

**THE IMPLEMENTATION OF A BILINGUAL AREA PROGRAM  
AT THE SYEKH HASAN AL-YAMANI ISLAMIC  
BOARDING SCHOOL**



**A Thesis**

Submitted in Partial Fulfillment of the Requirements for the Degree of  
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Tarbiyah and Teaching Training Department  
State Islamic College of Majene

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A square image containing a handwritten signature in blue ink. The signature is stylized and appears to be the initials 'DA' followed by a horizontal line.

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## ABSTRACT

**Researcher** : Devi Amina Putri  
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**Title** : **The Implementation of A Bilingual Program At The Syekh Hasan Yamani Islamic Boarding School**

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Carrying the motto "language is our crown", the Syekh Hasan Yamani Islamic Boarding School emphasizes foreign language learning as one of their focuses. The Islamic boarding school has a superior program called the bilingual area. However, there are still many students who are not proficient in using foreign languages, especially English, even though students use it throughout the year until they graduate. Therefore, researcher are interested in finding out how the bilingual area program is implemented at the Syekh Hasan Yamani Islamic boarding school. The method in this research uses descriptive qualitative and the sampling technique in this research uses probability sampling. Data collection techniques use observation, interviews and documentation. The data analysis technique uses the theory of Miles and Huberman, namely reducing data, presenting data and concluding data. The results of this research show that the implementation of the bilingual area was directed by the OPPSM division of the Center for Language Development which was attended by all students while they were attending the Islamic boarding school. This program consists of several activities such as giving *mufrodat* (vocabulary) every day, giving *muhadtsah* (conversation) twice a week, *muhadhoru* (public speaking) activities and punishments for those who violate the rules made by the center for language improvement (CLI). The challenge of the bilingual program in this area is the lack of CLI monitoring which makes students violate CLI regulations and the lack of awareness of students using English in their daily lives.

**Keywords: Implementation, Bilingual program, Islamic Boarding School**

## ABSTRAK

**Peneliti** : Devi Amina Putri  
**NIM** : 10256120035  
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Dengan mengusung motto bahasa adalah mahkota kita, Pondok pesantren syekh hasan yamani menekankan pembelajaran bahasa asing sebagai salah satu fokus mereka . Pondok pesantren tersebut memiliki sebuah program unggulan yang bernama bilingual area. Namun, masih banyak siswa yang belum mahir menggunakan Bahasa asing tersebut khususnya bahasa Inggris padahal siswa menggunakannya sepanjang tahun sampai mereka lulus. Oleh karena itu, peneliti tertarik untuk mencari tau bagaimana jalannya penerapan program bilingual area dipondok pesantren syekh hasan yamani. Metode pada pada penelitian ini menggunakan deskriptif kualitatif dan teknik pengambilan sampel dalam penelitian ini menggunakan probabilitas sampling. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisis data menggunakan teori dari Miles and Huberman yaitu mereduksi data, menyajikan data dan menyimpulkan data. Hasil dari penelitian ini menunjukkan bahwa pelaksanaan bilingual area di arahkan oleh OPPSM divisi the Centre for language Improvement yang di ikuti oleh seluruh siswa selama mereka bersekolah dipondok pesantren tersebut. Program ini terdiri dari beberapa aktivitas seperti pemberian mufrodad (kosa kata) setiap hari, pemberian muhadtsah (conversation) dua kali seminggu, kegiatan muhadthoro (berbicara depan umum) dan hukuman bagi yang melanggar peraturan yang dibuat oleh pusat pengembangan bahasa (CLI) . Kelemahan dari program bilingual area ini adalah kurangnya monitoring CLI sehingga membuat siswa melanggar peraturan CLI dan kurangnya kesadaran siswa menggunakan bahasa Inggris dalam keseharian mereka.

**Kata kunci: Penerapan, Bilingual, Pondok Pesantren.**

# CHAPTER I

## INTRODUCTION

### **A. Background**

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia which play an important role in the development of Islamic religious knowledge which has strong roots in maintaining its sustainability. Its existence has inspired various educational models and systems that exist today. Islamic boarding schools remain relevant even though they face various changes over time (Azra, 2019). Islamic boarding school is an Islamic religious-based educational institution that is conceptualized as a system of living within an Islamic boarding school or dormitory system. In this Islamic boarding school environment, the residents live in an Islamic atmosphere according to what is taught in Islamic boarding school religious education (Musthofa, 2015).

In the early stages of establishing Islamic boarding schools, mosques generally become centers of education for the community. It is in the mosque that learning activities are carried out in the further development of Islamic boarding schools equipped with huts or residences for students. The construction of Islamic boarding school facilities was led by the Kyai, with the help of the surrounding community. The community voluntarily donates its land, and donates the necessary funds or materials, to contribute energy. This kind of thing still often happens in Islamic boarding schools to this day (Azra, 2019).

In general, Islamic boarding schools are divided into two, namely Salaf and Modern. Salafi Islamic boarding schools are interpreted as traditional Islamic boarding schools that maintain classical books and appreciate local culture. In Salaf Islamic boarding schools, general subjects are not given. Modern Islamic boarding schools are a change from traditional Islamic boarding schools.

Changing the Islamic boarding school system can be done based on three reforms in Islamic education, namely, the first is to be able to accept the modern secular education system used in the West, but still include Islamic religious teachings. Second, it further simplifies the traditionally formed syllabus. Third, combining new branches of science. In Indonesia itself, the world of Islamic education has weaknesses, namely in mastering foreign languages, research methods for Islamic religious knowledge or methods of understanding Islam, as well as interest in science (Hasan, 2015).

However, these weaknesses are used as an evaluation. In this current era Many Islamic boarding schools have changed from non-formal religious educational institutions to formal educational institutions by establishing formal schools and madrasas following the rules. Even though the government has not forgotten the traditional pattern of the Islamic boarding school itself (Saifudin, 2017).

There are many efforts made to improve the quality of education, both government programs and the development of each educational unit or institution. One of them is the existence of schools that use bilingual programs in their learning Hendarman (2011). Bilingual programs, especially English, are very important to be implemented by several educational units because English is considered an international language which must be learned as early as possible to create a habit Pransiska (2018). Apart from that, bilingual programs can not only be implemented in schools or institutions but can also be implemented in Islamic boarding schools in Indonesia (Syafe'i, 2017).

In the field of language, Islamic boarding schools are considered the most effective institutions for training and improving foreign language skills such as Arabic and English. Among other educational institutions, Islamic boarding schools have a unique system, because students can live with teachers and develop

the quality of their Islamic boarding school. Even though the number of formal educational institutions is increasing, Islamic boarding schools can still survive amidst competition in education because it is considered capable of absorbing foreign culture while still adhering to the teachings of the Islam religion (Hasan, 2015).

The Syekh Hasan Yamani Islamic boarding school is one of the Islamic boarding schools that offers language programs, with the motto "Language is Our Crown ". To achieve this goal, they implemented a superior program called the bilingual area, which aims to attract new students. This program focuses on improving students' language skills, both in Arabic and English, and is managed by the Center for Language Improvement (CLI), which is part of OPPHY (Islamic Boarding School Student Organization Hasan Yamani). It should be noted that the *santri* and *santriwati* boarding schools are separate in terms of class, residence, and activities, with the *santriwati* boarding organization being called OPPSM.

CLI requires all students to use the official language of the boarding school, namely Arabic and English. From second grade middle school to second year high school students are required to speak both languages. Meanwhile, new students in first grade middle school are allowed to use Indonesian for three months, while attending the bilingual area. After that, they must also communicate in the official language of the lodge, and violations will be subject to sanctions. Language use is divided into two weeks in Arabic and two weeks in English, where each is prohibited from using the other language. The aim of this policy is to familiarize students with using both languages.

In the research, it was found that there were still students who used Indonesian as well as *Mandar* or *Bugis*, even though the boarding school required the use of arabic and english according to a set schedule. Some students even use Arabic when it is their turn to speak English, and vice versa. Researcher

raised this issue to understand the implementation of the bilingual area at the Syekh Hasan Yamani Islamic Boarding School and the obstacles faced in the program.

### **B. Problem Statement**

Based on the description of the background, the formulation of the problem to be studied namely:

1. How is the implementation of the bilingual area program at Syekh Hasan Yamani Islamic Boarding School?
2. What are the challenge of the bilingual area program at the Syekh Hasan Yamani Islamic Boarding School?

### **C. The objective of the research**

The objective of this research are to find out

1. To describe the implementation of the bilingual area program at Syekh Hasan Yamani Islamic Boarding School.
2. Find out what are the challenge of the bilingual area program at Syekh Hasan Yamani Islamic Boarding School.

### **D. Significances of the Research**

In this study, the researcher hopes that the results of this study can provide several benefits, namely:

1. Theoretical benefits

This study is expected to provide valuable contributions and insights to educational institutions. With the findings of this research, these institutions can select an appropriate bilingual program . The adoption of a suitable model is anticipated to enhance the quality of English language proficiency in Indonesia.

2. Practical Benefits
  - a. For Teachers

This research is expected to serve as a reference or guideline for teachers. Furthermore, it may also motivate teachers to develop more effective bilingual programs. Consequently, students' language proficiency can be further enhanced.

b. For *Santri* at Syekh Hasan Yamani Islamic Boarding School

This study is expected to encourage the *santri* of Syekh Hasan Yamani islamic boarding school to be more enthusiastic about their learning. Additionally, it aims to assist them in enhancing their language proficiency. Consequently, they will be better equipped to communicate effectively in English.

c. For Researchers

This study is expected to enhance the researcher's experience. Moreover, it provides an opportunity for the researcher to acquire new knowledge, which can subsequently be disseminated to other schools.

### **E. Scope of the Research**

The scope of this research is the implementation of the bilingual program and the challenges . The researcher will examine how the program is executed. The study is conducted at Syekh Hasan Yamani islamic boarding school

## CHAPTER II

### LITERATURE REVIEW

#### **A. Previous Related Research Findings**

The first related research was conducted by Ifadah Na'ma, (2024) with the title "Analysis of English teaching technique and its implementation in the bilingual program at the 8TH grade of Islamic modern boarding school Darunnajat Bumiayu Brebes Regency". This research focuses solely on the analysis of English teaching techniques in bilingual programs, thus it does not discuss the appropriate methods and techniques for bilingual programs. Based on data collection and analysis, it was found that the implementation of English teaching techniques in the bilingual program at *Pondok Pesantren Modern Darunnajat Bumiayu* employs four techniques: free conversation, English speech, songs for vocabulary, and group work.

The second related research was conducted by Zulbaidien (2023) with the title " Santris' Perception toward the implementation of a bilingual program to English speaking skill in *Pondok pesantren modern AL –Istiqomah ngatabaru* (Modern boarding school) " The objective of this study is to understand the perception of *Santri* toward the implementation of the Bilingual program for English-speaking skills at *Pondok Pesantren Modern Al-Istiqomah Ngatabaru* (Modern Boarding School). This research employs a descriptive quantitative approach. The findings reveal that the santir's perception of the bilingual program's implementation for enhancing English speaking skills at *Pondok Pesantren Modern Al-Istiqomah Ngatabaru* is positive, as indicated by the positive percentage obtained by the researcher.

The thrid related research was conducted by Mujib & Majid (2022) with the title " Pengaruh program bilingual dalam meningkatkan prestasi bahasa santri di

*pondok pesantren*". The objective of this study is to ascertain the impact of the bilingual program on improving the English language proficiency of students at the Mambaul Ulum Bata-Bata Islamic boarding school. This research employs a quantitative approach with a descriptive method. Data collection methods include questionnaires, interviews, observations, and documentation. The results indicate that the bilingual program effectively enhances students' performance, facilitating the learning of both Arabic and English. Consequently, educators and teachers must possess the necessary competencies and standards to fulfill their roles and responsibilities effectively.

