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 santris’ main weaknesses concern with basic English vocabularies and pronunciation. In the second phase, the sholawat songs the santris liked were modified to teach irregular verbs and uncountable nouns. The songs were chosen because most of the santris had already been familiar with them. The third indicated that the santris gave positive responses to the songs and could remember the vocabularies easily.

Keywords: English Teaching Media, Internalization, Santris, 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 (santris) in pesantren. This study was conducted at one of pesantrens in Jombang, namely Pondok Pesanren Darul Ulum, since the pesantren is one of the pesantren that obligated its santris to learn English.
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, *BulughulMarom*, *Dziba’*, *Ihya’ Ulummuddin*, *Ta’limMuta’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* spend much time in learning Arabic rather than English.

According to Dimyatı (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) oblige 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 Maulid Nabi Muhammad by many religious celebrations, including reciting sholawat, singing syair Barzanji and preaching. The examples of sholawat songs are: Habibi Ya Muhammad, Ya Rosulullah salamun alaik, 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 Pondok Pesantren Darul Ulum Jombang. 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 santris 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 santris 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
‘AlaHabibakhoirilkholqulihimi....
Maulayasholiwasalim da imanabadan
‘AlaHabibakhoirilkholqulihimi....
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
Maulayasholiwasalim da imanabadan
‘AlaHabibikakhoirilkholqikulihimi....

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  Begun

Break  Broke  Broken
Freeze  Froze  Frozen
Give  Gave  Given

Understand  Understood

Bite  Bit  Bitten

What we have mentioned is called irregular verbs

Link MP3: https://drive.google.com/open?id=1lohfmuzL85frHnQkh1_fapWqVqQnlvG-

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

The second sholawatsong 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 itulahartinya aseni
There’s a lot of art that you can see

Beauty artinya keindahan
They enjoy the beauty of my land

Dust itulahartinyadebu
There’s a lot of dust covering the room

**YaRasulallahSalamun 'alaik**

**Yarofia ssyani wad daroji**

‘Athfatayyajirotalalami

Yauhailalju di walkaromi

Joy artinya kebahagiaan
My life is always full of joy

Knowledge artinya pengetahuan
Knowledge is important in our life

Rice itulahartinyanasi
We always eat a plateful of rice

**YaRasulallahSalamun 'alaik**

**Yarofia ssyani wad daroji**

‘Athfatayyajirotalalami

Yauhailalju di walkaromi

Link MP3:
https://drive.google.com/open?id=1EdXUp4iZwkgkwtS8Htroj9-je839

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 sholawatsong 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,*
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**

<table>
<thead>
<tr>
<th>Uncountable Noun</th>
<th>Blood</th>
<th>Darah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water</td>
<td>Air</td>
<td>Hair</td>
</tr>
<tr>
<td>Sugar</td>
<td>Gula</td>
<td>Grass</td>
</tr>
<tr>
<td>Rice</td>
<td>Nasi</td>
<td>Bread</td>
</tr>
<tr>
<td>Coffee</td>
<td>Kopi</td>
<td>Iron</td>
</tr>
<tr>
<td>Sand</td>
<td>Pasir</td>
<td>Besi</td>
</tr>
<tr>
<td>Corn</td>
<td>Jagung</td>
<td></td>
</tr>
<tr>
<td>Wheat</td>
<td>Gandum</td>
<td></td>
</tr>
<tr>
<td>Oil</td>
<td>Minyak</td>
<td></td>
</tr>
<tr>
<td>Gasoline</td>
<td>Bensin</td>
<td></td>
</tr>
<tr>
<td>Oil</td>
<td>Minyak</td>
<td></td>
</tr>
<tr>
<td>Gasoline</td>
<td>Bensin</td>
<td></td>
</tr>
</tbody>
</table>

Those are uncountable nouns

<table>
<thead>
<tr>
<th>Cheese</th>
<th>Keju</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milk</td>
<td>Susu</td>
</tr>
<tr>
<td>Wood</td>
<td>Kayu</td>
</tr>
<tr>
<td>Dust</td>
<td>Debu</td>
</tr>
<tr>
<td>Cheese</td>
<td>Keju</td>
</tr>
<tr>
<td>Milk</td>
<td>Susu</td>
</tr>
<tr>
<td>Wood</td>
<td>Kayu</td>
</tr>
<tr>
<td>Dust</td>
<td>Debu</td>
</tr>
<tr>
<td>Gold</td>
<td>Emas</td>
</tr>
<tr>
<td>Paper</td>
<td>Kertas</td>
</tr>
<tr>
<td>Glass</td>
<td>Gelas</td>
</tr>
<tr>
<td>English</td>
<td>Indonesian</td>
</tr>
<tr>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td>Dirt</td>
<td>Kotoran</td>
</tr>
<tr>
<td>Meat</td>
<td>Daging</td>
</tr>
<tr>
<td>Flour</td>
<td>Tepung</td>
</tr>
<tr>
<td>Salt</td>
<td>Garam</td>
</tr>
<tr>
<td>Dirt</td>
<td>Kotoran</td>
</tr>
</tbody>
</table>

**Yabadrotim**

,YabadrotimMinhazakullakamaali

**Yabadrotim**

,YabadrotimMinhazakullakamaali

**Yabadrotim**

,YabadrotimMinhazakullakamaali

**Madzayu’a, Madzayu’a**

**Madzayu’a, Biruan ‘ulaakamaqaalii**

Link MP3:
https://drive.google.com/open?id=1s43hbe22zJkP29ZHeuxkqvJyASHaCvD

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 'alaik and 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.

5. REFERENCES


