

Cendekia: Jurnal Kependidikan dan Kemasyarakatan

Vol. 20 No. 1 (2022) : 119-131

Available online at <https://jurnal.iainponorogo.ac.id/index.php/cendekia>

## Pesantren's Politics and Policy in Bilingual Actualization Amidst the New Normal Era at PP Al-Iman Putri Ponorogo

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### ARTICLE INFO

#### Article History:

Received: March 09, 2022

Revised: April 12, 2022

Accepted: May 23, 2022

#### Keywords:

politics and policy; *pesantren*;  
actualization; new normal;  
bilingual

### ABSTRACT

The emergence of the da'wa movement shifted the political position in the Islamic struggle as an alternative political movement in realizing the idea of Islamic struggle. These new developments encourage the emergence of new developments of political thought among *santri*. Moreover, during the current Covid-19 pandemic, new political policies have emerged and rearranged the policy order to suit the current situation. Thus, a new habit emerges called the new normal in the *pesantren* setting. Likewise, one of the *pesantren* in Ponorogo, PP Al-Iman Putri, has one of the featured programs for santri equipped with bilinguals. It is in Arabic and English. It is expected that santri will master Islamic religious knowledge and compete globally. The results showed that the politics and policies of *pesantren* implemented bilingualism during the new normal period at PP Al-Iman Putri Ponorogo. It prepared standard operating procedures enforced in it and adjusted to health protocols.

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#### How to Cite:

Yuliani, Bustanul. "Pesantren's Politics and Policy in Bilingual Actualization Amidst the New Normal Era at PP Al-Iman Putri Ponorogo." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 1 (2022): 149–64. <https://doi.org/10.21154/cendekia.v1i1.3837>.

## INTRODUCTION

Islamic educational institutions in Indonesia include *pesantren*, *madrasah*, Islamic schools, and colleges. The learning method varies according to the level of education.<sup>1</sup> The emergence of *pesantren* (Islamic boarding schools) began Islamic education in Indonesia. It is a Muslim school in Indonesia operated by religious leaders. It has long been known as an independent private educational institution with internal diversification with specialization in traditional forms, such as *hadith*, *nabwu*, *sharaf*, *fiqh*, reciting, and memorizing the Qur'an.<sup>2</sup> The long journey of education in *pesantren* can be traced through several forms of education in mosques, *langgar*, and houses that teach the Quran. This development started from just teaching the most basic, namely reading the Qur'an; the practice of prayer turned into a *madrasah diniyah*, then became a boarding school, and then became a madrasa according to the level of education.<sup>3</sup> The development of *pesantren* is one of the symbols of the success of Islamic education in Indonesia, which continues to be cared for throughout the course of education.

In its development, Ahmad Royani said that *pesantren* underwent a significant transformation related to formal education development. Kyai, as leaders, in developing formal educational institutions, aspire to transform the values of *pesantren* into formal educational institutions to produce cadres with character and intellectual insight into *rahmatan lil alamin*. It has become the basis for moderate religious academics or scholars.<sup>4</sup> It has the right strategy and culture for character building for the *santri* (*pesantren's* students), who will be able to live in the community with a strong belief and global perspective.

The background of government's development of Islamic politics occurred before Indonesia's independence. After independence, fundamental changes were related to several aspects of Islamic politics. Although there was trauma to the narrative concept, the development of Islam as a source of inspiration for political forces influenced the politics of *santri*. It was initially the main policy of colonial politics. The passage of political policy at a particular time can encourage the development of the social system to ensure the implementation of the Islamic political system and policy.<sup>5</sup> These political developments also affect government regulations on Islamic education regulations.

The development of *pesantren* in the future will be primarily determined by their ability to innovate on community development. The constitution has supported the potential of *pesantren* as a function of community empowerment through the Law of the Republic of Indonesia Number 18 of 2019 concerning *pesantren*.<sup>6</sup> It is to promote education equality. Ahmad Zayadi said that the law would later become the legal basis for forming a funding

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<sup>1</sup> Haidar Putra Daulay, *Sejarah Pertumbuhan Dan Pembaharuan Pendidikan Islam di Indonesia* (Jakarta: Kencana Prenada Media Group, 2009), 62–122.

