

Integrating English Language Teaching (ELT) Into Islamic Boarding Schools: A Review of Strategy and Challenges

Tia Nur Fitria

Institut Teknologi Bisnis AAS

Corresponding author: tianurfitria@gmail.com

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Abstract. This research describes English Language Teaching (ELT) strategies and challenges in Islamic Boarding Schools. This research is library research. The analysis shows that teaching English needs a system or method during the implementation. Besides, teaching foreign languages, such as English, faces challenges/difficulties/problems during the implementation. Factors such as teacher education background, enthusiasm level, comprehension of the student's character, and norms applied at Islamic Boarding Schools determine which strategies English teachers implement. Even though teachers attempt to develop their teaching strategies innovatively, stagnant techniques are used to meet students' requirements. By understanding a student's character, teachers can select the most effective method for teaching English. Modern Islamic boarding schools combine traditional and modern systems to prepare students for the challenges of the times. English is used to explore and implement the richness and beauty of Islamic boarding schools' knowledge of knowledge objects and conditions related to this era. English Language Instruction is essential for *Pesantren*, and it must be well-planned and organized to achieve high-quality English teaching and learning. Foreign languages must be used as the language of everyday life in Islamic boarding schools. The most important details are the teacher's dedication, the students' awareness of learning English, the challenges teachers face in providing modern learning, and the lack of exposure to Arabic. Arabic and English are the priority languages to be taught, as they are essential for understanding the Qur'an, hadiths, and globalization.

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INTRODUCTION

Since the pre-Indonesian Independence era, *Pesantrens* in Indonesia have contributed substantially to education throughout the country (Habibi et al., 2018). In Indonesia, Islamic education, such as Islamic boarding schools, has contributed to the country's social fabric (Ilyasin, 2020). Following contemporary social demand, Islamic boarding schools have developed continuously in recent years. Islamic Boarding Schools are unlike formal educational institutions a non-formal educational institution (Al-Baekani & Pahlevi, 2018). However, residential schools are also divided into Modern Islamic Residential Schools and Traditional Islamic Boarding Schools. Although both are non-formal education institutions, the learning process and subjects taught by the two groups are distinct. Modern Islamic Boarding School is naturally acclimated to innovative learning models because it is always current with the progression of the times. General

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subjects, notably English, were offered when the Modern Islamic Boarding School was first established.

English, a subject taught in numerous Indonesian educational institutions, is crucial for enhancing the knowledge of Indonesian students (Zulkarnindra, 2021b). Mastery of foreign languages is an inseparable part of the world of education in the current era, especially for upper-secondary level students (Husnaini & Yahya, 2023). English lessons have been taught since elementary, Middle, and High School. Even English has been taught since the level of Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). English is one of the foreign languages taught in Indonesia, including in the *Pesantren* environment (Maisarah, 2018).

English is a valuable world science nowadays because it is one of the international languages. Of course, if we use it for favorable things, such as preaching and spreading Islam internationally, it can also help us learn advantageous sciences, most of which are in English. Foreign languages must not only understood in public schools such as full-day or public schools. In Islamic or Islamic boarding schools, foreign languages must be used as the language of everyday life, whether through a specialization class program or in students' daily program. In the current era of globalization, we are not only required to study spiritual education but also worldly. One of them is learning a foreign language to support education, communication, and relationships between human beings.

Islamic Boarding Schools or *Pesantren* is not only one of the religious education institutions that become the womb of prospective Muslim scholars (Umar, 2022), but it also has the mandate to carry out an educational mission based on Article 1 (1) of Law Number 20/2003, namely developing the self-potential of students to have religious, spiritual strength, self-control, personality, intelligence, noble character and skills needed by himself, society, nation, and state. Previously, in Islamic education institutions, students only studied religion. Now, efforts are made to balance the knowledge given to students between religious learning and general proficiency, such as English, to minimize students' backwardness in foreign languages (Alwi & Ali, 2021). The *Pesantren* is one of Indonesia's non-formal religious institutions. In addition to religious studies, Islamic residential institutions offer opportunities for students to study general knowledge (Abid, 2022). Within the context of Islamic boarding schools, learning English can also help students understand the literature and sources of Islamic knowledge available in English (Ahmada et al., 2023).

