

INTERNALIZATION OF ISLAMIC VALUES INTO ENGLISH TEACHING MEDIA (SONGS) FOR TEACHING ENGLISH IN PESANTREN

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Abstract

This current research is to modify songs for teaching English vocabulary by inserting Islamic values (sholawat) in them. The Hannafin and Peck Model was applied. The first phase reveals that Pesantren are mostly characterized by Islamic values and santri's main weaknesses concern with basic English vocabularies and pronunciation. In the second phase, the sholawat songs the santri liked were modified to teach irregular verbs and uncountable nouns. The songs were chosen because most of the santri had already been familiar with them. The third indicated that the santri gave positive responses to the songs and could remember the vocabularies easily.

Keywords: *English Teaching Media, Internalization, Santri, Pesantren.*

1. INTRODUCTION

In this globalization era, English plays an important part in conducting communication almost on every side of field. English has been an official language in many business institutions. It also becomes language of instructions in many schools and scientific communities. Many articles and books are written in English. According to Nunan(2003), "English will remain the dominant global language for at least the next 50 years because of its pre-

eminent position as the language of science, technology, tourism, entertainment and, the media". It has already been clear that English is one of foreign languages which must be mastered by Indonesian students, including students (*santri*) in *pesantren*. This study was conducted at one of *pesantrens* in Jombang, namely *PondokPesanrenDarulUlum*, since the *pesantren* is one of the *pesantren* that obligated its *santri* to learn English.

English is one of foreign

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languages which must be learned in *pesantren* (Fanani, 2015), but in many *pesantren*, its position is lower than Arabic. In other words, students are supposed to learn Arabic more than English because many Islamic books are written in Arabic, for instance, *Bulughul Marom*, *Dziba'*, *Ihya' Ulummuddin*, *Ta'lim Muta'alim*, etc. To comprehend those books, *santris* (students at *pesantren*) need to study Arabic. Arabic dominated *santri's* learning material in *pesantren* (Maisarah, 2018). *Santris* spends much time in learning Arabic rather than English.

According to Dimiyati (2009), there are five causes which make a foreign language (English) not having much attention in *pesantren* community. The first is problem on psychology. There is a stigma which has widely spread that English is very difficult to learn. Many people are afraid of learning English as well as they are afraid of making mistakes, especially on speaking. The second is problem on culture. Learning English or other languages in *pesantren* is odd or unusual. The third is the limitation of access to comprehend deeply on English. The fourth is the lack of human resources who can develop English in

pesantren. The fifth is ideology bias. Commonly it is understood that a language is an identity of a certain religion, for instance: Arabic is considered as a Moslem language, English belongs to Christians, and Chinese as a representative of Kong Hu Chu language.

In *pesantren*, English is taught to *santris* by teachers (*ustadz/ustadzah*) or their seniors. It is usually taught on an extracurricular session. They usually study in groups with one or two tutors in a room. The meeting is usually held in a certain time in one week. Practically, they study English by using an old method. *Santris* are sitting on floor while listening to the teacher delivering his/her lecture. It usually ends with some English exercises which should be done by *santris* in written. This old ways of teaching bring *santris* into their boredom. As a result, they do not really keen on studying English and have low motivation. They are not really fluent in English since *santri's* vocabulary is limited. Those conditions endure for years, and people should find the way to solve this problem.

One of the effective ways to learn English is by making the learning process fun. They should not feel that they are learning very hard in studying

English. By using fun learning, they would feel that they enjoy playing but actually they are learning. Fun learning can be created by using teaching media. The teaching media which are focused in this study are songs. Many people are fond of songs and singing activities are done by many people almost everywhere. Gugliemino in Schoepp(2001) stated that singing activities were conducted by many people, for instance in a religious activity, in cars, or even in their private room. This is the reason why this study suggests songs as teaching media. There are many advantages in using songs for teaching media, for instance; making the situation becomes more relaxed, and creating a fun learning process. Saricoban and Metin (2000) stated that all skills of English could be improved by using songs, including reading, writing, listening and speaking. Eken (1996) mentioned some functions of using songs in teaching. They could be useful for:

1. Showing topics, language points, lexis etc
2. Practicing language points, lexis etc
3. Focusing on students' general mistakes
4. Supporting intensive and broad learning
5. Giving stimulus to discuss about feeling and attitude
6. Encouraging creativity and imaginations
7. Creating a relax learning environment
8. Giving variety and fun learning atmosphere.

