini dapat dilakukan secara langsung dan tak langsung. Pengintegrasian secara langsung dilakukan dengan cara menyebutkan topik-topik ke-Islaman secara eksplisit. Misalnya, dalam buku panduan untuk MK keterampilan berbahasa dapat dimuat topik-topik seperti "How to do Wudlu," "Muslim to Muslim," "Celebrating Eid," "Human Relationship in Islam" dan lain sebagainya.Dengan topik-topik seperti ini, pembelajar akan dapat mengekspresikan topik-topik ke-Islaman dengan menggunakan bahasa Inggris.

Pengintegrasian ajaran Islam dalam MK keterampilan berbahasa bisa juga dilakukan secara tidak langsung, misalnya melalui pilihan gambar, nama bangunan, pilihan aktifitas, dan pesan yang disampaikan. Misalnya, gambar yang dipakai sebagai ilustrasi memuat gambar perempuan yang berkerudung, bangunan yang disebutkan bukan hanya gereja, tetapi

juga masjid dan madrasah. Pilihan aktifitas juga harus memperhatikan kesesuaiannya dengan ajaran Islam. Penggunaan nama-nama tertentu, misalnya Ahmad, Fatimah, Umar, dan Hakim, juga dapat dipergunakan untuk memperkenalkan pesan Islam secara tidak langsung.

Diantara materi yang telah tersedia yang telah mengandung integrasi pesan Islam di dalamnya adalah *ELTIS Resource Pack*. Paket ini telah memuat materi yang disusun untuk mengembangkan kemampuan berbahasa Inggris dengan mengintegrasikan pesan Islam di dalamnya. Karena telah siap dan tersedia, pilihan ini lebih mudah bagi dosen. Dosen hanya perlu memilih materi yang sesuai dengan tingkat kemampuan berbahasa siswa.

### Menggunakan Materi Otentik yang Mengandung Pesan Islam

Saat ini banyak masyarakat Muslim yang hidup di *English speaking countries*. Oleh karena itu, kita dapat menemukan materi otentik yang berisi komunikasi antar Muslim dalam bahasa Inggris pada konteks masyarakat Muslim di negeri-negeri barat dengan relatif mudah. Kita dapat mencari suratbekas, katalog, cerita pendek, CD, *flyer*, radio show, surat kabar dan siaran TV yang memuat tentang ajaran Islam dari komunitas ini. Ada banyak *resources* yang tersedia baik *online* maupun secara langsung. Situs *online* yang dapat diakses misalnya 'iqro.org' merupakan situs komunitas Muslim yang bermarkas di Chicago yang menyediakan buku-buku ke-Islaman dalam bahasa Inggris. Dalam situs itu ada kalanya dimuat undangan untuk *event-event* tertentu yang bersifat keagamaan yang bisa diunduh dan digunakan untuk pengembangan keterampilan berbahasa.

### Penulisan Skripsi

Skripsi sebagai karya puncak mahasiswa seyogyanya juga mencerminkan kemampuan mahasiswa untuk mengintegrasikan nilai Islam dalam karya tulisnya yang pasti sarat dengan bahasa dan budaya Inggris. Mahasiswa yang menulis skripsi bidang sastra, misalnya, alangkah bagusnya jika mereka dapat membahas topik-topik dalam sastra dan melanjutkannya dengan pembahasan lebih lanjut tentang bagaimana Islam memandang hal tersebut. Pembahasan ini tidak harus masuk dalam masalah penelitian, tetapi dapat dimasukkan dalam *'discussion'*. Mahasiswa yang memilih penelitian dalam bidang linguistik juga dapat melakukan hal yang sama. Pembahasan topik linguistik seperti dalam makalah Susanto (2007:217-248) yang berjudul 'Codeswitching in Islamic Religious Discourse: the Role of Insha'Allah' adalah salah satu contoh pengintegrasian pesan Islam dalam bidang kajian bahasa. Dalam pembahasan makalah ini, penulis mengaitkan ungkapan 'insya Allah' dengan perasaan keagamaan pembicara.Dengan model semacam ini, para dosen pembimbing idealnya juga memiliki pengetahuan dan pemahaman yang cukup tentang Islam. Jika tidak, maka dosen pengampu MK ke-Islaman dapat dimintai pendapatdan bimbingan tentang hal tersebut.

