

Dormitory Distinction and Integration of Islamic Education Basic Values in “Kampung Inggris” Pare

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Submission date: 29-Apr-2023 05:23PM (UTC+0700)

Submission ID: 2079103878

File name: Dormitory.pdf (787.96K)

Word count: 8127

Character count: 44240



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2 Abstract

Keywords:

Distinction;
Integration;
Islamic Education
Basic Values;
Kampung Inggris Pare.

Various language course institutions in Indonesia are more focused on business oriented and ignore cultural values. Unlike the language institutions in Pare, Kediri, the dichotomy of material and moral values is actually dissolved in local language institutions. The focus of this research was to portray the existence of reduction of Islamic value in the course institutions in Kampung Inggris (English Village), Pare, Kediri. Especially, additional activities carried out in the dormitory of the courses by assimilating lokal of Nahdlatul Ulama (an Islamic organization in 13 onesia) traditions with the needs of language institutions. This research was conducted in the form of qualitative research by conducting observations and interviews. Interviews were conducted in the form of deep interviews to obtain broader and deeper data. Data collection was also carried out by involving the researcher directly and actively as an outsider in activities carried out by local communities assimilating to the agenda of the lokal course institutions. The result is that lokal culture in the form of values and norms contributes to its own uniqueness in Kampung Inggris that are not found in other course institutions of other regions. These activities are accepted and applied in lokal course institutions with agendas such as tahlilan (ritual of salvation), islamic congregational prayer, *diba'an* (prayer to God and Prophet) and so on.

Abstrak:

Kata Kunci:

Perbedaan;
Integrasi;
Nilai Dasar Pendidikan Islam;
Kampung Inggris Pare.

Lembaga-lembaga kursus berbagai bahasa di Indonesia lebih fokus terhadap bisnis oriented dan abai terhadap nilai-nilai budaya. Berbeda halnya lembaga Bahasa yang terdapat di Pare; Kediri. Dikotomi nilai materi dan moral ini justru lebur dalam lembaga bahasa setempat. Fokus penelitian ini mencoba memotret adanya reduksi keislaman ke dalam lembaga kursus Kampung Inggris. Khususnya kegiatan tambahan yang dilakukan dalam dormitory lembaga kursus dengan 13 ngasimilasikan tradisi lokal NU dengan kebutuhan lembaga bahasa. Penelitian ini dilakukan 25 am bentuk penelitian kualitatif dengan cara studi kasus berupa penelitian lapangan (field research) dengan melakukan observasi, wawancara dan dokumentasi. Wawancara dilakukan dalam bentuk deep interview untuk mendapatkan data yang lebih luas dan dalam. Penggalan data juga dilakukan dengan melibatkan diri secara langsung dan aktif sebagai outsider dalam

kegiatan-kegiatan yang dilakukan masyarakat lokal yang berasimilasi dengan agenda lembaga kursus setempat. Hasilnya bahwa budaya lokal dalam bentuk tata nilai dan norma ikut memberikan keunikan tersendiri dalam lembaga kursus kampung inggris yang tidak ditemukan dalam lembaga kursus di daerah lain. Kegiatan kursus Bahasa berasimilasi dengan pendidikan Islam yang terapkan dalam lembaga kursus lokal dengan agenda-agenda seperti acara tahlilan, shalat jama'ah, barzanji, tiba'an dan seterusnya.

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Received : 12 May 2022; Revised: 12 June 2022; Accepted: 28 June 2022

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Institut Agama Islam Negeri Madura, Indonesia
<https://doi.org/10.19105/tjpi.v17i1.5808>
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1. Introduction

In intensifying the English program initiated Kampung Inggris, camp or dormitory,¹ it is considered an urgent stopover to "force" students to practice the English they have. Including the right place to integrate the value of Islamic education in English material in one learning. Dormitory is considered a homestay in the style of student boarding houses that are treated with various programs and various equipment in it. The existence of dormitory is considered a principle considering that prospective students come from distant places, even between provinces throughout Indonesia. Dormitory is considered as a solution to succeed the English program in the span of two weeks or the next few months.² Students applying to Kampung Inggris come from different educational backgrounds, different cultures, different social and economic status, and different religions. They are united in the camp with the same system. Each camp provides a different stressing approach to English Mastery. There are institutions that attach importance to the substance of foreign language material and there are those that attach importance to the issue of religious values. Course institutions that emphasize language material can be seen from the dominance of programs that lead students to speaking, grammar, TOEFL or a combination of several English programs mentioned above. Furthermore, institutions that consider important religious values, then they lead students to the "ideal" behavior according to religion, while still emphasizing the issue of the substance of foreign language material. According to the second view, the urgency of language is as important as the urgency of morals, although along but different paths. The efforts made by the institution of the course by combining the importance of value (value) on the one hand and the English material on the other integrative. Pare³ as a language institution that provides language skills to

¹ Dormitory is equated with camp and homestay bording. The meaning of each word has a different emphasis, but in this context it has the same meaning, namely the place used by students to stay for a certain time for the learning process. Dormitories are defined by student dormitories. John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2005), 194; Pet²² Salim also equates between dormitories, House dormitories and barracks. Peter Salim, *The Contemporary Indonesia-English Dictionary* (Jakarta: Modern English Press, 2003), 95.

