The English Of Santri At Pasuruan Pesantren 
Jurgen Habermas' Perspective

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Abstract—This study aims to answer the following questions: First, how important is English for students at Pesantren Pasuruan? Second, what is Jurgen Habermas’s view of the rational actions of pasuruan students in speaking English. This study uses a sociological approach and uses qualitative research methods. As an analytical tool, the researcher uses Jurgen Habermas’ theory of communication rationality. The results show that first, the pesantren in Pasuruan in terms of character is very varied, there are economic boarding schools, integrated pesantren, multicultural pesantren, health pesantren, salafiah pesantren, da’wah pesantren, and social pathology pesantren. There are several Islamic boarding schools in Pasuruan, including the first, the Ahlussunnah wal Jamaah Islamic Boarding School which consists of several Islamic boarding schools affiliated with NU, Muhammadiyah Islamic Boarding Schools, and Salafi (Wahabi) Islamic Boarding Schools. Santri from Shia, NU, Muhammadiyah and Salafi pesantren all say that English is very important. They learn it in school with special subjects in English. Among the pesantren, there is only one boarding school that learns English not only at school but they are serious about studying English intensively in a foreign language development institution (LPBA) Al-Yasini. Second, according to Habermas santri are subjects who have religious knowledge and English language skills must be able to produce communication (da’wah) that express Islamic symbols that uphold truth, honesty, accuracy in implementing norms. Da’wah for students to the community does not happen by chance but is an instructive rational action in the fact that students as actors orient themselves towards achieving a broader understanding of da’wah and all aspects by using English so that there are people everywhere who have an agreement, a good understanding of Islam. This means that the target of rational communication is to understand people that Islam is grace, flexible, beautiful and not harsh, and anarchic. The implication of Habermas’ rational theory of communication is that before reaching the goal or consensus is to have a process of training in communication that is repeated in Islamic boarding schools and takes a long time to gain knowledge of language and Islamic knowledge to understand the community.

Keywords: Habermas’ perspective, Speaking. Jurgen’s view

Introduction

English is an international language that is very important in all work professions including communication in preaching about Islam in all countries. Conveying information about Islam in this era of globalization really needs English as a tool to convey messages to others in order to understand what Islam is. However, some traditional students who are in traditional Islamic boarding schools (Salaf) consider English to be the language of the infidels, a language that is not used for prayer or used by angels to ask questions about burials or in the afterlife because all of them use Arabic. For students, the most important lesson is learning Arabic and other religious subjects such as fiqh, history and so on. Meanwhile, in this era of globalization,
students are not only required to preach but also use English both at work, electrical media such as cellphones and so on. From here, researchers are interested in examining how important English is for students at Modern Islamic Boarding Schools in Pasuruan, which is famous for being a santri city.

From the background of the problem above, this research can be formulated as follows: First, how important is English for students at Pesantren Pasuruan? Second, what is Jurgen Habermas's view of the rational actions of pasuruan students in speaking English.

The purpose of this research in theory is the study of the rational action of communication in English for Pasuruan students as potential development and skills in dealing with various changing times so that students are able to change their paradigm from unimportance to the importance of English.

**Habermas Communication Rationality**

Speaking of the term communicative rationality, it also requires an understanding of what is meant by instrumental rationality. Instrumental rationality is rationality that is directed or works to pursue as effectively as possible self-interest, nominating and hegemonic. This instrumental rationality is also monologic, and also aims to control. In contrast to instrumental rationality, communicative rationality is "rationality" that achieves mutual understanding through language or other means of communication.

Thus, this communicative rationality is more dialogic than monologic, aimed more at achieving enlightenment (enlightenment) rather than coercion or domination. When we use the term “rational” we presuppose a close relationship between rationality and knowledge. Our knowledge has a proportional structure; what is believed can be represented in the form of questions.

Habermas uses the concept of rationality to relate more to how subjects speak and act, acquire and use knowledge rather than the possession of knowledge. In language speech, knowledge is expressed explicitly, while in goal-oriented actions, an ability, a knowledge is expressed implicitly; This skill (Know-How) can principally be converted into understanding (Know-That). If you look for a grammatical subject followed by a "rational" predicate, two candidates will appear: first, individuals who have knowledge, which can be more or less rational as proposed by A; a researcher can question the success of action B. Here there is a dialectic in communication between whether it produces a communication of one understanding or creates an egalitarian communication.¹

As for communicative rationality or communicative action, so that mutual understanding can be achieved, everyone involved in symbolic expressions of linguistic and non-linguistic actions, communicative or non-communicative

actions that contain knowledge. The practice of communication must presuppose the validity of several conditions (validity claims). According to Habermas, these conditions or claims consist of four.

