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## Developing EFL Religious Characters and Local Wisdom Based EFL Textbook for Islamic Higher Education

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### **Abstract**

*The development of religious characters and local wisdom in an English textbook is an effort to develop students' English competence without ignoring their religious values and culture in English communication. The purpose of this current study is to design an EFL teaching textbook based on religious characters and local wisdom that can be appropriately used for Islamic higher education at Universitas Islam Negeri Imam Bonjol Padang, Indonesia. Research and Development type was used to design the textbook in four stages, namely, need analysis, designing textbook, try-out, and textbook revision. The observation, questionnaires, and interviews were used to collect the data. The findings revealed that textbook development resulted in eight chapters with the various themes of religious characters and local wisdom. Each chapter consists of English skills including listening, speaking, reading, writing, and grammar. The results of the textbook validations from four English language experts and learners revealed that the score was 3.53 (88.5%) within the interval of 1 to 4 and it is sorted out into a 'strongly agree' category. The textbook based on religious characters and local wisdom provides the students with particular challenges to respond or communicate while exploring their local cultures and practices. To find out the effectiveness of that textbook, it is recommended that an experimental study should be conducted by future researchers.*

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## 1. INTRODUCTION

Future learning of English at Islamic universities should help students to communicate in English without neglecting local norms, values, religion, and cultures as Indonesian people. By mastering English, based on values, and culture, they are expected to exchange information about Islam, science, and culture. Besides, mastering this language will expose the existence of Indonesia as a nation onto the global context and will ease Indonesia to take part in business and trading with the global community (Sapoetra, 2020; Septy, 2016). It is in line with the purpose of the national education and higher education that students should have faith in observing the Oneness of God, practicing noble characters, being healthy, knowledgeable, skillful, creative, and independent, which in turn become democratic and responsible citizens for Indonesia development without ignoring religious and cultural values (Bidang Dikbud KBRI Tokyo, 2003).

Integrating characters and cultural values in teaching English listening, speaking, reading, and writing skills through multimodal materials to engage students in culturally laden language-learning tasks is supposed to reflect the appropriate character values (Arslan, 2008; Artika, 2015; Setyono & Widodo, 2019; Sudartini, 2012). There is the interconnectedness of religion and education and it has impacts on religious content in teaching materials concerning identity and nation-building (Cheng & Beigi, 2012). Therefore, it is appropriate for the language teachers to let religion or any other contentious issues to appear in the classroom (Johnston, 2003; Wicking, 2012). Moreover, it is not a problem to put religious values in the instructions as long as the language materials are successfully taught (Foye, 2014). Besides, the integration of religious characters in all lessons, including EFL (English as a Foreign Language), is important because teachers also have a role in preserving religious values through their classroom activities, including Muslim teachers. It means that, when FL (foreign language) instruction is instilled with religious values, the pedagogic goal of FL teaching will still be achieved (Johnston, 2003).

Materials for foreign language learning are often parts of a graded series covering multiple skills (listening, reading, speaking, writing, and grammar) or deal with a single skill (e.g., reading) (Richards, 2001). And they are the primary agents of conveying knowledge to learners in improving the quality of teaching and learning foreign languages (Van Van, 2016). It can be material for language learning and is everything that can be used to facilitate the learning of a language (Tomlinson, 2012). Additionally, the use of a teaching material can guarantee that students in different classes will receive similar content and therefore, can be evaluated in the same way. In other words, teaching materials provide the standards in instruction. It makes the learning environment interesting and enjoyable for learners (AbdelWahab, 2013; Richards, 2001). By incorporating adequate visual supplementary material, the prescribed English language teaching material can become an effective tool for developing oral communicative competence (Syed et al., 2019). Intercultural-based instructional materials are also appropriate to be utilized in the teaching of writing skills for English department students (Haerazi et al., 2018).

However, most textbooks used for EFL classrooms at Islamic higher education are published abroad within the foreign culture and are far from religious and cultural contexts. There were limited resources of Islamic-integrated materials (Cahyo et al., 2019). Besides, the pictures in the book are not relevant to the Islamic cultural context. It was found that the teaching materials often showed native English speaker's pictures and those were inappropriate for Islamic schools in terms of clothes usage (Ariyanto, 2018; Faridi et al., 2016). The pictures in general English teaching material often exploited women's bodies as they wear short clothes which are not acceptable for Islamic school based on the *akhlak* (the practice of virtue, morality, and manners in Islamic theology and philosophy). It is in line with the present condition showings that many teaching materials in the EFL classrooms used at Indonesian schools are lacking local culture (Sapoetra, 2020).

By inserting character values and culture into English teaching textbook, it can help students to filter out various inappropriate cultures that can influence their attitudes and behavior and it is a re-movement to the culture value-based of its own indigenous as part of efforts to build a national identity (Haerazi et al., 2018; Ridwan, 2007). Meanwhile, the students may adapt to what they understand into their ways of life, ways of thinking, and ways to interact, by copying characters in general and attitudes in particular. It is also an effort to sharpen the role of education in instilling morality and the threat of social diversity that threatens prolonged social life (Qoyyimah, 2016). Besides, inserting local wisdom in teaching textbooks can be good for students as they can develop their cultural awareness and identity through learning and adopting the values (Sapoetra, 2020). Hence, it is undeniable that language and culture are interrelated (Ahmed & Narcy-Combes, 2011) and cannot be separated (Foley, 2012).

Hence, most of the books used in English classes especially in Islamic higher education have not focused on developing Islamic characters. The textbooks are used in EFL classrooms in Islamic Higher education tend to use foreign culture and are inappropriate for Islamic culture. There are limited resources for Islamic-integrated reading materials (Cahyo et al., 2019). The content of texts is not rooted in Indonesian culture (Faridi et al., 2016). Besides, previous studies just focused on textbooks for school levels. Rohmah (2012) had conducted a need analysis for English language teaching materials for Madrasah. Sunengsih and Fahrurrozi (2015) had developed authentic materials for the elementary level. Therefore, the English material used still far from ideal to implement Islamic-based teaching materials. Therefore, there is a growing concern about the importance of inserting religious characters and culture for English subjects into English teaching textbooks. This paper is consequently aimed at designing an English textbook based on religious characters and local wisdom which are appropriate for Islamic university students. By analyzing the previous English teaching materials on religious characters and local wisdom, our concern was to insert them into four English skills, namely listening, speaking, reading, and writing.

