

THE USE OF LITERARY WORKS IN LANGUANGE CLASSROOMS AT INDONESIAN ISLAMIC UNIVERSITY: A POSTMETHOD PERSPECTIVE

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Abstrak

Karya sastra telah secara luas diyakini sebagai sumber yang kaya dengan input kebahasaan, input kebudayaan, dan nilai-nilai yang dapat digunakan untuk pembelajaran bahasa pertama atau bahasa asing. Eksplorasi terhadap keyakinan semacam itu belum banyak dilakukan pada konteks perguruan tinggi keagamaan Islam dan dalam konstalasi era pascametode. Penelitian ini ditujukan untuk memerikan keyakinan, sikap, preferensi, dan pengalaman para dosen dan peserta didik terkait dengan penggunaan karya sastra di kelas-kelas bahasa. Penelitian ini adalah studi kasus yang melibatkan 8 dosen dan 9 peserta didik dari Institut Agama Islam Ma'arif NU Metro, Universitas Muhammadiyah Metro, dan Institut Agama Islam Negeri Metro. Data penelitian dikumpulkan melalui wawancara semi-terstruktur, dianalisis secara kualitatif, dan divalidasi melalui teknik 'member checking'. Hasil penelitian menunjukkan bahwa semua responden meyakini sastra sebagai sumber belajar yang menyenangkan yang dapat digunakan untuk mengajarkan keterampilan bahasa, meningkatkan pemahaman budaya dan lintas-budaya, dan untuk menanamkan dimensi transendental. Sastra dapat digunakan secara lentur baik pada tahap pembuka, inti atau penutup dari kegiatan pembelajaran. Sastra yang bersumber dari ragam tradisi dapat digunakan. Pengembangan materi ajar berbasis sastra berpeluang baik ketika berorientasi pada peningkatan keterampilan bahasa dan ketika memuat nilai-nilai yang selaras dengan semangat pendidikan multikultur di Indonesia.

Kata kunci: *karya sastra, kelas bahasa, perguruan tinggi keagamaan Islam, pascametode*

Abstract

Literary works have been widely believed to be meaningful resources of linguistic input, cultural input, and values that can be used to teach native language or foreign language. The exploration of such belief in the postmethod era and at particular context like Indonesian Islamic university is still under research. This research is aimed at describing the teachers' and students' beliefs, attitudes, preferences, and experiences concerning the use of literary works at language classrooms. The research was a case study involving 8 lecturers and 9 students from Ma'arif Islamic Institute NU of Metro, Muhammadiyah University of Metro, and State Islamic Institute of Metro. The research data were collected through semi-structured interview, analyzed qualitatively, and validated through member checking technique. The findings of the research show that all respondents believe that literature is a pleasurable resource to teach language skills, enhance cultural and intercultural understanding, and inculcate transcendental dimension. Literature could be flexibly used in the opening, instructional, and closing phases of a lesson delivery. Literary works from various traditions are basically welcome. Developing a literature-based learning materials is feasible when it promotes language skills and contains values related to Indonesian multicultural education.

Keywords: *literary works, language classrooms, Islamic university, postmethod*

INTRODUCTION

Language classrooms are not free from the inclusion of literary texts. Many language teachers incorporate stories, songs, and poetry into their instruction. Some teachers might like to have their students perform short drama or role-play. Language teachers in Islamic educational institution are not an exception. The use of literature in Islamic education, to certain extent, might be different from that of general schools. Seen from the postmethod perspective, language teachers should explore such presumed differences.

Language teachers in Indonesian Islamic schools may be familiar with a varried array of literary texts ranging from tales written by Persian writers to poetry composed by local poets

like Sunan Bonang, Hamzah Fansuri, Mustafa Bisri, and Emha Ainun Najib. They might have, explicitly or implicitly, incorporated those vast array of literary texts into their language classrooms. Nevertheless, little is known about the theoretical justification of why and how those language teachers utilize literary texts in their classrooms. Meanwhile, language teachers often use literature to teach a language the way they had been exposed to. As the methodological approaches of teaching literature develop and emphasize student-centered learning activities, the teachers need to revisit the approaches they use. Such revisiting might start with the exploration of students' attitude concerning the use of literary texts in language classrooms. Current researches show the need and challenge for utilizing literary works in language classrooms. Widodo, et.al. (2016: 30) find that the use of student-generated poetry in language instruction is a powerful strategy to create a meaningful learning as it provides the students with a room to express themselves. Such strategy is relevant within the massive practice of exercise-based language activities which merely focus on the lexical and grammatical mastery.¹

