ENGLISH EDUCATION FOR ISLAMIC UNIVERSITY IN INDONESIA: STATUS AND CHALLENGE

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Abstract

Education is the foundation of Islam, knowledge acquisition is one of the sublime spiritual merits of the learned over the ignorant. Education prepares an individual to adjust well in the society and to develop a high sense of responsibility to self and to the society. It enables a person to think critically and constructively. English is one of the language being taught in Indonesia. It is become a main foreign language which take an important role for education in Indonesia. English education can be accepted in Indonesia by means of some challenges. And recently it gain an important status in Islamic university in Indonesia. It could cover the modernization and islamization goals in Islamic university in Indonesia.

Keywords: *English, Education, Indonesia, Islamic University.*

A.   Int**roduction**

Indonesia has a unified national education system that consists of three main stages: nine years of basic education (six years of elementary school and three years of lower secondary

school, i.e., junior high), secondary education (i.e., senior high), and tertiary education (university level). Tertiary education consists of three levels: a four-year *sarjana* (equal to a bachelor's level), *magister* (master's level), and *doktor.* In addition, children may attend preschool, which is, for the most part, run by private educational institutions.

B.   The Educational System In Indonesia

While there is a unified national curriculum, local communities are allowed to develop about twenty percent of the total curriculum –the 'local content'- so that the educational enterprise meets the needs of its stakeholders and the community develops a sense of ownership.

The term 'education', in its literal meaning is derived from two Latin words, '*educare'* which means to rear, to bring up or to nourish a child and '*educere'* which means to bring forth, to lead, to draw out or to train (Thungu, et al., 2008:2). The scholars emphasize that education is never a finished process and it is worthwhile because it produces something of value. Education therefore, is the transmission of knowledge, skills, attitudes and values which should enable the individual to develop into a 'good' member of the society (Thungu, et al., 2008:2).

Education is one of the principle means by which society is transformed. It aims at the development of character and mind. The development of skills and knowledge of the people of a nation constitutes one of the highest social factors in relation to national development. Education is involved in both the creation and transmission of values. Therefore, education permeates all aspects of life- spiritual, material and intellectual with one objective, that is to improve life (Brett, 1973).

The functions of education in the society cannot be under estimated. Education brings about individual development, thereby developing the individual's potential to the highest level. Education also prepares an individual to adjust well in the society and to develop a high sense of responsibility to self and to the

society. It enables a person to think critically and constructively. Education is used to bring about changes in agriculture, health, religion, technology and other disciplines by imparting relevant knowledge, skills and attitudes (Thungu, et al., 2008:2)

C.   Education In Islamic Perspective

Education is the foundation of Islam, knowledge acquisition is one of the sublime spiritual merits of the learned over the ignorant. Islam has made it obligatory for every Muslim male and female to seek for knowledge as the Prophet has said "Knowledge and wisdom is the most valuable asset of a believer which he or she has lost". Hence, a Muslim should strive to acquire it. We have noted in this study that islamic religious education is significant in guiding a person's life to spiritual attachment, love and devotion and also for the moral development of an individual.

In Islam, the terms knowledge and education are both derived from the Arabic words '*ilm'* and '*ta'alim'* respectively. The word '*ilm* is a verbal noun of the root verb '*alima*. Literally, '*alima* means "he knew and he was acquainted with". The active participle, '*aalim* (pl. '*ulamaa*,'*aalimun*), means someone who knows and the past participle, *ma'lum* (pl.*ma'lumaat*), denotes an object known (or an object of knowledge). The English equivalent of 'ilm is 'knowledge'.   As far as the term '*alim* is concerned, it exclusively refers to Allah and appears about thirteen times in the holy Quran. Allah is described as '*alimu ghaybi wa al- shahada* (the knower of the unseen and the visible). The word *al-'alim* occurs thirty two times and '*alima* twenty two times as an attribute of Allah. The word '*alim* appears about one hundred and nine times (Islamic Journal Vol. IV, 2004).