### Penutup

Era globalisasi telah memaksa manusia untuk berinteraksi dengan orang lain dengan berbagai latar belakang budaya. Proses pembelajaran bahasa Inggris tidak dapat mengabaikan unsur budaya yang terkandung dalam bahasa tersebut. Dalam konteks pembelajaran bahasa Inggris pada institusi ke-Islaman, penerapan the Intercultural Approach tidak hanya dapat

dilakukan untuk membantu mahasiswa mengenal dan memahami budaya Inggris tetapi juga untuk lebih menyatukan ajaran Islam dalam diri mereka untuk menjadi manusia yang lebih bertanggung jawab pada perbaikan diri dan masyarakat.

# CURRICULUM VITAE

## PERSONAL DETAILS

N a m e          : Prof. Dr. Hj. Zuliati Rohmah, M.Pd.
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                       Landungsari, Dau, Malang, 65151.
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Children        : Ahmad Nahda La Roiba
                       Fatimah Ali Dhea La Roiba
Parents         : Abd. Rokhman (deceased)
                       Dra. Hj. Djuanah Ridlwan, M.Ag.
Parents in Law  : Yasin (deceased)
                       Maemunah (deceased)

## EDUCATION AND TRAINING

| | |
|---|---|
| Aug 2011 – Jun 2012 | **H.H.Humphrey Fellowship Program**, University of Minnesota, USA. |
| Jul 23 – Aug 12 2011 | **Preacademic Program**, University at Buffalo, the State University of New York |
| Jul – Dec 2007 | **ICELT (**In-service Certificate in English Language Teaching**)**, ESOL Examinations, University of Cambridge. |
| 2001 – 2006 | **Doctorate (**English Language Teaching**)**, State University of Malang, Indonesia. |
| 1996 – 1999 | **Master of Education (**English Language Teaching**)**, State University of Malang, Indonesia. |

| | |
|---|---|
| 1991 – 1996 | **Bachelor of Education** (English Language Teaching), Teacher Training College (IKIP MALANG), Indonesia. |

**EMPLOYMENT**

**APPOINMENTS**

| | |
|---|---|
| June 2014 –present | Professor, English Department, UIN Sunan Ampel Surabaya, Indonesia. |
| 2006 – 2014 | Senior Lecturer, English Department, IAIN Sunan Ampel Surabaya, Indonesia. |
| 2004 – 2006 | Lecturer, English Department, IAIN Sunan Ampel Surabaya, Indonesia. |
| 2000 – 2004 | Assistant Lecturer, English Department, IAIN Sunan Ampel Surabaya, Indonesia. |
| Sep 2001 – Jul 2002 | Adjunct lecturer, English Department, State Islamic College of Malang (now State Islamic University of Malang), Indonesia. |
| Sep 1999 – Sep 2001 | Adjunct lecturer, English Department, Muhammadiyah University of Malang, Indonesia. |
| 1996 – 1999 | English Instructor, Malang Technological College STIKMA *Internasional*, Indonesia. |

# TRAINING-RELATED POSITIONS

Feb 2011 – present    Teacher Trainer, British Council (Indonesia)

Apr 2009 – Jun 2010   Mentor, LAPIS-ELTIS (Learning Assistance Program for Islamic Schools-English Language Training for Islamic Schools), Indonesia.

Jan 2008 – Jun 2010   Master Trainer, LAPIS-ELTIS, Indonesia

# RELATED PROFESSIONAL EXPERIENCE

*Editor,* International Journal of  English  and  Education, India, May 2012 - now.