Another research from Daskalovska reveals that literary texts are authentic materials that can be used to design interesting classroom activities and to support the attainment of communicative competence. Moreover, the texts help enrich students' experience of creative use of language.²

Further, Bobkinia and Dominguez report that among the important factors of using literary texts in language classroom are linguistic features and text selection. The former refers to the

¹Widodo, H. P., Budi, A. B., &Wijayanti, F.,: “: Learning to Write Creatively in a Blended Language Learning Environment. Electronic Journal of Foreign Language Teaching” 13, no. 01 (t.t.): 30–48.

²Daskalovska, N., & Dimova, V., “Why Should Literature Be Used in the Language Classroom?. Procedia - Social and Behavioral Sciences,” no. 46 (2012): 1182.

lexical, grammatical, and stylistic aspect while the latter includes the length and cultural content of the text.³ Although the use of literary texts in classroom has been considerably discussed, teachers' belief and students' attitude concerning the use of the texts in Islamic university classroom remain under research.

The present study seeks to answer the following questions:

1. What are the lecturers' and students' belief concerning the urgency of using literary works in language classroom?
2. What are the lecturers' and students' experiences concerning the appropriate times of using literature?
3. What do the lecturers and students suggest concerning the preferable literary works?
4. What are the lecturers' and students' attitude concerning the opportunity of literature-based learning materials?

As the integration of literary works into suitable materials for language teaching is "... a complex process which should take into consideration the beliefs and attitudes of different stakeholders"⁴, the findings of this research will help teachers at Indonesian Islamic universities to use literary works within the postmethod language classrooms.

THEORETICAL REVIEW

Approaches to Teaching Literature

Scholars have proposed many approaches and methodological assumptions about how to use literature in

³JelenaBobkinadan Elena Dominguez, "The Use of Literature and Literary Texts in the EFL Classroom; Between Consensus and Controversy," *International Journal of Applied Linguistics & English Literature* 3, no. 2 (22 Februari 2014): 249–60, <https://doi.org/10.7575/aiac.ijalel.v.3n.2p.248>.

⁴Fateme T Mazraehno dan Golnar Mazdayasna, "Developing ESAP Materials: A Case of Graduate Students of Islamic Jurisprudence," t.t., 30.

language classroom. Table 1. displays a matrix of approaches to teaching literature which is mainly adapted from Bobkina and Dominguez (2014: 252-255)⁵ and is developed with the theories proposed by Lazar (2009:23-24)⁶, Maley (2012:303).⁷

Table 1. Matrix of Approaches to Teaching Literature

No.	Theorists	Terms	Remarks
1.	Wellek and Warren (1984)	Intrinsic approach	focuses on the text (style, types, cohesion, etc)
		Extrinsic approach	explores social, political, historical context
2.	Maley (1989)	The study of literature	emphasizes literariness, literary convention, or literary language
		The use of literature as resource for language learning	utilizes literature as one of resources for language teaching
3.	Carter and Long (1991)	The cultural model	uses literature to transmit cultural content
		The language model	utilizes literature to teach vocabulary and grammar
		The personal growth model	explores the use of literature to enrich personal growth and to develop language awareness
4.	Lima (2005)	Intuitive analysis	focuses on connecting literature to student's individual experience
		Syntactic analysis	explores the linguistic organization of the text
5.	Van (2009)	New Criticism	disregards external components like political and historical backgrounds in the interpretation of a literary text
		Structuralism	focuses on literary and linguistic components with no attention to students' cultural awareness nor personal growth
		The Stylistic Approach	explores the unconventional structure of literature and encourages students'

⁵Bobkinadan Dominguez, "The Use of Literature and Literary Texts in the EFL Classroom; Between Consensus and Controversy."

⁶Mazraehno dan Mazdayasna, "Developing ESAP Materials: A Case of Graduate Students of Islamic Jurisprudence."

