

ISLAMIC ENGLISH: THE CASE IN ENGLISH TEACHING-LEARNING IN INDONESIA

Hanung Triyoko, S.S., M.Hum., M.Ed
STAIN Salatiga

Abstract

In the history of English teaching-learning in all part of the world, there are three kinds of attitudes, first *resistance and rejection*, second *acceptance and assimilation*, and third *pragmatic utilization*. Nations enriched with the cultures and values of Islam have necessarily undergone the teaching learning contexts influenced by those three attitudes. The trend is that the attitude of *pragmatic utilization* has gained more popularity as the stigmatization of English as the language of occupation and Biblication has faded throughout modernization. Many Moslem Nations, such as Pakistan, Bangladesh, Malaysia, have even multiplied the effects of that *pragmatic utilization* by referring to their local variations of English as *Islamic English*. Indonesia, as the biggest Moslem nation in the world, will definitely be influenced or ideally influence the development of this *Islamic English*. This paper aims at giving clearer picture of the English teaching-learning process in Indonesia in relation to the position of English and the attitudes shared by teachers and students on English and the potentials that Indonesia needs to explore to actively involve in the development of the *Islamic English*.

Keywords: pragmatic utilization, Islam, Islamic English.

I. Introduction

English has served to be more than just the first international language to all nations in the world that seek for and maintain existences in the global relationship in all its forms. The utilization of English has been so massive even in the lives of much smaller group of people such as families and individuals, thank to the internet that there is now no boundaries in the initiatives to connect to any people anywhere, that makes English become so penetrative and powerful. In specifically addressing the shared attitudes toward English of people in the nations much

influenced by the cultures and values of Islam, Rahman, T (2005) proposes three different levels namely *resistance and rejection*, *acceptance and assimilation*, and *pragmatic utilization*. The interconnection between Islam and English may lead to lots of complications as 'English is not just a language, anymore than Islam is just a religion...' (Harris, 1991). This means that any relation created between Islam and English will never be static thus any efforts to have the best possible situations where Islam and English go hand in hand for the maximum prosperity of human beings shall never end. Mahboob (2009) keeps wondering through his statement "Can English carry the weight of Islamic experiences, cultures, and ideologies? This paper is indeed asking the similar question but in the context of English teaching-learning in Indonesia.

II. Attitudes on English throughout the history of Islamic nations

It is not coincident that most today's Islamic nations were occupied by England, Portuguese, Netherland, and other european nations which also intentionally introduced or even imposed with any possible means the belief of Christianity. For such a long period of history, English was seen and anticipated by Moslem people in those occupied nations as the language of the occupant as well as the language of the Bible Missionaries. One of the most recent evidences as stated by Karmani (2005a, b) is that "Billy Graham and his sons, along with many other missionaries, are openly proseletizing in Iraq in English as a Second Language (ESL) Classes". Hence, those people disliked and refused to be in the situations when English was used as the media of communication and therefore very few Moslems had the gut or the reasons to learn or use English and they needed to disguise when they did use English for any purposes deemed incomprehensible by most of their fellow Moslems. The dominant attitude to English shared by Moslem living in this historical context is so called the *resistance and rejection* (Rahman, T., 2005).

The greater influences that English made on the lives of the people was then felt by the majority of the Moslems of the invaded nations because of the lengthy period of the occupation itself and also because of the knowledge and awaransess that

English had become the most effective tool to power and economy. More Moslems became to be more open to the possibility to connect with other people, especially the occupants, to negotiate or to gain power and access to economic resources. Moslems in that time accepted English and allowed English to play parts in some aspects of lives, particularly related to the worldly lives. This attitude is so called the *acceptance and assimilation* (Rahman, T., 2005) and this attitude in history created the segregation among Moslems; first, the middle class Moslems who generally had more prosperous lives due to their better paid jobs ensured by their abilities in communicating in English, second, the Moslem Clerics, who kept rejecting English for their ideological as well as theological reasons, and third, the proletarian Moslem who had no choice as they did not have access to English.