Moreover, Islamic Boarding Schools or *Pesantren* is an Islamic residential school-style educational institution. In most modern *Pesantren*, students study and employ Arabic and English in addition to local and national languages (Sundari & Lutfiansyah, 2021). *Pesantren* (Islamic Boarding School) evolved from a religious school to part of Indonesia's educational system. In addition to teaching religion, they encourage *Santri* (*Pesantren* students) to contribute to global progress (Wekke & Hamid, 2013). A paradigm of instruction and learning practised in *Pesantren* enhances the activity of students. As a learning instrument, language facilitates the study of other subjects that increase students' knowledge and the opportunity to travel the world.

Recognizing the importance of English, learning English as early as possible has been implemented in schools, which is one of the efforts to increase individual competence in learning English. Given the future competition other nations face, school graduates must have productive English competence because English is the language of instruction used internationally. The reality in the business world and the industrial world is that the use of English for workers is not only for understanding instructions, reading manuals, or instructions for using other equipment but also for verbal communication.

Zulkarnindra (2021) explains that English as a lingua franca (a language adopted as a common language between speakers of different mother tongues) is essential in obtaining and expressing knowledge. It is stated that the deep and advantageous knowledge and values obtained from learning books in Islamic educational institutions at the *Pesantren* level. It needs to be amplified and disseminated to the broader world through the mediation of an international English language. English can also benefit Muslim students who wish to continue their education abroad with the hope that they can socialize using good English. English can also help students by attending lectures from international scholars, conducting friendships with Muslims of different nationalities worldwide, and spreading benefits by carrying out Islamic *dakwah* globally. These are the expectations of achieving well-implemented English learning for Muslim learners in Indonesia from an early age.

Furthermore, technological developments driven by globalization impact the use of language by people worldwide. As an international language, English can facilitate communication among countries to communicate international affairs appropriately. English has many benefits if it is used for good things, such as preaching, spreading Islam, and even studying and reading sources from other countries where the majority use English. According to Solichin (2013), the development of learning English is based on the idea that all Muslims are obliged to spread and convey Islam to all humankind, wherever they are. English is believed to be a language that must be mastered, considering that English is an international language and is used by most nations in this world.

Modern Islamic Boarding Schools have self-organized (independent) educational programs, including formal, non-formal, and informal educational processes that occur continuously throughout the dormitory day (Tolib, 2015). Islamic boarding schools are a place of education and a process of life, character formation, and resource development. Muslim boarding schools are institutionally developed to maximize their impact. In general, contemporary *Pesantren*'s characteristics focus on formal schooling and an emphasis on modern Arabic and English.

English is a science instrument that a Muslim must possess in the current era; English serves as a tool for conveying reality and knowledge in the twenty-first century and for preaching Islam globally (Zulkarnindra, 2021). However, it should be recognized that the main thing is that a Muslim should focus on learning the rules and procedures for using English properly and correctly, not necessarily understanding it and consciously or unconsciously embracing a foreign culture that is inherent in English itself without going through a rigorous screening process even as a Muslim is expected to be able to fill the English media itself with Islamic values as an intermediary tool to convey the truth to the world. English as a subject taught in several educational institutions in Indonesia is a vital aspect of enriching the knowledge of students in Indonesia (Zulkarnindra, 2021).

Moreover, the learning strategy includes several methods to be used by teachers (Kamaliasari & Amrizal, 2021). In addition, the learning method is a process that is systematically and regularly carried out by instructors in delivering material learning to their students. The learning method is also crucial in the learning process. Teachers selecting the proper technique will create practical and enjoyable learning so that participants and students will feel interested and not quickly bored in the learning process. The learning method usually contains stages or technical steps and operations applied in the learning process. This stage or phase is related to a series of activities that will be carried out either by the teacher or students during the learning process. There are mental, audio, visual, audio-visual, physical, and a combination of these learning activities. Furthermore, in terms of the place of implementation, learning activities can be carried out indoors (class) or outdoors. The research aims to describe English Language

Teaching (ELT) in Islamic Boarding Schools, the strategies, and challenges in English Language Teaching (ELT) in Islamic education Institutions such as *Pesantren* or Islamic Boarding Schools.