⁷Maley, A., *Literature and Language Teaching*. In Alsagoff, L., et.al., (Eds.), *Principles and Practices for Teaching English as an International Language* (New York: Routledge, t.t.).

		personal judgments toward the text
	The Reader Response Approach	focuses on the interaction between the reader and text
	The Language Based Approach	explores the literature through Communicative Language Teaching (CLT) activities such as jigsaw reading, brainstorming, and plot summarizing
	The Critical Literacy Approach	explores the relationship between literary text and political, gender, culture, and religion issues
6.	Lazar (2009)	A Language-Based Approach
		exposes familiar lexical and grammatical aspects to make aesthetic judgment
		Literature as Content
		explores the genre, history, and literary movement
		Literature for Personal Enrichment
		focuses on students' feelings, opinions, and personal experiences
7.	Maley (2012)	Literature as study
		focuses on teaching about literature
		Literature as resource
		centers upon teaching with literature

(Adapted from Bobkina and Dominguez (2014: 252-255), Lazar (2009:23-24), Maley (2012:303))

“Most scholars indicate that none of the approaches to literature teaching ... is complete enough to be implemented independently.”⁸ Thus, teachers might want to apply integrative approach or eclectic approach to literature teaching. They should use the best approaches that work for their teaching contexts.

Aggabao & Guaib (2014) propose seven learning activities which are very effective in studying literature within Philippines university context, namely role-playing, story telling using visual aids, teacher-student discussion, reflective essays, group discussion about the selected text, film viewing and critiquing, and concept mapping of a poem, short story, novel. Other five effective learning activities include discussion of a topic with a partner, writing a poem, listening to a lecture, individual oral reporting, and graded oral recitation. Of the twelve learning strategies, role-playing is the most effective and

⁸Bobkina and Domignuez, 2014: 255

most interesting one based on the teachers' perception.⁹It should be noted that those learning activities might be contextual depending on the classroom situations.

Postmethod Pedagogy

Madya maintains that language teachers, particularly English teacher, in Indonesia should now turn into postmethod pedagogy.¹⁰ A postmethod teacher should be able to play several roles namely navigator, adaptor, communicator, learner, visionary, devout citizen, leader, model, collaborator, and risk taker. These roles require that teachers be brave and creative enough to explore, design, and apply the most appropriate teaching method that fits their own real teaching contexts. It is worth noting that those roles are adapted from the mainstream theory of teacher's role in 21st century with the additional role of 'devout citizen'.¹¹ Such adaptation implies that the practice of postmethod pedagogy in Indonesia should include the transcendental aspect for to be a devout citizen, teacher should understand his or her religion teachings.

Within the global context, the postmethod pedagogy is underpinned by five fundamental perspectives: postnational, postmodern, postcolonial, post-transmission, and postmethod. The post-national perspective alerts teachers to consider the global educational and economic flows and to be sensitive to local language and culture. The postmodern perspective demands that teachers pay attention to multiple forms of knowledge systems and various practices of identity formation. The postcolonial perspective alerts teachers to the negative colonial representations in the educational field. The post-

⁹Rischelle G Aggabaodan Marissa R Guiab, "Learning Activities In Studying Literature," t.t., 8.

¹⁰ Madya, S., *Metodologi Pengajaran Bahasa: Dari Era Prametode Sampai Era Pascametode*. (Yogyakarta: UNY Press, 2013).

transmission perspective reminds that teachers should not be a passive transmitter of knowledge. Teachers should carefully reflect their own teaching and develop the reflection to fit students' needs. Finally, postmethod perspective challenges teachers to critically theorize his or her own teaching practice.¹²

Further, the postmethod pedagogy is supported by three operating principles: particularity, practicality, and possibility. The particularity principle requires that English teachers observe local, institutional, and cultural needs of their teaching contexts; practicality principle demands that teachers theorize their real teaching practices to generate self-construction pedagogic knowledge; and possibility principle suggests that teachers use the self-constructed pedagogic knowledge to strengthen individual identity of English learner.¹³ One of the most plausible ways to implement those principles is by designing teaching materials which is relevant to the students' contexts and is sensitive to students' cultural background.¹⁴

It is obvious that incorporating students' particular needs into language classroom is center to a postmethod teacher. With regard to Indonesian particular context, Madya maintains that types of school, general and Islamic,¹⁵ should be taken into account when discussing a language curriculum. As postmethod discussion deals with particularity, its exploration in specific context like Islamic university is relevant.

