

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. English Language Teaching

The term of teaching can be defined as a process of knowledge transfer from one person to another. Karolina Lesiak claims that teaching is a didactic process in which both the teacher and the student engage, with the primary purpose of promoting and supporting learning.¹ In the case of English, language teaching has been going on for a very long time, beginning at the end of the Middle Ages and continuing to the present day. The main factors that cause English to play a different role all over the world are time and place. Indeed, people who live in one time and place use English for specific purposes that may differ from those who live in another time and place.

Based on the explanation above Kachru categorizes three formulations of circle-model World Englishes.² Its consist: the “inner circle” which refers to countries where English is spoken as a 'native' language, such as the United States, the United Kingdom, Australia, New Zealand, and Canada. The “outer circle” where English is spoken as a second language. It includes Singapore, Malaysia, India, and over fifty other territories. The “expanding circle” refers to English as a 'foreign' language and has not given English any special status. In these countries, English is taught as a foreign language. Indonesia, China, Japan, Greece, and Poland are among the countries represented.

As previously stated, English is taught as a foreign language in Indonesian schools. The article 29 paragraph 2 of Law Number 24 of 2009 states that foreign languages

¹ Karolina Lesiak, “Teaching English to Adolescents,” *World Scientific News* 7 (2015): 15.

² Nicola Galloway, “Global Englishes and English Language Teaching (ELT) – Bridging the Gap between Theory and Practice in a Japanese Context,” *System* 41, no. 3 (September 2013): 786–803, <https://doi.org/10.1016/j.system.2013.07.019>.

(including English) are used as the language of instruction to support students' foreign language skills.³ English plays an important role in Indonesian education, from primary school to higher education. Despite the fact that English subjects were not mentioned in the basic education level in Permendikbud No. 67 of 2013,⁴ However, because of its importance and position, English is still taught as a local subject from first to sixth grade.⁵

There are four skills which should be developed by the students to learn English: listening, speaking, reading, and writing. Those basic skills then can be classified into two main skills; receptive skill which covers listening and reading and productive skill which covers speaking and writing.⁶ Each of them will be developed based on the syllabus in every level of education. Through English, the students are intended to develop four skills so they can communicate in English for a certain literacy level. The literacy level includes performative, functional, informational and epistemic. In the performative level, the students are expected to be able to read, write, listen and speak by using symbols. At the functional level, the students are expected to be able to use language for their daily life like reading newspapers, manuals or direction. At the informational level, the students are expected to be able to access knowledge. However, in the level of epistemic, the students are expected to be able to express their knowledge by using target language.⁷

³ Law Number 24 of 2009 on National Flag and Language, State Symbols and the National Anthem 15 (SGRI 2009-109, SSGRI 5035), (Law 24/2009), Article 29 (2).

⁴ Kemdikbud. (2013). Permendikbud Number 67 of 2013 on Basic Framework and Curriculum Structure Elementary School/Madrasah Ibtidaiyyah.

⁵ Ahmad Jazuly, Ninuk Indrayani, and Nostalgianti Citra Prystiananta, "The Teaching of English in Indonesian Primary Schools: A Response to the New Policy," *Linguistic, English Education and Art (LEEA) Journal* 3, no. 1 (December 22, 2019): 17–25, <https://doi.org/10.31539/leea.v3i1.609>.

⁶ Parupalli Srinivas Rao, "The Important of Speaking Skills in English Classrooms" (Alford Council of International English & Literature Journal (ACIELJ), March 2019).

⁷ Kristian Adi Putra, "The Implication of Curriculum Renewal on ELT in Indonesia," *The University of Arizona, USA* 4, no. 1 (2014): 63–74.

a. English Language Teaching in General School

Curriculum 2013 was created to be implemented progressively in order to avoid making the same mistakes as previous curriculums in which several aspects were deemed unready. Teacher and school administrator training, material creation, management development, and assistance in terms of monitoring and assessment of the issues encountered were all part of the implementation strategy.

