

Developing English Islamic Narrative Story Reading Model in Islamic Junior High School

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Abstract

This study aims at producing a learning model in English reading Islamic narrative texts for Islamic junior high schools in Central Java. This study was designed as research and development involving three stages including the exploration stage, the development stage of teaching materials models and the model validation stage. The research samples were 17 public and private Islamic junior high schools in Central Java with their English teachers as the research subjects. After reviewing the entire procedure, the results of this study were as follows: (1) the Islamic narrative text materials were not given in most of Islamic junior high schools in Central Java (71%), (2) the Islamic narrative themes favored by students in schools implementing the Islamic narrative material were prophet stories (60 %), humor (20 %), and friendship (20 %), and (3) the produced learning material model were based on the genre approach consisting of building knowledge of the field, modelling of the text, the joint construction of the text, and independent construction of the text, (4) the produced learning material model were divided into two parts including, (a) narrative text about prophets with the generic structure, moral value, and grammar used in sentences, (b) the six exercises with the format of Q&A, fill in the blanks, matching, finding the meaning, and creating new sentences. Based on the results of the experts' judgement and try out in the validation stage, this learning material model was valid to be used as the reading material for narrative story in Islamic junior high school in Central Java.

Keywords: English Islamic stories, narrative text, reading model

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Introduction

According to the recent rapid development, a growing number of human needs as well as the rapid development of science and technology require us to be able to communicate with public at large both in and outside the country. For the time being, English is the main language used as a means of communication. It is used as one of languages to communicate in international level for both spoken and written. Especially in this globalization era, the role of English seemed getting important because it was used in all aspects such as: science and technology, communication, politics, economy, trading, banking, culture, arts, and film (Crystal, 2003; Genc & Bada, 2010; Johnson, 2009; Kamkhien, 2010a, 2010b; Liu, 2012; Seargeant & Erling, 2011; Sharma, 2015; Supriyono & Sugirin, 2014). Thus, the mastery in English is basically required in this globalization era.

In Indonesia, English has become the first foreign language to learn at schools (Alisjahbana, 1990; Passaung, 2003). Besides, the English formal language learning was nationally started in junior high school. It was regulated through the enactment of the Law No. 22/ 2006, about the standardized content in which it stated that English was one of compulsory subjects in junior high schools.

At junior high school level, the purpose of English language learning is to help students achieve the level of functional communication (Hadisantosa, 2010; Supriyono & Sugirin, 2014). At the level of functional communication, students are encouraged to be able to communicate in both spoken and written to solve everyday problems. Supriyono and Sugirin (2014) conduct a study on one class of grade eight to develop a web-based learning model. By targeting at helping junior high school students achieve functional level of communication, they engage students in a web-based English learning. Then, they indicate that it could be a helpful media to help students achieve this particular level by going through five stages: (1) need analysis, (2) evaluation plans, (3) product development, (4) product implementation, and (5) summative evaluation. In particular, this study shows that in order to achieve the purpose of English language learning at junior high school level, in this case, helping the students achieve the level of functional communication, teachers have to discover the students' needs. So that, they are able to make connections between their teaching pedagogy and the students' needs. Latter, learning English might be more meaningful to help the students solve their everyday problems.

In English learning of all educational levels, the students would learn to develop four language skills i.e. listening, speaking, reading, and writing. Those four language skills could be divided into two groups; those are: productive and receptive language skills (Morrow, 2004 in Demirbas, 2013; Sharma, 2015). In particular, Sharma (2015) explains that speaking and writing are categorized into productive skills; whereas, listening and reading are categorized into receptive skills. Sharma argues that the receptive skills tend to be easier to acquire rather than the productive skills as they need a lot more practices. Nevertheless, after conducting a study by interviewing Saudi students and analyzing students' works, he indicates that for EFL students, attaining receptive skills tends to be more difficult than the productive skills because English as the foreign language is not used in daily interactions.

Along with the development of printed media as communication devices, reading ability appears to have a significant role for human life. For both academic and common society, the ability to read is “the main foundational skills for all school-based learning,” (Ruedel & Mistrett, 2004: 1), and it may improve community participation in a very complex social environment by engaging in literacy activities which led to a lifetime habit of reading. Consequently, the stronger the reading culture of a nation, the stronger the nation is. Thus, educating critical and good readers should be a concern of a nation.