Indonesian Islamic University

An Islamic university within Indonesia context is a particular type of higher education seeking to integrate Islamic

¹²Kumaravadivelu, B., *Language Teacher Education for a Global Society* (New York: Routledge, 2012).

¹³Kumaravadivelu, 2012a ...

¹⁴Kumaravadivelu, 2012b

¹⁵ Madya, S., *Metodologi Pengajaran Bahasa: Dari Era Prametode Sampai Era Pascametode*.

values into many study areas including language education programs. As previous research was done by Al faruq and Suhono in integration of islamic value in speaking class related to material introduction, telling good and bad news, gratitude expresstion, etc.¹⁶ Muhadjir asserts that Islam has a long tradition of integrating knowledge and religion. The spread of Islam all over the world is underpinned by the mastery of such knowledge as politics, economy, medicine, and other disciplines adapted from Rome and Greek traditions. Knowledge should be dedicated for religion and be a means to worship Allah swt and to serve His creatures.¹⁷ Hence, we are demended finding knowledge from many ways to be better people to face some promblem in the world.¹⁸

Integrating literary texts into language classrooms at Islamic university is a challenging task. Not every Moslem would accept the belief that Qur'an is the greatest literary text, as proposed by Setiawan, although many Moslems would appreciate the literariness of the Qur'an. It is true, then, that there are two perspectives toward the existence of literature within Islamic educational tradition.¹⁹

The first sees literature as despicable for the devils love reading poetry. Qur'an itself attaches negative portrayal to the poets: "As for the poets, the erring follow them. See you not that they speak about every subject (praising others right or wrong)

¹⁶ Umar Alfaruq A. Hasyim dan Suhono Suhono, "Restoring Moslem identity by integrating Islamic values in English speaking class," *ATTARBIYAH: Journal of Islamic Culture and Education* 2, no. 1 (2017): 21–24.

¹⁷ Muhadjir, N., *Metodologi Penelitian* (Yogyakarta: Rake Sarasin, 2001).

¹⁸ Suhono Suhono, "SURFACE STRATEGY TAXONOMY ON THE EFL STUDENTS' COMPOSITION A STUDY OF ERROR ANALYSIS," *Iqra': Jurnal Kajian Ilmu Pendidikan* 1, no. 2 (2017): 3.

¹⁹ Setiawan, M.N.K., *Al-qur'an Kitab Sastra Terbesar*, 2005 ed. (Yogyakarta: Penerbite LSAQ Press. The Holy Qur'an, 2005).

in their poetry? And that they say what they do not do” (Qur’an 26: 224-226).

The second views poets and literary texts as central elements of Islamic propagation. Poets like Rumi, Iqbal, Hamzah Fansuri, Sunan Bonang, Sanusi Pane, Amir Hamzah, Kuntowijoyo, Hasan Bisri, and Emha Ainun Najib utilize literary texts to disseminate Islamic teachings and values²⁰ Supporting verse for the second view is: “Except those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous deeds, and remember Allah much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.” (Qur’an 26: 227).

Literature has its own place in Islamic tradition. While some might deny the potential of literary texts, there are many acts supporting the positive sides of utilizing the texts in spreading and inculcating Islamic values. The literary texts used for language classrooms at Islamic university should be aesthetic, logical, and supportive of Islamic transcendental understanding.²¹

RESEARCH METHODOLOGY

This study employs a case study of the qualitative approach which seeks to explore in depth the teachers’ belief and students’ attitude toward the use of literary texts at Indonesian Islamic university classrooms.

The participants of this study are 8 lecturers who teach Indonesian or Arabic or English; and 9 students who have attended Indonesian, Arabic, and English classes. They are purposively selected from three Islamic university in Metro

²⁰Hadi, 2012

²¹Braginsky, V., *The Heritage of Traditional Malay Literature: A Historical Survey of Genres, Writings and Literary Views* (Leiden: KITLV Press, 2004).

namely Institut Agama Islam Ma'arif NU Metro, Universitas Muhammadiyah Metro, and Institut Agama Islam Negeri Metro.

