

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Descriptions

1. EFL in Indonesian Curriculum

Traditionally, the learning process in Indonesia follows this pattern: teacher explains a concept based on a textbook, students do some exercise, then more exercise for homework. For English classes, the pattern is more or less the same: teacher explains one or two examples of texts based on the textbook, the students do some written exercise in the textbook, and then they write their own text based on the examples given by the teacher.¹ This method of teaching is unnatural and doesn't equip students with the necessary skill to use English in real life. As a result, when the students graduate from school, they are not yet able to truly speak English, even though they have spent years attending English classes.

With the 2013 curriculum, the Indonesian Ministry of Education and Culture attempts to implement scientific approach in education, meaning that the learning process in the curriculum should be natural and fits the human nature. This concept applies to English education as well. A classroom learning process should proceed naturally, in the same way that students may learn new things in their everyday life. Therefore, the ideal English class according to the Ministry should include the following steps: actively observing and imitating actions by involving all senses; asking and questioning new things the students have just encountered or are contrary to their prior knowledge; trying to perform the said actions independently; constructing reason by comparing with other methods, rules, and strategies used by others or

¹ Ramon Mohandas et al., *Pedoman Guru Mata Pelajaran Bahasa Inggris Untuk: Sekolah Menengah Pertama (SMP)/Madrasah Tsanawiyah (MTs)* (Jakarta: Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan, 2014), 7.

from other sources, and performing the actions they have just learned to carry out social functions in their environment.²

This change in paradigm is reflected in the English textbooks used in schools nowadays. While older textbooks would contain explanations, grammatical formulas, and various texts, the content of newer textbooks, specifically students' books, is dominated by monologues, dialogues, and various exercise designed to encourage students to be more actively involved in the class. However, whether or not this method can be implemented effectively by the teachers is remain to be seen.

2. Values in EFL textbook

Because language is meant to be used in real world communication, English textbooks must present the language as how it is used. One good way of doing this is by including dialogues, reading materials, audio, and other media in which the language is used to discuss real world information. For example, a textbook can include a short article about an interesting subject, or make reference to pop culture. This is beneficial for the learning process as it helps not only to demonstrate the language being used but also to increase students' interest in learning. However, by including this kind of real-world topic, textbook will inevitably convey some cultural values that are inherent in the subject.³

Cunningsworth argues that textbooks contain what is called 'hidden curriculum,' sets of social and cultural values which is directly or indirectly communicated in the textbooks.⁴ These values or attitudes may not be stated explicitly or even held consciously, but still have visible influence in the content of the teaching material. It has been said that curriculum cannot be neutral, as it always reflects values that are held by the society in which the curriculum is created even though those values may not be disclosed explicitly. This so-called hidden curriculum is believed to be

² Mohandas et al., 11.

³ Cunningsworth, *Choosing Your Coursebook*, 90.

⁴ Alan Cunningsworth, 90.

more effective than the stated one, because it influences many components of education. The implicit nature of the hidden curriculum is the reason why it is important to study textbooks in detail to understand what values they carry. Some of the things to consider when choosing which textbook to use include whether or not the material is appropriate for the cultural situation that the students are in, and whether the coursebook is unprejudiced in the way it deals with different customs, ethnicities, races and sexes.⁵

3. The Political Nature of Language

Language and language learning do not exist in a vacuum. They influence and are influenced by other aspects of life such as economy, culture, politics, and so forth. People who learn language do not do that only out of curiosity. However, it is because the language may empower and help them to get better opportunities in education or career. On the other hand, there are also people who are concerned about negative effects that English may bring, such as the loss of indigenous language and educational inequality. Because of the impact it brings to the society, learning a language can be considered a political act.⁶

The use of language is not always neutral either. Language can be linked to social practice and carry implicit message.⁷ For example, a newspaper headline from apartheid-era South Africa read: ‘Jubilant Blacks Clashed with Police.’ The title implies that the Blacks were responsible for the confrontation. It could have been written differently: ‘Police Clashed with Jubilant Blacks,’ which imply that the police were responsible. This lack of neutrality applies not only to

⁵ Jeremy Harmer, *How to Teach English*, Pearson Education Limited (Harlow, 2007), 154.