*Intern*, **Wilder Research**, St. Paul-Minnesota-USA, January-June 2012.

*Director*, Language Institute, Malang-Indonesia, Jun 2011-now.

*Director,* **ELTIS Surabaya,** Indonesia, Jun 2010 – Jun 2011

*Regional Coordinator*, **LAPIS-ELTIS**, Indonesia, Jan 2008 – Jun 2010

*Adviser,* LAPIS-ELTIS, Indonesia, 8 February – 9 April 2007

*Associate Editor*, TEFLIN Journal, Indonesia, Aug 2006 – present

*Coordinator for English Language Programs,* Language Development Center, IAIN Sunan Ampel Surabaya, Indonesia, 2005 – 2007

*Assistant Director for Student Affairs,* Malang Technological College STIKMA *Internasional*, 1998 – 1999.

*Head of Language Center,* Malang Technological College STIKMA *Internasional*, 1996 – 1998.

# PUBLICATIONS

## BOOKS AND BOOK CHAPTERS

Widiati, U, Rohmah, Z. & Furaidah. 2014. *Bahasa Inggris kelas X*. Jakarta: Puskurbuk (Kemendikbud)

Rohmah, Z. (2013). *Fun Activities: Cara Asik Belajar Bahasa Asing.*Malang: Malang: Bintang Sejahtera.

Rohmah, Z. (2012). *Teaching English Joyfully.*Malang: Malang: Bintang Sejahtera.

Rohmah, Z. (2010). Setting up your classroom lay out. In A. K. Hakim & M. Syaifuddin (Eds.), *Serba-serbi pengajaran bahasa: Buku 2*. (pp.23-36). Surabaya: EF Press.

Rohmah, Z. (2009). Breakdown in Indonesian EFL communication: A focus on socio-cultural & personal aspects. in K. Yusuf (Ed.), *Serba-serbi pengajaran bahasa*. (pp.1-25). Surabaya: EF Press.

Rohmah, Z. (2008). *Kiat sukses meningkatkan skor dalam tes proficiency (Guides to gain high score in proficiency tests)*. Surabaya: Penerbit Jauhar.

Rohmah, Z. (2008). *Bermain bersama batita: Cara efektif mengembangkan kemampuan bahasa & komunikasi*. Surabaya: Penerbit Jauhar.

Rohmah, Z *(2007)*. English language training for Islamic schools (ELTIS). In N. Mahmud (Ed.), *Human resources development in English language teaching*. Jakarta: UIN Syarif Hidayatullah

Rohmah, Z. (2007). *Menanamkan kemampuan bahasa & komunikasi (usia 13-24 bulan)*. Surabaya: Penerbit Jauhar.

Rohmah, Z. (2007). Aggravation vs. peer acknowledgement and vulnerability assertion: Two opposite ends of disagreeing strategies. In Y. Basthomi & Z. Rohmah. *Advancing discourse of educational linguistics*. Surabaya: Penerbit Jauhar.

Y. Basthomi & Z. Rohmah. (2007). *Advancing discourse of educational linguistics*. Surabaya: Penerbit Jauhar.

Rohmah, Z. (2006). *English for Islamic studies*. Surabaya: IAIN Sunan Ampel Surabaya.

Rohmah, Z. (2006). *Guide for the English teachers at Islamic institutes*. Surabaya: Penerbit JauharSurabaya.

Rohmah, Z. (1998). *English for computer science: A student book*. Malang: STIKMA *Internasional*.

**JOURNAL ARTICLES**

Ningrum, D.R & Rohmah, Z. (2014). African American English (AAE) and slang used by Jim and Huck Finn in *The Adventures of Huckleberry Finn. Nobel Journal*, 5(1), 1-14.

Rohmah, Z. (2012). Mitigated disagreements among Indonesian doctorate students in an academic setting. *The Linguistics Journal*, 6(1), 59-80.