<sup>2</sup> Karel A. Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam dalam Kurun Modern* (Jakarta: LP3ES, 1991).

<sup>3</sup> Khozin, *Jejak-Jejak Pendidikan Islam di Indonesia* (Malang: UMM Press, 2006).

<sup>4</sup> Ahmad Royani, "Establishing a Moderate Religious Academics in *Pesantren*-Based Higher Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 1, no. 1 (July 16, 2021): 1–19, <https://doi.org/10.21154/cendekia.v1i1.2500>.

<sup>5</sup> Abdul Munir Mulkhan, *Runtuhnya Mitos Politik Santri*, Cet. Ke-1 (Yogyakarta: SIPRESS, 1992).

<sup>6</sup> Dhian Wahana Putra, "Pesantren dan Pemberdayaan Masyarakat (Analisis Terhadap Undang-Undang Nomor 18 Tahun 2019)," *PROCEEDING LAIN Batusangkar* 1, no. 1 (February 23, 2021): 71–80.

instrument to ensure the availability and adequacy of the budget for the development of *pesantren* and to strengthen the role of pesantren in national development to respond to the challenges of the future.<sup>7</sup> Presidential Regulation 82 of 2021 was issued to strengthen the law concerning funding for the implementation of *pesantren*.<sup>8</sup> It shows that government pays attention to *pesantren*, which will be the nation's successor and create a better Indonesia.

The emergence of the da'wa movement then shifted the political position in the Islamic struggle as an alternative political movement in realizing the idea of Islamic struggle. These new developments encourage new developments in political thought among *santri*. New political policies have emerged mainly during the current Covid-19 pandemic. They are rearranging the policy order to suit the current situation. Thus, a new habit emerges. It is called the new normal of the *pesantren*—likewise, one of the *pesantren* in Ponorogo. PP Al-Iman Putri has one of the featured programs for *santri* equipped with bilingual Arabic and English. It is expected that *santri* can master Islamic religious knowledge and compete globally.

This article discusses *pesantren's* politics and policies in actualizing the bilingual during the new normal era. It deals with using Arabic and English at PP Al-Iman Putri Ponorogo. This study is essential as it finds out how to determine new policies for some conditions which require new adaptation. It also needs to investigate some problems faced during its implementation. Thus, it provides the readers an overview regarding the policies and activities that can be applied in *pesantren* and other education institutions.

## RESEARCH METHOD

This This research employed a descriptive qualitative design. It describes the background, characteristics, and distinctive characters in the field. The data were gathered from the activities or behavior of the subject. Moreover, it was obtained through interviews, observation, and documentation.<sup>9</sup>

The setting of this study was PP Al-Iman Putri Ponorogo. It involved student activities, especially bilingual ones, during the new normal era. In addition, it included supporting documents related to these activities.

## RESULT AND DISCUSSION

### Pesantren's Politics and Policy

Azra in Fahham, that *pesantren* has three leading roles in Indonesian society. They are a center for the ongoing transmission of traditional Islamic knowledge, as guardians and custodians of the continuity of traditional Islam, and as a center for the reproduction of ulama. Pesantren also functions as a forum for the nation's intellectual life through education carried out in pesantren.<sup>10</sup> In-Law Number 18 of 2019 concerning *pesantren* provides a legal

<sup>7</sup> Ahmad Zayadi, "UU Nomor 18 Tahun 2019 Tentang Pesantren, Untuk Siapa?," accessed June 9, 2022, <https://kemenag.go.id/read/uu-nomor-18-tahun-2019-tentang-pesantren-untuk-siapa-zeo68>.

<sup>8</sup> Suryaden, "Perpres 82 tahun 2021 tentang Pendanaan Penyelenggaraan Pesantren," September 20, 2021, <https://www.jogloabang.com/pendidikan/perpres-82-2021-pendanaan-pesantren>.

<sup>9</sup> Sugiyono, *Metode Penelitian Manajemen* (Bandung: Alfabeta, 2013), 375–417.