The Quran explicitly encourages the gaining of knowledge and education as well as the value of learning from experience. The first revelation calls upon the Prophet to seek knowledge in accordance with the divine guidance (Majid, 1982:42). Learning (knowledge) is therefore obligatory upon every Muslim male and female (Sahih al-Bukhari, 2001, vol.III:52). Seeking knowledge is

one of the most meritorious acts of ibadat (worship), that a Muslim can perform. The virtues of knowledge have been expressed by the Prophet by saying:

> Acquire knowledge; he who acquires knowledge in the way of Allah Performs an act of piety; he who speaks of it praises the Lord; he who seeks it adores God; he who dispenses instruction in it bestows alms; He who imparts it to the deserving persons performs an act of devotion (Maina, 1993:44).

The foundation of education in Islam is thus guided by the principles of the Quran and Hadith (the sayings and deeds of Prophet Muhammad). The first revelation in the Quran (Q.96: 1-5) form the cornerstone of education in Islam (Maina, 1993:44).

Education from the Islamic perspective is classified into two broad categories. There is the knowledge of the religious obligations – the fundamentals known as *fardh 'ayn*. Every Muslim, male and female must strive to acquaint himself or herself with the knowledge of the religion (Islam). This is in order to understand, appreciate and improve his or her relationship with the creator (Allah), fellow creatures and oneself. Revealed knowledge or religious sciences falls under this category. The second category is knowledge of the world or universe – *fardh kifayah* (communal obligation) (Kheir, 2000:3). In other words, a Muslim should strive to acquaint himself or herself with knowledge that embraces his or her political, social, economic development by earning a living. Acquired knowledge falls under this category. In essence, the main objective of education in Islam is to produce a believing community where every one of its members would be working towards achieving the goals of the divine Quranic discourse, that is, a Muslim's commitment to observe his or her duties towards Allah, self and the community (Kheir, 2000:3).

In addition, Islamic education aims at moral and spiritual formation. Although Islamic education looks at physical, mental, scientific and practical aspects, more emphasis is laid on moral training. Another aim of Islamic education is instilling appreciation

of secular issues in life. This is because Islam is a way of life and embraces political, social and moral, economic and religious aspects. Religious, social and moral aspects are regarded as most important. Islamic education is also concerned with the material aspects of life. Muslim philosophers studied science, literature and arts. These subjects are regarded as important both in the acquisition of a livelihood and in the strengthening of moral character (Thungu et al, .2008:29).

The Islamic concepts and principles of acquiring and creating knowledge have three degrees of knowledge. Firstly, there is '*ilm al- Yaqin*, that is, knowledge by inference. This depends on the truth of its (knowledge) assumptions (postulates) such as in deduction or on probabilities that is, induction. The second category is '*Ayn al Yaqin* which is knowledge by perception and observation. This is based on actual experience of phenomena. Scientific knowledge belongs to the above mentioned categories and is acquired from the study of natural phenomena which are signs of Allah (Ayat Allah) and symbols of ultimate reality. The last category of knowledge is *Haqq al- Yaqin*. Here, Allah reveals His signs not only in the observation and contemplation of the outer world ('*Afaq*) but also through the inner experience of the mind (*Anfus*) (Ibn Hazim, 1999:16). This divine guidance comes to Allah's creatures in the first instance from the inner experience by means of *Jibillah* (instinct), *Wijdaan* (intuition), *Ilham* (inspiration) and *Wahy* (revelation). According to the teachings of Islam, the source of all knowledge is Allah since knowledge and wisdom are two of the attributes of Allah who is '*Alim* and *Hakim* (Omniscient and All-Wise) (Islamic Journal Vol. IV, 2004).

