

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. Islamic Boarding School

As an Islamic educational institution that has been deeply rooted in Indonesia for centuries, the Islamic boarding school holds the title of the oldest Islamic educational institution with unique and distinctive characteristics. It provides a different color in the world of education. The difference lies in the elements that are the main pillars. Other differences can be seen from various aspects, such as the concept promoted, the goals pursued, the functions carried out, the characteristics that characterize the models, methods, and the learning curriculum implemented.¹

a. Concept of Islamic Boarding School

Islamic boarding schools in Indonesia are divided into various types based on typology. The Ministry of Religion team explained that there are four types of Islamic boarding schools with different education delivery systems.²

- 1) Type A, traditional Islamic boarding schools, where the entire education system is held. This type of Islamic boarding school is usually referred to as a Salaf Islamic boarding school.
- 2) Type B, Islamic boarding schools that adopt the madrasa system, where teaching is carried out using a classical system in accordance with Islamic principles. Islamic boarding schools that have included general education in the form of madrasas like this are called Khalaf Islamic boarding schools or modern Islamic boarding schools.³
- 3) Type C, Islamic boarding schools that only provide cottages or dormitories for students. Meanwhile, the

¹ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak*, ed. Susanto (Jakarta: Publica Institute Jakarta, 2020) 2.

² Tim Departemen Agama RI, *Pola Pembelajaran Di Pesantren* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003).

³ Sutejo Ibnu Pakar, *Pendidikan Dan Pesantren*, n.d.

learning process is carried out outside the Islamic boarding school complex.

- 4) Type D, Islamic boarding schools that provide a more complete education system. This type of Islamic boarding school combines the Islamic boarding school system and the school or madrasa system into one comprehensive educational entity.

b. Elements of Islamic Boarding School

The elements of an Islamic boarding school consist of kyai, teacher figures, and spiritual leaders; santri, dedicated students; huts, residences and places of study for students; mosque, center of religious activity; as well as religious books which are the basis of science.

1) Kyai

In Indonesia, generally on the island of Java, there is a certain term for those who understand Islamic religious knowledge. The term itself consists of ulama, kyai, and ustadz. Even so, there are differences between the three. Ulama is a figure who masters Islamic religious knowledge, such as the Al-Qur'an, Hadith, and other Islamic religious knowledge. Meanwhile, a kyai is a figure who understands Islamic religious knowledge and is the leader of an Islamic educational institution, namely Islamic boarding schools. However, there are also those who say that ulama who do not own or lead Islamic boarding schools can also be said to be kyai.⁴ On the other hand, ustadz is a term that comes from Arabic and means teacher. In this case, what is meant by ustadz refers to the profession of a religious teacher or professor of Islamic religion.

2) Santri

Santri is an important element in the Islamic boarding school education system. Santri is the term for students who study at Islamic boarding schools.⁵ The learning system in an institution functions to

⁴ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak*, ed. Susanto, 16.

⁵ Zulkarnain Dali, *Pendidikan Islam Di Pondok Pesantren* (Bengkulu: IAIN Bengkulu Press, 2016).

teach educational knowledge to students. Therefore, it can be said that without santri, the education system in Islamic boarding schools cannot run properly. Students' characteristics can be seen from their general appearance. The clothes worn by the students seem very simple. Male santri usually wear sarongs and caps, while female santri wear skirts and headscarves.⁶ As a student, of course, you have to act ta'dzim, that is, respect the kyai or teachers who teach your knowledge. This is intended so that students receive the blessing of knowledge that they have acquired while at the Islamic boarding school.

3) Cottage (*Pondok*)

At the beginning of its development, the cottage was a place that served to take lessons from a kyai. However, as time passed, the cottage was defined as a residence for students in the Islamic boarding school environment in the form of a dormitory.⁷ There are usually 10-20 people in one room, with 1-2 senior students serving as room administrators.⁸ Students can store personal belongings and carry out personal activities in this room.

4) Mosque

In the Islamic boarding school environment, mosques were built as a place of worship for the students. Mosques have a very important role in supporting religious activities in Islamic boarding schools. The first mosque founded by the prophet Muhammad saw was the Quba mosque in Yathrib or now known as Medina. Mosques are houses of worship for the Islamic community and are considered the center of Islamic religious civilization.⁹

⁶ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak*, ed. Susanto, 14.

⁷ Al Furqan, *Konsep Pendidikan Islam: Pondok Pesantren dan Upaya Pembedahannya* (Padang: UNP Press Padang, 2015), 98.

⁸ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak*, ed. Susanto, 4.

⁹ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak*, ed. Susanto, 11.

5) Yellow Book (*Kitab Kuning*)

Kitab is the name for Islamic books from previous scholars to support students' learning. The book that is often used in Islamic boarding schools is called the yellow book, which is a book written on yellow paper. Generally, Islamic boarding schools teach books with bare Arabic script or books with Arabic writing without harakat.¹⁰ The success of the students in learning the book can be seen from their ability to find the correct harakat, as well as being able to read it fluently. The books taught consist of the books of nahwu, sharaf, fiqh, ushul fiqh, hadith, tafsir, tauhid, tasawuf, adab, etc.¹¹

c. Aims and Functions of Islamic Boarding Schools

Islamic Boarding School is not just a place of learning but a place for the formation of character, spirituality, and knowledge rooted in Islamic values. Systematically, Islamic boarding schools aim to create a capable generation by producing graduates who have moral character, are independent, devoted to Allah SWT, and master and are able to practice religious and general knowledge in a balanced manner.¹² Islamic boarding schools also aim to make students more useful for the surrounding community by allowing them to experience the knowledge they have gained from Islamic boarding schools. The functions of Islamic boarding schools include:

- 1) As an educational institution. Which provides lessons both materially (religious and general) and immaterially (character education).
- 2) As a missionary institution. Islamic boarding schools, which are closely related to Islam, certainly cannot be

¹⁰ Al Furqan, *Konsep Pendidikan Islam: Pondok Pesantren dan Upaya Pembenhannya*, 99.

