

RESEARCH REPORT

**THE URGENCY OF ENGLISH MASTERY FOR *SANTRI*
AS THE AGENT OF ISLAMIC MODERATION:
INDONESIAN ISLAMIC SCHOLARS' VOICES**



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CHAPTER I

INTRODUCTION

The first chapter of this research report attempts to elaborate six sub-discussions and each sub-discussion has its own part in elaborating the initial part of the present research. This section focuses on providing reader with the research background, problem identification, research scope, research statement, research objective and research significance. They are briefly elucidated as follows.

A. Research Background

The issue of Islamic moderation is being discussed massively at the recent time. This is affected by the emergence of various acts of radicalism. Various efforts have been made by the government, including by socializing to the community and students both in schools and universities.

Pesantren or Islamic boarding school as one of the oldest educational institutions in Indonesia has an important role in instilling the values of Islamic moderation. *Santri* as part of *pesantren* acts as an agent of religious moderation. This is as confirmed by the Minister of Religious Affairs of Indonesia on various occasions.

Contents related to radicalism have been widely spread on social media with various forms and languages. This makes it easier for people to access it. Inconsequence, the possibility of exposure to society by radicalism information is very vulnerable. In addition, *pesantren* was also identified as a hotbed of terrorism after the tragedy of suicide bombings in several areas in Indonesia. This false understanding needs to be straightened out. Moreover, this stereotype has also spread abroad and gave bad consequences for Muslims. This is evident from the different treatment of Muslims in Europe.

Based on this fact, the mastery of English by *santri* as an agent of religious moderation is very important. In addition to the demands of the times, the use of English for *santri* can also support the process of spreading the values of religious moderation. It is also the same with the Islamic scholars (*ulama*). *Ulama* is one of the respected figures in the community. They have a significant influence on society. Because if the scholars have a good view of the mastery of English for the *santri*, it will give a good influence and support the spreading of religious moderation.

Research on English and *pesantren* has been widely conducted by some scholars. Al-Baekani, Srisudarso, & Pahlevi (2017) investigated the board of teachers (*ustadz*) and *santri* Salafiyah boarding school *Darul Ulum* Karawang view on learning English. Then, Tarihoran (2010) also exploring the English teaching in modern Islamic boarding school in Banten. There are many more studies on English related to *santri* and *pesantren*, but none of them discussed or explored the Islamic scholars' voices on the urgency of English mastery for *santri* as the agent of religious moderation.

B. Research Statement

The research statements are as follows:

1. How are the Indonesian Islamic Scholars' voices toward Islamic moderation?
2. How are the Indonesian Islamic Scholars' voices toward the urgency of English mastery for *santri* as the agent of Islamic moderation?

C. Research Objectives

The purposes of this research are:

1. Exploring the Indonesian Islamic scholars' voices toward Islamic moderation.

2. Investigating the Indonesian Islamic scholars' voices toward the urgency of English mastery for *santri* as the agent of Islamic moderation.

D. Research Significances

There are two significances of this research, they are theoretical and practical significances. They are explained as follow:

1. Theoretical significance

This research can be used as the references for people who want to do similar research dealing with the integration of English and Islamic studies.

2. Practical significance

The researchers also hope that this research is able to give practical significance for Islamic boarding schools' organizer in Indonesia, *santri*, and *asatidz*, and readers.

- a. For Islamic boarding schools' organizer in Indonesia

It is hoped that the awareness of improving English mastery for *santri* by organizing some programs or even instilling English as one of compulsory subject in the curriculum will be raised. Therefore, the *santri* will have a good ability in English and they are able to be good agent of Islamic moderation with a broader range.

- b. For *santri*

It is expected that the result of this study will give contribution in increasing the awareness of *santri* dealing with the urgency of mastering English for them in order to be a better Islamic moderation agent.

- c. For *asatidz*

The result of this research is expected to be useful for *asatidz* of Islamic boarding school in instilling the message of the importance of English mastery for *santri* as the agent of Islamic moderation in their speech.

d. For readers

The result of this study will inform the reader about the Indonesian Islamic scholars' view towards the urgency of English mastery for *santri* as the agent of Islamic moderation. It is hoped that they will give more support in decreasing the radicalism.

E. The Scope of the Study

The study only focuses on the Indonesian Islamic scholars' voices toward the urgency of English mastery for *santri* as the agent of Islamic moderation and the challenges and opportunities in applying English program in their Islamic boarding school.

F. Outline of the Study

The writing system is used to get an overview and outline of each part that is interconnected so that systematic and scientific research will be obtained. The systematics of writing consists of three parts, namely, the beginning, the content part and the final part.

1. Initial Part

This initial section contains: title page, approval page, foreword page, abstract page, and table of contents.

2. Content Section

This section is divided into five chapters. They are introduction, review of related literature, methodology of the research, research findings and discussion, and the last conclusion and suggestion.

CHAPTER I: INTRODUCTION

The first chapter presents the introduction. It is divided into six parts, those are background of the study, research statement, objective of the study, significance of the study, scope of the study, and outline of the study.

CHAPTER II: REVIEW OF RELATED LITERATURE

This chapter contains matters related to the theory and previous research.

CHAPTER III: RESEARCH METHOD

This chapter contains the types and approaches of research, research settings, research subjects, data sources, data collection techniques, data validity, and data analysis.

CHAPTER IV: RESEARCH FINDINGS AND DISCUSSION

This chapter contains research results which include: an overview of research objects, descriptions of research data, and research analysis.

CHAPTER V: CLOSURE

This chapter contains conclusions and suggestions.

3. Final Part

This final section contains a bibliography and attachments.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses some theories related to the study. The theories that stated in this chapter are the urgency of English mastery, Islamic moderation, *santri* as the agent of Islamic moderation, the urgency of English mastery for *santri* as the agent of Islamic moderation, and Indonesian Islamic scholars.

A. Relevant Theories

1. The Urgency of English Mastery

Mastery of English is absolute in this age. Djauhari (1985) mentioned there are four language skills that must be mastered, they are ability to speak, ability to listen, ability to read, and ability to write. There are many nations that speak English as a second language. Globalized language is the name given to it. The use of English has become widespread in today's ultra-advanced world. Beginning with the environment itself, innovations and advancements that are global, as a means of trade communication, and much more. Thus, learning English as a tool for navigating the world is undoubtedly important for a variety of reasons.

People in this era need to learn the international language in order to be prepared and able to keep up with the times in the era of globalization, in addition to the fact that it is widely used and required as a means of communication. Whether it is now or later in the future, a lot of things will change and innovate. As a result, people need to be adaptable and proficient in English.

2. Islamic Moderation

a. The Definition of Islamic Moderation

The word moderation in Arabic is called *al wasathiyyah*. There is various interpretation from scholars in some Islamic literature. Al-Salabi (2001: 13) states that *wasathiyyah* has many meanings. First, it is in the form of *dharaf* which means *baina* (intermediate). Secondly, the word *wasatha*, has several meanings, including: *isim* (noun) means between two ends, the meaningful trait (*khiyar*) chosen, especially, best, *wasath* means *al-'adl* or just, and the next *wasath* means something between good (*jayyid*) and bad (*radi*). According to Kamali (2015: 9), *wasathiyyah* has synonyms with the words *tawassuṭ*, *i'tidaal*, *tawazun*, and *iqtisad*. The word moderation is usually related to justice, that is, choosing the middle position between the poles of the extremities. Meanwhile, *wasathiyyah* has an antonym with the term *tatarruf*, which means "tends to the edge" "extremism," "radicalism," and "exaggeration". Furthermore, Qardhawi (2011) interpreted the term *wasathiyyah* into several broader meanings, including just, *istiqamah*, elected, security, strength and unity.

