

Building moderate attitude and intercultural competence in literature classes: Teachers' experience at higher education institutions

Syafiyah Syafiyah¹, Agwin Degaf^{1*}, Irham Irham², Miftahul Huda³

¹Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

²Sultan Hassanah Bolkiah Institute of Education/International and Comparative Education, Universiti Brunei Darussalam, Brunei

³Department of Linguistics and Literature, University of Antwerp, Belgium

Manuscript received January 14, 2022, revised March 15, 2022, accepted April 8, 2022, and published online November 7, 2022.

Recommended APA Citation

Syafiyah, S., Degaf, A., Irham, I., & Huda, M. (2022). Building moderate attitude and intercultural competence in literature classes: Teachers' experience at higher education institutions. *Englisia: Journal of Language, Education, and Humanities*, 10(1), 202-216. <https://doi.org/10.22373/ej.v10i1.11979>

ABSTRACT

Foreign language teaching is a medium to raise students' intercultural understanding, awareness, and sensitivity important for establishing a tolerant mindset in multi-ethnic community. However, the use of literary works in foreign language teaching, which could help to promote respect and appreciation values, is almost unexplored. This paper examined to which extent the values of moderation are presented during the teaching of literature and explicated in the curriculum, as well as the course outline of literary courses in three participating Indonesian Islamic Universities. This case study research collected data through a semi-structured interview with three lecturers in the English Literature Department, Walian University (pseudonym) administered under Indonesian Ministry of Religious Affairs. The data were analysed through a critical exploratory lens. The results demonstrate that lecturers face complex issues regarding the incorporation and promotion of moderation values during the teaching of literature. Yet, the curriculum, on the other hand, has not embedded those values but are manifested in the teaching and learning process from the selection of teaching materials or learning activities. The lecturers remain the main actors in uplifting the introduction of moderate attitude during the teaching of literature.

**Corresponding Author:*

Agwin Degaf
Universitas Islam Negeri Maulana Malik Ibrahim, Malang
Jl. Gajayana No.50, Dinoyo, Kota Malang, Jawa Timur 65144, Indonesia
Email: agwindegaf@uin-malang.ac.id

Keywords: *Indonesian Islamic higher education; Teaching; Literary works; Moderation values*

1. Introduction

Cross-cultural understanding becomes a prominent tenet that students should gain in order to lift their intercultural awareness and sensitivity. Bryam (2020) and Liddicoat and Scarino (2013) confirm that language, literature, and culture in foreign language teaching play a significant role in elevating intercultural competence. Language teaching and literature are expected to improve students' linguistic and literary proficiencies as well as to uplift their inter-cultural and cross-cultural awareness (Kusumaningputri & Widodo, 2018).

Numerous scholars have acknowledged foreign language teaching as a medium to raise students' (inter)cultural awareness. However, the use of literary works to reach such a goal is rarely examined. Byram (2020) argued that the linguistic, aesthetical, affective, pedagogical, and cultural aspects that are latent in the literature become interconnected factors in understanding literature. For that reason, the use of literature in foreign language teaching could provide students with avenues to improve their critical reading which is helpful to understand differences of other cultures.

This proposition is supported by a number of studies investigating literature as a medium for raising students' intercultural awareness (Baker, 2012). Tomlinson and Masuhara (2006), for instance, propose that intercultural awareness may be gained through experiencing the culture directly (by visiting the culture itself) or indirectly (by "reading" literary works, arts, or films). Furthermore, Thanasoulas (2010) believes that revelation to literature does not only help the students improve their language proficiency but also enable them to identify, (re)produce, and (re)define their own cultural values by reconstructing the ideas of the target culture. In the same vein, Corbett (2010) highlights the importance of using literary works as effective ways to foster intercultural skills and build tolerance and moderate attitude for diversity and empathy. Literary texts, therefore, are considered an authentic material beneficial and pivotal to figure out culture-dependent values, ideas, and principles.