The four related research was conducted by Zidni (2022) with the title " The teacher's strategies in teaching speaking of bilingual class in an intensive program at 7 grade of SMP Masyithoh Kroya. " Based on data collection and analysis, it was found that the implementation of English teaching techniques in the bilingual program at Pondok Pesantren Modern Islam Darunnajat Bumiayu employs four teaching techniques. These include free conversation, English speeches, songs for vocabulary, and group work. According to the checklist table and observations, each teaching technique was executed well and appropriately. The conclusions are as follows:

- a. Free conversation is applied through conversations between students to habituate them to speak English.
- b. English speeches are implemented by requiring students to speak in public to build confidence, activeness, and responsiveness.
- c. Songs for vocabulary are introduced to students by using song lyrics suitable for filling in vocabulary to facilitate memorization.
- d. Group work is conducted by forming groups for discussions, allowing students to express and receive opinions from others, aiming to foster critical and creative thinking.

Differences and similarities from the four previous studies. The difference is that these studies focused on the analysis of English teaching techniques in bilingual programs, students' perceptions of bilingual programs, the impact of bilingual programs, and the application of English teaching techniques in bilingual programs using quantitative methods. Meanwhile, the research to be conducted by the prospective researcher uses qualitative methods and focuses on the implementation of the bilingual program there. The similarity between the previous studies is that all of them have research subjects in Islamic boarding schools and want to know how the implementation of bilingual programs in Islamic boarding schools.

## **B. Some Pertinent Ideas**

### **1. Bilingual Program**

#### **a. Definition of Bilingual Program**

A bilingual program is a teaching model implemented in bilingual classrooms. This model represents a teaching and learning process in the classroom that uses two languages as the medium of instruction. The languages used typically consist of the source language, which is the learner's language, and the target language, which is the language to be learned. Both languages are used simultaneously in the learning materials. Therefore, a bilingual education program can be defined as a teaching model that uses two languages in the teaching and learning process (Abidin et al., 2022).

From the explanation above, it can be concluded that a bilingual program is used in education to help learners become proficient in using two languages effectively.

Bilingual is an approach model that uses two language to convey

curriculum material with the aim of strengthening it students' competence in foreign languages. By applying the approach There are two important things that students obtain, namely mastery knowledge and skills in speaking two languages (Hermawan, 2022).

Bilingual is closely related to second language acquisition. Language acquisition is closely related to how children acquire words, meaning, structure and pragmatics. This is nothing other than related to the processes that occur in the child's mind and attitude. Becoming bilingual or multilingual from an early age, in other words, a child has more complex experience of the process of acquiring words, meaning, structure and pragmatics from an early age compared to those who are only monolingual (wahyudi, 2012).

In general and in simple logic, early bilingualism brings children in the experience of two different languages. Two or more experiences language from an early age definitely has a different influence from experience one language. The problem of intellectual development at a macro level then really depends on many factors, one of which is education able to maximize intellectual potential.

#### b. Bilingual Education

Bilingual education is a learning system in schools where the planning and delivery use at least two languages (Putri, 2009). This definition includes children who have not yet mastered English. Bilingual education is not only a distinct teaching approach but also a term that refers to various specific efforts to educate and serve students who are already fluent in English. This program aims to enhance the English language skills of

students whose mother tongue is not English. In Indonesia, bilingual education is a source of pride for several educational institutions. Many schools use the bilingual system in teaching and learning activities, and the government has launched a "bilingual" program that includes subjects such as Mathematics, Chemistry, Biology, and Physics taught in English (Santoso, 2016).

c. Bilingual program goals

In the context of the bilingual program, there are at least four objectives for its implementation: language enrichment, cultural and knowledge assimilation, segregation, and language preservation Azka et al (2022). The objectives sought through bilingual education encompass: Enhanced acquisition of subject matter proficiency, Elevated proficiency in English language employment across academic and non-academic domains, Competence in accessing scientific knowledge through diverse international media, and Facilitated inter-student communication, domestically and internationally, fostering feasible student exchange programs (Aini & Nohantiya, 2020).

d. The benefits of the Bilingual Program

- 1) The utilization of bilingualism can foster communication proficiency, enabling individuals to effectively interact using two acquired languages or those prevalent in their social milieu.
- 2) Bilingualism aids in cultural appreciation as each language embodies distinct behavioral and societal norms. Proficiency in a language facilitates a deeper understanding of its associated culture, fostering attitudes of tolerance towards individuals with diverse cultural backgrounds.

- 3) Bilingualism nurtures cognitive flexibility, stimulating creativity by providing multiple linguistic tools for expressing concepts and ideas. Moreover, it instills a heightened sense of linguistic vigilance when engaging with interlocutors of varying linguistic backgrounds.
- 4) Bilingualism fosters and elevates self-assurance in individuals, as mastery of two languages emboldens them to communicate confidently and feel secure in environments where both languages are comprehensible.
- 5) Bilingualism facilitates the acquisition of a third language, leveraging the cognitive advantages accrued from proficiency in two languages (Pramesti, 2019)

e. Bilingual learning models

Bilingual learning models identify bilingual programs into three types (Margana & Sukarno, 2011)

1) Transitional bilingual

Learners study a subject area using their first language First language first. For example, learners learn social studies or natural or other knowledge in Indonesian first then they are introduced to the foreign language.

2) Preservation bilingual

Learners study a subject area during their education in the first language of all of them. Then to improve their mastery of their field of study, learners study the academic skills in their field of study in a foreign language.

3) Enrichment bilingual

Learners study a certain amount or part of their field of study. Which is taught to enrich their mastery of the field of study. In this

enrichment bilingual learning model, the subject matter is taught using Indonesian or foreign languages.

f. Bilingual learning models identify bilingual programs into three types:(Margana & Sukarno, 2011)

1) Transitional bilingual

Learners study a subject area using their first language first language first. For example, learners learn social studies or social or natural or other knowledge in Indonesian first then they are introduced to the foreign language.

2) Maintenance of bilingualism

Learners study a subject area during their education in their first language. Then to improve their mastery of their field of study, learners study the academic skills in their their field of study in a foreign language.

3) Bilingual enrichment

Learners study a certain amount or part of their field of study. Which is taught to enrich their mastery of the field of study. In this enrichment bilingual learning model, the subject matter is taught using Indonesian or foreign languages. Language.

## **2. Islamic Boarding School**

a. Definition

An Islamic boarding school, or *pesantren*, represents a distinct form of Islamic education in Indonesia, designed to facilitate students' formal education according to their respective academic levels while simultaneously deepening their understanding of Islamic knowledge through daily school activities and residence in a dormitory or cottage

setting. These institutions foster a religious- social interaction for Muslims dedicated to pursuing religious studies. Renowned for their educational quality, Islamic boarding schools excel in teaching languages to their students, with a particular emphasis on Arabic and English (Sari & Aminatun, 2021).

In the perspective of national education, Islamic boarding schools (pondok pesantren) are one of the educational subsystems with unique characteristics. Legally, the existence of Islamic boarding schools is recognized by the spirit of Indonesian Law No. 20 of 2003 on the National Education System. One of the distinctive features of life in Islamic boarding schools is the independence of the students (santri), who serve as subjects deepening their religious knowledge within the institution (Yanti, 2023).

National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life. Its goal is to develop the potential of learners so that they become individuals who have faith and devotion to Allah SWT, possess noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens. Based on the statement above, independence is one of the objectives to be achieved in the educational process. National education is not only aimed at developing learners' potential to become individuals who have faith and devotion to Allah SWT, possess noble character, are healthy, knowledgeable, competent, creative, and become democratic and responsible citizens, but also aims to shape independent learners (Alfarisi, 2020).

Islamic boarding schools (pondok pesantren) are one of the institutions

that have a significant influence in the field of education, encompassing physical, spiritual, and intellectual aspects. This is because religious values and norms serve as the frame of reference for thinking and the ideal attitude of the students (santri). As a result, Islamic boarding schools are often regarded as instruments of cultural transformation ( Prastoyo, 2018).

The primary function of Islamic boarding schools is to produce Islamic scholars (ulama) and religious experts. The learning activities in these institutions are not merely about transferring knowledge and specific skills but, more importantly, instilling and shaping particular values in the students. The three key aspects of education—psychomotor, affective, and cognitive—are provided in a stimulating and balanced manner to the learners (Putri, 2023).

#### b. Types of Islamic Boarding Schools

Islamic boarding schools have various forms so there is no specific standardization that applies to boarding schools. Boarding schools can be classified into four types namely:

- 1) Boarding schools that organize formal education by applying the national curriculum, either national curriculum, both those that only have religious schools (MI, MTS, and MA) as well as those that also have public schools (SD, SMP, SMA). Schools (elementary, junior high, high school, and general universities), such as *Pesantren Tebuireng Jombang* and *Pesantren Syafi'iyah Jakarta*;
- 2) *Pesantren* organizes religious education in the form of madrasah and teaches general sciences although they do not apply the national curriculum, such as *Pesantren Gontor* curriculum, such as *Pesantren Gontor Ponorogo* and *Darul Rahman Jakarta*;

- 3) Islamic boarding schools that only teach religious sciences in the form of Madrasah Diniyah (MD), such as Pesantren Lirboyo Ke diri and Pesantren Tegalrejo Magelang;
- 4) Pesantren only serves as a place of recitation (Sulthon & Sulthon, 2006).

#### c. Boarding School Education System

The education system in Islamic boarding schools is closely related to the typology and characteristics of each Islamic boarding school. Generally, boarding schools in Indonesia implement a traditional education system. However, some innovate by developing their education system into a more modern one.

##### 1. Traditional Education System

The traditional education system refers to a simple teaching method that focuses on the study of religious books written by medieval scholars, known as *Kitab Kuning*.

##### 2. Modern Education System

In its development, the boarding school not only maintains the old traditional pattern but also innovates by adopting a modern education system. This system is not to replace the deeply rooted traditional system, but to complement it. The modern education system perfects the existing methods by combining tradition and modernity, realizing an education system that is synergistic and relevant to the renewal movement.

#### d. Organization of Modern Islamic Boarding Schools

Organizational activities in Islamic boarding schools are very important activities in demand by Islamic boarding school students,

therefore students in Islamic boarding schools Form a separate organizational forum that is tailored to their needs and activities carried out. Organizational activities at the lodge have been held since its inception Islamic boarding school. This is intended to provide provisions and experience for students to live in their society in the future. This organizational activity is an activity that is inseparable from the daily life of students because organizing in this cottage means education to take care of yourself and of course other people.

The entire life of the students while they are in the boarding school is governed by themselves (self-government) and guided by senior students or teachers. These activities are always based on the Five Souls, philosophy, and motto of education and teaching at the cottage. There are two main student organizations at the boarding school: the Boarding School Student Organization (OPPM) . The Student Organization administrators are students from classes eleven and twelve who were selected through deliberation.

The selection process takes place as follows: All class eleven students who come from regular classes, not intensive, at each consulate automatically become a candidate. The voters are all members of the consulate including class twelve students. Two candidates won votes the majority advanced to further elections to determine the format consisting of six to ten people. The former then chooses between they are proposed to participate in each consulate and then nominate two people who will sit as administrators from delegates from each consulate who are elected by the members of the consulate. The elected delegates then choose among themselves the formators who will determine the chairman and the complete composition of the management.

