



**LOCAL INITIATIVES IN LANGUAGE: QUALITATIVE STUDY OF
ENGLISH LEARNING ACTIVITY AT FATHUL MAJID ISLAMIC
BOARDING SCHOOL BOJONEGORO**

THESIS

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THESIS

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ABSTRACT

Alwy, Hamid. 2025. *Local Initiatives in Language: Qualitative Study of English Learning Activity at Fathul Majid Islamic Boarding School Bojonegoro*. Thesis, English Education Department, Postgraduate Program, Universitas Islam Malang, Advisor: (1) Prof. Dr. Dwi Fita Heriyawati, M.Pd. (2) Dr. Imam Wahyudi Karimullah, SS., M.A.

Keywords: English learning activity, Hidden curriculum, Islamic boarding school.

This study aims to describe the process English learning and model of English curriculum at Fathul Majid Islamic Boarding School, Kasiman, Bojonegoro. The research focuses on how the English learning is designed, implemented, and evaluated by considering its supporting components (objectives, content, strategies, and evaluation), development principles (effectiveness, continuity, flexibility, and efficiency), as well as foundational aspects (philosophical, religious, sociological, and psychological).

This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, participatory observation, and documentation. The main informants included the caretaker of the Islamic Boarding School, the head of the language department, and the head of the student dormitory. Data were analyzed through stages of reduction, presentation, and conclusion drawing in an interactive process.

The findings reveal that the process of English learning is participatory and contextual. Needs assessment of students serves as the foundation before formulating objectives, selecting materials, and determining teaching methods. The curriculum model is organic and cyclical, beginning with planning, followed by implementation, evaluation, and continuous revision.

The study concludes that the English learning activity at Fathul Majid Islamic Boarding School is developed based on students' real needs, firmly grounded in religious values, and strengthened by the principles of flexibility and sustainability. The resulting model is responsive, adaptive, and integrative with the vision of the Islamic Boarding School.

ABSTRACT

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Keywords: Kegiatan pembelajaran bahasa Inggris, Kurikulum tersembunyi, Pondok pesantren

Penelitian ini bertujuan untuk mendeskripsikan proses pembelajaran Bahasa Inggris dan model kurikulum Bahasa Inggris di Pondok Pesantren Fathul Majid Kasiman, Bojonegoro. Penelitian ini berfokus pada bagaimana pembelajaran Bahasa Inggris dirancang, diimplementasikan, dan dievaluasi, dengan mempertimbangkan komponen-komponen pendukungnya (tujuan, isi, strategi, dan evaluasi), prinsip-prinsip pengembangan (efektivitas, kontinuitas, fleksibilitas, dan efisiensi), serta aspek-aspek fundamental (filosofis, religius, sosiologis, dan psikologis).

Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan dokumentasi. Informan kunci meliputi pengurus Pondok Pesantren, kepala Departemen Bahasa, dan kepala asrama mahasiswa. Data dianalisis melalui tahapan reduksi, penyajian, dan penarikan kesimpulan secara interaktif.

Temuan menunjukkan bahwa proses pembelajaran Bahasa Inggris bersifat partisipatif dan kontekstual. Penilaian kebutuhan mahasiswa menjadi dasar perumusan tujuan, pemilihan materi, dan penentuan metode pengajaran. Model kurikulum bersifat organik dan siklis, dimulai dengan perencanaan, dilanjutkan dengan implementasi, evaluasi, dan revisi berkelanjutan. Studi ini menyimpulkan bahwa kegiatan pembelajaran bahasa Inggris di Pondok Pesantren Fathul Majid dikembangkan berdasarkan kebutuhan nyata santri, berlandaskan nilai-nilai agama, dan diperkuat oleh prinsip-prinsip fleksibilitas dan keberlanjutan. Model yang dihasilkan bersifat responsif, adaptif, dan integratif, sejalan dengan visi Pondok Pesantren.

CHAPTER I

INTRODUCTION

This chapter discusses the theoretical basis of research on the English learning activity in Islamic boarding schools, the focus of the research, the objectives of the research, and the significance of the research which includes theoretical and practical benefits, as well as the definition of keywords.