Under that perspective, the teaching of literature can advocate the establishment of inter-cultural awareness as it may open spaces for understanding differences of other cultures, ethnics, languages, or races. Nonetheless, there is a paucity on the examination of the teaching of literature in foreign language teaching in relation to intercultural competence. Earlier works on religious moderation and tolerance focus on examining the role of civic education (Fauzi, Arianto, & Solihatin, 2013; Suharyanto, 2017; Yusuf 2014), and on teachers as center teaching learning process (Umroh, 2015). These scholars, however, did not discuss literature as a way to instill intercultural competence necessary to uplift religious awareness on multi-ethnic diversity setting. To fill in the gap, we examine the teaching of literature in three Islamic Higher Education institutions in Java: Walian University, KIB University, and TS University in relation to

‘moderation’. Document analysis on the curriculum and semi-structured interviews with selected informants were conducted together with the employment of descriptive qualitative approach.

On the basis of the above rationale, this topic is important to carry out given that students enrolling in any department of Indonesian Islamic Higher Education institutions should be able to synergize the Islamic tenets, cultural heritages, open-mindedness, and critical inquiry along the side of the global realms, which are diverse in culture, belief, religion, and way of thoughts. Such qualities are of fundamental aspects in building moderate Moslems who are not easily misled to be cultural fanatics or religious extremists. And, this ideal may be initiated by the teaching of literature to raise Islamic university students’ intercultural awareness as a gateway to building a moderate attitude. In the global level, moreover, it could provide more nuances on the perception of English language teaching in the periphery which is often blamed as to bring or promote ‘western’ values, considered irrelevant for students in Islamic universities.

2. Literature review

2.1. Building intercultural competence in educational contexts

The term “intercultural competence” has a complex meaning. The most fundamental aspect of intercultural competence is how individuals are willing to cooperate properly with other people from different ethnic/cultural backgrounds (Sinecrope et al., 2012). Thus, understanding and respecting cultural diversity becomes the primary components of intercultural competence. Another intricate facet of intercultural competence is related to the objectives of courses or actions prepared for individuals to involve in numerous intercultural relationships, contexts, and models, such as international business, global schools, medical careers, and living abroad (Sinicrope et al., 2012). It is, therefore, hard to formulate a fixed definition of intercultural competence.

Regardless of the above difficulty, however, common themes emerge from the research literature about the characteristics of intercultural competence. Various types of self-awareness and internal transformation have been identified as initial components producing inter-culturally competent students. Bennett’s (1993) Developmental Model of Intercultural Sensitivity (DMIS) has put the internal evolution of intercultural interactions into a chart of continuum, moving from “ethno-centrism” to “ethno-relativism”. According to Bennet (2004), people’s worldview should shift from avoiding cultural difference to seeking cultural difference for the sake of mapping intercultural situations.

Byram (2020), in his Multidimensional Model of Intercultural Competence, implies that the first issue that an individual should deal in any intercultural relations is attitude. The term refers to openness and curiosity: an individual must remain open-minded in learning new beliefs and values in order to participate in relationships of

equality. Byram and Wagner (2018) offer a sensible idea for getting students to consider their own perspectives, i.e., by collectively recording their rigid ideas in relation to the foreign culture before the process of discovery starts.

Bredella (2000), Burwitz-Meltzer (2001), and Kramersch (2003) further suggest teachers to use literary works in the teaching of language since they enable the students to acknowledge and appreciate the “world” from different perspectives and value the diversity of individual perception and belief. The role of literature in raising intercultural awareness lies in its unique ability to involve the students at both cognitive and emotional levels. In addition, Hanauer (2001) argues that literary texts, through their textual properties, deal with the process of second language acquisition, which can enhance the students’ use of semantic activities. Last, and this is the most relevant to this study, he advocates the role of literature in raising the students’ cultural awareness. When adequately selected, literary texts can provide language learners with access to intercultural knowledge of the target language community. Therefore, the use of literature in foreign language teaching should be encouraged because it can increase four-fold aspects altogether: learning motivation, language proficiency, literary competence, and intercultural awareness.

2.2. *Values of moderation in literature*

Literature has rich ingredients of values and experiences distilled from the reality of particular people, groups of people, and or community. In the other words, literature could be considered as a multicultural asset since it brings diverse differences that are prominent to raise awareness of inclusiveness. It is similar to multicultural literature, a typical literary work that represents distinct cultural groups through accurate portrayal and rich details (Byram, 2020). For that reason, incorporating literary works in language teaching could help students develop their awareness and sensitivity of differences - culture, thought, or belief.