When English then proved to be helpful to people communicating with it in achieving their goals, no matter whether they were the native speakers or the non-native speakers, there came the realization that English was not different to any other languages used by people to serve their needs. English was then looked at by more Moslems in their struggle for freedom from the invasions as a means to facilitate or even enhance the achievement of their goals, either individual or communal goals. Various groups of Moslems then selectively and tactically utilize English for the maximum of their benefits even to the level that English would empower and strengthen their identities as Moslems. Canagarajah (1999) even proclaims that English in his native country, Sri Lanka, is a form of resistance to the mainstream English as it has been nativized by putting local idioms and thought. This attitude is the attitude of *pragmatics utilization* (Rahman, T., 2005) pioneered by the *Islamist* or the group of Moslem who prioritize the fulfillment of needs of Moslems by any means as long as it is legal and unharmed for their identities as Moslem.

III. *Pragmatic Utilization of English and the demand to have localized English enriched with values and cultures of Islam*

In the modern world, when any forms of colonialization is condemned and when a hegemony of certain cultures and values

upon others is avoided, the attitude of *pragmatic utilization* find its utmost perfect condition to grow and become the new trend in the relation between Moslem and the Western world. The discourse on the utilization of English in the Moslem world has even reached to the question of whether English is really appropriate to reflect all identities of Moslems or how close English is to the lives of the Moslems so that English is no longer seen as belonging to the Western world only. With this similar attitude, many nations grouped by Kachru as the Outer Circle or the Expanding Circle of the English speaking countries, such as India, Singapore, Pakistan, and Nigeria have successfully localized English and owned some particular varieties of Englishes that enrich varieties of Englishes called as the World Englishes. At the same time, this phenomena can become factual counterargument to what some TESOL scholars believe that English has become a hegemony in the world language and that many local and vernacular languages are marginalized. Bhatt (2002) says that people in India now look at English as one of their local languages so they do not need to feel guilty of abandoning the richness of their local cultures as represented by their local languages as their localized English now also carries their values and teaching in it.

To take the case of the utilization of English in Pakistan as an example, the localized version of English there has served as part of the Pakistan Moslem identities and is developed with differences not only in its linguistic aspects such as pronunciation, diction, or even grammar but also on its ideological content of the English there as Pakistan Moslems demand that the English utilized there is the English that match with or represent the values and teachings of Islam that they find minimum hindrances in using English to express themselves as Moslems (Mahboob, 2009). Pakistan English includes words from the local language as its inventory of vocabulary, such as the use of the word "*pardah*" a local word for "*segregation*" and due to the massive usage of this word in various context and topics, the meaning of the word "*pardah*" in English is not always replaceable by the word *segregation* as seen in the sentences below:

1. *I may be a devout believer of **purdah** (segregation) system but...* (Baumgardner, et al. 1993)
2. *The delegates took care to draw the **purdah** (cover up or conceal) over quarrels.* (Dawn, May 30, 2004)
3. *This is with reference to Mr. Hafizur Rahman's article "Urdu: 'in **purdah**' (disempowered or retreat) ". . .* (Dawn, April 11, 2005)
4. *Twelve-year-old Kiran Khan will swim at the Commonwealth Games this week as Pakistan's female swimmers emerge from "**sporting purdah**" (ban)nnnnn.* (<http://www.dailyexcelsior.com/>, July 31, 2002; accessed May 24, 2008)

For Pakistan Moslems, they do not need to reject English, they just need to clarify what they want to do with English, either as individual or as followers of Islam (Arngungu, 1996).

All efforts to manipulate English to become a more proper language to represent the identities of Moslems have eventually boosted the energy of Moslem English educators around the world, especially those working in the regions where the majority is Moslem, to get together and discuss more seriously issues related to the utilization of English for catering the needs of Moslems in some international seminars organized annually in many reputable universities around the globe that finally promote terms like *English for Islamic Purposes*, *Islamization of English*, *English as an Islamic Language*, or indeed *Islamic English*.

Arngungu (1996) claims that though English still is one of the main means by which the Westerners dominate the world, English at the same time can also be utilized by Moslems in all parts of the world to fight back, to resist the domination, as long as Moslems themselves are able to clarify their needs about English and how English helps strengthen their identities as Moslem. English for Moslem can also serve as catalyst in their Islamization process as English has long served as conveyor of knowledge and culture.