1.1 Background of the Study

Pesantren is a typical Indonesian educational institution that has strong roots in the history and culture of the nation. The existence of pesantren has made a major contribution in shaping the character and morals of the nation's children through in-depth religious education. As a traditional Islamic educational institution, pesantren is not only a center of religious learning, but also plays a strategic role in fostering a generation that is moral, independent, and has a national perspective. The superiority of pesantren lies in the holistic educational approach that integrates spiritual, intellectual, and social aspects, which makes it relevant in various times and conditions of society (Dhofier, 2011).

Throughout its journey, pesantren have emphasised the ability to adapt to global changes and the times. Providing santri with basic skills in foreign languages, such as Arabic and English, is one specific outcome of this adaptation. This foreign language learning not only aims to improve the understanding of classical Islamic literature, but also to create awareness of contemporary knowledge and global perspectives. This step confirms that pesantren are not left behind by the

flow of modernisation, but rather become an active part of the changes in the noble values that have become their identity (Jamaluddin, 2012)

One of the pesantren that has successfully responded to the demands and development of the times is Fathul Majid Islamic Boarding School located in Bojonegoro, East Java. Established in 2011, this pesantren has shown a very rapid development within fourteen years. By maintaining the typical style of traditional pesantren through the teaching of *tahfidzul Qur'an* and the study of *Kutubut Tuross* (yellowclassical books), Fathul Majid has succeeded in becoming an Islamic educational institution that is adaptive to the dynamics of the times without leaving its scientific roots. This success is concrete evidence that pesantren are able to develop progressively within the frame of solid Islamic values (Naim, 2015).

Fathul Majid Islamic Boarding School not only focuses on pesantren-based non-formal education, but also develops integrated formal education institutions. From the primary level, this pesantren houses Madrasah Ibtidaiyah Fathul Majid, then at the secondary level there is the Integrated Islamic Junior High School and the Integrated Vocational High School Fathul Majid. For higher education, there is also Sekolah Tinggi Ilmu Tarbiyah K.H. Masbuhin Faqih (STIT MAFA), as a tangible manifestation of the pesantren's commitment to producing Muslim intellectual cadres who are ready to face global challenges. In addition, as Izki said, Fathul Majid also pays great attention to the importance of international language competence, especially English, as a provision for santri in expanding the scope of *da'wah* and answering the challenges of the globalisation era (Minnati, 2025).

More astonishingly, in a relatively short period of time, Chabiburrohman said that Fathul Majid also succeeded in establishing five branch pesantren spread across various regions, as a form of *da'wah* expansion and strengthening of the Islamic education network. With a total of approximately eight hundred students from various levels of education, Fathul Majid has established itself as a modern traditionalist pesantren that upholds the teachings of Ahlussunnah wal Jama'ah An Nahdliyah (Chabiburrohman, 2025). This development confirms that pesantren are not static institutions, but are able to become a dynamic, innovative, and contributively force of Islamic education for the progress of the nation and people.

Realising the importance of English competence in expanding the scope of *da'wah*, Fathul Majid Bojonegoro Islamic Boarding School seriously developed a pesantren-based English learning model. This model is designed by considering the character and needs of students at each level of education. In the other hand, Ali Nurul Alam explained that Fathul Majid asserts that mastery of English is not just a complement, but an integral part of the pesantren's vision to produce *da'wah* cadres who are able to reach the global world. Therefore, the learning approach used is not uniform, but is adjusted to the level and characteristics of students (Alam, 2025).

As most pesantren that have produced many santri with qualified foreign language skills, Fathul Majid also has similar advantages. The results showed that the English learning model applied in this pesantren contains a strong hidden curriculum element. This can be seen from various daily activities such as morning courses, daily vocabulary drills three times a day-after dawn prayers, dzuhur, and

isya'-as well as the obligation to use English in daily communication between students (Muhaimin, 2025). In this way, the use of English is not only academic, but becomes part of the pesantren culture.

