New Insights of ESP from Indonesian Islamic University: Lessons from Textbook Evaluation and Ethnography as Method

*Ribut Wahyudi

School of Education, Victoria University of Wellington, New Zealand

Email: *r.wahyudi.vuw.nz@gmail.com*

1

Abstract

Textbook evaluation has been under-explored in the teaching of ESP in Indonesian context. This article will examine locally compiled ESP textbooks used in an Indonesian Islamic University. For that end, the textbook evaluation checklist (Mukundan, Hajimohmmadi & Nimehchisalem, 2011) is employed. To enrich the analysis, I relate my experience of teaching ESP backed up by my two colleague's testimonies on their experience of teaching ESP courses in the same university. Furthermore, as I also investigate the socio-cultural issues underpinning the teaching of ESP itself, ethnography as method (Lilis, 2008) is used. The results indicate that the ESP textbooks do not seem to follow the ESP material designs (reflecting more on general English) as well as not systematically integrate the Islamic values mandated by the university.

Key words: textbook evaluation, ethnography as method, ESP-material design, and need analysis

Introduction

ESP teaching is always situated in each context where it is practiced. In this paper, ESP is located in Indonesian Islamic University, where its religious values inform its teaching process. In order to understand the ESP practice, two ESP textbooks (locally compiled) will be conducted.

Hutchinson and Watters (1997) define evaluation as 'a matter of judging the fitness of something for a particular purpose…concerned with relative merit…no absolute good or bad-only the degree of fitness for the required purpose' (p.96). Sheldon (1988) posits two reasons of for doing textbook evaluations: to look for appropriate textbook and to measure the strength and weakness of textbook. In doing the evaluation, I use the checklist from Mukundan, Hajimohmmadi & Nimehchisalem

(2011) as it is the updated one checklist synthesising the former versions. Aside from textbook evaluation, my colleagues' clarification on some of the issues ESP material (book) designs and evaluation are added. Thus in that context, I intend to seek for 'talk around text' ethnography as method (Lilis, 2008) to enrich how ESP is viewed from insider's perspectives. To foreground an insightful discussion, the nature and the scope of ESP is critical to discuss.

The Scope of ESP

Johns & Dudley-Evans (1991) identify four absolute and two variable characteristics of ESP:

Absolute characteristics:

- It is designed to learner's specific needs
- It is content bound both in terms of themes and topics to particular disciplines, occupations and activities to particular disciplines
- It is focused on the language appropriate to the activities in sentence construction, vocabularies, discourse, semantics etc and analysis of discourse
- It is in opposition to General English

Variable characteristics:

- restricted to learn language skills e.g. reading
- Not-taught according to pre-determined methodology (p.298).

    (See also what ESP is and can be (Belcher, 2009).

The above characteristics of ESP then inform the approaches and guiding principles on how ESP textbook should be written.

Literature Review

Approaches and Principles of ESP Material Design

Widodo & Pusporini (2010) outline eleven approaches and eight guiding principles for ESP material design.

The approaches are: topical/thematic, lexical, structural/grammatical, notional-functional, situational, content skills, genre/text, task, competency and integrated approaches. The guiding principles are: (1) teaching materials should have a clear set of learning goals and objectives, (2) teaching materials should contain learning tasks, which allow for students' schemata or background knowledge and experience activation (3) learning tasks in the materials should allow students to explore their specialized needs and interest (4) learning tasks should enable students to develop

their language skills for authentic communication and content competence, (5) learning tasks should integrate language skill emphasized, (6) learning tasks should be as authentic as possible (7) teaching materials should have impact on learner development and (8) teaching materials should inform what roles learners and teachers play in and out the classroom (pp.152-155). These approaches and principles of ESP material design should be referred to with textbook evaluation checklist to look at how far the set objectives are achieved.

Textbook Evaluation

There has been abundance of literatures for textbook evaluation e.g. developing criteria for textbook evaluation. Williams (1983) introduces criteria for speech, grammar, vocabulary, reading, writing, and two other general aspects such as general and technical aspects. This evaluation is limited as it does not cover speaking and listening skills. Aiming also for general guidance, Cunningsworth, (1984) merely posits four aspects of evaluation of a course book such as the responsiveness on student's need, enable students to work independently, considers learners' need, apply flexible method, and mediate students with the target language. However it is also too general so that it might require more detailed items for new teachers. Sheldon (1988) filled the domain for evaluation which are absent in the former guidelines such as rationale, availability, linkage, selection grading, educational validity, authenticity and appropriacy. Ansary & Babaii, (2002) added culture, religion and culture dimensions to the checklist while Miekley, (2005) inserted guidance of methodology aside from the generic components of evaluation. Mukundan, Hajimohmmadi & Nimehchisalem, (2011) review the previous checklist and add some items in the language skills such as reading, listening, speaking, writing, vocabulary and general content such as methodology, physical attributes and others. The relatively recent and more comprehensive in terms of coverage is the reason for author to use this evaluation checklist.