Apart from people's opinion about *pesantren* with its tradition in negative meaning (conservative/ old fashion), *pesantren* has its own characteristics which are different from other institutions including its educational system. This contradiction attracts many researchers to study about *pesantren* deeply to get better understanding. Educational system in *pesantren* has rooted deeply. Mastering Arabic is one of the success benchmarks which characterize *santris* in *pesantren*. In other words, students who have mastered Arabic after their graduation from *pesantren* can be categorized as successful students. That is why teaching foreign languages like English is not an easy job. The teaching method should be matched with *pesantren* background and culture if we want to succeed in teaching foreign languages.

There are many teaching methods which have been promoted in learning English. Based on some obstacles on learning English in *pesantren* which have been stated before, there should be different methods applied. One of the methods is applying fun learning through teaching media in form of songs. Song as a teaching medium which can be widely found in the internet and books are not suitable with *pesantren* culture. In *pesantren*, the songs which the *santris* like, learn and sing are *sholawat* songs.

The main objective of this current research was modifying *sholawat* songs for teaching English vocabularies. By modifying such kind of songs, it was expected that the *santris* would be able to learn English in a more enjoyable way and hence could remember more English words.

The internalization can be defined as a process of inserting norms, values, and beliefs to other people to be expressed in their attitude and habitual activity. According to Poerwadarminta (2007), internalization is the appreciation of a doctrine, or a value, so it becomes a belief and awareness of the truth of the doctrine or value embodied in attitude and behavior. In other words, internalization is a central of human's

characteristics changing, including their changing of point of view, thought and, response. Internalization is a process of raising an attitude into a person's self through coaching, guidance and so on. Thus, the ego masters deeply a value and life, and it can be reflected in the attitude and behavior in accordance with the expected standard.

Value is something that is in the human conscience. It is something that can be targeted to achieve the objectives that become the overall nature of the order. It consists of two or more components that affect each other or work together and are oriented to the worth and morality of Islam. It can be said that value is something very important and right which is comprehend and obeyed by a certain society.

Islamic value reflects the essence of *Al Quran* and *Al Hadist*. Norms or ordinances about something which people must do and must not do, something which manages relationship between human and others, human and Allah refer to Islamic value. There are three main kinds of Islamic values. Those are (1) *akhlaq*, which refers to conduct duties and responsibilities, obligations based on *shari'ah*, (2) *adab*, which refers to manner among others,

(3) the quality of a good character possessed by prophet Muhammad.

One of Allah obligations to His creatures related to the definition of *akhlaq* is worshiping Him and reciting *sholawat* to His Prophet (Muhammad). A statement taken from *Al Quran* states the obligation of conducting *sholawat* as seen on *Al Ahzab: 56*, which said that Allah and His angels are conducting *sholawat* for Prophet Muhammad, and asking to all people who believe in Allah to do the same things (reciting *sholawat* and saying salam as a salutation to Prophet Muhammad). One of statements on *Al Hadist* taken from Tirmidzi and Hakim states that one is in his misfortune when the name of Prophet Muhammad is listened around, but he/ she does not recite *sholawat* to Him.

For Muslims, reciting *sholawat* is a must, including *santris* in Pesantren. The teachers in pesantren (Kyai/ Nyai) obligate their *santris* to recite *sholawat* as frequently as possible. Moslems believe that Prophet Muhammad will recite *sholawat* 10 times for people who recite *shalawat* to Him once. *Sholawat* is a pray to Allah for Prophet Muhammad, His family and His fellows salvation. *Sholawat* is always recited twice in every Muslim's prayers

recitation. It means that Muslims should recite *sholawat* at least 34 times a day. According to Zamzami (2015), Muslims in Indonesia celebrate *MaulidNabi Muhammad* by many religious celebrations, including reciting *sholawat*, singing syairBarzanji and preaching. The examples of *sholawat* songs are: *HabibiYa Muhammad, YaRosulullahsalamunalaik*, and many others. *Santris* are really keen on singing *sholawat* songs and have memorized many of them in *pesantren*. Therefore creating teaching media which make use of *sholawat* songs would be worthwhile in order to make the *santris* more easily learn English vocabulary.