Muhaimin continued that in developing the learning system, educators compile teaching materials that not only support teaching and learning activities in formal institutions, but are also relevant for daily communication needs. The material is arranged in thematic form to make it more applicable and contextual, in accordance with the situation and activities of the students. This approach not only increases the effectiveness of learning, but also makes students internalise and practice English more quickly in their lives in the pesantren environment (Muhaimin, 2025).

The development of English learning materials at Fathul Majid Islamic Boarding School is based on the principles of need, flexibility, effectiveness, and sustainability. The material is adapted to the real communication context faced by the santri daily so that it can be directly practised. In addition, based on Izki's explanation, the preparation of the material also considers the level of education, so that the competence of students can develop in a sustainable and measurable manner (Minnati, 2025). With this principle of sustainability, each level of education has a clear competency achievement target, while maintaining continuity in the English language learning process in the pesantren environment.

In the development of English language learning at Fathul Majid Islamic Boarding School, the religious foundation occupies a major position (Alam, 2025). This is in line with the main purpose of organising foreign language learning in

pesantren, which is to expand the scope of Islamic propaganda. Therefore, Muhaimin explained that the curriculum and materials compiled are never separated from Islamic values sourced from the treasures of classical literature (*kutubut turots*), especially those that discuss important themes such as *fiqh* and *akhlaq* (Muhaimin, 2025). The vocabulary used in learning is also selected in such a way as to strengthen the understanding and practice of religious values in the daily lives of students.

In addition to the religious foundation, the sociological aspect is also an important consideration in the development of the English curriculum. Learning materials are adapted to the needs of santri's social interaction in daily life, both in the pesantren environment and in the general community. With this approach, santri are not only taught to master the language in an academic or religious context, but also to be able to communicate effectively in various social situations they face. This shows that the development of English language learning at Fathul Majid is truly grounded in the reality of the lives of santri and the surrounding community.

Furthermore, the psychological foundation also contributes greatly to the formulation of objectives, materials, media, strategies, and evaluation of English learning. Each learning element is designed by considering the characteristics of the students according to their level of education (Chabiburrohman, 2025). This is important to ensure that the learning process takes place optimally and enjoyably, and is able to answer the different learning needs of the students. By paying attention to psychological aspects, Fathul Majid Islamic Boarding School seeks to

create a learning environment that supports natural and progressive language development according to the level of readiness and ability of each student.

One of the evaluative instruments owned by Fathul Majid Islamic Boarding School in measuring the success of English language learning is the *Bakti Bahasa* programme. This programme is a concrete form of community service-learning model designed with a typical pesantren approach. Through this activity, all students are encouraged not only to become passive learners, but also to become agents of change that bring direct benefits to the community (Farozdad, 2025). In its implementation, Fathul Majid students are delegated to various areas, especially in the neighbourhood of the pesantren, to conduct community service in the form of English language learning for school-age children. This programme has a dual purpose, namely as a means of improving the ability of students to practice English directly outside the pesantren environment, as well as a form of real contribution of pesantren in increasing foreign language literacy in the community (Chabiburrohman, 2025). With this activity, santri are tested not only in terms of language mastery, but also in terms of their social, leadership, and pedagogical abilities. Direct teaching experience in the field becomes a very effective reflective and applicative medium to evaluate the extent of santri competence in internalising and applying the English learning materials they have learned in the pesantren environment.

More than just a service activity, Bakti Bahasa is one of the strategic means in developing santri's soft skills, such as interpersonal communication, public speaking, and classroom management. In this activity, students are faced with real

conditions where they must adjust learning methods and approaches to the diverse characters of students (Alam, 2025). This requires them to think creatively, adaptively, and solutively, which in turn strengthens their ability to design effective and contextualised learning. In addition, this activity is also a measuring tool for the success of pesantren in instilling the value of social responsibility and concern for the wider community. The community also responded enthusiastically, as Adit explained that this programme not only helped their children in mastering English, but also strengthened the relationship between the pesantren and the community (Istiadi, 2025). Thus, Bakti Bahasa is not only an innovative learning evaluation instrument, but also strengthens the existence of pesantren as an institution that is able to synergise with the needs of the times and society.