Multicultural literature might be regarded as a vehicle to accelerate cultural awareness, intercultural understanding, and cross-cultural competence. Students would be conscious of self and others’ identity and raise the appreciation for other cultures since they read and listen to others. Moreover, they could also explore belief and values, and experience what others might have experienced through reading multicultural literature which later influences or shapes the way they interact with other people (Baker, 2018; Vo, 2017).

Those views are in line with the so-called “moderation” in which people become aware of recognizing and understanding others and keep disrespectfulness and exclusiveness away. Moderate attitude could be derived from literary works. The story in storytelling activity, for instance, is a valuable avenue for students to share opinions and listen to other’s perspectives. On such occasions, students would also try to maintain “self ego” and accommodate other experiences beyond theirs.

2.3. Studies in the teaching of literature as a medium to raise intercultural competence

Some studies have confirmed the efficacy of teaching literature to promote intercultural competence. Rodriguez and Puyal (2012) made use of literary work entitled “Gender Roles” to promote intercultural competence in content and language integrated learning context. They found a positive response in a way that more than 60% of the respondents agree with the usefulness of literary works as a medium to elevate intercultural awareness. They even confirm that literary works may reduce disrespect towards other cultures, eradicate prejudice, avoid monolithic perspectives, and foster empathy for others (Rodriguez & Puyal, 2012: 118-119). Hibbs (2015) makes use of Spanish literature to examine students’ intercultural understanding and the perception of differences. The results show that students are “able to appreciate the struggles immigrants experience as they learn the cultural tradition of the new homeland” (Hibbs, 2015: 7). Singh et al. (2016) introduce English Language Intercultural Reading Program to promote intercultural understanding in secondary school. Besides, Mullin (2009) has provided a conceptual framework on using literature to promote intercultural competence. Students in an educational environment need the chance, including the ability, to discuss different perspectives and opinions to finally accelerate openness towards differences or diversities in terms of culture or belief system (Walton, Priest, & Paradies, 2013). Such a concept of respect can be evidently presented through the teaching of, for example, civic education or religious-based lessons in Indonesian education institutions, including in Islamic Higher Education universities.

The recent studies on establishing moderate attitude within Indonesian educational context focus much on the role of teachers or lecturers, religious-based course, or civic education (Pancasila). Umroh (2015) examined the role Islamic Education teachers when introducing the concept of tolerance among students from different religions. She based her data on students’ response in Vocational High School 5 Yogyakarta and proved that teachers are the central asset in promoting tolerance. In addition, Rahman and Weda (2012) study on incorporation of literary works has provided students with better attitude in encountering multi-ethnic diversity. The similar results were shared by the studies on the teaching of civic education that were consistently argued as a central course to develop students’ tolerant attitude (Fauzi, Arianto, and Solihatin, 2013; Lestari, 2016; Suharyanto, 2017). However, the teaching of literature in relation to the building moderate attitude among difference believers or within the same religious followers is rarely unexplored.

3. Method

With regard to the data characteristics, the study was designed in terms of descriptive-qualification which, according to Miles and Huberman (1994), attempts to collect and analyze non-numerical information, such as words, sentences, expressions, actions, and behaviors. Bogdan and Biklen (1998) typified the qualitative study as a

type of research based on descriptive records, like documents, and interviews, for the sake of producing descriptive information. With its descriptive-qualitative stance, the study tried to analyse the curriculum documents and examine lecturers' instructional designs in facilitating the raise of students' intercultural awareness.

The data of the study were collected through a semi-structured interview with three lecturers to gain depth information regarding the design of teaching short stories in relation to the promotion of moderation values. Literary works have been widely used as instructional materials and media in most of the English departments in Indonesian universities. All informants, Sari, Santi, and Angga (pseudonyms) were university lecturers in a department of English department literature at Walian University. The interview was conducted in *Bahasa Indonesia* under their consent and was later translated and transcribed verbatim.

This study employed a program evaluation approach (Kiely & Dickins, 2005) for data analysis, i.e., making judgment based on evaluation of single or several programs by employing questions, data, and interpretation of data. In reviewing the curriculum, this research applied critical exploratory theorizers understanding the courses in terms of what has been, is and might be: a critical analysis of prevalent social structures (Marsch, 2004). Additionally, it analysed the instructional designs by focusing on such key factors in pedagogical areas as appropriateness of course objectives, the content, and the method (Nunan, 1992).