Furthermore, the Team of the Ministry of Religious Affairs of the Republic of Indonesia (2021) in formulating Islamic moderation is based on the plurality in the Indonesian context is very necessary for a comprehensive religious education teaching system, representing each individual through flexible teachings without leaving the textuality of the Qur'an and Hadith, as well as the importance of the role of reason as a driver of problem solving of problems that arise.

The phenomenon of radicalism in Islam that leads to thoughts, beliefs, traditions and movements must be returned to religion with the Islamic tradition of the archipelago which has a moderate and friendly character (Ibda: 2018). Different from some of the meanings about moderation above, Hilmy (2012) identified several characteristics to define

moderation in the Context of Indonesian Islam, including: 1) ideology in spreading Islam without violence, 2) accepting modernity including science and technology, democracy, human rights, 3) the use of rationality in the way of thinking, 4) using a contextual approach in understanding Islam, 5) the use of *ijtihad* (digging into the law if not justified in the Qur'an and Hadith explicitly). With these five characteristics, it can be expanded with several other principles of moderation such as tolerance, harmony and a willingness to cooperate between religious groups.

The essence of understanding in understanding Islamic moderation has been stated in the explanation of the Qur'an. The term used in the Qur'an in general is "*al wasathiyyah*" to describe moderates in Islam. Although it is also undeniable that there are differences in the point of view of moderate understanding in the current context. Therefore, the basis of this understanding can be a reference in understanding moderatism according to actual Islam.

b. Principles of Religious Moderation

Plurality or diversity is something that cannot be underestimated in life. This reality is a *sunnatullah* that does exist in the universe. Heterogeneity within the framework of unity is God's creation of this universe. In the context of the unity of mankind, we understand how God created different tribes and nations. Created diverse ethnicities and groups within the frame of unity of a language, God created a variety of dialects. In the frame of sharia unity, Allah created various schools as a result of different *ijtihad*. In the frame of the unity of the people (*ummatah wahidah*), Allah created a variety of religious beliefs. Thus, anyone cannot resist and its existence.

Shihab (2019) said that moderation (*wasathiyyah*) has several important pillars. First, the Pillar of Justice, the pillar of justice is the most very

important, justice has several meanings, including: first, fair which means "the same" namely equal rights. A person is straight and does things using the same size. The equation makes one be fair not to side with anyone who is fighting.

Fair means also placing something according to its capacity. This is an equation, although in quantity it may not be the same. The sense of fairness also gives to the person who has the right through the nearest way. The point is to give the right of the person who is entitled to receive without procrastination of time. The meaning of fairness can also mean moderation, that is, it does not reduce nor exaggerates.

Second, the Pillar of Balance. Equilibrium usually occurs in groups in which they are diverse but have one specific goal, but all parts meet the specified levels and conditions. So that these conditions are met, a group can survive and walk by fulfilling the purpose of its presence. But the balance does not require the similarity of grades and conditions for the entire part of the unit to be balanced. It can be that one part is small or large, while its small and large size are determined by the functions expected of it.

Shihab (2019) further explained that balance is a central principle in *wasathiyyah*. Because justice cannot be realized without balance. For example, the balance in terms of creation, God's creation in all things will be according to its size, adapted to quantity and according to the needs of each living being. The natural system is also God's arrangement of them in a balanced manner according to their respective levels, so that the circulation of the heavens and celestial bodies does not clash with each other. Third, the Pillar of Tolerance, tolerance is a measure in terms of addition or subtraction that is still acceptable. Tolerance is a deviation that previously had to be implemented to be unenforced, in summary it is a justifiable deviation.

The concept of *wasathiyyah* seems to be the dividing line of two opposing things. The middle ground is claimed not to justify the existence of radical thinking in religion, nor does it justify attempts to ignore the content of the Qur'an as the basis of Islamic law. Thus, *wasathiyyah* has a tendency to be tolerant and not loose in interpreting the teachings of the Islamic religion.

According to Qardhawi (2011), *wasathiyyah* (moderate understanding) is one of the characteristics in Islam that other ideologies do not have. As Allah said in the Qur'an surah *al Baqarah* verse 143 as follows:

“*And so (also) We have made you (Muslims), the middle people.*”

(Q.S. al Baqarah: 143)

Justice in law is a basic need in every structure of society. With legal justice will guarantee the rights of all circles and individuals in accordance with the general welfare, accompanied by the implementation of its conduct and set of rules. Moderate Islam in the Indonesian context, there are two major religious organizations in Indonesia which implements *ummattan wasathan*, namely *Nahdlatul Ulama* (NU) and Muhammadiyah. Both *Jam'iyah* understand *Ahlussunnah wa al-Jama'ah* which is characterized by tolerance and peace in the concept of proselytizing.

The position of a moderate attitude like NU is inseparable from the *Ahlusunnah wa al-Jama'ah* (Aswaja) creed which he adheres to as a moderate understanding. NU's Articles of Association stated that NU as *Jam'iyah Diniyah Islamiyah* has Islamic characteristics according to the understanding of *Ahlusunnah wa al-Jama'ah* by recognizing the four schools, namely Hanafi, Maliki, Shafi'i, and Hambali. Furthermore, in the field of *aqidah*, NU understood *Ahlusunnah wa al-Jama'ah* by following Imam Abu Hasan Al-Asy'ari, and Imam Abu Mansyur Al-

Maturidi. In the field of *fiqh*, NU is guided by (*al-mazhab*) the School of Abu Hanifah Al-Nu'man, Imam Malik ibn Anas, Imam Muhammad ibn Idris Al-Shafi'i and Ahmad ibn Hanbali. While the field of Sufism refers to Imam al-Junaid al-Bagdadi and Imam al-Ghazali, as well as other *mu'tabar* imams.

Islamic thought in the Indonesian context, there are at least five characteristics of the concept of Islamic moderatism. First, the ideology of nonviolence in indicting Islam. Second, adopt modernism and all its aspects, such as the development of science and technology, democracy, human rights issues and so on. Third, the use of rational of thought in understanding the teachings of Islam. Fourth, contextualization in understanding the sources of Islamic teachings.

Fifth, *ijtihad* in the establishment of Islamic law (*istinbath*). Based on these five characteristics, it can be expanded again into several other characteristics such as tolerance, harmony and mutual cooperation between religion and belief.

The mission of *rahmatan lil 'alamin* requires an anti-violence attitude among the people and it is in accordance with the moderatism of Islamic teachings. respecting possible differences, prioritizing a contextual approach in interpreting the divine verse, and using *istinbath* to establish the latest laws and using a science and technology approach to understand and answer the dynamics of problems that arise in Indonesian society are very important.

Differences in attitudes should be understood as the dynamics of social life that are part of a civil society. The moderate attitude is actually enough to be the guardian and guardian of the Islamic model that has been brought by the Prophet Muhammad Saw. So that in order to restore the true face of Islam, moderation is necessary so that other people can feel the truth of Islamic teachings that are worth *rahmatan lil 'alamin*.

