

CHAPTER I INTRODUCTION

A. Research Background

English is now considered a science that must be mastered. Because so many things around us are tied to the use of English, mastering it will allow us to comprehend the function of today's realities. However, as a Moeslim, we should concentrate on learning the rules and procedures for using good and correct English, rather than learning it immediately and consciously or unconsciously adopting a foreign culture that is inherent in the English language itself without going through a screening process that can impact a person's indiscretion in taking a stand on his daily actions. Even moslims are expected to be able to fill the English language media itself with Islamic values as an intermediary tool to convey the truth to the world.

English is a subject that is taught at several institutions in almost all education in Indonesia,¹ with the goal of preparing highly educated human resources and fostering innovation in global competitiveness. A high level of command of English, in particular, is one of the indications of quality human resources in global competition.² Therefore, English is one of the important aspects to enrich the knowledge of Indonesian learners.

Incorporating English language as a subject into Indonesian educational policy means that the Indonesian educational system can be considered as trying to connect with the global development in the sense that students are hoped to be able not only to communicate in English with people around the world, but at the same time to grasp science and technology, which are mainly conveyed in English.³ English becomes one of the local content materials

¹ Elysa Hartati, "The Language Functions Used by Teachers of Content Subjects Using English As the Medium of Instruction," 2013, 9.

² Dwi Poedjiastutie et al., "Does Curriculum Help Students to Develop Their English Competence? A Case in Indonesia," *Arab World English Journal* 9, no. 2 (June 15, 2018): 175–85, <https://doi.org/10.24093/awej/vol9no2.12>.

³ Nurprihatina Hasan, "Globalization and English Language Teaching in Indonesia" 10 (2021): 7.

that have to be learned by the students. English language has been taught in every school from the youngest degree. It aims to make students have skill in English since they are still young. This is based on Curriculum 13, where English has been taught since elementary school even though it is an extracurricular lesson.⁴

In addition, English is not only learned by the students in public schools but also learned by the students in Pesantren in Indonesia. Pesantren or *Islamic Boarding School* is a social institution of religious education for Moslms who want to explore religious sciences.⁵ Islamic Boarding School is an institution known for the high quality of its education and for its achievements in the field of Islamic education. Pesantren gives priority to foreign language learning especially Arabic, Ismail states that pesantren is a special institution that aims to strengthen understanding of Islam as a religion from various aspects including deep understanding of Arabic as a tool to know about Islam.⁶

Pesantren is an Indonesian culturally rooted Islamic educational institution characterized by its boarding school component and traditional method of teaching Islamic theological materials.⁷ Islamic Boarding School stands with two curriculums in teaching and learning process, their own curriculum and government curriculum. Islamic boarding school is divided into two types; they are traditional Islamic boarding school (salafi) and modern Islamic boarding school.

If we look at Islamic educational institutions in Indonesia, we can see that they are essential educational milestones for the nation's prosperity because of the depth of

⁴ Marsika Sepyanda, "The Importent of English Subject in Elementary School Curriculum," *English Language Teaching and Research ELTAR* 1, no. 1 (2017): 11.

⁵ Rahma Nur Cahyani, "An Islamic Boarding School: A Motivational Orientation and Students' Speaking Ability in Indonesia," 7, 24, no. 12 (December 2019): 69–74, <https://doi.org/10.9790/0837-2412076974>.

⁶ Ismail Suardi Wekke, "Arabic Teaching and Learning: A Model from Indonesian Muslim Minority," *Procedia - Social and Behavioral Sciences* 191 (June 2015): 286–90, <https://doi.org/10.1016/j.sbspro.2015.04.236>.

⁷ Nadia Azzahra, "Effects of the Pesantren Law on Indonesia's Education System – A Projection," 0 ed. (Jakarta, Indonesia: Center for Indonesian Policy Studies, 2020), <https://doi.org/10.35497/296490>.

information, beauty, and wisdom included in the books studied, such as in Islamic boarding schools. Islamic boarding school is a non-formal education that provides pupils with a variety of religious information in order to improve religious teachings and religious education⁸ particularly through the study of Arabic, interpretative traditions, the prophet's words, law, and logic.⁹ Pesantren is derived from the word santri, which means student – pesantri-an, or santri's location.¹⁰

As we know that English is a symbol of progress in this era, ranging from economics, politics, social, technology and education. This has made most Islamic boarding schools in Indonesia open to introducing English in the environment of Islamic boarding schools. The roles as messengers of truth, spreaders of goodness, and agents of change¹¹ Not only in terms of religion, but also in terms of economics and culture, an Islamic boarding school should build its community. Islamic boarding schools acquired English, of course, to add to the scientific treasures in pesantren, which are not limited to learning Arabic literature, but also to enriching the scientific dynamics of pesantren (and their students) by learning a variety of sciences supplied from English. As a result, Islamic boarding schools should provide information that is valuable to their society, and according to their functions, English is also taught in Islamic Boarding Schools besides Arabic.