⁶ Diane Larsen-Freeman and Marti Anderson, *Techniques & Principles in Language Teaching* (Oxford: Oxford University Press, 2011), 209.

⁷ Larsen-Freeman and Anderson, 211.

race, but also other aspects of identity, such as gender, religion, culture, and so forth.

For those reasons, language teachers must be aware of the political nature of language. According to the critical approach to pedagogy, language teachers should not just teach language as a neutral tool of expression. Instead, they must be aware and raise awareness of the social issues in the society through their classes.⁸ Therefore, at the very least, teachers must be aware of the hidden curriculum or what is being taught and learned that is not stated explicitly in the curriculum so that they can equip their students with the necessary knowledge, character, and skills to face social issues in the real world.

4. Definition and Basis of Religious Moderation

Moderation, or *wasatiyyah* in Arabic, is defined as choosing the middle position between two extremes. Its opposite is *tatharruf*, or extremism, radicalism, and excess, which means a tendency toward the extremes.⁹ The word moderation is derived from the Latin word *moderatio*, which has similar meaning with the English word. The Great Dictionary of the Indonesian Language provides two definitions the word *moderasi*: the reduction of violence and the avoidance of extremities. In Arabic, the word *wasathiyyah* can also mean the best choice¹⁰ and may imply superiority, purity, nobility, and strength.¹¹ The word *wasith*, which means someone who uphold the moderate principles, is adopted into Indonesian word *wasit* which means arbitrator or referee in a sporting match.

Moderation is often misunderstood as appeasement or mediocrity, and associated with lack of enthusiasm. However, these interpretations are incorrect. Although moderation

⁸ Larsen-Freeman and Anderson, 212.

⁹ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam*, 2015, 9.

¹⁰ Penyusun, *Moderasi Beragama*, 16.

¹¹ Kamali, *The Middle Path of Moderation in Islam*, 9.

requires tolerance towards the beliefs of others, it does not mean that moderates may compromise on religious principles or religious duties. Furthermore, based on the references to *wasathiyyah* in Quran and Sunnah and its use in Arabic, instead of mediocrity, moderation is associated with excellence and finding the best alternatives in the middle of diversity and indecision.¹² In conclusion, being moderate is not to conform to what other people do, but to balance right and justice with confidence.

In Surah Ali Imran verse 110 the Quran refers to Muslim community as *ummatan wasathan*, which also means the best community. Therefore, even though moderation or *wasathiyyah* is mainly a rational concept, it is also considered virtuous in Islam. Furthermore, al-Baqarah verse 143 states:

“And thus, we have made you a just community (*ummatan wasathan*) that you will be witnesses over the people and the Messenger will be a witness over you. ...”
(Al-Baqarah 2:143)

The verse indicates not only that a just community (*ummatan wasathan*) is considered the ideal community in Islam, but also that the attribute should be placed in the context of social relationship with other communities.

The concept of moderation does not only belong to Islamic tradition. In fact, it is promoted by many major world religions.¹³ In the bible, there is not a single verse that implies that Jesus ever invited people to commit violence, let alone war. Instead, many verses teach people to bring peace upon to the world. When speaking in the context of peace, the words often used by the bible include freedom, right, law, peace, forgiveness, honesty, justice, and truth.¹⁴

In Catholicism, one important decree from the Second Vatican Council which shows the church's attitude towards other religions is *Nostrae Aetate*. The catholic church accepts the reality that in today's pluralistic world, there are many religious beliefs with different teachings and it's not rare for

¹² Kamali, 14.

¹³ Kamali, 3.

¹⁴ Penyusun, *Moderasi Beragama*, 30.

these religions to carry values that enlighten people. The church encourages dialogue and cooperation with followers of other religions, acknowledges, maintains, and develops the spiritual, moral, and socio-cultural wealth they possess.¹⁵

In Hinduism, one of the most important teaching related to religious moderation is *Susila*, which is how to maintain harmonic relationship among mankind, one of the three factors necessary to achieve prosperity. Additionally, in Hinduism it is believed that religion must bring solution to the social issues faced by mankind, which are very complex in the modern era.¹⁶ Meanwhile, the core of Buddhism is *Metta*, a teaching that encourages love based on the values of humanity: tolerance, solidarity, equality and without violence. Furthermore, *Buddhadharma*, an important aspect of Buddhists' spirituality, is a middle path that avoids two extremes: self-torture, and self-spoil.

