Adjustment and adaptation: English curriculum development in *Pesantren*

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ABSTRACT

As the religious institution which focuses on religious teaching, however *Pesantren* began to incorporate English Language Teaching (ELT) in its curricula by doing some adjustments in line with the *Pesantren* context. This paper aims to examine English curriculum development at *Pesantren* Darussalam Blokagung Banyuwangi both in formal and informal institutions inside *Pesantren*. The incorporation of English Language Teaching (ELT) and the authority of the *Pesantren* leader in modifying the English curriculum according to the *Pesantren* context are discussed. The research is a qualitative research approach by employing a case study methodology. The data is collected through in- depth interviews of six participants, observations and documentation. The study reveals two curriculum facets: formal and informal. The formal curriculum aligns with the national school system, while the informal one encompasses English courses progressing from basic to advanced levels, an English language dormitory, and extracurriculars like news reading, storytelling, debate, and public speaking. The research concludes that *Pesantren* Darussalam effectively integrates English education to complement formal schooling. Yet, to enhance students' English skills and local awareness, ELT materials are needed to be tailored to the *Pesantren* context. This approach underscores the institution's adaptability and commitment to holistic education.

Keywords: *ELT; Curriculum development; Pesantren*

1. Introduction

Indonesia's oldest religious institution, *Pesantren*, has evolved from focusing solely on religious instruction to incorporating English Language Teaching (ELT) in response to modernization and societal expectations for harmonious integration of spiritual and general knowledge. The modernization process has significantly influenced *Pesantren*'s evolution across diverse domains over time. As modernization unfolds, corresponding adjustments are made to its curricula. The infusion of ELT into *Pesantren*'s curriculum represents an accommodating response aligned with its broader modernization strategy. Furthermore, ELT's integration into the institution's educational framework follows the guidance of its leaders, who recognize English's relevance in commerce, technology, and culture. Reflecting *Pesantren*'s traditional academic autonomy, the role of its leaders is crucial in curriculum development. The evolving viewpoint of these leaders on the role of English is paramount in shaping ELT within *Pesantren*. This perspective encompasses both the contemporary demand for English due to modernization and the Kyai's openness to incorporating English, often influenced by Western and historical colonial languages.

In its early stages, *Pesantren* acted as a symbolic stronghold for traditional education in Indonesia (Masqon, 2011). Centered on religious instruction, its teachings revolved around disseminating Arabic texts, known as the "yellow book." Regarding foreign language education, *Pesantren* also taught languages like Arabic (van Bruinessen, 1994). The unique curriculum of *Pesantren* emerged through contextual adaptations intrinsic to the institution. A similar evolution took place in integrating the English curriculum. Around 1980, some *Pesantren*s began establishing madrasas—educational institutions linked with the Ministry of Religious Affairs. The inclusion of English into the national formal school curriculum also impacted certain *Pesantren*s.

Nevertheless, due to the inflexible schedule of the national curriculum, most *Pesantren*s designed customized curricula in line with their round-the-clock educational approach, incorporating the English syllabus. This customization led to distinctive curricula for each *Pesantren*, contributing to their varying characteristics (Sinan, 2019). Recent research on English language integration in *Pesantren* suggests that, in response to modernization, these institutions shifted from exclusively providing religious education to fostering English proficiency among students (santri) (Umar, 2022). Notably, some *Pesantren*s, like *Pesantren* Modern Gontor, pioneered independent English curriculum development to equip students with strong language skills. The roots of the English curriculum at *Pesantren* Modern Gontor date back to 1926 (Pembukaan Kulliyatul Mutaalimin Al Islamiyah, 1936, 2017, cited in Sinan, 2019), inspiring other *Pesantren*s to do the same. For instance, *Pesantren* IMMIM Makassar tailored its English curriculum to learners' specific needs. This includes studying Islamic texts in English, improving spoken proficiency, participating in language symposiums, creating English articles, and attending immersive language camps (Tahir, 2010).

However, Hidayati's research (2016) revealed challenges in implementing modified curricula for English Language Teaching (ELT) in *Pesantren*s due to limited learning facilities, teacher qualifications, and large class sizes, impeding effective teacher-student interactions. This study explores the transformation of the English Language Teaching (ELT) curriculum at *Pesantren* Darussalam, situated in Banyuwangi, East Java. Established in 1951 by KH. Mukhtar Syafa'at, *Pesantren* Darussalam follows the Salafi tradition and initially emphasized religious education. Notably, it maintained the teaching of Tasawuf through studying the Ihya' Ulumuddin text, a tradition that persists. Alongside religious teachings, the institution diversified its educational offerings, particularly emphasizing ELT in its structured education. This study meticulously investigates the progression of the English curriculum at *Pesantren* Darussalam, covering both formal and informal educational paths. The examination of the English curriculum's evolution holds twofold importance. Firstly, it sheds light on dynamic strategies employed to enhance ELT within the institution, evident through the evolving curriculum in formal and informal educational contexts. Secondly, the study aims to encourage cross-cultural understanding and collaboration between *Pesantren* Darussalam and the broader global community through the medium of English.