4. Findings and discussion

4.1. Complexity in navigating values of moderation during the teaching of literature

The introduction and promotion of moderation, respect, and appreciation of cultural difference, as well as belief, perception, ethnicity, race, gender, or religion, is the key objective of the teaching literature as a poetic product (Culler, 1985). The lecturers in the Islamic higher education institution where this research was conducted realized that those values of literature are in line with those of moderation and tolerance concepts in Islam. The informants in the present study argued that moderate thinking could be voiced through foreign language teaching, especially by the use of (selected) literary works as teaching materials.

Sari said that for the literary courses in particular, the department introduces students to genres of literature such as Romantic Literature, Modern Literature, and Pop Literature. It is expected that students by the end of the courses realize upon several genres of literature and are able to comment or view differences wisely, and at the same time reduce ego of selfness (Rennek & Warren, 1977).

She claimed that literature plays a significant role in leading students' awareness towards difference and building respect and appreciation to others.

Yes, I think the literary works which have factual experiences, for example those which tell about the story of immigrants or minority groups are important to teach for students so that they are able to

recognize the difference. Or, the story about some conflict happened here, like the refusal of a particular community from one region could also be an inspiring story. The currently viral novel, *Habibi Ainun*, there have been many values of “respect” that we could take as lesson learned.

Sari added that she did not select specific literary works related to moderation when she designed the course outline. However, she always introduced values of respect and appreciation to others’ during her teaching that therefore affirms Byram’s (2020) intercultural assessment tool.

hmm, I did not select specific literary work (to be given to students), no, I did not do that in preparing the lesson plan. But I always invite students to recognize values in the literature they are reading, and appreciate the differences they encounter. I often find students who have different opinions regarding the literature they read. That is also a lesson to respect actually.

Sari’s academic background in the American studies she took during her master and doctoral program seemed to have influenced the material she chose in the class. She was keen to provide students with American literature narrating about oppression to minority groups or immigrant, women literature, or literature which is written by marginalized communities. She is confident that these materials are rich in moderation values and are able to open and widen students’ perspectives on seeing the world, especially in relation to unfairness. These conditions would bring students to feel and experience others’ life which therefore might stimulate “respect” to others (Bryam, 2020; Liddicoat & Scarino, 2013). “I usually give students literary works related to oppression of minority groups of a particular ethnic, like “Things Fall Apart” novel.”

Sari often made use of a communicative approach in teaching the literature to students which later enabled them to think and interpret the meaning of what they are reading. Unlike audiolingual approach which emphasizes on drilling and memorizing, communicative approach makes students develop their ability to understand meaning and interpret it not only from the current text they read but also from life experience and or from other texts (Richards & Rodgers, 2001). By doing so, students would have more chances to engage with others since they need to later comment, respond, and share their opinion upon the literature to read. “Those activities help students recognize and understand the meaning of the literature they are reading and bring life experiences (to the current reading) so that they know the difference they face and how to deal with it”.

Such activity is relevant with Rosenblatt’s (1978) definition of reading activity in her reader’s response theory. She believed that reading a “personal experience during which readers connect a story” they read to another part of life. In other words, it is similar to the concept of aesthetic reading that aims to negotiate readers’ and text’ meaning. However, this strategy does not intend to search for a *correct* meaning but to create relevant meaning based on the reader's perspective.

When asked about the strategy used in teaching the literature, Sari confirmed that she employed a couple of activities to make students realize and interpret the meaning of the literature they are reading. At first, Sari asked students to predict and imagine, creating a picture or the story in their minds. It is important to make students assume and predict what the story would be. Afterwards, students were usually required to anticipate what would happen in the story. This step is to train students' awareness of the projected story and the thing that will occur. In the following part, students would retrospect and engage with the story, which is to think again what they have already read and how such reading impacts what they are now. Engaging and empathizing are the prominent part in this stage of teaching-learning activity since students should be involved in the story and respond to it with their feelings (Baker, 2018; Kusumaningputri & Widodo, 2018; Sinicrope et al., 2012). Sari also often used additional activities like retelling the story to drill students' communicative skills. Sari always encouraged students to connect the story to their own lives and value it.

Sari puts high attention to valuing and evaluating for the assessment process. The evaluation made for this activity does not concern only on cognitive aspects but also on the notion of feeling empathy or of openness attitude. The successful aesthetic reading strategy lies much on students' ability to be open-minded (Byram, 2020), empathizing, respecting, and appreciating content, characters, and other aspects of the story.

