

Dedi Irwansyah



LITERATURE-BASED

READING

FOR ISLAMIC UNIVERSITY



# Literature-Based Reading For Islamic University

Penulis: Dedi Irwansyah  
Editor: Umi Yawisah



Perpustakaan Nasional RI Data Katalog Dalam Terbitan (KDT)

Dedi Irwansyah

Literature-Based Reading For Islamic University --Dedi Irwansyah--  
Cet 1- Idea Press Yogyakarta, Yogyakarta 2021--xxviii+ 152 hlm--  
15.5 x 23,5 cm

ISBN: 978-623-6074-67-1

1. English Literature      2. Judul

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FOR ISLAMIC UNIVERSITY**

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**Desain Cover:** Ach. Mahfud

**Cetakan Pertama:** November 2021

**Penerbit:** Idea Press Yogyakarta

Diterbitkan oleh:

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bekerjasama dengan Penerbit Idea Press Yogyakarta

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Anggota IKAPI DIY  
No.140/DIY/2021

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## Kata Pengantar

*Bismillah, wabillah, walhamdulillah. Allohumma sholliy 'alaa sayyidinaa Muhammad wa 'alaa aali sayyidinaa Muhammad.*

Buku ajar ini pada mulanya merupakan bagian dari disertasi penulis yang dihasilkan melalui skema penelitian *Research and Development* pada kurun 2016-2018. Buku yang kini berada di tangan pembaca merupakan versi revisi. Penulis menambahkan beberapa cerita dan puisi yang bernuansa pendidikan, ke-Islaman, dan multikultural. Penulis juga mengembangkan aspek *multimodality*, yaitu dengan menampilkan materi-materi penunjang berupa tautan *podcast* dan *YouTube* yang dikembangkan selama kurun 2020-2021. Dalam pengamatan penulis, tautan-tautan tersebut mendapat respon positif tidak hanya dari mahasiswa namun juga dari praktisi pembelajaran bahasa Inggris.

Meski secara khusus buku ajar ini dirancang untuk pembelajaran bahasa Inggris tingkat mahir di Perguruan Tinggi Keagamaan Islam (PTKI), ia dapat juga digunakan di luar PTKI terutama untuk tujuan pembelajaran bahasa Inggris lintas budaya/tradisi. Kecuali itu, gradasi asesmen yang digunakan di dalam buku ini, membuatnya mungkin digunakan dan disesuaikan dengan pembelajaran bahasa Inggris untuk pembelajaran *Reading* di semester yang berbeda.

Penulis berterima kasih kepada sejumlah pakar yang telah membimbing, memvalidasi, dan mengkaji versi awal buku ajar ini, di antaranya: Prof. Dr. Burhan Nurgiyantoro, Asruddin B. Tou, Ph.D., Prof. Sugirin, Ph.D, Dr. Widyastuti Purbani, Prof. Suwarsih Madya, Ph.D., Prof. Dr. Margana, M.Hum., Joko Priyana, Ph.D.,

Prof. Noorhaidi Hasan M.A., M.Phil., Ph.D., dan Dr. Yanuar Pribadi, S.S., M.A. Penulis juga berterima kasih kepada segenap keluarga, kolega, mahasiswa, dan LPPM IAIN Metro yang terlibat secara langsung maupun tidak langsung di dalam penyusunan buku ajar ini. Semoga Allah SWT menganugerahkan keberkahan ilmu kepada kita semua.

Metro, 15 Oktober 2021

Penulis,

Dedi Irwansyah

## Abstract

The use of literary texts, from various traditions, to teach English in Indonesian context deserves educators' attention. When properly managed, literary texts serve as good resources of linguistic, cultural, and personal growth inputs for the students. Underpinned by such assumption, this book offers seventeen short stories and nine poems from Islamic tradition, Indonesian tradition, and Western tradition. The book is an educational product resulted from a research that involved experts in the field of English Language Teaching (ELT), literature teaching, teaching evaluation, English lecturers, and students of English department at Islamic university. The book is believed to help English learners in Indonesian context, particularly those who learn English in Islamic universities, grow linguistically, culturally, personally, and spiritually.

**Keywords:** Barrett's taxonomy, Islamic university, literature-based instruction, teaching through literature

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## Guide for the Teachers

The primary aim of this coursebook is to help students develop the skills of reading English; stimulate their interests in literature; and enhance their appreciation toward global, national, and Islamic literature. It is designed for beginning readers with the scheme of intensive reading. In an attempt to make this coursebook stimulating, we have tried to consider some key factors: reading comprehension level, reading strategy, texts, activities and tasks, and assessment.

### Reading Comprehension Levels

The reading comprehension levels are designed on the basis of Barrett's taxonomy. They include: literal comprehension (L1); reorganization (L2); inferential comprehension (L3); evaluation (L4); and appreciation (L5).

### Reading Strategy

The reading strategies applied for this coursebook cover efferent reading and aesthetic reading. The efferent reading focuses on the information of the story while the aesthetic reading deals with the association, feelings, attitudes, and ideas derived from the story.

### Texts

The texts, short stories and poems, are taken from Western, Indonesian, and Islamic literature. They are classified into adapted version and original version. The former uses more limited vocabulary and less complex structure while the latter uses more varied vocabulary and more complex structure. The adapted version is used to stimulate the students' interests in reading the original one. Moreover, additional poems and stories are provided

after the last unit. Teachers might want to utilize them to enrich the materials.

### Activities and Tasks

This coursebook is equipped by 11 activities and 21 tasks which are distributed into three main stages of a reading class: pre-reading, while-reading, and post-reading activities. Below are the list of the activities and tasks.

#### Pre-Reading Activities

1. Cultural background exploration
2. Prediction
3. Vocabulary building

#### While-Reading Activities

1. Understanding the plot
2. Understanding the characters
3. Vocabulary study
4. Language study

#### Post-Reading Activities

1. Interpreting the main themes
2. Understanding narrative point of view
3. Writing activity
4. Sharing activity

### List of Suggested Activities and Tasks

#### Pre-Reading Stage

1. Cultural background exploration
  - Exposing the cultural background of the text
  - Comparing target cultural background with the students' own

## 2. Prediction

- Making general prediction based on title, visual aids, sentences, or paragraphs

## 3. Vocabulary building

- Discussing the vocabularies which are central to the text

**While-Reading Stage**

## 1. Understanding the plot

- Answering questions that cover the key details of the story

- Putting events in order

- Paraphrasing the story

- Dividing the story into several parts

## 2. Understanding the characters

- Identifying adjectives that describe the characters

- Inferring character trait

- Ranking the characters

## 3. Vocabulary study

- Answering multiple-choice questions on difficult vocabulary

- Organizing words

## 4. Language study

- Inferring certain linguistic aspects

**Post-Reading Stage**

## 1. Interpreting the main themes

- Discussing possible themes

- Discussing symbolic meaning

## 2. Understanding narrative point of view

- Imagining of being a character in the story

- Changing the point of view of the story

## 3. Writing activity

- Writing a review or synopsis of the story

## 4. Sharing activity

- Demonstrating the given text

- Discussing the values depicted in the text

**The Assessment**

This coursebook utilizes both traditional assessment and authentic assessment. The traditional assessment (multiple-choice test, matching task, gap-filling task) is mainly used for the scheme of different reading strategy and for the reading comprehension level of L1 to L3. Meanwhile, the authentic assessment (writing task and demonstration) is mainly utilized for the scheme of aesthetic reading strategy and for L4-L5 of the reading comprehension level. The rubrics for assessment are available.

The following rubrics and their scoring system adapted from Nurgiyantoro (2014: 440-442)<sup>1</sup>.

Table 1. Rubrics for Writing Task

Name:.....  
Date:.....  
Title of the story:.....

No	Components of assessment	Score Range	Score
1.	The compatibility of the idea and the topic of the story	13-30	
2.	Content organization	7-20	
3.	Grammar	5-25	
4.	Word choice	7-15	
5.	Mechanics	3-10	
Total Score			

<sup>1</sup> Nurgiyantoro, B. (2014). *Pendekatan pembelajaran bahasa berbasu kompetensi*. Yogyakarta: MPPE Yogyakarta.

Table 2. Rubrics Scoring System of Writing Task

No	Components of Assessment	Score	Criteria
1.	The compatibility of the idea and the topic	27-30	<b>Excellent:</b> All of the main ideas are relevant to the topic
		22-26	<b>Proficient:</b> Most of the main ideas are relevant to the topic
		17-21	<b>Sufficient:</b> Some of the main ideas are connected to the topic
		13-16	<b>Insufficient:</b> None of the main ideas are connected to the topic
		18-20	<b>Excellent:</b> The ideas are supported by extensive use of supporting details
2.	Content organization	14-17	<b>Proficient:</b> The ideas are supported by considerable use of supporting details
		10-13	<b>Sufficient:</b> The ideas are supported by adequate use of supporting details
		7-9	<b>Insufficient:</b> The ideas are supported by limited use of supporting details
		22-25	<b>Excellent:</b> Exceptional ability to use grammar * no mistakes of grammar
3.	Grammar	18-21	<b>Proficient:</b> Effective ability to use grammar * few mistakes occur
		11-17	<b>Sufficient:</b> Suitable ability to use grammar * some mistakes occur
		5-10	<b>Insufficient:</b> Minimal ability to use grammar * many mistakes occur

4.	Word choice	14-15	<b>Excellent:</b> Commendable demonstration of using vocabulary in given context
		12-13	<b>Proficient:</b> Effective demonstration of using vocabulary in given context
		9-11	<b>Sufficient:</b> Suitable demonstration of using vocabulary in given context
		7-8	<b>Insufficient:</b> Limited demonstration of using vocabulary in given context
		9-10	<b>Excellent:</b> Exceptional ability to use mechanics * no mistakes in mechanics
5.	Mechanics	7-8	<b>Proficient:</b> Effective ability to use mechanics * few mistakes occur
		5-6	<b>Sufficient:</b> Suitable ability to use mechanics * some mistakes occur
		3-4	<b>Insufficient:</b> Minimal ability to use mechanics * many mistakes occur
			<b>Assessor:</b>
<b>Total:</b>			
<b>Commentary:</b>			

Table 3. Rubrics Scoring System of Role Play

No	Components of Assessment	Score	Criteria
1.	The compatibility of the idea and the topic	27-30	<b>Excellent:</b> All scenes are relevant to the topic
		22-26	<b>Proficient:</b> Most scenes are relevant to the topic
		17-21	<b>Sufficient:</b> Only some scenes are relevant to the topic
		13-16	<b>Insufficient:</b> None of the scenes are relevant to the topic
2.	Event order	18-20	<b>Excellent:</b> All events are coherently ordered
		14-17	<b>Proficient:</b> Most of the events are coherently ordered
		10-13	<b>Sufficient:</b> Only some events are coherently ordered
		7-9	<b>Insufficient:</b> The events are not ordered coherently
3.	Expression and body language	22-25	<b>Excellent:</b> The expression is natural *the body language supports the verbal expression
		18-21	<b>Proficient:</b> The expression is natural *the body language occasionally supports the verbal expression
		11-17	<b>Sufficient:</b> The expression is occasionally natural *the body language occasionally supports the verbal expression
		5-10	<b>Insufficient:</b> the expression is not natural *the body language does not support the verbal expression

4.	Fluency	14-15	<b>Excellent:</b> The pronunciation is clear and fully understandable
		12-13	<b>Proficient:</b> The pronunciation is most of the time clear and understandable
		9-11	<b>Sufficient:</b> The pronunciation is occasionally clear and understandable
		7-8	<b>Insufficient:</b> the pronunciation is not clear and understandable
5.	Volume	9-10	<b>Excellent:</b> The volume is clear
		7-8	<b>Proficient:</b> The volume is most of the time clear
		5-6	<b>Sufficient:</b> The volume is occasionally unclear
		3-4	<b>Insufficient:</b> The volume is not clear
<b>Total:</b>			<b>Assessor:</b>
<b>Commentary:</b>			

Table 4. Rubrics for Role Play

Name:.....

Date:.....

Title of the story:.....

No	Components of assessment	Score Range	Score
1.	The compatibility of the performance and the topic of the story	13-30	
2.	Event order	7-20	
3.	Expression and body language	5-25	
4.	Fluency	7-15	
5.	Volume	3-10	
Total Score			

### Guide for the Students

This book is aimed at enhancing students' reading skills and developing their interests in literature and values. To achieve those aims, the students might want to play several roles such as Muslim learner, independent learner, active participant, and team worker.

#### Muslim Learner

A Muslim learner should always remember that the intention of learning is to seek Allah's blessing, and that any matter of importance, like learning, which is not begun with 'bismillah' remains defective. He or she should be respectful towards and polite to his/her teachers and peers.

#### Independent Learner

Before attending the class, the students might want to read the units in this coursebook, do the tasks, and explore the values related to the text. These activities might be conducted individually, in pair, or in a small group. As the students will be dealing with literary texts from various sources, a very good English-English dictionary is needed.

#### Active Participant

During the class, the students need to be active in accomplishing various tasks and worksheets. Some tasks and worksheets require students to express and discuss their personal feelings and ideas. As such, being active is needed.

#### Team Worker

As some of the tasks, like coral reading and role play, should be completed in a small group, the students need to be a good and responsible team worker. The students with more experiences are suggested to act as peer tutors.