¹¹ Tim Humas Universitas Islam An-Nur Lampung, "Pengertian Pondok Pesantren, Elemen-Element. Fungsi, Sistem Pendidikan Dan Pembelajaran," an-nur.ac.id, 2022, <https://an-nur.ac.id/pengertian-pondok-pesantren-elemen-elemen-fungsi-sistem-pendidikan-dan-pengajaran>.

¹² Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren* (Yogyakarta: Bildung Pustaka Utama, 2017), 29.

separated from the da'wah process. Kyai teaches Islamic values , which the students will then disseminate in the future.

- 3) As a social institution. Islamic boarding schools have existed for centuries, so their existence is not new for society. The role of Islamic boarding school educational institutions for the community is to help with every problem faced by, both worldly and spiritual problems.¹³

d. Characteristics of Islamic Boarding School

Islamic boarding schools are educational institutions that have their own characteristics and are certainly different from other educational institutions. According to Sutejo Ibnu Pakar, this difference can be seen in terms of the paradigm used.¹⁴ Islamic boarding schools use a perspective based on belief. In this case, the belief in question is a belief that does not conflict with Islamic teachings. This means that the characteristic of Islamic boarding schools is the teachings of Islam itself. Meanwhile, the perspective used by schools is a scientific paradigm.

e. Curriculum and Subjects

A curriculum is a plan regarding objectives, content, and learning materials that are used as a guide in teaching and learning activities to achieve certain goals. The curriculum in educational institutions is linked to all activities carried out in the classroom. Meanwhile, the curriculum linked to Islamic boarding school activities includes all activities both inside and outside the teaching and learning classroom.¹⁵

Before Islamic boarding schools developed as they do today, the only curriculum used was a religious curriculum. However, after the government officially recognized Islamic boarding schools as formal educational institutions (UU No. 18 of 2019), Islamic boarding schools are increasingly developing, one of

¹³ Lampung, "Pengertian Pondok Pesantren, Elemen-Element. Fungsi, Sistem Pendidikan dan Pembelajaran."

¹⁴ Sutejo Ibnu Pakar, *Pendidikan Dan Pesantren*.

¹⁵ Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren*, 116.

which can be seen from the implementation of their curriculum. In addition to the religious curriculum, several Islamic boarding schools in Indonesia have implemented the national curriculum to support the formation of a generation that not only has religious knowledge but also masters knowledge from general subjects.

The national curriculum structure divides subjects into religious education (Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism) and character education, Pancasila education, Indonesian language, mathematics, natural sciences (IPA), social sciences (IPS), English, Physical Education, Sports and Health (PJOK), and arts and culture and crafts (SBK).¹⁶ Religious education subjects in madrasas and schools are different. In madrasas, Islamic religious education subjects are divided into several more subjects consisting of Al-Qur'an Hadith, Aqidah Akhlak, Fiqh, History of Islamic Culture, and additional subjects, namely Arabic. In 2019, the Indonesian Ministry of Religion established KMA Number 183 year 2019 concerning the Islamic Religious and Arabic Language Education Curriculum in Madrasas. This decision replaces KMA Number 165 in 2014 concerning the 2013 Curriculum for Islamic Religious and Arabic Language Education Subjects in Madrasas. This means that the madrasa environment has its own curriculum regarding Islamic education, which previously was just a subject. On the other hand, some Madrasas also add local content subjects consisting of books such as Nahwu, Sharaf, Fiqh, Ushul Fiqh, Hadith, Tafsir, Monotheism, Sufism, and Adab. Meanwhile, religious education at school consists of only one subject, covering all religious aspects. The religious curriculum in the Islamic boarding school environment involves studying yellow books that contain Islamic content in Arabic.

¹⁶ Kemdikbudristek RI, “*Struktur Kurikulum Merdeka Dalam Setiap Fase,*” pusatinformasi.guru.kemdikbud.go.id, 2023, <https://pusatinformasi.guru.kemdikbud.go.id/hc/en-us/articles/14179832698137>.

2. Concepts of Islamic Value

Islamic values include a series of rules and guidelines that are mandated to be followed by every individual to ensure that their lives align with Islamic teachings so that they can achieve happiness and safety, both in this world and in the afterlife. One of the key aspects of Islamic values is the value of worship. Worship, in this context, becomes a standard that determines human actions based on the level of devotion to Allah SWT. As the core value of worship, Taqwa includes carrying out God's commands and avoiding all His prohibitions.¹⁷

The importance of understanding Islamic values is reflected in the purpose of studying them. One of them is to guide humans in forming akhlakul karimah, namely having a noble personality. Through understanding and practicing Islamic values, it is hoped that we will be able to create a generation rich in Islamic religious knowledge. More than that, understanding and practicing Islamic values is also directed at forming a positive attitude in living everyday life.¹⁸ The following are several main points related to the concept of Islamic values:

a. Sources of Islamic Teachings

There are four sources of Islamic teachings, namely the Al-Qur'an, Hadith, Ijma', and Qiyas.¹⁹

- 1) The Qur'an is a revelation Allah SWT gave as a miracle for the Prophet Muhammad SAW. In Islam, the Qur'an is the first and main source of teachings. The Qur'an is God's book, and it is a guide for humans.
- 2) Hadith is also known as Sunnah; namely all the sayings, actions, and decrees of the Prophet Muhammad SAW. As a source of Islamic teachings,

¹⁷ Diina Mufidah et al., *Integrasi Nilai Nilai Islami Dan Penguatan Pendidikan Karakter* (Semarang: Universitas PGRI Semarang Press, 2022), 20.

