

## ENGLISH LEARNING INNOVATION AT AL-YASINI INTEGRATED ISLAMIC BOARDING SCHOOL PASURUAN

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### ABSTRACT

*Pesantren is an Islamic educational institution that has existed in Indonesia for hundreds of years, but its existence has been challenged by the presence of colonialists, secularists, and the challenges of globalization and the community's need for education is increasingly complex. How pesantren take strategic steps to answer these challenges. So from here the researchers are interested in conducting research on English learning innovations at the Al-Yasini Integrated Islamic Boarding School with the following problem formulation. Second, how is the development of English learning at the Al-Yasini Integrated Islamic Boarding School? This study uses a sociological approach of education and this type of research uses qualitative phenomenology. The results of this study indicate that 1) The development of English learning is based on the thoughts of the caregivers of the Al-Yasini Integrated Islamic Boarding School to meet the educational needs of the community and the obligation of students to spread Islam throughout the world. In delivering da'wah not everyone understands Arabic, so da'wah can use English as an international language. 2) Mastering English and being able to communicate is considered important in da'wah, so it must be developed by means of developing English so that students can convey Islamic messages to all levels of the world community according to the profession of each student.*

**Keywords:** *Learning, English, Islamic Boarding School.*

### Introduction

Pesantren is an educational institution that has developed in Indonesia since hundreds of years ago until now it still exists

and its presence is still needed by the Muslim community as a whole. The existence of this pesantren has faced several challenges from the Dutch colonial era, secular educationists, to modern times today.

Then the pesantren took strategic steps in adapting so that it was beneficial for the santri, supporting the sustainability of the pesantren so that it continued to exist. The steps of the pesantren include combining modern education with pesantren education. Including the integrated boarding school Al-Yasini Pasuruan. This boarding school carries out general education from kindergarten, elementary, junior high, high school to tertiary education and diniyah (religious education) from ula (first level madrasa education) to ulya (high level madrasa education). This includes the development of foreign languages which include English and Arabic. From the explanation of the background of the problem above, this research can be formulated as follows: First, what is the basis for caregivers in developing English learning at the Al-Yasini Integrated Islamic Boarding School? Second, how is the development of English learning at the Al-Yasini Integrated Islamic Boarding School?

The purpose of this research in theory is a scientific study of the development of Islamic boarding schools in the face of various changing times. Pesantren made several changes, including the education system that uses the government curriculum as well as using the pesantren's own curriculum. In addition, there are several excellent programs and the character of the pesantren

itself. In Pasuruan district, apart from combining the two curricula, there are also a number of excellent and characteristic pesantren for example; a multicultural pesantren, namely the At-Taqwa Sengon boarding school, an integrated education boarding school, namely the Al-Yasini Islamic Boarding School, and a health boarding school namely the Samul Arifin Islamic Boarding School. Economic boarding schools, namely the Sidogiri Islamic boarding school, the language boarding school such as the Darul Lugho Wa Da'wah Islamic Boarding School, the Social Pathology Islamic Boarding School such as the Metal Islamic Boarding School, and many others. The significance of this research is to provide motivation for pesantren which are still pioneering and developing stages to improve the education system, so that the pesantren can advance their education.

Talking about learning innovation means talking about change, both changing times and society. Like it or not, society must change with the times. Pesantren education must also change according to the rhythm of changing times so as not to be out of date. Pesantren education must be demanded to change, relevant to the needs of the community, both in terms of excellence, curriculum, processes, functions, objectives, institutional management, and resources for managing pesantren education.