METHOD

This research uses library research. This type of qualitative research is generally carried out by not going into the field to search for data sources. Library research can also be interpreted as research that is carried out only based on written works, including the results of both published and unpublished research (Fitria, 2022b). In this research, the researcher would like to describe strategies and challenges for English Language Teaching (ELT) in Islamic Education Institutions such as *Pesantren* or Islamic Boarding Schools. In this study, the researcher used the documentation method. Related to the data used by the researcher is data in the form of written works such as books and articles. In collecting data, the researcher seeks from various sources, readings, studying, associating, and taking notes on materials needed to obtain relevant information with discussion. The researcher collects data from books and articles from national journals related to English learning and English Language Teaching (ELT) in Islamic Education Institutions such as *Pesantren* or Islamic Boarding Schools.

RESULT AND DISCUSSION

This research reviews strategies and challenges in English Language Teaching (ELT) in Islamic Education Institutions such as *Pesantren* or Islamic Boarding Schools.

1. The strategy of English Language Teaching (ELT) in Islamic Boarding Schools

The following are several previous studies that examine strategies or methods for teaching English at Islamic boarding schools.

Table 1. English and Arabic Learning Programs at Pondok *Pesantren* Modern Darul Istiqamah (PPMDI)

No	Language Learning Programs	Learning Programs Activities
1.	Vocabulary Provision	Giving this vocabulary is a mandatory daily activity for students, usually done every morning in the dormitory. This activity starts after the morning prayer activities or at 05.30 WITA. Under the guidance of modern Islamic boarding school (OPPM) administrators, students will be given a vocabulary in Arabic (<i>mufrodat</i>) and English following the curriculum determined by the language section for each class.
2.	Vocabulary deposit	Apart from being given vocabulary in these two languages, students are required to deposit <i>mufrodat</i> or vocabulary that has been memorized to the <i>mudabbir</i> or hostel administrator every day. The aim is to make students better remember the vocabulary given to them. Because when they have memorized it, it will make it easier for them to practice it every day.
3.	Conversational Arabic/English or <i>Muhadatsah</i>	Learning a language is, of course, inseparable from practice. Therefore, to support the language of students. PPMDI also provides a place to practice the vocabulary given in a conversation held on Wednesday mornings and Sunday mornings. First, students will be given a theme for their discussion, which will be changed each time this activity is held. Then, they will look for their conversation partners so that each consists of two people who will have a conversation according to the theme that has been given. After the time is up, the language section of the modern Islamic boarding school student organization (OPPM) will carry out reconciliation or repairs. Whether in pronunciation or vocabulary.
4.	Public Speaking or <i>Muhadhoroh</i>	Apart from the <i>muhadatsah</i> , conversations using the language above, there is also <i>muhadhoroh</i> or public speaking which is held every Saturday night. Not

		only to practice language, this activity also trains students to be confident in speaking in public using language. Muhadhorah/public speaking consists of Indonesian, Arabic, and English.
5.	<i>Irtiqo'ul Lughah</i>	Students cannot be separated by wrong names in everyday English and Arabic. So, the <i>Irtiqo'ul Lughah</i> program improves the students' language by telling them about their mistakes in using the language and then teaching them how to do it right. This activity is usually in the form of a seminar for all students. It will be held on Tuesday night.
6.	Speech Competition	This event is an annual program that specifically aims to improve the language of the students through competition. The students compete to make speeches using English and Arabic. The aim is to hone the student's competitiveness to become the best among other students in terms of language.

Adapted from <https://darulistiqaamah.ponpes.id/>

Based on the table above shows that Darul Istiqamah Modern Islamic Boarding School (PPMDI) Barabai, South Kalimantan, prepares its students and female students in various fields of science, including linguistics. They are known as bilingual-based *Pesantren*, which use two languages in all daily activities and learning. PPMDI also has other language programs.