For literature teaching preparation, including course outline design, Angga stated that he prepared before the course started. However, he did not pick up any specific topic related to Islam, moderation, or tolerance for the subject he teaches. For instance, in the process of teaching Pop Literature, he focused on introducing kinds of pop literature instead of presenting religious-specific types. "Indeed, until now, I have never chosen any specific topic of the literature related to particular religion"

His response seems to confirm the underlying assumption that most of lecturers teaching literature did not consider particular topic related to Islam to promote moderation and tolerance (Sumbulah, 2019). Instead, they often introduce a general concept of tolerance that is driven from literature like story. This concept encompasses respect and appreciation to other cultures (Byram, 2020). Hibbs (2015) stated that 'respect and appreciation' are the main elements in building intercultural understanding and cross-cultural awareness. To that point, Angga confirmed that he always led and encouraged students to be 'sensitive' towards the difference and suggested that they appreciate such discrepancy in terms of culture, language, custom, ethnic, and even religion (Kusumaningputri & Widodo, 2018).

When I teach, I always direct students to be sensitive to the difference. They can read the story, and find something new. Even if it is not in line with what they believe in, or the character is from a different ethnic and has a different language. It is important to know.

Angga added that to measure students' successful understanding in the teaching of literature may not only be relied solely on a written test. However, literary works could be assessed in different manners (Byram & Wagner, 2018) since it does not only convey information but also teaches values which are abstract. Therefore, the attitude that students perform upon the completion of the study should be taken into account.

In the teaching and learning process, students are encouraged to explore the work of others and themselves. The process of meaning making does not rely on the text they are reading but also in the mind since they engage in the experience, center what is read on what he is living or one's living (Rosenblatts, 1974). Under this scheme, students' understanding of the text is among few aspects of the assessment since it functions as initial indication and as stepping stone to the awareness of diversity. The shift of students' attitude is far more important to measure whether or not the literature they read has "successfully" made them open to the differences (Baker, 2018; Bredella, 2000).

In the teaching of American and British studies, for instance, Angga employed an aesthetic reading (Rosenblatts, 1974) strategy that enables students to imagine and predict the literature they read. Afterwards, he often asked students to pretend and feel the position or situation as described in the text. By doing so, students would be able to experience and raise empathy. When later students are also able to respect, appreciate, and empathize other's stories, they would be considered 'successful' (Kramsch, 2003).

He is confident that literature plays a significant role in shaping one's perspective of seeing others. "Yes, in my opinion, literature has a close relation with the process of shaping one's mindset. People who love reading literary works should become more open minded".

His view is in line with Tomlinson and Masuhara's (2006) notion on literature and intercultural awareness. They said that reading literary works like novels, could evoke consciousness of different cultures. Thansoulas (2010) on the other hand, substantiated that literature is an authentic material to facilitate students identify, produce, and define their culture and or value. By doing so, students might not regard their identity or belief as a static or absolute thing.

Santi also responded that she did not prepare any specific material related to Islam, *tasamuh* values in presenting a lecture in both History of English Literature and Diaspora Literature. The design of the course she made was adjusted to some fundamental information about, for instance, Anglo-Saxon literature, American literature, or non-British literature, and is followed by examples respectively. "I don't take specific literature related to Islam, but I introduce my students to anti-mainstream literature, for example Asian literature".

Such introduction to other areas of literature could help students gain wider perspective and understanding of community's story and picture from different regions. When introducing Indian literature, the lecturer helped students imagine and feel as

Indian during and after being colonized. The portrayal of Indian which are often negatively depicted would be caught as non-permanent picture of the belief and culture practiced by them. Reading their struggle as a colonized community and oppression during the colonization period could enable students to empathize (Byram & Wagner, 2018; Hanauer, 2001). Students would imagine and create picture which later make them feel and experience what Indian undergo.

During the teaching and learning process, Santi employed a couple of activities such as lecturing, discussion, presentation, and question-answer to measure students' understanding of the topic being discussed. Although the topic of the material does not correspond directly to moderation concept, Santi often invited students to comment, respond, and react to the difference they found when they were reading literary works. She always tried to build students' positive attitude to respect and appreciate it by, for instance, asking them to predict what would happen or situating them as if they experienced what was told.