The psychological perspective of pesantren learning innovation includes several elements which include: 1) free from traditional power and anti-dogmatic thinking. 2) pay attention to public issues. 3) open to new experiences. 4) Believe in science

and reason. 5) Responsive planning, future-oriented, not quickly satisfied. 6) High aspirations, educated, cultured and professional. Modernization is the ability to adapt to future developments, broad attention and analysis, able to empathize with others, have mobility, and have a good priority scale in the present as a meaningful time dimension in life. (Azzumardi Azra ;2000;154)

The development of learning in Islamic boarding schools is a multi-dimensional process that not only aims to improve some perceived shortcomings, but also a review of aspects of the learning system. Learning system that is goal-oriented and based on the needs and changes of society. The development of learning will continue as long as the civilization of human life still exists. In this era of globalization, the development of Islamic boarding school education must be able to compete so that it becomes its own value to be chosen as the most important.

In facing the era of globalization, the development of learning is needed first, a paradigm shift (paradigm shift) in education. Changes in the old paradigm that tended to be centralized in a top-down manner into a new paradigm that was decentralized, education policy was bottom-up and the development of learning was more holistic. This means that the development of the above learning is not only oriented to the interests of students as people who are served but also the interests of society in general. This model of education is called a learning society, which integrates the learning process in schools with learning in the community.

Second, educational planning must be oriented to the concept of education that is responsive to changes that occur, because progressive education that is not resistant to change will be able to control and anticipate the direction of change. In principle, community reconstruction always requires change. Education must be able to produce the products required by these changes. This construction understanding provides a study of pragmatic understanding which is a relevant view for relatively stable conditions. This means that the pragmatism approach is more suitable for current needs and the reconstruction approach is more suitable for future needs. The reconstruction approach is able to reconstruct various social phenomena ranging from social, mental, moral, religious, tolerance and cultural diseases to students in the context of a cosmopolitan life.

Third, educational services must be oriented to students according to their specifications, namely early childhood, youth and adults, including those with disabilities. The service specifications for rural children are different from those in urban areas. Learning with the specifications of these students has three principles including 1) students are able to direct themselves because they have different experiences. 2) Learning must be prepared not only for structuring the curriculum but also prioritizing the needs of students. 3) Students tend to like problem-centered or performance-centered learning models. (Hisyam Zaini;2002;7-9)

Fourth, education must prepare students in the constellation of global society. Education with global insight demands not only as a place for transmitting culture, skills, expertise but also as a forum for interaction between the potential of students and global culture. Education must be able to make human resources professional and competitive. (Komaruddin Hidayat ;2002;xxi)

### **Method**

This study uses a sociological approach to education, which is an approach that is able to see the phenomenon of Al-Yasini Islamic boarding school education in terms of open and closed social systems. This means that Al-Yasini boarding school accepts the changing times and developments from outside. While the closed social system is the characteristics and value system of the pesantren itself.

This type of research is qualitative phenomenology, namely research that produces descriptive data, written or spoken words and interpretations of the behavior under study or the overall research conditions. (Leexy J. Moleong;2000;3). The phenomenology used in this research is the phenomenology of Alfred Schutz who is able to translate phenomenology into sociology, especially in educational studies. Schutz's efforts in the study of phenomenology emphasize that consciousness and interaction are mutually exclusive.

Schutz also said that each individual interacts with the world with a "stock of knowledge" which consists of constructs and categories "general" which are basically social. Schutz's social phenomenology is intended to focus on social science that is able to "interpret and explain human action and behavior" by describing basic structures. This is the main issue of interpretive which focuses on everyday subjective meanings and experiences, which aims to explain how objects and experiences are meaningfully created and communicated in everyday life. (Norman K. Denzin dan YonnaS. Lincoln: 2009 :336.-337)

The phenomena seen are first, the open attitude of the Al-Yasini integrated boarding school to the development of the times and the demands of society and a closed attitude with the characteristics of the characters and values it uses. Second, the development of learning in the Al-Yasini integrated Islamic boarding school with an integrated education system between traditional and modern systems.

This research data collection method was obtained by means of in-depth interviews with informants who were in the Al-Yasini integrated boarding school environment, among others, caregivers, clerics, administrators, students and alumni. From the data then analyzed by reducing data, displaying data and drawing conclusions and verification.