² Another popular term for dormitories is boarding school. ⁶essing on boarding school is the integration of pesantren and madrasah Education to educate intelligence, skills, build character and instill moral values until students have a complete⁶ and distinctive personality with a system that has been arranged in such a way. Andri Septilinda Susiani dan Subiyantoro, "Manajemen Boarding School Dan Relevansinya Dengan Tujuan Pendidikan Islam Di Muhammadiyah Boarding School (MBS) Yogyakarta," *Jurnal Pendidikan Madrasah* 2, no. 2 (2017): 331.

³ Pare is actually an anthropology and sociology research laboratory conducted by

consumers was not like that of other course institutions. Some courses try to format the material and other supporting activities by including local values that are partly Foreign, even contrary to the concept of religion, values, traditions and so on. Considering that the English Village enthusiasts consist of various tribes, religions and different traditions that they have. The presence of Kampung Inggris by initiating materials and supporting activities in language institutions by assimilating local culture with language materials, it is feared that it will provide paradigm tensions against what is embraced by each immigrant. On the other hand, the curriculum of language institutions in Pare is also feared to carry out "coercion" when global education builds tolerance with the cosmopolitan concept and opens educational barriers that tend to cause negative potential or smell of ethnicity, religion, race and Intergroup. On this basis, Clifford Geertz put forward his thesis that religion is able to create social harmony (integrative), but also has the potential to break (disintegrative).⁴

The study of Pare English village as part of non-formal education has been carried out by Nur Afni Lathifah, and friends, with the theme "Dinamika Pengelolaan Kampung Inggris oleh Masyarakat di Desa Tulungrejo Kecamatan Pare Kabupaten Kediri".⁵ This study is more focused on English education and its implications for the local economy and has not touched on how the integration of education with religious values in one learning. Similar research was also conducted by Kusnul Dwi Anitasari with the main theme of the contribution of English courses in economic contribution to the local community.⁶ This study also has not touched the existence of moral education integrated with language learning. Including research conducted by Suzy Azeharie, Suzy further emphasizes communication between students and traders in kampung Pare. This study also has not highlighted the integration of moral education in an English language learning.⁷

Based on the research mentioned earlier, it is very interesting to talk about the integration of moral education in course institutions that have dormitories with different ethnic, religious and cultural backgrounds of students. Including how the response of immigrants and local residents in addressing the mixing of traditions, curriculum, language and so on that have not been studied by other researchers. The meeting of various cultures, enthusiasts, traditions, religions in one area is certainly expected not to cause destructive friction that leads to undesirable things. Even stigmatizing the concept of "black" or "white" to a local wisdom.⁸ but it gives its own sting from the dormitory in other courses.

Clifford Geertz for approximately 1 year. From May 1953 to September 1954. This study was conducted to complete a doctoral dissertation at Harvard University. The name of this area was disguised Geertz with the name Mojokuto. Geertz divided the people of Mojokuto into Abangan, Santri, and Priyayi in his book *The Religion of Java*. Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa* (Jakarta: Pustaka Jaya, 1989), 521.

⁴ Clifford Geertz, 457.

⁵ Nur Afni Lathifah, "Dinamika Pengelolaan Kampung Inggris Oleh Masyarakat Di Desa Tulungrejo Kecamatan Pare Kabupaten Kediri," *Jurnal Sosial Dan Humaniora* 9, no. 2 (2020): 196.

⁶ Kusnul Dwi Anitasari, *Dari Desa Menjadi Kampung Inggris (Kajian Sejarah Perekonomian Desa Tulungrejo Pare Kediri 1977-2011)* (Malang: UM, 2013), 207.

⁷ Suzy Azerharie, "Pola Komunikasi Antara Pedagang Dan Pembeli Di Desa Pare, Kampung Inggris Kediri," *Jurnal Komunikasi* 7, no. 2 (2015): 207.