4.2 The curriculum of literary courses and values of moderation

The design of the curriculum may vary from one university to another. However, Islamic higher education institutions administered by the Ministry of Religious Affairs may share a similar spirit of religious moderation which might be integrated to their vision and mission. Besides, the curriculum employed at the department of English literature, Walian University, we examined has been adjusted to Indonesian Qualification Framework (IQF). As a consequence, the department has set its vision, mission, objective, and graduate profile within the framework of agreed standard among the stakeholders in and outside the university. This standard encompasses graduate profile, learning content, learning process, assessment, lecturers and academic support staff, facilities, and also payment.

The department of English literature, in particular, has numerous graduate profiles as indicators of its successful effort in managing the programme. Graduates from of this department should master the general concept of English structure, theory and method of English linguistics and literature, be able to apply linguistic and literary competence along with Islamic values to respond any linguistic and literature - related issue, be able to cooperate and be sensitive to society and environment, and respect different views, beliefs, religions, and cultures.

The curriculum and courses in the department did not directly introduce moderation during the teaching of literature. The curriculum emphasizes on the understanding of genre of literature along with its historical background and relevance with the current world. Nevertheless, lecturers who teach literature subjects confirm that values of respect and appreciation to other differences are always instilled and promoted to the students during the teaching and learning process. They are brought to classroom discussion and asked to value literary content and listen to other's point of view in making a judgment towards the literature (Brown, 1995; Marsch, 2004). In addition,

lecturers often encourage students to connect the literature they are reading to the life experience students undergo or to others' experience or other texts. "I always ask students to relate to their experience or other literary works so that they can feel the experience in the story". [Sari]

To highlight, the design of the curriculum in the department has not explicitly embedded the values of moderation. However, during the teaching and learning process, both lecturers and students often engage with such values since they are open to difference and always appreciate diversity (O'sullivan, 2017). The teaching of literature on the other hand has helped students to be more aware of cultural differences and be sensitive to various numbers of ethnic, beliefs, views, and way of life. Aligned to Sari's comment, Santi said that the department emphasizes on literature teaching more than before since the curriculum amendment in 2015. As a result, students are equipped with some literary courses.

Santi added that graduate profiles that the deponent has designed are of pivotal factors in arranging what courses to offer, topics to select, and objective to reach. She affirms that literary courses might go hand-in-hand with the vision to produce graduates with "noble morality".

Yes, from vision, mission, and graduate profiles we then designed courses in the department that students should take. Since "noble morality" is considered as important factor, I agree that besides courses in religion, literary courses should also strengthen (it) through reading activities and the discussion.

Regarding the selected genre, Islam or *pesantren* (Islamic boarding school) related literary works were not accommodated yet. Santi said that, however, these principles are somehow integrated consciously or unconsciously in the process of teaching and learning since some lecturers, especially in her experience, are aware of the urgency of promoting these notions to the students through the activity in the class (Marsch, 2004; Vo, 2017)). Moreover, literature subjects present a close and authentic material on the practice of inter or cross-cultural living where students could experience others' and connect it with his/her own personal life and or with others' as well (Hibbs, 2015). "Although there is no specific course, lecturers, like me for instance, try to insert those values from classroom activities, for example, the discussion on literary works that students read." [Santi]

The document analysis on the curriculum explained that the students are not yet equipped with moderation-related topics through literature teaching since the choice on literature in the department tends to pay more attention to the genre of the literature. Nonetheless, the teaching of English skills is adjusted to the literature, for instance, teaching listening to the first semester student with stories as the main object, and so does the reading that takes "narrative" as the center of discussion. Angga said that the narrative and story are of salient elements that could albeit unconsciously learn and

appreciate others' stories and experiences (Thanasoulas, 2001). Referring to the INCA model and Sinicrope et al.'s (2012) findings, such typical approaches are considered effective approaches to build empathy and open-mindedness.

To recapitulate, the curriculum of the English Literature department at Walian University has not explicitly presented specific literature topics or courses related to the promotion of moderation values in a specific manner. The courses are general literature introduction, be it in terms of genre or period of the literature. The promotion of moderation in the recent status quo of literature teaching is often introduced by lectures themselves, not explicitly mandated through the courses. Based on that rationale, the successful orientation of moderate attitude would be lied on lecturers' awareness in introducing cross-cultural understanding, inter-cultural awareness, and inter-cultural sensitivity.