The description above may be concluded that religious moderation has the following characteristics:

- 1) *Tawassuth* (taking the middle ground), that is, understanding and unsubstantiated practice (excessive attitude in religion) and *tafrit* (reducing religious teachings).
- 2) *Tawazun* (balanced), that is, the understanding and practice of religion that is balanced in all aspects of life, worldly and *ukhrawi*, is firm in stating the principle that can distinguish between *inhira*, (deviation,) and *ikhtilaf* (difference).
- 3) *I'tidal* (straight and firm), i.e., give something to portion and exercise rights and fulfill obligations proportionally.
- 4) *Tasamuh* (tolerance), that is, recognizing and respecting differences, both in religious aspects and various other aspects of life.
- 5) *Musawah* (egalitarian), that is not being discriminatory towards others due to differences in one's beliefs, traditions and origins.
- 6) *Shura* (deliberation), that is, the resolution of every problem by means of deliberation by consensus based on the principle of placing benefits above all else.
- 7) *Ishlah* (reform), that is, prioritizing reformative principles to achieve a better state that accommodates the changes and progress of the times by relying on the general benefit (*mashlahah 'ammah*) by sticking to the principle of *al muhafazhah 'ala alqadimi al-shalih wa al akhdzu bi al-jadidi alashlah* (preserving old traditions that are still relevant, and applying new things that are more relevant).

- 8) *Aulawiyah* (prioritizing the priority), that is, the ability to give priority to more important things must be prioritized to be applied compared to those whose interests are lower.
- 9) *Tathawwur wa Ibtikar* (dynamic and innovative), that is, always open to make changes for the better.

3. *Santri* as the Agent of Islamic Moderation

Komarudin (2021) elaborates that the values of *wasathiyyah* that exist in *pesantren* are a reflection of the life of Indonesian people comprehensively. It is evidently that Indonesia is known as a country that always maintains neutrality and does not side with anyone. So, no wonder Indonesia's current position is often asked as a mediator for involvement in the international arena, especially in maintaining world peace in its implementation. It takes clerical figures or Islamic scholars who have a wide network, and a very wide network of students, including abroad.

In relation with *pesantren*, *pesantren* cadres or *santri* are expected to address differences and diversity. The goodness and positive things of *santri* as the face of Islam that *rahmatan lil 'alamin*. Indonesia represents the image of moderate Islam, *santri* being an agent of world peace. The *santri* network and *santri* gait is an asset of the state carrying out the mandate of the country, creating world peace.

4. The Urgency of English Mastery for *Santri* as the Agent of Islamic Moderation

Juriana (2017) explained that since it was declared to be a worldwide language, English has become very significant in a variety of fields, including da'wah communication. *Da'wah* communication is communication between a communicator (*da'i*) and a communicant (*mad'u*) to provide information and message based on the *al-Quran* and *hadith* in

order for the communicant's heart to be called to Islamic faith to learn, think, and act in daily activities of life. The following are the benefits of using English in *da'wah* communication in the global era: 1) English can make *da'wah* communication easier to deliver the message to native speaker audiences (*mad'u*), 2) English can be a mediator language in resolving problems such as inter-religious conflict, 3) English can be the foundation for a country to compete with other countries, and 4) English can play an important role in spreading understanding about Islam religion.

Hefni & Uyun (2020) mentioned that *pondok pesantren* is an important element in the world of education in Indonesia. *Pondok Pesantren* has taught religious science with values that are full of tolerance and moderate for a long time. But lately, Islamic moderation has faced challenges with the birth of an Islamic radicalism and conservative understanding.

Furthermore, Hefni & Uyun (2020) elaborated that *pesantren* in addition to being an educational institution, also serves as a laboratory of religious understanding that is concerned. It is in accordance with the historical roots and philosophy of the birth of *pesantren* to take a greater role in the development of modern Indonesia. Therefore, discussing the strengthening of Islamic moderation cannot be separated from the role of the *pesantren* world. *Pesantren* appears as a representative of Islamic moderation while serving as one of the laboratories of moderate scholars and bastions of Islamic moderation amid the rapid flow of thought, both radicalism and liberalism.

5. Islamic Scholars (*'Ulama*)

The word *ulama* linguistically is the plural form of 'alim. It means a learned person or scholar (Munawir, 1997). Based on Encyclopedia of Islam (Gibb & Kramers, 1974), *ulama* is also the plural form of the word 'alim which means a person who has the quality of science, knowledge, wisdom, science

in a broader sense and in the sense of being omnipresent or very knowing (*mubalaghah*). But in usage, the popular word *ulama* is the plural form of the word '*alim* who knows, has knowledge, *alim* people and so on. In the meantime, according to Ibnul Qayyim in *I'lamu Muwaqqi'in*, the cleric is an expert in Islamic law, who has the right to give fatwa in the midst of the populace, who is occupied with researching and deducing Islamic laws, and who creates the halal and haram rules (Ridho, 2012).

In addition, according to Jajat (2022) people who are referred to as *ulama* in Indonesia are those who are knowledgeable about religion, particularly *fiqh*, and who also have high moral standards and a close bond with society's less affluent members. A person is recognized as '*alim* by his people under the aforementioned circumstances. Muslims who only possess scientific expertise are more frequently referred to as intellectuals or scholars.

B. Previous Studies

The studies on English and *pesantren* have been conducted massively by some researchers. Some of them are as follows.

1. EFL Students' Demotivation Factors in Learning English in Pesantren Context (Suhartinah, 2021)

Students' low motivation, less competent teacher, less supportive environment, less suitable facilities, students' anxiety, and pupils' boredom were determined to be six characteristics demotivating students in studying English in a *pesantren* context. Teachers' apathy toward students' understanding, harsh criticism, teaching methods, course content, unsupportive teaching equipment use, friend factor, school facilities, large class size, no library, no English sources, feeling stressed or frustrated, grammar-based teaching, insufficient explanation on certain issues, and no desire to study were the causes of demotivation factors.

2. *English Learning Difficulties Faced by Santri in Islamic Boarding School: An Analysis (Umar, 2021)*

The purpose of this case study was to look at the English learning challenges of higher-grade students in the Islamic Education Guidance and Counselling study program and Islamic Education Management. This research was primarily concerned with identifying pupils' challenges in mastering English proficiency. Students' English learning challenges were found to be caused by: (1) a sensation of being forced; (2) a lack of mastery of basic concepts/intakes; (3) a lack of endorsement from their environment; (4) the forget factor; and (5) a lack of opportunities to practice. In light of the findings, it was advised that teachers and institutions should make the English learning process easier and more motivating for their pupils.

3. *English for Da'wah? L2 Motivation in Indonesian Pesantren Schools (Farid & Lamb, 2020)*

This study discovered that the participants' motivation is linked to their spiritual vision, which includes utilizing English primarily for da'wah (Islamic propagation) and communication with other Muslims around the world. This da'wah motive, on the other hand, does not appear to generate much learning effort, and it could be a solution for them to overcome the dissonance they feel when studying non-believer languages. The paper continues by underlining the necessity for L2 scholars to look into religious beliefs and religiosity as important socio-cultural components of learning English that have pedagogical consequences for institutions in many different parts of the world.