⁸ Local wisdom has a relatively broad dimension such as religious traditions, diversity of understanding, thoughts on solving indigenous problems, trading systems, views on life, history, art and others. Yeri S Putra, *Minangkabau Di Persimpangan Generasi*

2. Methods

This article tries to analyze the institutional courses in dormitory Kampung Inggris as a non-formal education that tries to integrate moral education with linguistic material in one activity. This study is a qualitative research in the form of case studies that occurred in kampung Inggris pare. Incorporating local traditions, especially Javanese traditions in dormitory activities is feared to cause tensions for other dormitory migrants. On this basis it is then necessary to conduct research, how the "element in" acculturate and assimilate through the design of its own program in order to be accepted from consumers who come to the village of England. The object of this study is the integration of education when meeting local traditions with traditions owned by each immigrant to the village of England are integrated in one program. The Data were obtained from the real conditions in the dormitory of the English Village and the dialectic of local culture that are integrated in the language learning process. The research was conducted through observation, in-depth interviews and coupled with information obtained from various previous researchers through journals that have been published in various media. To obtain valid data, the researcher also participated participatively in the English village dormitory to feel and be involved in the activities carried out by the English Village course institution as an "outsider" of the object to be studied. Triangulation techniques are also carried out to verify data obtained from consumers, instructors, course institution managers and the surrounding community as part of the traditional actors in the Pare community. Furthermore, the data obtained were then analyzed with a functional-structural approach, including how the activities designed in the dormitory melted from various service consumers who participated in the study in kampung Inggris. Given the problems derived from the framework of positivism philosophy, the data analysis is described descriptively from the symptoms and events that arise in the dormitory of the language course institution

3. Result and Discussion

3.1 Pare As An English Learning Village⁹

Pare's selling power is indeed from the English learning model. the courses¹⁰ scattered in the English Village area are actually not just English. Pare

(Fakultas Sastra, Universitas Andalas, 2007), xvi; According to Khadziq quoted from Sidi Gazalba, local culture is often identified with the term regional culture. In terms of local culture is different from the regional culture because the division of the region there is no relationship with the culture. The boundaries of a region are determined by political goals and decisions through laws or regulations in which cultural similarities do not necessarily occur. The boundary of the society representing the culture is tribal. A tribe is a group of inhabitants of one region who form a social unity, believing that they come from one lineage and have a common land, customs, language and leaders. The tribe is a cultural ¹⁵a. With this understanding, the term local culture is closer to the term tribal culture. Khadziq, *Islam Dan Budaya Lokal; Belajar Memahami Realitas Agama Dalam Masyarakat* (Yogyakarta: Teras, 2009), 48.

⁹ According to Sumarsono language is a system of symbols in the form of sounds that are arbitrary (arbitrary) used by members of the community to relate and interact. The meaning of " arbitrary " is the absence of rules between sound and meaning. Language has a system, the ²⁸pre, society is bound in that system in complying with the provisions of the language. Sumarsono dan Paina Partana, *Sosiolinguistik* (Yogyakarta: Pustaka Pelajar, 2007), 18. ¹⁹

¹⁰ There are three educational pathways contained ¹¹the National Education System Law No. 20 of 2003 as contained in Article 13 (1) that the educational path consists of formal, non-formal and informal education that can complement and enrich each other.

also offers courses in Dutch, Japanese, Mandarin, Arabic, French, German and others. But indeed, English courses and English enthusiasts dominate more than the demand for other languages. The high interest of students in learning English is also not spared from Indonesian education regulations that put the position of absolute English learning politically than other language learning at all levels of Education.¹¹ No wonder then, kampung Inggris became an alternative non-formal school to achieve the dreams of its alumni. The success of students from Kampung Inggris can also be proven by the number of those who managed to grab the "ticket" college scholarships to Europe, America and Australia through LPDP scholarships which are considered more "prosperous" in providing welfare to students than other scholarships. The learning process can be done in almost any place such as classes, camps, cafes, fields, under trees, at home, even while walking.¹² Pare curriculum is a combinative curriculum of various forms with different approaches between one program and another.¹³ The speaking curriculum at Daffodil course is different from the speaking curriculum at Mahesa Course. The Global English speaking curriculum is different from the Ella Course curriculum. The curriculum of speaking at Peace Course is different from the curriculum of speaking at Kresna, and so on. There are two important elements that attract the popularity of Pare as a language learning place in Kampung Inggris, first, the attraction of the teacher or tutor in presenting the material. English teachers are selected from several teachers who have integrated potential in linguistic, humorous, and performance skills.¹⁴ Linguistic insight can

¹⁰ tim Undang-undang Sisdiknas, "Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003," 2003, 75

¹¹ There are at least three strategic functions of English learning, first, English is the lingua franca of the world, second, English is the main language used in science and Technology, third, English is the language of "association" between state leaders. This can be proved by three arguments, A. English has a vocabulary of about 450,000 words. Thus, English can form phrases or sentences to express thoughts efficiently with high accuracy. B. The number of English users today is more than 2 billion people or a quarter of the world's population communicate using English. C. English is used in various fields such as books, newspapers, electronic media, commerce, technology, sports, scientific seminars, computers, advertising, music, internet and others. D. English is used as a first language by countries that have world influence in the fields of economics, politics and culture such as America, England, Canada. Including the use of English in World institutions such as the United Nations, NATO, World Trade, international courts and others. Teguh Budiharso, *Prinsip Dan Strategi Pengajaran Bahasa* (Surabaya: Lutfansah Mediatama, 2004), 4.