How ESP Textbooks are compiled

The evaluated textbooks used are for Arabic Studies and Islamic Education. The physical content shows that the book for Arabic study was designed in unorganized way it seems that it is a rough compilation. The book is even not re-typed using the same font. Thus, it does not look interesting. The second book is retyped (reset) in the same font by integrating electronic sources as in each chapter.

Ethnographic Research in ESP Context

Paltridge & Starfield (2011) assert that ethnography in ESP is triggered by the interest on social context of language learning and teaching process. Recently, ethnographic inspired ESP has been widely conducted.

Boswood & Marriott (1994) explore how ESL/ELT teacher to be ESP practitioner. These scholars revealed that teachers as ESP practitioner trainers could unpack the complex relationship in ESP discourse community and enabled them to define various roles of ESP practitioners. While Ramani, Chacko, Sing and Glendining (1988) investigate a syllabus design through *needs analysis* and direct observation. These scholars found that both ESP practitioners and ESP teachers have both similarities and differences of conception. Similar conception can be achieved through teachers' participation in the target community with insiders in the particular target community. Northcott (2001) investigates the role of the interactive learning contexts geared toward the standardisation of lecturing process. The results indicate that the smaller the group and more shared background knowledge that students have, the lecturers were able to exploit more positively about the interactive lecturing contexts.

Dressen-Hammouda (2008) explores that genre mastery for geology students. The study suggests that 'specialist frames' enhance student's use of disciplinary identity of geology's subject and practices through 'implicit textual cues' (p.233) which goes through a complex process. Investigating ethnography from *academic writing*, Lilis, (2008) found that ethnography can be used as *a method, methodology and deep theorizing*. As *a method*, ethnography provides a context for text analysis by for example interviewing the writer of text. As *a methodology*, the researcher needs to engage in long period of participant observation in the text production. And as *a theorizing*, ethnography is intended to narrow the ontological gap between text and context through the notion of *indexicality*, the specific way in which a writing text index a social context and *orientations*, how speakers/hearers respond to texts both of which are embedded in social and historical context.

Modified ethnography was conducted by Swales (1998) and Paltridge (2008). Swales (1998) introduced *a textography in writing*, combining text analysis with interview, observation, document analysis for university herbarium, language and computer centre while Paltridge (2008) did *a textography* for the teaching and

researching writing for an examination of the exegeses in the art and design, writing section of Chinese college English test, and analysis of kinds of writing required for academic study. Both of the studies show that writing style is conditioned by different expectations set up by different communities.

Starfield (2011) was interested in how ethnography can be used to explore power-relation issue students in South African University. She found that students' former discourse practices and life histories impact on the student's Socio-biology essay.

The ethnographic studies to ESP above are highly situated in their own social contexts and driven by diverse interests and foci so that the results portray their own idiosyncratic results.

From the above studies, it is clear that ESP in Islamic context has been under explored. In an attempt to fill the above gap, this chapter tries to address the following questions:

1. To what an extent ESP textbooks/materials meet the set objectives as states in page standard of competence (p.7) especially if measured with textbook evaluation checklist?

2. Have the textbooks followed the approaches and principles of ESP material designs?

3. Have Ulul Albab values (the integration between science and religion) been integrated in the textbook? If yes, in what way they are presented?

4. What are the possible ways to improve the design of ESP book or materials with cater the needs of university's own context?

ESP local context

ESP in my university is administered by English Language Centre as a compulsory subject for third and fourth semester students across faculties. The teaching of all courses (including ESP) should be tailored to Islamic values primarily the idea of the integration of science and religion (Ulul-Albab) institutionalised as a university unit and compulsory course.

Integration of Science and Religion

Our university aims to integrate Islam and Science (University Publication, 2010) which has been inspired by Al-faruqi (1987). The rector of the university develops new paradigm of knowledge inspired from Al-Quran and hadith which

classifies the knowledge into 5 components: Allah, His creation (human and universe), human and their behavior, nature and salvation of human and nature (University Publication, 2012, p.31). Allah (God) is put in the first level, human and the universe in the second level, humans and their behavior in the third level, nature (which includes: water, fire, soil etc) are in the fourth level and in the fifth level the salvation of human and nature including worldly life and the hereafter (University guideline, 2012, p.31). Therefore the teaching all courses including ESP are based on Al-Hadits and other works from Islamic scholars.

Furthermore, the university necessitates that university graduate should possess the following characteristics: deep spirituality, good ethics, wide knowledge and professional maturity as stated in university's vision and mission, 2012).

The university vision: being the forefront of Islamic university which administers teaching and learning, research and community service to produce graduates with deep spirituality, noble characters, broad knowledge and mature professionalism and being the center of science, technology and arts taking Islam as the inspiration as well as being the organizer of community's development

The university missions:

1. Supporting students to acquire the deep spirituality, broad knowledge and mature professionalism.

2. Providing service and appreciation to knowledge producer especially science, technology and arts which reflect Islamic values

3. Developing science, technology, and arts through scientific research

4. Upholding, practicing and providing role model in life based on Islam and Indonesian culture.

(Vision, Mission and Tradition, University Handbook, 2012)

Methodologies

This study employs textbook evaluation (Mukundan, Hajimohammadi & Nimehchisalem, 2011) and ethnography as method (Lilis, 2008). The data are from two ESP locally compiled textbooks: English for Arabic Studies and English for

Islamic Studies. While for data analysis, textbook evaluation checklist (Mukundan, Hajimohammadi & Nimehchisalem (2011) and talk around text/ethnography as method (Lilis, 2008) are employed.