4. *Integrasi Pendidikan Bahasa Inggris Berbasis Pendekatan Islami terhadap Santri Pondok Pesantren (Zalisman, 2020)*

This research focuses on using Islamic Values in an Islamic Boarding School using English as a medium of instruction. The teacher instructs the students by incorporating Islamic sciences into the English curriculum. This study took place at *Daarun Nahdhah Thawalib* Bangkinang Islamic Boarding School. Students majoring in Science, Social Sciences, and Religion are

included. According to the researchers, this study benefited both students and teachers. They are fascinated by the process of learning English while remaining mindful of Islamic culture. They also benefit from the lessons by incorporating Islamic cultural values into their daily lives. According to the results of this study, the teacher has taught English in an Islamic environment. The English subject is taught in a simple and limited manner. Students, on the other hand, can already communicate effectively in English while adhering to Islamic beliefs.

5. *Pembelajaran Kitab Kuning dengan Bahasa Inggris di Pondok Pesantren Annuqayah Latee Guluk-Guluk Sumenep (Rosyidi & Aziz, 2020)*

The findings of this study revealed that: 1) the implementation of the learning classical book with English was carried out twice a week, referred to as the first and second sessions, with *bandongan* and discussion as the methods used. In the first session, *bandongan* was held, and in the second session, the discussion approach was used; 2) *santri's* comprehension of learning a classical work in English was excellent; 3) the first session was implemented extremely early in the morning, *Santri's* understandings were different, and several boards did not attend the first session of the program. Learning great books in English was worthwhile and is still being developed. *Santri* felt a strong good influence since, in addition to being able to learn English, they were also able to learn classical books such as *nahwu-sharaf* science and its contents.

6. *Pandangan Para Ustad dan Santri-Santri Terhadap Pelajaran Bahasa Inggris di Pondok Pesantren Salafiyah Darul Ulum Karawang (Al-Baekani, Srisudarso, & Pahlevi, 2017)*

The findings of the inquiry found that: 1) English has not been introduced or taught in Salafi boarding schools, 2) English language skills are required for both teachers and students at Pondok Pesantren Salafi, and 3) the *Pondok Pesantren Salafiyah* is anticipating to introduce and learn English.

It shows that some researchers and academicians are concerned about the urgency of English mastery by *santri*. However, none of them conducted research on the ulama voices toward the urgency of English mastery for *santri* as the agent of religious moderation.

C. Framework of Thinking

The thinking framework is the basis for formulating hypotheses which becomes the conjectures answers to the formulation of the problem. The frame of thought is used to give confidence to the researchers by thinking logically in order to produce conclusions in the form of hypotheses.

In this study, the author uses a conceptual thinking framework intended to facilitate and focus research activities so that the results achieved are accurate with the principles of efficiency and effectiveness. The conceptual framework is a logical way of thinking and is made in the form of a diagram to explain in outline the flow of the substance of the research to be carried out.

The framework of thought is arranged based on research questions and to represent a set of several concepts and relationships between these variables. For more details, here is a concept map of the research conducted by the author.

CHAPTER III

RESEARCH METHODOLOGY

In this chapter, the writer presents research design, subject of research, data and data source, data collecting method, research instrument, and data analysis.

A. Research Design

The approach used in this study is a qualitative approach. A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behaviors. The qualitative approach has natural characteristics as a source of direct, descriptive data, processes are more important than results. Analysis in qualitative research tends to be carried out in an inductive analysis and meaning is essential (Moleong, 2006).

The object in qualitative research is a natural object, or natural setting, so this research is often called naturalistic research. A natural object is an object that as it is, is not manipulated by the researcher so that the conditions at the time the researcher enters the object, once it is in the object and exits the object relatively unchanged. In qualitative research the researcher becomes an instrument. Therefore, in qualitative research the instrument is a person or Human instrument. To become an instrument, researchers must have broad theoretical provisions and insights, so as to be able to ask questions, analyze, photograph and construct the object under study to be clear and colorful. The criteria for data in qualitative research are definitive data. Definitive data is data that actually occurs as it is, not data that is just visible, spoken, but data that contains the meaning behind what is seen and spoken (Sugiyono, 2008).

This research aims at exploring the Indonesian Islamic Scholars' voices toward the urgency of English mastery for *santri* as the agent of Islamic

moderation. Since this research aims to obtain in-depth information about the views of Indonesian Islamic Scholars' voices toward the urgency of English mastery for *Santri*, therefore the appropriate research method for this research is qualitative method. This is in accordance with Creswell (2012) that qualitative research aims to examine a problem and develop a deep understanding of a phenomenon.

B. Research Setting

This study was conducted in five Islamic boarding schools in Java and Bali Indonesia. They were two Islamic Boarding Schools in Bali, one Islamic Boarding School in Bekasi West Java, and one Islamic Boarding School in Banyumas Central Java. The Islamic boarding schools were chosen by the geographical determinations. It is determined as the representation of Islamic scholars in Java and Bali.

C. Research Participants

The participants of this study were five ulama from several Islamic boarding schools in Java and Bali Indonesia. They were two Islamic Boarding Schools in Bali, one Islamic Boarding School in Bekasi West Java, and one Islamic Boarding School in Banyumas Central Java. Due to limited of time in the process of data collection, the interview with the last participant was conducted virtually.

D. Data Collection Technique

This research used qualitative approach. How Indonesian Islamic scholars conceive of the urgency of English mastery for *santri* as the agent of Islamic moderation was investigated. The participants were five Indonesian Islamic scholars from several Islamic boarding schools in Java and Bali Indonesia. They were two Islamic Boarding Schools in Bali, one Islamic Boarding School in Bekasi West Java, and one Islamic Boarding School in Banyumas Central Java.

E. Data Validation Technique

The technique of checking the validity of the data is used to check the correctness of the data produced by the researcher so that valid data is obtained and can be accounted for its validity. In testing the validity of the data, there are four things that must be considered, including:

1. Credibility

a. Peer Checking

Peer checking by experts in this regard lecturers as well as English practitioners. Checking based on the research data obtained.

b. Member checking

Researchers need to check their findings with participants for the accuracy of the findings. Member checking is the process of researchers asking questions to one or more participants for the purposes described above. This activity was also carried out to retrieve findings back to participants and ask them both verbally and in writing about the accuracy of the research report. Questions can cover various aspects of the study, such as whether the data description is complete, whether the interpretation is representative and is carried out without inclination.

2. Transferability

Transferability means the use of research results outside the research site with the prerequisite of similarity of social aspects. Research results can be transferred to other locations if the research report is detailed, accurate, complete, and in-depth. Transferability in this study means that the results of the study can be applied (transferred) to other location that have a degree of similarity.

3. Dependability

Dependence means thoroughly examining all processes in the study to measure whether the research can be re-examined.

4. Confirmability

Certainty tests are used to avoid objectivity. Certainty means checking with certainty that the agreement between the researcher and the studied is correct.