Rohmah, Z. (2012). Promoting harmony during disagreements: A portrait of adult discussions in the Indonesian context. *Theory and Practice in Language Studies*, 2(3), 440-449.

Rohmah, Z. (2012). Incorporating Islamic messages in the English teaching in the Indonesian context. *International Journal of Social Science and Education*, 2(2), 156-164.

Rohmah, Z. (2011). A speech act analysis of Jane Eyre. *Language in India, 11 (2),* 376-387.

Rohmah, Z. (2010). Gender issues in teacher training materials of ELTIS (English language training for Islamic schools): A study from Indonesia. *Language in India,* 10(8), 39-50.

Rohmah, Z. (2010). English language training for Islamic schools (ELTIS): Trainees' outlook. *Bahasa dan Seni,* 38(1), 117-129.

Rohmah, Z. (2010). Introducing ELTIS resource packs. *Nobel,* 1(1), 29-46.

Rohmah, Z. (2009). EFL materials in *madrasah tsanawiyah*: What do they really need. *TEFLIN Journal*, 20(1), 104-117.

Rohmah, Z. (2007). Acknowledging peers during disagreements. *TEFLIN Journal*, 18(2), 189-205.

Rohmah, Z. (2007). Students' perceptions of doctorate classroom discussions. *Jurnal Ilmu Pendidikan*, 14(3), 175-184.

Rohmah, Z. (2006). Two different poles of disagreeing strategies in Indonesian graduate discussions. *Jurnal Ilmu Pendidikan,* 13(3), 167-194.

Rohmah, Z. (2006).Classroom discussion as intellectual meetings. *Jurnal El Ijtima*, 7(1), 93-103.

Rohmah, Z. (2006). Strategi verbal dalam diskusi ilmiah : menuju kesantunan dalam dunia akademis. *Madaniya*, 2, 116-138

Rohmah, Z. (2005). English as a global language: Its historical past and its future. *Bahasa dan Seni*, 33(1), 106-117.

Rohmah, Z. (2005a).Globalization and the teaching of culture in ELT: Some ideas and perspectives. *Jurnal Pancaran Pendidikan*, 18(61), 236-250.

Rohmah, Z. (2004). Persepsi mahasiswa IAIN Sunan Ampel Surabaya terhadap pembelajaran bahasa Inggris.*Qualita Ahsana*.

Rohmah, Z. (2004).Male-female interruptions: A cross-gender perspective. *Madaniya,* 1, 89-99.

Rohmah, Z. (2002).Teacher's questions in reading classes.*TEFLIN Journal*, 13(2), 163-174.

Rohmah, Z. (2002).Developing a successful communication through a comprehensive insight toward speech acts theory. *Madaniya*, 2, 1-18.

## RESEARCH REPORTS

Rohmah, Z. (2012).*Responses to disagreements in academic discussions.*Unpublished Research Report. Surabaya: IAIN Sunan Ampel.

Rohmah, Z. (2009). *Equality issues in ELTIS training materials.* Unpublished Research Report. Surabaya: IAIN Sunan Ampel.

Finney, D., Bentley, C., Rohmah, Z. & Sholikin. (2007). *English language training for Islamic schools (ELTIS).* Unpublished Research Report. Jakarta: LAPIS.

Rohmah, Z. (2006). *Verbal disagreeing strategies and responses in the doctorate classroom discussion context at the State University of Malang.* Unpublished Dissertation. Malang: State University of Malang.

Rohmah, Z. (2005). *Verbal strategies in intellectual discussions.* Unpublished Research Report. Surabaya: IAIN Sunan Ampel.

Rohmah, Z. (2003). *Male-female talk in summer curriculum workshop.* Unpublished Research Report. Malang-Urbana: Fulbright Commission.