¹⁸ Deden Heri and Uus Ruswandi, "Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *Jurnal Dirosah Islamiyah* 4, no. 2 (2022): 250–262, <https://doi.org/10.47467/jdi.v4i2.920>.

¹⁹ Partono and Ashif Az Zafi, *Metodologi Studi Islam* (Kudus, 2019), 47-50.

Hadith strengthens and clarifies the laws already existing in the Qur'an.

- 3) Ijma is the agreement of the ulama in establishing Islamic laws. Ijma, as the third source of Islamic teachings, is based on the Qur'an Surah An-Nisa verse 59, which means: "O believers! Obey Allah and obey the Messenger, and those in authority among you."
- 4) Qiyas is the fourth source of teachings, which means establishing or cancelling the law on a matter based on what is in the Al-Qur'an and Hadith, provided that it contains the same legal instructions.

b. Pillars of Faith

In Islam, there are six pillars that must be followed by faith,²⁰ Consisting of:

1) Faith in Allah SWT

Allah is a God who has the nature of One. There is no God who has the right to be worshipped except Allah SWT. God is almighty. Allah created everything that exists on this earth. Therefore, we must always have faith and fear Allah. As for purity, it means carrying out everything that Allah has commanded and avoiding everything that Allah has forbidden.

2) Faith in Allah's Angels

As we know, Allah is the greatest creator. Angels are also one of the creatures created by God. Among the many angels that Allah created, there are 10 angels that must be known, namely Jibril, Mikail, Israfil, Izrail, Rakib, Atid, Munkar, Nakir, Malik, and Ridwan.

3) Faith in the Books of Allah

Allah revealed the holy book to his apostles as guidance for Muslims in living their lives. There are four books that Muslims must believe in, namely:

- a) Torah, revealed to Prophet Musa AS
- b) Zabur, revealed to the Prophet David AS
- c) The Gospel, revealed to the Prophet Isa AS

²⁰ Zaenal Mustopa and Jeje Zaenudin, *Pendidikan Agama Islam* (Jakarta: Pusat Kurikulum dan Perbukuan Kementerian Pendidikan Nasional, 2011), 17.

d) Al-Qur'an, revealed to the Prophet Muhammad SAW

4) Faith in Allah's Messenger (Rasul)

Rasul is one of God's creatures. If a prophet is a person who is given guidance by Allah for himself, this is different from a messenger who receives revelations for himself and to convey to his people. In other words, a prophet is not necessarily a messenger, while a messenger is definitely a prophet.

5) Faith in the Last Day

The last day is also called doomsday. On that day, the world will be destroyed. All living creatures on earth will die. The door of repentance will be closed, and all human deeds will be counted. Those with more good deeds will go to heaven, and those with more bad deeds will go to hell.

6) Faith in Qada and Qadar

Every human being has a different destiny. Destiny consists of two types: Qada and Qadar. Qada is a destiny that Allah determined long ago and cannot be changed. Meanwhile, Qadar is a destiny that can change depending on human efforts and prayers.

c. Pillars of Islam

The pillars of Islam are the main teachings of Islam that must be followed by Muslims. There are 5 pillars of Islam, namely syahadatain, prayer, zakat, fasting and hajj.²¹

1) Syahadatain

Syahadatain consists of 2 sentences of the shahada which means testimony that there is no God but Allah, and the prophet Muhammad is the messenger of Allah. The following is a sentence of syahadatain:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Translation:

²¹ Zaenal Mustopa and Jeje Zaenudin, *Pendidikan Agama Islam*, 69.

“I testify that there is no God worthy of worship except Allah, and I testify that the Prophet Muhammad is the messenger of Allah.”

2) Prayer

The second pillar of Islam is prayer. The law of carrying out prayers is obligatory for Muslims who have reached puberty and are of sound mind. In a day, there are 5 prayer times with a total of 17 rak'ahs, namely Dhuhr 4 rak'ahs, Asr 4 rak'ahs, Maghrib 3 rak'ahs, Isha' 4 rak'ahs, and Fajr 2 rak'ahs.

3) Zakat

Zakat means clean. Zakat is done by giving away some of our assets. Occupying the third Islamic law, zakat consists of 2 types, namely zakat fitrah and zakat mal. Zakat fitrah is zakat whose aim is to cleanse oneself. Zakat fitrah is carried out every month of Ramadan by paying for staple foods such as rice. Meanwhile, zakat mal is zakat on assets, which is done by handing over some of the assets we have if the assets have reached the nisab or certain limit in Islam.

4) Fasting

Fasting is the fourth pillar of Islam. Fasting means refraining from anything that cancels things, for example, eating, drinking, and lust. All Muslims are required to fast for 30 full days every year during the month of Ramadan. Fasting begins at dawn or dawn until sunset and sunset.

