CHAPTER II
REVIEW OF RELATED LITERATURE

A. Theoretical Description
1. English Curriculum
a. Description of Curriculum

According to its history, the term *curriculum* could be used in the world of athletics, *curere*, which means "*to run*". This term is closely related to the word *curier* or *courier* which means a liaison or someone whose job is to deliver something to other people. A courier must take a journey to reach some destination, so the term curriculum is then interpreted as a distance that must be travelled.

The term above then shifted its meaning to the world of education. For example, Nasution stated that the definition of curriculum as stated in Webter's International dictionary; Curriculum course a specified fixed course of study, as in a school or college, as one leading to a degree. It means that the curriculum can be construed in two ways. Fisrt, students must take or study a variety of disciplines in order to graduate from high school or university. Second, a variety of disciplines is provided by an educational institution or department. In a nutshell, the curriculum is a plan meant to expedite the teaching and learning process under the supervision and control of the school or educational institution and its teaching personnel.[1]

According to J. Galen Saylor, William M. Alexander, and Arthur J. Lewis, *the curriculum is the sum total of school's efforts to influence learning, whether in the classroom, on the playground, or out of school.* The curriculum is the subject and subject matter where it is taught by teachers and learnt by students.[2]

In terms of terminology, curriculum means an educational program that includes a variety of teaching materials and learning experiences that are programmed, planned, and methodically developed on the basis of relevant norms and utilized as guidance in the learning process by educators in order to attain educational goals. All initiatives

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[1]Nasution, *Kurikulum dan Pengajaran* (Jakarta: Bumi Aksara, 1989), 5.

[2]Asep H. Hermawan, *Pengembangan Kurikulum dan Pembelajaran di SD,* In: Hakikat Kurikulum. (Tangerang Selatan: Universitas Terbuka, 2014), 4.

undertaken to help the learning process are included in the curriculum. The curriculum provided is not only established in terms of administration but also concerns the whole learning process.[3]

According to Law No. 20 of 2003 concerning the national education system and Republic of Indonesia Government Regulation No. 19 of 2005 concerning National Education Standards, is explained that the curriculum is a set of plans and arrangements regarding objectives, content and learning materials and the methods used as guidelines for organizing learning activities to achieve certain educational goals.[4]

According to the Government Regulation of Republic of Indonesia Number 19 of 2005 (PP 19/2005) concerning National Education Standards, curriculum is a set of plans and arrangements about objectives, content, and learning materials, as well as procedures used as instructions for conducting learning activities to meet certain educational goals.[5] These particular aims include national education goals as well as conformance with regional features, conditions, and potential, educational units, and students. As a result, the curriculum is developed by the education unit to allow for the adaptation of educational programs to the region's requirements and potential.

b. **Characteristics of Curriculum**

There are several characteristics or concepts in the curriculum that need to be understood. Decker Walker suggests three basic concepts in the curriculum, including content, purpose, and organization.[6]

Longstreet and Shane put forward four main concepts in the curriculum: 1) society-oriented curriculum, it means that the purpose of the school is to serve the community; 2) student-centred curriculum, it means that students are a very crucial resource or input in the curriculum; 3) knowledge-

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[3]Dakir, *Perencanaan dan pengembangan kurikulum* (Jakarta: Rineka Cipta, 2004), 3.

[4]BSNP, *Panduan Penyusunan Kurikulum Tingkat Satuan Pendidikan Jenjang Pendidikan Dasar dan Menengah* (Jakarta: BSNP, 2006), 5.

[5]Depdiknas, *Peraturan Pemerintah tentang Standar Nasional Pendidikan*, Jakarta No. 19 of 2005, 3.

[6]Colin J. Marsh, *Key Concept for Understanding Curriculum-4th ed.* (Britain: Routledge, 2009), 9.

centred curriculum, meaning that knowledge is the heart of curriculum; and 4) eclectic curriculum.[7]

Another opinion argues that in the study of curriculum, several curriculum concepts are known, including ideal curriculum, real curriculum, hidden curriculum, and curriculum and learning.[8] The following will describe more about the four concepts in the curriculum.

1) Ideal curriculum: the curriculum that contains something that is good, expected or aspired to, as contained in the curriculum book.

2) Real curriculum or actual curriculum: real activities that are carried out in the learning process or that become reality from the planned curriculum, as contained in the curriculum book. This actual curriculum should be the same as the ideal curriculum, or at least close to the ideal curriculum, even though it may not be the same as the reality.

3) Hidden curriculum: everything that influences students positively when they are learning something. This influence may be from the teacher's personality, the students themselves, the learning atmosphere, and so on. The hidden curriculum occurs when the ideal curriculum takes place or in the real curriculum. The hidden curriculum is very complex, difficult to know, and difficult to assess. Gordon, who was the first to introduce the term hidden curriculum, argued that attitudes should be taught in a formal education environment (family) through a hidden curriculum.