The reduction of teaching hours is a source of worry in this ELT curriculum. At the elementary level, English is no longer part of the curriculum. At junior high school, it is still taught for four hours a week, yet at senior high school it becomes two hours a week, except for the language major. Language majors will take 3 hours of English in grade 10 and 4 hours in grades 11 and 12. In light of the fact that English is a foreign language in Indonesia.

b. English Language Teaching in Pesantren

English is foreign language in Indonesia, but it is taught and used as the first foreign language. Therefore, in the Indonesian curriculum, English is one of the subjects that must be learned by students from junior high schools and senior high schools as compulsory subjects. It is also underlined that English becomes one of the compulsory subjects in determining students' graduation. English becomes one of the subjects tested in students' final exams at school. It means that English is an important lesson that must be learned by the students seriously.

In learning English, high school students in Indonesia concentrate on four skills: listening, speaking, reading and writing. In Pesantren, students focus on the same four skills as in public schools, but they have distinct approaches to English learning and more time to learn English outside of the classroom. They also include religion and Islamic culture in English lessons. People use language to participate in and create social, emotional, and ethical activities,

according to Ho, so the most successful language learners learn culture and language together, therefore teaching language and teaching culture cannot be separated.⁸ It means that in learning foreign language, the teacher should provide students with information about the culture of the language. In other words, learning foreign language is the same as learning its culture.

The usage of English for daily interaction and communication helps students enhance their vocabulary and significantly helps students with good English proficiency as an academic goal in school. Furthermore, English language teachers admitted to having a difficult time in selecting teaching materials which have cultural western values not to contradict pesantren traditions that are typical with Islamic values.

2. Pesantren

a. The Definition of Pesantren

Pesantren are traditional Islamic educational institutions that emphasize the importance of religious principles as standards for daily living via studying, understanding, exploring, appreciating, and practicing Islamic teachings. The teachings of Islam are integrated with contextual structures or social realities that are struggled in daily life. It is also known as an educational institution, with a central figure known as a kyai and the mosque serving as a learning center or the hub of institutional activity.

In Arabic, Pesantren is known as "*al-Ma'had*," and in English, it is known as "Boarding School" or "Islamic Boarding School." According to Geertz, the definition of pesantren is from Tamil (India) shastri means hindus scientists who are capable of writing. Hence, pesantren is a place for

⁸ Deoksoon Kim, "Learning Language, Learning Culture: Teaching Language to the Whole Student," *ECNU Review of Education* 3, no. 3 (September 2020): 519–41, <https://doi.org/10.1177/2096531120936693>.

people who are capable of reading and writing. It is based on the perspective of Geertz that pesantren is a modification of two Hindu's temple. Besides, Zamakhsyari dhafir, declares a definition of pesantren which is visually larger and more specific. According to him, pesantren is basically a college of Islamic traditional education in which all the students live together and learn under the control or guide of a teacher who is famously called as kyai.⁹

The word of santri in the pesantren as an Islamic educational institution is a figure who studies Islamic religion. And it's termed a pesantren since it has santri aspects as well as other things like Kyai, mosques, dormitories, and the materials taught. This Kyia is the most basic element, as it is necessary for the pesantren and serves as a guide for the students. The other three aspects, namely the mosque as a learning center, the dormitory as a place for students to stay, and the yellow book as the teaching material, all play an important role in the Islamic education process in Islamic boarding schools.

b. Principles of Learning in Islamic boarding schools

Pesantren, as an institution that supports Islamic da'wah in Indonesia, both as a ritual institution and as a da'wah institution, has principles in its education system that are consistent with its goals and functions. The pesantren's basic principle is Tafaqquh Fiddin, which is a manner of adapting to change by upholding good classical traditions (values) but also implementing new innovations in a better path. (al muḥāfaẓah 'ala qadim al- ṣāliḥ wa al-akhdu bi al-jadīd al-a ṣlah- maintain good old values and take better values).¹⁰ Whatever changes occur in

⁹ Syamsul Bahri, "Pesantren and The Development of Living Environment: The Study Concept of Eco-Pesantren in Pondok Pesantren An-Nur Ha Rambigundam Jember," *International Journal of Management and Administrative Sciences (IJMAS)* 5, no. 10 (n.d.): 12.