<sup>10</sup> Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuban, Pembentukan Karakter, Dan Perlindungan Anak* (Jakarta: Publica Institute Jakarta, 2020), 38.

basis for recognition of the role of *pesantren* in establishing, developing, building, and maintaining the Unitary State of the Republic of Indonesia, traditions, values, and norms, variants, and activities, professionalism of educators and education staff, and the process and quality assurance methodologies.<sup>11</sup>

Fahham also conveyed that the primary goal of the *pesantren* is to produce a cadre of ulama who became the basis for the establishment of *pesantren* to support the spread of Islam in the broader area. This goal persists today, and the community assumes that the ulama are *pesantren* graduates. However, it has undergone many expansions of meaning. The education is given to *santri* later on to become intellectual scholars (ulama who master general knowledge) and intellectual scholars (scholars who master religious knowledge).<sup>12</sup>

In general, the vision of the *pesantren* is as a center of the Islamic religion that produces *santri* who master religious knowledge and other sciences based on the characteristics of each *pesantren*, have faith, have piety, have a noble character, and uphold the noble values of the nation. Meanwhile, the mission of the *pesantren* is to apply religious education according to the characteristics of each *pesantren*, to provide habituation for *santri* to worship obligatory and sunnah, to read the Qur'an, to dhikr, and to read and study classical religious books under the guidance of an ustadz or boarding school cleric.<sup>13</sup>

The visions and missions of the *pesantren* are adapted to the characteristics of each *pesantren*. It provides habituation to instill Islamic religious values and master other general sciences so that there is a balance in the lives of the *santri* – *hablu minallah* and *hablu minannas* and have good morals. It also educates *santri* in practical life in social society in carrying out social roles. Therefore, as educational institutions and cultural media for the community, it can play an active role in the community's social life.<sup>14</sup> Therefore, it is undeniably involved in Islamic politics as the development of the Islamic religion and policymakers. Thus, it needs to evolve with the times.

The interaction between *santri*'s understanding of religious teachings and political realities that shape the political behavior of *santri* originate from their political theology and impacts the government's political policies.<sup>15</sup> However, building the religious morality of *santri* with their experiences is the most crucial goal of its education. It moves with clear goals and understands its functions as agent of change and cultural heirs. *Santri* must spread to all fields, so they must be competent in science. The *pesantren* education system is based on a continuous dialogue about religious teachings with absolute truth values and social realities with relative truth values that shape morality as a way of life for the *santri* in their later lives.<sup>16</sup>

The impact of the political involvement of *pesantren* is not proportional to the benefits.

<sup>11</sup> Jogloabang, "UU 18 tahun 2019 tentang Pesantren," October 21, 2019, <https://www.jogloabang.com/pustaka/uu-18-2019-pesantren>.

<sup>12</sup> Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuban, Pembentukan Karakter, dan Perlindungan Anak* (Jakarta: Publica Institute Jakarta, 2020), 40.

<sup>13</sup> Achmad Muchaddam Fahham, "Pembelajaran di Pesantren Pada Masa Pandemi Covid-19," *Pusat Penelitian Badan Keahlian DPR RI XII*, no. 14 (2020): 13–18.

<sup>14</sup> Subakri Bakri and Rosdee Ibrahim Mangkachi, "Dialectics of Pesantren and Social Community in Cultural Value Transformation," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 19, no. 1 (June 25, 2021): 69–87, <https://doi.org/10.21154/cendekia.v1i1.2670>.

<sup>15</sup> Ali Anwar, *Pembaruan Pendidikan Di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2010), 93–94.

<sup>16</sup> Mansur, *Moralitas Pesantren* (Yogyakarta: Safiria Insania Press, 2004), 27–29.