5) Hajj

The last pillar of Islam is the Hajj. Hajj is a pilgrimage carried out in the holy land of Mecca Al-Mukarromah. Hajj is mandatory for Muslims who can afford it. The Hajj pilgrimage is only performed once a year, namely in the month of Dzulhijjah. Generally, this worship lasts for 40 days, including a pilgrimage to the tomb of the Prophet Muhammad SAW in Medina Al-Munawwaroh.

d. Law in Islam

One of the laws in Islam is taklifi law, which is a regulation relating to human actions in the form of demands, choices and decisions. In Islam there are five syara' laws consisting of obligatory, sunnah, haram, makruh and permissible laws.²²

- 1) Obligatory, the law regarding things that Muslims must do with demands that require them. If it is not done, the person will incur sin. Obligatory law is divided into two, namely mandatory muaqqat and mandatory muthlaq. Obligatory muaqqat is an obligation that is bound by time, for example, the five daily prayers and fasting in Ramadan. Meanwhile, mandatory muthlaq is not tied to the time of implementation; for example, the Hajj pilgrimage for people who can afford it, they are not required to go on Hajj in a certain year.²³
- 2) Sunnah, an uncertain law. Sunnah is the law for everything that does not require necessity.²⁴ When people do something that is Sunnah, they will get a reward, and if they don't, it's okay, and they won't be a sin.
- 3) Haram, a definite law with a demand to leave.²⁵ Anything that demands abandonment is haram. People who do something that is haram will receive sin, and if they leave it, they will receive a reward. Haram laws are the opposite of obligatory laws.
- 4) Makruh, law that is uncertain after the sunnah. Makruh is the opposite law of the sunnah. If the sunnah is the law against an uncertain requirement, then makruh is the law against something that must be abandoned with an uncertain demand.²⁶ If the sunnah is a law that is better done than abandoned, then makruh is a law that is better abandoned than done.

²² Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh* (Semarang: Dina Utama Semarang, 1994), 151.

²³ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, 153.

²⁴ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, 160.

²⁵ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, 163.

²⁶ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, 165.

- 5) Mubah, a law in which a person has the right to choose to do or leave. Islam does not require its followers to do or leave.²⁷ So, in other words, you can do it, you can also leave it.

e. Halal and Haram

Halal and haram laws in Islam relate to food and drink. As a Muslim, one must be careful in choosing whether what to consume is halal or haram. Halal food and drinks are anything that can be eaten and drunk, which has a good impact on health. Meanwhile, haram food and drink are anything that is prohibited by religion from being consumed.

1) Halal Food and Drink

Based on the explanation regarding haram food and drinks above, all types of food and drinks that are halal are those that are not mixed with haram ingredients. Halal food includes beef, chicken, goat, camel, vegetables, and fruit. Meanwhile, examples of halal drinks are milk, tea, coffee, well water, rain water, river water, etc.

Packaged foods and drinks are often found in shops, minimarkets, or even supermarkets, but not all of them include haram food or drink ingredients such as pork or alcohol in the composition. So, there are still many Muslims who have difficulty determining what food does not contain pork ingredients or what drinks are not mixed with alcohol. Therefore, halal certification from ulama' for packaged food and drinks has a very important role. This is intended so that Muslims receive protection in the form of halal guarantees for food or drinks through this certification.²⁸

2) Haram Food and Drink

Allah says in the Qur'an, surah Al-An'am verse 145, which mentions haram foods. Among them are

²⁷ Abdul Wahhab Khallaf, *Ilmu Ushul Fiqh*, 167.

²⁸ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI, and Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Makanan Dan Minuman Dalam Perspektif Al-Qur'an Dan Sains (Tafsir Ilmi)* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2013). 136.

dead animals or carcasses, flowing blood, pork (including all parts of the pig's body), and animals slaughtered without mentioning the name of Allah.²⁹ Apart from pork, there are also meats that are safe to eat, namely snake, dog, and animals whose halal is doubtful, such as worms, insects, frogs, and snails.³⁰ Please note that all carrion is haram except for fish and grasshopper carcasses, and all blood is also haram except for the liver and spleen.

An example of a drink that is prohibited by religion for consumption by Muslims is alcohol.³¹ The drinks that are included in the category of alcohol are red wine, American, beer, and other alcoholic beverages. Consuming alcoholic beverages is very dangerous for human health and can cause death. Therefore, Islam forbids these drinks for good and to maintain human health.

3. English Language Teaching (ELT)

a. Definition of ELT

English is a language that is widely used by speakers all over the world. This causes English to hold the position as an international language. International language is a language used to communicate with other people globally.³² In some countries, English is used as a second language. However, in several other countries, English is studied because it is a foreign language.

²⁹ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI, and Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Makanan Dan Minuman Dalam Perspektif Al-Qur'an Dan Sains (Tafsir Ilmi)*, 107.

³⁰ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI, and Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Makanan Dan Minuman Dalam Perspektif Al-Qur'an Dan Sains (Tafsir Ilmi)*, 115.

³¹ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI, and Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Makanan Dan Minuman Dalam Perspektif Al-Qur'an Dan Sains (Tafsir Ilmi)*, 119.

³² M.F. Patel and Praveen M. Jain, *English Language Teaching (Methods, Tools, & Techniques)* (Jaipur: Sunrise Publishers & Distributors, 2008), 6.

English as a second language or foreign language is very important to learn because it has been mentioned that English is an international language. This means that almost all aspects or fields of human life cannot be separated from the use of English.