From the Islamic point of view, education is comprehensive involving not only the dissemination of knowledge but also the development of character and instilling of Islamic values in human being. In other words, the education which is referred to in the Holy Quran and Sunnah with their guidance and instructions is concerned with aspects of moral qualities in order to promote *Akhlaq* (morality) (Majid, 1982). The possession of knowledge

coupled with faith and practice are pre-requisites for Muslims (Maina, 1993:46). It is therefore imperative upon all believers to acquire knowledge of the religion, to have wisdom and possess deep intellectual knowledge as expressed in the following verse:

> A similar (favour have you already received) in that we have sent among you a messenger of your own, rehearsing to you our signs and purifying you and instructing you in scripture and wisdom and in new knowledge (Q.2:151)

Islamic education has shown a strong diversity and historicity from its very inception. While most were agreed on the relevance of the Qur'an and the Sunna, the oral and written practice of the Prophet and his companions, all other aspects were a matter of interpretation, application, needs and resources, both material and cultural. Because many scholars argued that Islam was indivisible, they aspired to rule both the secular and the sacred realm. Yet the worldly knowledge provided had to conform to selective principles applied by religious scholars. Worldly knowledge incorporated into the religious curriculum was often dated and circumscribed by very limited topics: Geometry, Algebra, Philosophy of the ancient Greeks, some contemporary Arab history and literature. In terms of institutions, Islamic education was equally marked by a great variety of forms. They extend from the preschool age right up to the university and postgraduate level.

D.   ENGLISH AS AN INTERNATIONAL LANGUAGE

The growing importance of English as an international language and as a global lingua franca is observable in virtually all countries of the world: from its increasing status in educational curricula to its role as the language of international business, tourism, news broadcasting etc. In the specific case of Indonesia, the recognition by the government of the growing importance English now plays in the world can be seen in the increasing number of schools - from kindergarten to university level – in which the medium of instruction is English (see Dardjowidjojo 2002:48-49).

This unparalleled international role of the English language has, or should have, some repercussions on the way English is taught. As McKay (2002:1) puts it, "the teaching and learning of an international language must be based on an entirely different set of assumptions than the teaching and learning of any other second and foreign language". What is needed, then, is a paradigm shift, whereby traditional methodologies and approaches which may be valid for the teaching of other languages, have to be put into question when the teaching of English is considered.

Teachers are faced by a number of challenging questions, such as:

1. How should English be taught in light of its role as an international language?
2. What kind(s) of English should we teach?
3. Does the teaching of English mean that we neglect the role of our L1 and our own local culture?
4. Who is the best English teacher (e.g. native speakers or non-native speakers)?

There has been much controversy and discussion surrounding the above questions. The debate however, in essence, relates to the ownership of English – whether it belongs to the international community, or whether it belongs to countries where English is the native language (see Kachru 1986; Phillipson 1992; Pennycook 1994; Alptekin 1996; Medgyes 1996; Rampton 1996; Canagarajah 1999, among others, for further details).

Nowadays, English has become so diverse. Eventhough some experts designate the diversity of English in various ways, such as "world Englishes" (Jenkins, 2000), "English as a world language" (Mair, 2003), or "English a s a global language" (Crystal, 2003), the essence remains that English is florishing globally in various forms. Those whose first language is English are nowadays much more open to context with other varieties of English due to increased migration into English countries, or in Kachru's term Inner Circle (Kachru, 1985, 1986; Seidlhofer, 2005). This has resulted in the emergence of more and more varieties of English

which is "leading in contradictory directions" of intelligibility versus diversity (Graddol, 1997: 3).

Indeed, the Expanding Circle (Kachru, 1985, 1986; Seidlhofer, 2005) has been one of the main locations where English expand rapidly. As one of the largest Expanding Circle countries, Indonesia with its fourth largest population in the world (United Nations, 2012: 1) has the potential to play an important role in the spread of English. The fact that almost 90 percent of the total Indonesian population consists of Muslims (US Library of Congress, 2004: 7; University of Cumbria, 1998: 1) make this study on perception of English even more interesting.

