ADAPTIVE INDONESIAN LANGUAGE LEARNING TO ISLAMIC BOARDING SCHOOL VALUES

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A B S T R A K

Adaptasi dengan nila-nilai lokalitas menjadi pilihan banyak pihak ketika mereka ingin menghadirkan keadilan di kelas. Penelitian ini menguak keragaman budaya yang diadaptasi di dalam pembelajaran Bahasa Indonesia, khususnya nilai-nilai kepesantrenan khas *mbh* Hasyim Asy'ari Tebuireng. Penelitian ini merupakan etnokritik. Data-data yang digunakan adalah data kebahasan berupa tuturan guru dan peserta didik. Pengumpulan data dilakukan dengan metode observasi dan wawancara. Data dianalisis menggunakan teori etnokritik. Peneliti mendeskripsikan nilai-nilai (budaya) yang ada di dalam pembelajaran bahasa Indonesia di Sekolah Menengah Pertama di Tebuireng. Selain itu, peneliti juga menyampaikan komentar kritis terhadap deskripsi data. Temuan dalam penelitian ini bahwa pembelajaran bahasa Indonesia di Tebuireng dilaksanakan secara aktif integratif. Hasilnya, ada tiga nilai kepesantrenan yang diadaptasi di dalam pembelajaran, yaitu: nilai-nilai keterbukaan, nilai-nilai kebersamaan, dan nilai-nilai tasamuh. Nilai-nilai tersebut dimanfaatkan oleh guru untuk mewujudkan pembelajaran yang aktif, interaktif, dan penuh kasih sayang.

A B S T R A C T

Adaptation to local values is the choice of many parties when they want to bring justice to the classroom. This research reveals the cultural diversity adapted in Indonesian language learning, especially the typical Islamic boarding school values of Mbh Hasyim Asy'ari Tebuireng. This research is ethnocritical. The data used is linguistic data in the form of teacher and student speech. Data collection was carried out using observation and interview methods. Data were analyzed using ethnocritical theory. Researchers describe the values (culture) that exist in Indonesian language learning at Junior High Schools in Tebuireng. Apart from that, the researcher also provided critical comments on the data description. The findings in this research are that Indonesian language learning in Tebuireng is carried out in an active, integrative manner. As a result, there are three Islamic boarding school values that are adapted in learning, namely: openness values, togetherness values, and tasamuh values. These values are utilized by teachers to create active, interactive and loving learning.

INTRODUCTION

Indonesia has thousands of cultural diversities presented from Sabang to Merauke. The diversity of tribes, languages, customs, and religions is one of the real forms of Indonesia's diversity both horizontally and vertically (Faizi, 2022, 2023; Faizi et al., 2021; Zamani & Inayatul Ilahiyah, 2019). There needs to be good governance of the existing diversity so that benefits can be felt by all parties. One effort that can be made is to view diversity as a wealth that must be appreciated and empowered (Faizi, 2022; Gay, 2015b; Gist, 2014; Touloukian, C., Price, D., & Eller, 2024; Villegas & Lucas, 2002; Wahyuni, L., Faizi, A., Islahuddin, I., Sohnui, S., & Novitasari, 2024; Zamani & Inayatul Ilahiyah, 2019). Therefore, it is necessary to continue to carry out research on cultural diversity, including linguistic cultures that are developed and integrated in learning to further expand and strengthen awareness regarding the recognition that diverse cultures are a wealth that can increase the effectiveness of learning.

The diversity of students in Tebuireng triggers various other variations, such as various communication patterns, learning strategies, learning media, and learning content. Ma'arif reviewed these various things in depth in 2015, starting from the uniqueness and ideals of the transformation of the Tebuireng Islamic Boarding School (Arifin et al., 2022; Ma'arif, 2015; Mukhlis, 2020; Pilo, 2019; Zamani & Inayatul Ilahiyah, 2019). This description also occurs in every educational unit under the auspices of Tebuireng Islamic Boarding School, for example SMP AWH.

One of the education systems implemented in Tebuireng is tolerance for diversity. Various forms of tpleran action color all learning activities in Tebuireng (Ma'arif, 2015). Apart from that, there are still various other values in Tebuireng that reflect the values of KH's thoughts. M. Hasyim Asy'ari (Mbah Hasyim), these various values will be revealed in this research (Arifin et al., 2022; Baso et al., 2017; Pilo, 2019; Setiawan, 2019; Wahyuni, L., Faizi, A., Islahuddin, I., Sohnui, S., & Novitasari, 2024; Zamani & Inayatul Ilahiyah, 2019).