English language teaching (ELT) is the process of learning English as a second or foreign language. In teaching English as a second language or foreign language (ESL/EFL), students are required to memorize vocabulary, pronunciation, language structure, and others. Until now, there are still many English teachers who teach using traditional methods and only rely on textbooks. The absence of innovation in terms of teaching methods and the development of teaching materials can affect student success at the end of learning. Apart from that, students may experience more serious problems, such as not understanding the meaning of the material being studied because the learning model is too passive.³³

English language teaching (ELT) cannot be separated from the development of language skills which are divided into two skills, namely productive and receptive. Productive skills consist of speaking and writing skills, while receptive skills consist of listening and reading.³⁴ Before focusing on language skills, students must master the basic elements of English, namely vocabulary and pronunciation. The science of studying vocabulary pronunciation is called phonology.

b. Teachers and Learners

1) Describing Teachers

Teaching is an activity of imparting knowledge carried out by a teacher. The teacher plays the main role in the classroom, in other words, as a counselor

³³ Yahya Ali Alghamdi, Ahmed Mohammed Alghamdi, and Turki Gabr Alsolami, "English Language Teaching: Historical Overview, Current Issues and Suggestions for Enhancing Speaking Proficiency in EFL Contexts," *Arab World English Journal* 10, no. 2 (2019): 270–83, <https://doi.org/10.24093/awej/vol10no2.21>.

³⁴ Jim Scrivener, *Learning Teaching: The Essential Guide to English Language Teaching*, Third Edit (London: Macmillan, 2011), 211 and 249.

and facilitator for students.³⁵ Suggests that a teacher is like an actor who is always on stage, orchestral conductors who are in charge of setting the pace and tone, and gardeners who watch the growth of plants when they are still in seed form. Teaching is not just a job but a profession that demands professionalism from the individuals who hold it. He also said that teachers have several roles in carrying out their duties. The teacher's role in the classroom is as follows:³⁶

a) Controller

The teacher acts as a student controller while carrying out various activities in teaching and learning in the classroom

b) Prompter/Motivator

Apart from teaching and controlling, teachers must also have a prompter spirit. This means the ability to always provide support, input, or motivation to students so they are enthusiastic about learning.

c) Participant

Teachers can also act as participants, for example in student discussion activities. As a participant, the teacher can become a resourcer or tutor who not only pays attention to students from the outside but also provides direction from within during student discussion activities.

d) Evaluator

Teaching and learning activities aim to achieve good learning outcomes. This means that teachers also have a role in evaluating student learning outcomes, one of which is prepared in the form of a rapport. This evaluation is not only taken from academic scores but also non-academic scores such as students' talents and behavior.

³⁵ Jeremy Harmer, *The Practice of English Language Teaching*, Fourth Edition (Cambridge, UK: Pearson Longman, 2007), 107.

³⁶ Jeremy Harmer, *The Practice of English Language Teaching*, Fourth Edition, 108.

2) Describing Learners

Several differences in students can be seen based on age, level, talent, and intelligence.

a) Age

In terms of age, students are further divided into 3 study groups, namely young learners, adolescents, and adult learners.³⁷ The age of young learners ranges from 7-12 years or equivalent to the age of elementary school children. Adolescents are teenagers who are equivalent to junior high school. Meanwhile, adult learners are students at high school to college level. However, there is also an opinion that says that the student age category includes very young learners with an age range of under seven years.

b) Levels

In general, student levels are divided into 3 phases. The first level is beginner, then intermediate, and advanced. The Council of Europe, together with the Association of Language Testers in Europe (ALTE), prepared the Common European Framework Reference (CEFR), which contains different language levels. There are six levels consisting of A1 (beginners), A2 (elementary), B1 (pre-intermediate), B2 (intermediate), C1 (upper-intermediate), and C2 (advanced).³⁸

c) Aptitude and Intelligences

Every student has different talents. These differences can be seen in three domains: cognitive, affective, and psychomotor. The cognitive aspect emphasizes students' intellectual level or thinking ability. The affective aspect emphasizes students' interests and attitudes.

³⁷ Jeremy Harmer, *The Practice of English Language Teaching*, Fourth Edition, 82.

³⁸ Jeremy Harmer, *The Practice of English Language Teaching*, Fourth Edition, 95.

Meanwhile, the psychomotor aspect focuses more on students' motoric skills.³⁹

To develop students' talents, teachers need to know each student's various intelligences. The types of intelligence itself are divided into several categories (multiple intelligences), including: musical intelligence, bodily-kinesthetic intelligence, interpersonal intelligence, intrapersonal intelligence, verbal-linguistic intelligence, logical-mathematical intelligence, naturalistic intelligence, and visual-spatial intelligence.

c. Approaches, Methods, and Techniques

Approach, Method, and Technique (AMT) are three different things. The application of all three must be consistent and harmonious. An approach is a term that refers to a theory or point of view used as a source in carrying out activities in the classroom. The approach is abstract and philosophical. Determining the approach can influence teaching methods. A method is a form of realization of a predetermined approach.⁴⁰ A method is a procedural method of carrying out classroom activities to achieve certain goals. Meanwhile, technique is the actual implementation or practice of the method used.

Kumaravadivelu stated that teaching methods are divided into three categories consisting of language-centered method, learner-centered method, and learning-centered method.⁴¹

1) Language-Centered Method

Language-centered method is a teaching method that focuses on language content. The point is that this method is closely related to linguistic aspects.