¹⁰ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study from Indonesia," *Journal for the*

the pesantren environment, these changes have never altered the pesantren's principles and spirit. according to Mastuhu The purpose of Islamic boarding school education is to create and develop a Muslim personality, namely one who believes in God, has noble character, is beneficial to society, or serves society by becoming a servant or servant of the community, as well as becoming an apostle.¹¹ Mastuhu also revealed several principles in the pesantren education system, it is consist:¹²

1) Theocentric

Theocentric is a school of educational philosophy which states that all events originate in the process, and return to God's truth. This theocentric principle has an impact on the tendency of Islamic boarding schools to prioritize attitudes and behaviors that are very strong and oriented towards the hereafter. All actions are carried out within the structure of their relevance to religious law for the sake of the hereafter

2) Voluntary and devotion

As a consequence of the previous principle (Theocentric), all educational activities in Islamic boarding schools are based on volunteerism and devotion to God. Santri must obey and carry out what is ordered by the cleric/kyai as a form of command from God.

Education of Gifted Young Scientists, December 15, 2019, 815–34, <https://doi.org/10.17478/jegys.629726>.

¹¹ Özkul Çobanoğlu and Wildan Fahmi Ahmadan, “Islamic Boarding School Education System Development in Improving Santri Professionalism,” *MULTIDISCIPLINE - International Conference 2021*, 2021, 4.

¹² Mastuhu in Muhamad Syadeli Hanafia and Uliviana Restu Handaningtiasa, “Salafi Pesantren’s Characters Education,” in *Proceedings of the 3rd NFE Conference on Lifelong Learning (NFE 2016)* (3rd NFE Conference on Lifelong Learning (NFE 2016), Bandung, Indonesia: Atlantis Press, 2017), <https://doi.org/10.2991/nfe-16.2017.49>.

3) Wisdom

Pesantren emphasizes the importance of wisdom in conducting pesantren education and in daily behavior. Wisdom is meant to be patient, humble, obedient to the provisions of religious law, able to achieve goals without harming others and bringing benefits to the common interest.

4) Collectivity

As a logical result of living in a community with multiple people, togetherness is a must in the pesantren environment. Even among pesantren, there is an adage that "when it comes to rights, you must prioritize others, but when it comes to obligations, you must prioritize yourself."

5) Practicing religious teachings

As previously said, pesantren attach great importance to the practice of religion in daily life. Every movement of life is always within the limits of religious signs.

6) Without a diploma

Another pesantren principle is that a diploma is not given as a proof of learning success. Success should not be measured by a number on a diploma, as it should be in madrasas and public schools, where success is measured by work accomplishments that are acknowledged by the community and subsequently approved by the kyai.

7) Kyai's Blessing

All actions taken by members of the pesantren, both as students and as administrators, are in the hopes of receiving the kyai's blessing. In front of the kyai, all students will endeavor to avoid doing activities that are unappealing.

3. Socio Cultural in Pesantren

Social activities in Pesantren have a distinct character that is related to the educational objectives of Pesantren. This is explained by Özkul's opinion, which states that the purpose of Islamic boarding school education is to create and develop Muslim personalities, specifically those who believe in God, have noble character, and are beneficial to society.¹³ From a social perspective according to Philips, in education encompasses a variety of specific topics, including the nature of the communication process in learning, student-teacher relations in various types of learning programs, and social psychological and classroom aspects of intelligence tests and examination systems.¹⁴

Pesantren have distinct culture characteristics that set them apart from others. Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. Culture means the whole complex of traditional behavior which has been developed by the Human Race and is successively learned by each generation. 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.¹⁵ Robert H Lowie states Culture is everything that individuals get from society, including beliefs, customs, artistic norms, eating habits, expertise acquired not from their own creativity but rather the inheritance of the past that is obtained through formal or informal education. in Oxford dictionary culture is the arts and other manifestations of human intellectual achievement regarded collectively, The ideas, customs, and social behavior of a particular people or society.

¹³ Özkul Çobanoğlu and Wildan Fahmi Ahmadan, "Islamic Boarding School Education System Development in Improving Santri Professionalism," *MULTIDISCIPLINE - International Conference 2021*, 2021, 4.

¹⁴ "Economic and Social Aspects of Educational Planning; 1964," n.d.

¹⁵ Naibei, "Culture and Sustainable Development."

From the definition above, researchers conclude that culture is everything that is obtained from the community in the form of art, tradition, habits or important activities at a certain time and this has existed since ancient times and is still being studied and carried out in the present.