Thus, they need to be careful in determining their political stance. Its politics is not power politics but populist politics in the cultural realm of society.<sup>17</sup>

Since the inclusion of *pesantren* in Law Number 20 of 2003, they have been in a tug of war between the public and the government. They are treated discriminatorily by the government. The implementation of *pesantren* regulations has not been effective. The budget allocation for *pesantren* from the government is also minimal. Generally, *pesantren* in Indonesia have not met the minimum requirements for religious and educational institutions, especially not having economic independence. The government's political intervention in policy as a political product of education has not empowered and developed *pesantren* comprehensively.<sup>18</sup>

Zayadi said the discourse on the need for a law governing *pesantren* had existed since before the National Education System Law issuance. The National Education System Law, followed by PP No. 55 of 2007, also placed *pesantren* as part of Islamic religious education through non-formal education. Furthermore, the stipulation of October 22 as Santri Day by President Joko Widodo through Presidential Decree No. 22 of 2015 became a historic milestone in recognizing the existence of *pesantren* in fighting for the nation and state of Indonesia. The struggle for the formation of the boarding school law until the issuance of Law Number 18 of 2019 concerning *pesantren* to provide proper recognition of the uniqueness of *pesantren* in Indonesia.<sup>19</sup>

### Actualization of New Normal

*Pesantren* have their characteristics. It includes mastery of religious books in fiqh, interpretation and the sciences of the Quran, and mastery of Arabic and English. These characteristics require the presence of *santri* in implementing face-to-face learning and cannot be replaced by distance. In addition, the emphasis of *pesantren* education is not only on the transformation of knowledge but on the internalization of religious character and knowledge in *santri* in everyday life.<sup>20</sup>

The Covid-19 pandemic cannot be avoided. Ultimately, humans have learned how to live side by side with Covid-19 without being infected. Life needs to be continued in new ways or called a new normal era.<sup>21</sup> It is a change in behavior or habits to continue to carry out activities as usual but by constantly implementing health protocols amid the COVID-19 pandemic.<sup>22</sup> During the pandemic, with their peculiarities in their education system, *pesantren* must be able to organize and manage their institutions to maintain the *pesantren* properly to survive.<sup>23</sup>

<sup>17</sup> Saidin Ernas and Ferry Muhammadsyah Siregar, "Dampak Keterlibatan Pesantren Dalam Politik: Studi Kasus Pesantren Di Yogyakarta," *Kontekstualita* 25, no. 2 (2010): 195–224.

<sup>18</sup> Badrudin, Yedi Purwanto, and Chairil N. Siregar, "Pesantren Dalam Kebijakan Pendidikan Indonesia," *Jurnal Lektur Keagamaan* 15, no. 1 (June 30, 2017): 233–272, <https://doi.org/10.31291/jlk.v15i1.522>.

<sup>19</sup> Zayadi, "UU Nomor 18 Tahun 2019 Tentang Pesantren, Untuk Siapa?"

<sup>20</sup> Fahham, "Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19."

<sup>21</sup> Lobelia Asmaul Husna, "Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal," *Jurnal Pendidikan Dompot Dhuafa* 11, no. 1 (2021): 27–33.

<sup>22</sup> Veta Lidya Delimah Pasaribu et al., "Adaptasi Kehidupan New Normal Pada Masa Pandemi Covid-19 Di Yayasan Pondok Pesantren Dan Panti Asuhan Nurul Ikhsan Kecamatan Setu, Kota Tangerang Selatan," *Jurnal LOKABMAS Kreatif* 02, no. 02 (2021): 89–97.

<sup>23</sup> Shofiyullahul Kahfi dan Ria Kasanova, "Manajemen Pondok Pesantren Di Masa Pandemi Covid-19

The planned readiness in developing Islamic education curriculum in the new normal can be done by providing ICT training and getting used to the virtual learning process.<sup>24</sup> However, the selection of face-to-face learning with new normal in a *pesantren* environment cannot be avoided.<sup>25</sup> It is because all *santri* activities in the twenty-four-hour are to practice the learning and habituating Islamic teachings in their daily life in the *pesantren*.<sup>26</sup>

The face-to-face learning in *pesantren* is re-enacted by observing strict health protocols. Guidance on empowering *pesantren's* community in preventing and controlling the coronavirus disease 2019 (Covid-19) in *pesantren* is a reinforcement and guidelines for providing education during the pandemic.<sup>27</sup>

Prevention transmission of Covid-19 can be carried out promotively because it is easy to do at the community level. Promotional activities aim to increase public knowledge and self-awareness to prevent COVID-19 infection.<sup>28</sup>