2. Literature review

2.1. ELT in Indonesian context

The effectiveness of English teaching and learning is contingent upon the strategies employed in curriculum development. Within a broader educational context, the term "curriculum" encompasses the activities students engage in in their school environments. This includes defining what subjects are to be learned, how they are comprehended, how educators facilitate learning, the resources employed, and the assessment procedures (Richards, 2017). Tyler (2013), in his synthesis, distilled curriculum development into four pivotal inquiries that must be addressed:

What educational objectives should the school endeavor to achieve?
What educational experiences can be provided to students?
How can these educational experiences be thoughtfully structured?
How can the attainment of these objectives be ascertained?

Posner and Rudnitsky (1994) also proposed a model comprising four elemental constituents of curriculum: purpose, content, methodology, and evaluation. Succinctly, the curriculum serves as an integral component of English teaching and learning within educational institutions. The purpose is dealing with the vision and the philosophy which want to be achieved, it also includes the process to develop aims or objectives, to determine an appropriate syllabus and course structures (Richard, 2017). The second element is the content of the curriculum, it is the knowledge, skills, and values that students will learn in the curriculum. It should be aligned with the curriculum objective

and should be organized into meaningful units and lessons. The third element is the methodology which has often been regarded as the most important factor in determining the success of a language program. Methodology is dealing with the learning process in which students can engage, challenge and participate during the learning process. The last element is the evaluation, it is the process to identify the quality, the effectiveness of the program and the success of the learning process.

It is intricately influenced by the evolving linguistic landscape and society's overarching developmental needs. Richards (2017) introduced three distinctive approaches in curriculum development: forward, central, and backward design. The forward design commences with syllabus formulation, subsequently progressing to methodology selection, culminating in evaluating learning outcomes. Conversely, the central approach initiates curriculum development from the vantage point of classroom processes, encompassing teaching activities, techniques, and methods. In parallel, backward design takes root in specifying desired learning outcomes, leading to content selection, design of learning experiences, and, ultimately, evaluation.

A comprehensive discourse on the development of the English curriculum necessitates a chronological connection to English Language Teaching (ELT) progression in Indonesia. English's introduction to Indonesia traces back to the colonial era and other foreign languages like Dutch, Arabic, and Chinese. In 1914, English was initially introduced to junior high schools in Indonesia, with its formal implementation in 1955 during a teacher trainers' conference where Wachendorff suggested English as the primary foreign language to be taught (Mistar, 2014; Alwasilah, 2013; Dardjowidjojo, 2000). The preference for English over Dutch as the foreign language of choice was attributed to its popularity. The Indonesian government formalized English as a compulsory foreign language subject, replacing Dutch. In 1991, English was designated a mandatory subject in both junior and senior high schools (Lauder, 2008). The New Order regime (1967–1998) solidified English's prominence through Presidential Decree No. 28/1990, mandating English as a compulsory subject in secondary schools overseen by the Ministry of Education and Culture (Mappiasse & Sihes, 2014). The policy was implemented across various secondary school types, including general and vocational high schools, as well as religious institutions such as Madrasah Tsanawiyah and Madrasah Aliyah, effectively making English either a second or third language for Indonesians (Zein, 2019).

The transformation of English Language Teaching (ELT) in the wake of Indonesia's independence is evident in curriculum changes that adapted to shifts in national education frameworks and the emergence of new language acquisition theories (Hidayati, 2016). Following independence, Indonesia grappled with the challenge of maintaining the Dutch-influenced Grammar Translation method curriculum (Jon et al., 2021). By around 1953, ELT in Indonesia had shifted towards an oral approach, reflecting the country's early efforts to promote English education despite a scarcity of English instructors.

A significant milestone occurred in 1953 when, aided by the Ford Foundation, Indonesia initiated an English teacher training program (Dardjowidjojo, 1998). Subsequently, around 1968, the English curriculum underwent another transformation, adopting the audio-lingual method. This approach emphasized spoken language proficiency, focusing on English phonology and conversational usage. This shift marked Indonesia's continued evolution in English education methods. It is worth noting that this progressive evolution showcases Indonesia's adaptability to the changing landscape of language teaching and learning, contributing to the enhancement of English language skills among its populace.