Based on this background, this research reveals the forms of diversity of Mbah Hasyim's thought values in learning Indonesian at Wahid Hasyim Tebuireng Middle School. Apart from that, researchers will also reveal the various uniqueness of BI learning in Tebuireng integrated with Mbah Hasyim's thoughts (Allesandro, 2015; Faizi, 2022; Koeswinarno, 2015; Robert V. Cozinets, 2010; Saepurrohman, Aep, Riki Habibi, Anisa Wahyuni, Aan Hasanah, 2023). In addition, the researcher also uses cultural discourse theories as a basis for analyzing data (Carbaugh, 2012; Wu, 2010). With this approach, the

researcher not only describes, interprets, and reveals the various cultures that exist in BI learning activities at SMP Wahid Hasyim Tebuireng Jombang but also provides constructive criticism for suggestions for improving the learning system. In addition, with an ethnocritical approach, the researcher will also describe, interpret, and provide criticism on how the values of Mbah Hasyim Asy'ari's thoughts are integrated into BI learning at SMP A. Wahid Hasyim Tebuireng. In the final section, the researcher will also construct cultural themes, especially those related to the contribution of KH. Hasyim Asy'ari's thought values to the effectiveness of BI learning at SMP Wahid Hasyim Tebuireng Jombang.

Efforts to describe, interpret, and critically comment as a solution to solve learning problems at SMP Wahid Hasyim Tebuireng. These efforts are believed to be able to strengthen the implementation of culturally responsive learning (Gay, 2015b; Taylor, 2011; Villegas & Lucas, 2002), including strategies, content, and assessments (Faizi et al., 2021; Gay, 2000; Villegas & Lucas, 2002). The more varied the strategies, content, and assessments are, the richer the learning that is carried out. According to Faizi, Gay, Kieran, Sobel, Villegas (Faizi, 2024; Geneva Gay, 2021; Kieran & Anderson, 2019; Roofe, 2018; Taylor, 2011), Culturally responsive learning is learning that needs to use diverse strategies, content and assessments as a form of adaptation to the diversity of students to maximize the meaningfulness of the learning.

So far there has been no research on Indonesian language learning responsive to Mbh Hasyim's thought values. Expressing the various values of Mbh Hasyim's thoughts in Indonesian language learning is necessary to realize the meaningfulness of learning, the way teachers integrate local values in their respective regions. The results of this research can be used as a reference by all parties.

METODE PENELITIAN

This research was conducted at AWH Tebuireng Middle School, Jombang. The data used is linguistic data in the form of conversations resulting from observations and interviews between teachers and students and between teachers and teachers (Robert V. Cozinets, 2010; Spradley, 1979, 1980). Researchers observed various teaching and learning activities and BI learning in the classroom while recording the required data according to the research focus. During the interview, the researcher also recorded the required data. Apart from that, researchers used electronic equipment, namely sound, image and video recording cameras, to record (Allesandro, 2015; Hatch, 2002; Have, 2004; Sampieri, 2008).

The analysis model used in this study is ethnocriticism in learning. Ethnocriticism is used with the aim of describing the cultural characteristics of individuals or groups of people (Hanurawan, 2016; Thomas, 1993). Data analysis in ethnocritical research is carried out by analyzing the collected field data (Allesandro, 2015; Sampieri, 2008; Spradley, 1979, 1980). The goal is to understand social situations by looking for parts, relationships between parts, and their relationship to the whole (Hatch, 2002; Spradley, 1979, 1980; Sugiyono, 2008). In ethnographic research, including ethnocriticism, there are at least four steps that can be taken, namely: (1) domain analysis; (2) taxonomic analysis; (3) componential analysis; and (4) finding cultural themes (Spradley, 1980).

RESULTS AND DISCUSSION

Results

a.   Value of Transparency

The Five Basic Principles of the Tebuireng Islamic Boarding School inspire academic and non-academic activities in junior high schools. A. Wahid Hasim. The five basic values are: Sincerity, Honesty, Responsibility, Hard Work, and Tasamuh. In practice, Indonesian language learning is carried out in an integrated manner with Mbh Hasyim's thoughts, both in the field of learning, documents and the learning environment. According to Villegas, Gay, Billings, Siswanto (Gay, 2000; Sharp, 2011; Siswanto et al., 2024) stated that teachers, students, and the environment cannot be separated, all of which are a unity and influence each other.