## **2. LITERATURE REVIEW**

### **2.1 Developing English Textbook**

At least, there are six fundamental principles in designing material in textbooks. Teaching materials should be relevant to the curriculum being used: authentic, stimulate students to be able to interact, help the students focus more on aspects of the language learned, encourage students to develop learning skills and skills in learning, and encourage students to apply skills in classroom situations and outside the classroom (Tomlinson, 2012). In addition, in designing a favorable textbook, it should be accurate, appropriate, communicative, complete, systematic, students' oriented, in line with the nation's ideology, linguistically appropriate, and readable (Akbar, 2013; Nunan, 1988; Tomlinson, 2012). Related to the selection of materials to be used, materials should relate to the language presented, the type of supplementary language and practice they provide, and the students' motivation (Ariani, 2014; Hartley, 2013; Stec, 2014). The book on a specific subject should be used as a teaching-learning guide, especially in school or college (Richards & Schmidt, 2013). It should also provide interesting learning material for students (Prastowo, 2011).

Thus, the integration of religious characters and local wisdom into the English textbook is a strategic approach to learning. In addition, choosing the appropriate picture is another important thing to be considered in developing an English textbook since most English textbooks used by the students have inappropriate pictures regarding Islamic culture (Cahyo et al., 2019). The result of the research was expected to develop an appropriate English textbook based on religious characters and local wisdom that can enhance students' English competence without ignoring their Islamic religious norms and culture as Indonesians.

### **2.2 Developing Religious Character in English Textbook**

Religious characters are the attitude and behavior in implementing religious teachings including piety which is reflected through daily worship, honesty, sincerity, and responsibility inculcated to students through exemplary both internally and externally. These characters or morality exist in the prophet Muhammad SAW (or *sallallahu 'alayhi wassallam*, meaning "may Allah honor him and grant him peace"). Through a continuous learning process by developing teaching materials that contain the values of faith, *sharia* (Islam's legal system), and morals; these religious characters should be possessed by students as well. Therefore, engaging students in religiously and culturally laden language-learning tasks in English skills through multimodal materials can increase students' awareness toward their religion and cultural values and has long-term and sustainable effects as a reference for character building by English teachers (Arslan, 2008; Artika, 2015; Setyono & Widodo, 2019; Syed et al., 2019; Usadiati & Norahmi, 2019; Van Van, 2016).

### **2.3 Developing Local Wisdom in English Textbook**

Local wisdom can be understood as local ideas that are locally wise, full of wisdom, and good values, which are embedded and followed by members of the community (Ridwan 2007). Local wisdom is a set of ideas or policies based on the

values of virtues found in a community and often applied, believed to be the guidance of life, and handed down from time to time and cannot be separated from the culture and values of the surrounding (Keraf, 2002; Manugeran et al., 2017). It is a part of cultural construction and symbolic interaction that comes from an interaction between people (Meliono, 2011). Thus, by learning values, students will be able to survive against foreign cultures, accommodate cultural elements that are sovereign, can integrate elements of foreign culture into native culture, can control them, and give direction to cultural development (Meliono, 2011).

The integration of local wisdom values in learning activities is also related to instilling the spirit of nationalism into the students' character. Indonesian students should not stay away or leave values that are well maintained in the community, especially the community where they come from. The previous studies proved that the English textbooks development focused on sensitizing reading textbooks by emphasizing a local content-based reading for the first semester students of the English department at the university (Arifani, 2016; Sudartini, 2012) and English for the specific purpose (Yaumi, 2017). Laili (2017) has also researched the development of English teaching materials based on character education and local wisdom. The result showed that the final product that is integrated with character education and local wisdom can be the solution to promote the local wisdom and the way to teach character to the students. Others have developed English textbooks for elementary and junior High School students. Nurfitriani et al. (2018) for example, designed the thematic textbook development based on local wisdom for elementary school students. Various English expressions were relevant to Islamic character values which have a long-term and sustainable effect as a reference for character building by English teachers in developing English supplementary materials for Islamic junior high school students (Syed et al., 2019; Usadiati & Norahmi, 2019; Van Van, 2016).

Based on theoretical studies and previous research results, further research on the development of religious characters and local wisdom needs to be conducted throughout a textbook because limited studies are focusing on these two aspects. Through this research, it is expected that the cultivation of religious and cultural values can be empowered in higher education.

### 3. METHODS

This study was a Research and Development type (R&D) and aimed at designing English teaching material based on religious characters and local wisdom that was used by Islamic university students of Universitas Islam Negeri Imam Bonjol Padang, Indonesia. By adopting the Gall et al. (2003) models, the English textbook based on religious characters and local wisdom was developed in four stages, namely: (1) need analysis, (2) designing textbook, (3) try-out (4), and textbook revision. Textbook development was conducted for one year and was tried out for seven meetings to 32 students in the English classroom of Arabic class at the university.

In preliminary activities as need analysis, the data were collected by distributing questionnaires, interviews, and analysis of English teaching materials that were being used during the process of learning English. Questionnaires were given to 14 English lecturers and 122 students from various majors and were then analyzed. In the textbook development phase, the book was equipped with pictures suitable for the theme of

religious characters and local wisdom. For religious characters, the book was covered with pictures of how to get acquainted in Islam, dress in Islam, ablution, and the Quran. Meanwhile, for local wisdom, the material was equipped with pictures of traditional dresses, food, tourism places, music, legend, and Indonesian culture. The reading materials contained about 300 to 500 words and were equipped with grammatical rules that can be used in daily interactions. In addition, the book was also equipped with exercises in every skill presented such as listening, speaking, reading, and writing skills. The tryout phase of the textbook was aimed at finding out whether the materials presented were in accordance with the curriculum objectives, and the students' needs, whether the reading texts presented were easier to be understood and accepted by the students, and whether the pictures presented were in accordance with the themes. The tryout was conducted through three steps; they are distributing questionnaires to the respondents, inputting students' perceptions, and getting validation from the experts.