## Map of the Coursebook

Unit	Reading Stages	Tasks and Reading Comprehension Levels	Topic and Islamic Notes
1: The Wind and the Sun (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Making general prediction on the visual aids</li> </ul>	Noble Character Q.S. Ali Imran (3): 159
	While-reading	<ul style="list-style-type: none"> <li>Answering questions that cover key details of the story (L1)</li> <li>Organizing words (L2)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Inferring character trait (L3)</li> </ul>	
2: The Prayer of the Frog (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Comparing target cultural background with the students' own</li> </ul>	Environment Q.S. Al Araf (7): 56
	While-reading	<ul style="list-style-type: none"> <li>Putting events in order (L1)</li> <li>Organizing words (L2)</li> <li>Discussing possible themes (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Discussing the values depicted in the text (L4)</li> </ul>	

3: Narcissus (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Exposing the cultural background of the text</li> </ul>	Noble character Q.S. An Nisaa (4): 36
	While-reading	<ul style="list-style-type: none"> <li>Answering multiple-choice questions on difficult vocabulary (L1)</li> <li>Dividing the story into several parts (L2)</li> <li>Inferring certain linguistic aspects (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Imagining of being a character in the story (L5)</li> </ul>	
4: Umar and the Hungry Woman (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Exposing the cultural background of the text</li> </ul>	Heroism Q.S. At-Taubah (9): 128
	While-reading	<ul style="list-style-type: none"> <li>Identifying adjectives that describe the characters (L1)</li> <li>Paraphrasing the story (L2)</li> <li>Inferring certain linguistic aspects (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Discussing the values depicted in the text (L4)</li> </ul>	

Unit	Reading Stages	Tasks and Reading Comprehension Levels	Topic and Islamic Notes
5 : The Merchant and the Christian Dervish (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Exposing the cultural background of the text</li> <li>Making general prediction based on title</li> </ul>	Friendship Q.S. Al Maidah (5): 8
	While-reading	<ul style="list-style-type: none"> <li>Putting events in order (L1)</li> <li>Organizing words (L2)</li> <li>Ranking the characters (L3)</li> </ul>	
6 : Ilir-Ilir (Song)	Post-reading	<ul style="list-style-type: none"> <li>Changing the point of view of the story (L5)</li> </ul>	Self-empowerment Q.S. Al-An'am (6): 23
	Pre-reading	<ul style="list-style-type: none"> <li>Exposing the cultural background of the text</li> </ul>	
	While-reading	<ul style="list-style-type: none"> <li>Organizing words (L2)</li> <li>Discussing symbolic meaning (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Discussing the values depicted in the text (L4)</li> <li>Demonstrating the text (L5)</li> </ul>	

7: The Golden Touch (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>Comparing target cultural background with the students' own</li> </ul>	Greed Q.S. At-Takasur (102): 1-3
	While-reading	<ul style="list-style-type: none"> <li>Answering questions that cover the key details of the story (L1).</li> <li>Paraphrasing the story (L2)</li> <li>Discussing symbolic meaning (L3)</li> </ul>	
8: The Philosopher and the Skipper (Short story)	Post-reading	<ul style="list-style-type: none"> <li>Discussing the values depicted in the text (L4)</li> </ul>	Bravery Q.S. Iugman (31): 18
	Pre-reading	<ul style="list-style-type: none"> <li>Making general prediction based on sentences</li> </ul>	
	While-reading	<ul style="list-style-type: none"> <li>Answering questions that cover the key details of the story (L1)</li> <li>Organizing words (L2)</li> <li>Discussing symbolic meaning (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Imagining of being a character in the story (L5)</li> </ul>	

Unit	Reading Stages	Tasks and Reading Comprehension Levels	Topic and Islamic Notes
9 : Pasopati (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>▪ Making general prediction based on title, visual aids, sentences, or paragraphs</li> </ul>	Peace  Q.S. An Nahl (16): 125
	While-reading	<ul style="list-style-type: none"> <li>▪ Identifying adjectives that describe the characters (L1)</li> <li>▪ Dividing the story into several parts (L2)</li> <li>▪ Inferring certain linguistic aspects (L3)</li> </ul>	
10: Moses and the Shepherd (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>▪ Discussing the values depicted in the text (L4)</li> </ul>	Freedom  “Verily, Allah does not look at your appearance or wealth, but rather he looks at your hearts and actions.” ({shah}i>h} Muslim)
	While-reading	<ul style="list-style-type: none"> <li>▪ Comparing target cultural background with the students' own</li> <li>▪ Putting events in order (L1)</li> <li>▪ Organizing words (L2)</li> <li>▪ Inferring character traits (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>▪ Writing a review of the story (L4)</li> </ul>	

Unit	Reading Stages	Tasks and Reading Comprehension Levels	Topic and Islamic Notes
11: Moses and Al-Khadir (Short story)	Pre-reading	<ul style="list-style-type: none"> <li>▪ Exposing the cultural background of the text</li> </ul>	Code of conduct  “I am a slave to anyone who ever taught me even a single word”  (Ali bin Abi Thalib)
	While-reading	<ul style="list-style-type: none"> <li>▪ Answering questions that cover the key details of the story (L1)</li> <li>▪ Organizing words (L2)</li> <li>▪ Discussing symbolic meaning (L3)</li> </ul>	
12: Grown Up (Short story)	Post-reading	<ul style="list-style-type: none"> <li>▪ Writing a synopsis of the story (L4)</li> </ul>	Human and society  Q.S. Al Hujurat (49): 13
	Pre-reading	<ul style="list-style-type: none"> <li>▪ Discussing the vocabularies which are central to the text</li> </ul>	
	While-reading	<ul style="list-style-type: none"> <li>▪ Answering questions that cover the key details of the story (L1)</li> <li>▪ Dividing the story into several parts (L2)</li> <li>▪ Discussing symbolic meaning (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>▪ Changing the point of view of the story (L5)</li> </ul>	



13: Abou Ben Adhem (Poem)	Pre-reading	<ul style="list-style-type: none"> <li>Exposing the cultural background of the text</li> </ul>	Human and society  The best of people are those who are most beneficial to people.”  (Prophetic Tradition)
	While-reading	<ul style="list-style-type: none"> <li>Organizing words (L2)</li> <li>Inferring certain linguistic aspects (L3)</li> </ul>	
14: Sleeping Beauty (Short story)	Post-reading	<ul style="list-style-type: none"> <li>Discussing the values depicted in the text (L4)</li> <li>Demonstrating the text (L5)</li> </ul>	Love  Q.S. Ya Sin (36): 36
	Pre-reading	<ul style="list-style-type: none"> <li>Making general prediction based on visual aids and sentences</li> </ul>	
	While-reading	<ul style="list-style-type: none"> <li>Identifying adjectives that describe the characters (L1)</li> <li>Organizing words (L2)</li> <li>Discussing possible themes (L3)</li> </ul>	
	Post-reading	<ul style="list-style-type: none"> <li>Demonstrating the text (L5)</li> </ul>	

## UNIT 1

### The Wind and the Sun By Kasser & Silverman

The story is taken from Kasser, C., & Silverman, A. (1986), *Stories we brought with us: beginning readings for ESL*. New Jersey: Prentice Hall (p.46)



The illustration is taken from <http://yusufkasa.blogspot.co.id>

**PRE-READING**

**Making General Prediction Based on the Visual Aids**

*The Wind and the Sun* is a famous story in the Western countries. One of the possible messages of the story is that kindness is more powerful than strength.

Now look at the picture on page 1 and guess:

1. Which of the wind and the sun represents kindness?
2. Which one represents strength?
3. Do you think gentleness is more powerful than the force?

**READING THE ABRIDGED VERSION**

It was an autumn day, the wind said to the sun, "You know that I am stronger than you." But the sun disagreed. "No, you're not," he answered. "I am much stronger than you are!"

As they were talking, they saw a man walking along the road toward them. He had on a heavy coat. The sun turned to the wind and said, "Look at the man. If you can make him take off his coat, you are stronger than me." The wind agreed.

The wind blew so hard to the man. But the man pulled the coat tightly around him. The wind failed.

Then the sun shone down on the man. Soon the man felt so hot that he took off his coat. The sun smiled victoriously.



**Answering Questions that Cover the Key Details of the Story**

Complete the following statements related to key details of *The Wind and the Sun*.

1. The minor character in the story is ....
2. The major characters in the story are ....
3. The story takes place in ....
4. The man pulled his coat tightly because ....
5. The sun ended the dispute by ....

**Organizing Words**

The vocabularies in *The Wind and the Sun* may already be familiar. Nevertheless, the following chart is to help you:

1. recognize their parts of speech;
2. figure out the appropriate meaning according to the context;
3. recognize related words which come from the same stem or root;
4. recognize the words that have the same meaning or synonyms.

In groups of three, complete the following chart.

Word (Paragraph)	Part of Speech	Meaning (as used in indicated paragraph)	Related Words	Synonyms
Disagree (1)	verb	have or express a different opinion	Disagreement (noun) Disagreeable (adj.)	oppose, challenge
Talk (2)				
Heavy (2)				
Tightly (3)				
Fail (3)				
Victoriously (4)				



**READING THE UNABRIDGED VERSION**

One day the wind, who loved to argue, said to the sun, "You know that I am stronger than you." But the sun disagreed. "No, you're not," he answered. "I am much stronger than you are!"

As they were talking, they saw a man walking along the road toward them. He had on a heavy coat. The sun turned to the wind and suggested that they see who could make the man take off his coat. "That way," said the sun, "we will know which of us is stronger."

The wind tried first. It blew harder and harder. Finally, it blew so hard that the man shivered and pulled the coat tightly around him. The wind was angry. It waited to see what the sun would do.

Then the sun shone down on the man. Soon the man felt so hot that he took off his coat. That was the end of the argument.

**Inferring Character Trait**

In groups of three, complete the following Character Worksheet. This worksheet might help you identify the character traits. **10**

Group : .....
Members: .....
Date : .....
Read the story of <i>The Wind and the Sun</i> , then decide which of the characteristics in the box belongs to the characters. Use your dictionary when necessary.

The Wind	arrogant ill-tempered Intelligent long-sighted short-sighted wise	The Sun
.....	.....	.....
.....	.....	.....
.....	.....	.....

Which character said the following? Tick the right name.

1. "I am much stronger than you are!"	The Wind	The Sun
2. "we will know which of us is stronger."		
3. "No, you're not."		
4. "You know that I am stronger than you."		

**POST-READING**

**Discussing the Values Found in the Text**

Answer the following questions.

1. Do you like the story? If so, why? If not, why not?
2. What two important lessons (value, moral, or message) might you learn from the story of *The Wind and the Sun*?

Listen to the following podcast to enrich your understanding on the story.  
<https://bit.ly/3hGZKfEg>



# UNIT 2

## The Prayer of the Frog

By Anthony de Mello

The story is taken from Mello, A., *The prayer of the frog volume 1*, no year of publication, no page, downloaded from internet December 26, 2015. Retrieved from <http://www.thestoreofinspiration.com/serlet/the-prayer-of-the-frog-volume-1-anthony-de-mello/uncategorized>



The illustration is taken from: <http://www.stevebrooks.net/frogs/>

### PRE-READING

#### Cultural Background Exploration

*The Prayer of the Frog* is written by Anthony de Mello (1931-1987), an Indian Jesuit priest. The story is about the manners of offering prayer from Christian perspective. Before you read the story, make a list of manners of offering *du'a* in Islam. **10**

The manners of supplication in Islam:

1. ....
2. ....
3. ....
4. ....
5. ....

### READING THE ABRIDGED VERSION

Brother Bruno was at prayer one night. He was 1  
 disturbed by the croaking of a bullfrog. He shouted from  
 his window, "Quiet! I'm at my prayers." Because Bruno was  
 a saint, his command was instantly obeyed by the bullfrog.

In the silence, Bruno heard an inner voice that said,  
 "Maybe God is as pleased with the croaking of that frog.  
 Just as He is pleased with the chanting of your psalms. God  
 invented the sound of frog for a reason." 5

Bruno decided to find out the reason. He opened his  
 window and said, "Sing!" The bullfrog croaked again. Soon,  
 other frogs also croaked. Bruno attended to their sound. He  
 found that their voices actually enriched the silence of the  
 night. 10

Bruno's heart now became harmonious with the  
 universe. For the first time in his life he understood what it  
 means to pray.

### Understanding the Plot

The following are some notes on the events in *The Prayer and the Frog*, but they are in the wrong order. How quickly can you put them in the right order? The first one has been done for you.

1. \_\_\_\_\_ a. Brother Bruno was offering a prayer one night.  
 \_\_\_\_\_ b. Brother Bruno found that the sound of the frog helped him understand the manner of offering prayer.  
 \_\_\_\_\_ c. Brother Bruno realized that he was wrong.  
 \_\_\_\_\_ d. A croaking bullfrog distracted him.  
 \_\_\_\_\_ e. Brother Bruno asked the bullfrog to be silent.  
 \_\_\_\_\_ f. Brother Bruno asked the bullfrog to croak again.

### Vocabulary Study

Match the words in the first column with their definitions in the second column. Use your dictionary when necessary. **10**

- |          |                            |    |                                     |
|----------|----------------------------|----|-------------------------------------|
| 1. _____ | disregard ( <i>verb</i> )  | a. | to produce, design, make            |
| 2. _____ | favourable ( <i>adj.</i> ) | b. | to improve the quality of something |
| 3. _____ | invent ( <i>verb</i> )     | c. | to ignore                           |
| 4. _____ | enrich ( <i>verb</i> )     | d. | peaceful, pleasing                  |
| 5. _____ | harmonious ( <i>adj.</i> ) | e. | advantageous                        |



### READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

When Brother Bruno was at prayer one night he was 1  
 disturbed by the croaking of a bullfrog. All his attempts to  
 disregard the sound were unsuccessful so he shouted from  
 his window, "Quiet! I'm at my prayers."

Now Brother Bruno was a saint so his command was 5  
 instantly obeyed. Every living creature held its voice so as to  
 create a silence that would be favourable to prayer.

But now another sound intruded on Bruno's worship—  
 an inner voice that said, "Maybe God is as pleased with the 10  
 croaking of that frog as with the chanting of your psalms."  
 "What can please the ears of God in the croak of a frog?"  
 was Bruno's scornful rejoinder. But the voice refused to give  
 up: "Why would you think God invented the sound?"

Bruno decided to find out why. He leaned out of his 15  
 window and gave the order, "Sing!" The bullfrog's measured  
 croaking filled the air to the ludicrous accompaniment of  
 all the frogs in the vicinity. And as Bruno attended to the  
 sound, their voices ceased to jar for he discovered that, if he  
 stopped resisting them, they actually enriched the silence of  
 the night.

With that discovery Bruno's heart became harmonious 20  
 with the universe and, for the first time in his life he  
 understood what it means to pray.



**Interpreting the Main Theme**

What do you think the possible themes for the story of *The Prayer of the Frog*. Note that a story might have multiple themes. **key**

- Love and sacrifice
  - Beauty of simplicity
  - Good versus bad
  - Power of prayer
  - Living in harmony
  - Appreciation of living creature
- ..... (your own, if any)

**POST-READING**

**Sharing Activity**

In small groups, complete the following Value Judgment Worksheet. This worksheet might help you reveal the values of the story. **key**

Group : ..... Members : ..... Date : .....
--

Read the story of *The Prayer of the Frog*. Discuss the moral or the value which you think most appropriate. You can write one of your own if none of the provided moral/value seems suitable. You will be asked to justify your choice.