Based on the research context that has been described, Fathul Majid Islamic Boarding School Bojonegoro has various interesting and unique elements that are worthy of further research, especially in efforts to develop pesantren-based English language learning. The success of this pesantren in integrating religious, sociological, and psychological values into the foreign language, as well as the implementation of activities such as Bakti Bahasa as an evaluative instrument, shows a strong local initiative in responding to the challenges of language globalization. Fathul Majid has the potential to become a reference model for other Islamic educational institutions that wish to implement English language learning without abandoning traditional Islamic roots. Therefore, this study raises the title **“Local Initiatives in Language: Qualitative Study of English Learning Activity at Fathul Majid Islamic Boarding School Bojonegoro”**, with the hope that it can

make a scientific contribution as well as become an inspiration for the development of language education in the pesantren environment more broadly

1.2 Research Questions

Based on the research context above, the research focus in this thesis is as follows:

1. How is the implementation of English learning activity at Fathul Majid Islamic Boarding School in Kasiman Bojonegoro?
2. What is the curriculum model of the hidden curriculum used in English learning at Fathul Majid Islamic Boarding School in Kasiman Bojonegoro?

1.3 Research Objectives

Based on the research focus above, the research objectives in this thesis are to describe and interpret;

1. The process of English learning activity at Fathul Majid Islamic boarding school in Kasiman, Bojonegoro.
2. The English curriculum model of the hidden curriculum used in English learning activity at Fathul Majid Islamic boarding school in Kasiman, Bojonegoro.

1.4 Significance of the Study

Based on the context of research on the development of the English learning activity at Fathul Majid Islamic Boarding School Kasiman Bojonegoro, there are

two main types of benefits that can be generated from this research, namely practical benefits and theoretical benefits.

1. Practically, this research is expected to make a direct contribution to Islamic educational institutions, especially pesantren, in designing and developing an English learning that is contextual and in accordance with the characteristics of santri. The results of this study can be a source of inspiration as well as a guideline for other pesantren that want to integrate foreign language learning into the Islamic values-based education system. In addition, for pesantren educators and managers, the findings of this study can be a reference for improving the effectiveness of learning strategies and strengthening santri competencies in the field of foreign languages in a measurable and sustainable manner.
2. Meanwhile, theoretically, this research will enrich the scientific treasure in the field of English learning activity, especially in the context of Islamic educational institutions based on pesantren. By examining unique hidden curriculum models and processes rooted in local and religious values, this research provides a conceptual contribution to the theory of contextual hidden curriculum and foreign language learning in non-formal and tradition-based environments. This research can also be a scientific reference in developing community service learning and hidden curriculum models based on local characteristics, especially in traditional pesantren that are moving towards curriculum modernisation.

1.5 Definition of Key Terms

To avoid misconceptions in understanding the key terms in this study, the researcher feels the need to provide operational explanations of several terms used in the context of this thesis.

1. **English language learning activities** are a variety of activities designed to help students learn and master English effectively. These activities include exercises, games, and practical experiences aimed at improving language skills such as speaking, listening, reading, and writing in English.
2. **The curriculum model** is a pattern or guideline used as a reference for developing a curriculum to ensure its systematic and directed development. This model serves as a conceptual framework that explains the procedures or processes for designing, implementing, and evaluating a curriculum to meet educational needs and expected standards of success. Curriculum development models serve as alternative procedures that help develop a curriculum that is more flexible, relevant, and appropriate to the conditions of students and the educational environment.
3. **The hidden curriculum** is a concept in education that refers to the byproducts or indirect effects of the implementation of the formal curriculum in schools. This curriculum is not explicitly designed or written down in official documents, but it has a significant influence on the formation of students' values, attitudes, character, and behavior through socialization experiences in the school environment. Examples

include school customs, rules, norms implemented by teachers and staff,
and social interactions that occur outside of formal learning activities.



