



Issuing the Locality in English Textbooks Produced by Indonesian Islamic Institution

Zulfi Zumala Dwi Andriani^{1✉}, Ahmad Mufarih Hasan Fadly²

Prodi Tadris Bahasa Inggris, Universitas KH Mukhtar Syafaat Banyuwangi

South East Asian Social Inquiry, UNSW Sydney

Email: zumalazumala@iaida.ac.id, a.fadly@unsw.edu.au

Received: 16-10-2024

Revised: 07-05-2025

Accepted: 25-08-2025

Abstract

This study explores both the production process and the content of English textbooks developed by Pesantren, despite the growing body of research on English textbooks, which is predominantly concerned with the product, value, and representation of textbooks without giving attention to the production process. The study investigates two main research questions: (1) How does Pesantren carry out the production process of English textbooks? (2) How are Pesantren-related elements represented within these textbooks? This research employs a qualitative method, gathering primary data through interviews with key figures, including the Pesantren leader and textbook authors. The interviews examined the decision-making process in content selection and design, revealing the motivations and challenges involved in developing English textbooks tailored to the Pesantren's educational context and objectives. Furthermore, the content of six English textbooks was scrutinised to identify representations of Pesantren elements, using sentences and images as analytical focal points. The research findings demonstrate that the production process of the textbooks is divided into three stages: pre-production, production, and post-production. The output of the textbook was also based on two reasons: the Pesantren's aspiration to provide English learning materials tailored to its needs, and the teachers' motivation to improve English language education within the Pesantren. Despite these efforts, the textbooks were found to be insufficiently reflective of Pesantren-specific content, with only four elements identified: depictions of the Kyai (Pesantren leader), mosques, classical text teachings, and student activities. Moreover, the study concluded that Pesantren should creatively integrate local content into the English learning process through content integration in teaching materials and textbooks, teaching methodologies, and adjustments to the Pesantren curriculum.

Keywords: English Textbook, Pesantren, English Teaching, Indonesian Islamic Institution

Abstrak

Penelitian ini membahas proses produksi dan konten buku bahan ajar bahasa Inggris yang diterbitkan oleh Pesantren MS. Penelitian sebelumnya mengenai buku bahan ajar bahasa Inggris masih banyak yang hanya memperhatikan produk, nilai, dan representasi buku bahan ajar tanpa menyinggung proses produksinya. Penelitian ini bertujuan untuk mengisi kesenjangan tersebut dengan menjawab dua pertanyaan penelitian: bagaimana proses produksi buku bahan ajar bahasa Inggris yang diterbitkan oleh Pesantren MS dan bagaimana elemen-elemen Pesantren direpresentasikan di dalamnya? Penelitian ini menggunakan metode kualitatif; data primer dikumpulkan melalui wawancara mendalam dengan berbagai informan, seperti pimpinan Pesantren, guru, dan penulis buku untuk mendapatkan informasi mengenai proses produksi dan proses pemilihan materinya. Lebih lanjut, enam buku bahan ajar bahasa

Inggris diteliti secara saksama untuk mengidentifikasi representasi elemen-elemen Pesantren, dengan menganalisis kalimat dan gambar sebagai fokus utama. Hasil penelitian menunjukkan bahwa produksi buku teks dibagi menjadi tiga tahap yaitu pra produksi, produksi dan pasca produksi. Secara produksi, alasan pembuatan bahan ajar didasarkan pada dua alasan: yang pertama adalah aspirasi Pesantren untuk menyediakan materi pembelajaran bahasa Inggris yang disesuaikan dengan kebutuhan dan motivasi pribadi guru untuk meningkatkan pendidikan bahasa Inggris di Pesantren. Terlepas dari upaya-upaya ini, secara konten buku bahan ajar ini hanya sedikit merefleksikan elemen Pesantren. hanya empat elemen yang teridentifikasi yaitu penggambaran Kyai (pemimpin Pesantren), masjid, pengajaran teks klasik, dan kegiatan siswa. Lebih lanjut, penelitian ini menyimpulkan bahwa Pesantren harus secara kreatif menegosiasikan kepentingan lokalitas dalam proses pembelajaran bahasa Inggris melalui integrasi konten dalam bahan ajar dan buku teks, metodologi pengajaran, dan penyesuaian kurikulum di Pesantren.

Kata Kunci: Buku ajar, Bahasa Inggris, Pesantren, Pengajaran Bahasa Inggris, Lembaga Islam

INTRODUCTION

As English evolves into a global language, it is increasingly taught in many countries, including Islamic schools. While it plays a vital role in education, business, and technology, English is also associated with historical ties to colonialism and missionary activities, raising concerns about cultural influence and linguistic dominance (Wong, 2014) (Pennycook & Coutand-Marin, 2003). on the other hand, English has developed into a foreign language taught in schools in Muslim communities. English is one of the subjects included in the curriculum of the madrasa system in Bangladesh to accommodate both secular and religious subjects (Hamid & Ali, 2023). Meanwhile, in Iran, English and Arabic are the two mandatory foreign languages in the Iranian Education system, making adjustments to the Iranian socio-cultural context (Gharbavi & Mousavi, 2012). In the Indonesian context, based on the official role of English through Presidential Decree No. 28/1990, English was made compulsory in secondary schools under the administration of the Ministry of Education and Culture. Consequently, English was also made mandatory in secondary schools under the Ministry of Religious Affairs administration: Madrasah Tsanawiyah (the same level as Junior High school) and Madrasah Aliyah (the same level as Senior High school).