The research data are mainly collected through a semi-structured interview, supported with an interview guide (Heigham and Crocker, 2009: 186), embracing four main items: (1) the urgency of using literary works in instructional activities, (2) the appropriate times of using literature, and (3) the inventory of preferable literary texts, and (4) the lecturers' and students' attitude concerning the opportunity of literature-based learning materials.²²

The data analysis follows the steps proposed by Creswell (2015: 261) ranging from organizing the research data to interpreting research findings. A member checking technique is used to validate the accuracy of the results and the interpretations within the research.²³

DATA ANALYSIS AND FINDINGS

The following section provides the answers of the research questions. The interview results are summarized in the form of tables. The participants of the research are coded into N1-N8 for lecturers, and N9-N17 for students.

Belief Concerning the Urgency of Literature

Table 2. displays the data recapitulation gained from the interview. The data are mainly related to the urgency of using literary works in language classrooms.

²²Juanita Heigham dan Robert A. Croker, ed., *Qualitative Research in Applied Linguistics: A Practical Introduction* (Houndmills, Basingstoke, Hampshire [England]; New York: Palgrave Macmillan, 2009).

²³Creswell, J. W., *Educational Research (Fifth Edition)* (Boston: Pearson, 2015).

Tabel 2. The Urgency of Using Literary Works

Participant	Code
<i>Lecturer</i>	
+ Literature could be used in tuned with the contexts and the learning objectives.	N1
+ Literature is used to motivate, inspire, as stimulate students. It's a powerful tool to teach idiomatic expressions.	N2
+ Literary woks are used to teach reading skills. The texts help students learn lexis, grammar, and pronunciation. The texts are also appropriate for Islamic values inculcation.	N3
+ Literature is used to relieve the boredom of instructional process.	N4
+ Literature is utilized to deliver moral values and to make learning activities more interesting.	N5
+ Literary works are good resources for English language teaching.	N6
+ Literature is an effective media to introduce local wisdom and moral value.	N7
+ Literary works are used as media variation or teaching strategy variation.	N8
<i>Student</i>	
+ Literature is a good resource of noble values.	N9
+ Literary works are repository of inspiration, values, and motivation.	N10
+ Literature is a teaching media that eases the instructional process.	N11
+ Literary works are good teaching media of English language classroom.	N13
+ Literature helps increase learning motivation and reduce learning boredom.	N14
+ Literature broadens one's insight and makes learning process more engaging.	N15

**+ = the use of literature in language classroom is urgent because
N1-N8 = Lecturers; N9-N17 = students**

The data in Table 2. shows that all respondents, lecturers and students, believe that literature possesses multidimensional advantages. Literary works are perceived as effective instruments to teach language skills interestingly as well as to disseminate local wisdom, moral values, and Islamic teachings. Such beliefs confirm that sustainable integration of literature into language classroom is urgent. It has been clear that literature cannot be separated from language. Where a language exists and develops, literature coexists.

The data also show that 'values within literature' is the strongest belief followed by 'linguistic aspect of literature' and 'literature as interesting teaching media'. While the lecturers

believe that literature is valuable, linguistically advantegous, and pedagogically useful, the students could only perceive that literature is valuable and pedagogically useful as a teaching media.

Further, the data also indicate the involvement of three broad arguments of using literature in language classroom proposed by Hall (2005: 48): affective, cultural, and psycholinguistics arguments. Accordingly, literature is used because it is pleasurable; it enhances cultural and intercultural understanding; and it fosters the mastery of literal and non-literal language.²⁴ What missing from Hall's theory is a transcendental argument in that literature is also used to introduce Islamic teachings. The last point mentioned belongs to the particularity of Indonesian Islamic university that should be explored within the spirit of postmethod pedagogy.

Experiences Concerning the Appropriate Times of Using Literature

The term 'appropriate times' refers to the three common phases of lesson delivery: opening, instructional, and closing. The data about the suggested appropriate times of integrating literature into language classroom are summarized in Table 3.