Talk around text involves 'a recognition of the need to move beyond not just text but researcher's own agenda or frame of reference…it encourages comment and reflections…participants' analytic lens and perspectives are central to establishing what may be significant and important in any specific context' (Lilis, 2008, p.359). My study has three limitations (Lilis 2008): 'writer's minimal glimpse of writer's perspectives and understanding, limited contextual understanding, and a simple reflection of a writer's perspectives' (p.361). To address this issue I will ask my colleagues' perspectives on their use of ESP textbooks along with how these books compiled and evaluated in addition to my own evaluation.

Ethical consideration

The name of the university in which ESP takes place, the compiler/designer of ESP textbooks, the authors of university handbook/guideline and my colleagues' names are kept confidential.

Findings and discussion

As any evaluation should start from a specification of teaching situation' (Matthews 1985 cited in Tomlinson, 2012, p.147), the following specific teaching situation (referred to as standard a standard of competence) is given: *'mahasiswa dapat memahami konsep-konsep dasar tata bahasa Inggris, makna kata/istilah/ungkapan bahasa Inggris, dan ketrampilan berbahasa yang diperlukan untuk memahami isi referensi berbahasa Inggris yang digunakan pada mata kuliah yang dipasarkan di jurusan Bahasa dan Sastra Arab' (students can comprehend the concepts of English grammar, meaning/word/terminology in English and skills used in courses offered in Arabic department).* It is obvious that ESP is in the above context is designed for basic proficiency level (though unusual for ESP practices which are usually for intermediate & advanced level (Hutchinson & Waters, 1991) and does not indicate the common ESP purpose but rather it is general English.

Discussion and Finding

Textbook evaluation English for Arabic

Book: English for Specific Purposes: English for Arabic

Year: 2003

Designer: X

Publisher: locally compiled.

I. General attributes

The book is intended to 'broaden their knowledge of English language components and English communicative competence'; this book applies 'structural and functional syllabuses' (Cunningsworth, 1995) emphasizing on grammar and communicative ends. Therefore this book applies integrated approaches (Widodo & Pusporini, 2010).

The activities if viewed from methodological procedures (White and Williams, 1989 cited in Cunningsworth, 1995, p. 98) provide systematic controlled language activities, teacher has sets of procedure, and contents especially about the reading texts might interest the learners. However many of the situations in the book do not reflect student's every day situation e.g. conversation, proper name used, students are not challenged to think about the rules themselves making this similar to spoon-feeding material which should not be the case as adult learners need to be positioned as active participant (Sifakis, 2003), some tasks are personalised such as writing their own experience, making sentences but some are not e.g. telling about pictures which are culturally rooted in Western context and the activities may work but teachers need more strategies. However, it is good that each chapter follows regular patterns: reading, vocabulary, grammar and writing so that students can learn from 'recognised pattern' (Tomlinson, 2012) or 'sequenced' so that the items 'have a positive effect on each other for learning' (Nation & Macalister, 2010, p.38).

The book may not be compatible for students as it provides discussion about simple grammar such as present tense, past tense, etc which students have learnt from senior high school. But it may still be compatible especially for those students graduating from (some Islamic boarding schools) in which English was taught in minimum level or not taught at all (some students told me about this). The book may not meet learner's needs in the context of ESP teaching but could be the case for general English, thus needs analysis may resolve this issue. The book may interest

students as it provides topics related to their discipline e.g. why study Arabic, The Language Family of Arabic, Arabic grammar etc.

The lay-out may be attractive for learners as the book provides pictures of people. However animal picture may not interest students as they are adult learners. The book indicates the efficient use of texts and visuals as they are presented in a balanced manner. The book may need continuous improvement especially once it is piloted in the classroom by considering the 'real' learner's ability. The book may be considered cost-effective as it is affordable for students. The fact that the book has different sections along with unorganised materials seems unattractive. The book provides an efficient outlay of supplementary materials, while the audio materials are not available. Therefore, adaptation of materials through: adding, deleting, modifying, simplifying and re-ordering (McDonough, Shaw & Masuhara, 2013, p.70-71) is important to improve the compiled ESP books.

II. Learning-teaching content

A. General

Most of the tasks in the book might be interesting for the learners given the fact that it is tailored to learner's student's personal activities.