The fact that Indonesian population is approximately 239.871 million people with a high growth rate of 1.1 percent (United Nations, 2010: 1) has made this study necessary. Perception of such a large number of Indonesian citizens has the competence of influencing its surrounding countries. This is why the study addressing the Indonesian people's perception of English is significantly needed.

In addition, to the large Indonesian population as mentioned above, Indonesia possesses a large number of languages, that is some five hundreds mutually unintelligible languages which are classified into "vernacular languages", "national language", and "foreign languages" (Dardjowidjojo, 2000: 22). Eventhough the category of foreign languages is stated in a plural form, unlike the national language, the most prominent foreign language is English. The perception of English in Indonesia and its relationship with the national language as a symbol of national identity is undoubtedly worth investigating. Indonesian was pledged in the third verse of the Youth Oath at the 1928 National Youth Congress as the unifying language of the multicultural and multilingual country (Foulcher, 2000: 378). Indonesia has a national, unifying language, *Bahasa Indonesia,* which is the official language used in offices, most business dealings, and social interactions on official occasions. It is also the language of instruction for all levels of schooling in Indonesia.

E. ENGLISH IN INDONESIA

It is worthwhile investigating English in Indonesia, since Islam is a religion of the majority of the population and Bahasa Indonesia or Indonesian is its only national and official language. Eventhough English has spread into this mostly Muslim highly populated nation, the language has never been an Indonesian official or national language. The national language, as pledged in the 1928 Youth Congress by the youth nationalists, is Indonesian. This language was proposed as the national language with the aim of uniting the diverse ethnic groups, each with their own languages in the country (Foulcher, 2000: 378). This has resulted in a strong national identity that unites all Indonesians. As Smith puts it, the Indonesian language has consequently been a "sensitive" entity to its people's identity (B.D. Smith, 1991).

From a historical point of view, the status of foreign languages in Indonesia is somewhat related to the struggles between the Dutch, the English, and the Japanese who all attempted to colonise the country. In the 16th century, there was a terrible conflict between two Indonesian invaders – the Dutch and the English. Two memorable events happened, namely the Dutch destroying English factory in Jakarta in 1618, and the Amboina Massacre when the Dutch killed eighteen English men in 1623. As a result, neither Dutch nor English was adopted as a lingua franca, rather Malay and Portuguese were the main tools for communication between the expatriates and local people. Although both languages were used, it was Malay that developed further and continued to spread.

During the occupation eras of both the Dutch for 350 years from 1794 onwards, interrupted by the British for only a short period from 1811 to 1816, not much attention was paid to language and education. A twenty pupil of English – medium school was established in 1771, but this was mainly for the children of European planters. In fact, only a limited number of British families used it. Since there were more cases of mixed marriages between British and local people, local Malay dialect adopting many English words was more frequently used as the main tool

for communication. Dutch-medium schools offered English and French as foreign languages were established in the early 20th century. Some future Indonesian nationalists had the opportunities to attend this schools. During the Japanese occupation, 1942-1945, more caution was given to foreign languange(s). As a matter of fact, the Japanese prohibited the use of all foreign languages of European origins (B.D. Smith, 1991: 40).

In 1945, English was chosen by decree as the main foreign language by the Indonesian government. Eventhough the Dutch language had been used in Indonesia for some three and a half centuries, English was chosen because Dutch was identified as the language of the enemy, a reflection of attitudes to past Dutch colonialism in Indonesia. A further reason for the adoption of English was that Dutch did not have the status of an international language (Dardjowidjojo, 2000: 23; Yuwono, 2005: 4).

Thus, English has been taught at schools since 1945. Since then, English Language Teaching (ELT) has been facilitated by many foreign institutions such as the Ford Foundation from the U.S.A. and London and Leeds Universities from the U.K. Strong support for English from the Indonesian government is also shown by a dclaration of the Ministry of Education that the aims of English Language Teaching (ELT), which starts with secondary education, are for social justice and prosperity through enrichment of human and economic resources (B.D. Smith, 1991: 40).