Tabel 3. Suggested Phases of Using Literature

	Participant	Code
<i>Lecturer</i>		
+	Literature is used as an inset in the instructional phase.	N1
+	Literature is used in the opening phase and in the closing phase particularly to empashize the conclusion part of the lesson.	N2
+	Literature, mostly stories, are commonly used in the opening phase to inculcate relevant moral values.	N5
+	Songs can be used in the opening phase to stimulate students' motivation and interest in the given lesson.	N6
+	Literature can be flexibly used in the opening, instructional, and closing	N8

²⁴Hall, G., *Literature in Language Education* (New York: Palgrave Macmillan, 2005).

phases depending on the classroom situation.		
<i>Student</i>		
+	Literature is engaging when it is presented in the opening phase as a springboard to the forthcoming lesson.	N9, N13
+	Literature is a good resource for ice breaker.	N10
+	Literature can be integrated into any phase: opening, instructional, and closing.	N11, N15
+	Literature is commonly used randomly. Its use is to refresh the classroom situation.	N12
+	Literature is best used in the instructional phase as it can effectively refresh the atmosphere of the classroom.	N16

+ = positive response toward the use of literature in lesson delivery phases
N1-N8 = lecturers; N9-N17 = students

As Tabel 3. reveals, literature could be flexibly used in tuned with the phases of a lesson delivery. When used in the opening phase, it is aimed at creating ice breaking, encouraging interest and increasing motivation. When it is used in the instructional phase, it is to reduce boredom and refresh the classroom atmosphere. When used in the closing phase, it is to put meaning on the lesson that have been learnt. It is safe to state that the use of literature in the opening phase is affective-oriented which then moves into cognitive-oriented in the closing phase.

The data in Table 3. also depicts that literature is often used within the approach of personal growth model proposed by Carter and Long. Literature is utilized to encourage and develop positive personal aspects of the students such as persistency, curiosity, and reflective attitude. When students finally find the role of literature in the growth of those personal aspects, they will have stronger appreciation of literature and the culture of literacy.²⁵

The flexible use of literature within a lesson delivery accommodates students' 'differences'. It is hard to figure out the

²⁵ Carter, R., & Long, M.N., *Teaching Literature* (New York: Longman Publishing, 1991).

best phase of integrating literature in language classroom. A propositional and purposeful exposure on literature in every phase, as suggested by the data in Table 3., is likely to lead to a more successful language classroom in such particular context as Indonesian Islamic university.

Suggestion Concerning the Preferable Literary Works

Generally, the research data reveals a wide range of literary works that lecturers have ever used, and a wide array of the works that students prefer or expect. Table 4. displays the summary of the workable literary works in Indonesian Islamic university.

Tabel 4. Inventory of Preferable Literary Works

Participant	Code
<i>Lecturer</i>	
The novel of <i>Laskar Pelangi</i> and puppet stories.	N1
Stories of the prophets (<i>Sirah nabawiyah</i>), Moslem scholars, and Abu Nuwas	N2
Indonesian heritage narratives like Malin Kundang, Candi Prambanan, and Islam heritage narrative like Abu Nuwas	N3
Habiburrahman El Shirazy's <i>Ayat-Ayat Cinta</i> and <i>Di Atas Sajadah Cinta</i>	N5
Motivational stories and biographical stories from Indonesia and inner circle countries	N6
Literary works written by Indonesian Moslem poet like Emha Ainun Nadjib as the works revealing the values of tolerance and harmony	N7
<i>Student</i>	
Song that supports the course of <i>Phonetics and Phonology</i> like <i>What Does the Fox Say</i> , and poetry related to life	N9
The story of <i>Malin Kundang</i> , Andrea Hirata's <i>Laskar Pelangi</i> karya, Ahmad Fuadi's <i>Ranah 3 Warna</i> , the songs written by Indonesian Band like Letto; and Songs written by Western band like <i>In My Place</i> from Coldplay.	N10
Popular songs, and the stories of Nasreddin Hodja	N11
Lecturer-generated stories particularly true stories experienced by the lecturers	N12
Korean song like <i>Tomorrow Today</i> from JJ Project	N13
True stories	N14
Poetry with the theme of nationalism and youth movement	N15
Stories about legendary Moslem scholars like Imam al-Ghazali. Stories from Islamic heritage and stories about nationalism	N16