2. RESEARCH METHODS

This current research was conducted in in PondokPesantrenDarulUlumJombang. This was a design research which applied The Hannafin and Peck Design Model for creating the product. The products were in form of songs as the result of internalization of Islamic Value through English teaching media. The phases of the Hannafin and Peck Design Model that were implemented in this research were as follows.

The first phase was need analysis. The need analysis in this research was conducted by interviewing *santris* and teachers about the teaching materials considered difficult to learn (there were 10 *santris* and 2 teachers interviewed). From the interview, specifically with the *santris*, it also revealed the *sholawat* songs which the *santris* liked and had memorized.

The next phase was product design. In general, the design of the songs was matched with the needs identified in the first phase. The process of designing the songs was conducted by combining and omitting some lyrics in the *sholawat* songs and adding them with English material based on *santri*'s needs. In this study there were two topics addressed, they were irregular verbs and uncountable nouns. The validation of the contents of the songs was done by an English expert.

The last phase was implementing the teaching media for teaching irregular verbs and uncountable nouns to a group of *santris* (10 *santris*). The implementation was begun by showing the *santri* the teaching material which was going to be taught. Teachers listed all the English materials in the song and gave an example of how the students should

sing the song. Next, the teachers asked the *santris* to sing the same way. This phase was conducted to see the *santris*' responses on the songs. The data collection was done by interviewing them to see whether they liked the songs or not and on which part of the songs they liked much and which parts they did not like. Besides a test was conducted to assess their achievement of the words inserted in the songs (their pronunciation and remembrance).

3. FINDING AND DISCUSSION

One of simple ways to create an effective English learning is using songs. In *pesantren*, songs which the *santris* like much and memorize easily is *sholawat* songs. *Sholawat* songs in *pesantren* are usually combined by certain kinds of Islamic musical instruments, called *banjari*, usually played by some people around 6 to 10 with 1 or 2 singers.

In this research, the first phase in the Hanaffin and Peck's design model, need analysis, was started by interviewing some *santris* and teachers about the English materials which were considered difficult for the *santri* to master. Based on the interview, the English materials considered difficult

were irregular verbs and uncountable nouns.

The respondents were also asked about some *sholawat* songs which they liked the most and had been memorized. From the interview, it was known that every *santri* was fond of singing *sholawat*. In general they liked the following songs: *MaulaYaShol*, *YaRasulallahSalamun 'alaik*, and *Yabatrotim*. Therefore, those songs which could be modified as teaching media to teach irregular verbs and uncountable nouns were: *MaulaYaShol*, *YaRasulallahSalamun 'alaik*, and *Yabatrotim*.

The first song is entitled *MaulaYaShol*. The English teaching material that was incorporated into the song was the irregular verbs. In general, irregular verbs are quite difficult to memorize since Bahasa Indonesia does not have such word changings. Furthermore, the numbers of irregular verbs are so many. In daily conversation, EFL students may confuse which form of irregular verbs that should be used in certain occasion and they are quite difficult to memorize in an ordinary way. By using *sholawat* songs to learn irregular verbs, they have two advantages: memorizing the list of Irregular verbs easily and

reciting *sholawat* which generates *pahala* (God's reward). The lyric that had been modified was as follows:

MaulaYaShol

Irregular Verbs

*Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholqikulihimi....*

*Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholqikulihimi....*

YaRobbisholi 'alaik

YaRobbisholi 'alaik

YaRobbisholi 'alaik

Sholawatullahi 'alaik.....