F. THE NATIONAL DEVELOPMENT OF TEACHING ENGLISH IN INDONESIA

1. The English Syllaby

As early as 1950, when a foreign language to be chosen for the school curriculum nationwide (either Dutch or English), policy makers in Indonesia were well aware that English could serve a very important role as a tool in the development of the country, both for international relations and scientific-technological advancement. English was chosen over Dutch despite the fact that the Dutch had colonized Indonesia

for three and a half centuries. As is very well recorded in our history, the official status of English in the country has been "the first foreign language" and the political stance of Indonesia's government is quite firm: "English is not and will never be a social language nor the second official language in Indonesia" (Sadtono, 1997:7).

With English being given this status, the objective of English language teaching (ELT) in Indonesia is to equip students with a working knowledge of the language. While this instructional objective may appear self-explanatory, in the context of formal schooling, the notion of "working knowledge in English" has been approached in different ways throughout the history of ELT in Indonesia.

Current ELT in Indonesia adopts communicative language principles under the 1994 English Syllabus, which brings to the forefront the notion of "meaningfulness approach." Huda (1999) has interpreted this approach in two ways: 1) meaning-based instruction, and 2) meaningful instruction. Meaning-based instruction starts from the notion of language as a means to express and understand meaning. As meaning is determined by language scope and is also defined by social contexts, ELT should be targeted to develop students' ability to understand and express meaning in the context of language used for communicative purposes. Language learning is meaningful if students learn expressions at the discourse level as opposed to isolated words. To this end, the presentation of learning materials must be in the context of specific situations because meaning changes in different contexts.

The second interpretation of the "meaningfulness approach" is that instruction should be meaningful to learners. Language instruction is meaningful it is relevant to learners' needs and demands. The relevance of English instruction to the needs of learners as a group is ensured when what is being taught to-and engaged by-learners is somehow related to what they think is important and useful. To this end, the

selection and presentation of learning materials should be made with reference to what is generally of interest to learners (horizontal relevance) and/or what is likely to be needed by learners in the near future (vertical relevance). To make the whole learning activity authentic, all language components and linguistic macro skills should be integrated, and treatment of any linguistic aspect' or skill is to be made in the context of the whole discourse (Musthafa, 2001).

While, at the theoretical level, the goals seem reasonably clear, remaining at issue here is how classroom teachers as front-line players can translate the ideas as originally conceived by the syllabus designers. The issue of teachers' ability to translate principles into classroom practice becomes important because it is the' classroom teachers who will determine what happens-and does not happen-in the classroom.

Another issue of concern is the kind and focus of the tests administered to assess the relative success of the instruction. The issue of test format and emphasis is important because we have learned from research and experience that grades are important to both teachers and students. That is to say, tests, as research has established, will drive instruction.

The biggest challenge, then, is to empower classroom teachers so that they are productively involved in the design of course syllabi and assessment instruments.

2. English in Elementary Schools

English in elementary schools is taught within the "local content" part of the curriculum. This gives flexibility to the school management to make decisions regarding the teaching of English based on the students' needs or community and environmental demands (Suyanto, 1997).

The main objective of English lessons at this early stage is to introduce young learners to the idea that in addition to their native and national languages, they can also have a foreign

language. More specifically, the teaching of English in elementary schools is targeted toward the development of the ability to understand simple oral and written language (Huda, 1999).

Many elementary schools have taken advantage of this local-content curriculum offer. For example, in Malang, a small town in east Java, there were 22 elementary schools introducing English as an extra-curricular subject to their young learners (Wahyanti, 1978 cited in Suyanto, 1997). Currently, in the city of Bandung, West Java, there are hundreds of elementary schools teaching English to their fourth to sixth grade children.