4) Curriculum and instruction: two different terms, but cannot be separated from one another. The difference lies only in the level. The curriculum refers to a program that is general in nature, for the long term, and cannot be achieved immediately, while learning is real, specific and must be achieved immediately. Learning is a real and gradual implementation of the curriculum that demands the active role of students.

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[7]Marsh, *Key Concept for Understanding Curriculum-4th ed*, 9-10.

[8]Zainal Arifin, *Konsep dan Model Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2011), 7.

c. Function of Curriculum

The function of curriculum is defined as the benefits of the curriculum for parties involved in educational activities. There are six functions of the curriculum,[9] including:

1) The adjustive or adaptive function

The adjustive function indicates the curriculum as an educational instrument that allows learners to acquire well-adjusted characteristics, allowing them to successfully acclimate to their circumstances. This includes not just adaptation to the physical features of their surroundings, but also adaptability to the social aspects. It is critical to grasp that the environment is always developing and dynamic, rather than static. Therefore, learners must also be able to adapt to changes in their surroundings.

2) The integrating function

The integrating function indicates that the curriculum must be capable of producing entire humans as an educational instrument. Students are fundamental members and an essential component of society. Therefore, learners must have the necessary personality to survive and integrate into society.

3) The differentiating function

The differentiation function indicates that the curriculum as an instructional instrument, must be able to cater to the peculiarities of individual students. Every learner is unique, both physically and psychologically, and these variations must be accepted and accommodated.

4) The propaedeutic function

The propaedeutic function indicates that the curriculum as an educational instrument, must be capable of preparing learners to continue their studies to the next level of education. Furthermore, the curriculum is designed to equip students to survive in society if they are unable to complete their education for whatever reason.

5) The selective function

The selective function indicates that the curriculum as an educational instrument, must be capable of providing chances for students to pick educational programs that

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[9]Toto Ruhimat et.al, *Kurikulum dan Pembelajaran* (Jakarta: Raja Grafindo Persada, 2011), 9-10.

match their individual talents and interests. This part of the curriculum is inextricably linked to the differentiation function because recognizing and adapting individual student variations requires giving them the option to pick learning routes that best suit their personal requirements. To properly perform these two objectives, the curriculum must be broad and flexible.

6) The diagnostic or directive function

The diagnostic function indicates that the curriculum as an educational instrument, must be capable of assisting and directing learners in understanding and accepting their strengths (potential) and limitations. If learners can comprehend their own strengths and limitations, it is believed that they will be able to develop their own prospective strengths or improve their limitations.

d. English Curriculum Development in Indonesia

Historically, educational activities carried out in Indonesia began in 1537 during the Portuguese occupation. No different from other colonial countries, Portugal's goal of establishing schools was to supply workers for trade, plantations, industry, agriculture, and various other businesses. However, education was only implemented locally in Ambon, eastern Indonesia at that time. Then, educational activities began to run throughout Indonesia in 1900. But, the implementation of education was only related to ethical policies, when the Dutch occupied Indonesia. However, if it is viewed from previous educational policies, the Dutch's goal was no different, their goal was not education itself, but only to secure colonial economic interests.[10]

After Indonesian independence, the Indonesian Ministry of Education focused on the curriculum. During the birth of the National Curriculum, there were several reforms. Curriculum reform began shortly after Indonesia's independence. First, is the 1947 curriculum which was implemented in the 1950s. The curriculum was still taken over by the Dutch and the Five Principles of National Ideology (Pancasila) were introduced to students as the main basis of national education. The 1947 curriculum emphasizes learning

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[10]Abdul Aziz, "Curriculum Development in Indonesian Education," *Jurnal Pendidikan dan Pembelajaran Dasar* 3, no. 2 (2011): 2.

content related to personality, character building, and daily life. In this curriculum era, students are positioned as objects and teachers become the centre of learning resources. The government then revised the 1952 curriculum, and since then, it has been recognized as the 1952 curriculum.

Teaching and learning English entered the Indonesian Education curriculum in 1945. The applied English curriculum moved from using a teacher-centred approach to being student-centred. However, in its implementation in the first period, the curriculum was only implemented locally.[11] The following is historical data for the English language curriculum implemented in Indonesia:

1) Grammar Translation Method (GTM)

The first learning method implemented in the Indonesian Education curriculum was the Grammar Translation Method (GTM) in 1945 which is a legacy from the Netherlands.[12] This teaching style is extensively used in grammar education and is distinguished by its emphasis on translation and the rote memorisation of verb forms. The teacher usually uses the student's native language to explain and illustrate the subject matter.[13]

2) Audio-Lingual Method (ALM)

Then the Indonesian Education curriculum implemented the Audio Lingual Method (ALM) in the 1968-1975 period.[14] This method is defined as methods that emphasize word repetition to help students use the target language communicatively. The purpose of the repetition/drills is to simplify difficult sentences to break them down into simpler parts. The key feature of the audio-lingual approach lies in the repetition/drills used for

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[11]Misdi, "English Curriculum in Indonesia: Highlight," *Department of English Education University of Swadaya Gunung Djati* (2013): 3.