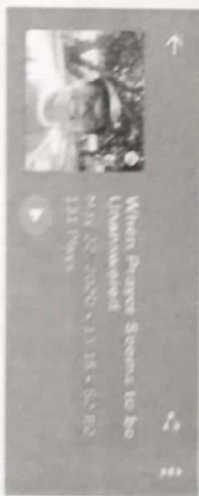
**The appropriate moral or value of this story is:**

1. One should know the etiquette of offering a prayer
2. Allah did not create a thing aimlessly (al-Imran: 191).
3. Take time to pray. It is the greatest power on earth.
4. The love for all living creatures is a noble attribute of human.
5. "Whoever is merciful even to a sparrow, Allah will be merciful to him on the Day of Judgment." (Hadith).
6. Your own: ....

**Relate the moral of the story with one of the following.**

- Quranic revelation*: ....
- Prophetic tradition*: ....
- The opinion of the righteous predecessors*: ....

Listen to the following podcast to enrich your understanding on the story.  
<https://bit.ly/3wLaOFH>



# UNIT 3

## Narcissus

By Paulo Coelho

The story is taken from Coelho, P. (1998). *The alchemist*. San Francisco: Harper San Francisco.



The illustration is taken from: <http://mythlovestories.com>

### PRE-READING

#### Cultural Background Exploration

The story of *Narcissus* is very popular. It has been retold by many writers. Goenawan Mohammad, an Indonesian man of letters, retold the story in *TEMPO* magazine, July 26, 2015. Paulo Coelho, a Brazilian novelist, included this story in his best international seller novel, *The Alchemist*. The text you are going to read in this unit is taken from Paulo Coelho's version. To enrich your understanding on this unit, you might want to read Goenawan Mohammad's version after this class. Now before you read *Narcissus*, tick the appropriate statement that might describe the story:

- Narcissus* is a Greek mythology.
- Narcissus was a young man who was so proud of himself.
- Narcissus admired himself and underestimated others.
- The story of *Narcissus* is the origin of the term *narcissism*.
- Narcissism is not always good.
- Nobody loved Narcissus except his parents.
- The story of *Narcissus* is not real.
- The story of *Narcissus* must contain a lesson.



## READING THE ABRIDGED VERSION

Narcissus was a youth who knelt daily beside a lake to contemplate his own beauty. One morning, he fell into the lake and drowned. At the spot where he fell, a flower was born, which was called the narcissus.

When Narcissus died, the goddesses of the forest came to the lake. The lake was crying. Its fresh water turned into salty tears.

“Why do you weep?” the goddesses asked.

“I weep for Narcissus,” the lake replied.

“Ah, it is no surprise that you weep for Narcissus,” they said, “because only you could see his beauty closely.”

“But... was Narcissus beautiful?” the lake asked.

“Who better than you to know that?” the goddesses said in wonder.

“After all, it was by your banks that he knelt each day to contemplate himself!”

The lake was silent for some time. Finally, it said, “I never noticed that Narcissus was beautiful. I weep because, each time he knelt beside my banks, I could see, in his eyes, my own beauty reflected.”

## Vocabulary Study

The following words have more than one definition. Circle the letter of the appropriate definition for the word as it is used in the sample sentence. You might want to consult your English-English dictionary to accomplish this task. **KEY**

1. He knew the legend of Narcissus, a youth who knelt daily beside a lake to contemplate his own beauty.
  - a. a story from ancient times
  - a very famous person
  - the explanation of a map
2. At the spot where he fell, a flower was born, which was called the narcissus.
  - part of show
  - small mark
  - place
3. “Why do you weep?” the goddesses asked.
  - requested
  - questioned
  - invited
4. “Who better than you to know that?” the goddesses said in wonder.
  - surprise
  - politeness
  - curiosity
5. I weep because, each time he knelt beside my banks, I could see, in the depths of his eyes, my own beauty reflected.
  - financial services
  - an amount of something that is collected
  - the side of a river

## Islamic Notes

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-debating and boastful.

Q.S. Al-Nisaa (4): 36



**Understanding the Plot**

Aristotle said that a story must have a plot and that a plot must have a beginning, a middle, and an end. In small groups, divide the story of *Narcissus* into three parts: beginning, middle, and end.

Group : .....

Members: .....

Date : .....

Write one or two sentences about what happens at the beginning of the story.

**Beginning**

At the beginning, .....

.....

Write two sentences to describe what happens in the middle of the story.

**Middle**

Then, .....

.....

Write at least two sentences to describe how the story ends.

**End**

Finally, .....

.....



**READING THE UNABRIDGED VERSION**

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

The alchemist picked up a book that someone in the caravan had brought. Leafing through the pages, he found a story about Narcissus. 1

The alchemist knew the legend of Narcissus, a youth who knelt daily beside a lake to contemplate his own beauty. He was so fascinated by himself that, one morning, he fell into the lake and drowned. At the spot where he fell, a flower was born, which was called the narcissus. 5

But this was not how the author of the book ended the story.

He said that when Narcissus died, the goddesses of the forest appeared and found the lake, which had been fresh water, transformed into a lake of salty tears. 10

“Why do you weep?” the goddesses asked. “I weep for Narcissus,” the lake replied.

“Ah, it is no surprise that you weep for Narcissus,” they said, “for though we always pursued him in the forest, you alone could contemplate his beauty close at hand.” 15

“But... was Narcissus beautiful?” the lake asked.

“Who better than you to know that?” the goddesses said in wonder.

“After all, it was by your banks that he knelt each day to contemplate himself!” 20

The lake was silent for some time. Finally, it said: “I weep for Narcissus, but I never noticed that Narcissus was beautiful. I weep because, each time he knelt beside my banks, I could see, in the depths of his eyes, my own beauty reflected.” 25

“What a lovely story,” the alchemist thought.

**Language Study**

Read the following questions and decide the BEST answer. Read each question carefully before marking an answer. **10**

1. In the second paragraph, the phrase "the legend of Narcissus" is used ....
  - a. to show that the story of Narcissus may or may not be true
  - b. to tell the readers that Narcissus is admired by many people
  - c. to introduce the beauty of Narcissus
  - d. to describe how beautiful Narcissus was
  
2. In the fourth paragraph, the phrase "salty tears" is used ....
  - a. to express the sadness of the lake
  - b. to explain the goddesses' sorrow
  - c. as a description of a common lake in a forest
  - d. as a description of Narcissus' tears
  
3. In the third paragraph, the narrator uses the sentences, "But this was not how the author of the book ended the story." The narrator does this in order to ....
  - a. introduce the end of the story
  - b. tell the readers that the story has an ending
  - c. show that the ending of the story is usual
  - d. foreshadow different perspective on the story
  
4. In the ninth paragraph, the goddesses said, "Who better than you to know that?" This is another way of saying that ....
  - a. I don't know who knows better about that
  - b. you know that better than anyone else
  - c. you don't know about that
  - d. It would be better if you don't know about that

5. In the tenth paragraph, the phrase "after all" is used ....
  - a. to end a conversation
  - b. to change the topic
  - c. to emphasize a reason
  - d. to introduce a contrast

**POST-READING****Understanding Narrative Point of View**

If you were 'the lake' in the story of Narcissus, what would you tell those who have negative attitude toward Narcissus? Write down your answer in the form of short composition (around 100 – 150 words).

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Listen to the following YouTube link to enrich your understanding on the story.  
<https://bit.ly/3hLaXFT>



## UNIT 4

### Umar and the Hungry Woman By Brosh & Mansur

The story is taken from Brosh, H., & Mansur, L. (2013). *Arabic stories for language learners*. Tokyo: Turtle Publishing. (p.78-80)



The illustration is created by Andre Julio

### PRE-READING

#### Cultural Background Exploration

Umar ibn Al-Khattab r.a. was the second Caliph of the *Rashidin* (Rightly Guided) Caliphate. He was one of the first four successors (Abu Bakr, Umar, Uthman, and Ali) of Islamic world following the death of the Prophet Muhammad, Saw. Umar is a great hero of Islam. The story below depicts his heroic deed of helping the poor. Before you read the story of *Umar and the Hungry Woman*, tick the appropriate statement that describes the quality of a hero:

- A person who does something brave is a hero.
- If you do something good for other people, you are a hero.
- A person who is able to help other people is a hero.
- Those who show responsibility for their society are heroes.
- When a person can inspire other people by his good example, he is a hero.

#### READING THE ABRIDGED VERSION

The Caliph Umar Bnu Al-Khattab, may God be pleased with him, was famous for his justice, generosity, and compassion to the poor and the needy. One day, he wandered among the neighborhood of the poor.

He saw an old woman with her children gathered around her and crying continuously. Umar asked her: "Why are the children crying?"

"They are crying because they are hungry. I don't have money to buy food," said the woman.

"And what is that on the fire?" asked Umar.

"Water and stone," answered the woman, "Umar does not care about the hungry poor. May Allah punish him."

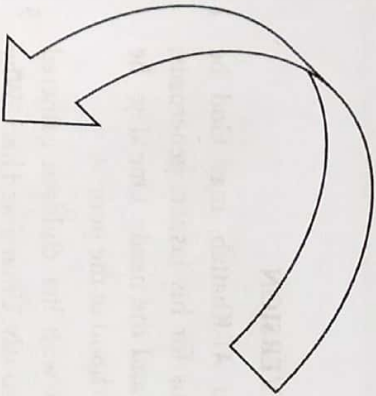
The woman didn't know that the person talking to her was Caliph Umar Bnu Al-Khattab himself.

Umar said nothing. Instead, he hurried to the 15 storehouse of food. He took a bag of flour and a bit of meat and gave them to the woman. The woman was amazed at the good heart of the man and said: "If only Umar were like you."

Umar remained silent, blessed the woman and then left.

**Understanding the Characters**

Identify the adjectives that best describe the following characters. Identify four adjectives for each character. The first adjective has been done for you. **key**



**Adjectives:**  
 fair  
 ignorant  
 kind  
 naive  
 penniless  
 responsive  
 tenderhearted  
 thankful

**The Characters**

1. Caliph Umar Bnu Al-Khattab : responsive, \_\_\_\_\_  
 \_\_\_\_\_
2. The woman : \_\_\_\_\_  
 \_\_\_\_\_

*Please justify your answers. Give a reason why, for example,*

*Caliph Umar Bnu Al-Khattab is responsive.*



**Understanding the Plot**

Below are sentences taken from the story of *Umar and the Hungry woman*. Paraphrase the sentences by following the direction(s) after each. The first adjective has been done for you. **key**

1. The Caliph Umar Bnu Al-Khattab, may God be pleased with him, was famous for his justice, generosity, and compassion to the poor and the needy.
  - a. Change God to an Islamic term
  - b. Substitute a synonym for generosity

*The Caliph Umar Bnu Al-Khattab, may Allah be pleased with him, was famous for his justice, kindness, and compassion to the poor and the needy.*

2. He went out one day disguised in the costume of a poor man and wandered among the neighborhood of the poor.
  - a. Substitute a synonym for costume
  - b. Substitute a synonym for wandered

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_
3. Umar said nothing. Instead, he hurried to the storehouse of food.
  - a. Change the first sentence into the passive voice
  - b. Move the connective, in the second sentence, into the end position of the sentence.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**READING THE UNABRIDGED VERSION**

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

The Caliph Umar Bnu Al-Khattab, may God be pleased with him, was famous for his justice, generosity, and compassion to the poor and the needy. He went out one day disguised in the costume of a poor man and wandered among the neighborhoods of the poor in order to meet them and to acquaint himself with their condition.

While he was walking, he heard the sound of children crying. He turned and saw an old woman with her children gathered around her and crying continuously. Umar approached the woman and asked her: "Why are the children crying?"

They are crying from sharp hunger. I don't have money to buy food, said the woman, while her tears flowed down her cheeks.

"And what is in that cooking pot that's on the fire?" asked Umar.

"Water and stone, that's the broth they drink," answered the woman, and she said: "Umar, instead of worrying about the hungry poor, worries only about himself." She started cursing him and praying to Allah to punish him. The woman didn't realize that the person talking to her was Caliph Umar Bnu Al-Khattab himself.

Umar said nothing. Instead, he hurried to the storehouse of food, from which he brought a bag of flour and a bit of meat and started to feed the children and their mother. The woman was amazed at the good heart of the man and said: "If only Umar were like you."

Umar remained silent, and blessed the woman and left. And from then on, every month Umar saw to the care of the woman and her children and sent them food and clothing.

**Language Study**

Read the following questions and decide the BEST answer. Read each question carefully before marking an answer. **➔**

- The phrase "Bnu Al-Khattab" in the first paragraph means ....
  - the nephew of Al-Khattab
  - the son of Al-Khattab
  - the father of Al-Khattab
  - the daughter of Al-Khattab
- The expression "may God be pleased with him" equals to ....
  - karramallahu wajhaha*
  - karramallahu wajhahu*
  - radhiallahu 'anha*
  - radhiallahu 'anhhu*
- The phrase "sharp hunger" in the third paragraph means ....
  - quite hungry
  - hungry and thirsty
  - starving
  - very thirsty
- In the sixth paragraph, the narrator uses the sentences, "Umar said nothing. Instead, he hurried to the storehouse of food, from which he brought a bag of flour and a bit of meat and started to feed the children and their mother." The narrator does this in order to ....
  - show that Umar is a compassionate ruler
  - tell the readers that Umar had a big storehouse of food
  - show that Umar should have an assistant to help him bring the food
  - emphasize that Arab children like to eat bread and meat

5. In the sixth paragraph, the woman said, "If only Umar were like you." This is another way of saying that ....
- you are like Umar
  - Umar is not generous like you
  - only you who look like Umar
  - Umar does not like you

**POST-READING**

**Sharing Activity**

In small groups, write and justify what the central message is in the story:

Name (s) : .....

Date : .....

Title of the story: .....

The central message of the story is.....

.....

.....

**The above message is in line with.....**

*[You may tick more than one column]*

Qur'anic revelation: .....

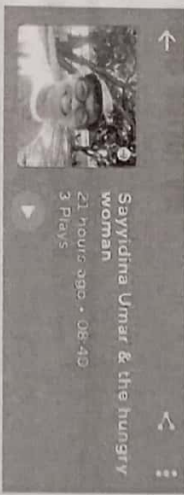
.....

Prophetic tradition: .....

.....

The opinion of the righteous predecessors : .....

.....