There is a task which moves from simple to complex but some others are not measurable as the tasks are not graded. The progression from simple to complex tasks can be seen, in general, from the grammar section which moves from simple past and simple present to degrees of comparison and passive voice. However, this grammar presentation, in my view, should be re-organised e.g. simple present tense is usually first discussed in earlier compared to simple past tense. For speaking section, the activities should be re-organised in that completing dialogues (unit 3 and 9) could be preceded by telling an activity, as it is a guided activity and easier when compared to telling past activities and capabilities. This also occurs to writing section. Writing activities such as completing sentences (unit 8) and making sentences (unit 9) should be laid out before writing a simple paragraph (unit 3) and writing a descriptive paragraph (unit 6 and 7).

As for language skill development, as it is hard to measure as the language skills presented in each unit varies e.g. in unit 1, the language skill development is about translation, in unit 2 it is listening comprehension, while in unit 3, it is about a game. In my opinion, the language skill development should be re-designed e.g. it is obvious that listening and writing do indicate the language skills while 'game' is usually not (see unit 3 & 4). Thus it might be more appropriately labelled as e.g. 'speaking' skill through game.

The task objective might be achievable but depends on other factors such as: learner's proficiency, and teacher's teaching strategy. The book is not likely to raise cultural tensions as the content seems to follow the 'normative principle'. The language in the book might be neutral or real for Islamic context but not student's real life. The situation created in the dialogues sound natural or real.

B.   Speaking

The activities that might generate meaningful communication are telling experience (unit 1), talking about daily activities (unit 2), telling about future plan (unit 5), and expressing capability (unit 8) etc. However, completing dialogues (unit 3 & unit 9) do not seem to serve for meaningful communication as they just match the words into the gaps within a short conversation. The activities emphasize more on an individual response rather than pair and group works. The speaking tasks are not specific enough so that it does not characterise an ESP material (Widodo & Pusporini, 2010).

C.   Reading

It is unclear that texts are graded. This can be seen from the length of the reading in each unit. Unit 1 up to unit 5 have relatively the same length 2-3 paragraphs while unit 6 consists of 6 paragraphs. The unit also needs ordering in terms of their contents e.g. Unit 8 Is Arabic difficult? Can be placed after Unit 1 (Why Study Arabic), as it might be logical to have it in the unit 8 because it asks the very basic questions compared to others.   The texts might be of interest to students as the topics e.g. the epistemology of studying Arabic, Arabic grammar, Arabic script etc for reading relate to student's discipline. Thus, the reading texts are relevant to student's specific need (Widodo & Pusporini, 2010).

D.   Writing

The tasks have achievable goals and consider the students' capabilities. They are describing past experience (unit 1), writing a simple paragraph (unit 3), and writing about shopping (unit 10). These simple tasks may be workable for students in a lower intermediate level. However, some of the writing activities need to be renamed such as in unit 4 'telling pictures'. These might be better replaced as 'describing pictures'. The tasks might be motivated for students as they are doable in their 'predictive' proficiency level. Unfortunately, the tasks are not designed for topic-specific need for Arabic related areas (Widodo & Pusporini, 2010).

E. Vocabulary

The load (number of new words) in each lesson is appropriate to student's level as there are four to six vocabularies per chapter. However, there seems to be not a good distribution in terms of the complexity of vocabulary loads. The vocabularies in unit 9 (U.S. intelligence officials scramble to find Arabic and Farsi speakers), 10 (Pre-Islamic Arabic Literature) are more difficult compared to those from unit 1 (why study Arabic) up to unit 8 (Is Arabic difficult). The words are efficiently repeated and recycled. The presentation of vocabulary merely follows a partial aspect of good vocabularies development activities which involve semantic relation, situational relationship, collocations and relationship of forms (Cunningsworth, 1995, p.38). The book only presents glossaries in each of the reading text with no further follow up activities. Furthermore, the vocabulary section discusses only synonyms three times in all chapters. Hyponyms and antonyms are not presented. Situational relationship, collocations and relationship of forms are not explored. This vocabulary learning might not have maximum impact on learner development (Widodo & Pusporini, 2010).

F. Grammar

The spread of grammar is likely to be achievable as the grammar materials are very basics and similar to the grammar materials in senior high school. The grammar can be a bit easy for those who have mastered it. However some students in the School of Arabics are the alumni from Islamic boarding house in which the English lesson (may not be prioritized). They may find these materials need to be re-explained. The grammar is not contextualised to Arabic-related topics rather it is presented in general fashion as in the usual grammar book e.g. in Unit 1, the grammar exercise discusses about sandwich, birthday party and baseball, snow in Unit 2. These

are not usual in Indonesian cultural context. The examples might not be interesting for students as they may not be familiar about. Thus in terms of authenticity they are marginal (Widodo & Pusporini, 2010). The grammar is introduced explicitly as each chapter discusses different topics so that in this context it the grammar is taught systematically.

Exercises

Exercises given might be learner friendly and adequate. There is a possibility that they help under achievers as the book provides a grammar discussion but it might also be too easy for those who have mastered the materials from senior high school.