While the idea of introducing a foreign language to young learners is encouraging as it indicates a new realization of the importance of English in the modem world, ELT in elementary schools in Indonesia has caused some concerns. The first issue of concern is instructional materials. Under the current governmental initiative of universal nine-year basic education, all elementary school pupils will continue their schooling through lower secondary school. However, because English is not offered in all elementary schools, some children in the lower secondary schools have already had English lessons and others have not. The concern here is whether or not the instructional materials in the elementary schools should be the same as those in the lower secondary schools. This question is worth careful consideration as each choice will have potential problems associated with it.

A second issue is teachers of English for young learners. Elementary school teachers are generally willing to teach English, but their willingness is based on the wrong assumption that it is a simple matter. These elementary school teachers are not actually prepared to teach English in general-not to mention English for young learners in particular. Teaching English has never been part of the curriculum of elementary school teacher education programs in Indonesia (Huda, 1999).

3. English in Secondary Schools

In secondary schools, where students receive the bulk of their English language instruction, English is a required subject. In lower secondary schools, it is taught four times a week (45 min. per lesson). In upper secondary schools, English is taught four times a week in the first and second years. In the third year, it is taught five times a week in the science and social studies strands and 11 times a week in the language strand. One academic year is 36 weeks, so lower secondary school students receive up to 136 lessons a year and 368 lessons in three years. Thus, during their schooling in the lower and upper secondary schools, the students get some 736 hours of English instruction-a very significant number of hours devoted to a foreign language.

Officially, the English instructional objective at the lower secondary school is that the students will develop the English skills of reading, listening, speaking, and writing in thematic situations in accordance with their individual developmental levels and interests at the 1,000 word-level and using appropriate structures. In the upper level, the students are expected to develop similar language skills in certain thematic situations at the 2,500 word-level and using appropriate structures.

To this end, ELT in Indonesia's schools adopts a meaning-based approach, as mentioned before, with the following guiding principles: 1) language is an instrument to express meaning; 2) meaning is determined by both linguistic and situational contexts; 3) learning a language is learning to use the language in communicative activities in the target language; 4) mastery of the language components is needed to support the mastery of communicative competence; and 5) the teaching of the language components can be done whenever necessary (Huda, 1999).

Unlike its predecessors, the current 1994 English Syllabus adopts a more flexible format leaving a great deal

of room for creativity on the part of teachers and materials developers. The current curriculum provides only general guidelines in the form of learning objectives, teaching methods and techniques, and the scope and general order of the learning materials.

While ample room is provided for teachers and materials developers to develop instructional materials, teachers are left virtually to their own resources. This raises a question: How many teachers feel confident and are capable of preparing pedagogically sound instructional materials on their own when they have never received systematic training on the matter? It has become public knowledge that, for the major part of our teaching force, the proficiency level of foreign language teachers in Indonesia is barely enough to understand the materials they strive to teach.

This being the case, a major challenge we face is how to balance giving teachers freedom while empowering them with solid professional knowledge to enable them to make informed decisions.

4. English in Universities

ELT in universities differs from ELT in secondary schools in various aspects, including its status, number of hours, instructional objectives, teaching methods, and instructional materials. Each higher learning institution enjoys autonomy in determining all these matters, making ELT at this educational level variable not only across institutions but also across departments in the same university. More specifically-with the exception of departments of English-some universities or colleges offer English as a required course, other institutions offer English courses as an elective, and in other universities, English courses are nowhere to be found.

While universities differ in the way they treat English as an academic course, all share the realization that proficiency in English is important to students' academic success since a

large number of college-level textbooks are written in English. In those universities that do not provide English instruction, the message to students is clear: it is up to you to learn English on your own!

There seems to be a collective sense of doubt that two or four credit units of on-campus formal English instruction make a difference for university students--considering the fact that some 736 hours of English in junior and senior high school do not seem to equip students with the skills required to read textbooks on their own. The biggest challenge, then, is to design a relatively brief but focused skills-based English course that could help students directly with their studies in their major.