Basically, in teaching English reading, there are various type texts which can be employed to engage students in learning English, for instance, using narrative texts. To begin with, narrative text is about a series of events, occurrences, or episodes (Coffman & Reed, 2010; Keraf, 1981). In other words, it is defined as story (Iranmanesh, 2012). Coffman and Reed (2010: 5) underline that “[C]hildren should be taught that narratives have connectivity.” Referring to the definition of narrative text as a sequence of events, Coffman and Reed, further, explain that there should be the central to the causal chain. In this case, Omason (1982) as cited in Coffman and Reed (2010) adds that the central events particularly introduced main character and connected events from the beginning to the end of the story to provide support to comprehension. Consequently, there would be a goal achieved in each narrative text to tell the development of characters from the beginning to the end of the story (Coffman & Reed, 2010; Iranmanesh, 2012) as well as delivering certain moral values embedded in the story to readers.

Narrative text is generally imaginary derived from imagination or the author’s experiences (Connelly & Clandinin, 1990; Iranmanesh, 2013). On one hand, there are certain types of narrative text which we can find in daily lives such as fairytales, legend, mystery, horror stories, romance, and short stories. Iranmanesh (2013) writes a literature review about narrative prose and its different types. She highlights distinctions between narrative and non narrative prose. She concludes that on one hand, narrative text was derived from personal imagination which could be written in prose or poetry; on the other hand, narrative text was constructed based on factual data. Regarding to the second type of narrative text which is based on factual data telling about actual occurrences, Connelly and Clandinin (1990) write a literature review which described a two-part research agenda for curriculum and teacher studies flowing from stories of experience and narrative inquiry. They explain that in the process of constructing an inquiry, narrative was the combination of phenomenon and method. Connelly and Clandinin (1990: 2), further, explain that:

Thus, we say that people by nature lead storied lives and tell stories of those lives, whereas narrative researchers describe such lives, collect, and tell stories of them, and write narratives of experience. Perhaps because it focuses on human experience, perhaps because it is a fundamental structure of human experience, and perhaps because it has a holistic quality, narrative has an important place in other disciplines. (p.2)

It means that not only could narrative text be in the form of prose (Iranmanesh, 2013), it could also be in the form of inquiry which consisted of factual occurrences (Connelly and Clandinin, 1990).

In general, there is a mission embedded within a narration; that is moral value which the writer wants to deliver to readers. Therefore, it is very necessary to choose a good story in which on one hand, it was entertaining; on the other hand, it could help building students' characters in a positive way. In this case, through their study, Piaget and Kohlberg (1932) as cited in Musfiroh (2008: 66) indicate that story could play a significant role in character building. If teaching narrative reading directed properly, learning narrative text may positively contribute to the students' character building because they could have a chance of creating imaginations and learning to appreciate others' experiences as a basis to learn morality.

In Indonesia, several publishers are prolific in producing story books originating from abroad, for example, Cinderella, Beauty and the Beast, Goldilock's, Snow White, Aladdin, and others. Unfortunately, these stories do not contain the values of the national characters because they are not rooted from the culture of Indonesia.

The establishment of national characters is highly important to prevent a destruction on a nation identity. However, nowadays we often come across occurrences which show the weakening national characters of Indonesia society. It has been many times that adolescents caused riots with other students, did raping, drank liquor, and did pre-marital sex; not to mention those who become a regular consumer or a dealer of narcotic. On the other side, officials who should be a role model failed to show good examples of behavior. Most of them do corruption, show greedy attitude, and prioritize individual business over public matters in which it has been a common thing happening within the society. As a civilized and cultured nation, such a situation is obviously not very profitable for the nation's future, especially in giving birth to smart future generations, either intellectually, emotionally, spiritually, and socially. In that context, there needs to be serious efforts from all components of the nation to build a "collective awareness" for the sake of restoring the missing national characters.

Because of the importance of character education, the Government of Indonesia, via the Ministry of national education has initiated the implementation of character education for all levels of education, starting from elementary to college levels. According to Berkowitz and Grych (2000), it is essential to implement character education since the early stage of the children. If the character was already formed from an early age, it would not be easy to change the characters of a person. Furthermore, he hoped that character education could build a personality of the nation.

Talking about the process of the formation of one's character, we cannot be apart from the discussion of religion issues. Religion is very strong and has a major role in the process of building a person's characters, if it was taught correctly. The role of religion in the process of building the nation characters, is making the moral religion became a cornerstone of the nation's daily life. Sergiovanni (1992) suggests moral leadership was much more effective and efficient in comparison with the traditional leadership. For if the moral has become a cornerstone in the conduct of every individual, that person will do their best even though no one is watching.