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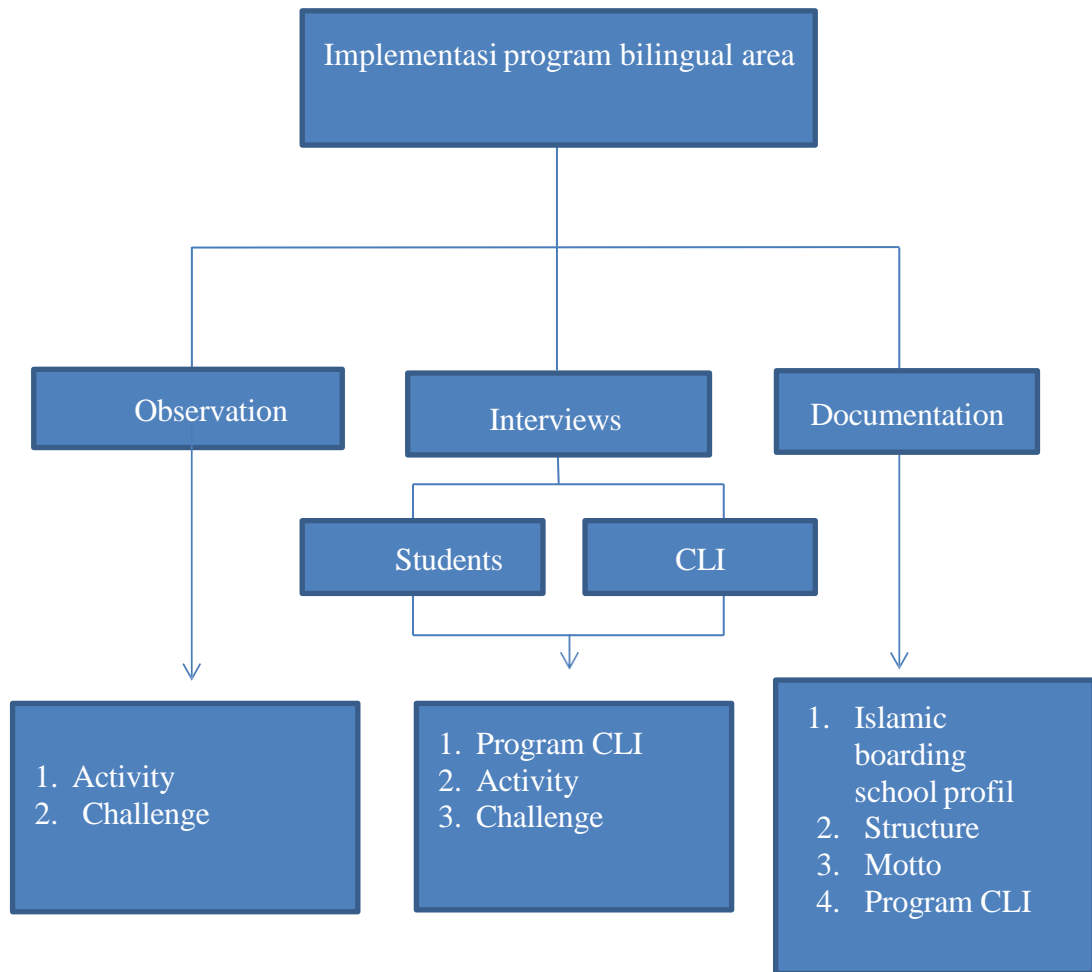
Student activities in the boarding school are managed by eighteen sections. Parts consist of daily management: chairman, secretary, treasurer, and security, and fourteen other sections, namely: Teaching Section, Information Section, Section Health, Sports Section, Arts Section, Library Section, Student Cooperative Section, Guest Reception Section, Kitchen Cooperative Section, Student Stall Section, Language Promotion Section, Helper Section, Photography Section, and Environmental Clean Section.

### **C. Conceptual Framework**

In every research, a framework is needed as a foundation or guideline to determine the direction of the research. This is important so that the research remains focused on the topic to be researched. The flow of the framework in this study will be explained as follows:

The Center for Language Improvement is one part of the organization in the Islamic Boarding School which specifically focuses on developing the language of students. This section has a head of management whose job is to guide, direct, and plan programs. The Centre for Language Improvement has a program that focuses on bilingualism in Islamic boarding schools. The success of this program is highly dependent on the management of the Centre for Language Improvement in determining and implementing the strategies of its programs.

The management of the Centre for Language Improvement is the main key to improving the English language skills of students at the Boarding School. They plan work programs with various methods to help realize the language of Syekh Hasan Yamani Islamic Boarding School.



**Figure 2.1 Conceptual Framework**

## **CHAPTER III**

### **RESEARCH METHOD**

This chapter will present the research design, research subjects, research instrument, and procedure for the of collection data.

#### **A. Research Design**

Research design refers to the plan or framework developed by the researcher Arikunto (2010). Descriptive research depicts a phenomenon as it naturally occurs, without examining its impact or further investigation Creswell (2013). Qualitative research is used to explain the implementation of the bilingual program at Syekh Hasan Yamani Islamic Boarding School. In this study, the research design aims at the things that are needed data to answer research questions to ensure objectivity and accuracy.

#### **B. Research Subject**

The subjects of the study are the individuals who participate in the research. In qualitative research, the researchers can obtain information or data collected from individuals or groups of people to answer research questions Atkinson & Hammersley (1998). The sampling technique in this study uses probability sampling, which is a sampling method that provides an equal opportunity for each element of the population to be selected as a sample member. The sample members in this study were the administrators of the Centre for Bilingual Improvement and students at the Syekh Hasan Yamani Islamic Boarding School.

#### **C. Research Instrument**

In qualitative research, the researcher serves as the main instrument Sugiyono (2018). Therefore, the researcher must personally verify their ability to

process data. The main methods used by qualitative researchers to collect data include participation in the setting, direct observation, interviews, and documentation. In this study, the researcher have used interviews, observation, and documentation.

### 1. Observation

Observation is a data collection technique that involves watching ongoing activities Sholihah et al (2023). In this research, observation is used to gather the necessary data. Observation is a natural process where researcher watch people and activities in their natural environment. Researcher have observed the implementation of the bilingual program at the Syekh Hasan Yamani Islamic Boarding School, directly involved in activities at the research location at the Syekh Hasan Yamani Islamic Boarding School. Observation assessment have been used to see how the implementation of the bilingual program is implemented in the boarding school. This has been support the research in knowing the extent of the implementation of the bilingual program.

### 2. Interviews

Researcher have observed the implementation of the bilingual program at the Syekh Hasan Yamani Islamic Boarding School, directly involved in activities at the research location at the Syekh Hasan Yamani Islamic Boarding School. Observation assessment have been carried out to see how the implementation of the bilingual area program is implemented in the boarding school. This have been support the research in knowing the extent of the implementation of the bilingual program.

### 3. Documentation

Qualitative research can use written documents or other artifacts to

understand the phenomenon being studied Donald et al (2010). Documentation is used for several reasons, such as data stability, contextual and natural appropriateness, as well as being relatively inexpensive and easy to collect. The data include images.

#### **D. The Procedure for Collecting Data**

In this research, researcher used several procedures, including the following:

##### **1. Observation**

Observation is an activity that leads researcher to collect data through direct observation. Before conducting research, the researcher first asked permission from the boarding school leadership and made observations. After that, the researcher prepared the instrument. Researcher created several observation field note containing data sources to obtain the required data.

##### **2. Interview**

In this activity, researcher conducted interviews with informant subjects involving language knowledge centers and female students. Then the researcher asked several questions that had been prepared beforehand. To obtain accurate data, researchers not only use pens and ballpoint pens to record confirmation of the data obtained but also use handphone as a tool for recording during the interview process.

#### **E. Procedure of Data Analysis**

Data analysis is the process of systematically searching and organizing interview transcripts, field notes, and other materials. This enhances the

researcher's understanding and enables the presentation of findings to others Sari & Aminatun (2021). Data analysis techniques in qualitative research consist of three steps: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014).

### 1. Data Reduction

Data reduction is the process of summarizing, selecting, focusing, simplifying, abstracting, and transforming data. After collecting data, the researcher have selected relevant data and discard irrelevant data. For a deeper understanding, the data has been categorized based on participants' responses to obtain data about the reasons why students are reluctant to use English and the quality of students' English speaking skills. This process is done through coding, which involves labeling and segmenting units of meaning from the information collected during the research. This helps in organizing and classifying the data.

The coding process includes:

- a. The researcher have read the data carefully.
- b. Data related to the research objectives will be identified and selected.
- c. Each piece of data has been coded.

### 2. Data Display

Data display is the second component in qualitative data analysis. After reducing the data, the researcher has arranged the data to make it easy to read. Then, data from interviews, observations, and documentation will be presented in a narrative text format to show the analysis of students' speaking skills in daily activities.

### 3. Conclusion Drawing

Conclusion drawing is the final step in data analysis. The researcher have drawn conclusions based on the data found and displayed in the data display step. Conclusions and verification have been drawn from observations, field notes, and student interviews.

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### A. Profile of the Syekh Hasan Yamani Islamic Boarding School

##### 1. History

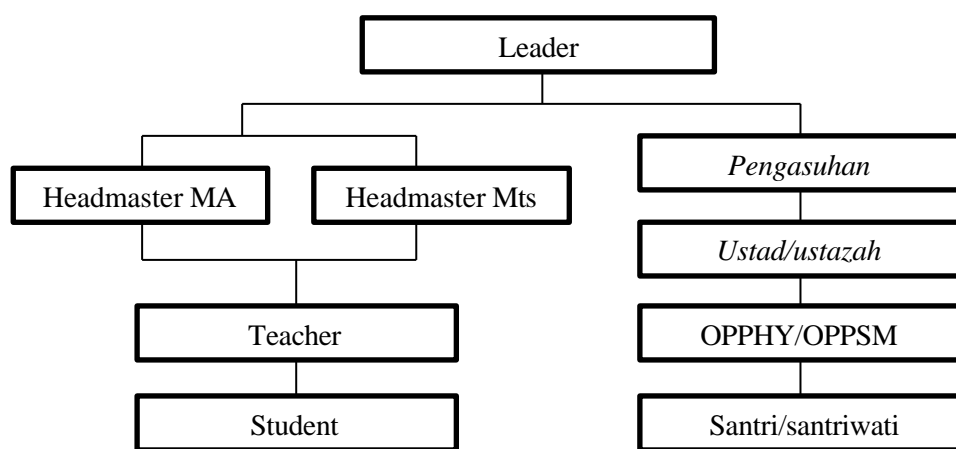


**Figure 4.1 Syekh Hasan Yamani Islamic boarding school**

Syekh Hasan Yamani Islamic boarding school is located in Polewali Mandar district, Campalagia sub-district, Parappe village. This boarding school is known for the two languages that are applied, namely Arabic and English, and several other extracurriculars. The Syekh Hasan Yamani Islamic Boarding School was pioneered in 1980 by KH. Muh. Said Al-Mahdali (al-marhum) along with scholars and cooperation between the community, and the government in the Campalagian sub-district on the will of Syekh Hasan Yamani (a scholar from Saudi Arabia who once resided in Campalagian) to establish an Islamic Education Institution. The idea to establish the *Pesantren*



there are several personnel who will assist the school in achieving goals, and these personnel need a forum, namely an organization that helps in developing every activity within it. The organizational structure of Islamic boarding schools is an arrangement that shows the relationship between individuals and one group and another has a cooperative relationship and obligations, rights, and responsibilities for achieving predetermined goals.



**Figure 4.3 Organizational Structure**

The leader of an Islamic boarding school is an individual who leads and is responsible for the implementation of education and daily life in an Islamic boarding school. The madrasah principal is the leader who manages operations, curriculum, and teacher development at the madrasah. He is responsible for the quality of general and Islamic religious education as well as maintaining relations with the community and related institutions. Ustad/ustazah are educators who live in Islamic boarding schools, different from teachers, ustad or ustazah not only teach but also develop and educate students in Islamic boarding schools. Meanwhile, *santri/santriwati* are students who live in Islamic boarding schools and carry out programs or activities at Islamic boarding schools. OPPHY (Syekh Hasan Yamani Islamic boarding school student organization) and OPPSM (Syarifah Munawwarah female student

organization). The organizations in Islamic boarding schools are equivalent to student council administrators in public schools. However, the organization at this Islamic boarding school has sections such as the security section, language section, teaching section, and other sections. The management of the language section is called the Center for Language Improvement (CLI)

**a. Circumstances of *Santri***

*Santri* and *Santriwati* are an important part of the activities at the boarding school. They are the main subjects in the learning process at the boarding school. At Syekh Hasan Yamani Islamic boarding school, the teaching and learning process is carried out separately between *santri* and *santriwati*, as well as their dormitories. In the 2024-2025 academic year, the Syekh Hasan Yamani Islamic Boarding School has a total of 468 students, with details of 252 male students and 216 female students. For more details, the following is a tabulation of the number of *santri* and *santriwati* at the Syekh Hasan Yamani Islamic Boarding School.