The widespread use of English as a global language, along with national education policies in Indonesia, has encouraged Pesantren communities to integrate English into their curriculum. This inclusion reflects both a response to global communication demands and an effort to enhance students' access to broader academic and professional opportunities (Pramesti, 2018). However, the advancement of ELT in Pesantren has created cultural conflicts since English often represents Western values that may conflict with the solid moral foundation inherent in *Pesantren*, laden with Islamic values (Farhanillah, Inayah, & Basir, 2025; Pambayun, Firmansyah, Nurkhasanah, Indayati, & Masfiah, 2025; Salamah, Mujiono, & Muslihun, 2025; Srinio, Sholihah, & Sebgag, 2025). Despite this, students of pesantren's need to acquire foreign languages in the face of global developments remains a pertinent issue.

In the context of English language learning, Pesantren adjusts adaptively to English Pesantren context, as was done by Pesantren Gontor, by requiring students to communicate using English and Arabic (Sinan, 2019), likewise with the development of English at Pesantren Nurul Jadid which prioritizes the role of the language environment in fostering students' ability

in English skills (Hidayat, 2007). In sum, Pesantren is actively responding to English language learning adaptively and creatively.

Pesantren MS, located in East Java, blends salaf traditions with modern education by using classical Islamic texts and promoting Arabic and English in daily life. Prioritizing English, it is taught formally and informally. Teachers developed English textbooks to support English courses, making them essential teaching resources in the Pesantren.

English textbooks serve as teaching materials for English learners and carry crucial ideological significance (Hamid, 2024; Simanjuntak, Rafli, & Utami, 2025; Yudhiantara, Kurniawan, & Farisi, 2024). The creators of these textbooks have the liberty to include content that aligns with their material and ideological interests. Western English textbooks often exclude religious content due to secular perspectives, contrasting with Pesantren values that emphasize religious education. Therefore, creating English textbooks within the Pesantren context offers an alternative that enables the integration of content aligned with their religious beliefs and cultural identity (Kubota, 1999).

Moreover, most English textbooks originating from the West tend to exclude religious content due to a secular agenda. This starkly contrasts the values upheld by *Pesantren*, which primarily focus on religious teaching and learning. Hence, producing English textbooks based on the *Pesantren* context becomes an alternative, allowing them to select content that aligns with their religious and cultural values. The push for localized textbooks has gained prominence in Indonesia and echoed in other countries like Malaysia, Pakistan, and Bangladesh (Al Mahmud, 2020).

However, some research on English in Pesantren still focuses on teaching and learning strategies (Umar, 2022)(Husna, 2021) there has been no research that examines the creative process of Pesantren in developing textbooks and produced by Islamic boarding schools. Furthermore, research about textbooks mainly still discusses the cultural content and cultural representation of textbooks (Pratama, Nurkamto, & Wijayanto, 2021) (Sihombing & Nguyen, 2022) (Nushi & Aghaei, 2024) Many researchers agree that most English textbooks are still focused on features of Western culture, in which inner culture is still dominating the content of textbooks. However, Gray (Gray, 2000) involved the teacher's perception in adapting the ELT textbook's cultural content. Interviewing 20 English teachers in Barcelona resulted in teachers agreeing that the textbook contains stereotypical representations, which impacted the teachers' ability to adapt the materials based on the local context. Hamid (Hamid, 2024) suggested that textbook has an ideological role, especially related to British colonial rule in Bangladesh. The research on cultural aspect of Pesantren in relation to ELT has yet to examine, so this research will focus on exploring the production process and its content, which focuses on locally produced English textbooks by Pesantren.

Due to the limited research on English textbooks in Pesantren, this study focuses on those developed within the Pesantren environment. Its uniqueness lies in critically exploring the textbook production process through cultural and institutional lenses, highlighting how local values can be meaningfully integrated into English language learning resources. Moreover, this paper will examine the content of textbooks based on the representation of Pesantren elements (Dhofier, 1982). The Analysis aims to propel *Pesantren* towards better negotiating, integrating,

and contributing of English textbook in the development of ELT and its curriculum among Islamic institution.

This study focuses on how Pesantren elements are represented in textbooks through images, dialogues, and reading texts. The analysis reveals how English materials are creatively adapted to reflect local values and culture, emphasizing that not all native-produced textbooks suit diverse contexts. Thus, English textbooks are not only related to teaching and learning English, but they also show locality, values, and culture. So, not all textbooks produced by natives are appropriate to the context of the diversity of textbook users and Pesantren have the authority to localize content accordingly.

METHOD

The study focuses on the English textbook series published in 2021 by Pesantren MS Language Center. It includes six volumes—Volumes 1 to 3 for Junior High and 4 to 6 for Senior High students. Each volume contains 10 to 13 chapters featuring warming-up activities, contextual conversations, and language expressions. In this study, the author adopted a qualitative research approach employing a case study methodology. As Bogdan and Taylor (Taylor, Bogdan, & DeVault, 2015) elucidated, qualitative research involves generating descriptive data from individuals' experiences or observable behaviours, which can be captured in written or spoken forms. This study emphasizes descriptive qualitative data to understand phenomena deeply. It adopts a case study approach at Pesantren MS, which combines formal education from kindergarten to university with informal language and religious programs, integrating traditional salaf and modern systems through Arabic, English, and classical Islamic book development.

The primary focus of this study is discussing the production process and its Pesantren representation in English textbook content. In answering the production process, the interviews were conducted face-to-face using semi-structured formats with key participants, including Pesantren leaders, the language center director, the textbook authors and English tutors. These interviews aimed to gather information on Pesantren's history, Language Center programs, production process of the English textbooks and the implementation of textbooks in the classroom. Meanwhile, to collect data on Pesantren content represented in the textbook, I read the entire book from volumes 1-6, then sorted the content based on Pesantren elements according to (Dhofier, 1982), namely, mosques, Kyai, classical book teaching and *Santri* (students).