Around 1984, evolving theoretical linguistics paradigms influenced language education, including ELT in Indonesia. The Communicative Approach (CA) gained prominence, redefining Indonesia's ELT curriculum by emphasizing effective English communication in authentic contexts. Rooted in the conception of language as a social phenomenon, this approach encompassed seven facets: structural elements, reading, vocabulary, speaking, writing, pronunciation, and spelling. This marked a pivotal departure from previous approaches, ushering in a communicative learning process within ELT (Larsen-Freeman, 2000).

Subsequently, in 1994, the third iteration of Indonesia's English curriculum emerged, shaped by the Meaning-Based Communicative Approach. This approach restructured the communicative approach and was officially titled the Meaning-Based Curriculum, thereby supplanting its precursor. The distinction lay in the adoption of the term *"kebermaknaan"* (meaningfulness) instead of *"komunikatif"* (communicative). A salient feature of this curriculum was the creation of English textbooks for secondary schools (Dardjowidjojo, 1998).

The curriculum underwent subsequent revisions, transitioning to a Competency-Based Curriculum (CBC) around 2000 and then metamorphosing into the School-Based Curriculum (KTSP) due to various considerations. Central to the CBC was the emphasis on the student's ability to comprehend and produce oral or written language across the four English skills: listening, speaking, reading, and writing. The 2004 and 2006 curricula hinged on the Genre-Based Approach, which centered on linguistic function, generic structure, lexicogrammatically attributes, and language features. In this approach, students were taught language usage akin to their native language, grounded in actual contextual materials. Further evolution transpired with the 2013 curriculum, shifting the emphasis towards scientific learning via problem-based, discovery-oriented, and project-based methodologies. Inspired by scientific inquiry, this pedagogical shift encouraged students to explore knowledge during the learning process.

2.2. ELT in pesantren context

Historically, *Pesantren* which based on Islamic religion was only focusing on religious teaching and learning, but today in terms of educational arrangement, *Pesantren* was divided into three categories; firstly, is *Pesantren* Salaf which do not

provide formal schooling through Madrasah and Sekolah, the second is *Pesantren* Modern which has the main characteristic on their emphasis in teaching of Arabic and English and obligate their students to use both foreign languages in their daily communication. The last category is *Pesantren* Kholaf that provide formal schooling but still provide a greater portion of Islamic subjects in their curricula (Isbah, 2020). The fact that now the majority of *Pesantren* resemble the *Pesantren* Khalaf model which integrates the National curriculum and *Pesantren* curriculum by having some adjustments and negotiations (Parker, 2008).

In terms of curriculum management, *Pesantren* has the authority and independence in determining the curriculum. Based on Usman there are several strategic plans in developing *Pesantren* curriculum; analyzing *Pesantren*'s environment, formulating goals, collecting the data, determining alternative programs and implementation of the program (Usman et al., 2019). Meanwhile (Sholihah et al., 2022) (2022) summarizes the curriculum management process into three stages, namely curriculum planning, curriculum implementation and curriculum evaluation. In addition, what differentiates between *Pesantren* curriculum management and the curriculum of other educational institutions is the role of Kyai as *Pesantren* leader who have full authority over *Pesantren*. However, currently most of *Pesantren* are starting to adopt more formal *Pesantren* management in which Kyai has representatives who supervise various areas in *Pesantren*. Kyai also delegates responsibility to each field in developing the education curriculum (Busthomi, 2020).

According to Hidayati (2016), developing the English Language Teaching (ELT) curriculum in *Pesantren* presents a unique scenario due to the coexistence of junior and secondary level education within specific *Pesantren* institutions. These institutions customize their curriculum to align with the national education framework while staying true to their distinctive educational philosophy. Additionally, certain *Pesantren* have introduced informal English education programs to complement and enrich the formal English curriculum in mainstream schools.

The discussion about curriculum development in *Pesantren* begins by exploring the historical context of integrating English into these Islamic boarding schools. The introduction of English to *Pesantren* can be attributed to two primary factors. Firstly, curriculum reforms mandated English as a mandatory subject in schools. Secondly, modern *Pesantren*, exemplified by institutions like *Pesantren* Gontor, have adopted English for daily communication, prioritizing spoken language proficiency over grammar acquisition.