• Truth claims, namely claims concerning the objective natural world.

• Rightness claims, namely claims about the implementation of social norms.

• Claims of authenticity or honesty (sincerity), namely claims about the congruence between mind and expression; and

• Comprehensibility claims, namely claims about agreement Because the three claims above are fulfilled as sufficient reasons for consensus.³

For Habermas, actions between humans or social interactions in a society do not occur arbitrarily, but are basically rational. The rational nature of this action is apparent and it is for Habermas something instructive in the fact that the actors are oriented towards achieving understanding with each other. The word understanding (Versttigung) in Habermas has a spectrum of meanings. The word can mean to understand (Verstehen) a language expression. The word can also mean agreement (Einverstandnis) or consensus (Consensus). The rational nature of action refers to this last meaning. Action between humans is rational, because the action is oriented towards consensus or reaching an agreement. In other words, actions that lead to consensus are communicative actions. If so understood, the concept of communicative ratio refers to the rationality that is potentially contained in communicative actions. The communicative ratio – say – guides communicative action to achieve its goal, i.e. agreeing on something or reaching consensus about something.⁴

Social interaction is of course not only marked by a consensus that is reached rationally and free of pressure, but is also characterized by coercion and violence. Conversation can also serve as a medium of power. In this case Habermas speaks of two kinds of mechanisms of action: “achieving agreement intersubjectively” or consensus and “influence” (Einflußnahme). While consensus is formed through shared knowledge that is accepted intersubjectively, influencing is based on monologue beliefs that are considered appropriate and true by someone without the recognition of others. What is considered important in influencing others is not rational reasons, but the success or effect of the act of influencing it.

In addition to the concept of communicative action, Habermas proposes the concept of strategic action (strategisches Handeln), namely actions that are oriented to success as happens in influencing actions. Such strategic action presupposes that people understand language expressions and also explain their opinions. In this sense strategic action is not actually an alternative to communicative action. Strategic actions are also rational, such as

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² Ibid, P. 10.
⁴ Ibid, P. 34.
communicative. Then what's the difference?

In strategic action, people use language not as a medium of understanding, but as a tool to enforce the will. A tool to impose one's will through words or even violence can indeed be used to generate consensus. It is for this reason that Habermas considers communicative action (communicatives Handeln) namely: action directed at consensus- more fundamental than strategic action to produce social coordination mechanisms.

Communicative action ultimately aims at consensus. This consensus can be considered rational, if the communication participants can express their opinions and attitudes towards the validity claims freely and without coercion. But how can consensus be reached?

Habermas says that the success of communication depends on the listener's ability to “accept – or reject” (Ja-oder-Nein-Stellungnahme) the validity claims. That is, the validity claims must be true, correct and honest at the same time, so that listeners can take their stand. Therefore, to reach a consensus requires the simultaneous acceptance of this claim of truth, accuracy and honesty. Communication problems will arise if we accept someone's empirical statement, while we also witness the sincerity of that person. No matter how logical and rational the statement is, we also cannot judge if the statement is normatively problematic. In the practice of everyday communication, what Habermas calls the claim of validity is taken for granted. This kind of supposing attitude is a basic characteristic of everyday communication, but everyday communication is not the only form of communication. Communication can take place either “navely” or “reflectively”.

**Research methods.**

This study uses a sociological approach, which is an approach that is able to see the phenomenon of Islamic boarding school education in Pasuruan in terms of the rational actions of students in English.

This type of research is qualitative phenomenology, namely research that produces descriptive data, written or spoken words and interpretations of the behavior under study or the overall research condition. The phenomenology used in this research is the phenomenology of Alfred Schutz who is able to translate phenomenology into sociology, especially in educational studies. Schutz's efforts in the study of phenomenology emphasize that consciousness and interaction are mutually exclusive.