Textbook Evaluation on English for Islamic Studies

Book: Islamic Studies

Author: not stated

Year: not stated

I. General attributes

The book employs structural and functional syllabus which presents controlled language, teachers have sets of procedures (White and Williams, 1989 cited in Cunningworth, 1995) and provides interesting contents e.g. student's discipline, some local proper names, tasks related to student's daily life such as Islamic boarding school and madrasa, prophets in Islam but some contents such as: the quote from western philosopher, and the concept of birthday party might not directly synergize with student's cultural background. The grammar section does not challenge student's inquiry as its rules have been made ready which is ideally not recommended for adult learners (Sifakis, 2003). The activities may work with integrated methodologies as the book focuses on grammar, and communication. Each chapter follows regular patterns namely; reading, vocabulary, grammar and writing so that students can learn from 'recognised pattern' (Tomlinson, 2012).

The book may not be compatible with the age of students as it provides discussion on simple grammar such as present tense, past tense, etc which they have learnt from senior high school, but it may still be compatible especially for beginners. It is likely that the book meets learners' need with regard to its content specific to Islamic topic. The book may interest students as it provides topics related to their discipline e.g. the Prophet in Islam, the Purpose of Education in Islam, the difference between Sunni and Syiah, How's Syariah developed etc.

The lay-out may be attractive for learners as the book provides pictures. Moreover, the book indicates the efficient use of texts and visuals as both are presented in a balanced manner. The book may need continuous improvement especially once it is trialled in the classroom by considering the 'real' learner's ability. The book is cost-effectiveness as it can be produced at a low cost. The supplementary material is not available.

II. Learning-teaching content

A. General

Most of the tasks in the book might be interesting for the students given the fact that it is tailored to students' discipline. It is noted that the task such as grammar does move from simple to complex ways. It for instance moves from simple present tense, simple past tense, to expressing obligation with infinitive e.g. must have to. The reading topics progresses to the more complex as well. The progression could be seen from 'idealism', 'prophet in Islam', 'the purpose of Islamic education' to 'Islam in Southeast Asia' etc. Following the same pattern, speaking section commences with birthday party, describing people and talk about plan. In writing part, the progression is also notable which ranges from writing one's own birthday, writing descriptive paragraph to the way to improve Islamic Education. The tasks are likely achievable.

The book touches a potential *sensitive issue* as it presents the differences between Sunni and Syiah. This might not be a problem if presented carefully. This however, will also depend on the composition of students' religious background (affiliation) with Islamic schools. Another topic that potentially touches the sensitive issue is criticizing teachers as it is unusual in Indonesian context where the society is still hierarchical.

As for the question of neutrality, it depends on what is meant by this, under what framework neutrality is viewed. However, the use of quotes of Western philosophers in the beginning of each chapter might be understood from two ways. In the one hand, if viewed from the integration of science and Islamic values, it might be counterproductive as it could be seen as the shadow of Western philosophy and tradition. The quotes can be replaced by the Islamic philosopher's quote or from verse from Al-Quran and Hadith (Al-Ahmad, 1984). On the contrary, it could be seen as an attempt to instil open-mindedness for Muslim young generation to discuss Western ideas (Nasr, 2010)

13

The situation created in the dialogues sound natural or real in that they follow the usual patterns in the common speaking or conversation book or materials.

B.   Speaking

The activities which serve meaningful communication are talking about personal topics, describing people, opinion, and discussion which all serve an authentic setting. Furthermore, the activities are balanced between individual response and pair work but not for the group work. However, the tasks are not directly anchored to Islamic education as required in ESP materials (Widodo & Pusporini, 2010).

C.   Reading

The texts in reading are graded in that it presents from simple topics to topics carrying broader horizon such as from 'idealism' 'the prophet in Islam', 'educating Muslim children' to 'Islam Southeast Asia'. The texts may interest students as they present topics on their related area of study and therefore appropriate for ESP purpose (Widodo & Pusporini, 2010).

D.   Writing

The tasks have achievable goals and considered students' capabilities as seen from their orders such as describing to birthday, people opinion to descriptive paragraph, and how to improve Islamic education. The tasks for writing are interesting as they move personal related topics to social related topics. Some tasks such as 'Islam in your neighbourhood' (p.37) and 'the role of sharia in our life' (p.53) address student's specific needs (Widodo & Pusporini, 2010); while some others such as 'birthday' (p.9) and 'describing people' (p.17) are of more general interests.

A.   Vocabulary

The load of new words in each lesson is appropriate to the level where each chapter is supplied with twelve glossaries (new vocabularies related to reading). This is most likely learnable for adult students with basic proficiency. The simplicity and the complexity of the vocabularies which follow the topics of reading in each chapter may not be the consideration of the checklist used. The words are not efficiently repeated and recycled explicitly across the book. The presentation of vocabulary merely follows a partial aspect of good vocabulary development activities which

cover semantic relation, situational relationship, collocations and relationship of forms (Cunningsworth, 1995, p.38). The book only presents glossaries with no further follow up activities. Mostly four aspects of vocabulary development above are not discussed. Thus the vocabulary learning might have less impact on learner development (Widodo & Pusporini, 2010).