Notably, *Pesantren* Gontor stands out for actively integrating foreign languages, including English, into daily interactions, thereby enhancing its students' global accessibility (Zarkasyi, 2020). This deliberate approach not only highlights the adaptability of *Pesantren* to changing educational landscapes but also underscores their commitment to preparing students for effective cross-cultural communication.

The motivation behind adopting English within *Pesantren* is rooted in its status as a vital medium for international communication. As the predominant global language and an official United Nations language, English is considered a cornerstone of worldwide scientific discourse (Umar, 2022). Additionally, ELT in *Pesantren* serves a purpose in the da'wah context, as Farid and Lamb (2020) outlined. Various motivating factors also influence the decision to learn English in the *Pesantren* setting. One significant factor is the conducive learning environment offered by *Pesantren*, complemented by individual motivations. Recognizing the significance of English proficiency for students, *Pesantren* leaders incorporate English language instruction into their curricula, aiming to equip students with robust religious knowledge and practical international communication skills.

Historically, *Pesantren* education can be classified into two categories: *Pesantren* Salaf, which primarily emphasizes religious instruction, and modern *Pesantren*, which integrates religious and non-religious knowledge (Dhofier, 1982). In response to societal needs and the global role of English, even *Pesantren* Salaf in Indonesia have begun to incorporate ELT into their curricula. This integration is influenced by changes in the national curriculum stipulating English as a compulsory subject in formal schooling.

However, distinct approaches are observed among different *Pesantren*. Some independently modify the national curriculum to align with their specific educational paradigms. This approach introduces its set of challenges for ELT in *Pesantren*, such as the availability of appropriate facilities, teacher qualifications, and managing large class sizes, all of which can impact teacher-student interactions (Hidayati, 2016). Marzulina et al. (2021) expand on these challenges from the teacher's perspective, highlighting key issues of student motivation and limited resources, including language laboratories and time constraints. In contrast, Sari (2019) presents two strategies for ELT in *Pesantren*: an internal strategy focusing on teacher approaches and an external strategy concerning curriculum and specialized training for English educators, aiming to enhance the quality of English instruction within *Pesantren*.

In summary, curriculum development in *Pesantren* is shaped by two primary factors: the continuous evolution of the national English curriculum and individual *Pesantren*'s independent modification of curricula. Hidayati (2016) underscores the unique nature of ELT curriculum development in *Pesantren* due to the coexistence of junior and secondary level education within these institutions. Despite this diversity, *Pesantren* seek to harmonize their curricula with the national framework and, in some cases, complement the formal English curriculum through informal programs developed within the *Pesantren* context.

3. Method

In this study, the author adopted a qualitative research approach employing a case study methodology. As elucidated by Bogdan and Taylor (Taylor et al., 2015),

qualitative research involves generating descriptive data from individuals' experiences or observable behaviors, which can be captured in written or spoken forms. This definition particularly underscores the significance of descriptive qualitative data. Qualitative research essentially focuses on producing descriptive data and aims to comprehend the essence of a given phenomenon (Taylor et al., 2015).

Moreover, the nature of a case study involves an empirical inquiry that explores a contemporary phenomenon within its authentic contextual setting. This requires a clear demarcation between the phenomenon under investigation and its contextual background (Yin, 2009). Several considerations drive the choice of employing a case study approach in this research. Firstly, the research explores the dynamic process of English learning and instruction within *Pesantren* contexts, encompassing diverse participants across various *Pesantren* institutions.

This research was conducted in the *Pesantren* Darussalam Blokagung Tegalsari Banyuwangi.The data was collected through a semi structured interview in pseudo names with three teachers from formal schools; two female teachers from MtsA and one male teacher from MAA and English tutors from English courses inside *Pesantren* with additional interview with *Pesantren* leader. There were some considerations in selecting the participants of the interview; the length of teaching experience and their role in managing curriculum in each institution. Furthermore, the interview with the *Pesantren* leader conducted to know more about the historical background of *Pesantren* and the role of *Pesantren* leader in supervising curriculum. The interview is managed between June and July 2023 to gain in- depth information regarding the curriculum development in each institution; it includes planning, implementing and evaluation of the curriculum. The interview was conducted in Bahasa Indonesia under their consent and was later translated and transcribed. Supplementary data were drawn from *Pesantren* resources such as books, periodicals, and articles related to English curriculum development. Furthermore, the observation was also done in MtsA, MAA and English courses inside *Pesantren* to get more understanding regarding English curriculum development.