In Khonghucu, another major religion in Indonesia, one important aspect of the teaching is *yin yang*. *Yin yang* is a philosophy, idea, and spirituality of a Konghucu who wish to live in *dao*. It is a moderate not extreme attitude, This attitude has been taught and exemplified by holy kings, prophets and saints in the Konghucu believe.

5. The Importance of Religious Moderation

Moderation can help foster harmony and balance in various aspects of life, including personal affairs, social relations, relationship with the natural environment, religious practices, all the way to international relations.¹⁷ Moderation is especially important in today's pluralist and globalized world, where people with vastly different cultures and ideologies are interconnected. With the help of modern information technology, the spread of extremism and violence in the modern world is truly unprecedented.

There are at least three reasons why religious moderation is a necessity. The first is that in essence, religions

¹⁵ Penyusun, 32.

¹⁶ Penyusun, 34.

¹⁷ Kamali, *The Middle Path of Moderation in Islam*, 1.

exist to guard human's dignity as God's creation. In other words, guarding humanity itself is one of the core teachings of all religions. Extremists are often trapped in a religious practice that disregards the humane aspects of religion. On the other hand, there are people who exploit religious teachings to meet their individual interests or even to legitimize their political desire. Religious moderation is needed because it returns the essence of religion that functions as a safeguard to humanity.¹⁸

Secondly, differences in ethnicities, races, cultures, and ideals in our world are inevitable and even considered a blessing. Furthermore, religious texts often interpreted differently. Therefore, conflict is unavoidable if people are fanatically holding on to the interpretation that best fits their political need.¹⁹ Consequently, religious moderation is essential as it allows people with different views to coexist harmoniously. The third reason, in a country as diverse as Indonesia, religious moderation is especially needed. In fact, the very foundation of the nation is people's agreement and commitment to unite in spite of the difference in religion, ethnicity, language, and culture. Moreover, although Indonesia is not a theocratic state, religion is integral to the country's ideology.²⁰ Therefore, without religious moderation, the very foundation that allows this country to exist will be damaged, and the nation will crumble down with it.

6. Values of Religious Moderation

The two fundamental principles of moderation are justice and balance. Justice means siding with the truth and not biased. Meanwhile, balanced means committing to always side with justice, humanity, and equality.²¹ To be a moderate, one must maintain balance between two things, such as the balance between reason and revelation, body and mind,

¹⁸ Penyusun, *Moderasi Beragama*, 9.

¹⁹ Penyusun, 10.

²⁰ Penyusun, 10.

²¹ Penyusun, 19.

individual and communal interests, ideals and reality, and so forth.

The values of justice and balance would be easier to form when one possesses wisdom, sincerity, and courage²². Wisdom is necessary because it would be easier for someone to choose the middle path if he or she has enough knowledge or wisdom about his or her religion. Then, by being sincere, one could uphold their value without succumbing to temptation. Finally, to be moderate one must also have the courage to convey their interpretation of truth while acknowledging others' differing view.

Kasdi added that the principles of *Wasathiyyah* Islam are open mindedness, justice, equality, tolerance, liberty, humanity, pluralism, and non-discrimination.²³ Furthermore, according to the book *Moderasi Beragama* published by the Indonesian Ministry of Religious Affairs, there are four indicators of religious moderation, namely: 1) nationalism; 2) tolerance; 3) anti-violence; and 4) accommodative towards local culture. These four indicators can be used to measure how strongly one practices religious moderation, as well as how vulnerable they are towards extreme ideology. However, according to the book, it is still debated whether being accommodative towards local culture is an indicator of how moderate an individual is. But as the researcher is not an expert on this matter, he decided to include it and let the readers decide whether or not to consider it as part of religious moderation.