The selection of respondents was based on the need for data collection related to the production process of English textbooks. I interviewed Pesantren leader who also serves as head of the Language Center to get a general overview of the Pesantren MS, the philosophy of Pesantren founder and the development of language programs at Pesantren. Furthermore, to answer questions about the book production process from the initial emergence of the idea, the author selection process, the material creation process to finalization, I interviewed three book authors. The total number of book authors is around 10 people, and I chose three authors to interview. These three people are the ones who supervised the idea of making the book and are senior English teachers at MS, so their role is very important in the process of making the book.

I also interviewed 10 English tutors taken randomly, both male and female, from junior high school level tutors and senior high school level tutors. In interviewing English tutors, I got data about the implementation of English textbooks in the classroom and the impact of providing English textbooks on English language learning in Pesantren.

The data were analyzed through qualitative content analysis in four steps: transcribing interviews into text, defining units of analysis by categorizing data on textbook production and content, coding based on a theoretical framework by reviewing transcripts, and finally drawing conclusions from the organized and coded data. Interview data was collected to address questions regarding the textbook production process. The interview transcripts were coded into three categories: pre-production (idea generation and team formation), production (material selection and writing), and finalization (printing and publishing). This categorization helped structure the analysis of the process.

The second form of data is the content of textbook which represents Pesantren elements. The first step was reading the entire contents of the book, then categorize the contents of the book, both in the form of images and text, into categories of Pesantren characteristics according to (Dhofier, 1982), namely the leader of Pesantren, activity of Pesantren, Pesantren's landscape and Pesantren's students. then the coding results are presented, interpreted and conclusions drawn.

RESULTS AND DISCUSSION

The Production Process of MS English Textbook

Pesantren MS uniquely integrates formal and informal education, requiring students to master both English and Arabic for daily use. The Language Center (Markazul Lughoh) oversees language instruction, organizes courses, trains tutors, and supplies learning materials to support students' proficiency in both languages alongside religious studies (Mr. N).

English textbooks produced by Pesantren MS consist of six books spanning from level 1 to level 6. Levels 1 to 3 are designed for junior high school students, while levels 4 to 6 cater to senior high school students. These English course books encompass English skills, including reading, speaking, writing, listening, and supplementary grammar materials.

The production process of the English textbook developed by Pesantren MS, based on interviews with the book-producing team, can be divided into three main stages: pre-production, production and post-production. The first stage of production process of the English textbook consists of first meeting of textbook development team, selecting materials and the formation of writers' team. In the first meeting, it involves aligning vision and mission among the core team consisting of three English teachers at Pesantren MS. Then, it was agreed that textbooks would be produced in six levels, corresponding to the levels of Junior and Senior high schools. The following activity in this stage is determining and selecting materials. This activity involves the selection of materials derived from the K13 curriculum syllabus for junior and senior high school (SLTP and SLTA) and tailored to the needs of the English language courses at the Pesantren. Additionally, the textbook content is supplemented with references from English-language books, such as *New Hathaway*, *Learning to Listen*, and *Test Your Pronunciation*. In this stage was also involving team formation which consists of a supervisor and a writer for each level. The writers consist of students who serve as managers in the language

department of the Pesantren and possess strong English proficiency. Additionally, the supervisors at each level are responsible for guiding and directing the writers."

The second stage is the production stage which consists of writing, consulting, and validating content. This phase took approximately two years due to several changes in the writing team, which caused delays beyond the originally planned schedule. During this stage, writers who have completed their sections consult with their respective supervisors once a week, and the supervisors validate the written content.

The final stage, post-production, consists of printing, publishing, distribution, and tutor briefing. During the printing phase, the core team collects the written materials from each author and submits them to the printing house for production. Once the printing process is completed, the textbooks are distributed to students through *Markazul Lughob* as the Language Centre in Pesantren MS, which serves as the responsible entity. While the distribution process is underway, the core team conducts briefings for tutors regarding the use and instruction of the textbook. "Initially, the textbook was planned to consist of three books—namely, a textbook, a vocabulary book, and a teacher's book. However, only the textbook was realized, and as a result, the tutor briefing was conducted to compensate for the absence of the teacher's book," explained Miss L, as a member of the textbook development team."

Furthermore, based on the interviews conducted with the leader of the Language Centre and some English textbook authors, the motivations for making English textbooks can be classified into two; from the perspective of Pesantren and English teachers. One of the motivations from the Pesantren's point of view is the arrangement of Arabic and English language courses is more formally organized by having an explicit curriculum and targets. One form of curriculum clarity is making books so that there is uniformity in material between course teachers at all levels. So that courses have a curriculum and targets (Mr. N). Furthermore, Mr N, the chief of the Language Centre, agreed with Mr R that the English materials still need to be compatible with Pesantren MS and are not by the students' capabilities as end users. This reason later became one of the initiatives to develop English locally produced textbooks. On the other hand, from the perspective of English teachers, English textbooks will make it easier for tutors. By providing textbooks, tutors can find ideas for teaching materials, as expressed by one of the female tutors (Mrs A). Furthermore, with English textbooks, all material will be the same and adapted to all levels of students. Although some tutors said that they made several adaptations of the material to suit the conditions of each class (Miss B). Another writer who is in charge of the English textbooks project also added that the procurement of textbooks was begun from the concerns among English teachers at Pesantren MS because, in formal education, there is very little time allocation for English because it has to be shared with religious lessons which are the main material at Pesantren. Meanwhile, the demand for English skills in Pesantren is also high. For this reason, the procurement of textbooks is an effort by Pesantren to adapt English into the Pesantren context creatively.