IV. *Islamic English, the concept and its necessities*

Ali (2007) enlists at least four groups of unacceptable lexicological process related to Islamic terms included in some

popular monolingual English dictionary as reported by many Moslem researchers. Those are *misspelling*, *mispronunciation*, *mistranslation*, and *meaning distortion*. Only when Moslems do not do things to rectify these four lexical errors and let the users of the dictionary takes the meaning and the form of the Islamic terms in those dictionaries for granted then lots more people will be misguided in their understanding of Islam. Contributive actions to propose some more non-biased, friendly, and easily apprehended meaning of Islamic terms and also correct transcription of those terms in Roman alphabets have been parts of the goals in promoting the so-called Islamic English.

Professor ismail Farouqi (1986) defines *Islamic English* as the modified English that enables any inclusions of Islamic values and teachings with all accompanying terminologies without any distortions in meaning hence English is able to satisfy the linguistics needs of its Moslem users. According to Jaseem (1995) *Islamic English* may be identified from various modification in linguistics aspects such as *phonology*, *morphology*, *syntax*, and *discourse* therefore this Islamic English can be quite different to the original English, if we can still agree on the existence of the original English among so many variations of world Englishes. Following this way of thinking, Islamic English can also be considered to be more than just *English for Specific Purposes* (ESP). Furthermore, Jaseem enlists some characteristics of Islamic English as follow:

1. It accomodate discourses on Islam.
2. It includes words embedded with Islamic values and teachings through loan words from Arabic such as *Syariah*, *Fiqh*, *Fatwa* or lexical acquisition such as *Jihad*.
3. Its grammar and syntax is more simple or simplified
4. Its users are Moslems or non-Moslems who have particular interest in studying Islam.
5. Its main references to moral and ethics are the Holy Al-Quran and the Prophet Muhammad Traditions plus works and interpretations of Moslem scholars.

Hussein (1996) states that by considering the unique characteristics of Islamic English compared to other version of Englishes in terms of vocabulary, syntax, styles, and the utilization, this version of English is part of the *English for Specific*

Purposes (ESP) that he likes to call this *Islamic ESP*. In line with his thinking, the development of Islamic English can also be linked to four main areas of the development of English for Specific Purposes (ESP), i.e. *time pressure and needs, treatment of hard terminology, authentic of content*, and last but not least *contextualization*. Islamic English must be seen as the well-structured ESP that satisfies the requirements of particular discourses for spreading the teaching and values of Islam delivered in English without any confusions or distortions due to the history of English as the language of Christian missionaries.

For that purpose, some Moslem scholars intend to devide the Islamic ESP into English for *Tawheed (Tauhid)*, *English for Tafseer (Tafsir)* or English for *Sira Nabawiyah (The stories of life of the Prophet Muhammad)* and each of which is then structured in courses and syllabus for the sake of teaching this version of English at schools and universities.

On *the treatment of hard terminology*, the conceptual and technical one, Islamic ESP has very specific problems compared to other kinds of ESP, one example of these problems is on who shall be authorized in giving explanations or defining terminologies which are heavily loaded with specific topicalization in Islamic values and teaching. For other kinds of ESP, teachers of those ESP generally take for granted the meaning of technical and conceptual terminologies as are given by experts in that particular topics of ESP, such as the meaning of *inflation, supply, and demand* are to be defined and explained by expert in economics not by teachers themselves (Hussein, 1996). For the case of Islamic ESP though, because from the beginning its development is much influenced by the need of all stakeholders, i.e. teachers, curricullum designers, students, policy makers, scholars, etc and all for the sake of Islam, there is a bigger chance for teachers of Islamic ESP, as they are Moslems and expected to know deeply the values and teaching of Islam, to involve in the effort to define and explain those hard terminologies.

V. The development of Islamic English around the globe

The idea to develop local version of English, as English itself now has become so receptive to any kinds of changes, and to make inventories of the local characteristics of English are

resulted from the awareness that every group of English users has different backgrounds in social, politics, culture, and economic and that they are free to pick their own attitudes toward English. Simply saying, the existence and rise of the localized English is in certain extent a proof that English, with all its power collected from the political, economical, cultural, and social backgrounds of its native speakers, does not always succeed in replacing roles of the local or vernacular languages and that on the contrary, the increasing number of the expanding users or the non-native speakers prefer to assimilate than to own their localized English are the proof of the rebellion to any efforts of standardization of English, either American English Standard or British English Standard.