Listen to the following podcast to enrich your understanding on the story.  
<https://bit.ly/3ivUW15>



## UNIT 5

### The Merchant and the Christian Dervish By Idries Shah

The story is taken from Shah, I. (1967). *Tales of the dervishes*. New York: E.P. Dutton & Co., Inc. (p. 46-47)



The illustration is taken from: <http://www.mccarolyn.com>

### PRE-READING

#### Cultural Background Exploration

Jalaluddin Rumi is a Muslim mystic whose works are massively read by readers in Western countries. Ciabattari (2014: 1) notes that Rumi is the most popular poet in America. The story in this unit is about Rumi written by Shah in 1967.

#### Prediction

Look at the title of the story.

- What do you expect the story to be about?
- Do you expect it to be a disagreement between a Muslim merchant and a Christian dervish?
- Do you expect it to be a harmonious relationship between a Muslim and a Christian?

### READING THE ABRIDGED VERSION

A rich merchant of Tabriz came to Konia to meet 1  
Jalaludin Rumi. He gave Rumi fifty gold pieces as offering.  
Rumi said to him: "Your fifty coins are accepted. I know that  
you come here because you had lost two hundreds. God  
has punished you and is showing you something."

The merchant was amazed at what the Maulana 5  
knew.

Rumi continued, "You have had many troubles 10  
because one day you saw a Christian dervish lying in the  
street. You spat at him. You should see him and ask for his  
forgiveness." Rumi, then, touched the wall of the room and  
the merchant saw the scene of the Christian dervish in the  
market place in Europe.

Travelling as fast as he could to the Christian dervish, he found him lying prostrate on the ground. As he approached him, the Christian dervish said: "Our Master Rumi has communicated with me."

The merchant looked in the direction in which the dervish was pointing, and saw, as in a picture, Rumi chanting such words as these: "Whether a ruby or a pebble, there is a place on His hill, there is a place for all..."

The merchant carried back the greetings of the Christian dervish to Rumi, and settled down in the community of the dervishes at Konia.

15

### Understanding the Plot

The following are some notes on the events in *The Merchant and the Christian Dervish*, but they are in the wrong order. How quickly can you put them in the right order? The first adjective has been done for you. **key**

- \_\_\_\_\_ The merchant returned to Konia and decided to settle down with the dervish community there.
- \_\_\_\_\_ The dervish forgave the merchant.
- \_\_\_\_\_ The merchant travelled to a market place in Europe and met the dervish.
- \_\_\_\_\_ Rumi understood the merchant's problem and offered a way out.
- \_\_\_\_\_ The merchant agreed to ask forgiveness from the Christian dervish whom he had spat long time ago.
- \_\_\_\_\_ The merchant from Tabriz visited Konia to consult his problem with Rumi.

### Vocabulary Study

Match the words in the first column with their antonyms in the second column. Use your dictionary when necessary. **key**

- |                                      |               |
|--------------------------------------|---------------|
| 1. _____ merchant ( <i>noun</i> )    | a. fool       |
| 2. _____ accept ( <i>verb</i> )      | b. punishment |
| 3. _____ forgiveness ( <i>noun</i> ) | c. purchaser  |
| 4. _____ sage ( <i>noun</i> )        | d. leave      |
| 5. _____ approach ( <i>verb</i> )    | e. reject     |

### READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

A rich merchant of Tabriz came to Konia, looking for the wisest man there, for he was in trouble. After trying to get advice from the religious leaders, the lawyers and others, he heard of Rumi, to whom he was taken.

1

He took with him fifty gold pieces as an offering. When he saw the Maulana in the audition-hall, he was overcome with emotion. Jalaludin said to him:

"Your fifty coins are accepted. But you lost two hundred which is why you are here. God has punished you and is showing you something. Now all will be well with you."

5

The merchant was amazed at what the Maulana knew.

Rumi continued:

"You have had many troubles because one day in the far west of Christendom you saw a Christian dervish lying in the street. You spat at him. Go to him and ask forgiveness, and give him our salutations."

10



As the merchant stood terrified at this reading of his mind, Jalaludin said: "Shall we show him to you now?" He touched the wall of the room, and the merchant saw the scene of the saint in the market place in Europe. He reeled away from the Master's presence, completely nonplussed. 20

Travelling as fast as he could to the Christian sage, he found him lying prostrate on the ground. As he approached him, the Frankish dervish said: "Our Master Jalal has communicated with me." 25

The merchant looked in the direction in which the dervish was pointing, and saw, as in a picture, Jalaludin chanting such words as these: "Whether a ruby or a pebble, there is a place on His hill, there is a place for all..." 30

The merchant carried back the greetings of the Frankish saint to Jalal, and settled down in the community of the dervishes at Konia.

**Glosses**

**Dervish:**  
a member of Sufi fraternity or tariqa

**Konia (or Konya):**  
a city in Turkey where Rumi is buried

**Maulana:**  
our master, our protector

**Understanding the Characters**

There are three characters in the story of *The Merchant and the Christian Dervish*: the merchant, Rumi, and the Christian dervish. Work in pairs and complete the following Character Worksheet. **10**

Names : .....

Date : .....

Title of the story: .....

Read the story of *The Merchant and the Christian Dervish*, then rank the characters. Provide each character with two identification. Use your dictionary when necessary.

<ul style="list-style-type: none"> <li>▪ The least knowledgable</li> <li>▪ The poorest in term of worldly possession</li> <li>▪ The most helpful</li> <li>▪ The most troublesome</li> <li>▪ The least active</li> <li>▪ The wisest</li> </ul>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p style="text-align: center;"><b>The merchant</b></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> </div> <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p style="text-align: center;"><b>Rumi</b></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>The Christian Dervish</b></p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> </div>
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**POST-READING**

**Understanding Narrative Point of View**

Rewrite the following extracts. Change the point of view of the story from the third-person narration into the first-person narration. The first one has been done for you. **KEY**

**A**

He took with him fifty gold pieces as an offering. When he saw the Maulana in the audition-hall, he was overcome with emotion.

*I took with me fifty gold pieces as an offering. When I saw the Maulana in the audition-hall, I was overcome with emotion.*

**B**

As the merchant stood terrified at this reading of his mind, Jalaludin said: "Shall we show him to you now?" He touched the wall of the room, and the merchant saw the scene of the saint in the market place in Europe. He reeled away from the Master's presence, completely nonplussed.

**C**

The merchant looked in the direction in which the dervish was pointing, and saw, as in a picture, Jalaludin chanting such words as these: "Whether a ruby or a pebble, there is a place on His hill, there is a place for all..."

Listen to the following podcast to enrich your understanding on the story.  
<https://bit.ly/2VPAKTD>



**UNIT 6**

**Iir-Iir  
 By Sunan Kalijaga**

The poem is taken from Doecke, B. (2013). Storytelling and professional learning. *English in Australia* Volume 48 Number 2, 11-21; and Knauth, D.C. (2010). *Performing Islam through Indonesian popular music 2002-2007*. A doctoral, University of Pittsburgh.



The illustration of Sunan Kalijaga is taken from: [id.wikipedia.org](http://id.wikipedia.org)

## PRE-READING

### Cultural Background Exploration

*I lir-ilir* is a famous song written by Sunan Kalijaga in the 14th century. Sunan Kalijaga is one of the nine saints (*Wali Sanga*) of Javanese Islam. Qomar (2012: 35) argues that the song is about a commitment of a muslim or a person newly converted to Islam to practicing Islamic teachings. Before reading the text of *I lir-ilir*, think about these questions:

1. Are you familiar with the song?
2. In what contexts would people sing the song?
  - a. ....
  - b. ....
  - c. ....
3. Do you think the message of the song still relevant to nowadays situation?

#### Islamic Notes

"And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?"

Q.S. Al-Anām (6): 32

## READING THE ABRIDGED VERSION

Rearrange the following scrambled stanzas.

A

Wake up, wake up!  
The plant is blossoming  
So green and passionate  
Just like the newlywed

B

Your clothing, your clothing  
is torn down the side  
Mend it immediately  
so you can use it this afternoon


C

While you still have a little time  
While you are still healthy  
Cheer up!  
Hooray!

D

O shepherd boy, shepherd boy,  
Climb that star fruit tree  
although it is slippery, keep on climbing  
to wash your clothing

### Vocabulary Study

You are going to read an interpretation of *Lir-ilir*. With a partner, complete the interpretation using the words in the box. 

Javanese phrase	mistakes	symbolizes	time	pillars
	easy	prepare	lazy	happy

In reading the lyrics of *Lir-ilir* one might want to know some symbolic meanings.

**First**, *Lir-ilir* is a ... (1) phrase which means wake up. It implies that a Moslem should not be ... (2)

**Second**, the expression of 'the plant is blossoming' ... (3) 'Islamic faith'. A Moslem should work hard to look after the faith.

**Third**, those who can maintain the faith will be ... (4). Such happiness is represented through the phrase of 'the newlywed'.

**Fourth**, 'shepherd boy' represents a Moslem that should look after his/her heart.

**Fifth**, in order to maintain the heart successfully, a Moslem should practice the five ... (5) of Islam which are symbolized through 'star fruit tree'.

**Sixth**, practicing the five fillars is not ... (6) as it is symbolized through the word 'slippery'.

**Seventh**, the practice of the five pillars is aimed at cleansing the clothing. The word 'clothing' symbolizes conduct or piety. The 'conduct' or 'piety' might not free from ... (7) A Moslem should fix the mistakes he/she made immediately.

**Eighth**, the ... (8) 'this afternoon' might symbolize 'death'.

**Ninth**, as death could come any time, a Moslem should ... (9) himself while he or she still has ... (10) and is still healthy.

### READING THE UNABRIDGED VERSION

Lir-ilir

Tandure wus sumilir

Tak ijo royo-royo

Tak sengguh temanten anyar

Cah angon, Cah angon

Penekno blimbing kuwi

Lunyu-lunyu penekno

Kanggo mbasuh dodot-iro

Dodot iro dodot iro

Lumintir bedah ing pinggir

Dondomono jumatono

Kanggo sebo mengko sore

Mumpung jembar kalangane

Mumpung padang

rembulanane

Yo surako

Surak: Hiyoo

[Vocables signifying ocean waves]

The plantation is in full growth  
and the foliage is all green.

It is a gift befitting the newlyweds.

Young shepherd child

climb that starfruit tree  
even though it is slippery

it will help cleanse our heart,

Inside my heart

One side is torn.

Sew it... mend it...

for the wedding celebration at  
noon.

While the open field reveals our  
blessings,

While the night is bright from the  
full moon,

Let us give praise and rejoice.

Give praise and rejoice.

(Translated by Knauth, 2010:173)



### Interpreting the Main Themes

Answer the following questions about symbolic meaning. The right answers will lead you to the understanding of the theme of the poem.

1. Write down two translations of *kanggo sebo mengko sore*.
2. What might the expression of *kanggo sebo mengko sore* symbolize? **0**

### POST-READING

#### Sharing Activity

What 'character education values' might you learn from the lyrics of *Iir-Ilir*? You may tick more than once. You may also propose your own values if any. **0**

- Being friendly
  - Being helpful
  - Being religious
  - Being self-dependent
  - Discipline
  - Hard work
  - Honesty
  - Modesty
  - Responsibility
  - The love to the peace
- ..... (your own, if any)

Work in groups of 4-5 to perform a choral reading. You can read a line of the song individually, in pairs, on in groups. You might want to make limited use of movement, facial expressions and gestures.

You might want to see related video on the following link.



Lir Ilir (Arti & Makna) +  
Shalawat Badar  
Tembang Lir Ilir Inl...  
www.youtube.com

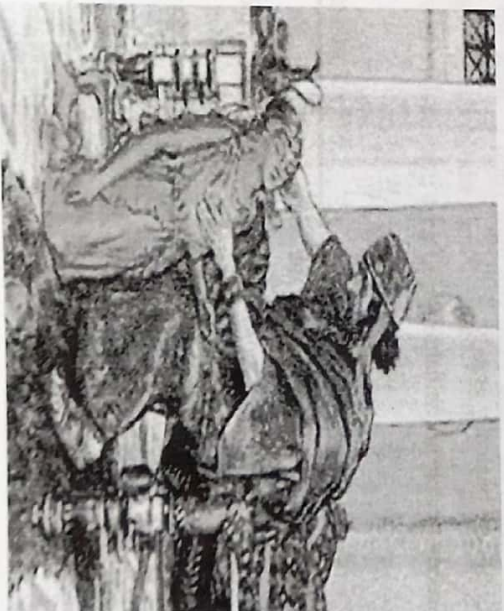
[https://youtu.be/Kz2M\\_7iv\\_2M](https://youtu.be/Kz2M_7iv_2M)

09:01

## UNIT 7

### The Golden Touch By Kasser & Silverman

The story is taken from Kasser, C., & Silverman, A. (1986). *Stories we brought with us: beginning readings for ESL*. New Jersey: Prentice Hall. (p.55-56)



The illustration is taken from: [www.storyjumper.com](http://www.storyjumper.com)

## PRE-READING

### Cultural Background Exploration

The story in this unit is also known as the story of King Midas, a Greece myth. It depicts a tragedy of having a strong desire for more wealth and possessions. Although the story is not from Islamic literature, its message is universal. Komaruddin Hidayat (2015: 42), an Indonesian Muslim scholar, uses this story in his *Psikologi Kematian* to talk about Islamic perspective on worldly possession. You might want to read Komaruddin Hidayat's writing after this class. Before you read the story, tick the appropriate statement below:

- It is normal to have a strong desire for more wealth.
- People become greedy when they want more possessions while they have already had enough.
- Greed is not always about wealth, it is also about power, food, and drink.
- People are basically greedy.
- Greedy people are selfish.

#### Islamic Notes

"Competition in [worldly] increase diverts you. Until you visit the graveyards. Then no! You are going to know."  
Q.S. At-Takasur (102): 1-3

## READING THE ABRIDGED VERSION

There once lived a very rich king. He loved two things above all else: his little daughter and his gold. One day a stranger told the king that he could wish for anything he wanted. "I wish to have more gold," the king said. "Very well," answered the stranger, "beginning tomorrow, everything you touch will turn to gold." 5

The next morning the king got out of bed early. He touched a chair, then a flower, and then a table. Everything he touched turned to gold! The king was very happy. He sat down to breakfast. But as soon as he touched his food, it turned to gold. The king began to worry. Just then the little princes came into the dining room. She ran to her father. But as he touched her, she turned to gold. 10

The king was sad and worried. He looked for the stranger in the garden. The king begged the man to take back the wish. "I don't want any more gold," he cried. The stranger agreed to take back the wish. From that day on, the king was a wiser man, even though he had less gold. 15

### Understanding the Plot

Based on the information in *The Golden Touch*, complete the following sentences. **10**

1. The story is about ....
2. The stranger in the story told the king that ....
3. The story takes place in ....
4. The king was sad and worried because ....
5. The story ended ....