Rohmah, Z. (1999). *Speech act analysis at STIKMAInternasional.* Unpublished Theses. Malang: State University of Malang.

## PRESENTATIONS

### CONFERENCES AND PROFESSIONAL TALKS

A speaker at AsiaTEFL Conference in Kuching Malaysia, *Student Expectations of Research Methods in Linguistics Class*, August 2014.

A featured speaker session at TEFLIN International Conference held in University of Indonesia*on Capitalizing on the Past, Shaping the Present, Framing the Future,* presented as, August 2013.

A speaker at Lecturer Discussion held at Fakultas Adab IAIN Sunan Ampel Surabaya on *Video untuk Pembelajaran Bahasa Asing,* November 2012.

A speaker at Year-End retreat Cumberland, Virginia, USA on *Fellow Voices: Humphrey Fellowship Program at University of Minnesota*, May 2012.

A speaker at the Wilder Research, St. Paul, Minneapolis, MN, USA on *Teachers' Professional Development: LAPIS-ELTIS Experience*, May 2012.

A speaker at International Perspectives on International Development (IPID) Talk, University of Minnesota, Minneapolis, MN, USA on *Improving education in Indonesia: A focus on Islamic schools*, December 2011.

A speaker a Talk at the State Islamic College Kediri on *Building critical thinking to encounter global challenges*, May 2011.

A speaker at National Seminar, Fakultas Adab dan Humaniora, Universitas Islam Negeri Sunan Gunung Djati Bandung on *Responding to the needs of English teachers at Islamic schools in Indonesia via LAPIS-ELTIS*, December 2010.

A speaker at the English Teaching Department, IAIN Sunan Ampel Surabaya on *Teaching English joyfully*, December 2010.

A speaker at CamTESOL Conference, Phnom Penh, Cambodia on *English materials for Islamic junior high schools in Indonesia: Evaluation by ELTIS team*, February 2010.

A speaker at CamTESOL Conference, Phnom Penh, Cambodia on *Trainees' perceptions of ELTIS*, February 2010.

A speaker at TEFLIN International Conference, UIN Malang, Indonesia. *Incorporating Islamic messages in the teaching of English*, December 2009.

A speaker at Workshop for School Principals organized by LAPIS ELTIS, Surabaya, Indonesia. *Communicative activities*, November 2009.

A speaker at Workshop for School Principals organized by
LAPIS ELTIS, Surabaya, Indonesia. *Introducing
ELTIS resource pack*, November 2009.

A speaker at LAPIS-ELTIS Meeting for School Principals,
Pamekasan, Indonesia. *The teaching of English at
madrasahs in East Java*, May 2009.

A speaker at LAPIS-ELTIS Meeting for School Principals,
Pamekasan, Indonesia. *Media in the English
teaching: How to support the English teaching
learning process*, May 2009.

A speaker at Teachers Support Group meetings on
*Equalities in learning materials* at MTsN Watampone,
Sulawesi Selatan on 8 August 2009, at MTs Nurul
Amin Situbondo on 30 July 2009, at MTs Al Islah
Bondowoso on 22 July 2009, at MTsN Pajarakan
Probolinggo on 21 July 2009, at MTs Al Amien
Pamekasan on 19 July 2009, and at MTsN Sumenep
on 18 July 2009.

A speaker at Teachers Support Group meetings on
*Incorporating health and environmental issues in
teaching materials* at MTsN Watampone, Sulawesi
Selatan on 8 August 2009, at MTs Nurul Amin
Situbondo on 30 July 2009, at MTs Al Islah
Bondowoso on 22 July 2009, at MTsN Pajarakan
Probolinggo on 21 July 2009, at MTs Al Amien
Pamekasan on 19 July 2009, and at MTsN Sumenep
on 18 July 2009.

A speaker at LAPIS Symposium, Bali, Indonesia. *English
language training for Islamic schools*, March 2009.