First, the materials were given to fourteen English lecturers to comment on the validity of the content on four English skills, reading texts appropriateness, and acceptability of the language in the reading textbook. Second, to measure the students' perception of the textbook conducted through the students' responses, the students' perceptions were input. The last phase was validation and revision of the textbook based on the comment and suggestions from English lecturers and the students. The comment and suggestion focused on the appropriateness of the content, language, presentation, and completeness of the presentation.

A number of 14 English lecturers and 122 active students at the university were taking English subjects who were cluster-randomly selected (Creswell, 2013) participated in this study. All respondents participated in giving valuable information in developing English teaching materials based on religious characters and local wisdom through interviews and filling in the questionnaires.

The questionnaire sets and interview guides were used to collect the data dealing with teaching materials used in EFL classrooms and the needs of lecturers and students for English teaching materials based on religious characteristics and local wisdom. The assessment items consisted of the format of the book, language, illustrations, content, and graphic components. Questionnaires were designed in the form of statements based on Likert scale of 4 = Strongly Agree (SS), 3 = Agree (S), 2 = Less agree, 1 = Disagree (TS) (Creswell, 2013). The total score was divided by the maximum score it could achieve; it was then multiplied by 100%.

Data collection is the process of getting information (Fraenkel et al., 2012). There were five steps conducted in collecting the research data. The first step was conducting a discussion with English lecturers. The main forms of data were obtained through Focus Group Discussion (FGD) transcripts, documentation, and subject matter for the preparation of the book. The second step was distributing questionnaires to lecturers and students to obtain information on the use of teaching materials in the learning process and the need for teaching materials based on religious characters and local wisdom. The third was collecting data through deeper interviews with students, curriculum experts, and English lecturers. The fourth was analyzing English books that have been used so far. The data collected was used to determine the design of effective and efficient teaching materials for English learning. The fifth was reviewing the books that have been designed by two experts and four reviewers. Hence, the cameras, field notes, and recordings were used as tools for data collection.

Qualitative and quantitative analyses were used to describe the result of data collecting. The data were statistically analyzed and then were described. Qualitative data were in the form of comments and suggestions for improvement of the product matter experts which were then analyzed and described in qualitative description to revise the products developed. Qualitative data were also derived from the opinions and suggestions of the students. Then the quantitative data obtained from the assessment scores matter experts were input into the computer and frequencies mean and percentage were analyzed through the Statistical Package for Social Science (SPSS17.0).

## **4. RESULTS**

### **4.1 The Dominant English Teaching Materials Used in the EFL Classroom**

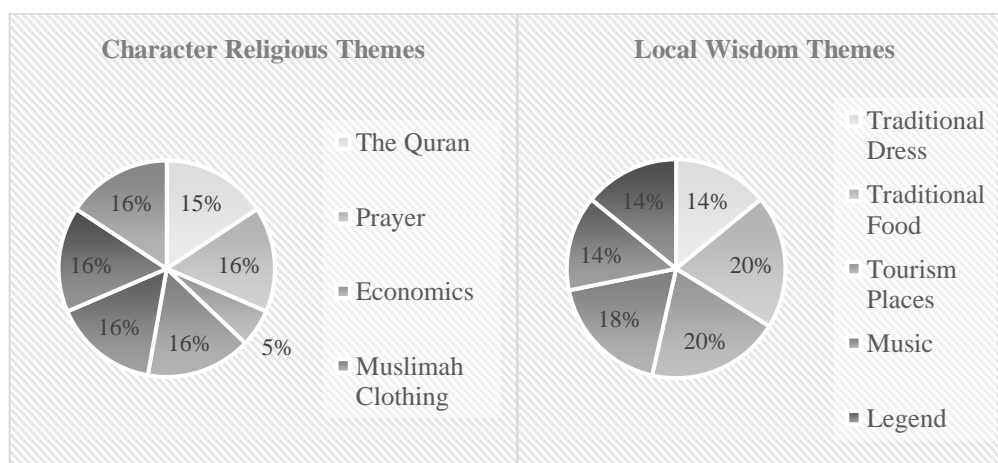
The results of data analysis from questionnaires showed that there were seven facts found in English teaching materials that have been used by lecturers in English learning. First, each English lecturer tended to use compilations of various EFL resources. The compilation came from various book sources such as ‘American Breakthrough, Interchange’ by Jack Richards, ‘English Grammar in Use’ by Raymond Murphy, ‘Guide to College Reading’ by Kathleen T. McWhorter and the book with Islamic values was ‘English for Islamic Studies’ book written by Muhibbin Syah and Jamaluddin Darwis with an Islamic theme and the dominant was the history of Islam. Second, English teaching materials that were used dominantly by lecturers focused on developing reading skills (79%) and grammar (21%). This had an impact on students’ English language skills. Third, the selection of themes was dominantly on Islamic history. Fourth, English linguistic competencies taught by lecturers tended to be about basic tenses. Fifth, the spoken interaction developed was the asking and answering the forms taken from the English textbook used. Sixth, the writing skills that were developed by the lecturers focused on reading exercises and answering questions based on the text that was conducted through oral, written, and translation types. The teaching strategies developed by the lecturers based on teaching materials were lecturing, dialogue, role play, and discussion. Besides, the fact indicated that there were no English teaching materials within Islamic Higher education written for building students’ religious or local wisdom values. Seventh, exercise types conducted by the lecturers were oral, written, and translation types.

The results of the textbook analysis indicated that the average of textbooks used focused on reading and grammar while other skills like speaking and writing had not been developed, yet. Each chapter started from a reading passage that emphasized determining the topic of sentences and looking for detailed information. The effective reading theory was not explained in detail such as how to determine the key idea of a sentence, the topic sentence, type of sentence, and the position of the main idea in the sentence.