5. Conclusion

The present study has demonstrated that lecturers face complex issues regarding the incorporation and promotion of moderation values during the teaching of literature. Moderation-related topics for the students were not of specific 'interest' of the lecturers prior to classroom activities and during material preparation. However, lecturers always lead and encourage students to be open-minded and respect others during teaching and learning activities.

The curriculum designed by the department has not embedded values of moderation yet. The literary courses offered in the study program concern much on the genre of the literature such as romantic literature, modern literature, and pop literature. It is the lecturers themselves who pay attention to promote moderation values in the teaching of literature. These evidence affirm that literature, as our informants acknowledged, is an authentic material to promote moderation. Given that the curriculum has not yet explicitly mandated the promotion of moderation values in the teaching of literary courses, lecturers themselves become the main actors of doing so.

Our study provides an overt argumentation for policymakers, the Indonesian Ministry of Religious Affairs, or other Higher Education Institutions to consider literature teaching as one of salient tenets to spread moderation values. Besides, the results also reaffirm that those stakeholders, including lecturers and teaching staff, should (re)evaluate the extent to which vision, mission, curriculum, lesson plan, and or materials and align them to the spirit of (religious) moderation. (Islamic) Higher education institutions play a significant role in preparing graduates who are open-minded, respecting others, and appreciating differences. Therefore, they should overview and review the philosophical foundation of the institution basis and of implementation practice like teaching-learning activities.

References

- Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal*, 66(1), 62-70.

- Bennett, M. J. (1993). Towards ethno-relativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (21-71). Yarmouth, ME: Intercultural Press.
- Bogdan, R.C., & Biklen, S.K. (1998). *Qualitative research for education: An introduction to theory and methods*. (3rd ed.). Boston: Allyn and Bacon.
- Bredella, L. (2000). Literary texts and intercultural understanding. In M. Byram (Ed.), *Routledge encyclopedia of language teaching and learning* (pp. 382-386). London: Routledge.
- Brown, J.D. (1995). *The elements of language curriculum: A systematic approach to program development*. Boston: Heinle & Heinle Publishers.
- Burwitz-Meltzer, E. (2001). Teaching intercultural communicative competence through literature. In M. Byram, A. Nichols & D. Stevens (Eds.), *Developing intercultural competence in practice* (pp. 29-43). Clevedon: Multilingual Matters.
- Byram, M. (2020). *Teaching and assessing intercultural communicative competence: Revisited*. Multilingual Matters.
- Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51(1), 140-151.
- Cai, M. (2002). *Multicultural literature for children and young adults: Reflection on critical issues*. Westport: Greenwood.
- Canagarajah, S., & Said, S. B. (2011). Linguistic imperialism. In Simpson, J. (Ed.). *The Routledge handbook of applied linguistics* (pp. 388-400). Taylor & Francis.
- Chan, P. K. W. (1999). Literature, language awareness, and EFL. *Language Awareness*, 8(1), 38-50.
- Corbett, J. (2010). *Intercultural language activities*. Cambridge: Cambridge University Press.
- Fauzi, F. Y., Arianto, I., Solihatin, E. (2013). Peran guru pendidikan pancasila dan kewarganegaraan dalam upaya pembentukan karakter peserta didik. *Jurnal PPKN UNJ*, 1(2), 2-11
- Hagglom, C. (2006): *Young EFL pupils reading multicultural children's fiction: An ethnographic case study in a Swedish language primary school in Finland*. Abo: Abo Akademi University Press.
- Hanauer, D. (2001). Focus-on-cultural-understanding: Literary reading in the second language classroom. *CAUCE, Revista de Filologia y su Didactica* 24,389-404.
- Hibbs, B. (2015). Learning culture through children's literature. *Academic Exchange Quarterly*, 19(2),127-132.
- Kemenag. (2019). *Moderasi beragama*. Kementerian Agama Republik Indonesia (Ministry of Religious Affairs, the Republic of Indonesia).
- Kofid, N. (2015). Ma'had sebagai role model deradikalisasi. *Dinika Journal of Islamic Studies*, 13(2), 21-33.
- Kiely, R. & Dickins, P.R. (2005). *Program evaluation in language education*. New York: Palgrave Macmillan.