A speaker at Workshop for Principals LAPIS-ELTIS, Balai
Diklat Keagamaan Surabaya, Indonesia.
*Pembelajaran bahasa Inggris di madrasah di Jawa
Timur (The English teaching in Islamic schools in
East Java,* August 2008.

A speaker at Workshop for Principals LAPIS-ELTIS, Balai
Diklat Keagamaan Surabaya, Indonesia. *Media*

*dalam pembelajaran bahasa Inggris (Media in the English teaching),* August 2008.

A speaker at AsiaTEFL International Conference, Bali, Indonesia, *ELTIS: A response to the needs of English teachers at Islamic schools in Indonesia.* August 2008.

A speaker at Steering Comittee Meeting, LAPIS-ELTIS, Holiday Resort Lombok, Indonesia. *Training courses in East Java.* May 2008.

A speaker at Training for Teachers at Pusat Bahasa IAIN Sunan Ampel Surabaya, Hotel Selecta Batu Malang, Indonesia. *Strategies in preparing students for TOEFL.* February 2008.

A speaker at TEFLIN International Conference, Jakarta, Indonesia. *English language training for Islamic schools (ELTIS).* December 2007.

A speaker at ASIA TEFL, WTC, Kuala Lumpur, Malaysia. *Two different poles of disagreeing strategies in Indonesian graduate discussions.* December 2007.

A speaker at Discussion for Lecturers in Fakultas Adab IAIN SA Surabaya, Indonesia. *Promoting academic politeness in academic setting.* May 2007.

A speaker at Training for Instructors. *Teaching of English for Islamic studies.* September 2006.

A speaker at 'Workshop on Confirmatory Research Methodology,'IAIN Sunan Ampel Surabaya, Indonesia, *English leading to research methodology.* August 2006.

A speakerat Research Training and Workshop, STAIN Malang (now, State Islamic University of Malang), Indonesia.*Research methodology.* March 2002.

## WORKSHOPS AND TRAINING

A facilitator at a workshop on '*Implementing Curriculum 2014*', 25-30 June, SMKN 1 Pemalang, Central Java.

A facilitator at a workshop on '*New Ways in Teaching Reading*', 27 March2014, Center for Language Development, UIN Surabaya.

A facilitator at a workshop on '*ELTIS Resource Pack*' 12 December 2013, Teacher Support Group, Pasuruan.

A facilitator at a workshop on '*Best-Use Practices for Enhancing Learner's Level of English Fluency Through Task-Based Autonomous Learning*', Universitas Islam Negeri Maulana Malik Ibrahim Malang, 29 November 2013.

A facilitator at a workshop on '*Videos to teach English*', 30 October 2013, Teacher Support Group, Pasuruan.

A facilitator at a British Council Training on *CISELT*in Pontianak, Indonesia, 3-11 September 2013 and 19-24 October 2013.

A facilitator at a workshop on '*Creating Digital Learning Environment to Promote Student's Autonomous Learning,*', Muhammadiyah University of Malang, 31 August 2013.

A facilitator at a workshop on '*Teaching English Joyfully: Using Games and Videos in the Classrooms.*' Mulawarman University, Samarinda, 15-16 Juni 2013.

A facilitator at a Workshop on '*Teaching English Joyfully*' held by Language Center IAIN Sunan Ampel Surabaya at Tretes Pasuruan, East Java, 26-27 April 2013.

A facilitator at a Training for Freshmen students on '*How to be successful in campus life*' conducted in Pacet, Mojokerto, 22 September 2012.

A facilitator at a Workshop on '*Bedah Standar Kompetensi Lulusan (SKL) Ujian Nasional*' at Teacher Support Group III, Malang Regency, 31 January 2013.

A facilitator at a British Council Training on *'Classroom language'* and *'Premier Skills'* at Muhammadiyah University of Malang, Indonesia, 20 – 23 Juni 2011, 4 – 7 July 2011

A facilitator at a Workshop on *'Avoiding plagiarism'* at the English Teaching Department, IAIN Sunan Ampel Surabaya, Indonesia, on 23 June 2011.