Schutz also said that each individual interacts with the world with a "stock of knowledge" which consists of constructs and "general" categories which are basically social. Schutz's social phenomenology is intended to focus on social science that is able to "interpret and explain human action and behavior" by describing basic structures. This is the main issue of interpretive which focuses on everyday subjective meanings and experiences, which aims to explain how

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objects and experiences are meaningfully created and communicated in everyday life. The phenomenon seen is how important is English for students at Pesantren Pasuruan?

This research data collection method was obtained by means of in-depth interviews with informants who were in the Pasuruan Islamic boarding school environment, among others, caregivers, ustad, administrators, students and alumni. From this data, it is analyzed by reducing data, displaying data and verifying and drawing conclusions.

Research result

Pasuruan Islamic Boarding School.

In Pasuruan there are 350 Islamic boarding schools, so it is dubbed the city of students. Some of them are ancient Islamic boarding schools that were founded around 1718, such as the Sidogiri Islamic Boarding School, the Raudlatul Aqoidi Canga'an Bangil Islamic Boarding School, the Salafiyah Islamic Boarding School Kebonsari Pasuruan and the Keboncandi Islamic Boarding School. This ancient, classical or traditional Islamic boarding school is called the Salafiyah Islamic Boarding School. The hallmark of the Salafiyah pesantren here is the method of learning Islamic religious knowledge, including the Koran, hadith, fiqh, creed, morality, Islamic history, inheritance, monotheism, mysticism, grammar and traditional Arabic. So the meaning of Salafiah here is not in the sense of theological schools or schools of thought.

Most of the Islamic boarding schools in Pasuruan have become khalaf pesantren, namely using general lessons and madrasas that are developed according to the superior character of the schools and pesantren that are consistent with the vision, mission and da’wah of the pesantren. The khalaf Islamic boarding school in Pasuruan has a general education system starting from Elementary School (SD), Junior High School (SMP), High School (SMA), there are even four Islamic boarding schools that have tertiary institutions, namely Darul Lugha wa Da’wah which has reached the Institute, Sidogiri is a High School., Al-Yasini also reached the high school level, and Darut Taqwa sengon Agung Purwosari has a university. The character of the pesantren in Pasuruan is as shown in the following table:

<table>
<thead>
<tr>
<th>Pesantren</th>
<th>Characters</th>
<th>General Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salafiah</td>
<td>Salaf</td>
<td>SMP dan SMA</td>
</tr>
<tr>
<td>Suniah</td>
<td>Media</td>
<td>SD, SMP, SMK</td>
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<td>Salafiah</td>
<td>Informatics</td>
<td>Da’wah</td>
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<td>Sabilut</td>
<td>Salaf</td>
<td>SMP, SMA</td>
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<tr>
<td>Tayyib</td>
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<tr>
<td>Darul Ulum</td>
<td>Tahfidzul</td>
<td>SD, SMP, MTS, SMK</td>
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<tr>
<td>Ulum</td>
<td>Qur’an</td>
<td></td>
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<tr>
<td>Al-Yasini</td>
<td>Integrated</td>
<td>SDIC</td>
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These Islamic boarding schools are affiliated to the Ahlusunah wal Jamaah and Nahdlatul Ulama organizations (hereinafter referred to as NU), which have the characteristics of Syafi’iyah fiqh, Asy’ariyah and Maturidiyah monotheism beliefs, which in the example of Ramadan fasting activities the tarawih prayer uses the model of 20 cycles plus 3 rokaat witr, reading kunut at dawn prayers, routine tahlil every Friday night, celebrating the birthday of the Prophet Muhammad, israk mikraj and istighasa.

Apart from being affiliated to the Ahlusunah wal Jama’ah and NU organizations, there are also two Islamic boarding schools that claim to be affiliated with the Ahlusunah wal Jama’ah Salafi ideology. First, the Persis Islamic Boarding School which was founded by A. Hasan in Bangil in 1942. Second, the As-Sunnah Islamic Boarding School in Bugul Lor, Pasuruan City which was founded by Muhammad Ali in 2000. was founded by Husein Abu Bakar al-Habsyi in 1976. Third, lastly in 2015 Muhammadiyah Pasuruan established a pesantren which was also named the S-PEAM Islamic Boarding School (School of Entrepreneurial Boarding School Al-Maun Muhammadiyah).