### **Finding and Discussing**

#### **Al-Yasini Integrated Islamic Boarding School**

Al-Yasiini Integrated Islamic Boarding School was established in 1940. The name Al-Yasini Islamic Boarding School was taken from the pioneer and founder of the pesantren, namely KH. Yasin bin Abdul Ghoni. At first, the activities of the pesantren were in the form of recitation of the recitations of the people in the prayer room, followed by the faithful students and the santri community living around the pesantren. Yasin bin Abdul Ghoni died so that the leadership of the pesantren was controlled by Mrs. Nyai Chusna. With full example and high patience, the pesantren continues to show its existence so that the santri with istiqomah can learn and develop themselves through religious understanding and life skills and skills.

News of the death of Mbah Yasin forced KH. Imron Fatchullah to return to study from the Sidogiri Islamic Boarding School and immediately help Nyai Chusna take care of the Al-Yasini Islamic Boarding School and teach books to students with the help of his brother, Kiai Aji Nuryasin. Imron Fatchullah, Under the leadership of KH. Imron Fatchullah, pesantren began to develop formal education through the Madrasah Diniyah education path, the pesantren curriculum. Under the leadership of KH. Imron Fatchullah (died 30 August 2003), this pesantren began to show a passion for education to reveal the future. The students began to arrive from various regions. In 1963 a female Islamic

boarding school was established, followed by a male Islamic boarding school in 1980.

To meet the educational needs of the community and the continuity of the leadership of the pesantren, in 1984 the pesantren established the Muallimat Madrasa. During the leadership of KH Imron Fatchullah, he gave a lot of education about leadership and independence to the students as well as the pattern of developing pesantren for the next generation of family councils to develop pesantren by instilling discipline, hard work and sincerity, including KH. A Mujib Imron, SH who at that time wastiqomah with the late. KH. M Ali Ridlo accompanied the leadership of KH. Imron Fatchullah. The stronger the organizers of pesantren and formal education continue to strive to meet the needs of students and students, both physical needs and building facilities and other infrastructure.

Along with the age of my father who was getting older, in 1990 the leadership relay of the Islamic boarding school was mandated by KH. A. Mujib Imron, SH., MH. (at that time the Chairman of PCNU Pasuruan Regency). Under the leadership of Gus Mujib together with KH. M. Ali Ridlo (late) and his four brothers (Dr.Ir.H. Achmad Fuadi, Msi., Hj. Masluchah, Hj. Chanifah and Hj. Ilvi Nurdiana, M.Si), Al-Yasini Islamic Boarding School continues to grow rapidly. In 2005 the number of students and santri reached 2,178 children, they came from various regions on

the island of Java and outside Java, so that the role of the pesantren was expanding widely.

Then in 1992 the Islamic boarding school established itself and became more institutionally upright when it was covered by the Miftahul Ulum Al-Yasini Foundation Notary Deed Number: 10/1992 dated 30 April 1992 a.n. Mrs. Sri Budi Utami, SH. Under the auspices of the Miftahul Ulum Al-Yasini Foundation, Islamic boarding schools equip themselves by establishing formal educational institutions under the quality control of the Ministry of Religion and the Ministry of National Education consisting of Kindergarten, Islamic Elementary School, Middle School, MTs, MA, MAK & Vocational High School and non-formal education (Madrasah Salafiyah, Diniyah & Tahassus Institutions) as well as all educational support institutions of Al-Yasini. In the 2006-2007 academic year, a SMKN was established in the pesantren environment.