CHAPTER V

DISCUSSION

This chapter explains the results of a multidisciplinary analysis of the process and models of English curriculum development in Islamic boarding schools.

5.1 The Implementation of English learning activity at Islamic Boarding School

In the process of English learning activity at Islamic Boarding Schools, there are three stages in the process, the first is the planning stage, the second is the implementation stage and the third is the evaluation stage (Shifa & Widiastuty, 2023).

5.1.1 English Learning Activity Plan in Islamic Boarding Schools

In the inductive pattern, interview data about the goals, foundations, and principles of planning converge into a coherent picture: the learning is designed as a holistic, contextual, and character-based framework. First, the goal doesn't stop at linguistic proficiency, but merges with religious, academic, and social missions, preparing students to access the wealth of Islamic knowledge, participate in public spaces, and preach across contexts. Second, the foundations used (philosophical, religious, sociological, psychological) function as four interlocking axes: (i) the philosophical axis ensures moral direction and benefits; (ii) the religious axis maintains etiquette, intention, and the integration of Islamic themes into the material; (iii) the sociological axis connects learning with the daily realities of

students and global demands; (iv) the psychological axis emphasizes differentiation, confidence building, and the habituation of language practice. Third, the operational principles of effectiveness, continuity, flexibility, and efficiency guide the design toward a practical form: oral-written habituation in daily activities (effectiveness), tiered and interconnected material levels (continuity), adaptation of methods and content across ability levels (flexibility), and consolidation of learning time without losing meaning (efficiency). Thus, learning plan in the Islamic boarding school integrates direction, capacity (resources & time), and context (student culture) so that transcendental goals and practical needs are combined in operational curriculum decisions.

This framework aligns with several English learning theories. Explicit goal orientation and the derived principle of continuity-efficiency align with the Tyler Rationale: formulating objectives, selecting learning experiences, organizing them sequentially, and evaluating their achievement a rationale that emphasizes clarity of purpose and continuity of learning experiences (Ibeh, 2022). While James, (2012) emphasized the process (habituation, dialog, deliberation, the teacher as a designer of learning situations), also reflecting Stenhouse's process model, which views the learning as a hypothesis tested thru teacher practice and inquiry, not merely a list of goals and content. At the same time, the planning that moves from the end goal (morality, language independence, readiness for da'wah/academics) toward evidence of achievement, and then to the design of experiences, is reflected in the selection of applicable Islamic thematic materials and oral performance assessments, which strongly resonates with Backward Design from Wiggins &

McTighe, (2012). The psychological dimension that emphasizes scaffolding, the courage to try, and guided practice according to ability level echoes from Vygotsky's, (1978) sociocultural theory of the Zone of Proximal Development (ZPD), where students move from guided performance toward independence through the support of more knowledgeable others (administrators/teachers/peers). While the "learning-by-doing" strategy (vocabulary drills, dialogs, teaching practice) affirms the ideas of Kolb's, (2014) Experiential Learning, the cycle of concrete experience, reflection, conceptualization, and active experimentation strengthens retention while linking theory and practice. Overall, the Tyler–Stenhouse–Backward Design–Vygotsky–Kolb combination explains why the design at the Islamic boarding school appears both consistent and adaptive: clear goals, reflective processes, authentic achievement evidence, social-emotional support, and real-world experiences are integrated into a single planning design.

The consistency of the field findings with previous research is also strong. ELT studies in pesantren environments, such as research by Zalisman, (2020), shows that the learning and teaching practices tend to integrate Islamic values and student culture, making religious thematic materials a vehicle for strengthening communicative competence. As for the research conducted by Al Fajar, (2025), it states that translanguaging and language culture (rules and language habits) are effective sociocultural strategies for fostering language courage. Meanwhile, research by Auladi & Bakhtiar, (2023) found that practice-based and social participation programs, similar to service-learning, which involve teaching younger students/the community, accelerate the internalization of competencies.