In Indonesia, the majority of the population converted to Islam. As a religion, Islam has definitely taught positive values that also shape the nation characters. For example, in Islam, the examples of the application of discipline values are embedded in the enforcement of prayers five times a day, the value of tolerance is in the alms and Almsgiving, and the other positive values which embedded there. Thus, at a time when the nation is already in a crisis of morality, it is considered essential to re-introduce Islam and its character values in all aspects of language learning, including English.

One way to introduce the character values in Islam is the imitation of figures who well implemented of the islamic values through an Islamic narration story. This is in line with Faridi (2010) in his research to create a model of English language learning which promotes sociocultural information in the teaching material in the form of games, songs, and folktales. He tries this model in three elementary schools in Central Java and resulted in the effectiveness of the model to be implemented in the class. It helps to develop not only the student's English language comprehension but also their character since the material consists of several norms related to their local contents in the daily life. Looking at this result, the present study aims to present an idea to integrate the national characters and Islamic values by creating a model of Islamic narration text. In detail, the objectives of this study are: (a) to describe an English language learning implemented by teachers of islamic junior high schools in Central Java, (b) to describe the need-map of English language learning in those islamic junior high schools in Central Java, (c) to describe junior high school teachers' abilities in developing English language learning, especially reading, in those islamic junior high schools in Central Java, (d) to describe a model design of reading lesson of islamic narrative texts which were going to be implemented in English language learning in those islamic junior high schools in Central Java, and (e) to discover the validity of the model design of reading lesson of islamic narration stories developed in English language learning in those islamic junior high schools in Central Java.

Literature Review

There are three points discussed in this literature review which are first, the purposes and functions of English language learning in junior high school level. Second, character education in Indonesia. Third, Islamic narrative stories.

The Purposes and Functions of English Language Learning in Junior High School Level

English is a tool to communicate in both spoken and written. To communicate is to understand and disclose information, thoughts, feelings, and develop science, technology, and culture. The ability to communicate in the intact sense is an ability to generate discourse, that is, the ability to understand and/ or produce spoken and/ or written texts realized in the four language skills; those are listening, speaking, reading and writing. The fourth skills are used to respond to or create discourse in the social lives. Therefore, Ministry of Education in Supriyono and Sugirin (2006) assert that English subjects need to be directed to develop those four skills, so that, graduates were supposed to able to communicate and participate in English discourse to certain literacy levels.

Wells (1987) as cited in Setyo (2015) asserts that the literacy level includes performative, functional, informational, and epistemic. He, then, elaborates that at the level of the performative, people should be capable of listening, speaking, reading, and writing by using certain symbols. He also explains that at the level of functional, people should be able to use the language to fulfill the daily needs such as reading newspapers, manuals or instructions. Whereas at the level of informational, Wells underlines that people should be able to access knowledge with their language ability; while, at the level of epistemic, people should be capable of expressing knowledge in the target language.

Learning English in junior high schools aims to help students achieve functional level; that is to communicate in both spoken and written in order to solve everyday problems; meanwhile, learning English for senior high school students aims to help students achieve informational level because they are prepared to continue their study to college level. The epistemic literacy level is considered too high to be achieved by senior high school students for English is learned as foreign language.

Character Education in Indonesia

Character is the realization of one's development intellectually, socially, emotionally, and ethically. John. et.al (2005) state that character can refer to:

[P]ersonality traits or virtues such as responsibility and respect for others, emotions such as guilt or sympathy, social skills such as conflict management or effective communication, behaviors such as sharing or helping, or cognitions such as belief in equality or problem-solving strategies. (p.4)

This definition straightens the concept of character which saw character as merely behaviors and personalities of people.

Having good character does not solely mean people have to follow the rules and conform to the government and its status quo, but people have to be competent as an individual in realizing good values and making positive contributions to their communities. In addition, they have to promote a democratic way of life based on justice, equity, and respect for all people. Thus, by having good characters, the concept of equity and diversity in all aspects can be achieved in that society.

Character education views that education is not only for helping students in reaching academic results, but also for guiding them to have good characters. Another definition of character education is "a reflection or particular values as well as particular assumptions about the nature of children and how they learn" (Kohn, 1997 as cited in Stedje, 2010, p.3). Consequently, character education should deal with cognitive, affective, and behavioral aspects of education, and foster character development.