Saputra (2019) states that English teachers integrate Islamic culture into teaching English at the Harsallakum Islamic Boarding School in *Muhadara, Mufrodat, Kultum, and Marrawis*. This activity is carried out by integrating English and Arabic in the form of public speaking with Islamic nuances to provide enlightenment about Islam to the public in the form of law and Islamic traditions (*Muhadara*); memorizing English vocabulary with correct pronunciation (*Mufrodat*); lecture with a duration of seven minutes on religious values (*Kultum*); and Islamic arts through singing religious songs in English (*Marrawis*). English teachers integrate these Islamic cultural activities to improve several aspects of students' English skills, motivate students to learn English in an Islamic way and fun way, and build students' confidence in English performance through Islamic art and Islamic public speaking.

Hidayat (2007) states that *Pondok Pesantren Attarbiyyah Al-Islamiyyah* at Paiton Probolinggo asks students to converse with non-native speakers in everyday situations. The emphasized language skill was communicating, while the communication components included grammar and pronunciation. The language abilities included speaking, listening, reading, and writing, while the elements had grammar, structure, pronunciation, and vocabulary. The techniques employed by the teachers were storytelling, vocabulary memorization, reading aloud, dictation and translation, discussion, debate, dialogue, cassette listening, grammar exercises and practice, games and role-playing, and speech activity.

Palmer & Chodidjah (2012) state that the Intercultural English *Pesantren* project was designed to support senior-level teachers in NU (Nahdlatul Ulama) *Pesantren* Islamic boarding schools in East Java by introducing new task-based materials based on intercultural understanding and supported by teacher development. Al-Baekani & Pahlevi (2018) state that Community language learning is the recommended teaching paradigm for Traditional Islamic boarding schools (*Pondok Pesantren Salafiyah*). It is to develop students' awareness of the significance of learning English, and practising it becomes a new challenge. It requires the appropriate paradigm, strategy, method, or media. It emphasizes English for low-level users (British Council). It helps students and teachers express English beginning with their first language. Mujab & Yulia (2018) highlighted the implementation of the English program at *Pesantren Ali Maksum* in terms of Community Language Learning (CLL) and the strengths and shortcomings of the English program in the English teaching and learning process at *Pesantren Ali*

Maksum in terms of CLL. Group work and listening conditions necessitate a modification in space management to avoid disturbing each group.

Risdianto (2016) states that the strategy of the English learning process at Pondok Putra Islamic Boarding School Takmirul Islam Surakarta is the existence of adequate facilities, infrastructure, and atmosphere to advance students to be able to speak and write in English. Maisarah (2018) states that the primary needs of the students regarding learning English are weak vocabulary and pronunciation and the need for learning methods that are more fun and by the culture of the *Pesantren*. Zalisman (2020) also highlights that teachers must teach English in a simple and limited scope. Therefore, making songs is the right solution to overcome this problem. The piece *qasidah* is one of the examples to be the right choice because it follows the culture of the *Pesantren*.

Furthermore, Erdiyanawati (2020) states three points of English learning. 1) planning English learning at the Ainul Huda Islamic Boarding School begins with establishing a learning program that adopts English learning in Pare, Kediri. The preparation of the material is adjusted to the pre-mid and high-class levels, including vocal, speaking, and grammatical. In addition, related to the preparation of learning programs adapted to Islamic boarding school activities and learning programs is carried out five times a week except for Tuesdays and Fridays. 2) The implementation pattern of learning English at the Ainul Huda Islamic Boarding School includes a) initial activities, including opening and prayer, then giving pretest and posttest. b) the core activities include the tutor directly explaining the subject matter of the discussion. The methods used vary according to the material being taught. The auxiliary media used include whiteboards, markers, laptops, LCDs, projectors, and sound systems. c) closing activities include sometimes giving a question and answer session, closing with a prayer assembly of knowledge, and closing greetings. 3) The evaluation model uses formative and summative evaluation models; namely, Formative evaluation includes giving a question and answer session when learning is over, and observations are made during daily activities, Sunday morning, and Sunday morning conversations. In comparison, the summative evaluation includes tests with assessment criteria according to the number of questions and tutor observations. Meanwhile, competition activities have measures for evaluating vocabulary, grammar, pronunciation, reasonableness, and attitude. Dariyanto et al. (2022) state that at the Al-Multazam boarding school, learning English is conducted formally (face to face) through language programs: vocabulary delivery, morning conversation, and student activities. As a form of mental and academic evaluation of Al-Multazam students' language skills, a model of oral and written examinations is used each semester to evaluate English learning.