³⁹ Leni Meilani, Bahja Bastulbar, and Wienike Dinar Pratiwi, "Dampak Pembelajaran Jarak Jauh Terhadap Aspek Kognitif, Afektif, Dan Psikomotor Bagi Siswa Sekolah Menengah Atas (SMA)," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Undiksha* 11, no. 3 (2021): 282–287.

⁴⁰ Jeremy Harmer, *The Practice of English Language Teaching*, Fourth Edition, 62.

⁴¹ Kumaravadivelu, *Understanding Language Teaching: From Method to Post-Method* (England, UK: Routledge, 2006).

Some of the methods included in the language-centered method are: grammar-translation method, direct method, reading method, and audio-lingual method.

2) **Learner-Centered Method**

Learner-Centered Method is a teaching method that uses students' needs and situations as a benchmark. This method requires students to always be active and communicative. The methods included in this type of method are communicative language teaching (CLT) and Task-based language teaching (TBLT).

3) **Learning-Centered Method**

Learning-Centered Method is a type of teaching method where the focus is on the method used. The use of this method is related to cognitive aspects in language learning. The various methods included in this type of method are: silent way, suggestopedia, total physical response (TPR), natural approach, and community language learning (CLL).

d. **Learning Media**

In Latin, media is the plural form of the word medium, which means intermediary, liaison, or introduction. The Association for Educational Communications and Technology (AECT) states that media is a distributor of messages or information, which can take various forms and channels. In relation to the learning process, the function of media is to assist teachers in carrying out their duties as educators in conveying material, assisting students in improving their understanding of the material and supporting the learning and teaching process to be more lively.⁴²

From an education and learning perspective, media plays a role as a communication tool. Communication itself has a very important position. Media is an intermediary from sender to recipient. Meanwhile, communication in the classroom occurs between

⁴² Muhammad Ramli, *Media Dan Teknologi Pembelajaran* (Banjarmasin: IAIN Antasari Press, 2012), 1-4.

educators and students. This means that the media is used as a conveyor of information or learning material from teachers to students.⁴³

Learning media has various types and varying classifications. Among them are:

- 1) Graphic media, consisting of pictures/photos, sketches, diagrams/schemes, begins, graphs, posters, cartoons, and comics.
- 2) Three-dimensional media, consisting of realia (real objects or objects), models (imitation objects), and dolls.
- 3) Projection media consists of still projections and motion projections such as films and PowerPoint slides.
- 4) Audio media such as radio, tape recorders, and CDs, and video media such as television, video tape recorder (VTR), video compact disc (VCD), and digital video disc (DVD).
- 5) Multimedia computer media consisting of drill models, tutorials, simulations, and games.
- 6) E-Learning.⁴⁴

e. Concepts of Realia medium

1) Definition of Realia

Realia is one of the many media used to give a new impression to teaching techniques. This type of realia medium is included in the integration of communicative language teaching (CLT) methods, which focus on student needs and are included in the three-dimensional media category. Realia is media in the form of real objects that are easy to obtain because this media is taken from objects in the surrounding environment. Realia is a medium used in classrooms to support children's teaching and learning processes. Realia is highly recommended for use at the beginning of learning for children who are just learning new

⁴³ Muhammad Hasan, *Media Pembelajaran*, ed. Fatma Sukmawati (Sukoharjo: Tahta Media Group, 2021), 21-22.

⁴⁴ Andi Kristanto, *Media Pembelajaran* (Surabaya: Bintang Surabaya, 2016), 31-82.

material. This is because realia can be the right medium to help students learn new vocabulary.⁴⁵

Realia has many advantages, including providing real experience to students. This real experience can have a positive influence on students' cognitive aspects. Realia provides a real experience that is not often found in other media applications. Realia helps students simplify the learning process by stimulating brain performance assisted by the use of the five senses. With realism, students can learn directly through objects they see, smell, touch, feel or hear.⁴⁶

Realia is a medium that is not only used in English classrooms. This means that realia can be used as media in several other subjects. Realia can also be applied in the classroom or outside the classroom.⁴⁷ The use of realia medium must of course be adapted to the material being studied. This is intended so that realia can be used correctly and appropriately because it relates to the material.

2) The Purpose of Using Realia medium

The use of realia is a manifestation of the teacher's application of teaching techniques or strategies. There are many advantages to using realia medium. Among them, realia is able to provide students with the experience of interacting directly with the objects being studied, and it is also able to make it easier for students to digest and understand the material. On the other hand, realia still has shortcomings, one of which is that not all objects related to learning material are easily found around us.

⁴⁵ Humaira, Fauzi Bafadal, and Isnaini, "Teaching English Based-Realia for Young Learners in MBS (Muhammadiyah Boarding School) Mataram NTB," *Linguistics and English Language Teaching Journal* 11, no. 1 (2023): 10–19.

⁴⁶ Rosdiana, "The Essential of Realia: Establishing Students' Writing Ability to the Real World," *Getsempena English Education Journal (GEEJ)* 4, no. 2 (2017): 172–78.

⁴⁷ Ismail Manangkari, Muh. Asri Hente, and Indah Setia Ningsih, "Teachers' Perception Towards the Use of Realia in Teaching Speaking," *Journal of Foreign Language and Educational Research* 5, no. 2 (2022): 33–39.

Even so, the use of realia is still considered an effective and efficient medium. This statement certainly complies with the purpose of using realia.