Arngungu (1996) believes in the potential of Moslems to be the biggest number of users of English hence Moslem can also contribute any changes to English. Moslem may manipulate the future of English through their works in translations, transliterations, mass-media, schools, as well as academic world in any possible remarkable ways.

The teaching of any particular language is inseparable with the teaching of the culture of the users of that language, no matter how correct or how firm is this statement, Moslems shall pay close attention to the practices of teaching of English in their surroundings to avoid all possible bad effects accompanying the teaching of English and to ensure that the Islamic values and teachings can be upheld.

Arngungu (1996) suggests these two actual steps to ensure the systematic, coordinative, and cooperative efforts to supervise English teaching-learning process in accordance with the values and teaching of Islam:

1. To disclose all potential problems as the consequences of the modern interconnectedness between Islam and English as the language embedded dominantly with the values and teaching of Christianity and Western Ideologies and then to make consensus on all plans to anticipate the bad effects of the trend of the *pragmatic utilization* of English through seminars, workshops, conferences, and also researches on today's demands on

the massive teaching of English in Islamic schools and universities.

2. To propose and develop special variety of English called as Islamic English and intensively promote it for education of the future generation by dissemination and discussion as regular and as often as possible in order to build awareness to all Moslem English educators and teachers on the important of having more proper version of English as part of the representation of Moslem identities.

Since 1983, a Moslem English educators from Malaysia, Muhammad Syafi has campaigned for the urgency of making systematic efforts to apply Islamic approaches in the teaching of English in order to make beliefs, thoughts, and good deeds of Moslem the basis for the teaching, not the un-anticipated ideology that draw the English learners away from their Islam. Syafi (1996) urges to prevent unexpected bad situation when young generation in Malaysia are trapped in split personalities after they graduate from schools that use English as the main instructional language. Syafi (1996) sees that the teaching of English in Malaysia needs a kind of curriculum deconstruction, such as making chances to include the teaching of Islamic terminologies and concepts through recompositions of syllabuses, books, teachers training modules, as well as test items. This idea is previously voiced by Al-Zeera (1990) through his proposal entitled *Paradigm Islam Kaffah* "Holistic Islam Paradigm" when he gave orientation to English teachers in Bahrain who longed for having Islamic framing of English teaching there.

Mahboob (2009) explains the existence of Pakistan English through its syntax, utilization, and roles in the context of politics, economics, culture, and social of Pakistan. In confirming those three characteristics of Pakistan English, Mahboob (2009) raised questions on how Islamic or non-Islamic the cultures are to accompany the utilization of English in communication in everyday lives in Pakistan. Is it confirmed that English in Pakistan spreads those ideas of inferiorities of Moslem people compared to their Christian counterparts? or is it confirmed that English indeed promotes superiorities of Islam? Mahboob (2009) then believes that Pakistan people colors English with Islam through

vocabulary, for examples loan words in the discourse on administrations i.e *amir*, *nazim*, etc., in conceptual terminologies i.e *hadith*, *zina*, etc., in education i.e *iqra*, *maktab*, etc., in culture of marriage i.e *halala*, *nikah*, etc.; through *pragmatics utterances* such as *InshaAllah* (God willing) to imply soft refusal or *unbound promises* that for speakers from other cultures may be misunderstood as *real promises*; and last but not least through specific discourse structure like for example the inclusion of the Arabic phrase *bismillahirrochmannirochim* written in its original forms or written in *Hijaiyah* alphabet in the beginning of a text to symbolize the values and teachings of Islam are properly addressed in the text or that the text does not content any materials that contradict the values and teachings of Islam.

VI. Islamic English; The case in the English teaching-learning in Indonesia

Indonesia, as the biggest Moslem nation in the world, will surely be influenced or hopefully influencing the dynamic of the discourse on the manipulation of English to serve as parts of identities of Moslems. How open is the opportunity that Indonesia has to actively and intensively involve in the development of a particular international variety of English that represents identities of Moslem called in this paper as the *Islamic English* depends mostly on the extent of concerns and actual efforts given by all stakeholders in the English teaching-learning processes. English educators at universities in Indonesia then will play dominant roles in promoting the localized English in the context of Indonesia as another variety of so many varieties of World Englishes and make this English very suitable to endorse the status of Indonesia as a Moslem nation enriched with multicultural harmony and tolerant among various different religious believers.