5. **Private Sector English Courses**

In response to ever-increasing public demand, there is currently a myriad of English courses in Indonesia-in big cities, small towns, and even in remote areas. Employing both local teachers and native speakers of English, these mostly privately owned English courses offer various English programs: from those for children at the beginning level to adult-professionals who need very specific skills-based (e.g., English for textbook reading) as well as discipline- or vocation-specific English instruction (e.g. English for lawyers).

Additionally, courses on the TOEFL and GRE are easy to find in virtually any city in Indonesia. These mushrooming private English courses actually help the government overcome some of the deficiencies in the system of ELT. The Ministry of National Education cannot tackle the teaching of English alone, particularly because it does not have its expertise centralized in one place, which causes communication and logistical problems.

6. **A Middle Course**

ELT in a multi-ethnic, multicultural and multilingual

country with a huge population and enormous diversity across regions such as Indonesia has posed great challenges for our English education profession. The government of Indonesia has responded by devising a wide array of strategies to maintain its unity as a nation state and, at the same time, to be an active member of the global society. *Bahasa Indonesia* is maintained as the unifying national language while English enjoys first-foreign-language status. As part of the overall cultural development strategy; the Ministry of National Education strives to chart a middle course as a way to develop the nation-state to its fullest potential. The national curriculum is designed to ensure the education of all of Indonesia's children yet it is balanced by attempts to address diverse local needs. As we identify issues and challenges in ELT in Indonesia, we pave the way and gamer resources for a better future for Indonesia in general and ELT in Indonesia in particular.

G. TEACHING ENGLISH IN INDONESIA'S ISLAMIC UNIVERSITY

Nowadays, English has been taught in Indonesia's Islamic University. It is not only as a general subject from all various major in the university but also specifically as a special field of language education faculty. For those, the challenge in teaching English, especially in Islamic University which is first focused on Islamic subject and substance, is getting higher and complicated. Moreover when the Islamic University want to apply the integrated curriculum, science and religious education, in every field and major.

It is in accordance with the International Islamic University such as the International Islamic University in Islamabad and in Malaysia which has the project of Islamization of knowledge. The International Islamic Universities would represent a third variety of Islamic schools that could be called 'modernist'. They would be modernist in a sense where they teach modern arts and sciences in a religious context. They would aim at creating conditions for

students where ideally they would successfully compete with secular and Western students and still keep a much-regulated religious lifestyle. In addition, they would allow the students to acquire and apply religious knowledge. All this is meant as a service to the local and transnational Muslim community which is seen in need of uplift. When these universities emerged their understanding of 'modernization' was rather different though. They gradually arose out of a project for the 'Islamization of knowledge' that did not recognize the validity of secular or Western knowledge. Its proponents saw the need for Muslims to close the perceived knowledge gap to the West by searching for a 'third' way into modernity, or an 'Islamic middle path' (Abaza, 2002, 144). This road would lead along the path of reinterpretation of Western and secular knowledge in line with the theological tenets of Islam. Almost 30 years down the road, the various discursive and research projects venturing into the Islamization of social sciences and philosophy, but also of economics, and some technical sciences, have produced little results. The project of the 'Islamization of knowledge' was more clearly articulated by the International Institutes of Islamic Thought (IIIT) forming the nucleus of the International Islamic University (IIU) movement and binding them together conceptually since 1980.

Other example is The International Islamic University Malaysia (IIUM) that is an attempt to implement the integrated curriculum model, where both modern disciplines and Islamic heritage were taught to provide to students in the Muslim countries a better education, utilizing the epistemological sources in Islam. Established in July 1983 by the Government of Malaysia, it is one of the direct outcomes of the First World Conference on Muslim Education. The university's ultimate aim was to produce well-rounded professionals imbued with Islamic values and ethics who would develop the Muslim ummah and achieve progress that is in harmony with Islamic ideals. The IIUM is, thus, seen as "an Islamic university and not a university merely about Islam," unlike the many existing universities in the Muslim world that tended to

perpetuate the educational dichotomy between the religious and the modern. The IIUM's objectives have now been restated in its vision statement, which is to become "a leading international center of educational excellence which seeks to restore the dynamic and progressive role of the Muslim ummah in all branches of knowledge" and its mission of Integration, Islamization, Internationalization, and Comprehensive Excellence (IIICE).