F. Data Analysis Technique

According to Moleong (2002), data analysis is the process of organizing the order of data, organizing them into patterns, categories, and units of basic description so that the data is easier to read and conclude. Whereas according to Taylor (1975), data is as a process that details the formal attempt to find a theme and formulate a hypothesis (idea) as suggested and as an attempt to provide help and theme to the hypothesis. If studied, basically the first definition emphasizes more on organizing data while the second emphasizes the purpose and purpose of data analysis. The analysis technique used is a descriptive data analysis technique, namely by collecting factual data and describing it. The data comes from all information obtained from the interview results as well as documents through several stages.

After data collection, data recording, the researcher conducts an interaction analysis consisting of data reduction, data presentation and verification. The analysis of this study took place together with the data collection process, as well as being carried out after the data was collected.

1. Data collection

Explore information and data from various sources or respondents. namely by interviews, observations, analysis of documents and photos of existing activities.

2. Data reduction

In data reduction, the data obtained is sorted because the data from the interview results are data that has a very broad nature of information and is even still raw (Moleong, 2002). With this we will be able to choose a more important interview report, so if there is a report that is deemed less important,

it can be discarded. The data reduction step involves several stages. The first stage is editing, grouping, and summarizing data. The second stage is to compile codes and notes on various matters related to the data being studied so that researchers can determine themes, groups, and patterns of data. The last stage of data reduction is to compile draft concepts and explanations regarding the theme, pattern, or group concerned.

3. Data presentation

The results of organizing the data presented systematically can be formed in a report. The form of presentation of the report is in the form of analytical and logical descriptive that leads to conclusions. In this stage, researchers are required to interpret the data in interviews.

4. Conclusion Drawing/Verification

Drawing conclusions concerns the interpretation of the researcher, that is, the development of the meaning of the displayed data. Conclusions that are still rigid are always verified during the study, so that conclusions are obtained that credibility and objectiveness are guaranteed. Verification can be a rethinking that crosses the researcher's mind when holding a record or it can be a review of the notes in the field.

The result of interviews was analysed using Miles and Huberman model (Miles & Huberman 1994) by which the data were reduced, displayed and verified. Then, a literature study on English mastery for *santri* related to Islamic moderation also were used in analysing the data. The interpretation of the findings was interpreted based on the literature review that has been compiled and the conclusions were based on the results of the interpretation that has been compiled.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSIONS

This chapter presents the research findings and discussion. In this chapter, the presentation of findings is in line with the formulated research questions, they are: the Indonesian Islamic scholars' voices towards Islamic moderation and the urgency of English mastery for *santri* as the agent of Islamic moderation.

A. Indonesian Islamic Scholars' voices toward Islamic moderation

Some findings in this section are about Indonesian Islamic scholars' voices toward Islamic moderation and the role of *santri* as the agent of religious moderation. Findings of this study are resulted from opinion or statement of Indonesian Islamic scholars' belief that has been collected via in-depth interview. The following are the findings.

1. Moderate means not leaning to the right or to the left

Muslims are not new to moderation. The concepts and the practices of religious moderation are actually shown in the Prophet Muhammad SAW's conduct and exemplary example. Based on the data it is mentioned that the perspective of Islamic moderation is *wasathiyyah* Islam. So, it is lifted from the word moderate, not leaning to the right and not leaning to the left (Interview, U1). It is in accordance with what has been mentioned by the Indonesian Religious Affairs (2019) that religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner, in order to avoid extreme or excessive behavior when implementing them.

In addition, Bakir & Othman (2017) The term moderation is usually used to express a position or situation in the middle that is not on the right side and neither is it on the left side. Then, Fauzi (2018) strengthened that the term

moderation is an absorption word adopted from the Latin word "*moderatio*" which means that it is not lacking and not excess. In relation to religion, moderation is understood in Arabic terms as *wasath* or *wasathiyyah* while the perpetrator is called referee. The word referee itself has several meanings, namely Mediator, intermediary, and runner.

According to the Indonesian Religious Affairs (2019), since religion already contains the moderation principle, namely justice and balance, religious moderation does not mean moderating religion. If it preaches tyranny, oppression, and the number of wraths, it is not religion. Moderation of religion is no longer necessary. However, a person's religious practices must always be kept moderate and in the middle because they can become extreme, unfair, or even excessive. It is in line with the data of interview of U2 which mention that indeed, Islam has been very moderate. Islamic moderation is an explanation of Islam that is already perfect in a modern way, applicatively, that is the most important so that it does not feel most self-righteous. Acceptable teachings for anyone and anywhere.

This cleric was once called by the Research and Development Agency of the Central Ministry of Religion to participate in activities in Kupang and share about moderation boarding schools. He stated that it still become a homework for him which he must emphasize to the students that the life in Bali is indeed very plural and Islam itself is also if according to the understanding of Islam itself it is also very plural (Interview, U2).

He stressed out that we just need to strengthen our creed. So, if there is something interesting and true about the others' beliefs, but that is the truth of logic. However, when it comes to God, it is inviolable. There are some aspects related to the creed that are inviolable, but we also still respect the beliefs of others (Interview, U2).

2. Religious moderation is essential to implement

Religious moderation understanding is required in the reality of Indonesia's highly multicultural life. The concept of religious moderation, on the other hand, refers to a perspective or attitude toward religious behavior that is

reasonable, tolerant, respects differences, and consistently fosters mutual gain.

To bring benefits and avoid harm is to embody mutual benefit. The core or substance of the religious teachings themselves, including respect for all people, must be valued. For instance, even though we belong to different tribes, religions, languages, and cultures, we must respect one another as fellow humans, especially in light of what Islam teaches about upholding human values.

Religion must be able to be translated into common life, both fellow and different religions. Religious moderation is a way of religion that is reflected by all parties, not only Muslims, but also people of other religions. Being able to translate religion as a foundation for calm, peace, and the avoidance of conflict is essential for us as Indonesian citizens because that is what religious moderation is all about.

Strengthening religious moderation is crucial in the context of religious life, such as that which exists in Indonesia. In fact, the need for religious moderation must be echoed in a global context where religion plays a crucial role in the development of a respectable global civilization. The Indonesian Islamic scholars agree that it very essential to be implemented in Indonesia (Interview U2, U3, U4, and U5). It is strengthened that religious moderation is very important to implement, even if the Minister has been changed. Religious moderation should be addressed (Interview, U1).

A country with a megadiversity, or exceptionally high level of diversity, is Indonesia. Therefore, we are among the nations that require the most tools in order to manage that diversity. Religion represents the most effective tool for moderation. Respect for all differences as well as treating one another fairly and respectfully is a distinctive aspect of religious moderation in caring for diversity. The harmony of the Indonesian people can be preserved and strengthened by religious moderation.

As stated by Maimun & Kosim (2019) that the values of Islamic teachings on tolerance, humanity, help and cooperation between fellow human beings

without knowing ethnicity, religion, race, and between groups, the values of honesty in interacting between fellow human beings, the mandate in acting, and helping each other if there is a disaster without distinguishing skin color, and so on are the noble teachings of Islam that Muslims have recently begun to abandon. Therefore, it is urgent to implement the religious moderation in Indonesia. The national commitment, tolerance, nonviolence, and accommodativeness to local culture are the four main indicators of religious moderation. Being tolerant means respecting differences without conflating different religious beliefs. Religious people must respect one another in resolving the differences.