**Understanding the Plot**

In the previous unit you have learnt some paraphrasing techniques. Now retell the story of *The Golden Touch* in your own words. Use the following format.

<b>First,</b>	
	➔
<b>Then,</b>	
	➔
<b>Next,</b>	
	➔
<b>Then,</b>	
	➔
<b>Last,</b>	

**READING THE UNABRIDGED VERSION**

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

There once lived a king who was very rich. He loved 1  
two things above all else: his little daughter and his gold. The  
king had many rooms full of gold, but he wasn't satisfied. He  
wanted to possess even more gold.

One day when the king was in his garden, an unknown  
visitor came to him. He told the king that he could wish for  
anything he wanted. At the first the king did not believe the  
stranger, but finally he was convinced. "I wish to have more  
gold," the king said. "Very well," answered the stranger, "you  
shall have your wish. Beginning tomorrow, everything you  
touch will turn to gold."

The next morning the king got out of bed early. He 10  
wanted to see if his wish had been granted. First he touched a  
chair, then a flower, and then a table. Everything he touched  
turned to gold! The king was very happy. He sat down to  
breakfast. But as soon as he touched his food, it turned to  
gold. The king began to worry. What would happen if couldn't  
eat anything?

Just then the little princess came into the dining room.  
She ran to her father. But as he touched her, she turned to  
gold.

The king was sad and worried. He went out to the 20  
garden. As he was walking, he saw the stranger again. The  
king begged him to take back the wish. "I don't want any more  
gold," he cried. The stranger warned the king to be absolutely  
sure this time. Then he agreed to take back the wish.

From that day on, the king was a wiser and happier  
man, even though he had less gold.

**Interpreting the Main Theme**

Some words or phrases in *The Golden Touch* might be symbolic. Below are some extracts from the story. Note down symbolic meaning from each extract. **KEY**

1. **Human desire** is symbolized through the phrases of ....

*"There once lived a king who was very rich. He loved two things above all else: his little daughter and his gold. The king had many rooms full of gold, but he wasn't satisfied. He wanted to possess even more gold."*

2. **Worldly adviser** is symbolized through the phrase of ....

*"One day when the king was in his garden, an unknown visitor came to him. He told the king that he could wish for anything he wanted. At the first the king did not believe the stranger, but finally he was convinced."*

3. **Beauty of simplicity** is symbolized through the phrase of ....

*"From that day on, the king was a wiser and happier man, even though he had less gold."*

**POST-READING**

**Sharing Activity**

'Greed' might be a human nature. Nevertheless, religion forbids its followers from being greedy. Justify that 'greed' is not allowed in Islam. Work in small groups and support your answer with Qur'anic revelation, prophetic tradition, or the opinion of the righteous predecessors. **KEY**

Qur'anic revelation:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Prophetic tradition:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The opinion of the righteous predecessors:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



You might want to see related video on the following link  
**King Midas and the golden touch**  
**SUBTTLES**  
www.youtube.com  
<https://youtu.be/3zDTjV1bK1>  
09:59

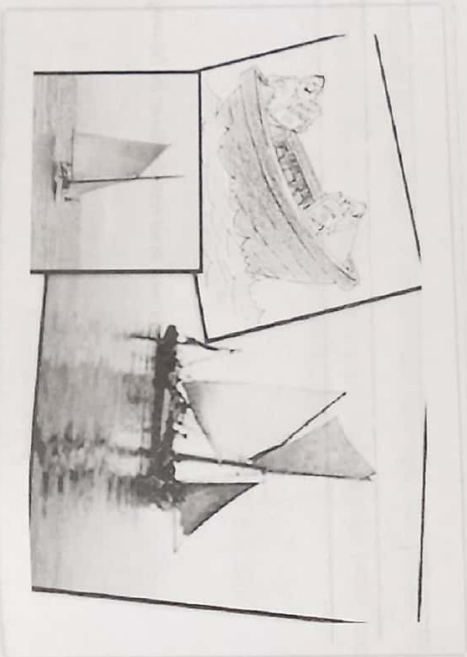


## UNIT 8

### The Philosopher and the Skipper

By Bayat & Jamnia

The story is taken from Bayat, M., & Jamnia, M.A. (1994). *Tales from the land of the sufis*. Boston: Shambhala. (p.139-141)



The illustration is taken from: <http://www.seekeroftruth.com>; <https://www.pinterest.com>; <https://sailingthefjords.blogspot.co.id>

#### PRE-READING

##### Prediction

Read the quotations below and imagine:

*'Ali was a philosopher who thought he knew all there was to know...'*

*The skipper hollered, "Do you know how to swim?"*  
*"No!" 'Ali shouted back.*

- Where might the conversation between the skipper and the philosopher take place?
- In the ocean, which one is more needed: a philosopher's knowledge or a skipper's skills?
- If you are a philosopher, will you be arrogant?
- Do you expect the story has a happy ending or sad ending?

#### READING THE ABRIDGED VERSION

Everyone in the town agreed that 'Ali is a philosopher who had a broad knowledge of the sciences and the arts. 'Ali thought that he was the smartest man.

Sam was bothered by 'Ali's arrogance. He wanted to help 'Ali. He, then, encouraged 'Ali to go on a sea voyage. 'Ali liked the idea, and so the arrangements were made.

Once at sea, 'Ali talked philosophy with the sailors. The skipper was bored by the talk.

"Do you know anything about philosophy?" 'Ali asked.  
"I'm afraid not," the skipper replied.

"What a shame," said 'Ali, "for half of your life has been wasted, not having such knowledge."

They sailed for days. 'Ali was enjoying himself, talking most of the time. He was so busy explaining his ideas on government and leadership. 'Ali, who didn't know how to swim, did not take advantage of the calm waters to ask his sailor friends for swimming lessons.

The next night, while they were in midocean, heading back home, a storm was on the way. The crew prepared to face the emergency.

The wind blew hard. There was so much water on deck from the heavy rain and giant waves. The skipper shouted for the crew to prepare to leave the ship.

'Ali was holding on to his cabin door, trying to maintain his balance. The sailor screamed at him, "Hurry up, we must abandon the ship. It is sinking!" 'Ali, confused, was helped to the deck.

The skipper asked, "Do you know how to swim?"

"No!" 'Ali shouted back.

The skipper shook his head. "What a shame, for all of your life has been wasted, not having such knowledge."

'Ali was shocked. He cried. He was finally rescued by a couple of sailors who kept him afloat. From that day on, 'Ali never talked about his vast knowledge of philosophy.

A few years after the incident, 'Ali presented a gift to the skipper, who was now a close friend of his. It was a painting of a ship in a stormy sea. Two sentences were found beneath the picture:

*Only empty objects remain on top of the water. Become empty*

*of human attributes, and you will float on the ocean of creation.*

### Understanding the Plot

Answer the following questions.

1. Who is Sam?

2. What did 'Ali say when he found that the skipper did not know anything about philosophy?

3. Where is the story taking place?

4. Why did the skipper say, "What a shame, for all of your life has been wasted, not having such knowledge:"?

5. How did the story end?

### Vocabulary Study

Match the words in the first column with their synonyms in the second column. Use your dictionary when necessary.

- |                                     |                |
|-------------------------------------|----------------|
| 1. ___ skipper ( <i>noun</i> )      | a. shout       |
| 2. ___ unproductive ( <i>adj.</i> ) | b. present     |
| 3. ___ scream ( <i>verb</i> )       | c. leave       |
| 4. ___ abandon ( <i>verb</i> )      | d. captain     |
| 5. ___ gift ( <i>noun</i> )         | e. ineffective |

## READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

'Ali was a philosopher who thought he knew all there was to know. Everyone agreed that he had a broad knowledge of the sciences and the arts, yet he insisted on bragging to one and all that he was the smartest man in town.

'Ali's friend Sam was bothered by this arrogance and tried hard to make 'Ali see the world around him with open eyes. His arguments, however, were unproductive. After talking the matter over with a sailor he knew, Sam decided to encourage 'Ali to go on a sea voyage. Such a trip would show 'Ali other ways of life and expose him to difficulties that he would otherwise not experience. To his surprise, 'Ali liked the idea, and so the arrangements were made.

Once at sea, 'Ali talked philosophy with the sailors. The skipper listened patiently for a while without saying a word, but finally he interrupted to complain that he was bored by the talk.

"Do you know anything about philosophy?" 'Ali asked.  
"I'm afraid not," the skipper replied.

"What a shame," said 'Ali, shaking his head, "for half of your life has been wasted, not having such knowledge." The skipper let that comment go unanswered and kept busy steering the ship.

They sailed for days. 'Ali was enjoying himself, talking most of the time. He was so busy explaining his ideas on how governments should run their countries and how leaders should address different problems that he did not bother to learn anything about sailing. Even when they cast anchor alongside a small island for a change of pace, 'Ali, who didn't know how to swim, did not take advantage of the calm waters to ask his sailor friends for swimming lessons. Neither did he care to ask any questions about their life at sea.

The next night, while they were in midocean, heading back home, the captain started to get worried. There were unmistakable signs that a storm was on the way. The crew prepared to face the emergency. Only 'Ali remained calm in his cabin, his mind occupied with loftier matters.

The wind blew hard, wresting control of the ship from the captain's hands. The sailors, panicking, were thrown from side to side as the vessel pitched in the swells. There was so much water on deck from the heavy rain and giant waves that the ship was riding noticeably low in the water. The skipper shouted for the crew to prepare to abandon ship.

The ship's only lifeboat was lowered into the water, and soon it became obvious that it would not hold all the men. The skipper and several sailors were preparing to jump into the open sea and take their chances swimming. It was then that the skipper remembered 'Ali. He asked one of the sailors to find him.

'Ali was holding on to his cabin door, trying to maintain his balance. The sailor screamed at him, "Hurry up, we must abandon the ship. It is sinking!" 'Ali, confused, was helped to the deck.

The skipper hollered, "Do you know how to swim?"  
"No!" 'Ali shouted back.

The skipper shook his head. "What a shame, for all of your life has been wasted, not having such knowledge."

The skipper and his crew were saved that night by another vessel after the storm subsided. Even 'Ali was rescued, with the help of a couple of sailors who kept him afloat. From that day on, not a peep was heard from 'Ali about his vast knowledge of philosophy.

A few years after the incident, 'Ali presented a gift to the skipper, who was now a close friend of his. It was a framed painting of a ship in a stormy sea. A couplet was inscribed beneath the picture:

Only empty objects remain on top of the water.  
 Become empty of human attributes, and you will float on  
 the ocean of creation.

**Interpreting the Main Theme**

Some words or phrases in *The Philosopher and the Skipper* are symbolic. Below are some extracts from the story. Note down the symbolic meaning from each extract. **10**

1. Intellectual arrogance is symbolized through the phrase of ...  
 — yet he (‘Alī) insisted on bragging to one and all that he was  
 the smartest man in town.
2. Spare time is symbolized through the phrase of ...  
 ‘Alī who didn’t know how to swim, did not take advantage of the  
 calm waters to ask his sailor friends for swimming lessons.
3. Sincere soul is symbolized through the phrase of ...  
 Only empty objects remain on top of the water.
4. True life is symbolized through the phrase of ...  
 Become empty of human attributes, and you will float on the  
 ocean of creation.

**POST-READING**

**Understanding Narrative Point of View**

If you were the skipper in the story, what would you do when ‘Alī said, “Do you know anything about philosophy? What a shame, for half of your life has been wasted, not having such knowledge?” Why? Write down your answer in the form of a short composition (around 100-150 words).

**Islamic Notes**  
 “And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.”  
 Q.S. Luqman (31): 18



Listen to the following podcast to enrich your understanding on the story. Aspect: the post-reading

## UNIT 9

### Pasopati By Knappert, J.

The story is taken from Knappert, J. (1977). *Myths and legends of Indonesia*. Singapore: Heinemann Educational Books (Asia) Ltd. (p. 43-45)



The illustration is taken from: <http://img06.deviantart.net>

### PRE-READING

#### Prediction

Look at the above picture of the main character in this story and imagine:

1. Where do you think the man comes from?
2. What language does he speak?
3. What weapon does he use?
4. What caste does he belong to?
5. Is he a royal family or a man in the street?

### READING THE ABRIDGED VERSION

King Jamajaya had a mysterious weapon. He was always victorious in all his battles. With the weapon in his hand, he was invincible and invulnerable.

In the mountains there lived the king of the giants, Wrikramadatta, who was a sworn enemy of Jamajaya. One night, he changed himself into a bird and took away Jamajaya's magic weapon. Jamajaya went and consulted a hermit in the mountains, who said: "Beware, oh, King! Misfortune will befall you, for that weapon was your powerful protection!"

On his way back, the king was attacked by the giants and carried off to the giant king's jail. In the jail, the king fasted and meditated. One moonlit night, a *widadari* came in through the window and announced: "One day your weapon will be returned to you...!" Before the king could ask her how this would happen, she disappeared.

Another night, a Goddess revealed herself to the king. She spoke: "Oh, King, one day you will be given a son, and you will have another weapon, better than the last..." Again, before the king could ask her how it would happen, the Goddess had disappeared.

Then the incredible happened. Wrikramadatta called King Jamajaya. "You have impressed the Gods with your asceticism and they have prevailed on me," said the giant. "From now on there will be no more war in Java. I will not allow you to make any more enemies or to attack any king or any country."

King Jamajaya returned to his *keraton* and said that all men in his kingdom must come to his palace and had over their swords and daggers, pikes and spears. The last one to arrive with his weapon was Pasopati, the only Muslim in the kingdom. He said to the king: "Oh, King, do not fear, for one day soon a better weapon than any of these will come to this kingdom and all its enemies will be slain. It will be better than a dagger and better than a sword. Allah has arranged it all..." King Jamajaya did not believe in Allah. He was not pleased with Pasopati's forecast. He ordered the guards to arrest Pasopati.