In this context, Pesantren traditions or traditionalism are described as a practice that has been practiced for a long time and has become part of the community's way of life. The most important aspect of a tradition is the information that is passed down from generation to generation, both in writing and orally, because without it, a tradition will eventually become extinct. As a result, Pesantren traditionalism is not intended as a signal of modernisation, but rather as an epistemology to maintain its identity.¹⁶ Pesantren continue to learn via traditional methods, such as:

a. *Sorogan*

Sorogan is an individual teaching system which is given in the recitation to students who have mastered the reading of the qur'an.¹⁷ The Sorogan method is a logical consequence of offering the best possible services to pupils. The sorogan method can be used to develop maturity and attention, as well as abilities of students.

b. *Bandongan/wetonan*

The bandongan/wetonan method is a delivery method in which a teacher, kyai or ustadz reads and explains the contents of the yellow book to students, or students listen, give meaning, and receive. And this bandongan method can be useful when the number of students is large enough and the time

¹⁶ Yudha Heryawan Asnawi et al., "Values and Tradition Inheritance in the Pesantren," *International Knowledge Sharing Platform* 6, no. 8 (2016): 5.

¹⁷ Ummah Karimah, "Ethnic Diversity in Teaching Sorogan of Pesantren," *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling* 2, no. 2 (November 10, 2018), <https://doi.org/10.17509/jomsign.v2i2.10826>.

available is relatively small, while the material presented is quite a lot.¹⁸

c. *Tahfidiz*

The Tahfidz method is recited without looking at books or other notes while under the direction and supervision of an instructor. The rote method is related to the method of habituation.¹⁹

d. *Bahtsul Masa'il*

Bahtsul masa'il is a tradition of activities carried out by students as a medium in scientific discussion in order to deepen their understanding of the ideas and texts of the Qur'an and Sunnah in order to address society's religious issues. There was an active role of many parties in the execution of Bahtsul Masail, including problem-solving, freedom of speech, and opposing each other's viewpoints, as well as participants being obliged to think critically and argumentatively.²⁰ A. Mufid, et al., "Development of the Bahtsul Masail Learning Model in the Pancasila and Civic Education Subject"

e. *Muhawarah or Muhadatsah*

Muhawarah is an Arabic speaking exercise. During their time at the Islamic Boarding School, students are normally compelled to participate in this activity. In specific situations, this dialogue is good

¹⁸ Koko Adya Winata, Andewi Suhartini, and Nurwadjah Ahmad, "Development of Curriculum and Learning System in Pondok Pesantren. (A Case Study at Pesantren Al Falah Dago Bandung)," *Randwick International of Education and Linguistics Science Journal* 2, no. 1 (March 30, 2021): 29–36, <https://doi.org/10.47175/rielsj.v2i1.196>.

¹⁹ Adi Fadli, "Al-Tikrār and Al-Tadrīj: Pesantren Learning Method TGH Bagu Lombok NTB," *Jurnal Pendidikan Islam* 7, no. 1 (August 27, 2018): 209–23, <https://doi.org/10.14421/jpi.2018.71.209-223>.

²⁰ Education and Democratic Issues International Conference on Citizenship Wiyono, Suko et al., "Development of the Bahtsul Masail Learning Model in the Pancasila and Civic Education Subject" *Empowering Civil Society in the Industrial Revolution 4.0: Proceedings of the 1st International Conference on Citizenship Education and Democratic Issues (ICCEDI 2020), Malang, Indonesia, October 14, 2020, 2021*, <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2933964>.

amongst fellow students or students with their ustadz, kyai.²¹

B. Theoretical Framework

To better understand the experiences of teachers and students when teaching English in Pesantren, the researcher applies the constructivism principle, which states that people have a subjective understanding of their complex and varied experiences as a result of their interactions with the environment.²² This idea is well suited to the emphasis of ethnographic approach design and analysis. Because the author's focus is on teachers' and students' experiences, how they construct meaning in the process of teaching English in Pesantren, which is inextricably linked to their social culture, and how their knowledge impacts their classroom practice. Involving teachers, students and stakeholders in interviews during this research study, is an important constructivist element underlying the research design because it allows them to explore data on how they experienced and understand what is being learned.