> Data 1: (observasi, September 2024)
> Guru: kenapa belum selesai nak?
> Siswa: tadi tidak mendengarkan bu
> Guru: lah itu, masih ingin bisa gak?
> Siswa: ingin bu.
> Guru: belajar ke temannya ya! Ayo ini diajari
>
> Data2: (observasi, September 2024)
> Siswa: bu, izin ke kantin
> Guru: tadi belum makan kah?
> Siswa: tidak kebagian bu, keburu masuk juga
> Guru: yaudah, cepat ya!

Based on data 1 and data 2, in implementing learning, teachers do it with active learning. There is interaction and communication between teachers and students. They have the freedom to convey various things related to learning topics and various things that affect learning. for example, in data 1, when there are students who have difficulty

completing assignments, the teacher conducts a dialogue as an effort to diagnose the problem. After finding the cause of the problem, the teacher suggests a solution. This communicative activity is a manifestation of the values of Mbh Hasyim's thinking. In accordance with the opinion of Pilo, Arifin (Arifin et al., 2022; Azizah, 2023; Pilo, 2019), that education needs to prioritize human values, moral values, and divine values adopted by society. Thus, Indonesian language learning at SMP AWH is responsive to the values of openness typical of Mbh Hasyim.

Responsive learning of the values of openness typical of Mbh Hasyim is also supported by the formation of an environment that supports or directs students to these values. One of them is the expressions or short sentences that are pasted on various sides in SMP AWH. These short sentences are adapted from Mbh Hasyim's thoughts. One of them is the five principles of the Tebuireng Islamic boarding school, which can be seen in Figure 1.

Figure 1. Mbh Hasim's basic values are about learning

According to the data in Figure 1, it can be assessed that the learning in SMP AWH is integrated with values adapted from the thoughts of Mbh Hasyim. This integration effort is aimed at creating active and meaningful learning for their daily lives. Students who live in the boarding school will greatly appreciate the knowledge they gain from the Tebuireng boarding school because it is relevant to what is learned in SMP AWH. Gay, Villegas, Sobel (Gay, 2015b; Ladson-Billings, 1995; Taylor, 2011; Villegas & Lucas, 2002) also stated that in responsive learning, the background knowledge possessed by students and their environment is considered as capital in carrying out learning, so that there is no conflict between what they have and what is the goal in learning, including school.

Strengthening integration needs to continue between Mbh Hasyim's thought values and all learning activities. Strengthening openness can be done with various activities that can strengthen students' mastery of concepts and skills that are directly

related to learning material, not only related to attitudinal aspects that do not directly influence learning. One of the activities that teachers can carry out is designing learning that can inspire students to play a maximum active role in expressing opinions. According to Villegas, Gay, and Sobel (Gay, 2002; Rohmawati, 2024; Taylor, 2011; Villegas & Lucas, 2002), responsive learning includes strategies, content, and assessments in learning. The challenge and opportunity that teachers who carry out integrated learning with values will face is the need to know the diverse backgrounds of students so that the learning they do can reach all students.

b.   Togetherness

Togetherness is one of the values adapted in Indonesian language learning. Togetherness can be realized from helping each other between students when they have difficulties in learning. Togetherness is also realized from the enthusiasm of teachers in helping students in learning. In the data, 4 teachers often use Javanese when communicating with students. The use of regional languages can be interpreted as a form of instilling togetherness from a teacher to students. According to Deviaty (Devianty, 2017), a person's character is often reflected in their language behavior. The use of the sentence "ayo rek, kok malah turu" can be interpreted as an effort by teachers to be close to students.

> Data 4: (observasi, September 2024)
> Guru   : rek, ayo to rek, kok malah turu…
> Siswa   : ngantuk bu
> Guru   : mosok santrini mbh Hasyim gitu?
>
> Data 5:
> Pewara   : bu, sebagai guru bahawa indonesia, apa yang ibu lakukan untuk memastikan 5 nilai pesantren Tebuireng itu?
> Guru   : menyampaikan di pendahuluan pak, yaa…sambil di perjalanan juga.
> Pewara   : bagaimana cara penyampaiannya di pendahuluan?
> Guru   : yang mengingatkan atau mempersuasi di awal.

According to data 4, the teacher reminded students not to sleep. The sentences used were in Javanese so that there was an impression of closeness to the students. In addition, the teacher also called it out with a loving tone. Steps like this are one of the adaptations to Mbh Hasyim's thinking that in teaching, communication skills must be prioritized and carried out with love (Arifin et al., 2022; Azizah, 2023; Mukhlis, 2020; Pilo, 2019). Learning that is carried out with love, considering students as part of the teacher

themselves, and full of familiarity is an important part of learning Indonesian at SMP. AWH.