The central core of the English textbook focuses on speaking and is based on Pesantren characteristics. So, in adapting the material, the writers only take essential competencies from books used in schools. Next, the writers developed the material based on Pesantren's needs. In this stage, as Timmis (2014) said, the author carries out the articulate priority stage, namely, the author sorts several materials based on the priority of the institution. The structure of textbooks

was divided into some chapters; each chapter began with the warming UP section, conversation, Ways to Say it, Practice and Important to Know.

In general, in the production process of English textbooks, Kyai, as the leader of Pesantren, played a central role in the book-making process, which inspired and motivate the writers to provide the best for the development of English in Pesantren. Kyai's inspiration is applied to the establishment policy for Pesantren MS Language Center, which later became a forum for developing foreign languages in Pesantren MS, including the creation of textbook projects. In the production process proposed by Irvan Timis, this process is a stage of internal stakeholder intervention besides some interventions from external parties, which include the local education authority, the education ministry, the project evaluator and even parents (Timmis, 2014).

Conversely, because they are too focused on an ideal that is centered on the Kyai, the authors need to remember the needs assessment stage and the testing stage, which involves students as end-users of the textbook. So, writing the book seemed rushed, and one of the authors agreed to this. As it said by (Richards, 2017), one of the essential elements in creating a curriculum is needs assessment to adjust the needs, especially the needs of students and teachers. Likewise, an assessment involving students is required to develop teaching materials, such as textbook production.

According to (Timmis, 2014), three things need to be considered when creating a textbook: the author as a team, the team leader, the publisher, and the book users. In the case of the English textbook produced by the MS Islamic boarding school, the publishing process becomes an obstacle because some of the material does not match what the author prepared after it was submitted to the publisher. In this case, monitoring the entire book material becomes crucial for printing and publishing.

The production of English textbooks at Pesantren MS based on the results of interviews with English tutors has had a positive impact on English language learning at Pesantren. one of which is the similarity of materials at all levels and the convenience for tutors in delivering materials as it was said by one of female tutors that the presence of English textbooks makes it easier for tutors (ET), which was also agreed by (LL) who also said that there are Textbooks create uniformity in the material provided by all tutors in the class.

In terms of material development, the textbooks really support the learning process in class, however, one of the male tutors said he had difficulty using the English textbook because he didn't get a teacher's handbook which was expected to have an explanation on how to use the book, game instructions and listening material. Furthermore, one of the female tutors suggested that the content in the textbook was too monotonous and the selection of images was not attractive, and the layout was also less attractive. He hopes that the book author can accommodate this proposal in the revised edition (AI). In this stage, the textbooks missed the pedagogical realization in which textbooks did not provide the technical use and appropriate instruction use (Jolly & Bolitho, 1998).

The production process of local versions of English textbooks has different challenges to the production process of global textbooks, in which publishers have more authority than authors, one of which is publishers led the authors to follow publishers reference for international rather than local materials (Yildiz & Harwood, 2023). Meanwhile, in the

production process of local textbooks at the Pesantren MS, authors have the authority and independence in determining material, deadlines, design and publication.

Content of MS English Textbook

In this section, I will showcase the content of the MS English textbook, especially content that represent several Pesantren's traditions and cultures, including the leader of Pesantren, activity of Pesantren, Pesantren's landscape and students of Pesantren. The content was taken from reading text, dialogue, and images.

The Leader of Pesantren

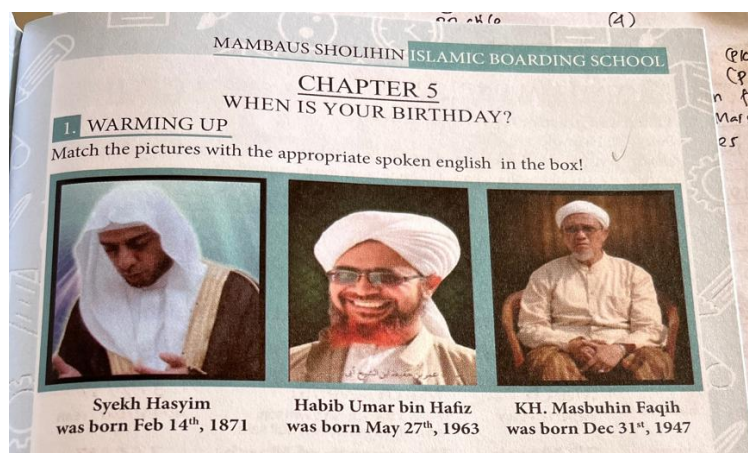


Figure 1. (book 3)

The image above showcases the images of Kiai Haji Masbuhin Faqih, Habib Umar bin Hafiz, and Syeh Hasyim, although it actually portrays Syeh Ali Jabeer's image. This particular image is extracted from the third book, Chapter 5, illustrating a section focused on warming up exercises that match the image with appropriate spoken English. Kiai Haji Masbuhin Faqih's presence in the textbook signifies Pesantren leader or Kyai as he is the caretaker and founder of *Pesantren* MS. His portrayal represents the values and the tradition of *Pesantren*. Rather than featuring famous figures from outside *Pesantren*, the authors opted to showcase a figure deeply embedded within *Pesantren*'s local context. Kiai Haji Masbuhin Faqih's depiction as part of the Pesantren tradition signifies his pivotal role within *Pesantren*.

Moreover, this portrayal highlights the fusion of Pesantren's context with English language learning. It implies that English education in *Pesantren* isn't merely about adopting and utilizing a target culture that focuses on British and American only; instead, it can be adapted to reflect *Pesantren*'s own culture, as symbolized by the inclusion of Kiai Haji Masbuhin in the English textbook. Kiai Haji Masbuhin Faqih's significant role in advancing English in Pesantren is strongly emphasized through his depiction. This portrayal reflects his encouragement of English language learning among his students and inspired several authors to include his figure in the textbook, as shared by one of the textbook writers.