As Table 4 displays, the preferable literary works can be mapped as follows: (1) the stories of prophets, (2) biographies of well-known Moslem scholars or poets like Imam al-Ghazali and Emha Ainun Najib, (3) popular novels written by Indonesian Moslem authors like Laskar Pelangi, *Ayat-Ayat Cinta*, and *Ranah 3 Warna*, (4) literary works depicting nationalism and heroism, (5) popular songs from Indonesia and foreign countries, (6) true stories, (7) lecturer-generated stories, (8) Indonesian heritage narratives like *Malin Kundang*, (9) stories of witty characters from Islamic heritage like Abu Nuwas and Nasreddin Hodja, and (10) puppet stories.

Story seems to be the most preferable form literary works in comparison with that of poetry, song and drama. Although most of the preferable works come from Islamic heritage and Indonesian heritage, the works from Western and Korean heritage are also welcome.

The finding of this section shows the acceptability of using various forms of literature derived from different traditions like Indonesia, Islam, West, and Korea. To certain point, such acceptability reflects the values of harmony and tolerance within the teachers' and students' preferences of literary works.

Attitude Concerning the Opportunity of Literature-Based Learning Materials

Tabel 5. displays data concerning the opportunity of designing literature-based learning materials. As all respondents of this research belong to non-literature departments, the discussed literature-based materials is then related to non-literature departments.

Tabel 5. The Opportunity of Literature-Based Learning Materials

Participant	Code
<i>Lecturer</i>	
+ Literature is used to transfer values of diversity and living in harmony.	N1, N2, N3, N4, N5, N7, N8
+ Literature is a representation of culture diversity. As such, it foster the appreciation toward differences.	N2
+ Literature is utilized to disseminate Indonesian values and to introduce certain target language and culture.	N3, N4
+ Literature is used to explore basic noble values which have already existed within the students.	(N5)
+ Literature-based lerarnin materials is promising because it has not been adequately explored.	N6
+ Literary texts can be used to teach <i>Grammar</i> and <i>Linguistics</i> .	N7
+ Literary-texts will be more beneficial when they deal with appreciation toward tribe and religion diversity.	N8
<i>Student</i>	
+ Only few lecturers have integrated literature into their instructional activities.	N9
+ Literary texts have been commonly used in Reading and Grammar classes.	N10
+ Some lecturers utilize songs and poems in their English instruction.	N11
+ Literature is used as a time filler only.	N12
+ biography-based story is often presented in Islamic course like 'Kemuhmmdiyahan'.	N13
+ Most lecturers who utilize literature in their language classroom prefer to use story rather than song and poem.	N14
- Most of the lecturers come to the classes and deliver their materials. Rarely did they include literature.	N17
+ = positive response toward the opportunity of literature-based learning materials	
-- = negative response	
N1-N8 = lecturers; N9-N17 = students	

As Table 5. depicts, there is a close relationship between literature and a vast array of values such as diversity, harmony, Indonesian nationalism, Islamic teaching, and tolerance. The configuration of those values have been integrated into some courses including grammar, linguistics, reading, and religion.

Quantitatively, the frequency of using literary works to inculcate the values of diversity and harmony is not that massive. It is likely due to the lack of theoretical ground concerning the approaches, methods, techniques, and models of teaching with literature. It is worth noting that using literature as a means of teaching language is different from that of ‘teaching about literature’ which is aimed at gaining qualification in literary study (Maley, 2012: 303).²⁶ Thus, the exploration of ‘teaching with literature’, on the other hand, increases the acceptability of literature-based learning materials in non-literature departments at Indonesian Islamic university.

FINDINGS AND DISCUSSION

The first finding of this research reveals that all respondents believe that literature is to be used in language classrooms because it is pleasurable and is a good resource of linguistic, cultural, intercultural, and transcendental input. Respondents’ belief in the use of literature to teach language supports the view proposed by Mohammad, et.al.²⁷ Accordingly, literature is widely used in 19th century to support the implementation of Grammar Translation Method. It becomes less popular in the era of Direct Method, Audio Lingual Method, and Communicative Language Teaching. It is in the mid of 1980-s up to the present time, there has been a revival of the use of literary texts as teaching resources. The respondents’ accepting literature reflects the postnational perspective, the first global perspectives of the postmethod pedagogy.²⁸. That is,

²⁶Maley, A., *Literature and Language Teaching*. In Alsagoff, L., et.al., (Eds.), *Principles and Practices for Teaching English as an International Language*.