The following are some of the objectives of using realia learning media in improving language skills:

a) To Increase Learning Motivation

The learning process that only uses the lecture method accompanied by learning book media seems monotonous and does not attract the attention and interest of students. In other words, students' learning motivation decreases.⁴⁸ For this reason, as an alternative to increase students' learning motivation, the use of media with innovation and an interesting impression is really needed in the learning process.

b) To Develop Students' Competencies and Skills

As is known, realia can provide real experiences and special impressions for students. Based on this real experience, the use of real objects is proven to help students develop their competencies. An example is in the field of writing skills, students who are taught using realia medium are able to provide better descriptive text writing than before using realia.⁴⁹ Apart from writing skills, the use of realia also has a good influence on reading, speaking, and listening skills.

c) To Improve Students' Outcomes

The use of realia medium has a significant influence on student learning outcomes.⁵⁰ This is because teaching techniques use learning media,

⁴⁸ Yanuari Dwi Puspitarini and Muhammad Hanif, "Using Learning Media to Increase Learning Motivation in Elementary School," *Anatolian Journal of Education* 4, no. 2 (2019): 53–60, <https://doi.org/10.29333/aje.2019.426a>.

⁴⁹ Agus Salim Lamusu, "Improving Students' Competence in Writing Descriptive Text by Using Realia medium," *Journal La Edusci* 03, no. 01 (2022): 18–22, <https://doi.org/10.37899/journallaedusci.v3i1.611>.

⁵⁰ Oktavianus Nau Lalian, Eveline Siregar, and Murni Winarsih, "The Effects of Using Realia medium on Increasing Science Learning Outcomes of Elementary School Students: A Meta-Analysis," in *Proceedings of the 2019 7th International Conference on Information and Education Technology*, 2019, 1–14.

are able to improve students' skills during teaching and learning activities, and teach students to always express their ideas about learning objects through the use of realia medium.

3) Types of Realia medium

Another term for realia is real objects. In the learning context, real objects as learning media consist of 2 types,⁵¹ namely:

- a) Real objects are anything that can be shown directly to students. Examples include notebooks, pencils, tables, chairs, blackboards, food or drinks, and body organs such as the eyes, nose, hands, feet, and so on.
- b) Real objects in the form of replicas or anything that cannot be shown directly but in the form of an imitation. Examples are animals, vehicles, buildings such as national monuments, the Eiffel Tower, mosques, etc., and occupations such as doctors, police, artists, and so forth.

On the other hand, according to Sumarno et al, realia medium consists of 3 types, namely media in the form of visual, audio and audio-visual.⁵²

- a) Visual media, namely media that employs the sense of sight to capture messages. Examples are pictures, illustrations, maps, posters, flashcards, etc.
- b) Audio media, namely media that is auditive. Auditive is a teaching medium that relies on the sense of hearing. Examples are radio, tape recorder, sound recording, and so on.
- c) Audio-visual media, namely a combination of audio media and visual media. This means that this media can be seen and heard at the same time. Examples are television, films, and videos.

⁵¹ Nita Indah Sari, "The Use of Realia medium to Increase He Vocabulary Mastery among the Second Year Students at MIN 1 Metro" (IAIN Metro, 2018).

⁵² Sumarno, Sri Handayani, and Purwaningdyah Murti, "Pengaruh Pembelajaran Dengan Media Realia Terhadap Peningkatan Kreatifitas Dan Keterampilan Motorik Anak Usia Dini Di TK Negeri Rembang" (Universitas Terbuka Semarang, 2012).

4) Steps for Implementing Realia medium

As explained above, the types of realia are very diverse. Of course, the use of realia varies depending on the material being taught. In this research, the use of realia as a medium is applied to text-label material in English subjects. Based on research conducted by Dian Meliasari, there is a theory regarding the steps for implementing realia medium according to Sadiman,⁵³ which are as follows:

- a) The teacher provides realia in the form of real objects related to the learning material.
- b) The teacher explains how to use the media in the learning process.
- c) The teacher invites students to observe the realia medium with the aim of providing direct experience to students.
- d) Students discuss the material being taught with their friends.
- e) After discussion, students are guided by the teacher to conclude the material they have studied together.⁵⁴

B. Review of Previous Study

In this section, the researcher will present several previous studies with study topics relevant to current research. The research currently being conducted is about integrating Islamic values through the use of reality as a media in English classrooms. The presentation of previous research will contain the author, year of publication, research methods, similarities, and differences in discussion.

Thesis research by Uchy Mukho Adrianty in 2021 entitled "The Effect of Teaching English Using Realia on Students' Speaking Ability at MTs Muhammadiyah 1

⁵³ Arief S. Sadiman et al., *Media Pendidikan* (Jakarta: PT Raja Grafindo Persada, 2006), 198.

⁵⁴ Dian Meliasari, "Pengaruh Penggunaan Media Realia Terhadap Hasil Belajar Peserta Didik Pada Pembelajaran Tematik Kelas 1 SD Negeri 2 Gunung Agung Lampung Tengah" (Universitas Lampung, 2019).

Pekanbaru” was carried out using quantitative methods.⁵⁵ Researchers conducted a pre-experimental test using a one-group pretest-posttest design. This research focuses on the use of realia as a medium in teaching speaking skills. The scope of the research is eighth-grade junior high school students. The similarity between previous research and the current research is that it examines realia as a learning medium with the subject of junior high school students. Meanwhile, there are several differences. The first is the research method used in previous research, namely quantitative, while the current research method is qualitative. Second, previous research focused on eighth-grade students, while the current research was conducted on ninth-grade students. The results of this research show that compared to before using Realia, there was a significant increase in speaking ability after using Realia medium.