Four main provisions apply to learning during the pandemic for boarding and non-boarding religious education. First is establishing a task force to accelerate the handling of Covid-19. The second is to provide health protocol facilities. The third is safe from Covid-19. A certificate evidences it from the task force for the acceleration of handling Covid-19 or the local government. Fourth is that the leaders, managers, educators, and *santri* are in good health, as evidenced by a health certificate from the local health service facility. These four requirements must be used as a joint guide for *pesantren* and religious education institutions that will hold lessons during the pandemic.<sup>29</sup>

## Bilingual

At the time of language learning is used as a connecting tool or a vital communication tool.<sup>30</sup> In contrast, bilingualism is a speaker's use of two languages in daily activities. Bilingualism is also a phenomenon of two languages in one speech act. In contrast, bilingualism is mastery of at least two languages – the first and the second language. It is motivated by the conditions and situations speakers face in their speaking actions.<sup>31</sup> Someone

(Studi Pondok Pesantren Mambaul Ulum Kedungadem Bojonegoro),” *Pendekar: Jurnal Pendidikan Berkarakter* 3, no. 1 (2020): 26–30.

<sup>24</sup> Ossi Marga Ramadhan, Acep Heris Hermawan, and Mohamad Erihadiana, “Pengembangan Kurikulum Pendidikan Islam Di Era New Normal,” *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 1 (2021): 32–45.

<sup>25</sup> Sinta Isthofa Haniek, “Pesantren Bina Umat Pada Masa New Normal,” *Al-Riwayah: Jurnal Kependidikan* 12, no. 2 (September 13, 2020): 287–300, <https://doi.org/10.47945/al-riwayah.v12i2.288>.

<sup>26</sup> Fahham, “Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19.”

<sup>27</sup> Dian Uswatun Hasanah, Ahmad Alfi, and Dwi Kurniasih, “Kebijakan Pendidikan di Pondok Pesantren Al Muayyad Surakarta Selama Pandemi Covid-19,” *JURNAL PENDIDIKAN ISLAM AL-ILMI* 4, no. 1 (May 1, 2021), <https://doi.org/10.32529/al-ilm.v4i1.780>.

<sup>28</sup> Lutfiyanto Nurhidayat, Ramadi Satryo Wicaksono, and Syifa Mustika, “Pengaruh Tingkat Pengetahuan Dan Perilaku Higiene Santri Terhadap Pencegahan Dan Penularan Covid-19 Selama Masa New Normal Di Pondok Pesantren Kota Malang,” *Jurnal Kedokteran Komunitas* 9, no. 1 (2021): 1–6.

<sup>29</sup> “Panduan Penyelenggaraan Pembelajaran Pesantren Dan Pendidikan Keagamaan Di Masa Pandemi” (Kementerian Agama Republik Indonesia, June 18, 2020), <https://kemenag.go.id/berita/read/513537/ini-panduan-penyelenggaraan-pembelajaran-pesantren-dan-pendidikan-keagamaan-di-masa-pandemi>.

<sup>30</sup> Ni Ketut Sulastri, “Efektivitas Penggunaan Dwibahasa Dalam Proses Pembelajaran Matematika,” *Journal of Classroom Action Research* 3, no. 1 (2021): 1–6.

<sup>31</sup> Ai Siti Zenab, “Kedwibahasaan Anak Sekolah Dasar Dan Implikasinya Terhadap Pembelajaran Bahasa Indonesia,” *Riksa Bahasa* 2, no. 1 (2016): 1–9.

who can speak Arabic and English is also bilingual.

Bilingual events include a) interference (the use of other language elements in using a language that is considered an error because it deviates from the rules of the language used); b) code-switching (a transition event from one code to another); c) code-mixing (the use of two or more languages or two variants of a language in a speech community, where one of the main codes or the basic code used) which has its function and autonomy, while the other codes involved in the speech event are only in the form of fragments).<sup>32</sup>

Children or adults who can use more than one language will have two or more experiences in the world because each language operates with a different system of behavior, ancient sayings, stories, history, traditions, ways of communicating, different literature, music, traditions, religious beliefs, ideas and beliefs, ways of thinking, and forms of caring.<sup>33</sup>

One of Asep's research results showed that bilingualism during this pandemic was also used as visual and multimedia media in virtual learning so that that material could be delivered according to the language mastered by santri.<sup>34</sup> Learning to use bilingualism can also shape their tolerance because they can understand the interlocutor in the language they master.<sup>35</sup> Using bilingual methods in an integrated manner in learning can help deepen understanding of the subject matter's content and increase the third language (foreign language used).