[12]Anita Lie, "Education Policy And EFL Curriculum in Indonesia: Between The Commitment to Competence And The Quest For Higher Test Scores," *TEFLIN Journal* 18, no. 01 (2007): 4.

[13]Noviani Kurnia Ambarwati, Rita Wiryasaputra and Shinta Puspasari, "Pembangunan Modul Pembelajaran Bahasa Inggris Menggunakan Grammar Translation Method Berbasis Android," *ULTIMATICS* 3, no. 2 (2016): 84.

[14]Lie, *"Education Policy And EFL Curriculum in Indonesia: Between The Commitment to Competence And The Quest For Higher Test Scores,"*, 4.

language teaching that emphasize the repetition of structural patterns through oral practice.[15]

3) Communicative Language Teaching (CLT) Method

The Indonesian curriculum began to implement Communicative Language Teaching (CLT)/Communicative Approach during the era of developing the English curriculum from 1984 to the 2004 curriculum.[16] This method/approach is an approach to teaching a second or foreign language that emphasizes learner communication, whether it serves as a means or the ultimate objective of mastering the target language.[17]

In short history, in the development of the English language curriculum, there was debate about the application of the communicative approach over a period of two years, 1984-1986. Debate occurred regarding the selection of the version of the approach to be adopted in developing the curriculum, the "strong" and "weak" versions of the communicative approach.

The following is data on the development of the English Curriculum in Indonesia since its independence in 1945:

Starting Year	Name of Curriculum	Approach
1945	Unknown	Grammar Translation
1968	Oral Approach	Audio Lingual
1975	Oral Approach	Audio Lingual
1984	Communicative Approach	Communicative
1994	Meaning-Based Curriculum	Communicative
2004	Competency-Based Curriculum	Communicative

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[15]Nurdevi Bte Abdul, "The Use of Audio-Lingual Method in Teaching Listening Comprehension at The Second Year Students of SMK YAPIP Makassar Sungguminasa *(A Classroom Action Research),*" *Exposure Journal* 5, no. 1 (2016): 44.

[16]Lie, *"Education Policy And EFL Curriculum in Indonesia: Between The Commitment to Competence And The Quest For Higher Test Scores,"* 4.

[17]Sri Gustiani, "The Communicative Language Teaching: Review On Own Experience In Elt At English Department, Sriwijaya State Polytechnic, Palembang," (2011): 17.

The final purpose of teaching English in the curriculum 1946, 1953, 1962, 1968, 1975, 1984, 1994 for SMP/SLTP, and 1950, 1962, 1968, 1975, 1984, 1994 for SMA/SMU, has the same principle, it is to equip students with English proficiency with mastery of skills: reading, listening, writing, and speaking.[18]

e. **Common European Framework of Reference for Languages (CEFR) Standard Curriculum**

The Common European Framework serves as a foundation for the development of language syllabuses, curricular guidelines, tests, textbooks, and other educational materials throughout Europe. It outlines in detail what language learners must learn in order to utilize a language for communication, as well as what information and abilities they must acquire in order to behave successfully. The description also includes information on the cultural context in which language is used. The Framework also establishes competence levels, which allow learners' progress to be monitored at each step of learning and on a life-long basis.[19]

The CEFR is also the outcome of a desire for a common international framework for language learning that would improve cooperation among educational institutions in different nations, especially within Europe. It was also intended that it would offer a solid foundation for the reciprocal recognition of language credentials and assist learners, teachers, course designers, examination bodies, and educational administrators in situating their individual efforts within a broader frame of reference.[20]

Many different countries have borrowed or adopted the CEFR as a foundation for defining English language teaching and learning standards. Because the CEFR is not limited to a single language or environment, it has been translated into 40 languages for usage both inside and outside of Europe. The levels of language competency description is one of the

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[18]Fitri Alfarisy, "Kebijakan Pembelajaran Bahasa Inggris di Indonesia dalam Perspektif Pembentukan Warga Dunia Dengan Kompetensi Antarbudaya" *Jurnal Ilmiah Profesi Pendidikan* 6, no. 3 (2021): 306-307.

[19]Council of Europe, *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (New York: Cambridge University Press, 2001), 1.