The next research is a journal completed by Muhammad Akram, Samina Sarwat, and Tariq Mehmood in 2022. The title of this research is “The Use of Pictures and Realia to Improve Students Vocabulary Mastery: A Classroom Action Research of Fourth Grade Students.”⁵⁶ This research was conducted using a classroom action research (CAR) design. The focus of this research is on increasing the vocabulary of fourth-grade elementary school students. Of course, there are similarities and differences between this previous research and the current research. The similarity between the two is that they examine the use of learning media in English classes in the form of realia or real objects. As for the differences, previous research used a CAR design, while the current research used a case study design. In addition, previous research was conducted on fourth-grade students at the elementary school level, while the current research was conducted on ninth-grade students at the Islamic junior high school level at an Islamic boarding school. The

⁵⁵ Uchy Mokho Adrianty, “The Effect of Teaching English Using Realia medium on Students’ Speaking Ability,” *Proceeding of International Conference on Language Pedagogy (ICOLP)* (UIN Sultan Syarif Kasim Riau, 2021), <https://doi.org/10.24036/icolp.v1i1.43>.

⁵⁶ Dr.Muhammad Akram, Dr.Samina Sarwat, and Tariq Mehmood, “The Use of Pictures and Realia to Improve Students Vocabulary Mastery: A Classroom Action Research of Fourth Grade Students,” *Annals of Human and Social Sciences* 3, no. 2 (2022): 399–406, [https://doi.org/10.35484/ahss.2022\(3-II\)38](https://doi.org/10.35484/ahss.2022(3-II)38).

results of this previous research stated that the use of realia as an English language learning medium was able to increase students' interest in learning vocabulary and strengthen their memory of new vocabulary.

A research journal conducted by Sarfita Br Sitepu and Lemmuela Alvita Kurniawati in 2021 was entitled "An Exploration on the Use of Realia-mediated Instruction for Teaching English to Young Learners."⁵⁷ A descriptive qualitative design was used to present the data in this research. Meanwhile, to obtain data, researchers conducted interviews with three teachers and observed students. The results of this research say that realia-mediated instruction (RMI) provides significant implications for English teachers in maximizing teaching and learning activities, as well as improving students' communication skills. There are similarities and differences between previous research and current research. What these two studies have in common is the subject matter studied, namely realia medium, as well as the methods used to obtain and present data. Meanwhile, the difference is that the previous research was conducted in an English course and focused on young learners. On the other hand, the current research was conducted in the tahfidz class with a focus on observations on adolescents aged students at Islamic boarding schools.

Further research in the form of a journal written by Pritania V. V. Mokalulu in 2022 with the title "The Use of Realia to Improve Young Learners' Vocabulary" is research that is also relevant to current research.⁵⁸ Research by Pritania was carried out with the aim of finding the effectiveness of using realia in improving vocabulary mastery. Library research is the method used to complete this research. The similarity between previous research and current research lies in the study topics which both discuss realia as a learning medium. Meanwhile, the difference is the method used to collect data. Previous research collected

⁵⁷ Sarfita Br Sitepu and Lemmuela Alvita Kurniawati, "An Exploration on the Use of Realia-Mediated Instruction for Teaching English for Young Learners," *Research and Innovation in Language Learning* 4, no. 1 (2021): 36-51, <https://doi.org/10.33603/rill.v4i1.4216>.

⁵⁸ Pritania Mokalulu, "The Use of Realia to Improve Young Learners' Vocabulary," *Journal of English Language Teaching, Literature and Culture* 1, no. 1 (2022): 46-53, <https://doi.org/10.53682/jeltec.v1i1.3724>.

data through books, journals, newspapers and the like, while the current research uses qualitative methods with instruments in the form of interviews, observation and documentation. Apart from that, previous research conducted research on realia medium, which focused on developing vocabulary mastery, while the current research examines realia medium which is integrated with Islamic values.

Based on the previous research described above, researchers found that there has been no research regarding realia which is used as a learning medium as well as a medium for integrating Islamic values in students in Islamic boarding school environments. Therefore, researchers want to conduct research with the title “The Use of Realia Medium to Integrate Islamic Values in English Classroom: A Qualitative Study at Al-Hidayah Islamic Boarding School Gebog Kudus”.

C. Conceptual Framework

The aim of preparing this framework is to make it easier for researchers to manage discussions regarding the object of study. The problem found by researchers at the research location was the passiveness of English teaching and learning activities when using the lecture method. So the use of realia medium is used to generate interactive classes. The uniqueness of this research is the research setting which takes place in an Islamic boarding school. So, researchers want to find out the use of realia medium in Islamic boarding schools in integrating Islamic values.

Researchers found problems in English language learning classes at Islamic boarding schools, namely the passiveness of students in the learning process, as well as the importance of developing material related to Islamic content as one of the needs of students in the Islamic boarding school environment. To solve this problem, it is necessary to have alternatives that must be implemented by the teacher. One of them is using realia medium that is capable of building interactive classes while also being able to integrate Islamic values as an embodiment of Islamic content material. The results obtained from the application of realia medium are that it can increase student activity in class help students understand the material, and what

is no less important is that it can be an alternative for inserting Islamic values material in English classes.

Based on this, the following researcher presents a conceptual framework regarding the research that will be carried out at the Al-Hidayah Islamic Boarding School, Gebog, Kudus:

Figure 2.1
Conceptual Framework