**Table 4.1 Number of students Syekh Hasan Yamani Islamic Boarding School**

No	Levels	Class	<i>Santri</i>	<i>Santriwati</i>	Total
1	MTs	I	62	52	114
2		II	42	40	82
3		III	41	31	72
4	MA	IV	37	32	69
5		V	38	38	76
6		VI	32	23	55
Total			252	216	468

## 1) Daily and Weekly Activities of Syekh Hasan Yamani

### Islamic Boarding School

Islamic boarding school is one of the Islamic educational institutions that aims to preserve and develop the teachings of Islam. The presence of *pesantren* is expected to improve noble morals for knowledge seekers and the people who live around them. Boarding school is an educational institution whose learning activities take place throughout the day, from morning to night. Therefore, to facilitate and ensure the smoothness of the learning process at the Syekh Hasan Yamani Islamic boarding school, a schedule of daily and weekly activities is made which must be followed by all *santri* and *santriwati*. The following are details of daily and weekly activities at the Syekh Hasan Yamani boarding school:

**Table 4.2 Daily and weekly activities**

	17.20-18.00	exercise, take a bath, participate in several extracurricular activities (sports, language, science, skill, and arts), snacks, go to the library, and other activities.  Preparation to the mosque for maghrib prayer in congregation.
Night	18.00-19.30	Maghrib prayer in congregation followed by reading the Al-Qur'an.
	19.30-20.00	Asr prayer in congregation
	20.00-20.30	Dinner
	20.30-22.00	Studying at night, repeating the lessons that

		have been taught preparing for tomorrow's lessons.
	22.00-04.00	Rest and sleep at night.
Weekly activity time		
Time	O'clock	Activity
Sunday	20.00- 21.10	Public speaking (muhadoroh)
Monday	15.40-17.00	Extracurricular
Tuesday	06.00-06.20	Conversation (muhadatsa)
Wednesday	15.40-17.00	Extracurricular
Thursday	10.30-12.00	Public speaking (muhadoroh)
Friday	06.00-07.00	Conversation (muhadatsa)
	07.00-09.00	Gymnastics and sports
	09.00-16.00	Free activities
Saturday	16.00-17.20	Scout

Daily activity time		
Time	O'clock	Activity
Morning	04.00-05.30	Wake up, night prayer followed by morning prayer in congregation read the Al-Qur'an, and learn to add vocabulary (Arab and English)
	05.30-06.00	Take a bath
	06.00-06.50	Breakfast
	06.50-07.30	<i>Zikir (al-ma'tsuraat)</i> and prayer <i>dhuha</i>
	07.30-12.10	Enter class
	12.10-13.30	Congregational dzuhur prayer and lunch.

Afternoon	13.30-14.15	Next class
	14.15-15.00	Afternoon class
	15.00-16.00	Asr prayer in congregation and recitation of the Al-Qur'an
	16.00-17.20	Opportunities for <i>Santri/santriwati</i> to

## B. Findings

### 1. Bilingual area program

#### a. Bilingual Program Planning Objective

One of the main components that determine the success of the implementation of bilingual area program at the Syekh Hasan Yamani Islamic Boarding School is the planning of the bilingual program objectives.

Based on the results of interviews regarding the objectives of the bilingual program at Syekh Hasan Yamani Islamic Boarding School, there is harmony with the objectives of the bilingual program in general. This program is designed to improve the quality of education of *Santriwati* from various levels of society to achieve harmony both at the national and international levels. This bilingual program is expected to help *Santriwati* become more active in using English.

As said by the bilingual administrator (The Centre for Language Improvement) CLI 1

*“Tujuan utama dari penerapan program bilingual Karna bahasa arab dan inggris adalah mahkota Pondok. Pesantren Hasan Yamani dikenal dengan bahasanya. Ini juga bermanfaat bagi santri dan santriwati kedepannya, karna dengan mengetahui bahasa Arab maupun inggris mereka bisa berinteraksi dengan bangsa lain ataupun mengikuti perlombaan berbasis ARB dan inggris. Tujuan utama juga menciptakan pondok yang berbahasa inggris dan arab agar lebih tercipta suasana yang baik sebagaimana dikenal dengan pondok yang*

*berbahasa.”*

*“The main objective of implementing because bilingual program in Arabic and English is the crown of the pesantren. Hasan Yamani Islamic boarding school is known for its language. This is also beneficial for Santri and Santriwati in the future because by knowing Arabic and English they can interact with other nations or participate in ARB and English-based competitions. The main goal is also to create a cottage that speaks English and Arabic to create a good atmosphere as it is known as a language cottage”.*

This was also said by the bilingual administrator (The Centre for Language Improvement) CLI 2

*“Tujuan utama dari penerapan program bilingual dipondok agar santri/santriwati terbiasa dalam berbahasa arab/inggris dalam kehidupan sehari-hari dan memudahkan dalam memahami pelajaran2 berbasis bahasa arab/Inggris.”*

*“The main purpose of implementing a bilingual program in the boarding school is so that Santr/Santriwati are accustomed to speaking Arabic-English in everyday life and make it easier to understand Arabic / English-based lessons”.*

Based on the explanation above, it is clear that the learning objectives in the bilingual program at the Syekh Hasan Yamani Islamic Boarding School are to form language characters in *Santriwati*, enrich the variety of languages mastered, and apply knowledge in everyday life. This goal also aims to prepare *Santriwati* to face the future, so that they can adapt well in the national and international environment.

#### b. Implementation

The implementation of the bilingual area program at the Syekh Hasan Yamani Islamic boarding school includes several stages as explained by one of the bilingual administrators.

A student said about the bilingual activity

*“kegiatan bilingual ini seperti pemberian vocabulari setiap pagi begitupun dengan muhadatsa yang diadakan seminggu sekali dan adapun publik speaking (muhadhoroh) yang sangat berpengaruh bagi santriwati dalam meningkatkan bahasanya”*

*“program These bilingual activities include providing vocabulary every morning as well as muhadatsa which is held once a week and public speaking (muhadhoroh) which is very influential for female students in improving their language”.*

Confirmed by the Centre for Language Improvement CLI 1 said

*“Adapun proses pelaksanaannya pada hari Senin sampai dengan Minggu kecuali Jumat, akan diberikan mufrodat pada jam 5.45 sampai jam 6.00. Bagian bahasa pada tingkat pembina akan menulis ke pondok tulis kemudian memberikan kepada mudabbiroh dan membawakannya pada pagi hari. Pada hari Selasa sore akan diberikan convercation dan pada hari Jumat pagi akan ada praktik convercation yg diberikan pada hari Selasa sore. Wajib dihapalkan. Pada malam Senin akan diadakan pidato berbahasa inggris dan Kamis siang akan ada pidato berbahasa arab”.*

*“The implementation process is from Monday to Sunday except Friday, microdata will be given at 5.45 to 6.00. The language section at the coach level will write to the writing hut then give it to the mudabbiroh and bring it in the morning. On Tuesday afternoons there will be conversation and on Friday mornings there will be conversation practice given on Tuesday afternoons. Mandatory memorization. On Monday evenings there will be English speeches and on Thursday afternoons there will be Arabic speeches”.*

Based on the interviews that have been conducted, it can be concluded that the bilingual program implemented at the Syekh Hasan Yamani Islamic Boarding School includes the provision of vocabulary which is done every morning or after dawn prayer, speeches to train public speaking skills, and conversations to train the use of English in daily activities.

#### c. Activity

In the activity of the implementation process, the bilingual area program implemented at Syekh Hasan Yamani Islamic Boarding School is adjusted to the Work Program of the Centre for Language Improvement as follows:

##### 1) Short Term (Daily):

- a) All students are required to use the official language of the

boarding school, namely Arabic and English for grades two to six, and Indonesian for grade one, according to a predetermined time.

b) Every morning after Fajr prayer, except Tuesdays and Fridays, vocabulary sharing is carried out.

c) Each student is required to have an Indonesian-Arabic and Indonesian-English dictionary (3 languages).

d) Reprimand and follow up on students who do not speak according to the provisions.

e) All students are required to have their vocabulary book.

2) Medium Term (Weekly):

a) Daily English and Daily Arabic are reactivated, with two weeks using English and two weeks using Arabic.

b) *Muhadatsah* is held every Tuesday and Friday.

c) Vocabulary repetition is done before bedtime.

3) Long Term (Monthly, Semester, Annual):

a) Organizing language festivals such as Speech 3 Languages and English extracurriculars.

b) Organizing English club

4) Article of Obligation:

a) All students are required to use the official language of the boarding school according to a predetermined time.

b) Students who are appointed as Jesus are required to carry out all applicable regulations.

c) All students are required to attend vocabulary sharing every morning.

d) Students who are in charge of delivering speeches in *Muhadaroh*

must submit a predetermined speech.

5) Article of Prohibition:

- a) Not using the official language of the hut is prohibited.
- b) It is forbidden not to attend the vocabulary division.
- c) Students who are appointed as suits are prohibited from not implementing the rules.
- d) It is forbidden not to submit a speech before *Muhadhoru*.
- e) It is forbidden to use foul or abusive language.
- f) Failure to fulfill all obligations without a valid reason is prohibited.

6) Sanctions:

Violations of language usage will be penalized such as:

- a) Made one English essay
- b) Memorizing new vocabulary
- c) Searching for vocabulary that has not been given by the Center for Language Improvement

## 2. Implementation of Bilingual Area program activities

Based on the results of observations, researchers found several used by the Center for Language Improvement every day to improve the English language skills of *Santriwati* at Syekh Hasan Yamani Islamic boarding School, namely as follows:

a. Implementation

1) Giving *Mufrodat* ( Vocabulary )

The provision of microdata is done every day after the dawn prayer, except on Tuesdays and Fridays. *Santriwati* is not allowed to return to the dormitory before the distribution of vocabulary by the

Centre for Language Improvement Management is complete. They are asked to gather in front of the dormitory while carrying their respective books to record the vocabulary given. The vocabulary must then be memorized, and the *Satriwati* are asked to make sentences from the vocabulary they have received.

## 2) *Muhadhoroh* (Public Speaking)

*Muhadhoroh* is held every Monday and Thursday night as a weekly routine activity. This activity is one of the means for *Santriwati* to improve their English language skills. In *muhadhoroh*, *santriwati* are taught to develop their language talents through speeches and various other activities that are part of the event.

## 3) *Muhadatsah* (Conversation)

*Muhadatsah* is an effective activity to improve and evaluate the mastery of vocabulary that has been given by the Centre for Language Improvement at Syekh Hasan Yamani Islamic Boarding School, *Muhadatsah* is held every Tuesday and Friday. This activity aims to train the students' speaking skills with their friends, helping them practice the use of vocabulary that has been learned.

### b. Evaluation of the Bilingual Area Program

Every work program always ends with an evaluation to assess the results that have been achieved. In the centre for language improvement in this *pesantren*, the evaluation is carried out once a month through a meeting of the centre for language improvement. The purpose is to evaluate whether the program has made progress in the mastery of the *Santriwati* language, especially English.

The centre for language improvement also conduct direct meetings as part of monitoring, to ensure that all activities of the centre for language

improvement and members have run well, efficiently, and by the goals that have been set and expected.

This was revealed by wahyuni as the centre for language improvement

*“Cara mengevaluasinya dengan melihat keadaan sudah berapa persen anak-anak yang sadar berbahasa tanpa ditegur maupun diawasi CLI juga mengadakan rapat tiap mingguan guna melihat perkembangan bahasa santriwati”.*

*“How to evaluate it by seeing how many percent of children are aware of language without being reprimanded or supervised CLI also holds weekly meetings to see the development of the Santri language”.*

Based on the interview above, it can be concluded that the evaluation at Syekh Hasan Yamani Islamic boarding school, especially in the bilingual program, is carried out every month. The aim is to assess the results and policies of the work program that has been carried out, as well as to ascertain whether the desired goals have been achieved or still need to be improved.

### **3. Disadvantages and advantages**

The shortcomings of the observations made by researchers, santriwati only speak when there are CLI, when they feel that they are not supervised by CLI, they do not use the official language of the hut, namely Arabic-English so when they are caught speaking regional or Indonesian, they are punished.

As the experience of a nun student, Nurfa said

*“Pengalaman saya dipondok adalah saya pernah kedapatan tidak berbahasa Inggris yang mengakibatkan saya dihukum menghafal vocabulary sebanyak 10”*

*“My experience in the boarding school is that I was once caught not speaking English which resulted in me being punished for memorizing 10 vocabulary”.*

The same experience was also felt by Fatima

*“saya tidak sengaja berbahasa daerah di depan bagian bahasa terus dihukum menghafal kosa kata karna tidak berbahasa”*

*“I accidentally spoke the regional language in front of the language department and then was punished for memorizing vocabulary because I didn't speak”*

Meanwhile, the advantages of this bilingual area program are that students can participate in several language competitions and can improve their speaking skills, as experienced by Nurhidayah.