[20]Cambridge ESOL, Using the CEFR: Principles of Good Practice (Cambridge: University of Cambridge ESOL Examinations, 2011), 5.

primary reasons for borrowing or adopting the CEFR as a tool for language education policy creation. Language testing agencies such as Cambridge English Language Assessment, the British Council, and Educational Testing Service have used these levels for global English language tests such as the International English Language Testing System (IELTS), Cambridge Exams, and Teaching of English as a Foreign Language (TOEFL).[21]

Countries that have adopted the CEFR as an English language learning standard, some examples are Japan which modified the CEFR by adjusting it to their standards to be compiled as a specialised English curriculum called CEFR-J. Meanwhile, Vietnam also adopted the CEFR as a specialised English curriculum called MOET. The curriculum also has similarities to the student standards found in the CEFR, namely A1, A2 and B1. In addition, the local government will implement the CEFR-V or CEFR-J model curriculum as a programme in line with the target of foreign language learning in Vietnam. On the other hand, Malaysia also has a similar programme aimed at improving foreign language acquisition known as ELQC (English Language and Quality Council), which was established in 2013. This marked the beginning of the implementation of the CEFR programme. However, Malaysia also implemented the Malaysia Education Blueprint (MEB) programme which focuses on improving foreign language proficiency in primary schools. Moreover, in 2018, the Malaysian government officially introduced the CEFR as one of the programmes adopted in schools.[22]

2. Islamic Boarding School
a. Description of Islamic Boarding School

Islamic boarding school or in Indonesian terms known as *Pondok Pesantren* according to the Indonesian language mean "dormitories where students study to recite", the word *pesantren* is taken from the phrase "santri", which is a term

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[21]Liyana Ahmad Afip, M. Obaidul Hamid and Peter Renshaw, "Common European framework of reference for languages (CEFR): insights into global policy borrowing in Malaysian higher education," *Globalisation, Societies and Education* (2019): 2.

[22]Fuad Arifudin Abi Maryo, "The Issues of Implementation of CEFR in Indonesia," *Journal of Applied Linguistics Indonesia (Aplinesia)* 5, no. 1 (2021): 18-19.

originally used for people studying religion in traditional Islamic educational institutions in Java and Madura. The word "pesantren" consists of the prefix "pe" and the ending "an". Which means the place where the students study. The description of pesantren usage in modern language is an educational institution with a distinctive form as a place where the process of developing the science, morals and skills of the students is the main goal.[23] The term *Pondok Pesantren* is a combination of 2 (two) words which have the same meaning, it is from the words "Pondok" and "Pesantren". *Pondok* can be interpreted as a place to live which is usually made of bamboo, on the other hand, *Pesantren* can be interpreted as an Islamic school that has a dormitory or boarding school.

Pesantren with the prefix "pe" and the ending "an" so that they become pe-santri-an which means the place where the students live. The word "santri" comes from the word *Shastri* which according to the Indian language means a person who knows the holy books of Hinduism or is an expert scholar of Hindu religious books.[24] Etymologically, the definition of pesantren itself has a broad meaning. This indicates that in terms of language, the word pesantren can be identified as a term born from the womb of the cultural diversity of the archipelago.

In terms of terminology, it can be explained that Islamic boarding school education is a place where the exoteric dimension (internal appreciation) of Islam is taught, in terms of form and system originating from India. Before the process of spreading Islam in Indonesia, this system was generally used for Hindu religious education.[25] The constitutional basis of Islamic boarding school education is Law No. 20 of 2003 concerning the National Education System, Article 26 Paragraphs 1 and 4. Paragraph 1 states that "Non-formal education is organized for citizens who need education services that function as a substitute, enhancer, and/or complement to formal education in order to support lifelong education". Paragraph 4 then states that "Non-formal education units consist of course institution, training

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[23]Abdurrahman Mas'ud, *Intelektual Pesantren dan Perhelatan Agama dan Tradisi*, (Yogyakarta: Lkis, 2004), 17.

[24]Mas'ud, *Intelektual Pesantren dan Perhelatan Agama dan Tradisi,* 18.
[25]Herman, *"Sejarah Pesantren Di Indonesia,"* 146.

institution, study group, community learning activity centre, and majelis taklim, as well as similar educational unit".[26]

  Islamic boarding schools as religious educational institutions are usually in a non-classical way where a *kiyai* or *ustadz* teaches Islamic knowledge to students based on kitabs written in Arabic by medieval Ulama', and the students usually live there.[27] *Islamic boarding schools* are also interpreted as simple educational institutions that teach as well as internalize Islamic teachings in everyday life so that their students (*santri*) become good people according to religious standards and are accepted by the wider community.[28]

  From the description of the *pondok* and *pesantren*, it can be concluded that what is meant by *Islamic boarding schools* or *Pondok Pesantren* are Islamic educational institutions that teach and internalize Islamic teachings to their students in simple boarding schools so that they have religious abilities and noble morals whose presence can be accepted by society.

b. Features of Islamic Boarding School

  Islamic boarding school education has different elements from other education, according to Zamakhsyari Dhofier, the characteristics of Islamic boarding schools are:

1) Boarding School or Dormitory

  Pesantren (Islamic Boarding School) is a community of several people gathered in a place or Islamic educational institution that has the aim of instilling basic religious teachings in harmony with the guidance of the Prophet Muhammad Saw. Islamic boarding school is a non-formal educational institution that has a figure who is considered by the community to be a religious expert.