Hardiyanti (2022) states that the language learning goals of English in the Islamic Boarding School Environment Darunnajah Jakarta is helping students understand and express their understanding of the use of English in all skills language, namely speaking and listening, reading and writing with attention to the learning needs of students and help students make language English as a colloquial language is good at inside and outside the Islamic boarding school Darunnajah Jakarta. Khoiridah et al. (2021) describe that *Pondok Pesantren* Bismar Al-Mustaqim Surabaya helps improve students' learning abilities. Study materials practice then emphasizes repetition and deepening English writing lessons at school.

Manurung (2020) states that students' English learning strategies in the classroom and outside class for mastery and language skills of Ar-Raudhatul students of Hasanah Islamic Boarding School is organizing strategy that is by compiling a schedule daily, weekly, and monthly inside and outside the classroom, strategy the delivery of learning is carried out by Islamic teachers of *ustadz/ustadzah* by using everyday language with using English, and management

strategy learning. Kamaliasari & Amrizal (2021) state that the activities learning English at the Nurul Hidayah Islamic Boarding School are activities in class and activities outside class. Class activities are carried out through weekly face-to-face meetings for 2 [two] hours of lessons with material according to level. Meanwhile, activities outside the classroom are English Conversation Everyday (Daily Conversation), English Video Screening, Language Speech Practice, English Contests, and Games.

Iksan et al. (2022) explain that the weekly English Program with the Fun Learning Method benefits teachers and can help *Pesantren* students improve their English. Implementing Fun Learning can assist and inspire *Pesantren* students to learn English. Moreover, Zulkhaeriyah et al. (2023) describe *Pesantren* management as equipping students with English competence through the English Club program competence. This activity focuses on the English proficiency test, namely the TOEFL. This activity takes place once a week. Ahmada et al. (2023) also explain that the English fun learning empowerment program for students of the Nurul Islam Islamic Boarding School in Sumberanyar Village, Wongsorejo District, Banyuwangi Regency shows that this program succeeded in increasing the motivation and English language skills of the students. The English fun learning empowerment program can be used as an effective and enjoyable learning alternative for Nurul Islam Islamic Boarding School students and can be adopted by other educational institutions.

Several factors can influence the English learning strategy in Islamic Boarding Schools. Lestari and Pratolo (2019) explain that teacher education background, enthusiasm level or student motivation, teacher comprehension of the student's character, and norms applied at Islamic Boarding Schools determine English teachers' strategies. Even though English teachers in several Islamic Boarding Schools attempt to develop their teaching strategies innovatively, stagnant approaches are still used to meet students' requirements. It demonstrates that the renewal of teaching strategies and old methods is not wholly superfluous. By comprehending a student's character from a school or class, the teacher can select the most effective strategy for teaching English.

2. Challenges of English Language Teaching (ELT) in Islamic Boarding Schools

Teaching foreign languages such as English faces challenges and difficulties during the implementation. The following are several previous studies that examine methods for teaching English at Islamic boarding schools. Kuriyawan (2009) point out that teacher factors, student factors, facilities and infrastructure factors, and environmental factors influence the problems in the implementation of learning English at Pondok Modern Arrisalah. Efforts to deal with issues that occur emphasize the professionalism of teachers' performance by financing teachers to continue to the tertiary level. In terms of student factors, increasing the learning motivation of students by holding competitions about English every month, the facility and infrastructure by adding language laboratory facilities. While in the environmental factor, applying language discipline in the Islamic boarding school requires students to speak English in daily interactions.

Solichin (2013) elaborates that the obstacles to developing English learning at Darus Salam Islamic Boarding School Puncak Darus Salam are 1) lack of learning facilities due to lack of funds. 2) lack of awareness of parents or guardians in escorting and motivating their sons and daughters to participate in the development of learning English in their Islamic boarding schools. 3) some students who participated in the English program showed a lack of enthusiasm for

learning, so they had to be replaced by other students. 4) lack of teachers in learning English. 5) the density of Islamic boarding schools' activities in their educational programs resulted in the time available for improving the quality of learning English.