The purpose of the character education in Indonesia is to build and develop the Indonesian characters in order to actualize the Indonesian society which strongly holds the values covered in *Pancasila*: religion, humanity, unity, democracy, and social justice. In order to reach this goal, the government determined eighteen characters to be taught to students such as

religions, honesty, tolerance, self-discipline, hard-working, creativity, independence, democracy, curiosity, nationalism, pride of mother land, appreciation, communication, compassion, reading habit, environmental caring, social caring, and responsibility. By teaching these values to students, the government expects that Indonesian people can apply these values in real life in order to develop the better life.

Islamic Narrative Stories

Islamic narrative story is a narrative story that brings out islamic stories. These stories are adapted or excerpted from stories existing in both the Koran Holy Book as well as Al Hadith. Based on both sources, Islamic narrative stories become rich of good moral value and provide good character education to the students. In this study, the islamic narrative stories which would be used as reading materials were the stories of the Apostles of God (Stories of the Prophets). The theme and the length of the narrative texts were adapted to the level of the readers/ learners, in this case, junior high school students.

Method

In accordance with the problem and the goal of this research, this research was designed in the form of research and development (R&D) with the aim of generating a model of the reading material. In this study, the resulted model was reading materials of Islamic English narrative for junior high school. The development of the teaching material was intended to enhance English learning related to reading materials in Islamic junior high school, Central Java.

This development research process was carried out through ten steps suggested by Gall, Gall, and Borg (1983:775-776), including (1) gathering information and conducting initial research (research and information collecting), (2) planning, (3) developing a preliminary form of product, (4) preparing a trial test in the field (preliminary field testing), (5) revising the test based on the results of field trials (main product revision) (6) performing tests in the field (main field testing) (7) revising after getting input from field tests (operational product revisions), (8) doing trial test for the model or learning tests (operational field testing), (9) doing the last revision (final product revision), (10) delivering the research report (dominition and implementation).

Then, the design of the research was simplified over three stages, as follows: (1) the exploration stage, (2) the prototype development stage, and (3) the validation model stage. In each stage of this research design involved (a) the research approach used, (b) data sources, (c) data collection techniques, (d) data analysis techniques, and (e) the research time.

This research was carried out in 17 Islamic junior high schools or *Madrasah Tsanawiyah* (MTs) in Central Java, with the subjects of the research were English teachers and students of the Islamic junior high school in Central Java. The data collection in this study were grouped into three stages including the exploration stage, the prototype development stage, and the model validation stage. In general, these three data collection techniques were used simultaneously and complemented to each other.

The data collection instruments developed in this research dealt with the data collection conducted at each stage of the research, as follows: (a) questionnaires and check lists for asking questions and doing observations at the stage of exploration; (b) questionnaires and check list for asking in the development stage; (c) the experts' judgment and try out for the developed reading model in the model validation stage.

Research Design

In designing the research, there were three stages taken, as follows:

a. Exploration Stage

At the exploration stage, the study was planned through several stages including literature study, data collection, and description and analysis of the model factual. In detail, this preliminary study drove some activities such as the need analysis of teachers, students, and teaching materials for teaching reading in English.

b. Reading Material Development Stage

Based on the description and analysis of the factual model in the exploration stage, there were steps taken in the learning development stage including collecting English reading materials commonly used in English learning in Islamic junior high schools in Central Java based on the questionnaires, reviewing the materials in order to figure out the strengths and limitations of each reading materials; utilizing the strengths of each materials to create a draft of learning materials; putting together a draft of learning material considering (i) the theory of good learning material composition, (ii) the results of the review of existing learning materials, and (iii) the suggestions from the respondents through interviews and questionnaires, and reviewing and revising the draft of the compiled learning materials.

c. Model Validation Stage

This stage was divided into two parts, namely the stage of the model I test and model II test. The model I test was given to English learning practitioner (teacher) who was asked to give comments on the model I which had been compiled; whereas in the model II test the compiled module was given to two experts for assessing the narrative structure and its religious content. In model I test, the material generated at this stage was named as Model I containing the model for eight graders in which every unit was divided into a number of activities. Broadly speaking, every unit was divided into four stages of learning strategies, namely; Building Knowledge of the Field, Modelling of Text, Joint Construction of Text, and the last of the Independent Construction of Text.