#### **4.2 The Teaching Materials Needed in the Development of English Textbook Based on Religious Characters and Local Wisdom**

The results after analyzing the lecturers and students' needs on the design of English teaching materials based on religious characters and local wisdom, it was found that the main teaching materials needed by lecturers and students in the designed English books are teaching materials that can improve knowledge, understanding, and English language skills through Islamic and local wisdom themes. The implication is that students are expected to have English competence that demonstrates their national and international knowledge that characterizes culturally appropriate characters as Indonesians. In other words, students can use English to communicate without ignoring their local norms, values, and culture as Indonesians.

The development of the English textbook should contain four main English skills, namely, listening, speaking, reading, and writing. Religious character materials include the way of socialization in Islam and culture; associated with prayer and fasting, relating to the Qur'an, Islamic dress/clothing, daily ethics in Islam, and the history of the prophets. For local wisdom, the material included traditional food, traditional clothing, folklore, attractions, customs, and historical heroes from Minangkabau. The following is a chart of religious characters and local wisdom themes that should be enclosed into the teaching material designed.



**Figure 1.** Religious characters and local wisdom themes.

#### **4.3 Textbook Development Based on Religious Characters and Local Wisdom**

The development of English textbook based on the religious characters and local wisdom was referred to Tomlinson's stages (Tomlinson, 2012). The stages are syllabus development including determining learning outcomes, determining learning objectives, compiling course grids, developing an outline of each unit, drafting unit lesson reviews reviewing by expert reviewers and peers, revising the draft teaching material, testing in a limited group, and developing the latest draft.



#### 4.3.1 *Syllabus development*

The result of syllabus development emphasized religious characters and local wisdom was designed for a one-semester teaching program for all majors at the university in the first semester with two credit hours. The textbook was designed to consist of eight chapters. The syllabus was designed into four elements. First, the learning outcome of the book, which was that the students can develop English language skills both oral and written with a variety of topics based on religion and local wisdom in a simple context of daily communication. Second, the learning objective of each chapter was formulated dealing with each theme developed. Third, the indicator was formulated into the objective of each skill and theme. The indicators for listening and speaking on all themes were that the students are expected to be able to perform the conversation about greetings and self-introduction, free time, past activities, planning, places, and events. The indicators for reading skill were that the students are expected to be able to identify the key idea of sentences, locating details, topics, topic sentences on all positions in the paragraphs with various themes of religious characters and local wisdom. The indicators for writing skills were that the students are expected to be able to write a simple paragraph on self-identity with appropriate compound subjects and predicates, conjunctions, and write complex sentences in the paragraphs. Finally, the assessments are classified into vocabulary, grammar, speaking, reading, and writing assessments.

#### 4.3.2 *Textbook development*

There were eight units offered on the book with various topics with the English language skills the students have to be mastered. Developing the framework of each unit starts from the course grid, including its display design including the type and size of fonts for unit titles, subunits, task titles, and their contents, and determining the design of the image, the title page of each unit, as well as the design for the grammar focus feature. Each unit was structured in such a way that consists of four parts, namely conversation practice, grammar focus, reading comprehension, and writing. The conversation practice section aimed to develop speaking skills through short conversations that were adapted from unit topics and religious and local wisdom that was used in everyday conversation in both formal and informal contexts.

Designing the course grid covered the aspects of religion and local wisdom. The course grid had been compiled consists of the name of the unit lesson, English skills, language function, grammar, and aspects of religious characters, and aspects of local wisdom that are designed in the form of content at the beginning of the book. The reading themes for religious characters offered in the textbook consisted of various themes including greeting in Islam, the Quran, *wudhu* or ablutions for Islamic prayer, the etiquette of eating in Islam, wearing the hijab, and the childhood of Prophet Muhammad. As for local wisdom, materials included the Minang custom on greetings, the story behind the Bundo Kandung dress, the legend of Malinkundang, Lubuk Bauk Batusangkar Surau Nagari, Minangnese culture, traditional music, traditional custom in Minangkabau, and traditional food. Grammar Focus sections aim to develop an understanding of simple sentences related to the unit topic of conversation and help students in speaking and writing. This section was completed with explanations and exercises that should be performed individually. The reading comprehension section

aims to develop an understanding of reading and vocabulary related to religious themes and local wisdom. The text provided in each unit consists of 300-500 words with simple and easy to understand sentence structures. This section is also equipped with explanations to ease students in understanding the readings offered. The exercises provided were very helpful for students in mastering reading. Then, the writing section aims to develop the skills to write simple sentences and arrange them into simple paragraphs in accordance with the unit topic. This section was also equipped with individual exercises to develop simple sentences into paragraphs. Pair activity and group activity as the speaking assessment format were written in instructions form in every unit lesson. The students conducted role play, interviews, and discussions. For assessing listening, complete list formats were used. In this case, the students will listen to a conversation and fill in the information provided in the textbook. In addition, this book was also equipped with key answers, an index, and a glossary.

#### 4.3.3 Results of try-out and revision

Based on the experts' judgments on the English textbook designed, it revealed that the average score of content eligibility, linguistic, presentation, completeness of presentation, and graphic components was 3.53. It was labeled into the 'strongly agree' category. All suggestions from reviewers were used to develop the teaching materials. The following are the results of the assessment taken from the reviewers' team of the designed teaching materials.