That year the queen gave birth to a well-formed son. At his side was a golden weapon, a large dagger: the first *kris*, born with the prince by divine ordinance. When the king was informed of this miraculous birth, he remembered old Pasopati and ordered the guards to bring the scholar before him. Jail had made the old man weak, and was close to death. King Jamajaya now treated the Muslim with great honours, but he had only hours to live. His last words were: "This weapon will be used only to promote peace and Islam. Thus Allah has arranged it." In honour of the old scholar, the new dagger was called Pasopati.

**Understanding the Characters**

Read the story of *Pasopati*, then decide which of the characteristics in the box belongs to the characters. Provide each character with three adjectives. Use your dictionary when necessary. **10**

King Jamajaya	Pasopati
ascetic	ascetic
assertive	assertive
distinctive	distinctive
patient	patient
pious	pious
unbeatable	unbeatable

**Understanding the Plot**

Work in small groups and divide the story of *Pasopati* into three parts: beginning, middle, and end.

Group : .....

Members : .....

Date : .....

Write one or two sentences about what happens at the beginning of the story.

**Beginning**

At the beginning, .....

Write two sentences to describe what happens in the middle of the story.

**Middle**

Then, .....

Write at least two sentences to describe how the story ends.

End

Finally, .....

.....

### READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

King Jamajaya possessed a mysterious weapon, which was neither a sword nor a dagger. Only King Jamajaya knew what it was. In all his battles he marched in front and was always victorious. With the weapon in his hand, he was invincible and invulnerable.

In the mountains there lived the king of the giants, Wrikramadatta, who was a sworn enemy of Jamajaya. One night, he changed himself into a bird, alighted near Jamajaya, who was asleep on his bed, and took away the magic weapon. The king awoke, but the bird had gone. He went and consulted a hermit in the mountains, who prophesied: "Beware, oh, King! Misfortune will befall thee, for that weapon was thy powerful protection!"

On his way back, the king was attacked by the giants and carried off to the giant king's dungeon. In the giant's jail the king fasted and meditated. One moonlit night, a *widadari* came in through the crack in the wall that served as a window and announced: "One day your weapon will be returned to you....!" Before the king could ask her how this would happen, she disappeared in the thin ray of moonlight.

Another night a much more powerful apparition reveal itself to the king: the Goddess Durga, conqueror of the buffalo. She spoke: "Oh, King, one day you will be given a son, and you will have another weapon, better than the last..." Again, before the king could ask her how it would happen, she had vanished in the first ray of sunshine.


The incredible happened. Wrikramadatta called King Jamajaya before his giant throne and announced that he would release his royal prisoner on ransom. The price was all the arms and weapons in the kingdom. "You have impressed the Gods with your asceticism and they have prevailed on me," said the giant. "From now on there will be no more war in Java. I will not allow you to make any more enemies or to attack any king or any country!"

King Jamajaya returned to his *keraton* (palace) and decreed that all men in his kingdom must come to his palace and had over their swords and daggers, pikes and spears. The Javanese obeyed their king and soon the *ahur-ahur* in front of the palace was covered in the mounds of knives and swords, javelins, bows and arrows. The last one to arrive with his weapon was an old Islamic scholar, the only Muslim in the kingdom. He foretold the future and said to the king: "Oh, King, do not fear, for one day soon a better weapon than any of these will come to this kingdom and all its enemies will be slain. It will be better than a dagger and better than a sword. Allah has arranged it all..." The old man's name was Pasopati, but no one believed in Allah in those days, least of all the king to whom the great Hindu goddess had just appeared, clearly visible.... King Jamajaya ordered the guards to arrest Pasopati. That night the giants came to collect all the weapons of Java. The people of the city trembled in their houses as the giants drove around the palace in their huge carts, pulled by gigantic buffaloes.

Strangely, as soon as the country was without arms, peace reigned. The period of disasters was over. That year the queen gave birth to a well-formed son, ah oh, wonder! At his side was a golden weapon, a large dagger: the first *kris*, born with the prince by divine ordinance. When the king was informed of this miraculous birth, he remembered old Pasopati and ordered the guards to bring the scholar before him. Jail had made the old man weak, and was close to death. King Jamajaya now treated the Muslim with great honours, but he had only hours to live. His last words were: "This weapon will be used only to promote peace (*salam*) and Islam. Thus Allah has arranged it."

In honour of the old scholar, the new dagger was called *pasopati*. In the *Chronicle of Java*, this story is not mentioned. We are only told that a *pasopati* is a particular model of the *kris*, whose first possessor was Sunan Bonang.

### Language Study

Read the following questions and decide the BEST answer. Read each question carefully before marking an answer. 

- The phrase "a widadari" in the third paragraph means ...
  - an attractive woman
  - a maid of honour
  - a beautiful astral lady
  - a charming lady
- The phrase "mysterious weapon" in the first paragraph implies that ....
  - only the giant knows what it is
  - it is a kris
  - it is a dagger
  - the weapon is not known


- The phrase "on ransom" in the fifth paragraph implies ....
  - Pasopati should be used to promote peace and Islam
  - all weapons in Jamajaya's kingdom should be given to Wrikramadatta
  - Jamajaya should arrest Pasopati as the only Muslim in the kingdom
  - Jamajaya should return to his kingdom

- The phrase "divine ordinance" in the seventh paragraph means ....
  - well-formed son
  - old Pasopati
  - Allah's arrangement
  - golden weapon

- In the eighth paragraph, the narrator uses the sentences, "In the *Chronicle of Java*, this story is not mentioned." This is another way of saying that ....
  - the story of *Pasopati* is not popular
  - pasopati* is a particular model of the *kris*
  - Pasopati is the name of a Muslim scholar
  - Sunan Bonang was the first possessor of *pasopati*

### POST-READING

#### Sharing Activity

Choose one of the following values that best describes the story of *Pasopati*. Translate the chosen value into English. 

- Bhineka Tunggal Ika
- Habis gelap terbitlah terang
- Berakit-rakit ke hulu berenang-renang ke tepian
- Besar pasak daripada tiang



- Berdikit-dikit lama-lama menjadi bukit
- Berenang sambil minum air
- Sekali mendayung, dua tiga pulau terlampaui
- (Your translation)

.....

**Islamic Notes**

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” Q.S. An Nahl (16): 125

**UNIT 10**

**Moses and the Shepherd  
By Jalaludin Rumi**

The story is taken from Rumi, J. (2004). *The essential Rumi: new expanded edition*. Translated by Coleman Barks, Reynold Nicholson, A.J. Arberry, dan John Moyne). New York: HarperOne. p. 165-168



The illustration is taken from: [epistle.files.wordpress.com](http://epistle.files.wordpress.com)

**PRE-READING****Cultural Background Exploration**

The story of *Moses and the Shepherd* is quite popular among Indonesian Muslims. It has been retold by Rakmat, an Indonesian Muslim scholar, in his best-seller book entitled *The Road to Allah* (2008: 21). It also appeared in *TEMPO* magazine, August 16, 2015, retold by a famous Indonesian man of letters, Goenawan Mohamad.

In Islamic tradition, Moses refers to Musa *‘alaihissalam* (a.s). Now think of how Indonesian Muslim name the following prophets:

1. David .....
2. Eljiah .....
3. Jesus .....
4. Isaac .....
5. Ishmael .....
6. Noah .....
7. Jacob .....
8. Joseph .....
9. Solomon .....

**Islamic Notes**

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah does not look at your appearance or wealth, but rather he looks at your hearts and actions."  
Sahih Muslim

**READING THE ABRIDGED VERSION**

Musa heard a shepherd on the road praying, "Allah, where are you? I want to help you, to fix your shoes and comb your hair. I want to wash your clothes. I want to bring you milk to kiss your little hands and feet. I want to sweep your room and keep it neat. Allah, my sheep and goats are yours.

Musa was angry. "Who are you talking to?"

"The one who made us, and made the earth and made the sky."

"Don't talk about shoes and socks with Allah SWT! And what's this with *your little hands and feet*? Don't talk to Him like you're chatting with your uncles.

The shepherd repented, tore his clothes, and walked into the desert.

Suddenly, Musa heard Allah's voice:

*You have separated me from my servant. Did you come as a Prophet to unite, or to sever? I have given each person a unique way of seeing and knowing and saying that knowledge. What seems wrong to you is right for him. Ways of worshipping are not to be ranked as better as or worse than one another. Hindus do Hindu things. It's not me that's glorified in acts of worship. It's the worshippers! I don't hear the words they say. I look inside at the humility.*

Don't impose a property tax on a burned-out village. Don't scold the Lover. The "wrong" way he talks is better than a hundred "right" ways of others.

Inside the Kaaba it doesn't matter which direction you point your prayer rug! The ocean diver doesn't need snowshoes! The love-religion has no code or doctrine. Only Allah. So the ruby has nothing engraved on it! It doesn't need markings.



Musa ran after the shepherd. He followed the bewildered footprints, in one place moving straight like a castle across a chessboard.

Musa finally caught up with him. "I was wrong. Allah has revealed to me that there are no rules for worship. Say whatever and however your loving tells you to. Your sweet blasphemy is the truest devotion. Through you a whole world is freed. Loosen your tongue and don't worry what comes out. It's all the light of the spirit." 35

The shepherd replied, "Musa, Musa, I've gone beyond even that. What I'm saying now is not my real condition. It can't be said." The shepherd grew quiet.

### Understanding the Plot

The following are some notes on the events in *Moses and the Shepherd*, but they are in the wrong order. How quickly can you put them in the right order? The first one has been done for you. **1**

- 1 a. Musa a.s. was walking and heard a shepherd praying.
- \_\_\_\_\_ b. Musa a.s. ran after the shepherd and apologized.
- \_\_\_\_\_ c. The shepherd repented and ran into the desert.
- \_\_\_\_\_ d. The shepherd prayed to Allah SWT as if he were talking to his uncle.
- \_\_\_\_\_ e. Allah SWT told Musa a.s. that he had done something wrong.
- \_\_\_\_\_ f. Musa a.s. was angry with the shepherd.

### Vocabulary Study

Match the words in the first column with their definitions in the second column. Use your dictionary when necessary. **1**

- |                                 |  |
|---------------------------------|--|
| 1. — blasphemy ( <i>noun</i> )  | a. feel sorry for the mistakes you've done |
| 2. — address ( <i>verb</i> )    | b. message from God                        |
| 3. — repent ( <i>verb</i> )     | c. coming from or connected to God         |
| 4. — revelation ( <i>noun</i> ) | d. to say something directly and formally  |
| 5. — divine ( <i>adj.</i> )     | e. insults to God                          |

### Glosses

SWT (*subhanahu wa ta'ala*)  
:May He be glorified and exalted  
SAW (*shallallahu 'alaiti wa sallam*)  
:May Allah's peace and blessings be upon him  
Kaaba (or *ba'itullah*)  
:The House of God

### READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

Moses heard a shepherd on the road praying, "God, 1

where are you? I want to help you, to fix your shoes and  
comb your hair. I want to wash your clothes and pick the  
lice off. I want to bring you milk to kiss your little hands and  
feet when it's time for you to go to bed. I want to sweep your  
room and keep it neat. God, my sheep and goats are yours.  
All I can say, remembering you, is *ayyy* and *ahhhhhhhhh*."

Moses could stand it no longer. "Who are you talking  
to?"

"The one who made us, and made the earth and made  
the sky."

"Don't talk about shoes and socks with God! And 10

what's this with *your little hands and feet*? Such blasphemous  
familiarity sounds like you're chatting with your uncles.  
Only something that grows needs milk. Only someone with  
feed needs shoes. Not God! Even if you meant God's human  
representatives, as when God said, 'I was sick, and you  
did not visit me,' even then this tone would be foolish and  
irrelevant. Use appropriate terms. *Fatima* is a fine name for  
a woman, but if you call a man *Fatima*, it's an insult. Body-  
and-birth language are right for us on this side of the river,  
but not for addressing the origin, not for Allah."

The shepherd repented and tore his clothes and sighed 20  
and wandered out into the desert.

A sudden revelation came then to Moses. God's voice:  
*You have separated me from one of my own. Did you come  
as a Prophet to unite, or to sever? I have given each being a  
separate and unique way of seeing and knowing and saying  
that knowledge. What seems wrong to you is right for him.  
What is poison to one is honey to someone else. Purity and  
impurity, sloth and diligence in worship, these mean nothing to  
me. I am apart from all that. Ways of worshiping are not to be  
ranked as better or worse than one another. Hindus do Hindu  
things. The Dravidian Muslims in India do what they do. It's  
all praise, and it's all right. It's not me that's glorified in acts of  
worship. It's the worshippers! I don't hear the words they say. I  
look inside at the humility. That broken-open lowliness is the  
reality, not the language! Forget phraseology. I want burning,  
burning. Be friends with your burning. Burn up your thinking  
and your forms of expression! Moses, those who pay attention  
to ways of behaving and speaking are one sort. Lovers who  
burn are another.*

Don't impose a property tax on a burned-out village. 35  
Don't scold the Lover. The "wrong" way he talks is better  
than a hundred "right" ways of others.

Inside the Kaaba it doesn't matter which direction  
you point your prayer rug! The ocean diver doesn't need  
snowshoes! The love-religion has no code or doctrine. Only  
God. So the ruby has nothing engraved on it! It doesn't need  
markings. 40

God began speaking deeper mysteries to Moses.  
Visions and words, which cannot be recorded here, poured  
into and through him. He left himself and came back.  
He went to eternity and came back here. Many times this  
happened. It's foolish of me to try and say this. If I did say it,  
it would uproot our human intelligences. It would shatter all  
writing pens. 45

Moses ran after the shepherd. He followed the bewildered footprints, in one place moving straight like a castle across a chessboard. In another, sideways, like a bishop. Now surging like a wave cresting, now sliding down like a fish, with always his feet making geomancy symbols in the sand, recording his wandering state.

Moses finally caught up with him. "I was wrong. God has revealed to me that there are no rules for worship. Say whatever and however your loving tells you to. Your sweet blasphemy is the truest devotion. Through you a whole world is freed. Loosen your tongue and don't worry what comes out. It's all the light of the spirit."

The shepherd replied, "Moses, Moses, I've gone beyond even that. You applied the whip and my horse shied and jumped out of itself. The divine nature and my human nature came together. Bless your scolding hand and your arm. I can't say what has happened. What I'm saying now is not my real condition. It can't be said." The shepherd grew quiet.

When you look in a mirror, you see yourself, not the state of the mirror. The flute player puts breath into a flute, and who makes the music? Not the flute. The flute player! Whenever you speak praise or thanksgiving to God, it's always like this dear shepherd's simplicity. When you eventually see through the veils to how things really are, you will keep saying again and again, "This is certainly not like we thought it was!"