¹² This kind of learning Model can be called natural method or direct method. From the very beginning, the language is taught directly without explanation in the native language. There are at least four stages in learning a language namely; listening, imitating, reading and writing. This method is then applied in English learning methods such as mother tongue learning. Rachmat Taufiq Hidayat, *Belajar Mudah Bahasa Inggris* (Yogyakarta: Pustaka Pelajar, 2006), vii.

¹³ The structure of the non-formal curriculum is more focused on the development of life skills as stated in Article 77 B paragraph 8 in PP No. 13 of 2016 on the Second Amendment to Government Regulation No. 19 of 2005 on national standards of Education. tim Undang-undang Sisdiknas, "Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003."

¹⁴ Related to the issue of teacher competence, English tutors in Kampung Inggris partially do not have graduate qualifications as stated in PERMENDIKBUD No. 16 of 2007 on the necessity of primary and Secondary Education personnel graduated from Bachelor or D4 which is regulated in Article 2 which reads: provisions regarding teachers in positions that have not met the qualification akademik diploma 4 (D IV) or Bachelor will be regulated in a separate ministerial regulation. tim Undang-undang Sisdiknas.

be seen from the tutor's ability to discuss what is in his mind into oral language with a variety of vocabulary and systematic logic flow. The material presented is enhanced with fresh humor that relieves the brain of learners who previously considered English " boring and tiring". Furthermore, teachers or tutors are selected from the young men and women who are relatively young with all their dynamism and agility in mastering the forum. Linguistic, humorous and performance skills are important bargaining power in the sustainability and number of course members each period. Potential tutors as explained above, become the lifeblood of the course institution from the aspect of members (number of students) and continuity of the institution in the future. Not infrequently, potential tutors are subjected to "piracy" by other course owners to develop courses in different places. The lure offered cannot be separated from welfare issues in the form of salaries, bonuses, facilities and others. Second, the learning model. The designed learning Model is adapted to the program offered. Programs that prioritize sharing between one student and another are designed in a combinative manner. This Model can sometimes also be called a participatory model because it tries to involve all students in providing responses or participation in each learning activity. This learning Model is widely carried out by institutions in speaking programs with various levels and variants, then vocabulary with various levels and variants. While the TOEFL, IELTS, job interview, gramer and structure, translation, vocabulary in contex and the same program form in different names are still carried out like a formal learning model that is rigid. This learning Model focuses more on the activities of tutors and students alike as learning subjects with different roles and tasks. Students learn actively in a contextual setting. Students learn directly from the learning experiences they gain to produce positive personalities and attitudes that support their independence.¹⁵

3.2 Dormitories in the English Village

Considering that academic tourists are immigrants, the availability of dormitories is considered a very effective means of speeding up the learning process. Not all schools have dormitories. Popular courses with large capital provide a variety of dormitories with standard facilities in the form of mattresses, pillows and cupboards. Dormitories are built by the course institution itself or in collaboration with local residents. The course institution rents the building to the indigenous people, while the management is carried out by the course institution. The rental of Indigenous buildings is carried out based on the needs, uses of the building, and looking at the number or not of students who come in one course institution. Dormitory Global English for example, this large course institution has 14 dormitories. Eight dormitories are reserved for males and 6 other dormitories are reserved for females. Almost all dormitories are assets of the institution for language acceleration of students.

Each dormitory has a leader with several members. The number of students living in dormitories also varies based on available capacity. The male dormitory named Saigon for example, this dormitory is inhabited by 125 students with several instructors in it. The same condition also occurs in other dormitories such as Alas Roban which is located to the east of the Saigon dormitory. ELLA course also has dormitory although not as much as Global English. The school has two dormitories, one for men and one for women. Male Dormitory named Arga Camp with a capacity of 12 rooms with two floors. Each room has a

¹⁵ Abdullah, "Pendekatan Dan Model Pembelajaran Yang Mengaktifkan Siswa," *Edureligia* 1, no. 1 (2017): 53.

maximum of 4 students. The same thing is also found in the female dormitory called Oke Zone with a number of students around 40 students. The number of dormitories and students also varies from one institution to another based on the capital owned by the course institution. Students who live in dormitories are subject to varying costs, such as Global English dormitories, for example, one student must spend 350,000,- / person /month. ELLA course overcome the cost of Rp 200.000, - /person/month. Brilliant course provides 190.000 rooms, - /person / month and so on. Although the duration of study is taken for two weeks, the student will still have to pay for one month at the same price as the student who took the duration of a month. The rental price that students pay depends on the base price determined by each course by looking at the "fame" of one course institution. If the dormitory capacity of one institution exceeds the quota, then students must look for boarding houses provided by local residents scattered almost in every corner of the English Village. The rental fee that students must pay also varies, ranging from 120.000,-/person/month to 700.000,-/person/month based on the facilities provided by the boarding house owner. The striking problem between living in dormitories and boarding houses is the aspect of accelerating the mastery of English, discipline, and planting religious values with the obligation to follow the shalat subuh berjamaah and local activities. In dormitory, students are required to speak English with additional learning in the morning and evening. While students who live in residential homes, they are required to study independently with time arrangements that are left entirely to the student.