⁸ Fakhurrizi Fakhurrizi and Saliha Sebgag, “Methods of Learning Kitab Kuning for Beginners in Islamic Boarding School (Dayah),” *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (October 25, 2020): 296–310, <https://doi.org/10.31538/nzh.v3i3.838>.

⁹ Yohanes Slamet Purwadi and Ferry Muhammadsyah Siregar, “Socio-Cultural Functions of Pesantren in Dealing with Modernity” (ern.pendis.kemenag.go.id, January 1, 2010), https://www.academia.edu/1018444/Socio_cultural_functions_of_pesantren_in_dealing_with_modernity.

¹⁰ Ronald A. Lukens-Bull, “Teaching Morality: Javanese Islamic Education in a Globalizing Era,” *Journal of Arabic and Islamic Studies* 3 (2000): 26–47, <https://doi.org/10.5617/jais.4554>.

¹¹ Moh. Roqib, “Increasing Social Class through Islamic Boarding Schools in Indonesia” (*Journal of Social Studies Education Research*, Summer 2021), <https://jsser.org/index.php/jsser/article/view/3291/508>.

According to Farid and Martin, learning English in Islamic boarding schools had decreased, their statement says that disinterested in English was obvious, it is worth mentioning that they did show interest in the Arabic language. This was evident from their attitude when the observer greeted the students. When he said the greetings in English, most of them did not reciprocate, but when he switched to Arabic, they gave a very enthusiastic response, asking him to keep speaking Arabic, and one student said *'li anna ni afhamu al-arabiyyah* (because I understand Arabic).¹²

Sofyan mentions *al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah* as a concept for pesantren in responding to the dynamics of the times means "keeping the good old tradition and take something new and better".¹³ Of course, when it comes to the spread of "new things" in development (including English classes), one must be able to determine what is appropriate and what should be abandoned, while maintaining the existing social and cultural values. Of course, this statement responds to earlier research in which English language learning takes place at Islamic boarding schools while respecting the pesantren's social and cultural norms.

According to E.B. Taylor, Culture is a complex whole that includes beliefs, decency, art, customs, laws, abilities and other habits that are often studied by humans as part of society.¹⁴ In the social and cultural context of a pesantren, there is a tradition that is usually carried out continuously even for generations, either in the form of actions or works produced by a group or individual. The

¹² Achmad Farid and Martin Lamb, "English for Da'wah? L2 Motivation in Indonesian Pesantren Schools," *System* 94 (November 2020): 102310, <https://doi.org/10.1016/j.system.2020.102310>.

¹³ Akhmad Sofyan, et al., "The Existence and Management of Islamic Boarding Schools (Comparative Study of Assunniyyah Islamic Boarding School and Baitul Arqom Islamic Boarding School Jember, East Java, Indonesia)", *The International Journal of High Education Scientists (IJHES)* Vol 2, Issue 2 (2021): 118, E-ISSN: 2410-5171 | P-ISSN 2415-1246
DOI: <https://doi.org/10.1234/v2i2.189>

¹⁴ Peter Naibe, "Culture and Sustainable Development," 2014, <https://doi.org/10.13140/2.1.2692.9928>.

frequently practiced habit undoubtedly has distinct values that are charismatic and independent in every way. Pesantren is an educational institution that differs from other educational institutions in terms of subject matter that is deeper in religious knowledge, as well as a solid schedule of activities in dividing time for studying the yellow book.

Kudus has long been known as the City of Santri. The name is inextricably linked to the numerous Pesantren in Kudus. In 2021, BPS.Jateng counted 113 Pesantren from 9 Kudus sub-districts. However, only a few dared to incorporate English lessons into the Pesantren education curriculum. One of them is Pesantren Qudsiyyah Putri, which has the guidelines "*al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah*" as mentioned above. Pesantren Qudsiyyah Putri is an educational institution that operated by the Yayasan Pendidikan Islam Qudsiyyah (YAPIQ) which has formal and non-formal education. MI, MTs, and MA are examples of formal education, while Pondok Pesantren is an example of non-formal education.