3. Religious moderation is the form of prioritizing diversity in Indonesia

Indonesia is a country with a diversity of different ethnicities, races, cultures, and even religions (Hasan, 2021). In addition to the 6 religions that are most embraced and used as guidelines, there are hundreds or even thousands of tribes, ethnicities and beliefs embraced by the people of Indonesia. the diversity of cultures, religions, tribes, languages owned by the Indonesian nation shows that the Indonesian nation has a multicultural society. Diversity is a pleasure in itself if it can be managed properly but it will be a challenge if it is not addressed properly and wisely. The diversity that occurs in Indonesia often leads to conflicts that can divide this nation, one of which is conflicts with religious backgrounds accompanied by acts of violence.

Religious conflicts in Indonesia usually occur due to exclusive differences and the absence of tolerant attitudes, because each religion uses its power to win so that it can cause conflict. To be able to avoid this conflict requires a moderate religious way. Religious moderation can be defined as a way of viewing, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion. Religious moderation exists to create balance in religious life. Religious moderation is to keep in practice the religious traditions of a religious believer not to be stuck in extremes.

Religious moderation is so important for the Indonesian nation because diversity in religion is impossible to eliminate, the basic idea of moderation is to seek common ground not to look for differences (Interview, U2 & U3). Religious moderation is also defined as a common moral good that is not only carried out by individuals but also by communities or institutions. Moderate attitudes in religion also do not escape misunderstanding. Some people still think that someone who is moderate means that they are not firm in their stance and are not serious in practicing their religious teachings. A moderate is often considered imperfect in religion, because it is considered not to make his whole religion the way of life, and not to make the practice of his religious leader an example. However, Religious moderation is a form of not leaning towards radicals, but where to prioritize Indonesianness, promoting diversity in Indonesia (Interview, U1).

Religious moderation must be understood as a balanced religious attitude between one's own religious experience and respect for other religions (Interview, U5). In addition, religious moderation is key to creating tolerance and harmony, both at the local and global levels. Religious moderation does not mean mixing up a truth and eliminating who we are but in religious moderation we are more open to differences. Everyone has different beliefs and beliefs that we must respect and acknowledge their existence (Interview, U4).

Moderation in Islam has been exemplified by the predecessors from the Prophet, the companions, the earlier scholars to the present scholars. Moderate in Islamic thought is to promote a tolerant attitude in differences and openness to accepting diversity. Believing in the truest religion of Islam does not mean also harassing the religion of others. So, there will be brotherhood and interfaith friendship.

4. Religious moderation is excellent for reducing radicalization

Considering the topic of religious moderation does not imply that we should moderate our religious beliefs, as religion already teaches the value of moderation (Indonesian Religious Affairs, 2019). Understanding religion

and applying its teachings in a fair and balanced way is the process of exercising religious moderation. This is carried out in order to prevent extreme or excessively excessive religious behavior. Therefore, if *santri* can really be trained to understand religious moderation are very good for reducing radicalization (Interview, U1 & U3).

It is simple to discriminate against groups that hold different opinions from their own group, which is an example of extreme behavior and excessive behavior in the application of religious teachings. Therefore, it should never be done because only God Almighty has the authority to decide whether or not someone qualifies as an infidel.

In fact, religious actors must uphold their religious teachings in a balanced manner. balanced in upholding religious principles relating to the social as well as those relating to the spiritual developing a relationship with his God and building a relationship with man. A person can also be described as extreme or excessive in their religious beliefs if they dare to disparage or denigrate the teachings of others' religions or beliefs or if they insult objects that some religions hold to be sacred.

Additionally, it was explained that moderate is a way of thinking, so if the way of thinking is moderate then whatever is applied will be moderate. Therefore, when someone behaves in society, or in school, or anywhere, his way of thinking is already moderate, it will affect his behavior. So moderate or *wasathiyyah* is the principle and way of thinking (Interview, U5).

The effort of reducing radicalism can be done by instilling religious moderation values in the process of teaching and learning in every Islamic boarding school in Indonesia. Therefore, *santri* can be prepared to be moderate and ready to be the agent of religious moderation (Interview, U2 & U5).

5. *Santri* should be appropriately play a role as the agent in spreading religious moderation

Santri has a great responsibility in trying to spread moderate Islam wherever they are. With the religious understanding possessed, as well as the existing network, it will be very supportive. *Santri* is very suitable to be given training or some kind of religious moderation workshop, it is important for them (Interview, U1). It is in line with the thinking of the Islamic scholars (Interview U1, U3, & U4). *Santri* should act as agents of moderate dissemination of understanding (Interview, U5).

One form of effort is to seed the values of moderation and tolerance taught in Islamic boarding schools in many communities around the world. Technically, it is also in line with the ideals of the Ministry of Religious Affairs of the Republic of Indonesia in realizing religious moderation in Indonesia. *Pesantren* is very instrumental in spreading the understanding of moderation (Interview, U5).

The possibility of *santri* to be an agent of moderation depends on the *Kyai* or the leadership of the rapid. Because the doctrine of *kyai* is so strong that the *Kyai's* charisma or charismatics will have an effect. However, it also can be supported with existing teachers or *ustadz* who commit in instilling the religious moderation values in the teaching process (Interview, U3).

Among the biggest difficulties in inducting Islam is the issue of language. The proselytizing of Indonesian students is very important in eroding the seeds of Islamophobia. *Santri* is actually born as a global society that should be proud of having global responsibilities.

B. Indonesian Islamic Scholars' Voices on the Urgency of English Mastery for *Santri* as The Agent of Islamic Moderation

In this section, some findings are about Indonesian Islamic scholars' voices towards the urgency of English mastery for *santri* as the agent of Islamic moderation and the challenges and opportunities in applying English program in *pesantren*. Findings of this study are resulted from opinion or statement about the urgency of English mastery for *santri* as the agent of Islamic moderation.

1. English is very important and necessary to be mastered by *santri*

English as an international language has begun to infiltrate all aspects of human life in various sectors and daily life. This also has an impact on changing the order of competition in the world of education, professionals and business. In the current context, all these aspects even make English one of the absolute conditions or fundamental needs that must be met to face local and global competition. Weak English proficiency will have an impact on the loss of opportunities that can be captured in a contestation.

Pesantren is a nursery place for the next generation of Islam which will be a motor in realizing Islamic progress and contributing to the benefit of mankind. Not only equipping the *santri* with religious knowledge, *pesantren* must also be able to produce alumni who are ready to face the latest dynamic times so that they are not eliminated in competition in the field.

Based on an interview with an Indonesian Islamic scholar, it was stated that English is urgent and necessary to be mastered. He stated that when it comes to learning English, for me it is very necessary. In fact, it's the world language. If what will come forward is what becomes international, it will be English, Arabic, and Mandarin. So, if we want to dominate the world market, we really need to master the language (Interview, U1).

Seeing the dynamism in various fields that continue to advance in the world, Islamic boarding schools should have adaptive strategies that are prepared so they will not to be left behind. This must all start with building awareness and new adaptive and constructive perspectives without having to abandon the basic principles that have been built.

In addition to skills, language is the main tool needed and used to explore science and compete in various fields. Reading, writing and numeracy are basic skills that must be taught as a very broad exploratory and development tool of God's knowledge. In harmony with the Qur'an, the first thing that the Prophet Adam a.s. did when created by Allah was to learn and understand the language. It is stated in Sura Al-Baqarah verse 31 which means: And He taught Adam all the names (things).