Such findings are recorded, for example, in studies on English language learning based on an Islamic approach, language culture development, the integration of cultural/religious values in ELT, L2 motivation of santri (Islamic students), and translanguaging practices that mediate the transition from guided performance to language independence.

5.1.2 Implementation of English Learning Activity in Islamic Boarding Schools

The implementation of the English learning activity in Islamic Boarding School demonstrates a practical synthesis between the normative goals of the pesantren and highly contextual instructional strategies: the material is structured in stages, selected from the daily activities of the students, and framed to align with Islamic values, making learning meaningful and familiar to the learners (Andriani & Zulfi, 2024). This approach reflects a situated learning orientation, where language is not taught as an abstraction but as a living tool used in everyday practice, a finding that aligns with studies on the adaptation of ELT curricula in pesantren that emphasize the integration of local and religious themes into learning materials.

From the perspective of Taba's (1962) classical learning theory and Vygotsky's (1978) sociocultural theory, the tiered practices and habituation observed in the field have strong theoretical justification: clear goal formulation guides content and activity selection, while learning thru social interaction, scaffolding by the teacher, and collective practices (conversation drills, teaching practice) reflect the principle of meaningful learning according to the sociocultural

approach (Agustin, 2021). Therefore, implementation that places social interaction and authentic practices at the center of the learning process can be seen as an adaptive application of social constructivism in the context of pesantren.

The humanistic approach, which emphasizes attention to the affective aspects, appreciation for effort, and the development of self-confidence, is evident in the teaching strategies: a safe space to "dare to be wrong," appreciation for small efforts, and micro-presentation activities. This is relevant to person-centered learning theory from Sirazeeva, (2015) and humanistic literature from Joseph, (2021), which emphasize the affective role in language learning success; in the context of pesantren, affective factors serve a dual function: supporting language learning while maintaining the harmony of religious values and student identity.

Nevertheless, implementation reveals structural gaps that need attention: limited resources (limited technology, interrupted study hours), variations in student backgrounds, and teacher capacity result in continuity and quality that are not yet on par with formal institutions. Field studies at other Islamic boarding school also reported that obstacles such as motivation, contextual teaching materials, and teacher professional development were central issues, indicating that successful implementation heavily relies on strengthening instructional capabilities and providing appropriate learning resources (Manurung, 2020; Sholihah et al., 2024; Umar, 2022). A holistic intervention (teacher training, concise modules for "zero hour," and religious-themed teaching materials) is a logical and practical step.

Thus, the implementation of the English learning activity presents a synthesis between normative goals and contextual strategies, with tiered materials rooted in

daily activities and Islamic values, making learning more meaningful. This practice aligns with classical and sociocultural curriculum theories thru clear goal formulation, social interaction, scaffolding, and collective practice. The humanistic approach is also evident in providing a safe space, appreciating effort, and boosting self-confidence. Nevertheless, limitations in resources, study time, student backgrounds, and teacher capacity pose obstacles, necessitating interventions such as teacher training, concise modules, and contextual teaching materials with a religious flavor.

5.1.3 Evaluation of English Learning Activity in Islamic Boarding Schools

The English learning evaluation system in Islamic boarding schools is formative, participatory, and contextual: evaluation is conducted thru daily observation, discussions among managers, and assessment of students' authentic performance in language practice. From an inductive perspective, this pattern indicates that evaluation is positioned as a continuous learning process that not only assesses cognitive output but also measures the internalization of language behavior, affect, and social function. This finding is consistent with the literature describing authentic and formative assessment practices as more appropriate in the context of practice- and value-based institutions, as they are able to capture the affective and contextual dimensions that are often missed by conventional written tests (Mahmudi et al., 2024).

Theoretically, the dominant evaluation approach in the field reinforces the link between curriculum objectives, learning processes, and assessment techniques as formulated in the Tyler/Taba model: objectives emphasizing communicative

competence and character development guide the selection of evaluation techniques that prioritize performance observation, portfolios, and process assessment (Taba, 1962; Tyler, 2004). Additionally, when viewed thru Vygotsky's sociocultural lens, formative assessment conducted thru caregiver-manager-student interaction also serves as reflective scaffolding, a medium where collective feedback strengthens the development of students' proximal zones, particularly in terms of oral and linguistic behaviour (Zhang et al., 2024). Therefore, evaluation in the Islamic boarding school is not merely an end-of-term measurement tool, but a pedagogical instrument to facilitate the development of competence thru meaningful social interaction.