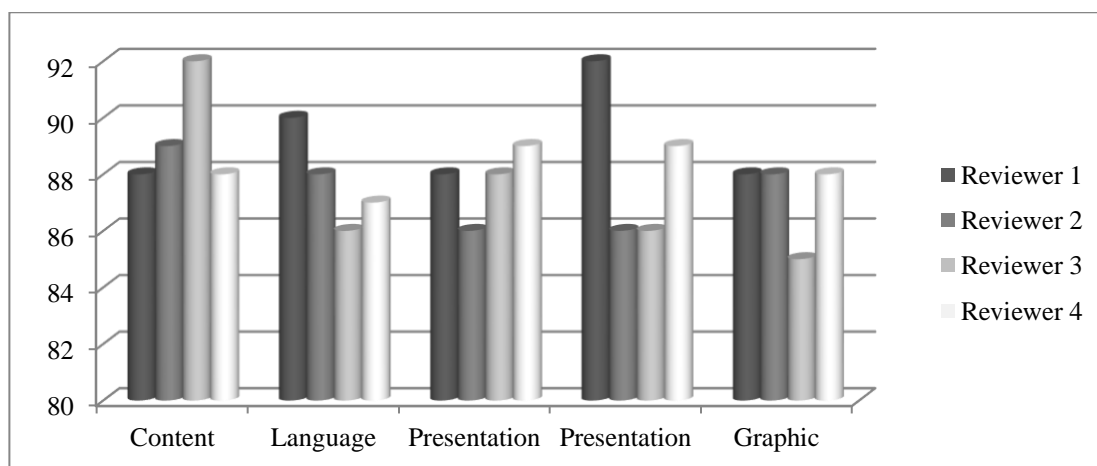


Figure 2. Reviewers' assessment.

Finally, the final comprehensive result of the development of the English textbook based on religious characters and local wisdom is shown in the Appendix.

## 5. DISCUSSION

Related to that the findings of development of EFL textbook based on religious characters and local wisdom for students at the Universitas Islam Negeri Imam Bonjol Padang, it was initially indicated that the teaching materials used by the lecturers had not inserted the religious characters and local wisdom explicitly. Besides, most of the books used in English classes, especially in the Islamic higher education had not

focused on developing Islamic characters or cultural values. The teaching materials used in EFL classrooms in Islamic higher education tend to use foreign cultures that are inappropriate for Islamic and Indonesian cultures. The results of this study harmonized with the research findings by Faridi et al. (2016) and Cahyo et al. (2019). Despite Nurfitriani et al. (2018) had developed thematic teaching material based on local wisdom for elementary school students, Van Van (2016), Syed et al. (2019), and Usadiati and Norahmi, (2019) had developed thematic teaching material based on local wisdom for junior high school students, they were found to have limited Islamic-integrated reading materials and lack the Indonesian culture.

### **5.1 Main Teaching Materials Needed in the Development of English Textbook Based on Religious Characters and Local Wisdom**

The findings revealed that the main teaching materials needed by lecturers and students in the English textbook based on religious characters and local wisdom were listening, speaking, reading, and writing skills. It is in line with Prastowo (2011), Hartley (2013), Ariani (2014), and Stec (2014) that selecting materials for English skills, including listening, reading, speaking, writing, and grammar should relate to the language presented, the type of supplementary language, a practice they provide. Johnston (2003) emphasized that the integration of religious characters in English subject is important because teachers also have a role in preserving the religious values through their classroom activities, including Moslem teachers. Similarly, Umam (2014), Amri et al. (2017), and Plakans et al. (2018) suggested that the development of English materials should consider integrated English skills in language teaching. The themes of religious character materials were needed, including the way of socialization in Islam and culture, associated with prayer and fasting, relating to the Qur'an, prayer, economic, Muslimah clothing, daily ethics in Islam, and the history of the prophets. It is in accordance with the previous study's findings that the contents of the reading materials should cover Islamic law (*shari'ah*), Islamic jurisprudence (*fiqh*), Islamic belief (*aqidah*), Islamic education, and Islamic history (Muhsinin, 2017; Qamariah, 2015). For local wisdom, the materials in this study have included traditional food, traditional clothing, folklore, tourism places, customs, music, and historical heroes from Minangkabau.

### **5.2 Textbook Development Based on Religious Characters and Local Wisdom**

The findings of this study revealed that designing an English textbook based on religious characters and local wisdom consisted of syllabus development including learning outcomes, learning objectives, and indicators. The indicator was formulated into an objective of each skill and theme. The syllabus has been designed based on the students' need for Islamic and cultural values at the Universitas Islam Negeri Imam Bonjol Padang. These findings are strengthened by Cahyo et al. (2019), and Mede and Yalçin (2019) that the development of a textbook should consider the students' needs, values, and culture. Furthermore, textbook development also consisted of developing a course grid, including its display design, such as the type and size of fonts for unit titles, subunits, task titles, the design of the image, the title page of each unit, and design for the grammar focus features.

Eight units were offered on the current textbook development of this study with various topics in the English language skills. Each unit was structured in four parts, namely conversation practice, grammar focus, reading comprehension, and writing. The conversation practice section aimed to develop speaking skills through short conversations that were adapted from unit topics and religious and local wisdom that were used in everyday conversation in both formal and informal contexts. This section was also equipped with simple explanations, pair activity, and group activity. The reading themes offered religious characters included greeting in Islam, the Quran, *wudhu* or ablutions for Islamic prayer, the etiquette of eating in Islam, wearing the hijab, and the childhood of the Holy Prophet Muhammad. It is in accordance with the previous studies' findings that the contents of the reading materials should cover Islamic law (*shari'ah*), Islamic jurisprudence (*fiqh*), Islamic belief (*aqidah*), Islamic education, and Islamic history (Muhsinin, 2017; Qamariah, 2015). As for local wisdom themes, it included the custom of the Minang greeting, the story behind the Bundo Kandung dress, the legend of Malinkundang, Lubuk Bauk Batusangkar Surau Nagari, Minangnese culture, traditional music, traditional custom in Minangkabau, and traditional food. The exercises provided were very helpful for students in mastering reading. Besides, the language competencies included in the book were determining key ideas, stating topics, stating main ideas, reconstruction, basic tenses, and capital letters. Furthermore, the types of exercises included reading response, translation, and summarizing. Grammar Focus sections that can help students in speaking and writing offered some concepts, including the simple present, past tense, present continuous tense, present perfect tense, and future tense. Then, the writing section equipped with individual exercises was to develop simple sentences into paragraphs. In addition, this book was also equipped with the key answer, index, and glossary. The learning strategies offered in this language book were self-learning strategy, discussion, pair work, and group work. This book was also covered with pictures appropriate to the context of religious characters and local wisdom. These findings are supported by Faridi et al. (2016) that picture selection should be relevant to Islamic cultures.