This research is about the experiences of teachers' and students' perspectives on teaching English in Pesantren. Its goal is to study how pesantren build pesantren-based English learning while keeping respecting pesantren's socio-cultural values. One of the findings of Salwa Mazinatun Najah's study on English Versus Culture Teaching Strategies in Islamic Boarding Schools was that: giving ice-breaking activity at the beginning of the class to create fun atmosphere because students learning habit in Pondok Pesantren is only listening to the teacher and keeping silent which does not create fun atmosphere.²³ This demonstrates that teaching English in

²¹ Ahmad Rivauzi, "The Development of Learning Model With An-Nafs Learning Theory," *Al-Ta Lim Journal* 25, no. 3 (December 27, 2018): 248–61, <https://doi.org/10.15548/jt.v25i3.344>.

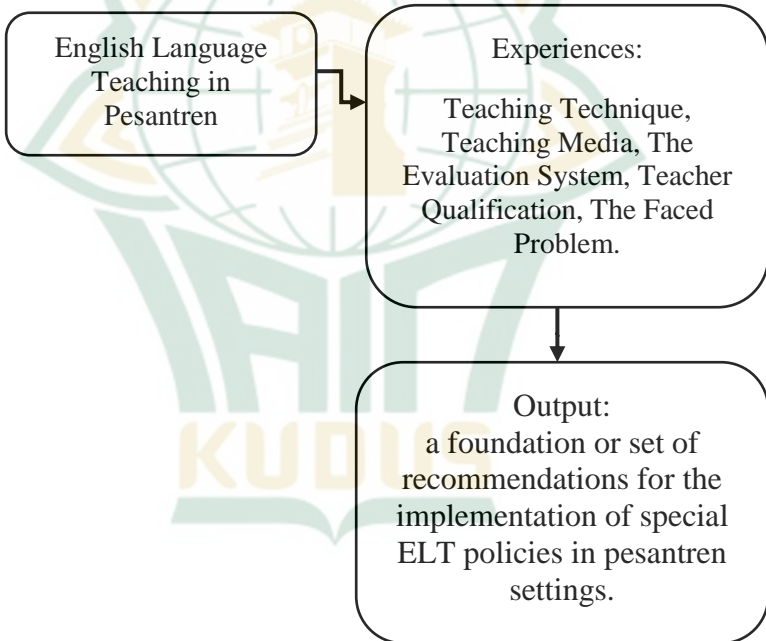
²² Brooks (1999) in Maxwell Buabeng, "Relevance of Constructivists Approach to the Ghanaian Early Childhood Education Provision.," *Global Scientific Journals* 9, no. 3 (2021): 18.

²³ Salwa Maziyatun Najah, "Teaching Strategies Versus Culture" *English Teaching Strategies in Pondok Pesantren Salafiyah Pasuruan in Relation*

Islamic boarding schools is handled differently or has a distinct experience.

In this context, the researcher reveals to uncover teachers' and students' experiences in English language teaching, such as: teaching principles and techniques, the types of English teaching, methodology/teaching method (strategies), media and learning resources, problems. The findings of this study could be used as a foundation or set of recommendations for the implementation of special ELT policies in pesantren settings.

Figure 2.1
Theoretical Framework



C. Review of Previous Studies

Related to this research, the researcher selects literature from previous studies that are relevant to the research. Whether it is a thesis or a journal article:

1. Teaching strategies versus culture" English teaching strategies in Pondok Pesantren Salafiyah Pasuruan in relation to the culture in pondok pesantren²⁴

The thesis was conducted by Salwa Maziyatun Najah which aimed for knowing the teaching of formal subjects and its relation to the culture of pondok pesantren and the author chooses English as the subject of the research object. This research uses qualitative descriptive methods through interviews with the teacher and students, The class observation focusing on the teacher's teaching strategy and the class observation focusing on the learning culture in Pesantren. The result of the research showed that there are several methods of teaching English that are applied by the teacher and some are related to the culture and habits of learning in Islamic boarding schools.

Salwa's research and this study has similarities that is the teaching of English in Pesantren and its relation to the culture but the focus of the research is different which is Salwa's research focus on teaching strategies and this research focus on teaching experiences by the teachers and students.