3.3 Dormitory Between Business and The Development of Basic Values of Islamic Education

The need for formal education becomes an indisputable necessity. The direction of Education has also been herded to the community which makes education a very lucrative industrial commodity. At the beginning of independence, the school community to make a mental revolution towards intellectual and emotional charging without making the "certificate" as a ticket in fulfilling economic needs. At the present time, education has changed the character of the user into an industrial society because the end of education is a positive correlation between education and work that has an impact on increasing income in the economy. If non-formal education used to be centralized, then in the new paradigm, non-formal education is more oriented towards community empowerment.¹⁶ The development of dormitory is also not far from basic Islamic education and its marketability as a profitable education industry. In Kampung Inggris, there are two forms of establishment of dormitory seen from the involvement or not the owner in the establishment of dormitory, first, there is a relationship of ownership with the learning process. In this form, dormitory is built for the smoothness and development of the English learning process. The Dormitory belongs to the course institution and is in direct contact with the learning process. This form is like a dormitory built by Global English, place, Mr. Bob and so on.

Second, there is no relationship between the establishment of dormitories and the learning process. In the second form, it can also be divided into two sub-sections, namely First, the absence of a relationship between the owner and the institution. In a system like this, the position of the owner is like an employer and a worker. The task of the employee is to develop a course institution with a salary

¹⁶ Tasril Bartin, "Pendidikan Orang Dewasa Sebagai Basis Pendidikan Non Formal," *Jurnal Teknodik* 19, no. X (2006): 158.

that has been prepared every month by the employer. While the task of the owner to complete all the needs of the learning process, including the construction of dormitories and all supporting facilities.¹⁷ An example in this form is like the construction of a dormitory from the institution of Daffodil courses. There are owners and employees. Second, the dormitory built by local residents, then commercialized to course institutions or individuals. Dormitories are rented by institutions or individuals with certain systems such as dormitory Arga Camp for example. Building owners determine room rent Rp 150.000, - /person / month. while the rent recipients distribute camp to students Rp 200.000, - /person/month. excess Rp 50.000, - is considered as the tenant's profit multiplied by the number of rooms available. If one camp has 12 rooms, each room filled 4 students, then $12 \times 4 = 48$. If 48 X Rp 50.000, then the profit obtained Rp 2.400.000, - / month. This advantage will increase with the implementation of panishman in the form of fines in the camp area. From some of the existing courses, the preparation of the program in the camp can not be separated from the background of each course owner. The course owner is from a pesantren background and has a great commitment to implementing basic Islamic values. Some course owners try to apply the boarding school model in achieving material targets. While the institution of non-pesantren courses, they try to implement a more nationalist camp model than other camp institutions. According to the second view, the value of religion is left to each student as to what they want. The course institution is directed to the achievement of material substance without having to be fussed by other materials that are considered issues that smell of ethnicity, religion, race and between groups. Islam is positioned as something inclusive that is able to dialectically with a variety of language consumers in dormitory.

3.4 Planting the value of Islamic education in the English Village Dormitory

Most students who come to Pare precisely from outside Kediri. They differ in ethnicity, religion and culture. Each culture has its own values that are different from the values of other cultures. Therefore, some Pare course institutions make religion a source of values, discipline and rules of decency.¹⁸ This provision

¹⁷ The "big " problem that is quite worrying for the local community is the number of course entrepreneurs who come from outside Tulung Rejo village⁹ cause economic jealousy between immigrants and Indigenous people. Nur Afni Lathifah, "Dinamika Pengelolaan Kampung Inggris Oleh Masyarakat Di Desa Tulungrejo Kecamatan Pare Kabupaten Kediri," 197.