The second figure is Habib Umar Al Hafidz, a prominent Ulema from Yemen who garnered a significant following in Indonesia among those who faithfully attended his sermons during his visits. Historically, in its inception, *Pesantren* MS was greatly influenced by Salaf *Pesantren* Langitan and Modern *Pesantren* Gontor. Additionally, the tradition of *Pesantren* MS was

subsequently shaped by Yemeni influences from alumni and Kyai families who studied in Yemen. Presently, *Pesantren* MS maintains robust connections with some Habib from Yemen, sending alumni for continued studies and hosting visits by these influential figures. Habib Umar's depiction represents the local context of *Pesantren* MS, signifying his influential role within *Pesantren* MS, akin to the portrayal of Kiai Haji Masbuhin Faqih. Both figures exemplify the endeavour to decolonize English materials, which typically uphold the cultural dominance of inner circle countries such as the US and the UK. *Pesantren*'s efforts to integrate *Pesantren*'s local context, symbolized by influential figures in English learning, are evident in including Kiai Haji Masbuhin Faqih and Habib Umar in the English textbook. Culturally, it signifies endeavours to promote *Pesantren* culture within English teaching and learning. As articulated by (Rohmah, 2012), ELT should not solely focus on the target culture but should also integrate source culture, thereby avoiding detachment from Islamic and *Pesantren* contexts.

Mosque

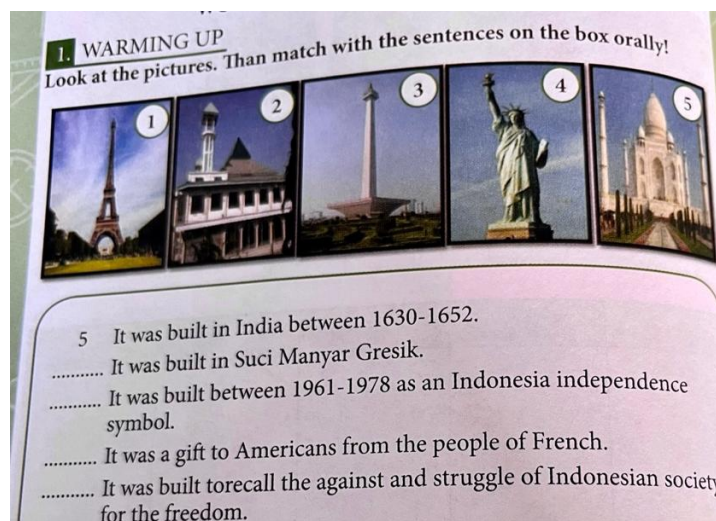


Figure 2. (Book 3; 36)

In the third book, a picture of a mosque around *Pesantren*, MS, was found. Even though this Mosque does not belong to *Pesantren* privately, it belongs to society around *Pesantren*. However, the Mosque's existence cannot be separated from the activities of the MS students, especially for Friday prayers. The Mosque is an inseparable element of *Pesantren* because it is considered the most appropriate place for students' learning activities and a center for *Pesantren* tradition. Even since the time of the Prophet, the Mosque has been a gathering place, a centre for education and cultural activities among Muslims (Dhofier, 1982).

In the third book, the images of the Mosque are juxtaposed with images of famous national and international landscapes, such as Monas, the Eiffel Tower and the Taj Mahal. According to the instructions in the book, students are asked to match the sentences below the pictures and images. These images can also be developed to describe places among students to encourage students to speak English. Furthermore, the image of the Mosque represents a locality in English language learning in *Pesantren* while also increasing intercultural communication

among students by juxtaposing the local version of the Mosque with national and international buildings.

Classical Islamic Books Teaching

'We memorized Alfiah' (book 3; 21).

According to Zamakhsyari Dhofier (1982), a key aspect of Pesantren education is teaching classical Islamic texts, especially those by Shafi'i scholars. This aims to develop students into knowledgeable future scholars by studying eight main fields: Nahwu, Fiqh, Ushul Fiqh, Hadith, Tafsir, Tauhid, Sufism, and Tarikh.

The representation of "kitab kuning" also appears in textual form, particularly in book 3. 'Alfiah' is a compulsory subject taught at the senior high school level in Pesantren MS. This subject pertains to Arabic structure and is predominantly instructed in various Salaf Pesantren across Indonesia. Students are required to memorize 'Alfiah.' The inclusion of the term 'Alfiah' in the example text within the English textbook reflects the authors' deliberate effort to integrate the Pesantren element into English language learning.

Students of Pesantren/ *Santri*

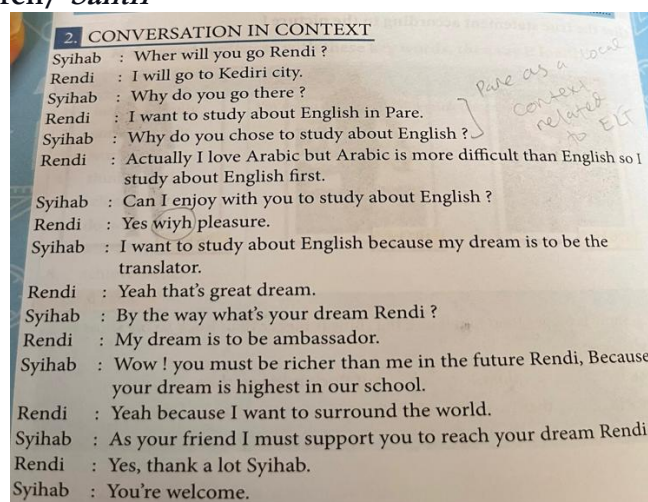


Figure 3 (Book 5; 32)

Santri is the term for students who study inside Pesantren. The term *Santri* also refers to religiously oriented Muslims instead of *Abangan* (Geertz, 1983). *Santri* is one of the elements that constructed a Pesantren besides the position of Kyai because a Kyai will only be known or called a Kyai with a *Santri* (Dhofier, 1982). In the context of the English textbook, there is a conversation between two students in book 5. Two students are talking about reaching their goals; one says he will go to a city in East Java to deepen his English.