Results Findings

Based on data analysis from the whole instrument, it was obtained that from 17 schools sampled, only five schools (29%) that already implemented teaching materials of Islamic narrative reading, while there were 12 schools (71%) that had not yet implemented the similar material.

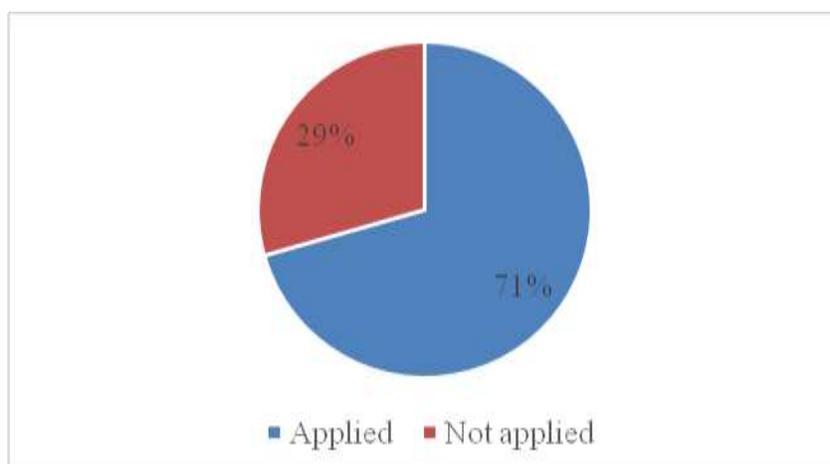


Figure 1. Implementation of Islamic material in teaching narrative reading

The reason the school did not give or had not been fullest in providing the Islamic narrative reading material was because there were lack of books containing Islamic narrative materials. This reason acquired from 13 respondents (76%). Another reason was because the school preferred the material referring to the national examination. In other words, the Islamic narrative story was not specifically mentioned as a material that will be tested in the national examination. In other part, it was also found that the students' favorite themes of the Islamic narrative in schools that already applied Islamic narrative material were the story of the prophets (60%), humor (20%), and friendship (20%).

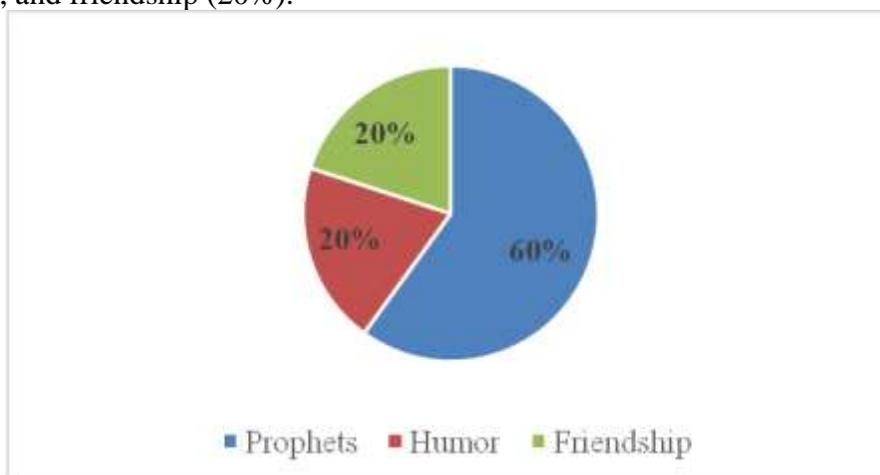


Figure 2. Students' favorite themes in the Islamic narrative material

It was also obtained that there were six source of learning materials in the form of book that was used i.e. BSE, Erlangga, Yudhistira, LKS, Let's Talk, and English in Focus. From these learning resource books, BSE was the most used book by the respondents. Sequentially, BSE was the most widely used from sample schools (ten schools), followed by Erlangga (seven schools), Yudhistira (one school), LKS (five schools), Let's Talk (one school), and English in Focus (three schools).

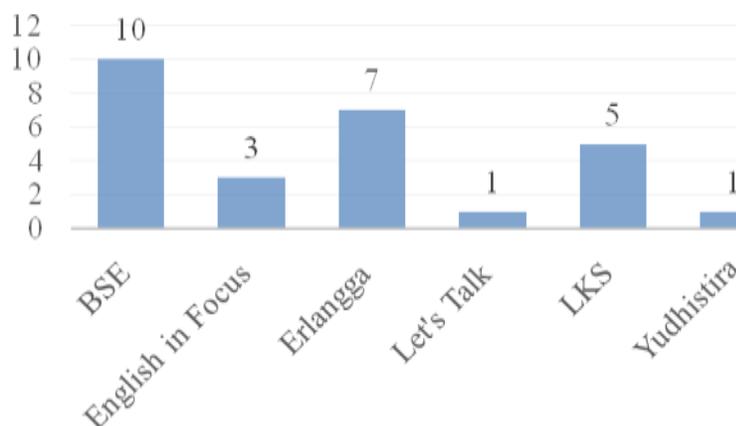


Figure 3. Source materials used in the respondent schools.