G.   Grammar

The spread of grammar is likely to be achievable as it starts from basics to more complex construction ranging from simple present and past tense to future continuous and modal perfect. The grammar is also contextualised with daily activities in Malang and nearby city. Furthermore, the examples are also interesting as it varies from one daily activity to another activity making these authentic materials. The grammar section is introduced explicitly and provided with exercises after the grammar concept discussion. However, the grammar rules are directly explained rather than being inferred by students. In this regard, it is spoon-feeding.

Have Ulul-Albab values been integrated in the books?

Ulul Albab characteristics have not been explicitly discussed but notable. These might pertain to the nature of discipline themselves which are English for Arabic Study and Islamic Education. It is important to investigate other disciplines such as Economics, Physics, and Biology and others to make a stronger claim.

Post-Evaluation and ESP lecturers

A report from Y (an ESP lecturer for Islamic Education department)

General Attribute:

The book is claimed not on syllabi-based and teaching methodology but focused on task-based. The assignments and quizzes reflect classroom meeting exercises which are in general favourable in their own contexts. However it is also reported that the book does not reflect student's need but merely writer's personal interests.

Learning-teaching content:

The tasks in the book are 'monotonous' which 'do not challenge students' cognition' and only focus on text description and grammatical review. The interesting part of the book is the gradation on grammar and speaking and writing from simple to complex and therefore the task objectives might be achievable. Culturally based Islamic sensitivity was also presented through Islamic reading paraphrasing activity.

15

Dialogues were also provided though it sounds 'Indonesian English blended chunks'. Y said that daily expressions such as 'How are you?' 'How are you going?' 'How is it going?' which are English expressions are practiced in the university by bowing, nodding, smiling and waving hand are in principles the blend between English expressions and local cultural norms.

Speaking skills were reported to be 'well performed by students'. Students tend to speak their voices related to Islam both in individual speech and group presentation 'even though communicative responses may be ineffective' (Y). Students were unprepared but rely on word by word memorization in the presentation task.

The book is reported not to present graded texts. Y commented that 'I personally have no idea but several texts seem to present education-based philosophy followed by teaching and learning models in a certain texts…to make the book sound interesting, I personally have to engage students to correlate among the units ranked with their level of difficulties. The units were mapped in theoretical to applied genres. Therefore, I sometimes taught them units in a different order'.

Writing skills, aims and objectives go beyond student's abilities as they grew up in oral culture perspectives. Student's speaking is not supported by 'text reading' and if engaged in writing projects there is tendency to copy and paste into their own, 'we know this way is neither interesting nor challenging' (Y) said.

Words are presented in glossary taken from each reading chapter which is not easily grasped. The words reflect writer's own interest especially rather than student's need. Moreover, students translated all words from English to Bahasa to obtain basic comprehension. Word distribution is not orderly ranked. Students usually translated the difficult meaning and wrote the meaning under the words in most texts.

In terms of grammar, the tasks given are theoretical and away from cultural bounds presented in lots of individual exercises and decontextualized. My colleague also suggests that 'the book should have been reconsidered to decrease the number of grammatical points, which are separated from Islamic entities' (Y). The book exercises, he said, might be friendly and adequate focusing on English structure and not on meaningful communication. The grammar focus is reviewed to strengthen the student's previous understanding on grammar in senior high school and is emphasised to maximise structuralism. In addition Y, teacher argued that the book should have enabled students to do four language skills concurrently, culturally and pedagogically.

16

In general, Y thinks that the book is effective for students learning in terms of grammar and vocabulary while language skills are ignored. In addition to the activities in the book, Y introduced a similar topic in another text for articles from international journals. Y firstly asked students to read a text (A) from the book and ask students to identify author's opinion and fact through the analysis of a thesis statement and the supporting sentences. Students then were instructed to fill two columns. Student should put the main idea in the first column and the supporting sentences in the second column in their own words. After that students were asked to search for an article with the same topic and do the same activities (placing the main idea in the first and supporting sentences) in the second column. Y guided the students to spot the main ideas and supporting sentences from the cause and effect, similarities and differences in each text. Moreover, after assigning students to locate main ideas both in the available textbook and in another text, Y asked a student (individually) to report to the teacher 'who says what? From which article?' how and why the main idea is located in the specific paragraph in the textbook? Then Y asked each student to provide his/her opinion about the author's opinion in the textbook supported by the article that students brought with him/her? Y explained what he did was developing an inquiry reading though inter-textuality, the relationship between one text with another text having similar content.

A report from Z (ESP lecturer for Arabic Studies)

Generally the answers of both for both general attributes and language contents are positives except for the reading text, the content of the 'ESP' book and the text gradation.

General attributes

The book is reported by colleague as matching the specification of the syllabus, and various methodologies are applicable as well. Moreover, the activities work well. Additionally the reading text is related to the course. The visuals are also relevant to content and texts. Z mentions students lack in mastery of vocabularies and culture to understand texts. Furthermore, Z also states that the activities are more related to *general English* rather than the expectation of Arabic specific case.

Learning-teaching content

All aspects in this section mostly receive positive response such as the authenticity, task distribution, appropriateness, variety of topics and other aspects.