Based on the experts' judgments, the overall development of an English textbook based on religious characters and local wisdom for a one-semester teaching program in the first semester with two credit hours for all majors at the Universitas Islam Negeri Imam Bonjol Padang receive a 'strongly agree' category. The textbook designed has already met the lecturers' and students' needs in terms of content eligibility, linguistic, presentation, completeness of presentation, and graphic components. English textbooks based on religious characters and local wisdom can be a learning resource to encourage students to keep using English without neglecting their culture and religious values as Indonesians.

## 6. CONCLUSION

Designing the appropriate English textbook based on the religious characters and local wisdom was one of the solutions to build the character values of the students at Islamic higher education. The findings revealed that there was a tendency for lecturers to use teaching materials in the form of compilations and handouts. The compilation came from various book sources. The main teaching materials needed by lecturers and students in English materials were designed integrative into Islamic themes and local

wisdom. Religious character materials include socializing in Islam and culture; associated with prayer and fasting; relating to the Qur'an, Islamic clothing, daily ethics in Islam, and the history of the Prophet. For local wisdom, the material included traditional food, traditional clothing, folklore, attractions, customs, and historical heroes from Minangkabau.

There were seven stages in designing English teaching material based on religious characters and local wisdom, namely determining learning outcomes, determining learning objectives, developing course grids, developing the outline of each unit, drafting lesson units reviewed by expert reviewers and peers, revising the draft teaching material, testing on the selected group, and the developing the final draft. Each unit was structured in such a way that consists of four parts, namely conversation practice, grammar focus, reading comprehension, and writing.

Developing religious characters and local wisdom into English teaching materials for Islamic university students develop students' English competence without ignoring their values and culture in English communication. It implies that English materials based on religious characters and local wisdom provide the students with particular challenges to respond or communicate while exploring their local cultures and practices and it is recommended to be used for English subjects. Therefore, these English teaching materials need to be intensively implemented in the future in the EFL classroom in Islamic higher education to find the strengths and weaknesses of this English material.

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## APPENDICES

# Assalamu'alaikum

  
**A. Conversation Practice**

Listen and practice the following short conversation!



*Ahmad is a first semester students of UIN Imam Bonjol. He is trying to socialize with other students.*

Ahmad : *As-salamu 'alaikum!*  
Siti : *Wa 'alaikumussalam!*  
Ahmad : Hello, I am Ahmad. I am an Arabic student.  
I'm sorry. I don't think we've met before.  
Are you English Department student?  
Siti : Oh, my name is Siti Maysaroh. Yes, I am an English Departement student.  
Ahmad : I am from Canduang, Bukittinggi. Are you from Bukittinggi too?  
Siti : No... I grew up in Medan, but my parents are from Air Bangis, West Pasaman.  
Ahmad : Nice to meet you!  
Siti : It's nice to meet you too. Are you a new student? Because I never saw you before?  
Ahmad : Yes, I am freshman, so I don't have many friends yet, but I meet some of my high school friends here. What semester are you?  
Siti : I am on third semester. By the way, do you have class today?  
Ahmad : Yes, but in the afternoon at two. I just want to visit library. There are some books to check.  
Siti : Okay, Do you know where it is?  
Ahmad : Yeah, I have been there once, it's on the map. Well see you Siti!  
Siti : Bye Ahmad, take care! Nice to see you! Welcome to Islamic campus.  
Ahmad : Nice to see you too, Siti. Thanks.  
Ahmad : *As-salamu 'alaikum!*  
Siti : *Wa 'alaikumussalam!*

Practice the dialogue above with friend in pair! You can modify the dialogues with your real name and condition.

**Figure A1.** Conversation practice.



**Greeting someone you haven't seen for a long time.**

Long time no see.  
It's been a while.  
It's been a long time.  
It's been such a long time.  
It's been too long.  
I'm so happy to see you again.  
Wow, it's so good to see you again!  
What have you been up to?

**Useful responses when greeting people**

I'm doing very well, thank you. And you?  
I'm fine, thank you.  
Great, thanks. How are you?  
Not bad. You?  
Couldn't be better? How about you?  
Wonderful, thank you.

**Introducing yourself**

Hello. My name is ...  
Hi. I'm ...  
Nice to meet you. I'm ...  
Pleased to meet you. I'm ...  
It's a pleasure to see you. I'm...  
May I introduce myself? I'm...  
How do you do? My name is...  
Let me introduce myself. I'm ...  
I'd like to introduce myself. I'm ...

**Pair up Activity**

**Practice with your partner. You may change the context.**

1. You meet your friend in the campus Mosque.  
A : *As-salamu 'alaikum!*  
B: ....  
A: have you prayed *Dhuha*?  
B: ....
2. You meet your lecturer at the front office. It is two o'clock in the afternoon.  
A : ... *sir/ma'am*  
B :... .... ?  
A : Fine, thank you.  
B : Do you have class?  
A :.....

**Group Activity**

You are at the campus hall. Most of people at the place do not know each other. Move around with your friend introducing yourself and your friend to different people. Use the model below.

**Figure A2.** Greeting and responses.

Study the following expressions!

**Greeting Friends**

A : *As-salamu 'alaikum!*  
 B : *Wa 'alaikumussalam!*  
 A : Hello, I am Ahmad.  
 B : Hi, I am Siti. Nice to see you.  
 A : Nice to see you too. Having class?  
 B : Yes, I have Fiqh class now  
 A : Have a nice class!  
 B : Thanks.

**Introducing a Friend**

A : *As-salamu 'alaikum!*  
 B : *Wa 'alaikumussalam!*  
 A : Ahmad, this is Anisa.  
 B : Hi, how are you?  
 C : Fine, thanks  
 B : Nice to meet you.  
 A : Glad to see you, too.