Yunarso (2015) point out that several problems of English learning at Al-Aitaam Vocational High School and PERSIS Pondok *Pesantren*, such as a lack of dynamic media for learning English, which is continuously updated, with changing times, absence of computer facilities and internet media that students can use to increase language vocabulary. To overcome this, in supporting learning English, designing learning materials including various integrated skill competencies that students and teachers can access free of charge in the form of social networking applications that allow students to improve their English skills by using the various features provided.

Furthermore, Andika (2017) states that learning English Foreign Language Course Institute (LKBA) Miftakhul Boarding School Huda has many shortcomings because the existence of the material is one of the factors to achieve learning success, so it needs some improvements continuously. Teaching materials for learning English also need to be held. Rofi'i (2018) defines that the problems of English teaching in Islamic Boarding Schools are (1) the instructional materials, (2) the instructional media is a vital instrument to be used and engaging for students in the teaching-learning process, (3) the method used is a direct method, total physical respond method, and grammar translation method, while the technique is songs and dialogue; and (4) the student's achievement score is taken from the first-semester exam.

Musfira (2019) describes that obstacles to learning English in Islamic boarding schools in modern Al Istiqomah Ngata Baru are a time barrier and media facilities learning. Tahir et al. (2019) also state that *Pesantren* schools face obstacles in managing the schedule of language teaching, and they need more teachers to teach these languages, even though the majority of their teachers have multilingual skills that can be utilized in language instruction to fulfil the *Pesantren* vision and mission. Moreover, Budiharto (2019) explains that teachers' teaching difficulties, including classroom management, mainly due to class size and lack of experience and authority to manage classes, emphasis on lesson plan preparation, and motivating students to learn English, resulting in teacher stress.

In addition, Fatihah (2022) states that English teachers in contemporary Islamic boarding schools encounter several obstacles. 1) diverse educational backgrounds of the students. Because they originate from various cities and have diverse backgrounds, the teacher must find a method for all students to be active and effectively follow the lesson. 2) condition of students in the classroom. The findings of this study indicate that English teachers frequently experience difficulty when the classroom environment is not conducive due to student conditions, such as when students are tired and fall unconscious in class. 3) limited teaching methods and media utilized by instructors. Due to these constraints, it is not easy to implement more complex and diverse learning methods in contemporary Islamic residential institutions. 4) students' absence of motivation in class. The hectic schedule of activities at a current Islamic boarding school has caused students to undervalue English lessons, and many of them believe that English is unimportant and that all they need to do is get high grades without using it in daily life.

Kamaliasari and Amrizal (2021) state that the challenges of teaching English are the number of Islamic teachers, both *ustadz* and *ustadzah*, who act as language activators and the number of students is considered inadequate, lack of support and cooperation from teachers, the lack of activity programs that support capabilities in English in activities outside the classroom, most of the students are more interested in speaking Arabic rather than English, and most of the average students still experiencing difficulties in memorizing English vocabulary and

pronunciation of sentences. Improvements or corrections to the students' mistakes have been carried out but are still not maximal.

Khoiridah et al. (2021) state that the obstacle in the Pondok *Pesantren* Bismar Al-Mustaqim Surabaya is the lack of educators' professionalism, including the low interest and motivation of the cottage residents to learn or understand English. Study materials practice then emphasizes repetition and deepening English writing lessons at school. The obstacles experienced by the *Pesantren* is the lack of educators' professionalism, including the low interest and motivation of the cottage residents to learn or understand English. Dariyanto et al. (2022) educators are unfamiliar with the educational levels and qualifications, particularly in English. The student's academic background, the condition of the students and the class, the teaching method, and the student's lack of motivation are challenges for the EFL teacher in a contemporary Islamic residential school. Sari (2023) expounds that teaching English in *Pesantren* institutions is difficult because teaching *Pesantren* students differs from teaching non-*Pesantren* students. The external factors include textbooks, learning resources, teachers' English proficiency, and class capacity. The focus of the students is on Islamic teachings rather than general knowledge. They lack the motivation to learn English because it is not their native tongue and serves limited purposes. Therefore, teachers' capacity to employ various instructional strategies is crucial. In addition, numerous stakeholders collaborate to create a measured and organised environment to maximize the educational process' output.