Qudsiyyah is an educational institution that is widely known for its distinctive characteristics of teaching the Salaf by the Kudus and surrounding communities throughout Indonesia, there are several students from Sumatra to Papua recorded. Qudsiyyah was originally a male-only educational institution, with levels ranging from MI to MA and the Pesantren. In 2016 Qudsiyyah opened a new school for women with the name Qudsiyyah Putri. Pesantren are non-formal educational institutions in both Qudsiyyah Putra and Putri. In contrast to the Islamic Boarding School Qudsiyyah Putra (Ma'had Qudsiyyah), where all lessons are salaf. Pesantren Qudsiyyah Putri dares to take steps to respond to the dynamics of the times by incorporating English lessons into the curriculum while preserving social values and culture in the pesantren.

The culture and position of the Pesantren on the one hand and the English language which has a certain cultural content on the other, have the potential to cause a variety of problems in the teaching and learning process. From that, the researcher wants to explore the experiences from the teacher and students in English language teaching at Pesantren which

have different cultures and situations with other schools when studying English language teaching. So, the title of the research is **“English Language Teaching in Pesantren: Exploring Teachers’ and Students’ Experiences from the Social and Cultural Perspectives”**.

B. Research Focus and Scope

The scope of this research focuses on describing some experiences from teachers and students in English Language Teaching from their social and cultural perspective at Pesantren.

C. Research Questions

Based on the background of the problem above, the problems of this research are:

1. How is English taught in Pesantren in terms of social and cultural perspectives?
2. How do Teachers and Students experience in English language teaching process in Pesantren?

D. Research Objectives

Based on the research questions, the objectives of this research are:

1. To know how is English taught in Pesantren in terms of social and cultural perspectives.
2. To know how do Teachers and Students experiences in English language teaching process in Pesantren.

E. Research Significances

The result of this research are expected to give some theoretical and practical benefits as described as the following:

1. Theoretically, this research is important as a foundation or set of recommendations for the implementation of special ELT policies in Pesantren settings.
2. Practically
 - a. To teachers/lectures: to show their experiences when teaching english language in Pesantren from their social and cultural perspectives so the teacher can

- develop a technique or media appropriate with the situation at Pesantren
- b. To students: making them more interested in learning English in Pesantren.
 - c. To readers/other researchers: It will give the inspiration and motivation for them to do the next deeper analysis.

F. Definition of Key Terms

The following definitions are intended to make the readers have the same understanding or perception for some terms used in this research. They are also intended to avoid ambiguity or misinterpretation. They are as follow:

1. **Pondok pesantren** or Islamic Boarding School is an Islamic institution where students usually study, stay in the boarding school, and follow the rule during the day and night.
2. **English language teaching** is the practice and theory of learning and teaching English for the benefit of people whose first language is not English. However, language teaching is hence a complex issue, encompassing socio-cultural linguistics, psycholinguistics, as well as curricula and instructional dimensions.¹⁵ Concerning to the foreign language teaching, some experts point out that second or foreign language teaching is any activity on the part of one person intended to facilitate the learning by another person of a language which is not his native one. In the foreign language teaching, there is an obligation for the teacher to provide exposure to the language and opportunities for learning through classroom activities.¹⁶ Teachers are expected to be able to provide a good classroom atmosphere for the learning process. Then, it should be followed by designing the appropriate learning materials which can enhance the teaching and learning process.

¹⁵ Gabriella Kovács, "Culture in Language Teaching: A Course Design for Teacher Trainees," *Acta Universitatis Sapientiae, Philologica* 9, no. 3 (December 1, 2017): 73–86, <https://doi.org/10.1515/ausp-2017-0030>.

¹⁶ Lynne Cameron, *Teaching Languages to Young Learners*, 7. printing, Cambridge Language Teaching Library (Cambridge: Cambridge University Press, 2005).

G. Organization of Thesis

The organization of this thesis is as follows:

Chapter I is the introduction. This chapter describes the research background, Scope and limitation of the research, research question, research objective, Significances of the research, Definition of key term, and Organization of thesis.

Chapter II is a review of related literature. In this chapter, the theoretical basis related to the study will be described, the review of previous studies that are relevant to the study and theoretical framework.

Chapter III is research methodology. This chapter will describe the basis of the type's approaches, research settings, research subjects, data sources, data collection techniques, data validity testing, and data analysis techniques.

Chapter IV is finding and discussion. In this section, an overview of research objects, description of research, and data analysis from the research.

Chapter V is closing. As the final chapter, this chapter will briefly present conclusions obtained from the discussion and also contain suggestions for interested parts for the development of further research.