- Kramsch, C. (2003). The language teacher as go-between. *Utbildning*, 13(3), 37-60.
- Kusumaningputri, R., & Widodo, H. P. (2018). Promoting Indonesian university students' critical intercultural awareness in tertiary EAL classrooms: The use of digital photograph-mediated intercultural tasks. *System*, 72, 49-61.
- Liddicoat, A.J. & Scarino, A. (2013). *Intercultural language teaching and learning*. Malden: Wiley-Blackwell.
- Lim, J. W. (2018). Localizing English literature as a school subject: a Malaysian experience. *Asia Pacific Journal of Education*, 38(2), 151-163.
- Marsch, C.J. (2004). *Key concepts for understanding curriculum*. London: Routledge Farmer.
- Miles, B. & Huberman, A.M. (1994). *Qualitative data analysis: A sourcebook of new methods*. California: Sage.
- Nieto, S. (1999). *The light in their eyes: Creating multicultural learning communities*. New York: Teachers College Press.
- Nunan, D. (1992). *Research methods in language learning*. Cambridge: Cambridge University Press.
- O'sullivan, R. (2017). Literature in the language classroom. *The English Teacher*, 7.
- Phipps, A. & Gonzalez, M. (2004). *Modern languages: Learning and teaching in an intercultural field*. London: Sage.
- Rahman, F., & Weda, S. (2018). Students' perceptions in appreciating English literary works through critical comment: A case study at Hasanuddin University and Universitas Negeri Makassar. *Asian EFL Journal*, 20(3), 149-172.
- Rodriguez, L. M. G., & Puyal, M. B. (2012). Promoting intercultural competence through literature in clil contexts. *Atlantis*, 34(2), 105-124.
- Singh, M. K. M., Marsani, F. N. A., Jaganathan, P., Abdullah, A. S. N., & Karupiah, P. (2016). Promoting intercultural understanding among school students through an English language based reading programme. *Advances in Language and Literary Studies*, 7, 5, 128-136.
- Sinicrope, C., Norris, J., & Watanabe, Y. (2012). *Understanding and assessing intercultural competence: A summary of theory, research, and practice*. Malden: Wiley-Blackwell.
- Suharyanto, A. (2013). Peranan pendidikan kewarganegaraan dalam membina sikap toleransi antar siswa. *Jurnal Ilmu Pemerintahan dan Sosial Politik*, 1(2), 192-203.
- Sumbulah, U. (2019). Preventing radicalism by family and civil society organizations in Indonesia. *Pertanika Journal of Social Science and Humanities*, 27(1), 391-403.
- Sumbulah, U. (2017). De-radicalisation of Indonesian students: A case study of UIN Malang. *Pertanika Journal of Social Science and Humanities*, 25(S), 155-164.
- Thanasoulas, D. (2001). The importance of teaching culture in foreign language classroom. *Radical Pedagogy*. http://radicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html. Accessed on February 20, 2020.

- Tomlinson, B. & Masuhara, H. (2004). Developing cultural awareness. *MET*. 13(1), 1–7.
- Umroh, A. (2015). *Peran guru pendidikan agama Islam dalam menginternalisasikan nilai-nilai pendidikan Islam untuk menumbuhkan sikap toleran antar umat beragama siswa kelas XI SMKN 5 Yogyakarta*. Unpublished bachelor thesis. Universitas Islam Negeri Sunan Kalijaga Yogyakarta.
- Vo, Q. P. (2017). Rethinking intercultural communication competence in English language teaching: A gap between lecturers' perspectives and practices in a Southeast Asian tertiary context. *Journal on English Language Teaching*, 7(1), 20-29.
- Walton, J., Priest, N., & Paradies, Y. (2013). Identifying and developing effective approaches to foster intercultural understanding in schools. *Intercultural Education*, 24 (3), 181-194.
- Yusuf, M. A. (2015). *Penanaman nilai-nilai pancasila melalui pendidikan kewarganegaraan (Pkn) sebagai upaya membangun sikap toleransi pada siswa kelas VIII SMP N 7 Sukoharjo tahun ajaran 2012/2013*. Unpublished bachelor thesis Universitas Sebelas Maret.
- Zacharias, N.T. (2005). Developing intercultural competence through literature. *CELT* 5, 27-41.
- Zayd, N.A. (2006). *Reformation of Islamic thought*. Amsterdam: Amsterdam University Press.