### **Pesantren's Politics and Policy in Actualizing Bilingual amidst the New Normal Era at PP Al-Iman Putri Ponorogo**

*Pesantren* born from the community must not leave the social community. It should always be there to fulfill the community's needs. It is by maintaining a harmonious relationship and providing benefits to the community.<sup>36</sup> Therefore, pesantren education in Indonesia has a variety of patterns to be able to meet the needs of the community. There is a traditional *pesantren* education pattern which is also called the salaf. In addition, there is also a modern *pesantren* education or khalaf. Finally, there is also a mixed pattern – a mixture of traditional and modern.<sup>37</sup>

PP Al-Iman Putri Ponorogo has a modern education by employing some curricula. First is *kulliyatu-l-mu'alimin/mu'alimat al-Islamiyah* moves dynamically to improve teacher performance and development as well as other KMI programs by providing insight (open mind), guidance (counseling), supervision (control), and discipline so that the quality of

<sup>32</sup> Zenab.

<sup>33</sup> Ria Astuti, "Penerapan Pembelajaran Bilingual (Dwi Bahasa) Di TK Inklusi (Studi Kasus Di TK Ababil, Kota Pangkalpinang)," *AWLADY: Jurnal Pendidikan Anak* 3, no. 2 (September 30, 2017): 109–23, <https://doi.org/10.24235/awlad.v3i2.1540>.

<sup>34</sup> Muhsinah Annisa and Asrani, "Digital Dissemination Covid-19 Dwibahasa (Indonesia dan Banjar) Melalui Literasi Sains Visual dan Multimedia," *ELEMENTARY SCHOOL JOURNAL PGSD FIP UNIMED* 10, no. 2 (July 1, 2020): 56–65, <https://doi.org/10.24114/esjpsd.v10i2.20893>.

<sup>35</sup> Asep Muhaemin Al-Ansori, "Strategi Pembentukan Karakter Toleransi pada Siswa Sekolah Dasar Multikultur dan Dwibahasa SD Pribadi di Kota Bandung," *Umbara* 3, no. 2 (October 5, 2020): 105–16, <https://doi.org/10.24198/umbara.v3i2.29325>.

<sup>36</sup> Siti Rohmatursyidah Ratnawati, "Multicultural-Based Islamic Religious Education in Ahmadiyya's School: A Strategy to Strengthen the Moderation Vision of Indonesian Islam in School," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 1 (2020): 117–37.

<sup>37</sup> Achmad Muchaddam Fahham, "Pendidikan Karakter di Pesantren," *Aspirasi: Jurnal Masalah-masalah Sosial* 4, no. 1 (June 30, 2013): 29–45, <https://doi.org/10.46807/aspirasi.v4i1.476>.

education in the future will get the expected results. Next is by using the Ministry of Religion curriculum and holding the MA/MTs final exam of equivalent level, which gives a diploma according to their level of education. In addition to the compulsory curriculum, additional pathways are allowed for santri. It is the *hifdul Quran wa tabsinul qiro'ah* program. Those who participate in this program are placed in a dormitory from other santri and are freed from extracurricular activities of the pesantren to focus more on memorizing the Quran. The next is the vocational school of fashion design for the santri. It aims to increase the interests and abilities of their *santri* based on their interest.<sup>38</sup>

PP Al-Iman Putri Ponorogo's vision is to create a generation ready to *fiddaroini* fight with solid faith, knowledge, and morality. The missions include fostering religious, intellectual, and emotional potential integrally and sustainably; cultivating Islamic life and making the Qur'an and Sunnah the main guidelines and works of thought of the scholars as a source of companion; developing the potential life skills of santri; and developing international-oriented education by maintaining local culture.<sup>39</sup>