To summarize, the values necessary, relevant, or indicative of religious moderation are justice, balance, wisdom, sincerity, courage, nationalism or nationalist commitment, tolerance, anti-violence, open-mindedness, equality, liberty, humanity, and pluralism. For the purpose of the research, it is important that these values are clearly defined. The researcher used the Merriam Webster dictionary, The Great Dictionary of Indonesian Language (KBBI), and

²² Penyusun, 20.

²³ Kasdi, "Wasathiyyah Islam as the Road to Moderatism in Indonesia."

the explanations provided by the respective sources and compiled the following definitions:

a. Justice

Merriam-Webster dictionary defines justice as conforming to what is morally good, while the Great Dictionary of Indonesian Language (KBBI) defines it as the quality of being unbiased and not taking side. Justice defines the attitude of not favoring one side, only siding with and defending the truth.²⁴

b. Balance

Merriam-Webster dictionary defines balance as having the proper proportions of various elements. Meanwhile, the book "*Moderasi Beragama*" asserts that balance means siding with justice, humanity, and equality. It is the principle of being reasonable and not excessive in doing something. The book further elaborates that to be moderate, one must maintain the balance of being firm, but not stubborn. One must be assertive in defending the truth, but not so far as to sacrifice other people's rights.²⁵

c. Wisdom

KBBI defines wisdom as the ability to utilize one's intelligence, experience, and knowledge. Another definition of wisdom is the adeptness in dealing with difficulties. Meanwhile, Merriam-Webster dictionary explain that being wise means having deep understanding and being able to discern matters and to make good judgement. Wisdom is concerned with intellectual ability and the power of judgement²⁶ and having the adequate knowledge to deal with issues.²⁷

²⁴ Penyusun, *Moderasi Beragama*.

²⁵ Penyusun.

²⁶ Kamali, *The Middle Path of Moderation in Islam*.

²⁷ Penyusun, *Moderasi Beragama*.

d. Sincerity

The Merriam Webster dictionary defines sincere as honest, genuine, and free of false appearances while in KBBI it is defined as honest, unpretentious, and truly coming from a pure heart. In the context of religious moderation, being sincere means being able to subjugate and control temptation so that one can selflessly uphold the values that one believes.²⁸

e. Courage

The Merriam Webster dictionary defines courage as the mental or moral strength to face fear, danger, or difficulty. Meanwhile, KBBI defines it as the quality of having strong heart and confidence in facing danger, difficulty, and not being afraid. Courage is concerning the ability to overcome fear and selfishness.³⁰ that in the context of religious moderation, one must have the courage to acknowledge others' different interpretation of truth as well as the courage to express their own view, which is based on sound knowledge and understanding (wisdom).³¹

f. Nationalism

In the KBBI, nationalism is defined as the doctrine to love one's own nation or the sense of belonging to a certain nation. Merriam-Webster dictionary defines it as loyalty and devotion to a nation. The book "*Moderasi Beragama*" uses the term nationalist commitment as one of the indicators of religious moderation.

²⁸ Penyusun.

²⁹ Kamali, *The Middle Path of Moderation in Islam*; Penyusun, *Moderasi Beragama*.

³⁰ Kamali, *The Middle Path of Moderation in Islam*.

³¹ Penyusun, *Moderasi Beragama*.

g. Tolerance

Merriam-Webster dictionary defines tolerance as sympathy towards beliefs or practices that differ from one's own, while the KBBI defines it as the attitude of respecting and allowing opinions, views, beliefs, or actions differing or conflicting with one's own. It refers to attitude of giving room for other people to have differing belief and expressing their opinions even when it is different from one's own opinion.³²

h. Anti-violence

According to KBBI, violence is an action that causes injury, physical or property damage, or even death of another person. The book "*Moderasi Beragama*" explains that in the context of religious moderation, believers of radical ideologies often use violence in the name of religion to cause drastic change. This includes verbal, physical, and mental violence. Therefore, to be moderate, one must be against the use of violence to spread ideology.³³

i. Accommodative towards local culture

According to KBBI, accommodative is the quality of being able to adapt. Meanwhile, Merriam Webster dictionary defines accommodate as to make room for something. On the other hand, culture is defined as the customary beliefs, social forms, and material traits of certain group. It can be in the form of language, religion, cuisine, social habits, and arts. Therefore, accommodative towards local culture can be defined as the willingness to make room for local culture such as language, cuisine, social habits, and arts.³⁴

³² Penyusun.