  In order to accelerate the growth rate of the pesantren, a boarding school was built which became a place of learning for students in studying. The existence of a pondok or dormitory is vital to accommodate students from various regions who want to gain blessings in gaining knowledge. Islamic boarding schools are identical to

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[26]Law Number 20 of 2003 about *Sistem Pendidikan Nasional*, (Jakarta; Kaldera, 2003), 19-20.

[27]Babun Suharto, *Dari Pesantren untuk Umat Reinventing Eksistansi Pesantren di Era Globalisasi,*(Surabaya: Imtiyaz, 2011), 10.

[28]Departemen Agama, *Pedoman Pondok Pesantren*, (Jakarta: Depag RI, 2002), 6.

buildings with patches, cubicle walls, and thatched roofs, and function as a place to study Islam.

In addition to the boarding school or dormitory that serves as a place of learning, the boarding school also serves as a temporary residence for students until they complete their spiritual odyssey. As a kiyai or *pesantren leader*, it is an obligation to provide dormitories or huts to accommodate students who will study at the *pesantren*.[29]

2) Mosque

The mosque is the most important place in the pesantren and is the place used to educate the students, especially in the practice of five daily prayers, khutbah, congregational prayers, reciting the Qur'an and studying the yellow-classical books (*Kitab Kuning*). The position of the mosque as the centre of activity in the pesantren tradition is a general manifestation of the national education system.

3) Yellow-classical book (*Kitab Kuning*) learning

In ancient times, the teaching of the yellow-classical books, especially by scholars of the Syafi'i school of thought (*Mazhab Syafi'i*), was the only formal study given in the pesantren environment. The purpose of learning the yellow-classical books is to educate prospective scholars called *Kiyai*.

4) *Santri*

According to the description used in the pesantren environment, a pious person is only called kiyai if he has a pesantren along with his *santri*, who live there to study the yellow-classical books. Thus, *santris* are the most important thing that characterises boarding schools.

5) *Kiyai*

Kiyai is the most important thing about an Islamic boarding school. *Kiyai* is also referred to as a person who establishes a *pesantren*, owns it and masters religious knowledge. *Kiyai* always carries out religious teachings. So it is only natural that the growth and development of an

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[29]Mohammad Takdir, *Modernisasi Kurikulum Pesantren*, (Yogyakarta: IRCiSoD, 2018), 48-49.

Islamic boarding school is measured according to the *kiyai*.[30]

c. Purpose of Islamic Boarding School

Islamic boarding schools cannot be separated from the original purpose of its establishment, which is to introduce Islamic teachings that are primary in nature, and involve matters of worship so that in practice religious teachings can be lived by students. The cultivation of basic Islamic teachings is important, but the cultivation of educational values concerning knowledge or intellectuality is no less important.

The purpose of the establishment of Islamic boarding schools is to produce a generation of students who think nobly, benefit the country and nation, are able to educate themselves, have a firm stance, have a high spirit, and love science. If personality formation runs smoothly, then the goal of achieving a Muslim person who is in line with religious morality values will become a reality. The formation of *santri* personality contains all aspects related to intellectuality, morality, and religiosity.

Islamic boarding schools do not only study religious knowledge as the focus of study for the development of the santri's knowledge base, but the focus of the real purpose of Islamic boarding schools is to get closer to Allah SWT and compete in doing good which is the demand of the Prophet Muhammad Saw. Meanwhile, the purpose of pesantren education which seeks to find the talents and abilities of students is only a short-term and worldly goal. If it only aims for scientific development, pesantren can certainly fail in producing Muslim individuals who are faithful, pious and do righteous deeds (*amal sholih*).[31]

Islamic boarding schools are not only limited to educational institutions in which there are dormitories, kiyai, mosques, students, and education systems. However, boarding schools must also have purposes that will be achieved in the educational institution.

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[30]Nasaruddin Umar, *Rethinking Pesantren*, (Jakarta: Kompas Gramedia, 2014), 33.

[31]Takdir, *Modernisasi Kurikulum Pesantren*,33-38.

d. Models of Islamic Boarding School

As time goes by, Islamic boarding schools have been categorized into various models. The following are some models of Islamic boarding schools:

1) Traditional Islamic Boarding School/*Pesantren*

Traditional *pesantren* can be referred to as salaf pesantren. This pesantren usually studies several yellow-classical books which are only limited to the fiqh, akidah, Arabic grammar, morals, tasawwuf, tawhid and so on. The characteristics of this model of pesantren can be seen in the education system, such as limited to the study of yellow-classical books, batsul masail, identical to wearing skullcaps, sarongs and all traditional things.[32]

2) Modern Islamic Boarding School/*Pesantren*

Modern *pesantren* are also known as *khalaf pesantren*. The characteristics of this modern pesantren are not only focused on the study of the yellow-classical books but also following the times and technological advances. This modern model pesantren has developed an education system that includes a curriculum organized with a variety of techniques to incorporate the traditional values from yellow-classical books, making it a scientific approach combined with general sciences.