### Actualization of Bilingualism in the New Normal Era at PP Al-Iman Putri Ponorogo

The KMI curriculum at PP Al-Iman combines education from several curricula. They are the Gontor KMI Curriculum, Madrasah Tsanawiya/Aliyah/SMK, and Salafiyah. Furthermore, those related to bilingualism at PP Al-Iman Putri include Arabic and English material. Arabic material, including: *al-impla'*, *tamrin al-lughob*, *al-muthola'ah*, *an-nabwu*, *al-syarf*, *al-balaghah*, *tariqh al-adabu-l-lughab*, *al-khat al-araby*, *al-muhadatsah*, dan *al-mahfudzah*. On the other hand, English involves English lessons, reading, conversation, grammar, dictation, and composition.<sup>40</sup>

In addition to the language material taught in class, PP Al-Iman Putri has a language program. The language program is a foreign language development program included in the non-formal education program and as a language learning platform that hones one's language skills.<sup>41</sup> The language program is bilingual. It is Arabic and English. Implementing bilingualism in PP Al-Iman Putri requires language activity managers as policymakers. Thus, those language activities are actualized based on the vision and mission of the *pesantren*. The bilingual manager is coordinated by the teaching and language division of OPPI/OSPI and is directly supervised by the *Santri* Caregiver Assistant called the CLM (Central Language Movement). Its task is to mobilize and build *santri's* language awareness. In addition, the task is to arrange language activities, and the rayon section assists those responsible for carrying out these activities.<sup>42</sup>

Language is a communication tool to convey the speaker's meaning. With the progress and development of the world, it is necessary to master more than one foreign language to be global. The santri who incidentally live 24 hours in the *pesantren* is easier to be given

<sup>38</sup> Mustahfid and Nadzir, "Pondok Pesantren Al Iman Ponorogo," 2021, <https://al-iman.ponpes.id/>.

<sup>39</sup> Mustahfid dan Nadzir, "Pondok Pesantren Al Iman Ponorogo," 2021, <https://al-iman.ponpes.id/>.

<sup>40</sup> Mustahfid dan Nadzir, "Pondok Pesantren Al Iman Ponorogo," 2021, <https://al-iman.ponpes.id/>.

<sup>41</sup> Fitri Hidayati et al., "Manajemen Pengorganisasian Program Bahasa Arab Di Pondok Pesantren Salaf," *Tarling: Journal of Language Education* 3, no. 1 (2019): 115–33.

<sup>42</sup> Rifa Labiba Rahma, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 13, 2021.



mastery of a foreign language. PP Al-Iman Putri Ponorogo has one of the foreign language mastery programs – Arabic and English. Arabic is used to study Islamic religious knowledge. English is mastered as an international language. The language skills possessed by *santri* are a plus. It enables them to compete with the outside world.

The covid-19 pandemic began around March 2020. It required new habits and forming a new order in daily lives. Bilingualism has become one of the *santri's* programs. It requires involvement between *santri* and requires interaction. The boarding school provides policies that prepare new standard operating procedures. Covid-19 Task Force ensures that activities at the *pesantren* continue to run as usual, even though it is necessary to reduce activity hours, restrictions, and delays. These anticipate not spreading the virus or reducing its spread in *pesantren*.

The regulation was drawn up, referring to the government's appeal. However, it does not indicate the politics of the *pesantren*. Still, the politics of the *pesantren* is not the politics of power but the politics of the people in the cultural realm of society. In other words, these policymakers are for mutual safety and as a form of endeavor and education in *pesantren* will continue despite a pandemic in this country.