However, Z explains that reading texts are not graded based on the level of difficulty and complexity but rather they were arranged with regard to the necessity of themes and tasks strongly related to student's experiences. Grammar is reported as not to follow contextualized task.

Generally, Z explained that the textbook is effective primarily for grammar (tenses) and vocabulary development to understand texts related to student's field such as the origins of Arabics, the accents of Middle East people, the countries using Arabic language and others. Z reported that students basically has been familiar with the topics but still learn them in an English medium. Z also added activities such as: reading a text using a particular strategy, finding and inferring answers form texts, adding games related to the topic of discussion to lessen student's boredom, teaching writing and grammar concurrently, and also speaking.

'Talk' around text

When asked whether or not (X) and (Y) have joined Ulul-Albab workshop conducted by the university, they explain that Ulul-Albab workshop did not cover ESP. ESP book/material evaluations workshop, (as Z noted) was conducted by the language centre by inviting ELT scholars. This workshop was attended by all ESP lecturers and administrators. However the workshop was not regularly scheduled. Z further says that there are three books that have been suggested to revise. However, it excludes English for Arabics he is using. When being asked whether students and content lecturers were invited in the process of revision of ESP, Y explains that both students and content teachers were not invited. Further Z speculates that collaboration among ESP and content lecturers and students are constrained by each lecturer's tight schedules. Z also assumes that not all ESP teachers and content lecturers will think that such collaboration is necessary. In addition, Z also thinks that not all ESP lecturers have learned formally a course on 'ESP material evaluation and development'. Thus Z argues that the materials used are based merely on teacher's beliefs.

Conclusion

Two major points could be drawn from textbook evaluation above: firstly, the ESP books seem to have not sufficiently indicated ESP characteristics but more on general English. Secondly, Ulul Al-bab values seem to have not been systematically integrated. Thirdly, the two ESP textbooks seem to apply integrated approaches based

18

on material designers' interests. In general, therefore, the textbooks should be re-designed according to approaches and principles of ESP material design (Widodo & Pusporini, 2010) which cater the specific needs of students and institutional curriculum which is characterised by integration of science and religion (Ulul Albab). Having said that, the reports from Y and Z that the language centre invited the scholars to evaluate ESP books means that there is an on-going effort to improve ESP material design and teaching.

Recommendations to improve the ESP textbooks

Textbooks should be re-designed to meet the specific need of the learners' in their own field (Widodo & Pusporini, 2010; Hyland, 2002) and ought to be tailored back to vision and mission of the university and Ulul-Albab handbook as they should consider the local context such as religion and culture (Ansary & Babaii, 2002). Furthermore, **t**he design of the ESP textbook/materials should be based under needs analysis which takes into account students' need (Sifakis, 2003) or 'a diagnostic assessment of student needs' (Mansur & Shresta, 2014, in this volume), teacher's on going evaluation, teacher of content areas, Islamic scholars especially for the integration of Ulul Albab values as the university's policy, knowledgeable curriculum and material designer, ESP administrators and each faculty representative (Hutchinson & Waters, 1987; Basturkmen, 2006; 2010; Flowerdew, 2013). Moreover, I would assert that ESP material design should consider key ESP stages: needs analysis, course (syllabus) design, materials selection and (production), teaching and learning, and evaluation (Dudley-Evans & Johns, 1998, p.121; Bosher & Smallkoski, 2002) so that the design can represents a more solid foundation and provide more insightful and distinct ESP characteristics as it integrates science and religion (Islamic values).

<div align="right">**19**</div>

References

Al-Ahmad, J. (1984). *Occidentosis: A plaque from the west*. Berkeley: Mizan Berkeley Press.

Al-Faruqi, I. (1987). *Islamization of knowledge: Problems, principles and prospectives*. Herdon: International Institute of Islamic Thought.

Anshary, H. & Babaii, E. (2002). Universal characteristics of EFL/ESL textbooks: A step toward systematic textbook evaluation. *The Internet TESL Journal*, 8 (2).

Basturkmen, H. (2006). *Ideas and options in English for Specific Purposes*. London: Lawrence Erlbaum Associates.

Basturkmen, H. (2010). *Developing courses in English for Specific Purposes*. New York: Palgrave MacMillan.

Belcher, D. (2009). What ESP is and can be: An introduction. In D. Belcher (Ed). *English for specific purposes in theory and practice* (pp.1-20). Michigan: Michigan University Press.

Bosher, S, & Smallkoski, K. (2002). From need analysis to curriculum development: designing a course in health-care communication for immigrant student in the USA. *English for Specific Purposes*, 21, 59-79.

Boswood, T & Marriot, A. (1994). Ethnography for specific purposes: Training and teaching parallel. *English for Specific Purposes*, 13(1), 3-21.

Cunningsworth, A. (1984). *Evaluating and selecting EFL teaching materials*. London: Heinemann Educational Books.

Cunningsworth, A. (1995). *Choosing your coursebook*. Oxford: MacMillan Education.