Some example of a modern pesantren is the modern pesantren Darussalam Gontor, Zaitun Solo, Darun Najah, and Darun Rahman Jakarta. The characteristic of these boarding school models is that they emphasise the acquisition of foreign languages.[33]

3) Semi-Modern Islamic Boarding School/*Pesantren*

Semi-modern *pesantren* is a combination of traditional and modern pesantren. This pesantren is characterised by traditional values that are still strongly held, Kiyai still occupies a central position, and the norms of the pesantren code of ethics still remain the standard of pesantren development patterns. However, the pesantren also adopts a modern education system that is relevant to the times and future challenges.[34]

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[32]Takdir, *Modernisasi Kurikulum Pesantren*, 41-42.

[33]Takdir, *Modernisasi Kurikulum Pesantren*, 42-43.

[34]Takdir, *Modernisasi Kurikulum Pesantren*, 44-45.

A distinctive feature of semi-modern pesantren is the existence of two combinations of yellow-classical book recitation and modern curriculum development. This combination does not seem focused, but in fact, this pesantren model tries to produce cadres of students who not only master religious knowledge but also master foreign languages and can keep up with technological developments.

3. **English Learning in Islamic Boarding School**
   a. **Description of English Learning**

Learning is a sequential process in which both teachers and students engage in reciprocal actions within the classroom to accomplish specific objectives. Within the realm of learning, there exist multiple goals to be attained. Duffy and Roehler assert that learning is a deliberate endeavour that incorporates the expertise of teachers to meet curriculum objectives. Consequently, if any component fails to interact, the learning process will encounter numerous hindrances in attaining its intended learning outcomes.[35]

The selection of the right learning strategy must be orientated towards the learning objectives to be achieved. In addition, it must also be adjusted to the learning material, the characteristics of the learners, and the situation or conditions in which the learning process takes place.[36] Not all learning strategies used are effective in achieving learning objectives. For this reason, the creativity and innovation of teachers in choosing and applying learning strategies are needed.

The learning strategy includes several methods that will be selected and used by teachers. The learning method is a systematic and regular process carried out by teachers in delivering learning materials to students. Learning methods are also a very important factor in the learning process. The selection of the right method by teachers will create effective and enjoyable learning so that students will feel interested and not easily bored in following the learning process.

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[35]Akhiruddin, et.al, *Belajar dan Pembelajaran*, (Sungguminasa, Gowa: Cv. Cahaya Bintang Cemerlang, 2019), 12.

[36]Hamzah B. Uno, *Model Pembelajaran: Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif*, (Jakarta: Bumi Aksara, 2008), 7

Learning methods usually contain stages or technical and operational steps that are applied in the learning process. These stages or steps are related to a series of activities that will be carried out by both teachers and learners during the learning process. Some learning activities are mental, audio, visual, audio-visual, physical or a combination of all of them. In terms of the place of implementation, learning activities can be carried out inside or outside the classroom.

English learning activities at Islamic boarding schools are broadly classified into two types: indoor and outdoor activities. Indoor activities are English learning activities that take place in classrooms during designated lesson hours and are limited in scope in accordance with the curriculum. On the other hand, outdoor activities encompass learning activities that take place outside the classroom or during non-class hours.[37]

English learning activities in the room, the form is not much different from the activities carried out in schools or madrasah in general. While, outdoor English learning activities are free, less bound, and very open to various innovations and creativity in its implementation.

b. **Types of English Learning Processes in Boarding Schools**

The English learning process in Islamic boarding schools generally consists of two types, namely activities carried out in the classroom and activities carried out outside the classroom.[38] The following are the forms of these two types of activities in learning English in Islamic boarding schools:

1) English learning activities in the classroom

English learning activities in the classroom are carried out through face-to-face sessions between ustadz or ustadzah and all santri, which are planned every week depending on the lesson hours that have been established and determined by the boarding school administration.

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[37]Sri Kamaliasari and Amrizal, "Aktifitas Pembelajaran Bahasa Inggris di Pondok Pesantren Nurul Hidayah Bantan dalam Meningkatkan Speaking Performance Santri," *Akademika: Jurnal Keagamaan dan Penddikan* 17, no. 1 (2021): 18.

[38]Sri Kamaliasari and Amrizal, "Aktifitas Pembelajaran Bahasa Inggris di Pondok Pesantren Nurul Hidayah Bantan dalam Meningkatkan Speaking Performance Santri," *Akademika: Jurnal Keagamaan dan Penddikan* 17, no. 1 (2021): 20-23.

The English language materials provided to Islamic Boarding School learners are tailored to the learner's goals for English language learning, their degree of need or aptitude, and their level of education.

The English learning process in the classroom generally uses English and Indonesian as the language of instruction. This effort is intended as a method to foster awareness and motivation of the students to speak English. Indonesian is used if the students are found to have difficulty understanding the learning material.