Strengthening affective aspects such as providing a safe space to try and accept mistakes, appreciating effort, and evaluating intentions and manners, emphasizes that the success of English learning is measured not only by language proficiency, but also by the quality of students' personalities and motivation. This foundation is relevant to person-cantered learning theory, which places the emotional well-being and motivation of learners as a prerequisite for effective learning; in the context of Islamic boarding school, this affective dimension also serves to harmonize the language approach with religious values, making language learning an activity that is spiritually and socially meaningful (Ismail et al., 2022).

However, inductive analysis also reveals challenges: evaluations heavily reliant on informal observations and discussions are susceptible to subjectivity, inter-rater inconsistency, and the difficulty of documenting long-term development. Meanwhile, according to Ningsih et al., (2025), studies on formative assessment

and authentic assessment practices recommend reinforcement mechanisms, such as clear criteria rubrics, documented portfolios, assessor training, and a combination of formative-summative techniques, as coping strategies to maintain reliability without sacrificing the contextuality of the evaluation. In other words, in order for the evaluation to remain humanistic and contextual yet also be more valid and accountable, the pesantren needs to develop practical, simple, and participatory formative evaluation instruments.

Figure 1: The Process of English Learning Activity



5.2 English Curriculum Model from Hidden Curriculum at Islamic Boarding School

The implementation of the English curriculum model from the hidden curriculum that emerged from the data shows an organic, contextual, and participatory work pattern: the process begins with needs identification thru field observation and internal deliberation, then proceeds to formulating goals aligned with the institution's vision, developing functional materials and methods, implementing practice-oriented activities, and cyclical evaluation and reformulation. Inductively, this five-stage pattern confirms that the hidden curriculum in the Islamic boarding school is not a static, top-down product, but rather a practice-based curriculum that grows from the real needs of the students and the institution's culture.

From the perspective of curriculum and learning theory, this process can be analysed thru two complementary lenses. First, the classical model of curriculum emphasizes the importance of sequence: needs identification to goals then content/methods to implementation and the last is evaluation, a sequence that is evident in the findings and ensures coherence between the normative goals of Islamic boarding school and learning practices. Second, the sociocultural (Vygotsky, 1978) and constructivist (Barnett, 2019) perspectives place social interaction, scaffolding by administrators/teachers, and authentic practices (drills, Language Service, daily practice) as the main mechanisms of learning; language is mastered thru meaningful activities in the learner's zone of proximal development. These two theoretical foundations together explain why participatory approaches