The collected data were analyzed using the Miles and Huberman technique (Miles & Huberman, 2002). Following data collection, the information was selected and condensed to align with the research objectives. The transcribed interviews underwent rigorous review and multiple readings. Subsequently, the data were categorized into two distinct domains: formal and informal curriculum development within the *Pesantren* context. Moreover, the data were presented chronologically and to highlight the developing English curriculum and the evolving impact of English Language Teaching (ELT) within *Pesantren* over time. After the reduction phase, the data advanced to the presentation or display stage, involving the organization and portrayal of findings. The final phase of the research process involved drawing conclusions based on the amassed and analyzed data.

4. Findings and discussion

Based on the interview data conducted in Pesantren Darussalam, it was found that there are some adjustments and adaptations related to the English curriculum development conducted both in formal and informal institutions inside Pesantren. The adjustments and adaptations are related to the allocation time, facility and teaching method, which should keep on Pesantren context. The finding is described into two; the first finding is related to the English curriculum development in formal education which includes Madrasah Aliyah (MAA) and Madrasah Tsanawiyah (MtsA) in Pesantren Darussalam. Secondly, the discussion of curriculum development is addressed to the informal education which is represented by English courses in female and male Pesantren Darussalam.

4.1. English curriculum development in formal education

Madrasah Tsanawiyah Al Amiriyyah (MtsA) is a secondary institution within the Pesantren Darussalam educational complex. Its establishment in 1980 marked its commitment to the Madrasah Diniyah curriculum (Aimah, 2020). During the academic year 1981-1982, MtsA adopted the Ministry of Religion's curriculum, obtaining official recognition from the state. The evolution of the English language curriculum at MtsA has closely followed national curriculum advancements. Presently, MtsA embraces the Kurikulum Merdeka, initiated by the Ministry of Education, Culture, Research, and Technology in 2019. This curriculum innovation was introduced at MtsA in 2022. The implementation of the Kurikulum Merdeka for English classes at MtsA parallels that of conventional schools, with minor distinctions in time allocation and facilities. "The Merdeka Curriculum has been implemented for two years for XII class and XIII class, while the IX is still using Kurikulum K13" (Miss B).

Nevertheless, due to pandemic-related constraints, formal school learning time was reduced from six to two hours daily, allocated between male and female students. Although the pandemic's grip has loosened, spatial limitations persist, upholding this altered schedule. Consequently, English teachers must adapt materials within these confines while adhering to the principles set by the executive board. Over the last two years, English classes at MtsA have spanned five hours weekly. "Yes, actually five hours in a week is not enough, now the hours have been cut" (Miss A).

To harmonize the formal school English curriculum with the enhancement of students' speaking skills, MtsA introduced an English Excellent class. This specialized class encompasses students residing in the Pesantren dormitories, fostering an immersive English learning environment guided by dedicated English tutors. Complementing this initiative is an additional English component called the "intensive class," conducted for two hours weekly. MtsA's approach to English curriculum development remains grounded in the Indonesian national curriculum while tailored to the Pesantren context. This adaptation involves adjusting time allocation and establishing an English-based dormitory for the English Excellent class.

The upcoming study concentrates on the curriculum developed by MtsA for its English-intensive classes and English-based dormitories. The curriculum development process unfolds through three stages: input, process, and output, as outlined by Richard (2013). The input phase pertains to linguistic content, shaping the subsequent syllabus. In the context of MtsA, the targeted learning outcomes revolve around speaking skills and vocabulary mastery. Rather than being determined by a needs analysis, these outcomes were established by the headmaster and English teacher. They were then integrated into a module and teaching approach, constituting the process stage (Richard, 2013). This module encompasses beginner, elite, and master levels, focusing on vocabulary enrichment and English grammar. It serves as a foundational resource for teachers conducting intensive classes and English courses within the dormitory. The culmination of this process yields outcomes that align with the intended goals. However, MtsA follows a reverse approach, termed the "backward approach" by Richard (2017). Teachers define the desired learning outcomes and design English modules and learning experiences accordingly. MtsA provides some elective classes, one of them is language class. There is an additional English intensive specialized for language class and the materials are designed by us (Miss B).

Curriculum development is intricately tied to the learning process assessment, where evaluation plays a crucial role in helping students achieve their intended learning outcomes. At MtsA, two distinct evaluation methods are employed. The first pertains to National curriculum assessments, which involve traditional paper-based tests conducted during mid and final semesters. In contrast, the evaluation for the language excellent class involves practical speaking exercises conducted with native speakers at local tourist sites in Banyuwangi. MtsA places significant emphasis on enhancing students' English skills, yet does so within the constraints of limited time and resources. The institution has innovatively tailored English programs to address these challenges to fit the Pesantren context, including initiatives like an English dormitory and specialized English modules. However, areas for improvement include enhancing the quality of teachers and English tutors, necessitating further training and additional resources like English books.