*“Pengalaman saya selama menjalani program bahasa dipondok, saya Perna ikut rapat untuk menyukkseskan program bahasa dipondok bersama dewan guru bagian bahasa, kemudian membuat laporan harian, Mingguan, dan bulanan bersama 3 orang teman saya yang telah ditunjuk langsung oleh Ustazah bagian bahasa. Selain itu, saya pernah mengikuti Lomba olimpiade Bahasa Arab”.*

*“My experience during the language program at the boarding school, I have participated in meetings to succeed the language program at the boarding school with the language section teachers, then made daily, weekly, and monthly reports with 3 of my friends who have been appointed directly by the Ustazah of the language section. In addition, I have participated in the Arabic Olympiad Competition”.*

To find out violations committed by female students, Jasus (spying) was implemented. Every student can report anyone who violates CLI regulations by writing the name of the violator on paper and submitting it to CLI. After that CLI will follow up.

#### 4. Challenge

There are CLI and *santriwati* barriers in bilingual area programs.

As CLI 1 say

*“Soal program lancar tapi menumbuhkan kesadaran mereka akan berbahasa kurang”*

*“about the program being smooth but raising their awareness of the language they lack”*

CLI's statement is strengthened by the experience of Nanda Maulidia, one of

the female students, who said

*“In my experience, following the bilingual program at the boarding school, I was often punished for not using the official language of the boarding school”*

*“pengalaman ku mengikuti program bilingual dipondok sering dihukum karna tidak menggunakan bahasa resmi pondok”*

From the results of observations, researchers found that santriwati lack language awareness because if there is no CLI santriwati use Indonesia or whisper so that administrators don't find out that there are also those who use sign language even though this is also prohibited.

The conclusion that can be drawn from the results of interviews and observations is that there are several factors that make students rare or less active in using language:

1. Lack of interest among students in using everyday language Islamic boarding school environment.
2. Language discipline among fellow administrators is not good.
3. Lack of monitoring time from CLI.
4. Santri only use the language when one of the administrators comes or pass through the dormitory, after which the students still use the language

### **C. Discussion**

Based on observations, interviews, and documentation carried out by researchers starting from 5-11 August as described, the researchers know how the Bilingual Area Program at the Syekh Hasan Yamani Islamic Boarding School.

This research found the implementation of the area bilingual program at the Syekh Hasan Yamani Islamic Boarding School. The results of this research show that the bilingual program is one of the superior programs and this program is led by the Center for Language Improvement. The Centre Language Improvement, which is an OPPSM organizational structure, was formed to direct

the *Santriwati* Language discipline at the Syekh Hasan Yamani Islamic Boarding School. The organizational system of the Syekh Hasan Yamani Islamic boarding school is in line with the research Sidiq (2014) The results of his research found that there were two main student organizations at the boarding school: the Boarding School Student Organization (OPPM).

The Student Organization administrators are students from classes eleven and twelve who were elected through deliberation. Student activities in the boarding school are managed by eighteen sections. These sections consist of daily management: chairman, secretary, treasurer, and security, and fourteen other sections, namely: Teaching Section, Information Section, Health Section, Sports Section, Arts Section, Library Section, Student Cooperative Section, Reception Section Guests, Kitchen Cooperative Section, Student Stall Section, Language Encouragement Section, Helper Section, Photography Section, and Environmental Clean Section. The section that stands out is the language drive section which is responsible for running the bilingual area in the Islamic boarding school.

The aim of the bilingual area program is to provide provisions for when students have graduated from Islamic boarding schools and can interact with foreigners and be able to compete in the era of globalization. The objectives of this research were presented by the Center for Language Improvement which is in line with the research Putri et al (2023) In the era of globalization, it involves preparing students to become individuals who are able to communicate effectively in international languages such as English, understand and respect cultural diversity, think critically and creatively, solve problems with flexibility, and have high adaptability to changes occurring in the world.

The research found that the implementation of bilingual areas includes short, medium to annual term activities. Bilingual activities in this area include providing vocabulary, conversation and speech. The results of this study are in

line with research Yulistiwa (2020) the results of this research regarding the forms of bilingualism include: converse using Arabic and English, speech three languages namely Arabic, English and Indonesian, activities giving mufrodat every day, language tutoring activities in accordance with predetermined schedule. All language familiarization activities foreigners are very dependent on management, especially in functions direction where this function is very important in optimizing all activities are there so that all activities can run smoothly.

The implementation of bilingual areas such as providing vocabulary is carried out every day except Tuesday and Friday. Every day the Center for Language Improvement provides 3-5 vocabulary words to *santriwati*. The Center for Language Improvement writes vocabulary on the blackboard then the *santriwati* write in note books. So, all *santriwati* are required to have a note book and the note book must be carried wherever they go. After the *santriwati* wrote the vocabulary in a note book, the Center for Language Improvement recited the vocabulary and then the student repeated it. The vocabulary is repeated continuously until the students can remember the vocabulary. Sometimes the Center for Language Improvement asks *santriwati* to make simple sentences from the vocabulary. Providing this vocabulary aims to help *santriwati* enrich their vocabulary.

The next application of bilingual is like conversation. Conversations are held every two weeks, namely on Tuesdays and Fridays. The Center for Language usually provides conversation material on Tuesday afternoons, the Center for Language Improvement writes the conversation on the blackboard then the students write it back in their books. After that, the Center for Language Improvement repeated it several times and the *santriwati* followed suit.

This is done so that *santriwati* know the pronunciation of these sentences.

After being given the conversation on Tuesday, the *santriwati* will practice it on Friday, the *santriwati* will be gathered in front of the dormitory in a row and facing each other. Before practicing it, *santriwati* are given the opportunity to open a conversation book and read it several times. When practicing speaking, *santriwati* are prohibited from looking at their notebooks. This conversation aims to help *santriwati* use the official language of the boarding school in their daily lives.

Implementing bilingual speech in three languages, this activity is carried out twice a week, namely Monday evening and Thursday. The speech activity was divided into several groups, in one group consisting of twenty to twenty five *santriwati*, in each group there were first graders, second graders, third graders to first graders and two upper middle level students. Students appointed to give speeches are usually notified before Thursday or Monday evening. So, there will be female students appointed to give speeches in Arabic or English. Indonesian language speeches are specifically for first grade, in this activity someone is appointed as the group leader who will lead the group.

The Center for Language Improvement's job is to control the course of activities. This speech activity aims to encourage *santriwati* to train themselves in public and grow their self-confidence, this aim is line with the research Awaliyani et al (2021) This speech activity aims to enable *santriwati* s to actualize themselves. Apart from that, it's a goal Another thing is to train and educate students to be skilled and able to speak in front of an audience (many people), to develop students' skills, especially in terms of speech and preaching, so that they can communicate well, have courage and confident mentality.

The Syekh Hasan Yamani Islamic boarding school requires all its students to use the official language of the boarding school, namely Arabic-English. If anyone does not comply with the boarding school regulations, they will be

punished according to this research Yulistiya (2020) by requiring all students to use the language, there are also very disciplinary rules in place where if there are members who do not use the language they will be punished, but conversely if there are members who are diligent in their activities. Foreign language students will be given prizes or appreciation to the best members.

A program definitely has advantages and disadvantages. The advantage of this program is that *santriwati* can speak English-Arabic and have the opportunity to take part in language competitions. Meanwhile, the shortcomings that the researchers found were that even though they were required to use the official language of the boarding school, there were several female students who violated the law by not using the language. Based on the results of interviews, several confirmed that *santriwati* only use English when there are administrators. When *santriwati* feel they are not being supervised by the Center for Language Improvement. The findings of this study are in line with Riana (2023) The obstacle that researchers encountered in the *qismu lughoh* program at the al-anwar Islamic boarding school was that they still did not have language discipline. So the Center for Languages must pay more attention to the interests and abilities of each female student and find out what the student's acquaintances are in language.

The researcher believes that the lack of supervision causes students to violate the rules set by CLI. The lack of monitoring from CLI makes students use English inconsistently. They only speak that language when meeting with CLI because they are worried about being punished by the Language Development Center. In addition, *santriwatis'* lack of awareness about the importance of English and Arabic also contributes to violations of the regulations set by CLI.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

Based on research conducted at the Syekh Hasan Yamani Islamic Boarding School, it can be concluded that the implementation of the bilingual area is directed by the OPPSM (Organisasi pelajar pondok syarifah al-Munawarah) division of the Center for Language Improvement which is attended by all students while they are attending the Islamic boarding school. This program consists of several activities such as giving *mufrodat* (vocabulary) every day, giving *muhadtsah* (conversation) twice a week, *muhadhoroh* (public speaking) activities and punishments for those who violate the rules made by CLI. The weakness of the bilingual program in this area is that the lack of supervision causes female students to violate the rules set by CLI.

Some functions of this application

1. Conversations between students so that students get used to speaking English.
2. English speech is done by requiring Santriwati to speak in public to build self-confidence and be active.
3. Vocabulary is applied to students by memorizing and then getting used to making sentences with the vocabulary for daily use.
4. Punishment is given to provide a deterrent effect, but the punishment is educational.

The challenge in this bilingual area program is the *santriwati* awareness of using the official language of the Islamic boarding school.

## **B. Suggestions**

Based on the research results and conclusions, the researcher suggests that if the work program has been planned well, the relevant parties need to adopt more effective policies to overcome problems such as *santriwati* low awareness of language. The management should pay more attention to the interests of female students and CLI should increase supervision over the bilingual program in this area. Problems can be resolved well if CLI and *santriwati* work together to achieve the goals of implementing languages in Islamic boarding schools by complying with CLI regulations and CLI carries out a better evaluation of the official language of Islamic boarding schools. This suggestion is addressed to all parties involved and responsible for the bilingual program at the Syekh Hasan Yamani Islamic Boarding School.

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# APPENDICES

## **Appendix 1**

### **Observation guidelines**

Observation carried out at the Islamic Boarding School is the first step carried out in the field, in this observation stage the researcher observes activities at Syekh Hasan Yamani Islamic Boarding School, especially in the application of the bilingual program which includes:

#### **A. Purpose**

To obtain pertinent data on the Bilingual Program at Syekh Hasan Yamani Islamic Boarding School

#### **B. Aspects observed**

1. Overview of the Pesantren
  - a. History of the Boarding School
  - b. Organizational structure
  - c. Number of students
  - d. Facilities and Infrastructure
2. Bilingual program activities and bilingual implemented in Syekh Hasan Yamani boarding school

## Appendix 2

### Interview guide for administrator Bilingual

#### Respondent 1

No	Pertanyaan	Jawaban	koding
1.	Apa tujuan utama dari penerapan program bilingual di pondok pesantren ini?	Tujuan utama dari penerapan program bilingual Karna bahasa arab dan inggris adalah mahkota pondok. Pesantren Hasan yamani dikenal dengan bahasanya. Ini juga bermanfaat bagi santri dan santriwati kedepannya, Karna dengan mengetahui bahasa arab maupun inggris mereka bisa berinteraksi dengan bangsa lain ataupun mengikuti perlombaan berbasis ARB dan inggris. Tujuan utama juga menciptakan pondok yang berbahasa inggris dan arab agar lebih tercipta suasana yang baik sebagaimana dikenal dgn pondok yang berbahasa.	Motto dan tujuan
2.	Bagaimana proses pelaksanaan program bilingual dalam kegiatan sehari-hari di pesantren?	Adapun proses pelaksanaannya pada hari Senin sampai dengan Minggu kecuali Jumat, akan diberikan mufrodat pada jam 5.45 sampai jam 6.00. Bagian bahasa pada tingkat pembina akan menulis ke pondok tulis kemudian memberikan kepada mudabbiroh dan membawakannya pada pagi hari. Pada hari Selasa sore akan diberikan conversation dan pada hari Jumat pagi akan ada praktik conversation yg diberikan pada hari Selasa sore. Wajib dihapalkan. Pada malam Senin akan diadakan pidato berbahasa inggris dan Kamis siang akan ada pidato berbahasa arab.	Penerapan dan aktivitas