Dressen-Hammouda, D. (2008). From novice to disciplinary expert: Disciplinary identity and genre mastery, *English for Specific Purposes*, 27, 233-252.

Dudeley-Evans, T & St John, M.J. (1998). *Development in ESP—a multidisciplinary approach*. Cambridge: Cambridge University Press.

Flowerdew, L. (2013). Needs analysis and curriculum development in ESP. In. B. Paltridge & S. Starfield (Eds). *The handbook of English for Specific Purposes* (pp.325-346) Chichester: John Wiley & Sons, Inc.

Hyland, K. (2002). Specificity revisited: how far should we go now? *English for Specific Purposes,* 21, 385-395.

Hutchinson, T. & Waters, A. (1987). *English for specific purposes*. Cambridge: Cambridge University Press.

Johns, A. M. & Dudley-Evans, T. (1991). English for specific purpose: International in purpose and specific in purpose. *TESOL Quarterly*, 25, (2), 297-314.

Lilis, T. (2008). Ethnography as method, methodology and deep theorizing: Closing the gap between text and context in academic research. *Written Communication*, 25(3), 353-388.

Mansur, S. B. & Shrestha, P. N. (2014, in press). The EAP course design quagmire: juggling the stakeholders' perceived needs. In P. N. Shrestha (Ed). *Current Developments in English for Academic and Specific Purposes: Local innovations and global perspectives*. Berkshire: Garnet Education.

McDonough, J, Shaw, C & Masuhara, H. (2013). *Materials and methods in ELT: A teacher's guide*. Chichester: John Wiley & Sons, Inc.

Miekley, J. (2005). ESL textbook evaluation checklist, *The Reading Matrix*, 5, (2)

Mukundan, J., Hajimohammadi, R., Nimehchisalem, V. (2011). Developing an English language textbook evaluation checklist. *Contemporary Issues in Education Research*, 4(6), 21-28.

Nasr, S. H. (2010). Islam and the problem of modern science. *Islam & Science*, 8(1), 63-74.

Nation, I. S. P. & Macalister, J. (2010). *Language curriculum design*. London/New York: Routledge.

Northcott, J. (2001). Towards an ethnography of the MBA classroom: a consideration of the role of interactive lecturing styles within the context of one MBA programme, *English for Specific Purposes*, 20, 15-37.

Paltridge, B. (2008). Textographies and the researching and teaching of writing. *IBERICA,* 15, 9-24.

Paltridge, B. & Starfield, S. (2011). Research in English for Specific Purposes. In E. Hinkel (Ed). *Handbook of research in second language teaching and learning* (pp.106-121) London/New York: Routledge.

Ramani, E., Chacko, T., Singh, S. J., Glendinning, E. H. (1988). Ethnographic approach to syllabus design: A case study of Indian institute of Science, Bangalore, *English for Specific Purposes*, 7, 81-90.

Sheldon, L. E. (1988). Evaluating ELT textbooks and materials. *ELT Journal*, 42(4), 237-246.

21

Sifakis, N.C. (2003). Applying adult education framework to ESP curriculum development: an integrative model. *English for Specific Purposes*, 22, 195-211.

Starfield, S. (2011). Doing critical ethnographic research into academic writing: Theory of methodology. In D. Belcher, A. M. Johns, and B. Paltridge (Eds), *New directions in English for Specific Purposes Research*. (pp.174-196). Ann Arbor: The University of Michigan Press.

Swales, J. (1998). Textography: Toward a contextualization of written academic discourse. *Research on Language and Social Interaction*, 31(1), 109-121.

Tomlinson, B. (2012). Materials development for language teaching and learning. *Lang. Teach*, 45 (2), 143-179.

Vision, Mission and Tradition. 2012. University's Handbook.

Widodo, H.P. & Pusporini, R. (2010). Material design: English for Specific Purposes. In H. P. Widodo & L. Savova (Eds). *The lincolm guide to materials design in ELT* (pp.147-160) Muenchen: Lincolm Europa.

William, D, (1983). Developing criteria for textbook evaluation. *ELT Journal,* 37(3), 251-255.

Paradigma pengembangan keilmuan perguruan tinggi [The paradigm of knowledge development in higher education]. University Publication 2012.

Tarbiyah Ulul Albab: Melacak tradisi membentuk pribadi. [Tarbiyah Ulul Albab: Tracing tradition forming character]. University Publication 2010.

List of web source:

www.i-epistimology.net

Author's Bio: Ribut Wahyudi is a Ph.D. candidate at the School of Education, Victoria University of Wellington (VUW), New Zealand. He has published his articles in *Language Discourse and Society 2012*, *Advanced Language and Literary*

22

Studies 2014, *Journal of Global Literacies, Technologies and Emerging Pedagogies (2014)* and *Issues in Language Studies 2014* (with *Qadafi*) and *International Journal of Language Studies* (2015 in press, with *Marfuaty*), and *International Journal of Indonesian Studies* (2015, in press with *Djayanti*), a book review with *Asian Education and Development Studies 2014*. Email address: [r.wahyudi.vuw.nz@gmail.com]

23