**Understanding the Characters**

Below are some extracts from the story. Read the extract and tick the relevant character traits. **Work in pairs.**

Extracts	Character traits
1. "God, where are you? I want to help you, to fix your shoes and comb your hair. I want to wash your clothes and pick the lice off..."	<input type="checkbox"/> The shepherd is sincere and simple rather than poetic. <input type="checkbox"/> The shepherd is poetic rather than sincere and simple.
2. "I have given each being a separate and unique way of seeing and knowing and saying that knowledge..."	<input type="checkbox"/> Allah SWT is the Omniscient <input type="checkbox"/> Allah SWT is the Almighty
3. "I was wrong. God has revealed to me that there are no rules for worship. Say whatever and however your loving tells you to..."	<input type="checkbox"/> Moses a.s. is responsive <input type="checkbox"/> Moses a.s. is arrogant

**POST-READING**

**Writing Activity**

Do you like Moses and the Shepherd? Write a review on the story by completing the following self-access worksheet. You may work in pairs.

Name(s) : .....

Date : .....

**A. Facts about the Story**

Title: .....

Author: .....

Year of publication: .....

**B. Content**

1. *Setting*: The story takes place in .....

2. *Character*: The main characters of the story are .....

**3. The Plot**

a. The beginning

First, .....

Then, .....

b. The middle

Next, .....

Then, .....

c. The end

Last, .....

**C. Language**

1. *Word*: Three central words of the story are: .....

2. *Expressions*: Two expressions I have learnt from the story are: .....

**D. Opinion**

The adjective that best describes the story is:

amusing

gripping

hilarious

thought-provoking

gloomy

tedious

tragic

powerful

**E. Suggestion**

Two reasons why other people should read this story:

.....  
.....

You might want to see related video on the following link



Moses & the Shepherd  
- Coleman Barks (I  
Want Burning)  
www.youtube.com

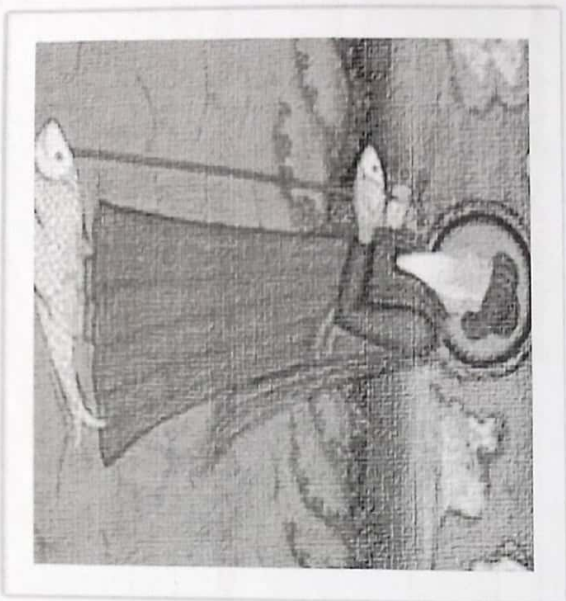
https://youtu.be/.....  
01V5XE0CK80

09/12/20

## UNIT 11

### Moses and the Al-Khadir By Ibn Katheer

The story is taken from Katheer, I. (2001). *Stories of the quran*.  
(Translated by Ali A-Sayed Al-Halawani). Egypt: Dar Al-Manarah.  
(Original work entitled *Al-Bidayah wan-Nihayah*)



The illustration is taken from: <https://www.fonsvrijae.com>

#### PRE-READING Cultural Background Exploration

Mustafeh (2016) notes that one-third of Qur'an is stories that should be used to achieve Islamic education aims. The story of *Moses and Al-Khadir* is one of the stories that can be found in the holy Qur'an. It describes Moses' journey in searching spiritual knowledge from Al-Khadir. The story implies Islamic education tradition: 'in searching the spiritual knowledge, one should understand certain code of conduct (*adab*).'

Before you read the story, tick the appropriate statement below:

- I know the story of *Moses and Al-Khadir*.
- I have read the English version of the story of *Moses and Al-Khadir*.
- The story of *Moses and Al-Khadir* is not a fantasy.
- Al-Khadir* still lives until today.

#### READING THE ABRIDGED VERSION

Once Prophet Moses stood up and addressed Bannu Israel and said: "I am the most learned." Allah admonished Moses, "At the junction of the two seas there is a slave of mine who is more learned than you. Take a fish in a large basket and you will find him at the place where you will lose the fish."

Moses set out along with his servant boy, Yusha bin Nun. When they reached a rock, they laid their heads and slept. They woke up and continued walking. When the day broke at the following day, the servant boy told Moses that he lost the fish at the rock. They went back to the rock and found Al-Khadir there.

Moses greeted Al-Khadir and said: "I am Moses." He asked: "The Moses of Bannu Israel?" Moses replied in the affirmative and added: "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied: "You will not be able to remain patient with me." Moses said: "Allah willing, you will find me patient." 15

So both of them set out walking along the seashore. A boat passed by them and they requested the crew of the boat to take them on board. After a while, Al-Khadir broke the boat. Moses turned to him and said: "These people gave us a free lift but you have broken their boat!" Al-Khadir replied: "Didn't I tell you that you will not be able to remain patient with me." Moses said: "Sorry, please forgive me." 20

Then they proceeded further and found a boy playing with other boys. Al-Khadir approached the boy and killed him. Moses asked: "Why did you kill that innocent boy?" Al-Khadir replied: "Did I not tell you that you cannot remain patient with me?" Moses said: "Sorry, please forgive me." 25

Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said: "If you want, you can ask for payment." Al-Khadir replied: "This is the parting between you and me. I will tell you the interpretation of those things. *First*, the ship belonged to poor people working in the sea. If I did not break the ship, a king would take it. *Second*, the boy would oppress his parents by rebellion and disbelief, while his parents were believers. *Third*, the wall belonged to two orphan boys. Their father left a treasure for them under the wall. That is the interpretation of those things over which you could not hold patience. 30 35

### Understanding the Plot

Answer the following questions related to the key details of *Moses and Al-Khadir*. 10

1. What was Moses's mistake so that Allah admonished him?
2. Where did Moses meet Al-Khadir?
3. Who would take the ship if Al-Khadir did not break it?
4. How did Al-Khadir repair the collapsing wall?
5. Why did Al-Khadir say good bye to Moses?

### Vocabulary Study

Match the words in the first column with their opposite meanings in the second column. Use your dictionary when necessary. 10

- |      |                         |            |
|------|-------------------------|------------|
| 1. — | slave ( <i>noun</i> )   | a. break   |
| 2. — | proceed ( <i>verb</i> ) | b. meeting |
| 3. — | repair ( <i>verb</i> )  | c. serve   |
| 4. — | parting ( <i>noun</i> ) | d. master  |
| 5. — | oppress ( <i>verb</i> ) | e. stop    |

### READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.



Once Prophet Moses stood up and addressed Banu Israel. He was asked: "Who is the most learned man amongst the people?" He said: "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him, "At the junction of the two seas there is a slave of mine who is more learned than you." Moses said: "O my Lord! How can I meet him?" Allah Almighty said: "Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish."

Moses set out along with his servant boy, Yusha bin Nun and carried a fish in large basket till they reached a rock, where they laid their heads and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his servant boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his servant boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey."

Moses did not get tired till he passed the place about which he was told. There the servant boy told Moses: "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked: "That is what we have been seeking." So they went back retracing their footsteps till they reached the rock. There they saw a man covered with a garment. Moses greeted him. Al-Khadir replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." He asked: "The Moses of Banu Israel?" Moses replied in the affirmative and added: "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied: "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know."

Moses said: "Allah willing, you will find me patient and I will not disobey you in aught. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak"

Al-Khadir went to one of the planks of the boat and plucked it out. Moses said: "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied: "Didn't I tell you that you will not be able to remain patient with me." Moses said: "Call me not to account for what I forgot." The first excuse of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hand. Moses said: "Have you killed an innocent soul who has killed none?"

Al-Khadir replied: "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said: "If you had wished, surely you could have taken wages for it"

Al-Khadir replied: "This is the parting between you and me. I will tell you the interpretation of those things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those things over which you could not hold patience.

### Interpreting the Main Theme

Some phrases in *Moses and Al-Khadir* are symbolic. Below are some extracts from the story. Note down the symbolic meaning from each extract.

- Intellectual arrogance** is symbolized through the phrase of ...  
*Once Prophet Moses stood up and addressed Banu Israel. He was asked: "Who is the most learned man amongst the people?" He said: "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah).*
- True believer** is symbolized through the phrase of ...  
*So Allah inspired to him, "At the junction of the two seas there is a slave of mine who is more learned than you."*

- Hard-working** is symbolized through the phrase of ...  
*Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands.*

- Sacrifice** is symbolized through the phrase of ...  
*Moses said to his servant boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey."*

### POST-READING

#### Writing Activity

- Do you like the story of *Moses and al-Khadir*? If so, why? If not, why not?
- Now write a synopsis (around 100-150 words) of the story outlining its plot.



## UNIT 12

### Grown Up

By Sugeng Hariyanto

The story is taken from Toh, G. (2000). *Voices of Southeast Asia: an anthology of Southeast Asian short stories*. Singapore: SEAMEO Regional Language Centre.  
(p. 14-19)



The illustration is taken from: <http://nationalgeographic.co.id>

### PRE-READING

#### Vocabulary Building

The story of *Grown Up* deals with a ritual in Islam that its completion, in Indonesia, becomes a sign of not being a child anymore. Before reading the story look at the picture above. Think of words or phrases which you associate with the above picture.

1. ....
2. ....
3. ....
4. ....
5. ....



### READING THE ABRIDGED VERSION

Zaki was shocked. Gani, Joko, and Agus disturbed  
1  
him. When another rubber missile hit his head, he stood  
up and approached the boys. "Why did you do that to me?"  
asked Zaki staring at Joko. Joko just laughed, but Gani held  
his ear and tweaked it. 5

"Because you're the most spoilt here," Gani replied on  
Joko's behalf.

They all laughed again. Zaki hit Gani, but Joko and  
10 Agus came from behind and held him while Gani gave a  
punch to his stomach. Zaki cried in pain. Fortunately, Haji  
Sukron, the Qur'an reading teacher came to the rescue.

After the Qur'an recitation class was over for the day  
and the girls had all left, Haji Sukron kept the boys for a  
while and announced the mass circumcision programme.

Joko and Agus looked at Gani. They were the biggest boys in the class and Gani was the only boy who had not been circumcised among them. Gani looked dazed for a moment, but then said, "I'll join it!" This, he announced proudly, catching Zaki the corner of his eye.

Zaki, at twelve years of age, also felt somewhat inadequate. He was actually afraid of being circumcised, but he felt tired of being teased just because he had not been circumcised, especially by Gani's two friends who had already been through the experience. If Gani had also been circumcised, the teasing would be that much more severe. After all, circumcision was a matter of status among young boys. The ones who had not been circumcised were not counted in when there was a festal gathering called *selamatan*. It was even the "ticket" for participation in games, especially if there were too many children wanting to play.

"What about you, small spoilt boy?" Gani asked him mockingly.

"I'll join it," Zaki said firmly.

In towns and cities, it was surgeons who usually circumcised the boys. In villages, however, circumcision was usually done by a traditional surgeon called a *calak*. People believed that a *calak* had supernatural powers, such that the boys would not suffer pain after the circumcision. It was *Calak Druju* who would take charge of the mass circumcision this time.

The day came. The events started after the night prayer. The young boys who were involved gathered in the large verandah of the mosque. All were in new batik sarongs and long loose collarless white shirts. The fifteen boys who were proud and happy at the start became more and more worried. Some of them looked tense. Some called for their fathers and some cried.

A moment later, a man from the same village known to them as Pak Mija came in. He put a cup made of banana leaves, called a *takir*, under each of the boys. Pak Mija told the boys to ready themselves. Everyone followed orders obediently. Just then, *Calak Druju* came in, followed by his tall and skinny assistant. He greeted the boys with a broad smile.

Zaki saw the *calak's* assistant extend his hand into a big green bag to take out all the necessary instruments. It was the clinking sound they made, that brought pins and needles to his fingertips. Gani looked to his friends. His confident smile had all but vanished. His blush was followed by tears of fear.

Zaki was the first to go in. He looked outside, expecting that his father would be among the crowd.

"What's your name, son?" The question startled him.

"Zaki, sir."

The traditional surgeon sounded friendly enough. His tender voice reassured him, then there was a cold sensation.

"Are you a fourth grader?"

"No, fifth."

"How do you go to the school?"

"On foot."

At that moment, Zaki felt something slicing over. It was very quick. Neither was it very painful, perhaps like an accidental cut on his little finger.

"It's done. Didn't it hurt, right?"

Zaki shook his head. There was some kind of pride on his face. His heart whispered, "I'm grown up now. They cannot tease me again." He smiled bravely while Calak Druju's assistant put bandage on his wound, and the traditional surgeon moved on to the next boy.

Not long after that, Zaki's father came in. His father touched his head gently and whispered, "You are a grown up now, son!"

It was a nice and sunny day; Zaki remembered that he had been invited to recite Qur'an at a neighbour, Pak Abdul's house. He thought of the prize token he would receive after the event. He smiled confidently. He was a big boy now.



**Understanding the Plot**

Answer the following questions related to key details of *Grown Up*.

1. What is the story about?
2. Why did Zaki decide to join the mass circumcision programme?
3. Where did the story take place?
4. Who was Calak Druju?
5. How was the circumcision process described through Zaki's point of view?

**Understanding the Plot**

Work in small groups and divide the story of *Grown Up* into three parts: beginning, middle, and end.

Group : .....

Members : .....

Date : .....

Write one or two sentences about what happens at the beginning of the story.

**Beginning**

At the beginning, .....

.....

Write two sentences to describe what happens in the middle of the story.

**Middle**

Then, .....

.....

Write at least two sentences to describe how the story ends.

**End**

Finally, .....

.....

## READING THE UNABRIDGED VERSION

Read the following text and underline 5 words or phrases which do not exist in the simplified version.

Zaki was shocked. He instinctively held his hand to his right ear and turned back to look. He saw the red rubber missile that had just stung his ear lying on the ground. Then he turned back again. Three boys were laughing at him; Gani, Joko, and Agus. They were all bigger in size than he was. So he had no choice but to return to his reading. But not long after that, yet another rubber missile hit his head. This time he could bear it no longer. He stood up and approached the boys.