It is quite unfortunate though that until today none of universities in Indonesia, including PTAIS and PTAIN, has got the honor to host the International Conference specifically addressing issues related to the development of Islamic English or the interconnection between Islam and English. Very few books or working papers are published to elaborate the potential of the use of English to represent identities of the Indonesian Moslems as the

majority of speakers or users of Indonesian localized English, as was previously done by Dr. Djamiludin Darwis through his popular book *English for Islamic Studies*, though it is still far from being perfect to call this book the one accommodating all requirements to be called Islamic English (as explained in the previous paragraphs in this paper). It is another misfortune that that book is now rarely seen to be used as the main reference in the teaching of English in Islamic Universities, as it used to be fifteen to ten years ago.

Thanks to the government of Australia that in 2007, through its projects named LAPIS-ELTIS, Learning Assistance Project for Islamic Schools - English Language Teaching for Islamic Schools, there was this serious realization of the idea of having a guided English teaching-learning process that any English teachers in Islamic Schools, the targeted groups were teachers at the MTs or the Islamic secondary schools, with some English educational backgrounds or not, could practically look up to and use in their own classrooms. The writer considers that all the curriculum, syllabuses, and books published with the sponsorship of the LAPIS-ELTIS projects and then were provided freely for teachers in all regions Surabaya, Mataram, and Watampone as another form of English for specific Purposes but still that LAPIS-ELTIS project offered some more realistic realization of the ideal interconnection between English and Islam.

Through its official website <http://www.lapis-eltis.org/> the project officially announced its termination in June 2010 but the website continues to be useful and functional until today. Teachers can anytime download so many resources of English Language Teaching there at the website. One of the goals of ELTIS as stated is to “help MTs teachers make the transition from a didactic teaching approach to a more student-centred, active, and communicative approach”. Eventhough ELTIS does not use that specific word “Islam” as part of the definitions of the project target groups, as the writer himself was involved as one of the consultants at the initial stage of the project in 2007 and took part in the discussion on the opportunities and challenges on the implementation of a more student-centred, active, and communicative approach, the writer believes that ELTIS carefully considers Islam, its values and teachings, as the inseparable parts

of students lives and therefore the inclusion of topics related to Islam will definitely help much in boosting students interest and activating them in real English communication.

The ELTIS resource packs consists of *Listening Resource Pack*, *Islamic Life Resource Pack*, *Games and Pictures Resource Pack*, and *Assessment Resource Pack*. Thus, It is clear that ELTIS has purposively uses topics about Islam and indeed includes some words fully loaded with Islamic values and teachings such as *ustadz*, *wudhu*, and *idul fitri* with no hesitation as ELTIS gives more weight on educational issues more than anything else. It is indeed very challenging to openly discuss all efforts made by ELTIS as initial stage to have Indonesian Localized Islamic English as ELTIS also includes phrases such as *banana kolak* which needs lots of explanations to its meaning as this phrase is a very contextual and cultural bound phrase for non-native Indonesian to encounter when reading.

This least noticed fact about the interconnection about Islam and English in Indonesian context as mentioned in the previous paragraph shows that the discourse on Islamic English has not become hot issues yet and therefore lots of attentions need to be paid to coordinatively and systematically change the situations to make English teaching-learning in Indonesia in line with the vision and missions of education in Indonesia in general and of the islamic educational institution in particular which is to trepresent to the widest extent the values and teachings of Islam.

VII. Lexical Approach; A necessity to promote the teaching of Islamic English in Indonesia

The lexical approach in language teaching positions the communication of meaning or the conveying of meaning as the essence of the language teaching. *The lexical approach* thus emphasizes on elements of meaning bearer, known as *vocabulary* or *lexical*. The basic idea of this approach is that a fluent user of any language mostly depends on his or her mastery on enormous numbers of words or string of words, either the *fixed ones* or the *semi-fixed ones* to communicate in that language. Knowledge on grammar or syntax will enable the users of any languages to produce acceptable string of words but it only happen when they

have had sufficient mastery of *lexical* that they will recall for filling the grammar slots anytime they want.