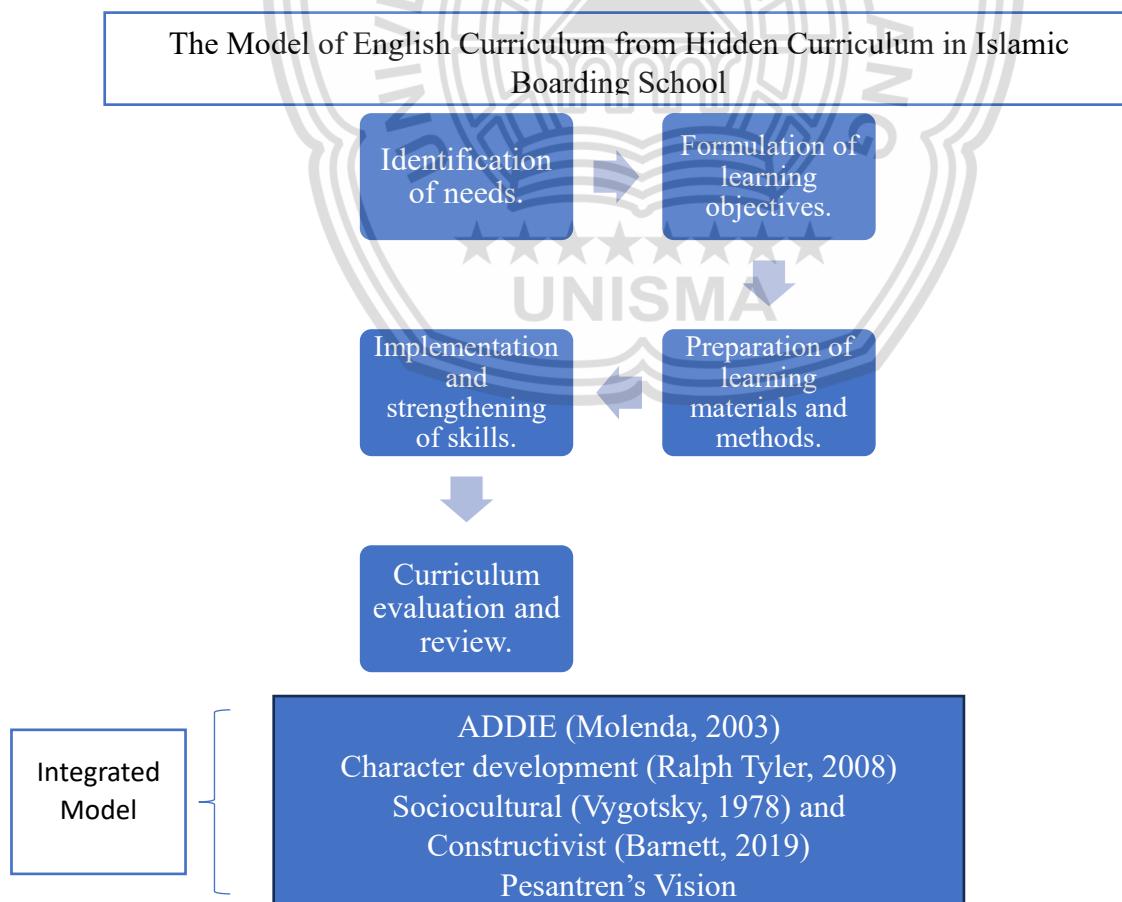
and practice-centered practices are effective in the context of Islamic boarding school.

This reinforces the understanding that the curriculum aims not only for cognitive achievement but also for affective and moral development: the emphasis on strengthening speaking courage, appreciating effort, good intentions, and manners shows that evaluation and learning design place the human being, not just scores, at the center of curriculum policy. This person-centered approach is relevant for institutional contexts that link language learning with religious missions and character development, as supported by Ismail et al., (2022) about authentic and formative assessment practices in language learning that emphasize the values of motivation, self-regulation, and social connection.

However, inductive analysis also reveals structural weaknesses that threaten sustainability and quality: reliance on informal observations and consultative meetings risks leading to subjective assessments, poor documentation of progress, and variations in achievement due to student backgrounds and teacher capacity. Literature on formative/authentic assessment and field studies in Islamic boarding schools recommends practical solutions such as using simple rubrics for performance assessment, portfolio documentation (short speaking recordings, progress notes), and assessor training, as ways to keep evaluations contextual while making them more reliable and measurable (Zhang et al., 2024). In other words, maintaining the participatory and humanistic spirit while adding practical tools for accountability strengthen the existing model.

The implementation of the English curriculum model takes place organically, contextually, and participatively thru a five-stage cycle: needs identification, goal formulation, material-method development, practical implementation, and evaluation (Molenda, 2003). This model is effective because it combines classical curriculum principles with sociocultural and constructivist approaches, and also considers humanistic aspects that emphasize the affective and moral development of students. Nevertheless, weaknesses such as limited documentation, subjectivity in evaluation, and variations in achievement still pose challenges, requiring strengthening thru simple assessment instruments, portfolios, and teacher training to maintain consistency and quality of learning.

Figure 2: The Model of English Curriculum



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