3. Discussion

The presence of an education system in modern Islamic boarding schools is a necessity in the education system in Indonesia in general. This system is considered appropriate for the world of *Pesantren* (today) to prepare students to become individuals who are ready to face the demands of the times. The modern Islamic boarding school education system seeks to combine traditional systems with modern systems that are developing in society. One of the characteristics of modern Islamic boarding schools is that the language used by elements of modern Islamic boarding schools primarily uses English as an effort to answer the challenges of the times so that students become individual learners who are also able to guide society by using various languages effectively and efficiently (Fauziah & Maulana, 2022).

According to Zulkarnindra (2021), Islamic educational institutions are essential academic milestones for the nation's welfare because of the wealth of knowledge, beauty, and wisdom in the books studied, for example, in Islamic boarding schools. However, the author feels that English is also needed to explore and implement the richness and beauty of Islamic boarding schools' knowledge of objects and conditions related to this era. Therefore, it is felt by the author that Islamic education institutions throughout Indonesia pay attention to the urgency of implementing English learning in each of their institutions.

Pesantren today are significantly more developed than in the past. In the past, only religion was studied at *Pesantren*. *Pesantren* now provides instruction in general sciences, such as foreign languages. Thus, the students' perspectives are broader. Now, it appears that many *Pesantren* graduates who have become professionals have permeated all areas of science (Umar, 2022). In addition to requiring their students to acquire religious knowledge, *Pesantren* now encourages their students to study general knowledge such as English when organizing their educational programs. As evidence, numerous *Pesantren* are now implementing Language Days in both Arabic and English.

The development of English Language Teaching (ELT) is believed that English is a language that must be mastered, given that it is an international language used by most nations worldwide

(Umar, 2022). The development of ELT in *Pesantren* prioritizes English proficiency and the ability to communicate in English so that students can convey Islamic messages to all levels of a global society. *Pesantren* can no longer insist on using obsolete techniques such as lectures as the primary dominant technique in English Language Teaching and learning materials, not only due to the limited reach of their audience segment in space and time but also the adaptability of materials' accessibility.

Pesantren, which plays an essential role among Indonesians, has incorporated English and other secular sciences and technology into its curriculum as part of its recent development (Sari, 2023). *Pesantren* now encourages its students to require religious and general knowledge, such as English, when organizing educational programs. Some *Pesantren* also provide a bilingual system of language use in daily communication, including Arabic and English, to enhance the language skills of their students. It is not easy to teach English as a second language to students. Numerous factors are derived from internal and external factors (Sari, 2023). Teachers should consider a variety of factors to encourage student engagement in education. This study's findings identified two major themes associated with the challenges and strategies of teaching English in *Pesantren*. Internal factors include pedagogy, motivation, and identity, whereas external factors include curriculum, classroom administration, and instructors' proficiency. Stakeholders must consider the teaching-learning process in the classroom and the people's perspective on the significance of English instruction in *Pesantren*. Additionally, the study provides several strategies or solutions. Further, it must be well-planned and organized to surmount the aforementioned obstacles and achieve high-quality English teaching and learning.

Foreign languages must not only be learned in public schools such as full-day or public schools. In Islamic boarding schools, foreign languages must be used as the language of everyday life, whether through a specialization class program or in students' daily program. Solichin (2013) states that English is a language that must be mastered, given that it is a global language spoken by most nations. To be able to comprehend English and communicate with it, students need to acquire English language skills so they can convey Islamic messages to all levels of a global society. For students who do not get freedom like students in other schools, two crucial things can help students solve problems: the teacher's dedication and the students' awareness to learn.