From the third figure, it can also be inferred mathematically that there were several schools using more than one handbook. Internet was also became the other source to be used not in form of a book even it was used by all of the school respondents yet it was not the main source. Because it is not as the main source and not in the shape of a book, then the use of the internet cannot be compared to the book.

With regard to the handbook/textbook quality currently used by teachers, based on the results of the questionnaire, all of 17 school respondents (100%) stated that the material contained in the book still need to be tailored to the needs of the students.

Whereas, for the respondent who already had given the material of Islamic narrative reading, obtained additional information i.e. only one school implemented more than 50% for the Islamic narrative reading, while four other schools gave less than 50% compared with the common narrative material. Other information of interest is the students in schools are most fond of the theme of the prophets story.

From the questionnaire instrument, it can be concluded that the Islamic narrative reading material taught in Islamic junior high schools in Central Java was still very minimal. This would of course be an irony in the middle of the character development efforts in the sphere of school (particularly Islamic school), but this Islamic narrative-based teaching materials have not been considered to be included into the textbook. Therefore, with this data, the researchers then designed a model of Islamic narrative reading (learning material) which is expected to provide solutions to the constraints of the Islamic narrative reading learning.

The Model of Teaching Islamic Narrative Reading

Broadly speaking, the model of learning reading Islamic narrative story is similar with the genre based model learning by Hammond, *et al* (1992) in Faridi (2013), which consists of

Building Knowledge of the field, Modeling of Joint Construction of Text, Text, and the Independent Construction of Text.

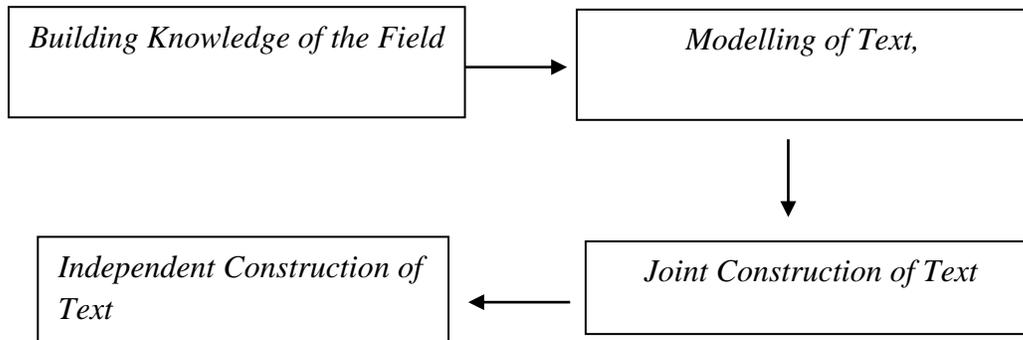


Figure 4. Genre based model by Hammond, et al (1992) in Faridi (2013)

- Building Knowledge of the Field is the stage to provide the basic knowledge to the students about the context, grammar and vocabulary necessary for Islamic narrative story text.
- Modelling of the text is the stages where students get knowledge of the purpose and social function of Islamic narrative text, including other things associated with the linguistic elements such as the generic structure and other language features (grammar, etc).
- Joint Construction of the text. This is the collaborative stage where the students work to solve a problem/question using information they already got in the previous two stages.
- Independent Construction of the text. In this last phase, the students work on all activities in the learning material, which one is constructing a Islamic narrative paragraph.

The Model of Islamic Narrative Teaching Material

After going through the stages of model testing, following is the model of learning material of Islamic narrative reading. There are two large sections this model which are section A and B. Part A contains: readings texts of the Prophets, the generic structure, moral value, and the grammar used in sentences. While part B is the exercises which consists of 6 types of exercises with the following format:

- Answering the questions based on the story
- Filling in the blanks
- Matching
- Finding the meaning
- Creating new sentences.

Detailed example is presented in appendix.