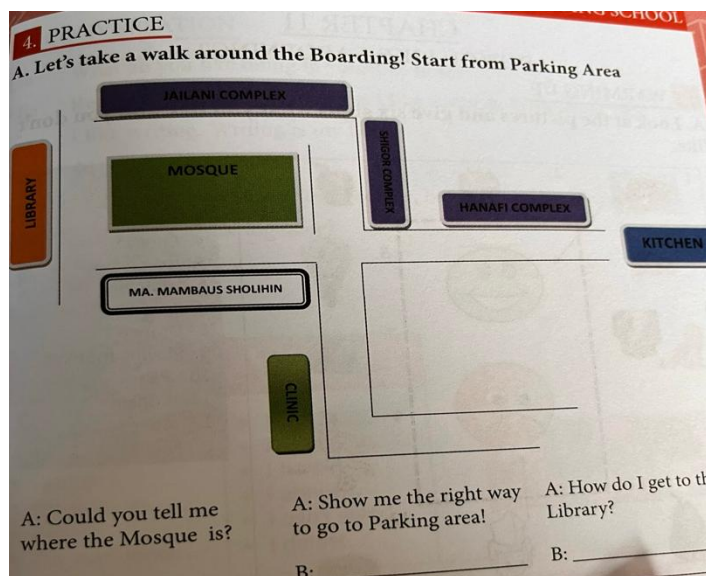


Figure 4. (Book 2; 45)

Book two includes content featuring Pesantren's layout through its drawing plans, providing familiar context for students' daily experiences. This aids intercultural communication by enhancing both language skills and contextual understanding. Conversely, unfamiliar content poses dual challenges: mastering English and grasping the context.

Discussion

Based on the findings of the research, the production process of English textbooks produced by Pesantren MS is divided into three stages; the first stage is pre-production, secondly is production and the third stage is post-production. This process is motivated by Pesantren's goal to enhance its English program and curriculum, as well as to meet teachers' needs, ensuring the textbooks effectively support both educational objectives. Pesantren is interested in producing English textbooks to improve the English language program in Pesantren MS and to expound the English language curriculum in Pesantren. Meanwhile, from the perspective of teachers who are also textbook authors, the reason for producing English textbooks is to make it easier for tutors to teach in class (Fahriany & Wahyunengsih, 2025; Sormin dkk., 2025). The results of this research align with (Timmis, 2014), who said that in the production process of textbooks, there are mediation stages between stakeholders, both externally and internally, that influence the book-making process. While making the book, the authors took many materials from English books at secondary high schools; this shows that the authors integrated formal English curriculum material from the government and Pesantren-based English language material. The production process of textbooks was aligned with the idea of (Canagarajah, 1999) that the re-writing of textbook comprehension should be localized and personalized responses based on the context of end users amid the use of global English textbooks produced by significant publishers based in the US or UK. Pesantren formulated the production process of textbooks based on their needs without neglecting the essence of ELT.

However, based on the findings, in terms of the content of the English textbooks produced by Pesantren MS, from all books 1 to 6, only four items were found that represented Pesantren content, namely pictures of Kyai, mosques, teaching of classical books and student

activities. This finding contrasts the main reason for producing English textbooks based on Pesantren. As said (Alptekin, 1993), not all content related to culture can be compatible if taught to local students. English textbooks based on Pesantren needs should display more content about Pesantren or have equal representation between local and global contexts so that students are exposed to a variety of contexts in learning English (Shin, Eslami, & Chen, 2011) (Toledo-Sandoval, 2020) as well as creating equality between native and non-native Englishes and their speakers (Kirkpatrick & Sussex, 2012). Moreover, Hamid's research on Bangladesh textbooks also endorsed the locality of English in the textbooks as the contextualization of ideological tools for governance and control for policymakers since English has served to create social divides in complex ways (Hamid & Ali, 2023).

Furthermore, the production process of textbooks based on Pesantren cannot be separated from the role and support of the Pesantren leaders, such as in Pesantren MS. The textbook writers used Kyai to inspire their books. However, Kyai's influence is still limited to motivating the development of English in Pesantren and has yet to be expressed in developing materials (Akmansyah, Ramadhani, & Prawoto, 2025; Hasan, Mujahidin, Azizah, & Solechan, 2024; Ma'arif dkk., 2025; Mumtaz, Muafiah, & Witro, 2024; Sabarudin dkk., 2024). This is criticism and input for Pesantren managers in English language development to contextualize it based on Pesantren's context. As stated by (Canagarajah, 1999) to have a more inclusive and egalitarian language, the practice and policies of English should be adaptive based on the local context.

In the context of ELT at Pesantren, integrating its values and traditions into learning is essential. This can be achieved by embedding Pesantren-related content into textbooks or teaching materials, which teachers then apply in class, ensuring that language instruction aligns with the institution's cultural and religious identity. English teachers in Pesantren also have a crucial role in being more willing, confident and able to localize and personalize the English material and the teaching method for their students in the classroom (Tomlinson, 2012) (Canale, 2016).