3.	Apakah ada peraturan khusus yang mengatur penggunaan bahasa tertentu pada waktu atau tempat tertentu?	Adapun peraturan tertentu yakni 2 Minggu berbahasa inggris dan 1 Minggu berbahasa arab serta 1 Minggu berikutnya bisa berbahasa arab ataupun inggris.	Aturan
4.	Bagaimana struktur dan tahapan pelaksanaan program bilingual di pondok pesantren ini?	Adapun struktur nya LAC bagian bahasa akan memberikan kepada pembina bagian bahasa diputri kemudian menuliskan kepapan tulis dan memberikan ke mudabbiroh agar mereka membawakan pada kelas 1- 4dan pada tingkat kelas 5-6 akan dibawakan langsung oleh pembina bagian bahasa.	Kegiatan
5.	Bagaimana program bilingual diterapkan dalam kegiatan formal (seperti pembelajaran di kelas) dan informal (seperti percakapan sehari-hari di asrama)?	Dalam kegiatan formal seperti pembelajaran dikelas pada saat pembelajaran santri maupun santriwati biasanya akan diwajibkan berbahasa.dan pada kegiatan informal akan diadakan lomba debat bahasa inggris,buka kamus,dan dipondok juga mengadakan ekstrakurikuler baik bahasa inggris maupun arab.	Kewajiban
6.	Bagaimana pengurus mengelola perbedaan tingkat kemampuan bahasa di antara santri?	Dengan mengadakan ujian mufrodad dan vocabularies maka dari situu bisa dibedakan kemampuan anak2. Serta mengadakan ujian lisan berbahasa inggris dan melihat keaktifan anak2 dengan memberikan jasus (kartu pelanggaran)agar dapat melihat kemampuan santri berbahasa.	Evaluasi

7.	Bagaimana cara pesantren mengevaluasi keberhasilan penerapan bilingual di pesantren ini?	Cara mengevaluasinya dengan melihat keadaan sudah berapa persen anak2 yang sadar berbahasa tanpa ditegur maupun diawasi LAC juga mengadakan rapat tiap mingguan guna melihat perkembangan bahasa santri.	Evaluasi
8.	Apakah ada hambatan yang dialami selama menjalankan program wajib berbahasa ini?	kalau soal program lancar tapi untuk menumbuhkan kesadaran mereka akan berbahasa kurang	Kendala

### Respondent 2

No	Pertanyaan	Jawaban	Koding
1.	Apa tujuan utama dari penerapan program bilingual di pondok pesantren ini?	Tujuan utama dari penerapan program bilingual dipondok agar santri/santriwati terbiasa dalam berbahasa arab/inggris dalam kehidupan sehari-hari dan memudahkan dalam memahami pelajaran2 berbasis bahasa Arab/Inggris.	Tujuan dan kelebihan
2	Bagaimana proses pelaksanaan program bilingual dalam kegiatan sehari-hari di pesantren?	proses pelaksanaan program bilingual yang dilakukan sehari hari yakni pemberian mufrodat (kosakata) setiap subuh setelah membaca Alquran dan muhadatsah (percakapan berbahasa) pada hari Selasa dan Jumat.	Aktivitas
3.	Apakah ada peraturan khusus yang mengatur penggunaan bahasa tertentu pada waktu atau tempat tertentu?	disetiap 2 Minggu pertama jadwalnya bahasa arab dan dilanjutkan diminggu selanjutnya yaitu bahasa inggris.	Aturan

4.	Bagaimana struktur dan tahapan pelaksanaan program bilingual di pondok pesantren ini?	bagian bahasa akan menindak santri/santriwati yang melanggar bagian bahasa dan memberikan sanksi sesuai SOP yang telah disepakati dan bagi kelas 5&6 akan mendapatkan sanksi dari ustadzah bagian bahasa.	Evaluasi
5.	Bagaimana program bilingual diterapkan dalam kegiatan formal (seperti pembelajaran di kelas) dan informal (seperti percakapan sehari-hari di asrama)?	dengan cara menegaskan santri/santriwati untuk berbicara dengan bahasa formal(arab dan Inggris)baik dalam kelas maupun diluar kelas.	Kelebihan
6.	Bagaimana pengurus mengelola perbedaan tingkat kemampuan bahasa di antara santri?	dengan cara mengadakan ujian mufrodat sewaktu-waktu(jadwal yang telah disepakati)	Evaluasi
7.	Bagaimana cara pesantren mengevaluasi keberhasilan penerapan bilingual di pesantren ini?	dengan cara memberikan ujian setelah pergantian bahasa contohnya pemberian vocabulary maka akan diadakan ujian vocabulary	Evaluasi
8.	Apakah ada hambatan yang dialami selama menjalankan program wajib barbahasa ini?	kalau soal program lancar tapi untuk menumbuhkan kesadaran mereka akan berbahasa kurang	Kendala

**Interview guide for *santriwati***

**Respondent 1**

No	Pertanyaan	Jawaban	koding
1.	Bagaimana pengalaman anda dalam mengikuti program bilingual di pondok pesantren ini?	Selama Saya mengikuti Program Bahasa di Pondok, Saya Pernah Lomba buka kamus bahasa Inggris Saya Pernah di hukum menulis karangan Bahasa Arab dan Inggris Sebanyak 1 Lembar, dan Pada Program Bahasa, Pondok ini, mengadakan Pemberian Vocabularies, Conversation, dan Public Speaking Dan dengan itu kami bisa belajar berbahasa tanpa harus Seperti anak Luar yang harus mengikuti ekstrakurikuler	Kelebihan
2.	Apa saja kegiatan bilingual di pondok ini?	Pemberian vocabularies/mufradat, conversation (muhadatsah, dan muhadaroh / Public Speaking	Aktivitas
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini?	Dengan memberikan kosakata Setiap hari dan mewajibkan Setiap Waktu untuk berbahasa.	Kewajiban
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	Sering Sering, karena kita di Wajibkan untuk selalu berbahasa dan saya selalu berbahasa karena takut Masuk Jasus dan demi mengembangkan bahasanya Pondok.	Kewajiban
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	Dengan kita yang selalu dan diwajibkan untuk berbahasa ,itu meningkatkan cara berbicara kita berbahasa Inggris maupun Arab.	Kelebihan

6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	Saya Percaya diri berbicara di depan umum, sedikit sedikit karna bahasa saya belum cukup bagus	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	yaitu menghafal Pidato bahasa inggris maupun arab Tapi Jika Saya berpidato bahasa inggris saya agak Susah untuk melafalkan Cara bacanya. Jadi Saya agak Susah.	Kendala
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	kegiatan Pidato, Pemberian kosa kata dan Percakapan.	Kegiatan
9.	Bagaimana pengalaman Anda dalam memahami	Pengalaman Saya adalah kan setiap ada orang yang berpidato Pendengar	Kendala
	ceramah atau kajian yang disampaikan dalam bahasa asing?	Wajib menulis apa yang di sampaikan Oleh pembicara, dan Saya Setiap menulis Pasti ada saja yang Salah karna saya tidak tahu cara Penulisan bahasa Inggris sepenuhnya. hanya Saja Separuhnya.	
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	dengan membuka kamus bahasa, karena bagian bahasa mewajibkan kita membawa kamus kemanapun. Jadi kita tidak lagi kesulitan untuk berbahasa.	Kewajiban

### Respondent 2

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	Pengalaman saya selama menjalani program bahasa dipondok, saya Pernah ikut rapat untuk menyukseskan program bahasa dipondok bersama dewan guru bagian bahasa, kemudian membuat laporan harian, Mingguan, dan bulanan bersama 3 orang teman saya yang telah ditunjuk langsung deh Ustazah bagian bahasa. Selain itu, saya pernah mengikuti Lomba olimpiade Bahasa Arab.	Kelebihan
2.	Apa saja kegiatan bilingual di pondok ini?	kegiatan bilingual dipondok antara lain pemberian mufrodat, muhadatsa muhadhoroh, english club dan arabic club.	Kegiatan
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa	cara pengurus memberikan kegiatan bilingual dengan memberikan 2-3 mufrodat setiap hari setelah sholat subuh kecuali Hari jumat, kemudian muroja,ah dilakukan setiap malam sebelum tidur kemudian pemberian muhadatsa selasa sore dan wajib dihafalkan dan di praktekan di hari jumat.	Aktifitas
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	sering karna sebagai seorang santriwati kita diwajibkan untuk menggunakan bahasa	Kewajiban

5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	program bahasa ini mampu meningkatkan kemampuan berbahasa saya karena bukan hanya sekedar dihafal namun juga diaplikasikan dan di praktikan dalam kegiatan sehari-hari di Pondok.	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	iya program bahasa ini dapat meningkatkan rasa percaya diri saya untuk berbicara di depan umum untuk memberikan motivasi untuk anggota lain untuk berani berbahasa tanpa takut salah	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program	tantangannya yaitu masih banyak mufradat yang belum di hafal	Kendala
	bilangual di pesantren ini?		
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	english club, publik speaking dan debat bahasa inggris	Extracurricurars
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	pengalaman saya mendengarkan ceramah bahasa inggris yaitu saya pernah bingung apa yang disampaikan pembicara terutama waktu saya kelas satu.	Kekurangan
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	cara saya mengatasi kesulitan saya dalam berbahasa di pondok yaitu saya akan mencari kosakata yang tidak saya ketahui di dalam kamus ataupun saya akan bertanya kepada ustazah.	Kelebihan

**Respondent 3**

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	Pengalaman saya selama menjalankan program bahasa dipondok. saya pernah membuat 10 kalimat Bahasa arab karna berbahasa Indonesian .pada saat kelas dua Saya mengikuti lomba debat bahasa inggris yang di adakan dipondok dan juga pernah mengikut kompetisi public speaking.	Kelebihan
2.	Apa saja kegiatan bilingual di pondok ini?	kegiatan bilingual yang ada dipondok yakni memiliki program baru seperti Yamani english club dan kegiatan sehari-harinya seperti mufrodat,muhadatsa dan islahul lughoh	Extracurricurars
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini?	pengurus memberikan mufrodat dengan cara tidak memberi tau apa arti dari mufrodat tersebut ia akan memberikan petunjuk kalimat dan membiarkan murid menebak arti dari mufrodat tersebut setelan ada yang menjawabnya ia akan menyuruh murid untuk membuat kalimat dari mufrodat tersebut	Kegiatan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	sebagai santriwati kita sebisa mungkin harus sering berbahasa di pondok sebagai contoh kepada siswa yang lain	Kelebihan

5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	program bilingual ini dapat meningkatkan bahasa tergantung jika seseorang itu menganggap bahasa itu penting maka ia akan berusaha meningkatkan bahasanya	
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	salah satu program bilingual yang menumbuhkan rasa percaya diri yaitu muhadhoroh menurut saya, ini meningkatkan rasa percaya diri saya dalam berbahasa, awalnya saya tidak yakin setelah saya mengikuti muhadhoro ternyata saya bisa.	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	banyak kadang jika berbahasa arab kita memikirkan kaidahnya ,karn salah kaida salah arti	Kendala
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	kegiatan khusus bahasa yaitu yamani english club dan arabic club	Extracurricurars
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	pengalaman saya dalam memahami ceramah bahasa asing itu saya tidak pernah mengerti karma hanya dapat memahaminya itu kalau berulang-ulang	Kendala
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	cara saya mengatasi kesulitan dalam berbahasa saya hanya membuat diri saya yakin tidak perlu takut salah yang penting berani berbicara	Kelebihan

**Respondent 4**

No	Pertanyaan	Jawaban	koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	pengalaman saya berbahasa dipondok hasan Yamani perasaan saya sangat kagum karna saya bisa menggunakan bahasa inggris	Kelebihan
2.	Apa saja kegiatan bilingual di pondok ini?	kegiatan bilingual ini seperti pemberian vocabulari setiap pagi begitupun dengan muhadatsa yang diadakan seminggu sekali dan adapun publik speaking (muhadhoroh) yang sangat berpengaruh bagi santriwati dalam meningkatkan bahasanya	Aktivitas
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa.	cara pengurus memberikan vocabulari dan percakapan yaitu mengulang - ulang dan santriwati mengikutinya	Kegiatan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	Dalam sehari-hari saya kebanyakan menggunakan bahasa campuran seperti bahasa inggris dan arab.	Kekurangan
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	Tentu sangat berpengaruh baik bagi kita karna bahasa itu sebenarnya sangat penting	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	saya merasa percaya diri dalam menjalankan program bilingual walaupun saya biasanya mencampur bahasa arab dan bahasa inggris .	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	tantangan saya yaitu menghafal kosa kata	Kekurangan