From this perspective, Islamization was a continuation of Westernization, was enlightenment without distancing man from God. While the argument continues today, the emphasis has shifted towards a more political connotation. Rashid Moten calls the 'Islamization of knowledge ... a process of developing or generating human knowledge in harmony with the revealed will of Allah'. He contends that 'its aim is to critique, analyze and reformulate Western academic disciplines in such a manner that revelation is reinstated in man's intellectual life and in fact becomes a basic source of knowledge'. It seeks 'to provide to the Muslim ummah a vision as well as a methodology to confront the contemporary challenges and to reclaim Islam's lost civilizational glory' (Moten, 2004: 248).

While Islamic universities today see their Islamic teaching rather as a means of providing the moral values as bedrock to studies of secular sciences and arts, the dissemination and teaching of Islam still plays a key role at these universities. All students, including those from nonreligious course programs, have to pass the University minimum course in Islamic studies during which they also need to learn Arabic.

In addition, more importantly, the modern Islamic universities see themselves fulfilling the task of a missionary organization, of da'wa. Their da'wa is comparable to the reformist schools discussed earlier in that it follows the same literalist guidelines of Qur'anic and Hadith studies. One of the tools of this da'wa is by using English, which is as an international language, to communicate and interact each other. Together with Arabic, English is used as a symbol of modern Islamic education. Then,

on one level, they direct their da'wa at the modern national intelligentsia which normally would not attend the traditional and orthodox schools. On another level, the universities also aim at bringing a more 'upgraded' and 'sophisticated' da'wa to the orthodox and traditional sectors. They organize qualification courses for madrasas and other traditional institutions, study and defend the orthodox and traditional Islamic school system against secular and Western criticism; and serve as an access point for madrasa graduates to enter the mainstream educational system because of their mastery of Arabic. This ambiguity of purpose and the concomitant process of redefining Islamization can be clearly illustrated on the example of the International Islamic University in Islamabad (IIUI).

H.   CONCLUSION

It is clear that Islamic education aims at moral and spiritual formation. It is not only looked at physical, mental, scientific and practical aspects, but the more emphasis is laid on moral training. Another aim of Islamic education is instilling appreciation of secular issues in life. This is because Islam is a way of life and embraces political, social and moral, economic and religious aspects. Islamic education is also concerned with the material aspects of life. Muslim philosophers studied science, literature and arts. These subjects are regarded as important both in the acquisition of a livelihood and in the strengthening of moral character. So that, learning English is also important for the Muslim to gain a better result in enganging the global world.

In indonesia, which most of the population is Muslim, English takes an important role as the first foreign language which has been studied both formally or informally. It could not take the main position of Indonesian as the national and official language in Indonesia, but most of the people learned English to support their personal life dealing with their working, social networking, or other living goals. English is taught from the very early age at the very beginner level, from the kindergartens and elementary

schools as a local content up to universities as a required academic course (including the English department itself). Moreover, English is not only existed in the public universities but also in Islamic universities in Indonesia. It describes how significant the proficiency in English to students' academic succes.

Islamic universities in Indonesia require the English course in every department and even some of them provide specifically English department. Islamic university use the integrated curriculum to cover the religious aspect and science in education. In the teaching practice, they teach science in religious context and they insert some current modernist way in teaching religious knowledge. English is one of the way to mediate these goals. Of course practically it is not easy to accomodate. Some challenges are needed to overcome the aims of these Islamic universities in Indonesia. One of the alternatives is by looking up the International Islamic University, like in Islamabad and Malaysia, as a model to apply the integrated 'modernist' curriculum.

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