See	Seen	Saw
Make	Made	Made
Know	Knew	Known
Find	Found	Found
Write	Wrote	Written
Think	Thought	Thought
Come	Came	Come
Go	Went	Gone
Eat	Ate	Eaten
Give	Gave	Given
Begin	Began	Begun
Draw	Drew	Drawn
Speak	Spoke	Spoken
Become	Became	Become

Maisarah Maisarah.....

Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholkulikuhimi....

Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholkulikuhimi....

YaRobbisholi 'alaik

YaRobbisholi 'alaik

YaRobbisholi 'alaik

Sholawatullahi 'alaik.....

See Saw Seen

Make Made Made

Know Knew Known

Find Found Found

Write Wrote Written

Think Thought Thought

Come Came Come

Go Went Gone

Eat Ate Eaten

Give Gave Given

Begin Began Began

Draw Drew Drawn

Speak Spoke Spoken

Become Became Become

Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholkulikuhimi....

Maulayasholiwasalim da imanabadan
'AlaHabibikakhoirilkholkulikuhimi....

YaRobbisholi 'alaik

YaRobbisholi 'alaik

YaRobbisholi 'alaik

Sholawatullahi 'alaik.....

Break Broke Broken

Freeze Froze Frozen

Give Gave Given

Understand Understood

Understood

Bite Bit Bitten

Break Broke Broken

Freeze Froze Frozen

Give Gave Given

Understand Understood

Understood

Bite Bit Bitten

YaRosulullah.....

YaHabiballah.....

What we have mentioned is called

irregular verbs

Link MP3:

https://drive.google.com/open?id=1lohfmuzL85frHnQkh1_faPWqVqQnIvG-

In the song, there are 42 irregular verbs the *santris* can learn and memorize. Those words are see, saw, seen, make, made, made, know, knew, known, find, found, found, write, wrote, written, think, thought, thought, some, same, come, go, went, gone, eat, ate, eaten, give, gave, given, begin, began,

Internalization.....

begun, draw, drew, drawn, speak,
spoke, spoken, become, became,

The second *sholawat* song was *YaRasulallahSalamun 'alaik*. The song was modified for teaching uncountable nouns. The following is the lyric of the modified song:

YaRasulallahSalamun 'alaik

Uncountable Noun

Art itulahartinyaseni
There's a lot of art that you can see
Beauty artinyakeindahan
They enjoy the beauty of my land
Dust itulahartinyadebu
There's a lot of dust covering the room

YaRasulallahsalamunalaik
Yarofiassyani wad daroji
'Athfatayyajirotalalami
Yauhailalju di walkaromi

Joy artinyakebahagiaan
My life is always full of joy
Knowledge artinyapengetahuan
Knowledge is important in our life
Rice itulahartinyanasi
We always eat a plateful of rice

YaRasulallahsalamunalaik
Yarofiassyani wad daroji

'Athfatayyajirotalalami
Yauhailalju di walkaromi

Link MP3:

https://drive.google.com/open?id=1EdXUp4iZwkkgkwtS8HtVhIgj9-jc839_m

The song was designed to enable the students to study and memorize easily the uncountable nouns. The song contains 6 uncountable nouns completed with an example of sentence for each word. The song is started by showing 3 examples of uncountable nouns followed by their translations and example in a sentence. In the next stanza, the lyric is the salvation to *Rasulullah*, Muhammad. And on the next lines, English material is the rest of 3 uncountable nouns. The 6 uncountable nouns to remember are *art*, *beauty*, *dust*, *joy*, *knowledge*, and *rice*. The salvation to *Rasulullah* Muhammad is also restated on the last line of the song.