Forms of learning that prioritize togetherness and various values that exist at SMP AWH can increase the effectiveness of learning because learning becomes active, students are directly involved in learning. In addition, by adapting to the values of Mbh Hasyim's thinking, learning is more meaningful because what is learned will be directly useful for their daily lives. In line with the opinion of Gay, Villegas, Muniz, and Sobel (Gay, 2000, 2015a; Taylor, 2011; Villegas & Lucas, 2002) that if learning adopts and adapts local values owned by students and their environment, it will give rise to and increase student participation and enthusiasm because what they have is valued or considered useful. Thus, the alignment of goals between schools and society will continue to be maintained.

Restrictions are needed in order to continue to get used to speaking Indonesian well and correctly, regional languages are used only occasionally to increase closeness between teachers and students. The togetherness built by teachers needs to be directed at supporting the achievement of learning goals, not obscuring learning goals.

c.   *Tasamuh*

Mutual respect is very apparent in learning activities at SMP AWH. According to data 7, the teacher reminded students who were still lazy when the lesson was about to start. The effort to remind them was done with full familiarity and affection. Using Javanese is intended to further strengthen the relationship between teachers and students. By using the regional language, students also feel considered as part of the teacher, or part of SMP AWH.

> Data 7: (observasi, September 2024)
> Guru   : ayo to rek, jare santrine mbh Hasyim, ayo tangi
> Siswa   : baik bu
>
> Data 8: (wawancara, September 2024)
> Peneliti   : kapan guru mengeingatkan siswa dengan santun atau dengan nada keakraban?
> Guru   : kadang sering itu, ketika siswa presentasi, mungkin karena ada penggunaan bahasa daerah yang tanpa sadar, langsung disorak oleh temannya dengan kata "hoiii". Saya menegur "jangan begitu, gitu itu bukan santrinya mbh hasyim!"

Based on data 7, students who are not from Java or do not have a Javanese language background still politely respond to their teacher's calls. The polite response

from students is one of the evidences of the instillation of values of mutual respect in Indonesian language learning at SMP AWH. In addition, data 8 shows that teachers immediately reprimand students who shout at their friends who, when presenting (consciously or not), show their unique language. The reprimand is done with full familiarity, for example using the sentence *"ayo to reeek, jare santrini mbh Hasyim"* [*ayo rɛ?, jarĕ santrinƐ, mbah Hasyim*] 'Come on, my children, you are Mbah Hasyim's student, right?'. Various efforts made by teachers as a form of instilling and strengthening the integration of BI learning with Tasamuh values.

How does the use of HA values affect Bahasa Indonesia learning?

Various values adopted and adapted in Indonesian language learning at SMP AWH are carried out in various ways, for example: delivered in the introduction to learning, dialogue during learning, telling stories of certain figures (e.g. Mbah Hasyim) to be emulated, and teachers reminding or giving suggestions when events occur that are considered to deviate from the five basic values of the Tebuireng Islamic boarding school.

In the introduction, the teacher provides reinforcement that learning requires paying attention to values, such as the 5 basic values of the Tebuireng Islamic boarding school. With this reinforcement, students and educators will carry out learning colored by the 5 basic values. Carrying out learning by paying attention to sincerity, responsibility, honesty, sincerity in learning, and mutual respect.

In addition, teachers also often hold dialogues with students. The various dialogues carried out are not only intended to facilitate students to continue to adhere to the agreed values but also directly provide examples by conducting dialogues by paying attention to the 5 basic values of Tebuireng.

Discussion

Openness is one of the values adapted from the thoughts of Mbah Hasyim. The values of openness are evident in Indonesian language learning at SMP AWH. Integrated learning or adapting these values can be categorized as responsive learning to the local values of SMP AWH. There are many reasons why adaptations must be made to these values, for example: the diversity of students, realizing active learning, and the meaningfulness of learning. All of this is in accordance with the opinions of Gay, Villegas, Sobel, and Ladson (Gay, 2010; Ladson-Billings, 1995; Muñiz, 2019; Taylor, 2011; Villegas & Lucas, 2002) that diversity, empowerment, and meaningfulness are the reasons why culturally responsive learning must be carried out.