Of the pesantren that believe in Ahlusunah wal Jama’ah, both NU and Salafi, Shi’a, and Muhammadiyah in Pasuruan, the most hostile in their respective da’wah to bring down and blame each other are the majority of NU and Salafi pesantren, especially Islamic boarding schools. As-Sunnah Salafi, Pasuruan.

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12 Muhammad Ali, (Founder and caregiver of the As-Sunnah Salafi boarding school in Pasuruan), Interview, Pasuruan, 27 May 2018.
14 Ahmad Baidhowi (Founder of the S-Peam Islamic Boarding School, Pasuruan), Interview, Pasuruan, 9 June 2020.
Salafis also claim to be members of the Ahlusunah wal Jama'ah group. The Salafi version of the teachings of Ahlusunah wal Jama'ah is against the practice of heresy, and asks Muslims to return to the Koran and Hadith. Traditions that are considered heretical by him are traditions carried out by NU such as maulid, manaqib, haul, tawasul, yasinan, tahlilan, talqin, neloni, mitoni (pre-birth of a child), selapan (post-birth salvation), and others.

The English of Santri at Pesantren Pasuruan According to Habermas

From the explanation of the condition of the pesantren above and the observation that Islamic boarding schools, both NU, Muhammadiyah, Salafi, and Shia Islamic boarding schools all require learning English at least in public school lessons at Islamic Boarding Schools. The Islamic boarding school also places great emphasis on its students to be able to master English, in addition to Arabic as a language that must be mastered. This is because the need to master English among students has the main goal as a medium/language of instruction in broadcasting Islam (da'wah). Here are some pesantren that carry out:

Table 2
The English of Santri at Pesantren

<table>
<thead>
<tr>
<th>Pesantren</th>
<th>Affiliate at</th>
<th>English Teaching</th>
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</thead>
<tbody>
<tr>
<td>Salafiah</td>
<td>NU</td>
<td>SMP dan SMA</td>
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<td>Suniah</td>
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<td>Taqwa</td>
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<td>Darul</td>
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<td>Lugho wa</td>
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<td>Da’wah (DALWA)</td>
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<td>Metal</td>
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<td>Sidogiri</td>
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<td>PEAM</td>
<td>Muhammadiyah</td>
<td>SMP and SMA</td>
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From the table data above, it shows that all Islamic boarding schools study English in public schools from elementary to tertiary institutions except Al-Yasini Islamic boarding school which has a Foreign Language Development Institute (LPBA). The Al-Yasini Foreign Language Development Institute (LPBA) was founded in 2004 at the initiative of KH Mujib Imron as the caretaker of Pondok Al-Yasini, that students must be able to master English to transfer Islamic messages around the world, English is able to lead students to be sensitive to scientific developments, knowledge and technology.

This English language development program is taken for two years, because students must really master speaking, writing, grammar, and reading. Caregivers take teachers from graduates of the English language institute in Pare Kediri who are also alumni of Al-Yasini. In addition, the caregiver also sent some senior Al-Yasini pesantren teachers to study at the Pare Kediri English Language Institute, then after graduating their knowledge was taught at the Al-Yasini English language institution.

With the efforts of the caretakers and administrators of the Al-Yasini boarding school, the male and female students managed to appear as MCs, saritilawah, and welcoming speeches at events both within the Islamic boarding school and competitions outside the boarding school already using English fluently and with a good accent. This display is always practiced at every event at the cottage with a three-language MC (Indonesian, Arabic and English) as well as translating the Qur'an and speeches in three languages. Thus, the students become enthusiastic and the emotional level of competition is getting higher.\textsuperscript{15}

Each semester, the material used in LPBA is 6 months using a module made by one of the caregivers of the Al-Yasini Integrated Islamic Boarding School himself, namely Ms. Salwa Maziyatun Najah, her mother's son-in-law, Hj. Hanifah Imron. Starting from grammar, writing, listening, and even reading material. In each semester there is a monthly exam program with material limits that have been determined by the center with the aim of training and sharpening understanding of the students' material. The materials in each semester are: grammar, listening, writing, reading. For our listening, we are usually tested by listening to the song while completing the empty song lyrics. Or it could be by listening to a story played by the LPBA board itself.