Through *lexical approach* in ELT, more attentions will be given to:

1. *Lexical* or the greater independent entity of meaning than *word*
2. Selection and evaluation of texts or teaching materials based on the everyday language used by students
3. Listening skills for beginner level of students and reading skills for intermediate and advance level of students
4. Learning activities that promote comparison or translation of the target language to the mother tongue
5. The utilization of dictionary as the main reference in students active learning
6. Expose to chunks or pieces of language that are used more frequently in everyday communication. It means that the *probable chunks* are much more important than the *possible chunks*.
7. Production of text books to help learners recognize *lexical patterns* and use them.
8. Priority to *authentic language* or *authentic materials* upon language used for didactic purposes or *instructional materials*.
9. Optimization of textbooks for the learners' benefits.

To have clearer images of the real differences resulting from the implementation of the lexical approach and the more conventional approaches to language teaching and how language teachers organize their learning materials in accordance with the lexical approach, Lewis (2008) proposes some principles as follow:

1. **Topic.** Though topic is also used to organize learning materials in the more conventional approaches to ELT, the topic in the lexical approach is used not only to organize learning materials but also to be seen as resource for everyday language with lots of probable chunks so learners take the most benefits from the learning materials. With this principle the ELTIS resource pack bring about topics on popular Moslem celebrities and *Ustadz* like Saskia Adya Mecca and Uje (Ustadz Jefry Al Buchory) to ensure that the learning

materials present things familiar to students' everyday lives.

- 2. Situation.** ELT teachers need to picture out clearly the situations surrounding each communication so all learners can expect as well as predict the variety of lexical used in the communication. The complication is sometimes communication on particular topics can also be done not in its real situation. To overcome this problem, it is highly recommended that the physical, not the psychological as well as the social, situations shall become the basic consideration. When the physical situation is clearly described, i.e *restaurant*, people will expect the communication happens in that physical situation will very likely relate to the topic of *food*. The use of images of a Moslem family and an Islamic school (MTs) for the cover of the ELTIS resource packs is the initial step to set or describe the physical situations of the use of English in Islamic schools.
- 3. Collocation.** It is the *collocation* that becomes the very distinct marker of the implementation of the lexical approach in ELT. In the production of the learning materials, *collocation* needs to be treated similarly to *words* and if necessary can be compared to its translation in the native tongue. It is recommended also to create a collection of collocation, for example the collocation occurs through combination of *adjectives* with *nouns* or through combination of *verbs* with *nouns* to help learners expand their inventories of vocabulary or lexical. The inclusion of the word *Wudhu* which is then sided with its translation "make ablution" in the *Islamic Life Resource Pack* of the ELTIS is in concordance with this principle.
- 4. Notion.** Almost similar to the concept of *notion* in the more traditional approach to ELT, *the functional-notional* approach, that specifically addresses the main functions of language in communication, i.e *apologizing, making an appointment, etc.* notion in the lexical approach to ELT is used to unify the concepts of *functional* and *notional* or simply saying, in the lexical approach to ELT, *functional* and *notional* are seen as single concept. The text about

banana kolak in the ELTIS resource pack can be a good example for this unification of the *functional-notional* concepts.

- 5. Narration.** The narrative structure is believed by the proponents of the lexical approach in ELT as the very dominant factor in human communication. When we use language for the very first time, we need to clarify *who* or *what* plays the role as *nominal*, this is called *the nominalization*, afterward we tell stories related to the *nominal* and this activity is called as *narrate* then we end or continue our narration with some necessary explanations on the *who* and *what*. Thus, *the narrative structure* consists of *nominalize-narrate-explain*. This structure really helps in expanding the inventory of the lexical. Most of the reading texts provided by ELTIS are following this *narrative structure*.
- 6. Metaphor.** Besides the collocation, metaphor also has a very significant role in the lexical approach to ELT as metaphor is the evidence that *word* is not the smallest entity of the language that carries meaning independently. Since metaphor is also a universal characteristic of any languages, either spoken or written, thus metaphor are parts of students' everyday language.
- 7. Persons.** People or individuals are seen as the distinctive factor in the more traditional approaches in ELT, especially those based on grammar. *Persona* influence the choice of forms of the words that fill the slot of the grammar, while in the lexical approach, the change in the *persona* will not only influence the change in the grammar but also influence the meaning-making process. In many cases, the change in *persona* eventually produces sentences which can be correct or acceptable grammatically but not quite *probable* in the every use of the language, i.e the expression "*I'm sorry it wasn't my fault*" cannot be modified with the use of another persona "*you*" into "*you're sorry it wasn't your fault*" which is never found in everyday use of English.
- 8. Phonological Chunking.** In the selection and production of the learning materials, language can necessarily be