³³ Penyusun.

³⁴ Penyusun.

j. Open-mindedness

Merriam Webster dictionary defines open-minded as receptive to arguments or ideas. Meanwhile, Cambridge Dictionary defines it as willing to consider ideas and opinions that are new or different to one's own. Kasdi defines open-mindedness as the attitude of being open and tolerant and regards other groups in a good manner.³⁵

k. Equality

According to KBBI, equality is the state of having the same position. Merriam Webster dictionary defines the term as the state of being alike for each member of a group class, or society. Kasdi adds that equality describe a situation where humans appreciate their common origin as mankind and enjoy the same freedom.³⁶

l. Liberty

KBBI defines liberty as the state of being free, while Merriam Webster dictionary further elaborates it as the power to choose and to do as one wants, freedom from tyrannical control or physical restraint, or the state of which one can enjoy various rights and privileges. Furthermore, Kasdi argues that religions should aim to liberate thought, behavior, and ethics and should be used as a critical power instead of being anti-criticism.³⁷

m. Humanity

According to KBBI, humanity is having the characters befitting human being such as compassion, kindness, and considerateness. Meanwhile, Merriam Webster dictionary define the term as compassionate, sympathetic, and generous

³⁵ Kasdi, "Wasathiyah Islam as the Road to Moderatism in Indonesia."

³⁶ Kasdi.

³⁷ Kasdi.

behavior. Kasdi adds that mankind has been honored by God and that Islam's mission is to build a just society that upholds humane value.³⁸

n. Pluralism

KBBI defines pluralism as the state of society that consists of different elements which form a unity relating to the social and political system. In Merriam Webster dictionary, the term is defined as a state of society where different ethnic, racial, religious, or social groups maintain their own respective cultures while being inside the same civilization. In addition, Islam views those differences, including difference in religion, as Allah's will³⁹

o. Non-discrimination

In the Merriam Webster dictionary, discrimination is defined as action, treatment, or view that is prejudiced towards certain group. KBBI defines the term as the differentiation of treatment towards others based on skin color, ethnicity, group, religion, economy, and so on. Kasdi asserts that oppression, marginalization, and injustice among different religion is opposed in Islam.⁴⁰ In conclusion, non-discrimination is the lack of different treatment towards people with different skin color, ethnicity, race, group, religion, economic status, and so forth.

B. Theoretical Framework

In term of population, Indonesia is one of the largest and most diverse countries in the world. Considering that the majority of the population is religious, religious moderation is very important in Indonesia. To create moderate future generation, an effort to integrate religious moderation into the curriculum is needed. This can be done not only through religious education, but

³⁸ Kasdi.

³⁹ Kasdi.

⁴⁰ Kasdi.

also indirectly through other subjects, including English. To do this, the curriculum does not need to elaborate what religious moderation is or even explicitly state that religious moderation is included in the curriculum. It can be done by simply integrating the values of religious moderation into the material or learning media used in the classroom learning process.

One of the learning media which is most often used in classrooms and happens to be very suitable for integrating character values into the classroom is English textbooks. To present English language in such a way that language learners can easily learn and apply what they learn in their everyday lives, English textbooks usually demonstrate real world use of the language in the form of dialogues, reading passages, and so forth. In the case of Indonesian English textbooks, this is done through monologues, dialogues, and exercises that encourage students' active use of the language in the classroom. This is a fertile ground for inserting character values into the classroom learning process. As elaborated by various sources, there are many character values that are indicative of or necessary for religious moderation. This study attempts to uncover whether or not Indonesian EFL textbooks integrate any of those values into the materials.

C. Review of Previous Studies

The researcher had difficulties finding existing research that specifically studies religious moderation values in English textbook. Therefore, the studies included in this subchapter can be divided into two categories: studies on religious moderation values found in various aspects of education other than English textbook, and studies on various character values other than religious moderation found in English textbooks.