Learning time in the classroom is very little and very limited because it is bound by the specified lesson hours. This fact makes the achievement of English learning in the classroom less than optimal plus activities or activities outside the classroom are quite dense so many santri experience fatigue while learning in the classroom.

2) English learning activities outside the classroom

English learning activities outside the classroom include a variety of routine and planned programs designed to teach and adapt learners to use English in a boarding school environment. The following are some examples of English language learning activities that take place outside of the classroom or during non-class hours:

a) Daily Conversation

Daily English conversation is implemented in the Islamic Boarding School as an effort to train santri to speak English in their daily lives. Every santri is required to communicate using English both among themselves and with their ustadz and ustadzah.

b) English Video Screening

Videos or films which include dialogue situations in English shown by Native Speakers are screened in front of the santri with the goal of growing their interest in English as well as practising good and proper listening and speaking skills and boosting their self-confidence.

c) English Speech Practice

English speech practice, or muhadhoroh, is another out-of-class activity at the Islamic Boarding School. This activity is designed to prepare students to deliver presentations in English in front of large groups of people.

B. Previous Study

Some of the following theories and previous research are used by the researcher as supporting material for this research on the implementation of Model and curriculum in pesantren:

1. A reseach by Suardi, Emzir and Zainal Rafli (2017) with the title "English Learning in Islamic Boarding School Al-Junaidiyah Biru Bone (Ethnographic Studies)".[39] The results showed that, in the process of learning English at AlJunaidiyah Pesantren Biru Bone, the pesantren (1) carried out several analyses of the needs and environmental context to determine the formulation of learning objectives, (2) implemented 2 curricula in 1 pesantren, first was the 2013 curriculum for general subject groups, and the second was a special pesantren curriculum for Islamic religious subject groups, (3) adapted learning materials to the context, social functions, text structure, and linguistic elements, (4) using the Contextual Teaching and Learning (CTL) approach, and linguistic elements, (5) The roles of educators and learners excite and attract each other's attention so that learning becomes interesting and fun, (6) developing language environments such as the use of English in the implementation of flag ceremonies, sports competitions, and arts that use English in extracurricular activities. This is an effort to habituate the use of English by pesantren which focuses on four language skills, namely listening, speaking, reading, and writing.

The research has similarities and differences with the research conducted by the researcher. The similarity lies in the focus of research that analyses the curriculum implemented in an educational institution. The difference lies in the type of research used. The researcher used Field Research, while the type of research used in that study used Ethnography.

2. A study by Abdur Rohim (2020) entitled "The Teaching of English in an Indonesian Islamic Boarding School: Design, Enactment, and Hindrances".[40] In his research, he states that Nurul Jadid students use English as an introductory language to communicate with each other in their daily lives so that the language is understood by them directly. However, in order to effectively achieve the learning objectives of English in Nurul Jadid, in choosing learning activities

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[39] Suardi, Emzir and Zainal Rafli, "English Learning in Islamic Boarding School Al-Junaidiyah Biru Bone (Ethnographic Studies)," *Journal of Education, Teaching and Learning* 2, no. 2 (2017).

[40] Abdur Rohim, "The Teaching Of English In An Indonesian Islamic Boarding School: Design, Enactment, And Hindrances," *Jurnal Sains Sosio Huaniora* 4, no 1 (2020).

for the extracurricular programme, the teachers choose implicit and explicit learning activities such as; (1) speech, (2) discussion, (3) debate, (4) show-opinion, (5) composing, (6) translation, (7) space competition, (8) morning-talk, (9) original day, (10) audio-visual, (11) quiz, and (12) evaluation meeting. In addition, the study also showed that in the learning process, there are several learning support factors that are used as drivers of good practice. These factors include the implemented curriculum, the role of human resources, environmental arrangements, adherence to rules, and motivational effects. In addition, the findings also indicate the language learning focus of FLDI students. Elementary level student is low-level, where the learning focuses on language structure, and intermediate level student is middle-level, where the learning focuses on language application or language function. Advanced students are high-level students whose learning is about metalinguistic awareness or advanced communication knowledge.

The research has similarities and differences with the research conducted by the researcher. The similarity lies in the focus of the research which analyses the learning process carried out in an educational institution. The difference with the researcher is that the researcher does not only focus on the implemented learning process but also focuses on the curriculum.

3. Another research by Ulya Zuhairati, Asnawi Muslem and Dohra Fitrisia (2022) with the title "An Analysis of English Language Used in Daily Communication By Students of Dayah or Islamic Boarding School".[41] The findings of the study showed that Dayah Modern Darul 'Ulum implemented regulations on the use of English and developed several programmes to improve and motivate students to use English as a daily language. In addition, from the results of the questionnaire, in terms of students' perceptions, the research findings mentioned that 72.5% of students consider the role of using English as a language for daily communication helps them in development of their speaking skills, 93.3% of students expect a program that can help in improving their English speaking skills by applying English as a daily language, and 70% of students consider that the implementation of speaking English is going quite well.