The third *sholawat* song that was modified was *Yabatrotim*. The song was modified to teach uncountable nouns. It is a combination between *sholawat* and English material (uncountable nouns). The song enables *santris* to memorize 22 uncountable nouns. The uncountable nouns that can be learned through this song are *blood*, *water*, *sugar*, *rice*,

Maisarah Maisarah.....

coffee, sand, corn, wheat, oil, gasoline, gold, paper, glass, cotton, hair, grass, bread, iron, cheese, milk, wood, dust, meat, flour, salt, and dirt. The lyric of the song is as follows:

YaBadrotim

Uncountable Noun

Blood	Darah
Water	Air
Sugar	Gula
Rice	Nasi
Coffee	Kopi
Sand	Pasir
Corn	Jagung
Wheat	Gandum
Oil	Minyak
Gasoline	Bensin
Oil	Minyak
Gasoline	Bensin

Those are uncountable nouns

Yabadrotim
,YabadrotimMinhazakullakamaalii
Yabadrotim
,YabadrotimMinhazakullakamaalii
Madzayu'a, Madzayu'a
Madzayu'a, Biruan 'ulaakamaqaalii

Gold	Emas
Paper	Kertas
Glass	Gelas

Cotton	Kapas
Gold	Emas
Paper	Kertas
Glass	Gelas
Cotton	Kapas
Hair	Rambut
Grass	Rumput
Bread	Roti
Iron	Besi
Hair	Rambut
Grass	Rumput
Bread	Roti
Iron	Besi

Yabadrotim
,YabadrotimMinhazakullakamaalii
Yabadrotim
,YabadrotimMinhazakullakamaalii
Madzayu'a, Madzayu'a
Madzayu'a, Biruan 'ulaakamaqaalii

Cheese	Keju
Milk	Susu
Wood	Kayu
Dust	Debu
Cheese	Keju
Milk	Susu
Wood	Kayu
Dust	Debu

Meat	Daging
Flour	Tepung
Salt	Garam

Internalization.....

Dirt	Kotoran
Meat	Daging
Flour	Tepung
Salt	Garam
Dirt	Kotoran

Yabadrotim

,*YabadrotimMinhazakullakamaalii*

Yabadrotim

,*YabadrotimMinhazakullakamaalii*

Madzayu'a, Madzayu'a

Madzayu'a, Biruan 'ulaakamaqaalii

Link MP3:

<https://drive.google.com/open?id=1s43hbe22zIeP29ZHeuxukqvJyASHaCvD>

The song contains 18 uncountable nouns as well as their translation in bahasa Indonesia. By using the song's rhythm which the *santris* familiar about, it enables them to memorize and study the material excitingly. The *santris* can also keep reciting *sholawat* through this song which were existed in the middle and the end of the song.

The last phase in the Hannfin and Peck model is assessment. The assessment in this research was conducted to some groups of *santris*. Firstly the *santris* were asked to give their opinions on the songs. In general

their responses were positive. They said that they liked the songs because the songs made them enjoy learning English. Secondly the *santris* were tested for their vocabulary mastery after memorizing the songs. As result, they showed great achievement (97% of the words in the songs could be remembered by the *santris*). They could remember as well as pronounce wellmost of the English vocabularies inserted in the songs.

4. CONCLUSION

From the explanation above, it can be clearly seen that learning English in *pesantren* should consider the characteristics of its learners. Arabic is dominantly taught and learned in *pesantren* since the language has rooted deeply in *pesantren's* culture as well as symbolized Islam. Teaching English in *pesantren* was not an easy job since English is less important to learn rather than Arabic. Teaching English in *pesantren* should be internalized by Islamic values to be easily accepted by *santri*, one of them is through modifying *sholawat songs*.

The modification of *sholawat* songs for teaching English in *pesantren* would be an alternative way for stimulating the students to learn

English. It was because most of *santris* liked such kind of song and therefore would be more ready to accept such kind of song in learning process. The *sholawat* songs that can be modified for teaching English based on the *santris'* needs were *MawlaYaShol*(for teaching irregular verbs), *YaRasulallahSalamun 'alaikand Yabatrotim*(for teaching uncountable nouns). The songs were chosen because most of the *santris* had already been familiar with them.

Based on the third phase of this research (product assessment), it is suggested that teachers working in Islamic schools or pesantren use such kind of songs (*sholawat* songs) in teaching English vocabulary because most of the *santris* showed positive responses on the songs. Moreover, the students seemed to be able to pronounce and remember more easily the words being presented in the songs.

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