8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	eskul dan muhadhoroh bisa menambah wawasan kita dan berani untuk berbicara	Kelebihan
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	pengalaman saya dalam memahami ceramah bahasa asing dengan cara mencatat apa yang disampaikan oleh penceramah itu.	Kelebihan
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	ketika saya bingung dalam berbahasa maka saya bertanya kepada teman saya	Kelebihan

### Respondent 5

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	pengalaman ku mengikuti program bilingual dipondok sering dihukum tidak pake bahasa, bikin karangan satu halaman karna tidak pake bahasa dan saya perna tiba-tiba ditunjuk berpidato	Larangan
2.	Apa saja kegiatan bilingual di pondok ini?	mudadhoroh ,muhadatsa dan pemberian mufrodat	Kegiatan
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini?	caranya yaitu memberikan mufrodat caranya yaitu memberikan mufrodat dan muhadatsa dengan menjelaskanya dengan baik	Aktivitas
4.	Seberapa sering Anda menggunakan kedua bahasa	kalo di asrama sering karna kalo tidak berbahasa di hukum ditempat kalau di	Larangan

	tersebut dalam kegiatan sehari-hari di pesantren?	asrama jarang karna tidak pengurus	
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	iya meningkatkan karna kita bisa tau apa yang tidak ditau sebelumnya	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	percaya diri karna kita sudah tau bahasa inggris dan arabnya	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	tantanganya adalah saya disuruh menghafal mufrodat dan muhadata menurut saya susah	Kekurangan
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	ada seperti eskul bahasa dan pidato	Extracurricular
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	pengalaman saya disuruh mengartikan pidato yang disampaikan teman saya	Challenge
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	cara mengatasinya bertanya kepada pengurus atau buka kamus	Kelebihan

**Respondent 6**

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	saya Perna di hukum membuat karangan bahasa arab gara- gara memakai bahasa daerah .	Larangan
2.	Apa saja kegiatan bilingual di pondok ini?	vocabulary dan convercation	Kegiatan
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa	baik, karena mereka memberi kita kosa kata yang bisa di pake sehari – hari	Kelebihan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	tidak sering, karna kita biasanya coplas ceplos orangnya tetapi ketika kita ingat bahwa di Pondok Itu mahkotanya adalah bahasa, kita langsung berfikir bahwa kenapa saya tidak memakai bahasa saya Padahal katau menggunakan.	Motto
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	iya karna kita bisa berbahasa inggris	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	iya jika tau bahasa nya tapi kalau tidak ya tidak pake bahasa	Kendala
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	yaitu menghafal pidato dengan bahasa arab atau bahasa inggris	Kelebihan

8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	grammar ,vocabulary dan convesation dan muhadatsa	Aktivitas
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	dengan cara menulis isi pidato yang didengarkan	Kelebihan
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	bertanya kepada teman yang tau atau buka kamus	Kelebihan

### Respondent 7

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	pengalaman saya dipondok adalah saya perna kedatangan tidak berbahasa inggis yang mengakibatkan saya dihukum menghafal vocabulary sebanyak 10 selama saya dipondok saya juga banyak belajar bahasa seperti berpidato,memakai bahasa inggris atau arab saya juga ikut eskul bahasa inggris	Larangan
2.	Apa saja kegiatan bilingual di pondok ini?	pembagian mufrodat/vocabulary, muhadhoro dan pembagian conversation	Aktivitas

3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa	para pengurus memberi vocabulary sebanyak tiga setiap hari kecuali hari jumat kemudian memberikan conversation pada hari selasa dan akan di akan dihafalkan di hari jumat dan diwajibkan bagi para santriwati untuk membawa note book dan kamus.	Kegiatan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	sering , karna apabila kita tidak berbahasa maka bahasa dipondok akan kurang	Kekurangan
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	iya, karna selama saya dipondok saya semakin banyak mengetahui bahasa inggris yang awalnya saya tidak ketahui dan meningkatkan cara membaca saya pada bahasa inggris	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	yah , karena dipondok kita sudah di ajarkan untuk berbicara di depan orang banyak.	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	tantangan saya adalah cara membaca bahasa inggris, mencari kosa kata yang belum saya ketahui.	Kendala
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	berpidato memakai bahasa inggris arab dan indonesia. kegiatan tambahan yang dilakukan di sore hari pada hari-hari tertentu.	Kelebihan
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	dalam memahami pidato yang memakai bahasa inggris tentu saja sulit tapi kita biasanya mencari dengan membuka kamus.	Kelebihan

10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	saya akan mencari di kamus atau bertayak pada para pengurus	Kelebihan
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### Respondent 8

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	pengalaman saya dalam program bilingual ini saya sangat sulit untuk berbahasa karena setiap berinteraksi dengan santriwati lain kita wajib memakai bahasa tapi seiring berjalannya waktu saya sedikit demi sedikit bisa memakai bahasa inggris maupun arab.	Kewajiban
2.	Apa saja kegiatan bilingual di pondok ini?	kegiatan bilingual dipondok ini ada apa pidato 3 bahasa, ada pemberian vocabulary yang setiap pagi dilaksanakan dan juga conversation setiap selasa sore dan jumat pagi.	Aktivitas
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa	cara pengurus mengajarkan bahasa dengan pemberian mufrodat dan melakukan pengulangan. Ujian mufrodat setiap pergatian bahasa, pergantian bahasa itu dua minggu sekali.	Kegiatan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	setiap hari karna cara kita berinteraksi dengan santriwati lain harus menggunakan bahasa	Keawajiban

5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	iya sangat membantu karna kita bisa berbahasa dengan teman yang lain	Kelebihan
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	iya saya merasa percaya diri dalam menjalankan program bilingual ini, karna saya lumayan susah menguasai beberapa kosa kata	Kelebihan
7.	Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?	Tantangan saya dalam program bilingual ini yaitu saya lemah di bahasa inggris jadi saya sulit berbahasa	Kekurangan
8.	Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?	ada yaitu english club untuk memperdalam lagi bahasa inggris dan english club ini banyak diminati bagi santriwati yang suka bahasa inggris	Extracurricular
9.	Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?	mendengar dan mencatat apa yang di sampaikan oleh pembicara dan apabila ada kata yang sulit dipahami kita bisa membuka kamus dan mencari arti kata tersebut.	Challenge
10.	Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?	Menurut saya cara saya mengatasinya adalah mempraktekannya sehari-hari dan mencari kosa kata baru yang belum dipahami	Aktivitas

**Respondent 9**

No	Pertanyaan	Jawaban	Koding
1.	Bagaimana pengalaman Anda dalam mengikuti program bilingual di pondok pesantren ini?	saya tidak sengaja berbahasa daerah didepan bagian bahasa terus dihukum memamakai kardus dan masuk jasus karna tidak berbahasa	Larangan
2.	Apa saja kegiatan bilingual di pondok ini?	Muhadhoroh, mufrodat, dan Conversation	Aktivitas
3.	Bagaimana cara pengurus mengajar dalam program bilingual ini? hari dan mewajibkan Setiap Waktu untuk berbahasa	menegur apa bisa tidak menggunakan bahasanya dan muhadhoroh mengharuskan menghafal setidaknya satu judul pidato dalam bahasa inggris dan mengulang terus mufrodat ataupun vocabulary yang telah diberikan sebelumnya dan memberikan hukuman jika ada siswa yang tidak menggunakan bahasa	Kegiatan
4.	Seberapa sering Anda menggunakan kedua bahasa tersebut dalam kegiatan sehari-hari di pesantren?	kadang kadang karna masih banyak kosa kata yang belum diketahui tapi jika tau kosa kata tersebut harus memakainya supaya tidak lupa.	Kelebihan
5.	Apakah Anda merasa program ini membantu meningkatkan kemampuan Inggris Anda? Mengapa atau mengapa tidak?	Menurut saya sangat membantu akan tetapi tergantung diri sendiri	Challange
6.	Apakah Anda merasa program ini meningkatkan rasa percaya diri Anda dalam berbicara di depan umum?	iya karna d pondok punya program bilingual pidato yang mengharuskan kita bisa berbicara di depan umum dan kita akan terbiasa	Kewajiban

7.	<p>           Apa tantangan terbesar yang Anda hadapi dalam mengikuti program bilingual di pesantren ini?         </p>	<p>           salah satu tantangan nya adalah harus menggunakan bahasa disegala aktivitas         </p>	<p>           Kendala         </p>
8.	<p>           Apakah ada kegiatan khusus di pesantren yang membantu Anda memperdalam kedua bahasa tersebut?         </p>	<p>           ada eskul yang dapat di ikuti seperti eskul bahasa arab dan bahasa inggris.         </p>	<p>           Extracurricular         </p>
9.	<p>           Bagaimana pengalaman Anda dalam memahami ceramah atau kajian yang disampaikan dalam bahasa asing?         </p>	<p>           menulis apa yang telah didengarkan saat ada yang berpidato jika tidak tau artinya kita bisa buka kamus.         </p>	
10.	<p>           Bagaimana cara Anda mengatasi rasa kesulitan atau kebingungan ketika harus menggunakan bahasa asing dalam kegiatan sehari-hari?         </p>	<p>           Membuka kamus apabila tidak tau kosa katanya dan berbisik agar tidak ketahuan tidak menggunakan bahasa.         </p>	<p>           Kelebihan         </p>

### Appendix 3

#### Observation notes

Catatan observasi	Koding
Hari pertama tepatnya hari senin peneliti mengamati aktivitas bilingual di pondok pesantren syekh Hasan Yamani. Pada pagi hari setelah melakukan sholat subuh dan mengaji peneliti melihat kegiatan bilingual seperti pemberian kosa kata.	Kegiatan
Pada hari selasa yaitu hari kedua peneliti kembali mengamati aktivitas yang ada di pondok tersebut. Hari itu peneliti melihat pemberian muhadtsa (percakapan). kegiatan ini seperti pemberian materi yang akan di hafalkan oleh santriwati dan mempraktekannya pada hari jumat.	Kegiatan
Di hari ketiga peneliti melihat santriwati menggunakan bahasa indonesia padahal diharuskan menggunakan bahasa Arab dan Inggris. Jadi, pesantren ini memiliki bahasa resmi yaitu Arab dan Inggris. Selama peneliti melakukan observasi ada beberapa santriwati memakai bahasa resmi ketika ada pengurus CLI saja. Ketika mereka merasa tidak diawasi oleh CLI maka mereka melanggar aturan dengan menggunakan bahasa Indonesia.	Kewajiban
Kegiatan bilingual dihari ke empat peneliti menemukan kegiatan muhadhoro ( pidato ) kegiatan ini dilakukan pada hari kamis di jam ke 5 dan 6. Santriwati di bagi menjadi beberapa kelompok. Setiap kelompok ada yang ditugaskan pidato menggunakan bahasa Arab, Inggris dan Indonesia. Pidato bahasa indonesia biasanya ditugaskan untuk kelas satu menengah atas .	Kegiatan
Hari ke lima peneliti melihat kegiatan muhadatsa ( percakapan ) yang dilakukan secara berpasangan.	Kegiatan
Pada hari ke enam seperti kegiatan bilingual di hari-hari sebelumnya yaitu pemberian kosa kata. Percakapan,pidato dan hukuman yang melanggar peraturan CLI.	Pelanggaran
Di hari ke tujuh ini kegiatan bilingual yang di amati peneliti adalah pidato. Namun, kegiatan ini dilaksanakan pada malam hari setelah sholat isyah. Jadi kegiatan pidato dilaksanakan 2 kali seminggu yaitu kamis dan malam senin.	Kegiatan
Peneliti juga melihat kurangnya monitoring dan CLI juga kadang tidak memakai bahasa resmi di keseharian mereka.	Kendala

## Appendix 4

### Documentaions



## Appendix 5

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Program Kerja pusat peningkatan bahasa sebagai berikut:

1) Jangka Pendek (Harian):

- a) Seluruh santri diwajibkan menggunakan bahasa resmi pondok pesantren yaitu bahasa Arab dan bahasa Inggris untuk kelas dua sampai enam, dan bahasa Indonesia untuk kelas satu, sesuai dengan waktu yang telah ditentukan.
- b) Setiap pagi setelah shalat Subuh, kecuali hari Selasa dan Jumat, dilakukan sharing kosakata.
- c) Setiap mahasiswa wajib menguasai bahasa Indonesia-Arab dan Indonesia-Inggris kamus (3 bahasa).
- d) Menegur dan menindak lanjuti siswa yang tidak berbicara sesuai ketentuan.
- e) Semua siswa wajib memiliki buku kosakatanya.