The localizing of English language teaching in Pesantren through textbooks, teaching methodology and adjustment curriculum could positively influence intercultural communication among students and identity preservation among students within Pesantren MS. The aim of learning English at Pesantren is to equip students to have intercultural communication skills, namely a capacity to have interaction in intercultural communication as possible (Baker, 2012). *Santri* is expected to be able to communicate in various communication contexts, both local and global, using English without having to lose their identity as *Santri*.

CONCLUSION

This study focuses on the production process of English textbooks produced by Pesantren MS and on finding the representation of Pesantren in the books. The research findings revealed that the production process of English textbooks produced by Pesantren MS is divided into three stages: pre-production, production, and post-production. At the same time, the motivation for making the textbook is based on two factors: the needs of the Pesantren and the interests of teachers. Apart from that, the development of English textbooks also brings

about changes in the English language learning process in Pesantren, specifically in the form of guidance for teachers and a curriculum for English teaching and learning in Pesantren MS.

The research highlights the need to integrate Pesantren values into material development, teaching strategies, and curriculum design in ELT. This approach ensures English learning remains relevant to students' cultural context, enhancing intercultural communication skills while preserving their identity and reducing overreliance on native speaker-centred content.

This study is limited to analysing textbook production and content in a single Pesantren. Future research should investigate the impact of these textbooks on students' English proficiency. Additionally, examining teachers' perspectives on incorporating Pesantren values into materials and teaching methods is essential for a deeper understanding of local contexts in ELT within Pesantren settings.

ACKNOWLEDGMENT

I would like to thank to the leader of Pesantren MS who gave me the opportunity to conduct the research in Pesantren.

REFERENCES

- Akmansyah, M., Ramadhani, A., & Prawoto, A. (2025). Integrating Spiritual and Pedagogical Strategies in Tahfidz Al-Qur'an Education: A Comparative Study of Two Pesantren in Metro City, Lampung. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 75–86. <https://doi.org/10.37812/fikroh.v18i1.1767>
- Al Mahmud, A. (2020). ELT in the context of neocolonial power relations: A macro-micro quality framework for a postcolonial critical pedagogy. *Unpublished PhD Dissertation, Monash University Malaysia*.
- Alptekin, C. (1993). Target-language culture in EFL materials. *ELT journal*, 47(2), 136–143. <https://doi.org/10.1093/elt/47.2.136>
- Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT journal*, 66(1), 62–70. <https://doi.org/10.1093/elt/ccr017>
- Canagarajah, A. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.
- Canale, G. (2016). (Re) Searching culture in foreign language textbooks, or the politics of hide and seek. *Language, Culture and Curriculum*, 29(2), 225–243. <https://doi.org/10.1080/07908318.2016.1144764>
- Dhofier, Z. (1982). *Tradisi pesantren: Studi tentang pandangan hidup Kyai*. Jakarta: LP3ES.
- Fahriany, F., & Wahyunengsih, W. (2025). English Reading in Indonesian Islamic Boarding Schools: Needs and Materials. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 246–264. <https://doi.org/10.31538/nzh.v8i1.64>
- Farhanillah, N., Inayah, E. W. R., & Basir, A. (2025). Integrating Pesantren Educational Values In Formal Schooling: A Case Study At Tazkia Insani Integrated Islamic Elementary School, Majalengka. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 167–180. <https://doi.org/10.37812/fikroh.v18i1.1994>
- Geertz, C. (1983). *Abangan, santri, priyayi: Dalam masyarakat Jawa*. Pustaka Jaya.
- Gharbavi, A., & Mousavi, S. A. (2012). A content analysis of textbooks: Investigating gender bias as a social prominence in Iranian high school English textbooks. *English Linguistics Research*, 1(1), 42–49. <http://dx.doi.org/10.5430/elr.v1n1p42>
- Gray, J. (2000). *The ELT coursebook as cultural artefact: How teachers censor and adapt*. <https://doi.org/10.1093/elt/54.3.274>