"Why did you do that to me?" asked Zaki staring at Joko. Joko just laughed, but Gani held his ear and tweaked it.

"Because you're the most spoilt here," Gani replied on Joko's behalf.

They all laughed again.

Now Zaki could not tolerate it anymore. He hit Gani, but Joko and Agus came from behind and held him while Gani gave a punch to his stomach. Zaki cried in pain. Fortunately, Haji Sukron, the Qur'an reading teacher came to the rescue.

After the Qur'an recitation class was over for the day and the girls had all left, Haji Sukron kept the boys for a while and announced the mass circumcision programme. "What about being circumcised? We will have mass circumcision next week," he said.

Joko and Agus looked at Gani. They were the biggest boys in the class and Gani was the only boy who had not been circumcised among them. Gani looked dazed for a moment, but then said, "I'll join it!" This, he announced proudly, catching Zaki the corner of his eye.

Zaki, at twelve years of age, also felt somewhat inadequate. He was actually afraid of being circumcised, but he felt tired of being teased just because he had not been circumcised, especially by Gani's two friends who had already been through the experience. If Gani had also been circumcised, the teasing would be that much more severe. After all, circumcision was a matter of status among young boys. The ones who had not been circumcised were not counted in when there was a festal gathering called *selamatan*. It was even the "ticket" for participation in games, especially if there were too many children wanting to play. "Go home, you are just a small kid!" was a very common but hurting remark. But, after circumcision, Zaki would become one of the boys who had the right to utter this so-thought-to-be magical sentence.

"What about you, small spoilt boy?" Gani asked him mockingly.

"I'll join it, Teacher," Zaki said firmly.

Arriving home, he looked worried. He did not tell his parents about haji Sukron's announcement. He was afraid that they would not allow him to go. He thought he would tell them just before it was going to take place. That way, they would not be able to stop him.

A few days before the event, some boys were talking about it with great guts and pride. They also talked about many other things relating to the circumcision. Zaki had even visited his close friend, Efendi, twice just to talk about things they were prohibited from doing and eating after the circumcision. There were many things they could not do: no walking over chicken dung, no eating chicken meat, no eating chicken liver, etc.

In towns and cities, it was surgeons who usually circumcised the boys. In villages, however, circumcision was usually done by a traditional surgeon called a *calak*. People believed that a *calak* had supernatural powers, such that the boys would not suffer pain after the circumcision. It was *Calak Druju* who would take charge of the mass circumcision this time. Actually, Druju was not his real name. It was the name of the village he came from. His own name was in fact Muhammad Tohir.

The day came. The events started after the night prayer. The young boys who were involved gathered in the large verandah of the mosque. All were in new batik sarongs and long loose collarless white shirts. A new black *fez* perched on each boy's head. At first, they smiled at each other with a mixture of happiness and pride. Soon some bigger boys and a few adults started talking and scaring them. They said that the *calak* would use big axe to circumcise them. Others talked about far-fetched things like how the *calak* would use coconut peel. Some claimed that he would come along with a razor blade. Yet others made up other frightening stories. There was no end to the talking.

The fifteen boys who were proud and happy at the start became more and more worried. Some of them looked tense. Some called for their fathers and some cried. Not so long after that, the boys were led to Haji Sukron's house, which was just beside the mosque. It was the place where the circumcision would be held.

By the time they arrived, hears were thumping hard against ribs. Zaki, Efendi, and another friend, Tony, did not want to be separated. They held each other's hands in tight grip. They entertained thoughts of backing out, but of course it was impossible. Their friends, especially the three mischievous boys, would mock at them to no end; and that would be far more painful than the circumcision itself. They looked at each other and held each other's hands more firmly. It seemed to give them a sort of new found strength to see them through the experience.

All the boys were seated on three long wooden benches in one of the front rooms. The boys competed to occupy the seats on the last bench or at least the middle one. Being at the back or in the middle would save them from being the first to be circumcised. Unfortunately, Zaki and his two close friends were a little late, and did not get the favoured seats.

Zaki managed a faint smile as he saw Gani come in. This would mean that Gani would have to be the first to be circumcised. But Gani did not seem the least worried though. He smiled and left Joko and Agus who were waiting outside. Calmly, he took the last available space, the first position, the one nearest the door.

A moment later, a man from the same village known to them as Pak Mija came in. He put a cup made of banana leaves, called a *takir*, under each of the boys. It contained a few flower petals and some other tiny things, which they could not make out clearly as the lighting was so dim. But one thing they knew for sure – the cup would serve as the container for their blood. The very thought of this made the boys numb. Later on, according to traditional practice, the elders would plant the cups in the earth.

Pak Mija told the boys to ready themselves. Everyone followed orders obediently. Just then, *Calak* Druju came in, followed by his tall and skinny assistant. He greeted the boys with a broad smile. Curiously, Zaki had a feeling of unexplained peace come over him at the moment. For the first time that day, he felt somewhat calmer.

Yet, the calm did not last long. Zaki saw the *calak's* assistant extend his hand into a big green bag to take out all the necessary instruments. It was the clinking sound they made, that brought pins and needles to his fingertips.

Gani looked left, to his friends, and then to the right, to the bigger boys outside who kept on repeating their frightening stories. His confident smile had all but vanished. His blush was followed by tears of fear.

Pak Mija who had meanwhile gone out, came back, bowed, and said something to Gani. Then Pak Mija was seen leading the frightened Gani to the back row.

"No!" Zaki whispered. It meant that he would be the first to go in. He looked outside, expecting that his father would be among the crowd. But he quickly recalled that he had not told his father about the circumcision. Remembering this, he felt worried that his father would be angry with him. But there was no time for further thought.

"What's your name, son?"  
The question startled him.

"Zaki, sir"

The traditional surgeon sounded friendly enough. His tender voice reassured him, then there was a cold sensation.

"Are you a fourth grader?"

"No, fifth."

"How do you go to school?"

"On foot"

At that moment, Zaki felt something slicing over... It was very quick. Neither was it very painful, perhaps like an accidental cut on his little finger.

"It's done. Didn't it hurt, right?"

Zaki shook his head. There was some kind of pride on his face. His heart whispered, "I'm grown up now. They cannot tease me again." He smiled bravely while *Calak* Druju's assistant put bandage on his wound, and the traditional surgeon moved on to the next boy. He could hear him asking Tony the same questions.

"What's your name?"

"Tony."

"Look up. Do you see any house lizard?"

"No..."

"Great! It's done."

Just then, Zaki's father came in. His father touched his head gently and whispered, "You are a grown up now, son!"

Zaki looked up and extended his hands to his father who quickly lifted him up in his strong arms and brought him out of the room. It was only then that Zaki began to feel a burning sensation. He bit his lower lip courageously.

When father and son entered the yard, Zaki caught sight of his mother who was waiting. She sat beside the bed where he had been set down by his father.

"Hey, Zaki! Why are you sitting around for? Go, Tony is waiting outside," his mother said.

It was a nice and sunny day. Zaki remembered that he had been invited to recite Qur'an at a neighbour Pak Abdul's house. He thought of the prize token he would receive after the event. He smiled confidently. He was a big boy now.



### Interpreting the Main Theme

Some phrases in *Grown Up* are symbolic. Below are some extracts from the story. Note down the symbolic meaning from each extract.

1. **Role model** is symbolized through the phrase of ...

*"Zaki cried in pain. Fortunately, Haji Sukron, the Qur'an reading teacher came to the rescue."*

2. **Thanksgiving** is symbolized through the phrase of ...

*"The ones who had not been circumcised were not counted in when there was a festal gathering called selamatan."*

3. **Traditional circumcision method** is symbolized through the phrase of ...

*"It was Calak Druju who would take charge of the mass circumcision this time. Actually, Druju was not his real name."*

4. **Purification** is symbolized through the phrase of ...

*"The young boys who were involved gathered in the large verandah of the mosque. All were in new batik sarongs and long loose collarless white shirts."*



### POST-READING

#### Understanding Narrative Point of View

Rewrite the following extracts. Change the point of view of the story from the third-person narration into the first-person narration.

A

Zaki was shocked. He instinctively held his hand to his right ear and turned back to look. He saw the red rubber missile that had just stung his ear lying on the ground. Then he turned back again. Three boys were laughing at him; Gani, Joko, and Agus.

B

He did not tell his parents about haji Sukron's announcement. He was afraid that they would not allow him to go. He thought he would tell them just before it was going to take place. That way, they would not be able to stop him.

C

It was a nice and sunny day, Zaki remembered that he had been invited to recite Qur'an at a neighbour, Pak Abdul's house. He thought of the prize token he would receive after the event. He smiled confidently. He was a big boy now.

#### Islamic Notes

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." Q.S. Al Hujurat (49): 13



# UNIT 13

## Abou Ben Adhem By James Henry Leigh Hunt

The poem is taken from Source: <http://www.poemhunter.com/poem/abou-ben-adhem/>



The illustration is taken from: [www.epsonandwellhistoryexplorer.org](http://www.epsonandwellhistoryexplorer.org).

### PRE-READING

#### Cultural Background Exploration

Hunt Leigh (1784-1859) is an English essayist, critic, journalist, and poet. One of his memorable short poems is *Abou Ben Adhem* written in 1834. Abou Ben Adhem, or Ibrahim ibn Adharn, himself is a prominent Sufi saint from Balkh (Modern day Afghanistan) who believes that serving people is a divine art.

Before you read the story, tick the appropriate statement below:

- All good Islamic poems are written by Moslem poets.
- A good Islamic poem might be written by a Western poet.
- Moslems should take a lesson without worrying about its source (*khudzil hikmatata wa laa yadhurrrika min ayyi wiaa-in khorojat*).
- We should pay more attention to what it is said than to who says it (*Undzur maa goola walaa tanzur man goola*).

#### Islamic Notes

Jabir reported: The Messenger of Allah, peace and blessings be upon him, said, "The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended. The best of people are those who are most beneficial to people."  
(Prophetic Tradition)



## READING THE ABRIDGED VERSION

## Vocabulary Study

You are going to read a poem called 'Abou Ben Adhem'. With a partner, fill in the correct words in the poem below. **10**

## Abou Ben Adhem

(may his tribe increase!)

(semoga kabulannya bertambah)

Awoke one night from a deep (1) **dre**\_\_ of peace,

*Suatu malam, terbangun dari* \_\_\_\_\_ *indah*

And saw -within the (2) **moonlig**\_\_ in his room,

*Dan ia melihat -dalam cahayanya rem* \_\_\_\_\_ *di kamarnya*

making it rich, and like a lily in bloom-

*berpendar layaknya bunga lili yang tengah mekah*

An angel, writing in a book of gold.

*Seorang malaikat, menulis pada buku keemasan*

Exceeding peace had made Ben Adhem brave,

*Perasaan damai membuat Ben Adhem berani*

And to the angel in the (3) **ro**\_\_ he said,

*Dan kepada malaikat di ka* \_\_\_\_\_ *ia bertanya,*

'What do you (4) **wr**\_\_? The angel raised its head

*'Apa yang kau tu* \_\_\_\_\_ *' Sang malaikat mengangkat kepala*

And, with a look made of all sweet accord,

*Dan, dengan tatap syahdu dan suara lembut*

Answered, 'The (5) **nam**\_\_ of those who love the Lord.'

*Menjawab, 'na* \_\_\_\_\_ *mereka yang mencintai Tuhan.'*

'And is my name there?' said Abou. 'No, (6) **the**\_\_ is no,'

*Dan, adakah namaku di situ?' tanya Abou. 'Ti* \_\_\_\_\_ *ada,'*

(7) **Re**\_\_\_\_\_ the angel. Abou spoke more low,

*Ja* \_\_\_\_\_ *malaikat. Abou merendahkan suara*

But cheerly still, and said 'I beg you, then,

*Tetap dalam nada ceria, berkata 'Maka aku mohon*

Write me as one that loves his fellow men.'

*Tuliskan aku sebagai orang yang menyayangi manusia.'*

The angel wrote, and disappeared. The next (8) **ni**\_\_

*Sang malaikat menulisnya lalu menghilang. Malam berikutnya*

It came again with a (9) **gre**\_\_ wakening light,

*Ia datang lagi dalam cahaya yang sangat cemerlang*

And showed the names whom love of God had (10) **ble**\_\_\_\_\_

*Dan menunjukkan daftar nama mereka yang diber* \_\_\_\_\_ *Tuhan,*

And lo! Ben Adhem's name led all the rest

*Dan ternyata! Nama Ben Adhem di tempat teratas*

## READING THE UNABRIDGED VERSION

## Abou Ben Adhem

(may his tribe increase!)

Awoke one night from a deep dream of peace,

And saw -within the moonlight in his room,

Making it rich, and like a lily in bloom,

An angel, writing in a book of gold.

Exceeding peace had made Ben Adhem bold,

And to the presence in the room he said,

'What writest thou? - The vision raised its head

And, with a look made of all sweet accord,

Answered, 'The names of those who love the Lord'

'And is mine one?' said Abou. 'Nay, not so,'

Replied the angel. Abou spoke more low,

But cheerly still, and said 'I pray thee, then,

Write me as one that loves his fellow men.'

The angel wrote, and vanish'd. The next night


It came again with a great wakening light,

And show'd the names whom love of God had blessed,

And lo! Ben Adhem's name led all the rest.




### Language Study

In what way the language in the above poem differs from more usual or modern English? Note down and clarify six unusual words in the poem. The first one has been done for you. 

1. writest (archaic): second-person singular simple present form of 'write'
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

### POST-READING

#### Sharing Activity

What 'character education values' might you learn from the poem? You may tick more than once. You may also propose your own values if any. 

- Being helpful
- Being respectable
- The care of environment
- Social responsibility
- Tolerance
- The love to the piece
- ..... (your own, if any)

#### Sharing Activity

Work in groups of 4-5 to perform a choral reading. You can read a line of the poem individually, in pairs, or in groups. You might want to make limited use of movement, facial expression and gestures.

You might want to see related videos on the following link



**Abou Ben Adhem**  
Abou Ben Adhem  
Directed by Wendy...  
www.youtube.com

<https://youtu.be/GHJT3SikSw>

09:05

Dedi Irwansyah



LITERATURE-BASED  
**READING**  
FOR ISLAMIC UNIVERSITY



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ISBN 978-623-6074-67-1