It is in accordance with the statement which mentioned that the 2 languages must be at least mastered, because to understand the classical books it is necessary to have the ability to speak Arabic and to convey them to the world requires English (Interview, U2). Furthermore, regarding the issue of English for students as an agent of religious moderation, it is very necessary, especially in this day and age (Interview, U3).

Nevertheless, English is very important, especially in Islamic boarding schools. *Santri* should be well aware that the very important Arabic manuscripts are in Europe or America countries and we cannot access them if we do not master English (Interview, U4).

Moreover, as a means of connecting proselytizing, *santri* need to master English, not only passively but also actively. When passive, what needs to be optimized is the writing aspect. Moreover, *santri* can reflect an attitude of moderation. Of course, it has a very visible positive impact on Islam itself or even on its image or world view of Islam. Because if the extremists are extremists, they give a negative picture of Islam (Interview, U4).

In Islamic boarding schools, language is an integral part of the learning process. Foreign language proficiency is a requirement for students who will use it as a tool to help them navigate life's challenges after they graduate from the Islamic Boarding School. Because of its important role, the Arabic proverb says "whoever learns the language of a people, he will be free from the deceit of the people." To anticipate this, they must also master the language and science that developed at that time.

2. Strengthening English mastery for *santri* is challenging

English teachers find it difficult to carry out the teaching and learning process in Islamic boarding schools. Lack of exposure to English because it is inferior to Arabic, a foreign language that students must learn, is one of the difficulties. Arabic is introduced to students very easily because it is their primary focus. Arabic is used in almost all religious activities. Compared to other foreign languages, *hijaiyyah* letters are easier for students to read. Students feel more at ease and secure when learning Arabic in a classroom due to the easier pronunciation of Arabic on their tongues. English is unique in this regard.

An environment that does not support the application of English is an obstacle in the implementation of foreign language programs in Islamic boarding schools (Interview, U3). Indeed, there are some Islamic boarding schools that do not attach importance to English, more predominantly Arabic. Because indeed this is a very ancient indoctrinated i.e., Arabic is the language of heaven, although that is not proven in my opinion. Because if it is in the social sciences, it must be proven. This is not yet proof (Interview, U4).

Lack of adequate human resources is also a challenge. In some Islamic boarding schools that have tried to apply deepening of English mastery, there are those who experience obstacles to several factors that hinder them.

Among these factors are the lack of related knowledge about the English language and the limitations of human resources (Interview, U4).

Language is an inseparable element of the learning process in Islamic Boarding Schools. Mastery of foreign languages is a must for students who later become a weapon for them in facing various life challenges after they are declared to have graduated from education at the Islamic Boarding School.

3. *Kyai* or *Pesantren* leaders have an important role in developing *santri*'s English skill

Pondok Pesantren is an Islamic educational institution that flourishes and is respected by the neighborhood. It has a dorm system where students receive religious instruction through a recitation system or madrasah that is entirely run by the leadership of one or more *kyai* people who exhibit charismatic and independent traits in all areas.

The world of Islamic boarding schools has responded differently to modernity. Some Islamic boarding schools reject government intervention because they believe it will jeopardize the continued existence of peasant-style education. But there are also Islamic boarding schools that offer an adaptable solution by incorporating the current formal education schooling system. Due to this, numerous boarding schools that practice Islam have appeared, calling themselves modern boarding schools of Islam.

The most significant and influential person in the growth and administration of the Islamic boarding school is the leader or caregiver known by the name of *kyai*. A *kyai* must be skilled at putting leadership strategies into practice in order to advance the pupils or educational institutions he oversees. The *pesantren* curriculum, planning structure and process, problem-solving, decision-making, and evaluation, as well as the use of various services both individually and institutionally, should all be factors in the boarding school

caregivers' action plan. Currently, the *pesantren* world expects leadership that can uphold the principles of local values while also interacting with those values on a global scale.

According to the data, it is found that the language application in daily life in Islamic boarding school depends on who leads, it depends on the system and the Kyai. If the kyai master the English well, it is usually emphasized to apply English (Interview, U3).

It is in accordance with Bawani (1993) who stated that a *pesantren's* back and forth is very dependent on the person of the kyai, especially by the expertise and depth of his religious knowledge, authority and charisma kyai, and his skill in managing his *pesantren*. This is also because Kyai, who is the pioneer, founder, manager, caregiver, and leader in Islamic boarding schools, is a crucial component as well as a central and important figure. If a leader supports the institution and is aware of the strategies and ideas he employs, a quality educational institution can be realized.

Every *pesantren* usually has a specific goal, such as going international. There are also *pesantren* that is not set the goal to go international, but the direction is preparing *santri* who is really adaptable in the wider community. The orientation is local wisdom. Not international, although there are some *santri* who have high motivation to study abroad, especially if the teacher has been abroad, they want to, so that when there are obstacles or the *pesantren* does not want to do so they continue to the level or *pesantren* that supports their motivation (Interview, U4).

4. *Santri* have an ability to compete their English with young teenagers

Some Islamic boarding schools in Indonesia have implemented rules to implement the use of foreign languages as a daily conversational language. In addition, there are activities that support the development of English language skills such as *muhadhoroh* and simultaneous conversational

practices that are scheduled to be followed by all students in *pesantren*. This greatly supports the development of students' mastery of English.

Therefore, it is not surprising that students often win English-language competitions. As stated by one of the participants that students at *pesantren* he several times became a champion in English competitions (Interview, U1). He also emphasized that this shows his support for deepening English mastery activities for students. Moreover, he emphasized that English is a skill that needs to be mastered by *santri* (Interview, U1).

It is also can be found in some online media which show *santri*'s achievement in English competition both locally and internationally. For instance, it was released by www.jateng.kemenag.go.id that thousands *santri* participated in *Pekan Olah Raga dan Seni Pondok Pesantren* (Pospeda) in Central Java which is held once in three years.

Then, it was also released by www.mtsn3malang.sch.id one of *santri* became the winner in an English national competition, it was National English Festival which was held by UNISMA Malang. Additionally, www.kahaba.net also reported the English competition which was held by an Islamic boarding school in Bima. Furthermore, www.kumparan.com released an international English competition, it was ASEAN Olympiad which was won by a *santri*.

5. Developing English skills of *santri* should be balanced with preserving the local tradition

Fiqih (2022) stated that the role and significance of *pesantren* to the Indonesian people are currently being discussed with scepticism. Questions about the role, applicability, and assurance of the future of *pesantren* alumni frequently come up when *pesantren* are discussed. However, *pesantren* has actually been a crucial pillar of Indonesian culture and education since the beginning of time, according to its history. *Pesantren* is a traditional school that has played a significant part in educating the Indonesian people and

helping the country achieve independence. *Pesantren* gave birth to people who later served as the nation's declarers and engines of progress.

Pesantren initially had no apprehension about modernity and the advancement of society, considering it to be an inevitability (*sunnatullah*) rather than a monopoly of the relevant party. *Pesantren* tradition combined with modernity is not an ideal situation, as both serve as responses to reality. As a result, updates from systems, traditions, and *pesantren* curricula continue to uphold the spirit of *al-muhafazatu 'ala al-qadim as-salih wa al-akhdzu bi al-jadid al-aslah* (maintaining old systematics and methodologies that are still relevant and taking and developing new, better ways).