With so many existing learning approaches and models, teachers can prepare the best possible learning for students in the classroom (Fitria, 2021b). Fun and meaningful learning must also be followed by the teacher's role as a facilitator in learning. Free students to explore existing material but still provide corrections in students' use of language, especially grammar and pronunciation. Corrections from teachers repeatedly will have an impact even though it takes quite a long time, but a little change is better than nothing. In addition, involve students in finding out the mistakes they make themselves so that they will be able to identify and immediately correct the mistakes they make when there is no teacher around them. Increase students' interest in learning English in class and wherever and whenever they meet them. Providing new things, such as knowledge about the culture of other countries and motivating students about the importance of learning English can also encourage students to be more interested in learning the language. To do all of these things, as written above, requires a high dedication from a teacher and a student's willingness to learn because learning a language requires will, patience, and discipline. Learning a language is the same as learning a culture.

Learning English in a *Pesantren* is a challenge for English teachers. This is due to the many challenges faced by teachers in providing modern learning following the current curriculum, in which the teacher only acts as a facilitator and students can freely utilize all available learning resources following recent developments. Assignments were made more creative and innovative

using modern media known to millennials, such as videos, blogs, the internet, etc. These media cannot be touched by the students and female students who are studying at boarding schools. Another challenge is the lack of exposure to English because it is inferior to Arabic, a foreign language that students must master. *Santri* gets exposure to Arabic quickly because this foreign language is their primary focus. Almost all religious activities use Arabic. *Santri* is more familiar with how to read *hijaiyah* letters than other foreign languages. Arabic pronunciation that is easier on the tongue of the students also makes them more comfortable and more "safe" when learning Arabic in class. It is different from English. *Santri* only uses English on two occasions: in-class learning and daily conversation.

The daily conversation is a golden opportunity for students to practice what they have learned in class (Fitria et al., 2022). Although there is some truth to this, especially when the material being taught is expressions, there are two skills in English that are difficult for students to master well if the students do not study seriously and do not have a great deal of curiosity. These skills are vocabulary and pronunciation. To master vocabulary, it takes patience and a willingness to read an English text regularly, not just in class. It is challenging for students with limited learning resources other than the library and materials from the teacher.

English is an international language, and people who cannot speak English will be left behind in today's world affairs, especially in the face of the free market era, which allows the flow of international community mobilization to visit each other and interact. In addition, mastery of technology is needed in this era of globalization, while all command language technologies use English (Fitria, 2021a). For the reasons above, we consider it very necessary and even very good that Arabic and English are the priority languages to be taught, in addition to understanding the language of the Qur'an and the prophet's hadiths and being able to mingle in the international community.

CONCLUSION

The modern Islamic boarding school education system seeks to combine traditional systems with modern systems developing in society. The language used by elements of modern Islamic boarding schools mostly uses English as an effort to answer the challenges of the times. *Pesantren* today are significantly more developed than in the past, providing instruction in general sciences such as foreign languages and encouraging students to study general knowledge such as English. English Language Teaching (ELT) is believed to be a language that must be mastered, as it is an international language used by most nations worldwide. *Pesantrens* have incorporated English and other secular sciences and technology into their curriculum, encouraging students to acquire religious and general knowledge such as English.

This study identified two major themes associated with the challenges and strategies of teaching English in *Pesantren*: internal factors such as pedagogy, motivation, and identity, and external factors such as curriculum, classroom administration, and instructors' proficiency. Converting the Islamic message to all levels of world society is essential for students to excel in English learning. The most critical details in this text are the challenges English teachers face in a *Pesantren*, such as the lack of exposure to English and the lack of knowledge about the culture of other countries. These challenges require high dedication from a teacher and a student's willingness to learn. To do this, they must provide fun and meaningful learning, free students to explore existing material, provide corrections in students' use of language, involve students to find out the mistakes they make themselves, increase students' interest in learning English, provide new things such as knowledge about the culture of other countries, and motivate students about the importance of learning English.

Santri only uses English on two occasions, in-class learning and daily conversation. Being unable to speak English can leave people behind in today's world affairs because it is an international language. To master vocabulary, it takes patience and a willingness to read an English text regularly. Being a global language, English requires the mastery of technology in this era of globalization. Therefore, prioritize teaching Arabic and English, in addition to comprehending the language of the Qur'an and the hadits of the prophet.

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