2. Technology on Language Teaching and Learning: A Research on Indonesian Pesantren²⁵

This study was conducted by Ismail Suardi Wekke and Sanusi Hamid and the primary attention of this journal is to investigate how pesantren complement technology on language teaching and learning. The method of this research is qualitative research to answer

²⁴ Salwa Maziyatun Najah, "Teaching Strategies Versus Culture" *English Teaching Strategies in Pondok Pesantren Salafiyah Pasuruan in Relation to the Cultur in Pondok Pesantren / Salwa Maziyatun Najah*. 2011. <http://repository.um.ac.id/11047/>

²⁵ Ismail Suardi Wekke and Sanusi Hamid, "Technology on Language Teaching and Learning: A Research on Indonesian Pesantren," *Procedia - Social and Behavioral Sciences* 83 (July 2013): 585–89, <https://doi.org/10.1016/j.sbspro.2013.06.111>.

the research question. To collect the data, researchers took an observation and depth interview with the research subject at Pesantren IMMIM Makassar City, South Sulawesi, Indonesia. The result of the research showed that the use of technology in language teaching and learning is a meaningful activity during classes.

Ismail's research has the similarities with this study about language teaching in Pesantren but has the differences between this study and Ismail's research, which is his research focus on how technology as a part of language teaching and learning in Pesantren, but in this research the researcher aimed to explore the experiences English language teaching in Pesantren.

3. Integrating Islamic Culture in Teaching English at Madrasah Aliyah²⁶

This research was carried out by Ade Saputra that aimed to describe and investigate the goals of the integrating Islamic culture in teaching English at Harsallakum Boarding School Bengkulu. This research uses qualitative approach. To collect the data, the researcher took an observation, interview and documentation with the English teacher, 17 students, and learning and teaching activities in the English classroom as well as outside practices. The result of the research showed that the English teacher integrated Islamic culture activities in teaching English in Harsallakum Boarding School.

Ade's research is similar to this research in terms of the teaching English and culture of the Pesantren. But both have differences. Ade's research focuses on integrating culture and this research focuses on experiences of teachers and students in English language teaching.

²⁶ Ade Saputra, "Integrating Islamic Culture in Teaching English at Madrasah Aliyah, Skripsi Ade Saputra.Pdf" (Thesis, Bengkulu, Institut Agama Islam Negeri Bengkulu, 2019).

4. English Language Teaching in Pesantren in Indonesia: Development and Challenges²⁷

The study was conducted by Umar which aimed to discuss the development of English language teaching (ELT) in pesantren, this study adopted library research as the method for collecting data sources. It focused on development and challenges English language teaching in Pesantren. He found that mastery of English and being able to communicate in English is considered important by developing ELT in Pesantren.

Umar's research is similar to this research in raising the issue of teaching English in Pesantren but Umar's research focuses on development and challenges English language teaching (ELT) and this research is about teachers' and students' experiences of English language teaching (ELT).

5. Pedagogical Implication of Pesantren's Cultural Values in English Language Teaching²⁸

This study was conducted by As Sabiq and Suparjo which aimed to describe the pedagogical implication of Pesantren's Cultural values in ELT and to find out its effects in English learning. This study adopted ethnography approach with qualitative data and MTs Al Iman Purworejo as the subject of the research. Furthermore, there are several findings from the results of the study including: ICT utilization in ELT, contextualized learning materials based on the cultural context of students' environment and character-building, the implementation of cooperative learning.

²⁷ Umar, "English Language Teaching in Pesantren in Indonesia: Development and Challenges," *Journal of English Language and Literature (JELL)* 7, no. 1 (March 1, 2022): 55–64, <https://doi.org/10.37110/jell.v7i1.143>.

²⁸ A H Sabiq and Suparjo Suparjo, "Pedagogical Implication of Pesantren's Cultural Values In English Language Teaching," in *Proceedings of the Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia* (Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia, Jakarta, Indonesia: EAI, 2020), <https://doi.org/10.4108/eai.1-10-2019.2291682>.

Sabiq's research has similarities with this study on English language teaching (ELT) in Pesantren, which is inextricably linked to its cultural values. And the focus of both research is different, Sabiq's research demonstrating how the background and cultural values of pesantren pose a challenge for teachers delivering material, especially ELT and this research focus on how ELT and this research focuses on how the experience of English language teaching by pesantren teachers and students cannot be separated from pesantren culture.