- Hamid, M. O. (2024). World Englishes, secularisation, and de-secularisation: Examining English language textbooks in a Muslim society from the perspective of language as situated practice. *Journal of Multilingual and Multicultural Development*, 45(3), 739–757. <https://doi.org/10.1080/01434632.2022.2159419>
- Hamid, M. O., & Ali, M. M. (2023). Teaching English in the Muslim world against the backdrop of 9/11 and resurgent nationalism: A case study of Bangladeshi ELT. *TESOL Quarterly*, 57(3), 830–858. <https://doi.org/10.1002/tesq.3241>
- Hasan, M. S., Mujahidin, Azizah, M., & Solechan. (2024). Fostering A Moderate Attitude in Sufi-Based Pesantren Culture. *At-Tadzkir: Islamic Education Journal*, 3(2), 171–188. <https://doi.org/10.59373/attadzkir.v3i2.66>
- Husna, E. U. (2021). Strategi pembelajaran program bahasa arab dan bahasa inggris untuk meningkatkan daya saing alumni di era revolusi industri 4.0 di pondok pesantren mamba'us sholihin suci manyar gresik. *JoEMS (Journal of Education and Management Studies)*, 4(1), 51–58. <https://ojs.unwaha.ac.id/index.php/joems/article/view/355/214>
- Jolly, D., & Bolitho, R. (1998). *A framework for materials writing*. na.
- Kirkpatrick, A., & Sussex, R. (Ed.). (2012). *English as an International Language in Asia: Implications for Language Education*. Dordrecht: Springer Netherlands. <https://doi.org/10.1007/978-94-007-4578-0>
- Kubota, R. (1999). Japanese culture constructed by discourses: Implications for applied linguistics research and ELT. *TESOL quarterly*, 33(1), 9–35.
- Ma'arif, M. A., Rokhman, M., Fatikh, M. A., Kartiko, A., Ahmadi, A., & Hasan, M. S. (2025). Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools. *Jurnal Ilmiah Peuradeun*, 13(1), 23–48. <https://doi.org/10.26811/peuradeun.v13i1.1168>
- Mumtaz, N. M., Muafiah, E., & Witro, D. (2024). Educational Policy Analysis: Examining Pesantren Policies and Their Implications on the Independence of Kyai and Pesantren in the Contemporary Era. *Jurnal Pendidikan Agama Islam*, 21(2), 287–306. <https://doi.org/10.14421/jpai.v21i2.9612>
- Nushi, M., & Aghaei, A. (2024). Intercultural Representation in ELT Textbooks: The Case of "Touchstone" Series. *MEXTESOL Journal*, 48(1), n1.
- Pambayun, S. P., Firmansyah, M. R., Nurkhasanah, M., Indayati, T., & Masfiah, S. (2025). Implementasi Program Unggulan dalam Pembentukan Akhlak Mulia di Madrasah Ibtidaiyah: Perspektif Al-Ghazali. *Adiluhung: Journal of Islamic Values and Civilization*, 1(1), 16–28. <https://doi.org/10.59373/adiluhung.v2i1.113>
- Pennycook, A., & Coutand-Marin, S. (2003). Teaching English as a missionary language. *Discourse: Studies in the cultural politics of education*, 24(3), 337–353. <https://doi.org/10.1080/0159630032000172524>
- Pramesti, D. (2018). *The Teaching of English at Pondok Pesantren Nurul Falah*.
- Pratama, S. Y., Nurkamto, J., & Wijayanto, A. (2021). The representation of multicultural values in National Mandatory English textbooks used in Indonesian secondary schools. *International Journal of Multicultural and Multireligious Understanding*, 8(1), 472–481. <http://dx.doi.org/10.18415/ijmmu.v8i1.2337>
- Sabarudin, S., Mubin, M. N., Maghfuri, A., Achadi, M. W., Mardeli, M., Syarnubi, S., & Widodo, S. A. (2024). Navigating Existence and Community Harmony: A Case Study of Pondok Pesantren in Muslim Minority Ende, Nusa Tenggara Timur. *Jurnal Ilmiah Peuradeun*, 12(3), 1335–1356. <https://doi.org/10.26811/peuradeun.v12i3.1152>
- Salamah, N., Mujiono, & Muslihun. (2025). Curriculum Management to Shape Students' Competence in Knowledge, Religious Values, and Morals. *Journal of Education and Learning Innovation*, 2(1), 1–15. <https://doi.org/10.59373/jelin.v2i1.90>

- Shin, J., Eslami, Z. R., & Chen, W.-C. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture and Curriculum*, 24(3), 253–268. <https://doi.org/10.1080/07908318.2011.614694>
- Sihombing, T. H., & Nguyen, M. X. N. C. (2022). Cultural content of an English textbook in Indonesia: Text analysis and teachers' attitudes. *Asian Englishes*, 1–23. <https://doi.org/10.1080/13488678.2022.2132131>
- Simanjuntak, M. B., Rafli, Z., & Utami, S. R. (2025). Elevating Vocational Student Competence: The Crucial Need for English Literacy Competence. *Jurnal Ilmiah Peuradeun*, 13(1), 721–744. <https://doi.org/10.26811/peuradeun.v13i1.1109>
- Sinan, Z. F. (2019). *The Construction of English Language Curriculum of a Modern Pesantren in Indonesia*.
- Sormin, D., Siregar, I., Rambe, N., Siregar, R., Lubis, J. N., & Kholijah, A. (2025). Implementation of the Ismubaris Curriculum (Islamic Studies, Muhammadiyah Ideology, Arabic, and English). *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 464–473. <https://doi.org/10.54069/attadrib.v8i2.920>
- Srinio, F., Sholihah, M., & Sebgag, S. (2025). Innovation in Learning at Madrasah Ibtidaiyah: Integrating Islamic Values Amidst Tradition and Secular Modernity Debate. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 353–368. <https://doi.org/10.54069/attadrib.v8i2.924>
- Taylor, S. J., Bogdan, R., & DeVault, M. L. (2015). *Introduction to qualitative research methods: A guidebook and resource*. John Wiley & Sons.
- Timmis, I. (2014). Writing materials for publication: Questions raised and lessons learned. Dalam *English language teaching textbooks: Content, consumption, production* (hlm. 241–261). Springer.
- Toledo-Sandoval, F. (2020). Local culture and locally produced ELT textbooks: How do teachers bridge the gap? *System*, 95, 102362. <https://doi.org/10.1016/j.system.2020.102362>
- Tomlinson, B. (2012). Materials development for language learning and teaching. *Language teaching*, 45(2), 143–179. <https://doi.org/10.1017/S0261444811000528>
- Umar, U. (2022). English Language Teaching In Pesantren In Indonesia: Development And Challenges. *Journal of English Language and Literature (JELL)*, 7(1), 55–64. <https://doi.org/10.37110/jell.v7i1.143>
- Wong, M. S. (2014). The history, nature and future of faith-informed research in English language teaching. *International Journal of Christianity and English Language Teaching*, 1(1), 3.
- Yildiz, A., & Harwood, N. (2023). Why TESOL textbooks are the way they are: The constraints of writing for a global audience. *TESOL Quarterly*. <https://doi.org/10.1002/tesq.3261>
- Yudhiantara, R. A., Kurniawan, E., & Farisi, M. Z. A. (2024). A Metadiscourse Analysis of Research Article Abstracts Across English, Indonesian, and Arabic Authored by Indonesian Islamic Higher Education Scholars. *Jurnal Pendidikan Islam*, 10(2), 260–279. <https://doi.org/10.15575/jpi.v10i2.39165>