A facilitator at a Workshop on *'Teaching English Joyfully'* at Surabaya Regency, Indonesia, on 12 November 2010.

A facilitator at a Workshop on *'ELTIS resource packs'* at ELTIS Surabaya, Indonesia, on 4 November 2010, 9 December 2010, and 5 January 2011.

A facilitator at a Workshop on *'ELTIS resource packs'* at at Jember District, Indonesia, on 6 November 2010.

A facilitator at a Workshop on *'Teaching English Joyfully'* at Kediri District, Indonesia, on 1 August 2010 and at Pamekasan District, Indonesia, on 21 April 2010.

A facilitator at a Training on *'Principles of communicative language teaching'* at ELTIS Surabaya, Indonesia, on 18– 22 January 2010.

A mentor at School Visits to schools in Probolinggo Districts, Indonesia, on 6 – 8 October 2009.

A facilitator at a *'Gender and language'* Training for Heads of Centers for Gender Studies, held by LAPIS-ELTIS, Indonesia, on 18– 19 June 2009.

A mentor at Training in ELTIS Mataram and ELTIS Watampone, Indonesia, on 16–20 September 2009.

A facilitator at a Training on *'Principles of communicative language teaching'*at ELTIS Surabaya, Indonesia, on 3–7 August 2009.

A mentor at at Training in ELTIS Mataram, Indonesia, on 6–10 July 2009.

A facilitator at a Training on *'Teaching the productive skills: speaking and writing'* at ELTIS Surabaya, Indonesia, on 30 June – 3 July 2009.

A mentor atSchool visits to schools in Sumenep District, Indonesia, on 16–19 March 2009.

A facilitator at a Training on 'Teaching the receptive skills: listening and reading' at ELTIS Surabaya, Indonesia, on 2– 6 March 2009.

A facilitator at a Training on *'Teaching grammar and vocabulary'* at ELTIS Surabaya, Indonesia, on 23– 26 February 2009.

A facilitator at a Training on *'Teaching the receptive skills: listening and reading'* at ELTIS Surabaya, Indonesia, on 9–13 February 2009.

A facilitator at a *'Communicative english language teacher training'* at ELTIS Surabaya, Indonesia, on 12–16 January 2009

A facilitator at a Training on *'Teaching the productive skills: speaking.and writing'* at ELTIS Surabaya, Indonesia, on 9–12 October 2008.

A facilitator at a Training on *'Teaching English using songs, poems, videos and drama'* at ELTIS Surabaya, Indonesia, on25–29 August 2008.

A facilitator at a Training on *'Teaching the receptive skills: listening and reading'* at ELTIS Surabaya, Indonesia, on 26–29 June 2008

A mentor at School Visits to schools in Probolinggo Districts, Indonesia, on 17 –19 March 2008.

## COMMUNITY ENGAGEMENT TALKS

A speaker at Leadership Training among young women in Malang.February 2013

A speaker at *Demokrasi*. Paper presented among young women in '*Diskusi Terbatas*', January 2013.

A speaker at *Kartini, hendak ke mana engkau melangkah (Kartini: Finding direction)*. Paper presented at Seminar Muslimah Impian UIN Malang, Indonesia, April 2008.

A speaker at *Muslimah impian (Picturing ideal women)*. Paper presented at Masjid At-Tarbiyah UIN Malang, Indonesia, April 2008.

A speaker at *Telaah kebijakan menjadi pendidikan yang ideal (Evaluating educational policy)*. Paper presented at FUMRS Surabaya Seminar, Office of Ministry of National Education in East Java, Surabaya, Indonesia, March 2008.

A speaker at *Ibu… kembalilah, didiklah anakmu (Mommy….. turn to your kids)*. Paperpresented at FKI An-Najma UMM Malang, Indonesia, December 2007.