Conclusion

From the explanation above, there are four points can be concluded, first, the teaching learning to read narrative texts in most Islamic junior high school in Central Java (71%) has not been yet incorporated Islamic narrative material. Second, the students' favorite themes of the

Islamic narrative in schools applying Islamic narrative material are the story of the prophets (60%), humor (20%), and friendship (20%). Third, the modelling of the Islamic narrative reading material is an urgent necessity given the benefits that it can be obtained to build a superior character, cultured, and Islamic. And the last, the designed learning model is based on the genre approach, which consists of Building Knowledge of the Field, Modelling of the text, the Joint Construction of the text, and the Independent construction of the text. Based on the results of the experts' judgement and try out in the validation stage, this learning material model is valid to be used as the reading material for narrative story in Islamic junior high school in Central Java.

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Appendix Model of Islamic Narrative Story

A. The Generic Structure

Long time ago, after Prophet Idris era, people became cruel and immoral. For many generations, they had been worshipping statues and consider it as a god. They believed that these gods would bring them to the better live, protect from evil and provide all their needs. Then Allah sent a prophet named Noah to guide them. He was the 9th generation of the Prophet Adam. Noah was selected as a prophet and messenger at the age of 480 years. He continued to invite his people to believe in Allah for five centuries and died at the age of nine hundred fifty years.

Orientation

Noah tried his best for many years to guide his people to worship Allah but they would not listen. They didn't believe him. They laughed at him, hate him, and called him as a crazy and a liar man, only a few people responded to his call. Even his son, Qan'an and his wife did not believe in him. However, he only got followers between 70 to 80 people, and most of them were the weak people. He was very sad, then he prayed to Allah, "Oh Lord, avoid this land from the unbelievers". Allah accepted Noah's prayer. There would be a terrible flood cover the whole earth.

Complication

He ordered Noah to build a ship which would save him and the believers from this terrible disaster. Noah chose a place outside the city, far from the sea. It was on the hill. The ship was finished and the terrible day arrived when water rose and became a big flood. Noah hurried to open the ship and call all the believers. He also took with him a pair, male and female of every type of animal, birds, and insects. The flood washed away the disbelievers, including his son, Qan'an and his wife who didn't believe him.

Noah was very sad and sorry for the attitude of his son who was very obstinate until the last moment before death. He expressed this sorrow to Allah. But Allah gave him a warning that although the son was his family, he was among those who refused his teachings.

Resolution

After the disbelievers were died and the Allah's Decree was fulfilled, the ship rested on Mount Judi. The story of Noah in the Qur'an is spread in 43 verses, 28 of

Reorientation

B. Value/Meaning To Be Transmitted

- Don't worship anyone except Allah because Allah will give a punishment to the people who disobey His instruction in the Judgment Day.
- Don't worship a statue or the other things because you can't get anything from them. Just believe in Allah swt as The Creator.

- We have to believe in our prophets as a messenger because they guide us to the better live by following Allah’s instruction.
- As a good child, we have to believe in our parents if they teach us the truth. Don’t be an obstinate person.

Structure Of The Sentences

1. Simple Present

Example: (+) “Oh Lord, **avoid** this land from the unbelievers”.

Subject + Verb 1 (present tense) + Object

2. Simple Past

Example: (+) Allah **sent** a prophet named Noah to guide them.

Subject + Verb 2 (past tense) + Object

(-) Allah **didn’t send** a prophet named Noah to guide them.

Subject + To Be Past/Auxiliary Past + Not + Verb 1 + Object

(?) **Did** Allah **send** a prophet to guide them?

To be Past/Auxiliary Past + Subject + Verb 1 + Object + ?

3. Passive form on past tense

(+) Noah **was selected** as a prophet and messenger at the age. Example:

Subject + To Be + Verb 3 (past participle) + Object

(-) Noah **was not selected** as a prophet and messenger at the age.

Subject + To Be + Not + Verb 3 (past participle) + Object

(?) **Was Noah selected** as a prophet and messenger at the age?

**To be Past/Auxiliary Past + Subject + Verb 3 +
Object + ?**

C. Exercises

1. Answer the question based on the story!

Example:

- How long did Prophet Noah invite the people to believe in Allah?
Answer: He invited his people to believe in Allah for five centuries.