represented in terms of *chunks* or pieces of language in order to let the learners absorb the information little by little, from the easy ones to the more difficult ones. In the lexical approach, every teacher needs to remember that *word* can no longer be the independent smallest entity carrying meaning as there can be *polywords*, *metaphors*, *etc.* thus the process of chunking shall consider the fact that there are some other phonological entities of meaning besides *words* and this is indeed the so called *phonological chunking*. Taking as an example the following string of words “*By the way, I have to get up at six tomorrow*” when we applied the traditional approach, the grammar approach, we will have these following *phonological chunking* “*By the way / I / have to / get up / at six / tomorrow*” as each of those chunks, are positioned based on their specific roles and functions in grammar. However, when we do the *phonological chunking* following the principle of the lexical approach, we will have the difference in “*By the way / I / have to / get up at six / tomorrow*” because “*get up at six*” must be treated as one entity of meaning and this is to inform that the speaker of this expression needs to “*get up at six*” not only about “*getting up*”.

9. Keywords. One of the basic idea of the implementation of the lexical approach in ELT is the utilization of *keywords* or the word or the string of words that occur very frequently in one particular language, especially those words having variety of meanings depending on the other words surrounding them or the meaning can only be clarified through the *de-lexicalized words*. Words in this group is the ones referred to as the *generative grammar* not the *fixed vocabulary* since these words can be used in so many different expressions and so many different grammar. Language teachers will use this group of words as the starter to develop students’ mastery on vocabulary, especially the inventory on *polywords*.

In the lexical approach to ELT, events of lives that happen repetitively or frequently will provoke particular expressions in particular language which then become stable or tend to become

stable. The lexical approach also recognizes though that human lives are full of new ideas, the unexpected happenings, and other personal emotional experiences. Language, thus, is not only a representation of the history of human being. Often times, human beings produce some very extraordinary expressions in the language because they meet with some very peculiar events that they need to share and communicate. New expression such as “*in the future one can change the future past*” may sound so *improbable* and unusual but if you can live long enough to finally be in that future situation you can then verify the truth of that expression. However, that expression is absolutely possible in term of grammar. With the knowledge of grammar, every user of that language can produce expression like that as the meaning of expression is just another thing to consider beyond grammar. Though grammar does not really get special attention in the lexical approach to ELT, grammar is still an important element in the ELT. The teaching of grammar is limited and carefully organized to avoid the misunderstanding that English or any other kinds of language are the products of language rules as English shall be treated as collection of lexical that need to be mastered.

VIII. Conclusion

To conclude, the discourse on the utilization of English in the Moslem world has reached to the question of whether English is really appropriate to reflect all identities of Moslems. *Islamic English* is developed with differences not only in its linguistic aspects such as pronunciation, diction, or even grammar but also on its ideological content. One of the ultimate goals of the manipulation of English or the localization of English is that English purposively matches with or represent the values and teachings of Islam. By doing so, English at the same time can also be utilized by Moslems in all parts of the world to fight back, to resist the domination of the Western nations or the Christian superiorities, as long as Moslems are able to clarify their needs about English and how English helps strengthen their identities as Moslems. Moslems may manipulate the future of English through their works in translations, transliterations, mass-media, schools, as well as academic world in any possible remarkable ways. In

Indonesia English teaching-learning, it is indeed very challenging to openly discuss all efforts made by ELTIS sponsored by the government of Australia as the initial stage to have Indonesian Localized Islamic English.

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