For the final stage, namely the last semester, there is a graduation exam, namely sudden speech, microteching and comprehensive. This microteaching is done by creating a club consisting of 6-8 members from other classes. There we will

\textsuperscript{15} Ila Rohani, Interview, Former Manager of LPBA Al-Yasini and English teacher at SMK Leader Al-Yasini, Monday 8 June 2021 at the SMK Leader Office. 09.00 hours.
be asked to take a secret paper which contains grammar materials. Then we explain the material that has been selected earlier in front of the other members and in front of the supervisor. The material for sudden speech has been determined by the LPBA Council, usually they take material from hot news news both in Islamic boarding schools and in Indonesia. Usually given five titles which we have to make our own and memorize them to be read in front of other members and supervisors who have made their own club from the board, technically the same as microteching.

The last stage is comprehensive where we are asked to work on 50 questions from the initial material of the first semester to the material of the last semester. Members are said to have passed if the attendance of members reaches 40% and for others, they must reach the Minimum Completeness Criteria (KKM) determined by the LPBA board. If the score for microteching is not enough and the others (sudden speech and comprehensive) are sufficient, then this student still does not pass and must repeat the last semester in the next semester. Before students take the final exam, there is one program, namely On The Job Training, technically by taking material that has been determined by the LPBA Board, usually only one material, then taught in other classes that have also been determined by the board.

Usually in the On The Job Training program for members who are on the job training they compete to make games as exciting as possible so that students become the most active members of on the job training. Usually, the LPBA Board prepares prizes to be given to members who are most active in participating in their On The Job Training and can answer questions posed by On The Job Training participants to members who are on On The Job Training, for their teachers or usually called with the title Miss is taken from students who have passed the LPBA. This means that LPBA Al-Yasini gave birth to a generation that is proficient in English from Al-Yasini by Al-Yasini and For Al-Yasini and in the future for the community.16

From the explanation of the data above, according to Habermas, pesantren in Pasuruan has been able to have an instrumental ratio, namely the understanding that pesantren are able to act and use knowledge. Pesantren, especially al-Yasini, which has an LPBA, also has an orientation and goal, namely that while transferring Islamic messages to all corners of the world, English is able to lead students to be sensitive to the development of science and technology.

Pesantren in Pasuruan require students to be able to express their English (Know-How) skills as a tool of da'wah. According to Habermaas, students are subjects who have religious knowledge and the ability to speak English must be able to produce communication (da’wah) that expresses Islamic symbols that uphold truth, honesty, accuracy in implementing norms. Da’wah for students to the community does not happen by chance but is an instructive rational action in the fact that students as actors orient themselves towards achieving a broader understanding

16 Chofifa, Interview, English LPBA Manager Alyasini, 8 June 2021, at the LPBA office, 10.15 am.
of da’wah and all aspects by using English so that there are people everywhere who have an agreement, a good understanding of Islam. This means that the target of rational communication is to understand people that Islam is grace, flexible, beautiful and not harsh, and anarchic.

Conclusion

Pondok Pesantren in Pasuruan is a boarding school that is open in following the developments and changes of the times and following the needs of the public in this era of globalization. As a pesantren, it is also strong in terms of the character of the santri and maintains the values of the pesantren.

Learning innovations at Islamic boarding schools, especially Al-Yasini include 1) Not being dogmatic like thinking that English is not a language that is important in the grave or in the hereafter, but can be used to preach Islam throughout the world according to their respective professions. 2) able to pay attention to and meet public needs by providing formal education from elementary to tertiary institutions including providing Arabic and English LPBA. 3) responsive to the future orientation of students who are intelligent, professional, competitive and have student character.

Development of English language learning to meet the educational needs of the community and the obligation of students to spread Islam throughout the world. In delivering da’wah, not everyone understands Arabic, so da’wah can use English as an international language. Mastering English and being able to communicate is considered important in da’wah, so it must be developed by means of developing English so that students can convey Islamic messages to all levels of the world community with their respective professions.

The implication of Habermas’ rational theory of communication is that before reaching the goal or consensus is to have a process of training in communication that is repeated in Islamic boarding schools and takes a long time to gain knowledge of language and Islamic knowledge to understand the community.

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Ila Rohani, Interview, Former Manager of LPBA Al-Yasini and English teacher at SMK Leader Al-Yasini, Monday 8 June 2021 at the SMK Leader Office. 09.00 hours.

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