**Useful Expression**

Study the following expressions. You can use the expression on your speaking.

Formally	Informally	Starting Conversation
<p><i>As-salamu 'alaikum!</i>                      Hello.                      Good morning. How are you?                      Good afternoon.                      Good evening.                      Fine. How about you?</p>	<p>Hi!                      Hey                      How are you doing?                      How ya doing?                      Okay. Thanks                      Hi                      Hey                      What's up?                      How's it going?                      How have you been?                      What's new?                      What's going on?                      How are things?                      How's your day?                      How's your day going?                      Good to see you.</p>	<p><i>As-salamu 'alaikum!</i>                      Hello, I am Ahmad.                      Nice to see you.                      Glad to see you.                      How's your day going?                      What's going on?                      What's up?</p>

Figure A3. Useful expression.

As-salamu 'alaikum!  
 Excuse me, what's your name?  
 Excuse me, are you....?  
 I am sorry, we haven't met before. My name is....  
 Excuse me, are you Annisa Pohan?  
 Excuse me are you from Syari'ah faculty?

## B. Grammar Focus

### Present Simple Be

It describes *events, habits, or routines* that *happen regularly*. It can also express opinions or make general statements of fact, general truths, activity that occurs in a general time frame, or repeated activity.

#### Affirmative

##### Be + Adjective

I am happy now.  
 Adj

##### Be + /Noun

His name is Andika.  
 N

They are Maria, Anita, Anisa,  
and Siska.  
 N

##### Be + Adverb

They are in the classroom.  
 Adv

#### Negative

##### Be + not + adjective/ noun/ adverb

I am not on time.  
 He is not here.

We are not happy now.

The weather is not good today.

#### Introgative

##### Be+ S +Ajd/Noun/Adveb

Are you a new college student?

Where are you from?

Singular	Plural
I am (I'm)	We are (we're)
I am not (I'm not)	We are not ( We are'nt
She is (she's)	You are (you're)
She is not (she is'nt)	They are (they're)
He is (he's)	
It is (it's)	

### Word Order: Adjective + noun

When you write, you can make a sentence much more interesting if you add descriptive words. These descriptive words are called **adjectives**. They describe **nouns**. A **noun** is the name of a person, place, thing, or idea. An **adjective** is a word that describes a noun.

Noun	Adjective
student, doctor, city, park, book, pencil, and love	Cute good, busy, new, crowded, green, heavy, and beautiful

Figure A4. Grammar focus.

When you have two short sentences about the same noun with an adjective, you can combine the sentences by putting the adjective before the noun. This will make your writing more interesting. Examples:

Two short sentences	Better writing
noun    adj. Aisyah is a <b>girl</b> . She is <b>cute</b> .	adj.    noun Aisyah is a <b>cute girl</b> .
noun    adj. This is my <b>car</b> . It is <b>new</b> .	adj.    noun This is my <b>new car</b> .
noun Marco goes to a <b>college</b> . The college is excellent.	adj. Marco goes to an <b>excellent college</b> .
adj.    noun Marco goes to an <b>excellent college</b> .	

### Exercise 1.1

In this exercise you have to combine the related sentences into one sentence. You will have to eliminate a few words. Remember to use a capital letter at the beginning and a period at the end of each sentence.

Example:

Rob owns a car. The car is red. **Rob owns a red car.**

1. I do not like this weather. The weather is humid.
2. Bukit tinggi is a city in West Sumatera. This city is beautiful.
3. Ali has a job. The job is part-time.
4. They like to drink soda. The soda is diet.
5. Hamidun reads folk tales. They are international.

### Vocabulary Exercise

#### Exercise 1.2

Study this paragraph! Fill in the gaps with the correct forms of be.

*As-salamu 'alaikum.* Hello, friends. I \_\_\_ happy to see you now. \_\_\_ you happy too? I \_\_\_ Nabeela Fitri Aulia. But please call me Nabeela. I \_\_\_ an English student of State Islamic Studies. I \_\_\_ from Aceh. I have a new friend. She \_\_\_ very smart and beautiful. *Her name* \_\_\_ Rahma. *She* \_\_\_ from Payakumbuh. *She* \_\_\_ an Arabic Student. I also have boy friends. *They* \_\_\_ Husein, Yousef, Abdullah, Malik, and Sutan. *They* \_\_\_ so kind to me. *We* \_\_\_ always happy.

#### Exercise 1.3

Complete these sentences with question words (where, who, what, how)

Example: A: How is your sister?

B: She is fine.

1. A: \_\_\_\_\_ are you from?  
B: Jakarta
2. A: \_\_\_\_\_ is your roommate?  
B: Azizah
3. A: \_\_\_\_\_ People are there in your family?  
B: Six

Figure A5. Vocabulary exercise.

4. A : \_\_\_\_\_ is your favorite class?  
B: English, I think.
5. A: \_\_\_\_\_ does the class meet?  
B: Three times a week

### C. Reading Comprehension

#### Understanding

Read the following Texts.

#### Greeting in Islam



<https://www.wikihow.com/Greet-in-Islam>

*As-salamu alaikum* is a common greeting among Muslims, meaning "Peace be with you." It is an Arabic phrase, but Muslims around the world use this greeting regardless of their language background.

The expression *As-salamu alaikum* is often used when arriving at or leaving a gathering, just as "hello" and "goodbye" are used in English-speaking contexts. The Quran reminds believers to reply to a greeting with one of equal or greater value: "When a courteous greeting is offered you, meet it with a greeting still more courteous, or at least of equal courtesy Allah takes careful account of all things" (4:86). Such extended greetings include:

- *As-salamu alaikum wa rahmatullah* ("May the peace and mercy of Allah be with you")
- *As-salamu alaikum wa rahmatullahi wa barakatuh* ("May the peace, mercy, and blessings of Allah be with you")

The appropriate response to this greeting is *Wa alaikum assalaam*, which means "May the peace, mercy, and blessings of Allah be upon you." *As-salamu alaikum* is pronounced *as-salam-u-alay-koom*. The greeting is sometimes spelled *salaam alaykum* or *as-salaam alaykum*.