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[41]Ulya Zuhairati, Asnawi Muslem and Dohra Fitrisia, "An Analysis of English Language Used in Daily Communication By Students of Dayah or Islamic Boarding School," *English Education Journal (EEJ)* 13, no. 1 (2022).

The research has similarities and differences with the research conducted by the researcher. The similarity lies in the focus of the research which analyses the learning process carried out in an educational institution. The difference with the researcher is that the researcher does not only focus on the implemented learning process but also focuses on the curriculum.

4. Research conducted by Dewi Masitah (2021) with the title "English Learning Innovation at Al-Yasini Integrated Islamic Boarding School Pasuruan".[42] The results of her research said that 1) The development of English learning is based on the thoughts of the caregivers of Al-Yasini Integrated Islamic Boarding School so that the educational needs of the community and the obligations of santri in spreading Islam to all corners of the world are fulfilled. Not everyone is able to understand Arabic in preaching, so they can use English as an international language in preaching. 2) The importance of mastering English and the ability to communicate in preaching, so that the English language skills of santri must be developed in order to convey Islamic messages to all levels of world society according to the profession of each santri.

   The research has similarities and differences with the research conducted by the researcher. The similarity lies in the focus of research that analyses the curriculum implemented in an educational institution. The difference lies in the type of research used. The researcher used Field Research, while the type of research used in that study used Phenomenology.

5. Another research by Hardianti (2020) with the title "English Learning at Islamic Boarding School (An Ethnography Research in Darunnajah Islamic Boarding School Jakarta)".[43] The results of his research said that: (1) the instructional objectives of English learning at Darunnajah Islamic Boarding School Jakarta support the English Learning objectives in the classroom and make students be able to master the four language skills, Listening, Speaking, Reading, and Writing, (2) the development of learning materials based on the needs and context of the students, (3) the learning activities plan based on the syllabus, (4) the learning activities are integrated learning, (5) the English Learning at

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[42]Dewi Masitah, "English Learning Innovation at Al-Yasini Integrated Islamic Boarding School Pasuruan," *Darussalam English Journal* 1, no. 1 (2021).

[43]Hardianti, "English Learning at Islamic Boarding School (An Ethnography Research in Darunnajah Islamic Boarding School Jakarta)," *Forum Ilmiah* 17, no. 2 (2020).
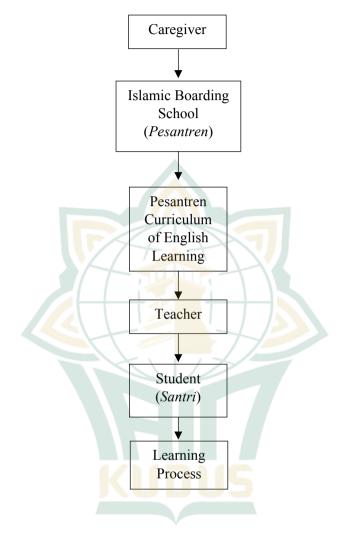
Darunnajah Islamic Boarding School Jakarta make teachers act as a motivators, facilitators, participators, evaluators, controllers, corrector, and counselors, (6) the students become active, creative and bold to use English as their language of everyday life, (6) the learning evaluation was carried out by written tests, oral tests, observation, rating scales, and check list.

The research has similarities and differences with the research conducted by the researcher. The similarity lies in the focus of the research which analyses the learning process carried out in an educational institution. The difference with the researcher is that the researcher does not only focus on the implemented learning process, but also focuses on the curriculum.

C. Theoretical Framework

The existence of a *Curriculum* in an educational institution cannot be denied, because the implemented curriculum is used to determine how the teaching and *learning process* runs. The curriculum is used as a medium in designing a pattern or learning plan so that the teaching and learning process can run systematically. Then the curriculum contains learning elements such as learning models, learning methods, learning approaches, learning materials and various other learning activities so that a curriculum is formed that can affect student character building.

In *Islamic Boarding Schools*, religious materials are included in the curriculum, so that a separate *Curriculum* is formed that has pesantren values the curriculum is oriented towards forming the character of students (*santri*) who are religious and have good morals (*akhlaqul karimah*). However, because the pesantren is in a modern era where English is an international language, the pesantren incorporates *English language* materials and *learning process* into the *Pesantren Curriculum*. Thus, the pesantren is not only oriented towards the character of the santri but also produces a generation of santri who are ready to preach to the entire world.

Picture 2.1. Theoretical Framework

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┌─────────────────┐
│    Caregiver    │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│ Islamic Boarding│
│     School      │
│   (Pesantren)   │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│    Pesantren    │
│   Curriculum    │
│   of English    │
│    Learning     │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│     Teacher     │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│     Student     │
│    (Santri)     │
└─────────────────┘
         │
         ▼
┌─────────────────┐
│    Learning     │
│     Process     │
└─────────────────┘
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