Following a similar trajectory, Madrasah Aliyah Al Amiriyyah (MAA), also operating within the Pesantren Darussalam network, shares analogous characteristics with MtsA. Established after MtsA's founding, MAA caters to higher education needs and accommodates MtsA graduates, offering them a continued religious education while pursuing formal studies. Founded around 1984, MAA was the inaugural senior high school within the Pesantren Darussalam system, later joined by Darussalam Vocational School (SMK Darussalam) and Darussalam Senior High School (SMA Darussalam).

The contextual setting of Madrasah Aliyah Al Amiriyyah (MAA) mirrors that of MtsA regarding curriculum implementation. MAA has integrated the Kurikulum Merdeka for the tenth and eleventh grades, while the twelfth grade still adheres to the

2013 curriculum. This situation mirrors MtsA's scenario and is linked to the limited time allocation designated by Yayasan Darussalam, allowing only two hours for formal schooling. The restricted time allocation significantly affects students' English language learning outcomes, prompting the realization that heightened practice, particularly in speaking, is crucial, given its importance over other language skills. A respondent said that "the condition is like this, because the time allocation is still divided into two shifts, there is a lot of cropped time. In the end, the students do not have enough time to practice speaking. Additionally, the teacher also had limited time to provide the materials" (Mr L).

In response to the need for increased speaking practice among students, MAA introduced an additional English class called English Weekend, which is held every Saturday. English Weekend is a prominent language program at MAA, mandatory for all Class X students. The program aims to elevate students' English proficiency, especially in speaking, while nurturing talents for national-level English language competitions, such as debates and speeches. The English teacher leads the curriculum for the English Weekend program. Like MtsA, curriculum development follows a backward design approach, beginning with defining learning outcomes, then content development and evaluation. The learning methodology incorporates tutors' creativity and individual preferences, organized within a module. However, there is room for refining the program's evaluation process, necessitating a more structured organization. Evaluation relies on daily class interactions and English practice. This was reported by another responden saying that "because formal education has a lot of materials and theory and little practice, that's why we created the additional program for students, the name is English Weekend" (Mr. L).

In summary, both MtsA and MAA, as formal institutions within Pesantren Darussalam, have adopted the national curriculum with adaptations in terms of time allocation and supplementary initiatives, like the English Intensive class. Nevertheless, both institutions must further integrate the Pesantren context into their English class materials, indicating the need for a comprehensive integration of English and Pesantren knowledge. Moreover, MAA benefits from superior English teaching facilities compared to MtsA, including well-maintained LCD projectors and stable internet connections. These resources empower teachers to enhance listening skills, access current materials online, and present English learning videos, thus fostering students' engagement in English learning. Conversely, both MtsA and MAA share a common need to enhance teachers' English proficiency, as it profoundly influences the quality of English Language Teaching (ELT) in the classroom.

4.2. English curriculum development in informal education

To bolster the English language proficiency of students, known as "santri," within Pesantren (Islamic boarding schools), and to align the English curriculum with formal education, Pesantren institutions have introduced English courses and dedicated

English dormitories for both male and female students. These initiatives are spearheaded by senior students, particularly those pursuing degrees in the English Department at Institut Agama Islam Darussalam (IAI Darussalam).

The English Conversation Club (ECC) exemplifies this endeavor and is specifically designed for female students within Pesantren Darussalam. Established around 2004, ECC was created to cater to female students interested in English language acquisition. ECC operates through two interconnected components: an English course and a language-focused dormitory. ECC members must reside within the dormitory, engaging in continuous English learning activities. This dormitory environment offers an immersive setting for around-the-clock English practice, which holds particular significance within Pesantren Darussalam, where communication predominantly occurs in Javanese or Indonesian languages.

The ultimate goal of ECC is to produce graduates with a proficient command of English, particularly in terms of oral communication skills, as outlined in the ECC graduate profile. The curriculum is meticulously designed in alignment with this profile, organized into three progressive stages: basic, intermediate, and advanced, each spanning six months, totaling eighteen months. The curriculum's implementation maintains the flexibility to accommodate Pesantren's schedules. It comprises two essential components: language skills covering reading, listening, writing, structure, and language teaching methods. Following the principles outlined by Richard (Richards, 2017), emphasis on vocabulary and grammar is pivotal in English Language Teaching (ELT) classes. This approach is also integrated into ECC classes, with vocabulary memorization being a core requirement. Notably, the basic stage mandates the memorization of 300 noun-related vocabularies, while the intermediate and advanced stages focus on mastering 200 verb-related and 200 common expression-related vocabularies, respectively. To enhance speaking abilities, ECC incorporates supplementary extracurricular activities such as News Reading, Storytelling, English Speech, English Debate, and Master of Ceremonies (MC) practices. One of the respondents acknowledged that "the materials of ECC covers Grammar, listening, reading, writing and speaking. But this is just the general materials because each level has a different goal. And there are still additional soft skills such as developing members' interests and talents" (NZ).