¹⁸ The importance of moral values in non-formal education from the historical aspect, cannot be separated from the originator of Kampung Inggris Pare namely Muhammad Kalend who comes¹ from Kutai Kartanegara. Before opening the course, he was a student at Pondok Modern Gontor, Ponorogo, East Java. But in the fifth year when in Gontor, he left the cottage because he could not afford the cost to complete his santri education. Through the advice of his friend that there is a teacher who is smart and mastered 8 languages in Pare village named Achmad Yazid. Kalend then studied with Ahmad Yazid in the hope of being able to master at least English and Arabic. The Popularity Of Mr. Kalend as an English teacher was actually socialized by two students of Iain Sunan Ampel Surabaya who successfully passed the state exam after studying for 5 days with Mr. Calendar because Achmad Yazid had a need to Majalengka⁴ at that time. Word-of-mouth information then became the first local formation of English learning until the formation of an English course called Basic English Course (BEC). The inauguration of the BEC course institution was carried out on June 15, 1977 with a total of 6 students. Suzy Azerharie, "Pola Komunikasi Antara Pedagang Dan Pembeli Di Desa Pare, Kampung Inggris Kediri," 208; According to Dwi Anita Sari, Achmad Yazid is actually a famous kiyai and became a guide to Clifford Geert when doing research and writing a book entitled The Religion of Java. Kusnul Dwi Anitasari, *Dari*

varies from one dormitory to another dormitory, depending on the religious commitment of each course owner. Course owners' concern for religion is motivated by the education obtained by each course owner or their commitment to religious values. Dormitory management is also determined by the contribution of the instructor in influencing the color of religion in each dormitory. Although the course owner is not from pesantren background, if the dormitory instructor has a great commitment to the development of Islamic values, then the face of the dormitory is influenced by activities that reflect significant Islam. Dormitories that have Islamic nuances such as dormitory ELLA course for example. This course institution comes from instructors with pesantren background.¹⁹ spread in East Java.²⁰ Dormitory activities include tahlilan activities, shalat magrib berjama'ah and shalat subuh berjama'ah. Tahlilan is done every Thursday night Friday. Tahlil and Do'a leaders are chosen from the participants who live in the dormitory. The opening and arrangement of the event are presented in English form, including the alternation of one event with another. Tahlilan event is done by reading Yasin, salawat and short verses from the Qur'an. The event then closed with the reading of prayers by members of the dormitory who had been appointed earlier. Tahlilan event then closed with a dialogue while eating snacks that have been prepared by the instructor in the form of fried foods, gelatin, fruits and other snacks. This event is done casually while chatting between instructors and dormitory participants or between participants and other participants.

The tahlilan event was considered interesting by camp participants because of the combination of male participants with female participants with separate seating. The tahlilan event is considered as a short break from dense learning activities starting from dawn to night. The event was held in one multipurpose room by placing the front men and the back women like sitting in a mosque. Course institutions that have narrow function rooms usually send representatives determined by the instructor in a dormitory. Laughter increasingly boisterous when the event has been completed and followed by a casual event while chatting and throwing banter between participants. Tahlilan place is sometimes done alternately, once in the women's camp and one occasion in the men's place supervised by a team of instructors. This change is usually not permanent, considering that not all dormitories have rooms that can accommodate so many students in one meeting.

While the Maghrib prayer and Fajr prayer, members of the dormitory alternately become mu'azin and imam. After the prayer, the imam then closed it

¹ *Desa Menjadi Kampung Inggris (Kajian Sejarah Perekonomian Desa Tulungrejo Pare Kediri 1977-2011)*, 1.

¹⁹ The terms pondok and pesantren are usually used to designate the same thing. Likewise, the use of the term boarding school by combining two words. The term pondok comes from the Arabic word funduk, which means dormitory. While pesantren comes from santri which means student. The Javanese usually add the prefix "pe" and the suffix "an" indicate the place where something is. So pesantren is a place where students live. Endang turmudi, *Perselingkuhan Kiai Dan Kekuasaan* (Yogyakarta: LKIS, 2004), 35.

²⁰ The contribution of English language course institutions from the aspect of value to the local community is seen by freeing the local population to learn English as done by Ella Course, Kresna Course, Global English and others. Concern pare course institutions in providing free courses, able to stem rough Labor into Indonesian labor abroad and make pare as a source of local community economy. Helfi, "Contributions of Kampung Inggris Pare and Its Implications for Unskilled Muslim Migrant Workers," *Jurnal Islam Realitas: Journal of Islamic and Social Studies* 5, no. 1 (2019): 17.

by do'a. Delays in performing Fajr and Maghrib prayers cause dormitory members to be fined in accordance with applicable regulations.

According to Abdurrahman Saleh that Islamic education is built on the basic human components, namely; body, spirit and reason. Based on this, the purpose of Islamic education can be classified into; the purpose of physical education, the purpose of spiritual education, the purpose of intellectual education and social purposes.²¹ The same phrase was also conveyed by the leadership of the Arga camp dormitory that the dormitory is designed for mastering English, strengthening faith values and physical fitness. Streamlining the English language is done by its active use in the English area. While the enrichment of faith is done by tahlilan and shalat berjama'ah. While physical fitness is given by playing foot ball on Friday morning.²² In other dormitories, physical fitness is done by walking in a row while speaking English all the way to a destination such as a football field or mosque. For participants who come from non-Muslims, they are exempt from participating in religious activities. They re-join in learning activities and other togetherness activities such as mutual cooperation between camps, entertainment events, English debates and discussions, or sports events together. There is no exclusion of camp members who are different from other religions. Each dormitory gives the same appreciation to one student to another, even though they differ in ethnicity, religion or region of origin.