²⁷ Mohammad, Khatib, Hossein, A., & Rahimi, *Literature and Language Teaching*. *Journal of Academic and Applied Studies*, 6 ed., vol. 2, 2 vol., 2012.

²⁸Kumaravadivelu, 2012a

the global trend of using literature as a means to teach language also occurs in Indonesian Islamic university.²⁹

The second finding shows that literature could be flexibly used in opening, instructional, and closing phases of a lesson delivery. The best time of integrating literature is highly dependent on the classroom situation and the purpose of using literature itself. The flexible use of literature in accordance with the classroom instruction, to certain extent, reflects the post-transmission perspective, the fourth global perspective of the postmethod pedagogy. Kumaravadivelu maintains that a language teacher should be reflective in that she or he thinks deeply about the best time to implement certain language teaching principles to the classroom instruction.³⁰

The third finding confirms that literary works from various traditions are basically preferable though the ones from Islamic heritage is the most favourable. It is worth noting that puppet stories are included in the inventory. This supports Qomar's theory stating that puppet stories have their root in Indonesian Islamic tradition. Qomar argues that the names of *Punokawan Semar*, *Gareng*, *Petruk*, and *Bagong* are derived from Islamic teachings *sâmirnâ lakhairin*, *fatrukmâ baghâ* which literally means 'do what is good and leave what is idle'. The finding also supports the research conducted by Nurgiyantoro and Efendi who report that the values within the puppet stories still serve as cultural references for modern Indonesian fictions.³¹ Moreover, the finding is in line with the postmodern perspective, the second global perspective of the postmethod

²⁹Kumaravadivelu, B., *Language Teacher Education for a Global Society*.

³⁰Kumaravadivelu, B.

³¹Nurgiyantoro, B., dan Efendi, A., "Re-actualisation of Puppet Characters in Modern Indonesian Fictions of the 21st Century. 3L: The Southeast Asian Journal of English Language Studies" 2, no. 23 (t.t.): 141–53.

pedagogy, where diversity and differences, in term of literature sources, are celebrated in the language classroom.³²

The fourth finding depicts that literature-based learning materials is promising when it emphasizes the notion of teaching with literature; it promotes language skills; and it contains relevant values like diversity, tolerance, harmony, nationalism, and Islamic code of conduct. This finding supports the view that Indonesian education is basically multi-faceted and multicultural in that an inter-disciplinary approach is needed to refine the concept of multicultural education itself.³³ The finding also shows that the lecturers have had the ability to observe and analyze their own teaching practices. As such, they have applied the postmethod perspective, the fifth global perspective of the postmethod pedagogy.³⁴

CONCLUSION AND RECOMMENDATIONS

The majority of the lecturers and students possesses positive belief and attitude toward the use of literary works in language classrooms. The lecturers tend to use the integrative approach in that literature is not only used to teach language skills but it is also used to nurture students' personal dimension and to disseminate ideological values.

Language classrooms in Indonesian Islamic university reflect the implementation of four, out of five, fundamental perspectives of the postmethod pedagogy namely: postnational, postmodern, post-transmission, and postmethod perspectives. Presumably, the postcolonial perspective does not occur due to the invisible propagation of Western culture and tradition in the Indonesian Islamic university.

³²Kumaravadivelu, 2012a

³³Suminto A SayutidanWiyatmiWiyatmi, "Multicultural Values In Indonesian Novels Of The 2000s," *LITERA* 16, no. 1 (5 Juni 2017), <https://doi.org/10.21831/ltr.v16i1.14248>.

³⁴Kumaravadivelu, 2012a

As recommendation, stakeholders of Indonesian Islamic universities might want to explore more about the multidimension advantages of literary works as a means to teach language and disseminate the desired values. Language teachers should realize the paradigm shift from the method era to the postmethod era. The understanding of the postmethod era pave the way for the exploration of the particularity of Islamic institutional context and its position in the field of English language teaching.

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