Remember that Allah commands that Muslims greet one another. Be mindful of the rules governing who initiates the greeting. The one who comes greets the Muslims that are present. The one who is riding greets the one who is walking. The one who is walking greets the one who is sitting. The smaller group greets the bigger group. The young greet the elders. Say the Salam greeting when arriving and leaving a gathering.

Adapted from Encyclopedia of Islam

**Figure A6.** Reading comprehension.

**Exercise 1.4**

Write TRUE and FALSE beside each sentence

No	Sentences	T/F
1	<i>As-salamu alaikum</i> is a common greeting among Muslims.	
2	The longer greeting of "As-Salam-u-Alaikum wa-rahmatullahi wa-barakatuh.	
3	Peace be unto you and so may the mercy of Allah and his blessings is English meaning of greeting As-Salam-u-Alaikum wa-rahmatullahi wa-barakatuh.	
4	It is obligatory for a Muslim to return the Salam greeting, regardless of the religion of the other person. To refuse this is against their religion.	
5	The one who is walking greets the one who is riding.	
6	Do not say the Salam greeting when arriving and leaving a gathering.	
7	According to the Quran the Salam greeting has been mandatory since the creation of Adam and is commanded by Allah.	
8	The expression <i>As-salamu alaikum</i> is often used when arriving at or leaving a gathering	

**Say hello in Arabic**

**A: Good morning!** صباح الخير (*ṣabāḥ al-ḥayr*)

**B: Good morning!** صباح النور (*ṣabāḥ an-nūr*)

**A: How is everything?** كيف الحال؟ (*kayfal-ḥāl?*)

**B: Fine, thanks** بخير، شكرا (*biḥayr, šukran*) **And you?** وانت؟ (*wa anti?*)

**A: Praise be to Allah!** الحمد لله (*al-ḥamdu lillah*)

**A: Good evening!** مساء الخير! (*masā' ul-ḥayr*)

**B: evening** مساء (*masā*)

**Greeting in Minang Custom**

Saying greetings is a daily speech commonly used by anyone. Because language as a universal speaking culture, language becomes a reflection of the identity of a cultured nation. Whether young, teenager to adult utters a sentence of speech, every sentence can be pronounced with the same sentence, and there are also with different sentences.

As a daily language, speech in every region in Indonesia has a clear distinction. Seen from the vocabulary, the accents and sounds have their own characteristics. For example, if you meet the original Batak people, the usually spoken language they say is "Horas". It will be different again if you meet the people of Padang, they will answer the greeting with the phrase "Apo Kaba" for how are you or "Slamaik datang". They say *salamek pagi* for good morning, *salamek siang* for good afternoon.

Adapted from Encyclopedia of Minangkabau

**Figure A7.** Greeting in the Minang custom.

**Exercise 1.5**

Match these words with their meanings.

- |   |          |   |  |
|---|----------|---|--|
| 1 | greeting | a | a polite word or sign of welcome or recognition.   |
| 2 | teenage  | b | the <u>social behavior</u> and <u>norms</u> found in <u>human societies</u>  |
| 3 | Qur'an   | c | a <u>group</u> of individuals involved in persistent <u>social interaction</u>   |
| 4 | culture  | d | the central <u>religious text</u> of <u>Islam</u> , which <u>Muslims</u> believe to be a <u>revelation</u> from <u>God</u> |
| 5 | society  | e | A person between 13 and 19 years of age; an <u>adolescent</u> .  |

Find out other the greetings model in your villages.

**Identifying Key Ideas**

Every sentence expresses at least one key idea, or basic message. This key idea is made up of two parts, a simple subject and a simple predicate. The simple subject, usually a noun, identifies the person or object the sentence is about. The main part of predicate- the simple predicate- is a verb which tells what the person or object is doing or has done.

Example :

**Subject**
**Verb**  
 Many college students spend their time in the library every day.

The key idea of that sentence is "students spend". The subject is *students*; it tells what the sentence is about. The predicate is *spend*. The word *College* gives more information about the subject. The rest sentence gives more information about the predicate.

Here are a few more examples:

**Subject**   **Verb**  
 {  
 Hanifah prays Asyar prayer in the Mosque.

**Subject**   **Verb**  
 {  
As-salamu alaykum is a common greeting among Muslims.

**Subject**   **Verb**  
 {  
 Every student has to recite Surah in 10 verses every week.

**Subject**   **Verb**  
 {  
 My mother has cooked Padang food for us.

Some sentences may have more than one subject and/or more than verb in the predicate.

Examples:

**Subject**   **Verb**   **Verb**   **Verb**  
 {  
 The angry woman is screaming, cursing, and shouting.

**Figure A8.** Identifying key ideas.

**Exercise 1.6**

Find out the key idea in each sentence on the following sentences. Draw one underline under the simple subject and two lines under the verb.

1. Speech in every region in Indonesia has a clear distinction.
2. Saying greeting is a daily speech commonly used by anyone.
3. The one who is riding greets the one who is walking.
4. The greeting is sometimes spelled *salaam alaykum* or *as-salaam alaykum*.
5. Sounds have their own characteristics.

Read the reading passage on page 8-9 again. Find out key ideas of each sentence.

**D. Writing Skill**

**Exercise 1.7**

Write a simple paragraph about yourself by answering provided questions below.

No	Questions
1	What are your name and your register no.?
2	How are you?
3	Are you a student?
4	Where are you from?
5	What are your hobbies?
6	What does your father do?
7	Where does he work?
8	Is your mother a nurse?
9	Do you work? Where?
10	What time do you take breakfast?

**Exercise 1.8**

Take one picture of your family member and describe it. Create some sentences related to name, age, hobby, favourite food, daily habit

Example:

This is my young sister. Her name is ... She is ....

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**Figure A9.** Writing skill.