The choice of course materials significantly influences ECC's teaching-learning process. The module, stemming from the syllabus, serves as a primary source of materials. However, tutors retain autonomy in developing materials independently. These modules encompass vocabulary enrichment, speaking exercises, and English grammar. It is worth noting that the limited facility within Pesantren poses constraints on the diversity of materials available to ECC. The assessment framework comprises paper-based tests and teaching practice for advanced classes, collectively evaluating students' English competencies and serving as prerequisites for the final examination at the end of the course. According to the participant "the activities should follow

Pesantren, such as Friday night activities which should be free, but we should follow some activities which have to be managed by Pesantren. Meanwhile, Pesantren only gives time only once a month for language development activity' (NZ).

ECC functions as an autonomous English course within Pesantren Darussalam. Given the institution's primary focus on religious knowledge, ECC necessitates contextual adaptation and alignment. ECC participants concurrently engage in various other Pesantren activities, including diniyah studies, Quranic recitation, and engagement with classical Arabic texts. This context highlights the importance of effective time management to balance all commitments. ECC courses must also accommodate Pesantren's academic calendar, occasionally necessitating adjustments to the initial schedule to accommodate other Pesantren-related activities.

Another significant informal English course at Pesantren Darussalam is the English Student Association Darussalam (ESADA). Like ECC, ESADA offers both English courses and an English dormitory, catering to male students within the Pesantren. ESADA's primary objective is to provide students pursuing English Language Education with the opportunity to enhance their English proficiency, particularly in oral communication. Established in 2004, ESADA's structure mirrors that of ECC, encompassing basic, intermediate, and advanced levels of English course progression, each spanning twelve months in duration.

ESADA, within its realm of curriculum development, has adopted a learning outcome-centered approach where the primary focus is on the learning objectives. Subsequently, the curriculum, teaching methods, and assessment strategies are designed to align with these outcomes. The central learning outcome of ESADA is to equip male students with English proficiency, particularly emphasizing enhanced speaking skills. To achieve this goal, ESADA employs a three-stage course structure complemented by supplementary activities to strengthen speaking abilities. These include confidence-building exercises, singing, storytelling, speeches, and debates.

From a broader perspective, the situational framework of ESADA closely resembles that of ECC, with minor variations in teaching methodologies. ESADA introduced a program named "Sotoy," which is a platform for discussing daily applications of Islamic law in English. Inspired by "syawir" sessions within Diniyah schools in Pesantren, Sotoy encourages student discussions. Although it is a nascent initiative implemented only twice, Sotoy has received acclaim for effectively merging Diniyah's teaching approaches with English lessons. Another method employed by ESADA is drawn from Diniyah's techniques, including "syawir" and "learn" (vocabulary memorization), to enhance vocabulary. Leveraging the familiarity and effectiveness of the Diniyah approach, ESADA incorporates this method to facilitate effective and engaging English learning. Assessment strategies within ESADA, similar to ECC, emphasize speaking proficiency and grammar. Comparable to ECC's female section, ESADA faces analogous challenges and requires adjustments in its learning process, spanning from accommodating Pesantren schedules to addressing financial

constraints, facility limitations, and tutor qualifications. "We have to follow Pesantren activity, so if Pesantren has an agenda, we have to take a day off for English courses" reported one of the participants (AL).

From the interview conducted to the NZ dan AL as the functionaries of English courses in Pesantren Darussalam, it can be inferred that the development of English in Pesantren Darussalam is not a priority, although Pesantren Darussalam has adjusted to the modernity by providing English learning and teaching inside Pesantren, but the most priority is learning religious knowledge as the identity of Pesantren. Both ESADA and ECC have to formulate English programs which can suit very well to the condition of Pesantren, including independently developed English curriculum.