The steps of boarding schools under the leadership of Gus Mujib became even stronger when the Minister of Religion of the Republic of Indonesia H. Maftuh Basyuni was pleased to inaugurate the Islamic boarding school as the Al-Yasini Integrated Islamic Boarding School on July 4, 2004. Since it was proclaimed as an Integrated Islamic Boarding School, the level of public trust has strengthened so that the organizers of pesantren and education Formal organizations continue to strive to meet the needs of students and students, both physical needs and building facilities

and other infrastructure. Until now, the Al-Yasini Integrated Islamic Boarding School has several educational institutions that complement the needs of the community in education, including TK/RA, SD IC, MTs, Junior High School, SMP Negeri 2 Kraton, SMA Excellent, SMK Health, MAN Kraton, SMK Negeri, AKBID Sakinah, STAI Al-Yasini, Madrasah Diniyah, Madrasah Salafiyah, Institute for Foreign Language Development (LPBA), Institute for Al-Qur'an Education (LPQ) Then in 1992 the Islamic boarding school established itself and became more institutionally upright when it was covered by the Miftahul Ulum Al-Yasini Foundation Notary Deed Number: 10/1992 dated 30 April 1992 a.n. Mrs. Sri Budi Utami, SH. Under the auspices of the Miftahul Ulum Al-Yasini Foundation, Islamic boarding schools equip themselves by establishing formal educational institutions under the quality control of the Ministry of Religion and the Ministry of National Education consisting of Kindergarten, Islamic Elementary School, Middle School, MTs, MA, MAK & Vocational High School and non-formal education (Madrasah Salafiyah, Diniyah & Tahassus Institutions) as well as all educational support institutions of Al-Yasini. In the 2006-2007 academic year, a SMKN was established in the pesantren environment.

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### **The foundation for caregivers in developing English learning at the Al-Yasini Integrated Islamic Boarding School.**

The development of English learning is based on the thoughts of the caregivers of the Al-Yasini Integrated Islamic Boarding School to meet the educational needs of the community and the obligation of students to spread Islam throughout the world. In delivering da'wah not everyone understands Arabic, so da'wah can use English as an international language. Mastering English and being able to communicate is considered important in da'wah, so it must be developed by means of developing English so that students can convey Islamic messages to all levels of world society according to the profession of each student.

The development of learning English at the Integrated Islamic Boarding School Al-Yasini is a language-specific institution under the auspices of the Islamic Boarding School. This institution is an English learning medium that is relied on by the cottage to produce Islamic cadres who are good at English. Because English is the main capital to gain other knowledge and can preach or socialize anywhere in the world.

The Al-Yasini Foreign Language Development Institute (LPBA) was founded in 2004 at the initiative of KH Mujib Imron as the caretaker of Pondok Al-Yasini, that students must be able to master English to transfer Islamic messages around the world, English is able to lead students to be sensitive to scientific developments. knowledge and technology.

This English language development program is taken for two years, because students must really master speaking, writing, grammar, and reading. Caregivers take teachers from graduates of the English language institute in Pare Kediri who are also alumni of Al-Yasini. In addition, the caregiver also sent some senior Al-Yasini pesantren teachers to study at the Pare Kediri English Language Institute, then after graduating their knowledge was taught at the Al-Yasini English language institution.

With the efforts of the caretakers and administrators of the Al-Yasini boarding school, the male and female students managed to appear as MCs, saritilawah, and welcoming speeches at events

both within the Islamic boarding school and competitions outside the cottage, using English fluently and with good accent. This display is always practiced at every event in the cottage with a three-language MC (Indonesian, Arabic and English) as well as translating the Qur'an and speeches also using three languages. Thus, the students become enthusiastic and the emotional level of competition is higher.

### **Development of English Learning at Al-Yasini Integrated Islamic Boarding School**

The development of English learning at the Al-Yasini Integrated Islamic Boarding School has a special institution, namely the Foreign Language Development Institute (LPBA), including Arabic and English. The LPBA majoring in English at the Al-Yasini Integrated Islamic Boarding School consists of four classes of which these four classes are taken within two years according to their habits. The four classes are: first semester, second semester, third semester and last semester.