1. Did the people become cruel and immoral after Prophet Idris era?
2. What thing that had the people been worshipping as a god?
3. Who was sent by Allah to guide them?
4. Who Noah was?
5. Was Noah an excellent speaker and patient man?
6. Did Noah try to guide his people or just keep silent?
7. Did Noah get many followers or get just a few followers?
8. Did Qan'an believe in his father?
9. Did Allah accept Noah's prayer or ignore it?
10. What did Allah order to Prophet Noah to save him and his believers?
11. Where did Noah build the ship?
12. Did the disaster really happen or just an opinion?
13. Did the unbelievers and Noah's son save from the disaster?
14. Was Qan'an an obstinate person or an obedient person?
15. Was Noah very happy or sad because of his son's attitude?

2. Complete the text with the correct words from the box!

Example:

After the disbelievers were (1) **died** and the Allah's Decree was fulfilled, the ship rested on (2) **Mount Judi**. The story of Noah in the Qur'an is spread in 43 verses, 28 of them were in (3) Surat Nuh.

A. Surat Nuh

B. Died

C. Mount Judi

Long time ago, after Prophet Idris era, people became (1). For many generations, they had been worshipping statues and consider it as a (2). They

believed that these gods would bring them to the (3)., protect from evil and provide all their needs. Then Allah sent a prophet named Noah to (4). them. He was the 9th generation of the Prophet Adam. Noah was selected as a prophet and messenger at the age of 480 years. He continued to invite his people to believe in Allah for five centuries and died at the age of (5).

- | | |
|----------------------|----------------|
| A. guide | D. a gift |
| B. cruel and immoral | E. better live |
| C. 950 years | F. god |

3. Match the following sentences with the appropriate sentences on the box!

Example:

1. People became cruel and immoral. (B)
2. The people who did not believe in Prophet Noah. (A)

- | | |
|--------------------|----------------------------|
| A. The unbelievers | B. After Prophet Idris era |
|--------------------|----------------------------|

1. Things which was considered as a god.
2. The day at the end of the world when Allah will judge everyone who has ever lived.
3. Noah's son who didn't believe in him.
4. Transportation that save prophet Noah and the believers from the disaster.
5. The terrible disaster that killed all the unbelievers of prophet Noah.

- | |
|------------------|
| A. Qan'an |
| B. Flood |
| C. Judgement Day |
| D. Ship |
| E. Statues |

4. Find the meanings of the new vocabularies below on your dictionary!

Example:

- Happy = glad
- Disaster = calamity

1. Cruel
- 2.
3. Terrible
4. Obstinate
5. Attitude
6. Sorrow

- A. Behaviour
 - B. Sadness
 - C. Horrible
 - D. Unkind
 - E. Stubborn

5. Create the new sentences based on the underline word with the same structure!

Example:

1. Long time ago, after Prophet Idris era, people **became** cruel and immoral.
Answer: After long time waiting for him, I **became** angry.
2. Prophet Noah **tried** his best for many years to guide his people to worship Allah.
Answer: Tina **tried** to come on time to the meeting last night.

1. Allah **sent** a prophet named Noah to guide them.
2. He only **got** followers between 70 to 80 people.
3. Noah **chose** a place outside the city, far from the sea.
4. The unbelievers and his son **did not believe** him.
5. Prophet Noah **felt** very sad because of his son attitude.

6. Rearrange the sentences below into a good paragraph!

Example:

1. He expressed this sorrow to Allah.
2. Noah was very sad and sorry for the attitude of his son who was very obstinate until the last moment before death.
3. But Allah gave him a warning that although the son was his family, he was among those who refused his teachings.

Answer: 2-1-3

Noah was very sad and sorry for the attitude of his son who was very obstinate until the last moment before death. He expressed this sorrow to Allah. But Allah

gave him a warning that although the son was his family, he was among those who refused his teachings.

1. Noah tried his best for many years to guide his people to worship Allah but they would not listen.
2. The flood washed away the disbelievers, including his son, Qan'an and his wife who didn't believe him.
3. After the disbelievers were died and the Allah's Decree was fulfilled, the ship rested on Mount Judi.
4. Noah was very sad and sorry for the attitude of his son who was very obstinate until the last moment before death.
5. Long time ago, after Prophet Idris era, people became cruel and immoral.
6. He was very sad, then he prayed to Allah, "Oh Lord, avoid this land from the unbelievers".
7. Then Allah sent a prophet named Noah to guide them.
8. Allah accepted Noah's prayer.
9. He ordered Noah to build a ship which would save him and the believers from this terrible disaster.
10. The ship was finished and the terrible day arrived when water rose and became a big flood.