The first one is a study titled "Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis" by Siswanto.⁴¹ This study focuses on analyzing the values of Islamic moderation in the Indonesian curriculum especially in the textbooks of Islamic Religious Education for High School. The study found that although the concept of Islamic

⁴¹ Siswanto, "The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis."

moderation was not stated explicitly, the values are clearly reflected in the materials. This study is similar to the current study in that both aims to find whether or not textbooks used in Indonesian schools contain religious moderation values. The difference is that while this study analyzes textbooks on the subject of Islamic Religious Education, the current study focuses on English textbook.

The second one is a study by Rusmayani titled “*Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum*”⁴² This study focuses on how Islamic Religious Education teachers in Bali instill the values of religious moderation into the attitudes of Muslim students. As we know, the majority of Balinese are Hindu and Muslims can be considered a minority. The study found that apart from the normal method of teaching in class, Islamic Religious Education teachers in Bali would encourage the students to socialize with followers of other religions while still adhering to their own religious principles. Interestingly, it was also found that people of different believes more or less understand what the religious obligations are in others’ religion. For instance, a Hindu homeroom teacher would remind his or her Muslim students to perform the Friday prayer when it is time. While this study focuses on the practical or real-world manifestation of religious moderation, the current study focuses on its values represented in the textbook.

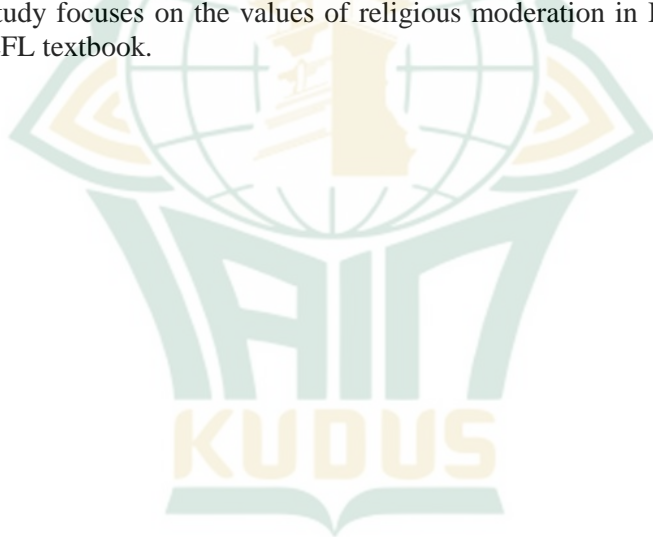
Another study was done by Biok Behnam and Mohammad Amin Mozaheb titled “Identity, Religion and New Definition of Inclusiveness in Iranian High School EFL Textbooks.”⁴³ The study aims to show the interrelation between religion and education represented in EFL textbooks in Iran. It was found that Shi’ite Islam, which is the dominant religion in Iran, is implicitly represented in Iranian high school EFL textbooks. Meanwhile, religious minorities in Iran are not represented. According to the

⁴² Rusmayani, “PENANAMAN NILAI-NILAI MODERASI ISLAM SISWA,” in *Proceedings of Annual Conference for Muslim Scholars*, 2018, 75–76.

⁴³ Behnam and Mozaheb, “Identity, Religion and New Definition of Inclusiveness in Iranian High School EFL Textbooks.”

researcher, this is an effort by the Iranian theocratic government to unite and maintain the sense of nationhood in the country. Similar to the current study, this research analyzed representations of religious values in EFL textbooks. The difference is that this study is not specifically aimed at religious moderation values and that it studies Iranian EFL textbooks.

A study by Nida Husna and Tahniah Lestari Kamar titled “Character Building-Based Education: An Evaluation on Official English Textbook”⁴⁴ was aimed to understand how the character value points (*butir-butir*) of Pancasila are represented in Indonesian EFL textbook. The study found that official textbook does incorporate an adequate number of value points of Pancasila. While this study analyzes the value points of Pancasila, the current study focuses on the values of religious moderation in Indonesian EFL textbook.



⁴⁴ Nida Husna and Tahniah Lestari Kamar, “Empowering Character Building-Based Education: An Evaluation on Official English Textbook,” *TARBIYA: Journal of Education in Muslim Society* 8, no. 5 (2019): 55, <https://doi.org/10.15408/tjems.v6i1.10354>.