The local culture adopted by the *pesantren* community, for example, is an indicator of peaceful building efforts from the *pesantren* community. In addition, cultural preservation is also reflected in the intellectual tradition of *pesantren*. The lessons offered in Islamic boarding schools are yellow book literature that is maintained and transmitted from one generation to the following and is directly related to religiosity. The classics symbolize the true traditions and nurture the religious sciences that have been widely disseminated to Islamic society by the great scholars of the past.

Educationally, the function of the materials given in *pesantren* is to provide access to students, not only the heritage of the past, but also to the direct roles of the future, especially for the balance of life cosmology that emphasizes peace and harmony with God, society and nature. Looking at the curriculum taught in Islamic boarding schools in general, it can actually be concluded that students get religious scientific provisions that are always inclusive, not exclusive.

One of the participants said that a deepening program for mastering English in Islamic boarding schools was an option. He emphasized that if a *pesantren* is to be formed into a modern *pesantren*, it is a good thing. However, according to him, this must still maintain local traditions, namely

traditions that have taken root and become the hallmark of *pesantren*. One of them is how to learn with the *sorogan* system. This must be preserved even though the *pesantren* is trying to become more modern by adding a deepening program for English mastery (Interview, U1).

6. Mastering English skills is an added value for *santri*

There are some benefits that can be gained by mastering English for *santri*. It can be an added value for *santri* who master English well. As experienced by one of participants when he was in an Islamic boarding school and found one of his friends who master English well and eager to read English books. It was shown that he has a wider knowledge than others (Interview, U3). Besides, when the *santri* are able to speak English, the students will be able to show the side of Islam *rahmatan lil 'alamin* (Interview, U3).

English also can be used as a medium to help converts to deepen their understanding of Islamic. With the ability to speak English, students can help explain the real Islam to non-Muslims who still have the idea that Islam is synonymous with terrorists (Interview, U2).

The importance of mastery of English in promoting a friendly Islam can be attributed to the words of the Messenger of Allah which read, "*buistu bi al-hanifiyyah as-samhah*" (I was sent with a tolerant religion). It was also added by the other participant that If English can be mastered properly, it can be used as a medium to help converts to deepen their understanding of Islam (Interview, U3). Additionally, the mastery English of *santri* also can be a guarding way of proselytizing. In this day and age, if you really want to keep the path of proselytizing, you don't have to wait for Muslims to ask questions about Islam but you can use the way to pick up the ball (Interview, U3). When someone or students master English and then they can give, deliver news or proselytizing, understanding to non-Muslims, or to people who do not speak Arabic, it can become a wider field of proselytizing (Interview, U4).

Santri who have the ability to speak English then convey about Islam in simple English to people who were still afraid of Islam at first became impressed (interview, U2).

As Juriana (2017) emphasized the urgency of English in da'wah communication. Furthermore, the mastery of English for *santri* is also an effort for answering the challenges of the global world. It was explained by one of the research participants that the existence of a deepening program for English mastery at the Islamic boarding school is to answer the challenges of the world of work and the global world (interview, U5). In addition, mastery of English *santri* play a role in the progress of a *pesantren*.

7. Some efforts have been done by some *pesantrens* to develop *santri*'s English skill

Several efforts have been made by several *pesantren* to develop students' English skills. As stated by one of the participants who explained that in the past there was an English and Arabic development program. Every day the students are required to memorize five English vocabulary and five Arabic vocabulary. But along the way, it turned out that the program could not run smoothly due to several obstacles. So, in this case it can be seen that in the *pesantren* there are already efforts to modernize (Interview, U1).

Besides, an Islamic boarding school in Bali which is known as a moderate Islamic boarding school also applied the similar program before the pandemic. Unfortunately, it has not been applied anymore in the new normal. However, it is shown the effort of the *pesantren* leaders in giving a valuable program of English mastery for *santri* (Interview, U2).

Additionally, an Islamic boarding school in Bandung also has applied an intensive Arabic and English training program for *santri*. Even, two teachers from Pare Kediri East Java were invited to teach and train English in the Islamic boarding school. The program was conducted for a semester for

each language. It was one semester for Arabic and one semester for English. The result of the program was very impressive. The English teachers of the school which is under one institution with the Islamic boarding school was amazed with the improvement of *santri*'s English skills after being trained by the English teacher from Pare (Interview, U3).

Based on some literatures, there were some English programs which conducted in some *pesantren* in Indonesia. Tarihoran (2010) conducted research on English teaching program in modern *pesantren* in Banten. In this study, it was found that English learning at Islamic boarding schools uses direct practice which has advantages in increasing the students' confidence to use English as a foreign language. In addition, Munawir (2021) studied a technique in practicing English in a regular program which is conducted in *pesantren*, it is *muhadharah*. This program is very useful to train the *santri* to show their talent in public speaking. However, there were still some obstacles in running this program.

CHAPTER V

CLOSURE

In this chapter, the researchers present the conclusions and recommendations following the finding of the study. The first section is the conclusions of the research finding and the second is the suggestion dealing with the objectives of the research.

A. Conclusions

In this research, there are two research statements. The following are the conclusion of the results study.

1. Indonesian Islamic scholars' belief that moderate means not leaning to the right or to the left, religious moderation is essential to implement and it is the form of prioritizing diversity in Indonesia. In addition, religious moderation is excellent for reducing radicalization. Furthermore, *santri* should be appropriately play a role as the agent in spreading religious moderation.
2. Islamic scholars belief that English mastery is a need of every person in this age. In almost every part of our life, we are very convenience with English. Dealing with the English mastery for *santri*, the Islamic scholars believe that it is very important for them as the agent of religious moderation. However, strengthening English mastery for *santri* is challenging. Therefore, *Kyai* or *pesantren* leaders have an important role in developing *santri*'s English skill. In fact, *santri* have an ability to compete their English with young teenagers. Developing English skills of *santri* should be balanced with preserving the local tradition. Mastering English skills is an added value for *santri*. There are some benefits that can be gained when the *santri* are able to speak English, they will be able to show the side of Islam *rahmatan lil 'alamin*. English can also be used as a medium to help converts to deepen their understanding of Islamic and it is a guarding the way of proselytizing

and answering the challenges of the global world. It most importantly that to present Islam in the West is limited in the language skill of the *santri*. However, some efforts have been done by some *pesantrons* to develop *santri*'s English skill.

B. Recommendations

Based on the result of the study, the researchers puts some recommendations to the following parties.

1. Santri

Santri has an important role as the agent of religious moderation. In this disruption age, it is very important for them to master English well so they will be able to deliver the Islamic teaching to a broader space and bring a peaceful atmosphere to this world. It is hoped that they will be more interested in learning English.

2. Indonesian Islamic Scholars

For the Indonesian Islamic scholars, it is hoped that this research can encourage them to consider a better way in spreading the important of English mastery for Muslims, especially *santri* as the agent of religious moderation. So, the Muslims, especially *santri* will be more interested in learning and mastering English.

3. Other Researchers

The researchers know that this study is far from being perfect. The researchers hope that this study will be useful for the further researchers to conduct the similar research, especially dealing with English and religious moderation. Furthermore, it is also recommended for the future researchers to use this finding as an additional reference and as a consideration in conducting the next research.

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