A speaker at *Fakta-fakta tentang kaum Kartini masa kini (Facts about Kartini today)*. Paperpresented at Talk Show Muslimah, FORKISMA, Universitas Widya Gama, Malang, Indonesia, May 2006.

A speaker at *Menjadi muslimah teladan (Women setting good examples)*. Paper presented at a seminar in FK3 UIN Malang, Indonesia, May 2005.

A speaker at *Muslimah: The light for the revival.*Paper presented at joint student councils of Economic Faculty, Faculty of Education, and Faculty of Agriculture, Muhammadiyah University of Malang, May 2004.

A speaker at *Acritical view of the feminism movement*, paper presented at a dialogue held by KARISMA, Faculty of Mathematics and Science, State University of Malang, April 2004.

A speaker at *Talking about 'Eiffel, I'm in love'.*Paper presented at LEMBAYUNG, SMUN 3 Malang, February 2004.

A speaker at *Pornographic actions: Social and religious perspectives.*Paper presented at a dialogue held by CIS, Faculty of Mathematics and Science, State University of Malang, March 2002.

A speaker at *Women: Between family and career,* paper presented in the Auditorium of Muhammadiyah University of Malang, January 2000.

A speaker at *Preparing for the high quality generation.* Paper presented in Sabilillah Meeting, April 1999.

A speaker at *Thepolitical role of women.*Paper presented in Youth Association Meeting, Ujung Pandang, February, 1999.

A speaker at *The Role of women in solving the monetary crisis.*Paper presented in a Seminarat History Department of IKIP Malang, October 1998.

A speaker at *Women: Pre-marital and marital life,* paper presented in a Seminar held by Widya Gama University, June 1998.

A speaker at *Therole of women in the post-reform era.* Paper presented in 'Women Dialogue' held by Student Council of Faculty of Islamic Studies, Muhammadiyah University of Malang, June 1998.

A speaker at *Therole of women in the development of civilization.*Paper presented in 'Dialog Tokoh', BDM Al Hikmah IKIP Malang, December 1997.

A speaker at *Therole of women in facing the development of science and technology.*Paper presented in a Seminar at IKIP Malang, September 1996.

A speaker at *Women in search for self-understanding during globalization era.*Paper presented in a Seminar at BDM Al Hikmah IKIP Malang, December 1995.

A speaker at*Research: Theory and its application.*Paper presented in the English Department Seminar, IKIP MALANG, May 1995.

A speaker at*Improving the English skills of the students.*Paper presented at the English Department Seminar, IKIP MALANG, June 1994.

A speaker at *Men's rivalry toward women's career.*Paper presented in the Students' Dormitory Seminar, IKIP Malang and published as an article in Dias Magazine, June 1994.

## AWARDS AND GRANTS

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|---|---|
| 2014 | Research Grant from the State University for Islamic Studies Sunan Ampel Surabaya |
| 23-27 April 2012 | AMA 5-Day "MBA" workshop in AMA Training Center Chicago, USA |
| 12-16 March 2012 | Peacebuilding Through Restorative Dialogue in Law School, University of Minnesota, Minneapolis, USA. |
| Jul 2011- Jun 2012 | H. H. Humphrey Fellowship Program at State University of New York at Buffalo and the University of Minnesota, USA. |
| Jun – Dec 2007 | Grant from LAPIS-ELTIS to take Cambridge ESOL-ICELT Course |
| 2005 – 2006 | Research Grant from the State Institute for Islamic Studies |
| Apr – Sep2003 | Fulbright Visiting Researcher, University of Illinois at Urbana-Campaign, USA. |
| 1996 – 1999 | University Research for Graduate Education (URGE), Ministry of Education and Culture, Republic of Indonesia. |

1992-1996                 Academic Enhancement Project
grant from the Dept. of Education
and Culture, Republic of Indonesia.