Two distinct approaches emerge in the context of curriculum development for English at Pesantren Darussalam: the national curriculum and independently developed curricula by English courses within the Pesantren. The similar finding was conducted by (Sundari & Lutfiansyah, 2021) in Pondok Pesantren Daar El Huda which has managed either formal English learning as mandated by school curriculum or informal activities outside. The dissimilar context to Pesantren modern which has greater portion on the learning foreign language (Husna et al., 2021) (Tahir, 2010), the primary finding of this study is that both formal and informal institutions within Pesantren Darussalam must adapt and tailor their English curricula to the specific context. These adaptations are shaped by the constraints of Pesantren's schedules, encompassing diverse programs such as Diniyah schools, Quran memorization, and the study of classical Arabic texts, necessitating careful time management.

Moreover, given the pressing need for foreign language competence, Pesantren Darussalam, as a Salaf Pesantren, adeptly navigates between formal and informal English language instruction. Employing the backward design approach (Richards, 2013), the curriculum commences with defining learning outcomes before constructing modules focused on language skills. While formal institutions align with the learning outcomes of the national curriculum, informal course modules are tailored to the institution's specific goals, particularly emphasizing speaking proficiency.

The result of the research is mirroring the English language teaching curriculum in Iran as examined by (Atai & Mazlum, 2013) that the curriculum still lacks research-based needs assessment as the foundation of programs. The design of curriculum development especially in informal institutions was still focusing on the output of the students particularly in speaking skill and hesitating on the need assessment. Furthermore, the research on curriculum development in the Ethiopian education system by Abie et al., (2023) concluded that the curriculum education in Ethiopian was still unproductive due to the lack of curriculum expert involvement. The similar condition was happening to the curriculum development design in English courses inside Pesantren Darussalam which is still outlined informally and lack of curriculum expert involvement. However, due to the independence of Pesantren in designing their own curriculum especially related to religious knowledge materials, it causes some

adjustments of English teaching methods used in English courses such as memorizing vocabularies which is actually adapted from the memorizing nadaman in Diniyah school.

In contrast, Pratama et al.'s research (2021) underscore the importance of incorporating Indonesian values into English textbooks to enhance cultural awareness and understanding. However, Pesantren-produced modules predominantly emphasize English cultural values, sometimes overlooking the context of Pesantren. Both formal and informal education spheres emphasize achieving native-like fluency in English. Moreover, it is suggested by Rohmah (2012) to integrate Islamic messages in the teaching of English such as in the English books or authentic materials used in the class. The significance of the integration between English and Islamic messages is to reduce the tension among students, especially in Pesantren which assumes that English is non-Muslim language.

As Fahrudin suggests, English has permeated various sectors, including Pesantren. Nevertheless, the fusion of English and Pesantren cultures has led to nuanced adjustments. This is evident in Pesantren's dynamic selection, adaptation, and juxtaposition of English Language Teaching (ELT) and Pesantren culture (Fahrudin, 2012). Pesantren's distinct characteristics and values shape ELT's unique development, while Pesantren Darussalam, rooted in Salaf principles, accommodates non-religious subjects like English. Initially, the responsibility for teaching English was delegated to external instructors deemed more proficient in the language.

5. Conclusion

This study focuses on curriculum development at Darussalam *Pesantren*, exploring both formal institutions and informal language courses. The curriculum's crucial role in education includes content, timing, and methodology. The research delves into designing and adapting the English curriculum at Madrasah Tsanawiyah Al Amiriyyah (MtsA) and Madrasah Aliyah Al Amiriyyah (MAA), which follow the national framework while addressing the *Pesantren* context. Noteworthy adjustments encompass revised schedules, intensive supplementary English classes, and dedicated language dormitories for female students at MtsA. Concurrently, informal English education occurs through the English Courses in Female *Pesantren* (ECC) and Male *Pesantren* (ESADA) at Darussalam *Pesantren*. These programs align with curriculum goals, focusing on English mastery, mainly spoken communication, across three progressive stages. *Pesantren* Darussalam, rooted in Salaf traditions, strategically integrates English, evident in informal courses and English-rich environments tailored for Javanese speakers.

The English curriculum's structure follows the backward design principle, emphasizing learning outcomes that guide material creation, teaching methods, and assessment. Both formal and informal English programs prioritize practical speaking skills. However, a theme emerges concerning *Pesantren*'s adaptability to evolving

foreign language demands. This discussion on English Language Teaching (ELT) and curriculum development within *Pesantren* settings is remarkable for the historical origins and distinct values shaping each institution. These factors significantly influence curriculum delivery, teaching methods, and student outcomes.

Nevertheless, the prevailing trend keeps English education and the *Pesantren* context distinct. The potential for advancement lies in integrating *Pesantren*'s values and cultural elements into English learning materials and methods. Future research will likely explore the integration of *Pesantren*-specific values and context into English teaching materials.

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