Enrichment of Islamic values is also carried out at the putri dormitory owned by Mahesa Course for example. Female students are required to shalat berjama'ah at the time of Fajr prayer and Maghrib prayer. The imam of prayer is chosen from women in turn. Finish the prayer is done learning English tutorial in two stages, the first stage before the Fajr prayer and the second finished the Fajr prayer. Not only that, students who study at Mahesa Course are also encouraged to cover their aurat as an implementation of Islamic values. For non-muslim students, given the freedom to look for other activities when the Fajr prayer takes place, including the freedom to determine the model of clothing when learning in class. What schoolgirls need to pay attention to is speed, propriety and compatibility in dress.²³

Activities that have Islamic nuances is almost "agreed" by all participants, including from among the Christians themselves as the expression Ian from Toraja. According to him, the activities carried out strictly contributed significantly to the discipline of camp residents. Furthermore, Ian's different religions do not cause him to be discriminated against among the majority of Muslims with various agendas in it.²⁴

In addition to the camp, the course institution also applies different rules related to the issue of values in the view of Islam. Like Smart Course for example, this course requires female students to wear hijab. While male students are prohibited from wearing shorts and flip-flops when learning sessions in the classroom. The provision of veiling is also applied in other courses, although within different tolerance thresholds. The reality is quite interesting also in dormitory Kampung Inggris is that it is not difficult to find imams, tahlil leaders, and do'a builders. Almost all dormitories have pesantren dropouts.²⁵ even state

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²¹ Abdurrahman Saleh, *Pengantar Ilmu Dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 19.

²² Arga, "Interview," 2018, 10 Juli.

²³ Dian, "Interview," 2018, 10 August.

²⁴ Ian, "Interview," 2018, 2 August.

²⁵ There are three elements in pesantren, first, Kiai as actor system and foundation built

or private Islamic universities are spread in almost all areas. Among them are even the hafiz with a number of varied and have a melodious voice when reading the Qur'an. The number after graduating pesantren in dormitory can be considered as a positive indication that English is not only the property of general students, but also a fundamental need after graduating pesantren who are ultimately able to win the battle in the world of work and respond to the needs of global Islamic Development.

3.5 Dialectic of Islamic Education with Dormitory Program in Kampung Inggris

The Kampung Inggris area includes part of the Pare district in the Kediri regency of East Java province. East Java is known as a thick area holding an Islamic organization known as Nahdhatul Ulama (NU). The NU group is popular with many Islamic groups that give rise to symbolic Islam which can be seen from religious rituals. It is difficult to separate religion and tradition in society because religion and tradition become an inseparable fabric. Kampung Inggris as a place of Foreign Language Teaching plantation inhabited by a variety of ethnicities and cultures that exist in it. Not only from the English instructors, The Swords who come to Pare to try their luck also come from various regions around Kediri, even outside the province of East Java. This fact is at least seen from the traders who accompany the name of their stalls with the name of their respective regions. It is easy to find angkringan written culinary snacks that are synonymous with menus from Yogyakarta, sate Madura, soto Lamongan, Sundanese food, masakan Padang and so on. The traders who came from outside Pare mingled with the local community in all aspects, including in religious matters.

When presenting the face of Islam in the dormitory, the instructors agreed to accept and express Islam in NU colors, although without any acclamation from each course institution in Pare. If you consider the academic tourists who come to Pare, the average who studied in kampung inggris are people outside of Kediri. This means that they are not NU groups as there are in the local community. Islam NU more displays the harmony of Javanese traditions with Islamic expressions that color each other. Islam NU displays shalawat before prayer and after prayer, zikir and tahlil together, read a short verse in the Qur'an before praying together and Do'a together. The series of ibadah sunat has a longer duration than the shalat wajib. Such as shalawat, tahlil and zikir after prayer for example completed within 8 minutes while the shalat wajib completed within 5 minutes for the evening prayer. The NU version of Prayer movement is faster than the prayer movement carried out by the Muhammadiyah group. Tahlilan became an integral part of the real Islam, and so on. But when students are in dormitories in Kampung Inggris, Islam NU become part of the wealth of Islam as part of basic Islamic education for immigrants from outside Pare.

from kiai. Second, Students. Without Kiai students like the king without the people. Santri is a human resource that not only supports the existence of pesantren, but also supports the influence of kiai in the community. Third, Pondok a dormitory system established by kiai to accommodate the students. Cottages are usually simple housing and have less facility than colleges or halls in western universities. If the college or hall provides one room for one student, then the cottage usually consists of shared rooms, each of which can be occupied by five to 10 students. Thus, the pesantren is a residential complex that includes the kiai's House and his family, several cottages, and a study room including a mosque. Endang turmudi, *Perselingkuhan Kiai Dan Kekuasaan*, 36.