2) Jangka Menengah (Mingguan)

- a) Dua minggu menggunakan bahasa Inggris dan dua minggu menggunakan bahasa Arab.
- b) Muhadatsah dilaksanakan setiap hari Selasa dan Jumat.
- c) Pengulangan kosakata dilakukan sebelum tidur.

3) Jangka Panjang (Bulanan, Semester, Tahunan)

- a) Menyelenggarakan festival bahasa seperti Ekstrakurikuler Pidato 3 Bahasa
- b) English club

Pasal Kewajiban:

- a. Semua santri diwajibkan menggunakan bahasa resmi pondok pesantren menurut waktu yang telah ditentukan
- b. Mahasiswa yang diangkat menjadi jesus wajib melaksanakan segala peraturan yang berlaku.
- c. Semua siswa diwajibkan menghadiri sharing kosakata setiap pagi
- d. Siswa yang ditunjuk bertugas berpidato harus menyampaikan pidato yang telah ditentukan.

Pasal Larangan:

- a. Dilarang tidak menggunakan bahasa resmi pondok.
- b. Dilarang tidak mengikuti pemberian kosakata.
- c. Santri yang ditunjuk sebagai jesus dilarang tidak melaksanakan peraturan

**Appendix 6****PROGRAM KERJA BAGIAN BAHASA**

<b>NO</b>	<b>WAKTU</b>	<b>KEGIATAN</b>	<b>KET</b>
1	Sabtu - Kamis, 05.45 - 06.20	Pemberian mufrodat	
2	Selasa, 16.00 - 16.40	Pemberian muhadastah	
3	Jum'at, 05.45 - 06.30	Praktek Muhadastah	
4	Ahad, 20.30 - 21.30	Muhadhoroh Bahasa Inggris	
5	Kamis, 11.00 - 12.00	Muhadhoroh Bahasa Arab	
6	Kamis, 20.30 - 21.30	Muhadhoroh Bahasa Indonesia	Dua pekan sekali

Appendix 7

Kantor Sekretariat  
Pendaftaran Santri/Santriwati Baru  
Pondok Pesantren Syekh Hasan Yamani  
TP. 1445-1446 H. / 2024-2025 M.  
31. S. Hasan Yamani  
Parappe Campalagian Polewali Mandar

**FIVE SPIRIT OF HASAN YAMANI**

1. SINCERITY
4. FREEDOM
2. SIMPLICITY
5. ISLAMIC
3. SELF SIFFICIENT
- BROTHERHOOD

## BROSUR PENDAFTARAN

BALAI PENDIDIKAN PONDOK PESANTREN SYEKH HASAN YAMANI  
CAMPALAGIAN POLEWALI MANDAR SULAWESI BARAT

ALM. TH. MUH. SAID AL-MUHAMMADY  
(RUANG-SATI)

BERDIRI DI ATAS  
DARI LINTUK  
SEMUA GOLONGAN

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### SISTEM PENDIDIKAN

Di dalam menyelenggarakan pengajaran dan pendidikan Pondok Pesantren Syekh Hasan Yamani mengarah dan mengacu pada hal-hal berikut:

- a. **Kemasyarakatan**, yaitu pembekalan ilmu dan keterampilan dalam bermasyarakat
- b. **Hidup Sederhana**, sederhana bukan berarti miskin, dan bukan berarti mendidik untuk miskin. Membiasakan hidup sederhana akan membuat hidup bahagia menghadapi masa depan penuh optimis, dan tidak ada rasa cemas.
- c. **Tidak Berpartai**, tapi justru menjadi perekat umat, berdiri di atas dan untuk semua golongan
- d. **Ibadah Theulhid Ilimi**, sebagai tujuan utama belajar di Pondok, untuk memenuhi perintah Allah SWT dan Rasul-Nya.

### VISI

Berprestasi memiliki yang berorientasi dan berkeadilan serta berkeadilan berkeadilan

### MISI

- Meningkatkan pengajaran ajaran Islam dengan lingkungan sekitar.
- Membekalkan santri yang cerdas, berprestasi, kuat dan terampil.
- Mempromosikan kader-kader di.
- Pemberdayaan masyarakat dan seluruh lingkungan yang terkait dengan pengajaran pendidikan.
- Memantapkan lembaga pendidikan yang aman dan berprestasi.

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#### SATUAN PENDIDIKAN

**MU'ADALAH MU'ALLIMIN** : Satuan Pendidikan Mu'adallah Mu'allimin adalah satuan pendidikan keagamaan Islam yang diselenggarakan oleh dan berada di lingkungan Pesantren dengan mengembangkan kurikulum sesuai kebutuhan Pesantren dengan basis dirrasah Islamiyah dengan pola pendidikan muslimin secara berjenjang (dan terstruktur yang dapat disetarakan dengan jenjang pendidikan dasar dan menengah di lingkungan Kementerian Agama

**MADRASAH ALIYAH** :  
**MADRASAH TSANAWIYAH** :  
**MADRASAH IBTIDAIYAH** :

#### PROGRAM UNGGULAN

**TAHFIDZUL QUR'AN** :  
**QIROATUL KIKUTUB** :  
**KEGIATAN ORGANISASI PELAJAR** :  
**LATIHAN KEPRAMUKAAN & PMR** :  
**MUHADAROH (LATIHAN PIDATO)** :  
**PENGEMBANGAN MINAT & BAKAT (OLAHRAGA, SENI, KETERAMPILAN DAN SAINS)** :  
**BILINGUAL AREA (INGGRIS/ARAB)** :  
**SUPERCAMP** :  
**PANGGUNG GEMBIRA (PG)** :

#### FASILITAS

- MASJID
- ASRAMA
- RKB
- PERPUSTAKAAN
- KOPERASI PELAJAR
- BALAI LATIHAN KERJA
- SARANA OLAHRAGA
- POSKESTREN
- RUANG MAKAN DAN KANTIN

#### SYARAT CALON SANTRI/WATI BARU

- BERHAJAH SD/ SLTP Sederajat
- SANGGUP BERTEMPAT TINGGAL DI ASRAMA
- SIAP MENAATI DISIPLIN DAN SUNNAH-SUNNAH PONDOK PESANTREN
- DAPAT MEMBACA AL-QUR'AN

#### SYARAT PENDAFTARAN

- FC IJAZAH SURAT KETERANGAN LULUS (1 LEMBAR)
- FC KARTU KELUARGA (1 LEMBAR)
- MENGISI FORMULIR DAN SURAT PERNYATAAN

#### Kuota Santri & Santriwati Baru

Santri Mu'adallah Mu'allimin	: 140 (4 Rombel)
Santri MTA	: 105 (3 Rombel)
Santriwati MTA	: 165 (3 Rombel)
Santri MA	: 35 (1 Rombel)
Santriwati MA	: 35 (1 Rombel)

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#### PEMBAYARAN ADMINISTRASI

PENGAMBILAN FORMULIR	RP 50.000
INFO MAKAN	RP 2.500.000
INFO WAJIB BULANAN	RP 450.000
URAH AKSI/TAH SELAMA SETAHUN	RP 70.000
UANG SERAGAM HITAM PUTIH PUTRA	RP 220.000
UANG SERAGAM HITAM PUTIH PUTRI	RP 330.000
UANG SERAGAM PRAMUKA PUTRA	RP 280.000
UANG SERAGAM PRAMUKA PUTRI	RP 300.000
BAJU LEMBAGA PUTRA	RP 120.000
BAJU LEMBAGA PUTRI (SAMI)	RP 200.000
LEWARI	RP 650.000
TAGIS	RP 10.000
INFO TAMBAHAN	RP 250.000
BUKU MU'ADALAH	RP 574.000
KASUR	RP 220.000

#### YOTAL PEMBAYARAN

PUTRA	RP 4.830.000	PUTRI	RP 5.404.000
MU'ADALAH PUTRA	RP 5.404.000	MU'ADALAH PUTRI	RP 5.984.000

#### TIME LINE PENDAFTARAN

PENGAMBILAN FORMULIR	SENIN, 6 MEI 2024
PENGEMBALAN FORMULIR	ABAD, 2 JUNI 2024
TES BACA QUR'AN	KAMIS, 5 JUNI 2024
PENYUJUNAN HASIL TES BACA AL-QUR'AN	JUMAT, 7 JUNI 2024
TES AKADEMIK	ABAD, 9 JUNI 2024
PENYUJUNAN HASIL TES AKADEMIK	KAMIS, 13 JUNI 2024
AWAL PEMBAYARAN ADMINISTRASI	ABAD, 13 JUNI 2024

#### CONTACT PERSON

Mansur Rabbani 0822-1734-4041  
Nurhasan Ahmad 0823-1336-6637

## Appendix 8

catatan observasi

hari pertama kegiatan hari Senin peneliti melihat aktivitas yang ada di pondok Sinta hatta Semarang. Pada pagi hari setelah melakukan shalat subuh dan berangkat peneliti melihat kegiatan foto foto yang dibagikan kepada Santiwati

pada hari Selasa yaitu hari kedua peneliti melihat-lihat aktivitas bilingual yang ada di pondok tersebut, dilihat itu aktivitas bilingual pemberian mukadimah (pernyataan kegiatan ini seperti pemberian materi percontohan yang akan dipraktikkan dihari lain. Santiwati menulis materi tersebut kemudian akan dihapalkan.

hari ketiga peneliti melihat Santiwati menggunakan bahasa Indonesia padahal dibarengkan memakai bahasa Inggris/Arab jadi, di pesantren ini memiliki bahasa resmi yaitu Arab dan Inggris. Secara peneliti melakukan observasi ada beberapa Santiwati hanya memakai bahasa resmi pendek ketika ada pengurus CU. ketika mereka beresua diawasi oleh CU maka mereka melompat dengan menggunakan bahasa Indonesia.

kegiatan bilingual dihari ke empat, peneliti melakukan kegiatan mukadimah (ceramah) pada jam ke sampai jam 12 kegiatan ceramah di adakan, Santiwati dibagi beberapa kelompok. Setiap kelompok ada yang ditunjuk ceramah menggunakan bahasa Arab, Inggris maupun Indonesia. Biasanya kelas set banyak SMP yang ditunjuk dipondok bahasa Indonesia.

hari kelima peneliti hanya melihat kegiatan bilingual yang menggunakan seluruh Santiwati tetap menggunakan bahasa resmi pendek.

pada hari keenam ini seperti kegiatan bilingual dari hari pertama yaitu pemberian kosakata pemberian percontohan, pidato dan hukuman bagi yang melanggar CU. hari ini, peneliti masih melihat Santiwati yang berbahasa hanya ketika ada pengurus CU saja.

Di hari ketujuh ini kegiatan bilingual yang dilihat peneliti adalah mukadimah (ceramah). Namun, kegiatan ini dilaksanakan di malam hari setelah shalat isyaq. Jadi kegiatan mukadimah dilaksanakan 2 kali seminggu yaitu pada malam Senin dan pada hari Kamis.

## **CURRICULUM VITAE**

Devi Amina Putri was born in Passairang, June 1 2001, the first child of the couple Syahril and Rahma of 4 siblings. Currently the author lives in the Campalagian Polewali Mandar sub-district. The author started his education at elementary school level at SD 007 parappe and graduated in 2013. Then he continued his junior high school education at SMP 1 Campalagian and graduated in 2016, his senior high school education at the Syekh Hasan Yamani Islamic boarding school graduated in 2019.

The author took the English Language Education Study Program at STAIN Majene, and has completed this research as part of his final assignment to obtain a Bachelor of Education degree. The author is also actively involved in various campus activities such as the student council and UKM Lima Sidiq (Journalism). Organizations that have provided valuable experience in time management, leadership and teamwork.