Each semester is taken 6 months. The material used in LPBA uses a module made by one of the caregivers of the Al-Yasini Integrated Islamic Boarding School himself, namely Ms. Salwa Maziyatun Najah, her mother's son-in-law, Hj. Hanifah Imron. Starting from grammar, writing, listening, and even reading material. In each semester there is a monthly exam program with material limits that have been determined by the center with the

aim of training and sharpening understanding of the students' material. The materials in each semester are: grammar, listening, writing, reading. For our listening, we are usually tested by listening to the song while completing the empty song lyrics. Or it could be by listening to a story played by the LPBA board itself.

For the final stage, namely the last semester, there is a graduation exam, namely sudden speech, microteaching and comprehensive. This microteaching is done by creating a club consisting of 6-8 members from other classes. There we will be asked to take a secret paper which contains grammar materials. Then we explain the material that has been chosen earlier in front of the other members and in front of the supervisor. The material for sudden speech has been determined by the LPBA Council, usually they take material from hot news both in Islamic boarding schools and in Indonesia. Usually given five titles which we have to make our own and memorize them to be read in front of other members and supervisors that have been made by the club itself from the Board, technically the same as microteaching.

The last stage is comprehensive where we are asked to work on 50 questions from the initial material of the first semester to the material of the last semester. Members are said to have passed if the attendance of members reaches 40% and for others, they must reach the Minimum Completeness Criteria (KKM) determined by the LPBA board. If the score for microteaching is not enough and the others (sudden speech and comprehensive)

are sufficient, then this student still does not pass and must repeat the last semester in the next semester. Before students take the final exam, there is one program, namely On the Job Training, technically by taking material that has been determined by the LPBA Board, usually only one material, then taught in other classes that have also been determined by the board. Usually in the On The Job Training program for members who are on the job training they compete to make games as exciting as possible so that students become the most active members of on the job training. Usually, the LPBA Board prepares prizes to be given to members who are most active in participating in their On The Job Training and can answer questions posed by On The Job Training participants to members who are on On The Job Training, for their teachers or usually called with the title Miss is taken from students who have passed the LPBA. This means that LPBA Al-Yasini gave birth to a generation that is proficient in English from Al-Yasini by Al-Yasini and For Al-Yasini and in the future for the community The last stage is comprehensive where we are asked to work on 50 questions from the initial material of the first semester to the material of the last semester. Members are said to have passed if the attendance of members reaches 40% and for others, they must reach the Minimum Completeness Criteria (KKM) determined by the LPBA board. If the score for microteaching is not enough and the others (sudden speech and comprehensive) are sufficient, then this student still does not pass and must repeat the last semester in the next semester. Before students take the final exam, there is

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### Conclusion

Al-Yasini Integrated Islamic Boarding School is a boarding school that is open in following the developments and changes of the times and following the needs of the public in this era of globalization. As a pesantren, Al-Yasini is also strong in terms of the character of the santri and maintains the values of the pesantren.

Learning innovations at Al-Yasini Islamic Boarding School include 1) Not being dogmatic like thinking that English is not a language that is important in the grave or in the hereafter, but can

be used to preach Islam throughout the world according to their respective professions. 2) able to pay attention and fulfill public needs by providing formal education from elementary school to university including providing Arabic and English LPBA. 3) responsive to the future orientation of students who are intelligent, professional, competitive and have student characteristics.

The development of English learning is based on the thoughts of the caregivers of the Al-Yasini Integrated Islamic Boarding School to meet the educational needs of the community and the obligation of students to spread Islam throughout the world. In delivering da'wah not everyone understands Arabic, so da'wah can use English as an international language. Mastering English and being able to communicate is seen as important in da'wah, so it must be developed by means of developing English so that students can convey Islamic messages to all levels of the world community with their respective professions.

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LPBA, June 7, 2021 at the Al-Yasini Pondok Putra Office, 09.00.

Ila Rohani, Interview, Former Al-Yasini LPBA Management and English teacher at SMK Leader Al-Yasini, Monday 8 June 2021 at the Leader Vocational School. 9:00 am.

Chofifa, Interview, English LPBA Manager Alyasini, 8 June 2021, at the LPBA office, 10.15 am.