Kampung Inggris provides different models, methods, paradigms in understanding English. At the same time, Kampung Inggris provides other tours of a religious nature that may not be obtained by students from outside East Java, especially NU Islam which is rich in symbolic values. NU Islam introduced the need for the preacher to wear a stick and read shalawat when the preacher sits between two sermons. Islam does not display the azan twice during Friday prayers. The first time when the prayer time has entered and the second time when the preacher has climbed the pulpit will sermon, and others. The religious behavior shown by NU is different from the Muhammadiyah group and even other groups in Indonesia. The local Islamic tradition of the NU group is adopted by the course institutions in Kampung Inggris with various forms. Cultural values and religious values complement each other in the process of language development in dormitories spread across the kampung inggris. Including a variety of varied food menus displayed in the tahlilan event. The form of snacks in the tahlilan event that gets a touch of modern taste is an integral part of the tahlilan event programmed in the dormitory in Kampung Inggris.

According to instructor fauzi, there are efforts to bring students who live in dormitories to integrate into the religious activities of the local community. Although this effort has not been realized considering the distance between the mosque and the dormitory is relatively far from the activities of the residents. In addition to the limitations of instructors in assisting students to join Indigenous activities.²⁶

Shalawatan performed on Friday night followed by fathers. While public lectures are conducted on Thursday night. The same activities are also carried out by mothers, although alternately in the homes of designated residents. They usually recite salawatan in rotation starting after Isha prayer until midnight. Based on the recognition of Mr. Shaleh, shalawat done by reading a book called Diba'. It is about history and songs in Arabic. The reading of blessings to the Prophet as proof of the love of Muslims to the Prophet Muhammad and the realization of the mosque that has Islamic value for students who study to Pare.²⁷ Another term used in reading shalawat is Barzanji or manakib book. What is quite interesting from the confession of Mr. Shaleh, although he himself does not understand what is read in the book Diba', but he as a citizen enough to appreciate the shalawat activities carried out every Friday night. The activity was interspersed with drinking coffee and snacks that have been provided by the mosque management.

Religious traditions are used as glue to glue Islamic values offered to students in dormitories that are packaged in certain activities based on local cultural images. Obedience to religion is an influence from an intellectual height as a manifestation of obedience to the creator. Of course, not all Javanese traditions that are considered to have value are able to be displayed in the dormitory of the kampung inggris course institution. Given so many Javanese traditions that live in pare society. Starting from slametan hit the cat to avoid the possibility of disaster until slametan promoted from the officials, from pamongan (birth or death of a cow) to istighasah and so on.²⁸ The activities displayed in the

²⁶ fauzi, "Interview," 2018, 7 July.

²⁷ Shaleh, "Interview," 2018, 5 July.

²⁸ According to Abdurrahman as the son of the Kediri region itself, there are at least 57 traditions that live in the community. Of the 57 traditions, it can be divided into 7 major sections namely, First, the Nativity which has 12 sub sections. Second, death with 8 Subpart forms. Third, the Islamic holidays consisting of 10 sub-section form. Fourth, a marriage that has 10 subsections. Fifth, build a house consisting of 5 sub-sections.

dormitory are limited to simple and simple traditions to be carried out with the means as they are

4. Conclusion

Course institutions grew naturally step by step to hundreds of institutions to this day. The popularity of kampung Inggris as a solution in solving the "tangled thread" of English learning in Indonesia which began to boom in 2012. In the next period, the English Language Program offered also experienced significant development, even almost complete compared to any course institution in Indonesia.

Kampung Inggris provides its own color polish in English learning by assimilating moral values and English material integratively in the dormitory. English learning is woven with Islamic values and local culture until it is like braided hair and looks beautiful on girls' heads. There is no visible rejection of non-Javanese values, traditions and local ceremonies when assimilated in non-formal education programs in the course activities in kampung Inggris; Pare. Dormitory is the best place to sow Islamic values for students. Islamic values are given in the form of practices to fill the spirit, brain and social piety which are indirectly inserted in dormant agendas. Strengthening the values of faith is practiced such as praying in congregation, reading shalawat, covering the genitals for women and so on.

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Sixth, metri (merantau) which has 5 sub-sections. Seventh, larung saji consisting of 7 sub-sections. In addition to the many traditions mentioned above, there are at least 31 types of slametan forms found in the Kediri area (some of them are also done in other areas outside Kediri). Abdurrahman, *Slametan; Studi Antropologi Agama Dan Budaya Jawa* (Kediri: Salaf Press, 2017), v-ix; Abdurrahman is more detailed in describing the forms of tradition in the Pare area and its surroundings than the explanation given by Clifford Geertz. The merit of Geertz's writing, he enriched his research with patterns of public relations, including the role of shamans and music in society. Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*, xviii.

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