The diversity of students is a very valuable asset in learning that is responsive to local values (Faizi, 2022; Gay, 2010; Taylor, 2011; Villegas & Lucas, 2002; Wati et al., 2024). One way to adapt to the diversity of students can be done with an open attitude by every component involved in learning, including teachers, students, including the community. Openness as one of the competencies that educators need to have can be done by having conversations during the learning process. Conversations often take the form of questions that can encourage students to tell about problems faced during learning. One of the questions is illustrated in data 1. In addition, openness can also occur when teachers are willing to listen to students when they talk to teachers (data 2).

Mbah Hasyim as an important figure in the development of character-based learning and education also believes that teachers need to have the competence of love in carrying out their duties as teachers and educators (Azizah, 2023; Mukhlis, 2020; Zamani & Inayatul Ilahiyah, 2019). As an important figure in Tebuireng with his thoughts on learning and education, he greatly colors all aspects of education at SMP AWH. One of them is the formation of responsive learning with openness values.

In practice, *openness* in learning can realize active learning in class and outside the classroom. By being open, students can freely express what they think related to the topic being studied. With an open attitude, all students can maximize their diverse potential. By being open, the class will be filled with creative and innovative ideas that are certainly diverse according to the diversity of students' backgrounds.

The meaningfulness of learning can also be achieved with an open attitude. By being open, schools can adjust learning objectives or the school's vision and mission to the needs and desires of the community, including students. At least, this step will reduce or even eliminate discontinuities between schools and the community (Roofe, 2018; Taylor, 2011; Wahyono, 2006).

Togetherness can be realized through habituation in the learning process. Indonesian language teachers at SMP AWH usually divide students into several groups in each lesson to realize active communication between students and with that they can also learn to work together to find information or problems, discuss, and communicate in class. Togetherness is one of the values built as an effort to adapt to local values originating from the thoughts of Mbah Hasyim. According to Pilo, Mbah Hasyim has the idea that learning and education must be built on the basis of togetherness as a form of educators' affection for students (Pilo, 2019).

Tasamuh or mutual respect as one form of multicultural learning. Indonesian language learning at SMP AWH very consistently instills these values because from the beginning, Mbh Hasyim has voiced and exemplified multicultural learning and education. According to Harlina (Harlina & Wardarita, 2020), instilling a character of mutual respect in students can be done in various ways, some of which are the role models of educators, habits in the learning process, and interesting and active learning designs.

The values of openness, togetherness and tasamuh open up the possibility for teachers to strengthen students' identities, for example by using Javanese in communication. This is in line with the results of Fitriani's research (Fitriani et al., 2024), that learning that adapts to cultural background strengthens identity. Apart from that, the dialogical methods used by teachers when responding to problems that arise in class can improve children's reasoning and critical abilities because they feel free to speak and think, this is in accordance with the results of Myklebust's research (Myklebust & Fagerbakke, 2024) that the teacher's dialogical attitude can make it easier for children to learn concepts.

Apart from these various findings, the instillation of Mbh Hasyim's values in students in Tebuireng has not fully taken into account the diversity of all students' backgrounds. Teachers often use Javanese when communicating even though there are still students who have other language backgrounds, for example Madurese, Bugis, Lombok, Sundanese, and various other languages. Thus, students' cultural adaptation in learning Indonesian needs to continue to be improved so that the instillation of Mbh Hasyim's values can reach all diverse students. Kieran (Kieran & Anderson, 2019) has also said that one of the goals of culturally responsive learning is to adapt aspects of diversity that are often ignored. This is also in line with the results of Ialuna's research (Ialuna et al., 2024) that teachers' ability to adapt to diversity still needs continue to be trained to increase positive relationships between teachers and students.

CONCLUSION

Indonesian language learning in Tebuireng is integrated with the values of Mbh Hasyim's thoughts, namely: the values of openness, togetherness and tolerance. These three values are inspired by the five basic values of the Tebuireng Islamic Boarding School. These three values are integrated in all stages of learning, starting from the opening, core activities, and closing. These values are utilized by teachers to create active,

interactive and meaningful learning. This research is still limited to the values at AWH Middle School. Meanwhile, research has not been carried out at several other formal institutions. Therefore, on the next occasion, it is necessary to carry out research on Indonesian language learning which is integrated with Mbh Hasyim's thought values on a wider scale so that the uniqueness of Indonesian language learning in Tebuireng Jombang can be revealed. Apart from that, by uncovering the various uniqueness of BI learning in Tebuireng, we will get an idea of the meaningfulness of existing learning.

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