The other activities are *mubadloroh* or *tadribul khitobah al-minbariyyah* and speech training for all *santri* using Arabic, English, and Indonesian. This activity is done twice a week with a rotating system and divided into several groups. It is on Wednesday and Thursday, and Friday nights.<sup>43</sup>

In addition to formal learning, the additional materials given in the teaching and learning process can support deepening the material taught in class. The morning activities contained materials to improve *santri's* language quality, such as *sima'ah*/listening, *muhadatsah*/conversation, *qira'ah*/reading, *insya'*/composition, and other language activities. These activities took place after the fajr prayer in the congregation until 05.30 a.m. These activities were also done in two languages. In improving language mastery, there is also a *tabsiul lughah* activity in the morning and evening. This activity is related to vocabulary mastery in both Arabic and English.<sup>44</sup> The actualization of the language program during this pandemic requires new habits, such as reducing the hours of activities limited to 09.00 p.m., so that *santri* can immediately rest and maintain their health. So at night, *tabsiul lughah* is only for depositing memorized vocabulary given in the morning and not practiced before a pandemic. In this activity, there are also groups for conversation with fewer members than the groups before the pandemic to limit the crowd of *santri*.<sup>45</sup>

The language program that the selected *santri* followed through a test as a form of cadre was the language camp/Arabic and English camp. In this activity, tutors are usually brought in from outside the *pesantren*. Still, due to the pandemic, tutors are only from this *pesantren*.<sup>46</sup>

*Santri* must wash their hands before entering the buildings in the *pesantren*. They have

<sup>43</sup> Syarifah, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 13, 2021.

<sup>44</sup> Mustahfid dan Nadzir, "Pondok Pesantren Al Iman Ponorogo," 2021, <https://al-iman.ponpes.id/>

<sup>45</sup> Lutvi Anisa, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 14, 2021.

<sup>46</sup> Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 13, 2021.

to wear masks in the *pesantren* environment. Keep a distance during activities at the *pesantren*. *Santri* may not eat a plate together. They also may not leave the *pesantren* and may not be visited by their guardians *santri*. These things are also a new habit in *pesantren*.<sup>47</sup>

Although the conditions are different, activities in the *pesantren* must continue. Therefore, the Covid-19 Task Force Team was formed at the *pesantren* to supervise and monitor *santri* who violate the new rules during the new normal, which are arranged in the *pesantren's* standard operating procedures that all *santri* must obey. Thus, the virus does not spread in it. This Task Force team comprises the health department and religious teachers appointed as the Covid-19 Task Force team.<sup>48</sup>

### **Some Obstacles in Actualizing Bilingualism during the New Normal Era at PP Al-Iman Putri Ponorogo**

During a pandemic, there must be new adaptations in various human activities so that they can continue to live and do their activities even though the conditions are different. New habits are needed in PP Al-Iman Putri, especially for bilingual activities. They reduce hours, limit activities, and even eliminate some activities in bilingualism. They become the obstacles to the implementation of the language program in *pesantren*.

In the new normal era, bilingual activities do not reduce *santri's* enthusiasm for learning Arabic and English. However, there are still some obstacles to its actualization. One of them is reducing the hours for *pesantren* activities which are only until 10.00 p.m. It is because *santri* must maintain their health during the pandemic. The LFO (Language Fun Olympics) as an event to show *santri's* talents (especially in bilingualism) has not been held due to limited activities during the new normal.<sup>49</sup>

Activities outside the *pesantren* are limited. Thus, *ustadzah* who live outside the *pesantren* are also restricted from being allowed to enter the *pesantren*. Therefore, the learning is done online for subjects whose *ustadzah* lives outside it.<sup>50</sup>

*Pesantren* has implemented a clean and healthy life. The activities are also limited to the residents of the *pesantren* and limit outsiders from entering the *pesantren*. Thus, *pesantren* education during this pandemic is the safest and most influential educational institution.

### **CONCLUSION**

The politics and policies of *pesantren* in implementing bilingualism during the new normal era at PP Al-Iman Putri Ponorogo are by preparing the standard operating procedures enforced in *pesantren* and are adjusted to health protocols. Bilingual implementations such as *muhadloroh*, *sima'ab*/listening, *muhadatsab*/conversation, *qira'ab*/reading, *insya'*/composition, and language camp of Arabic and English are held in compliance with health protocols during the activity. Even though there are many obstacles and differences in language habituation from before the COVID-19 pandemic, it does not dampen the *santri's* enthusiasm to keep learning and practicing Arabic and English as they

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<sup>47</sup> Zerlina, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 14, 2021.

<sup>48</sup> Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 13, 2021.

<sup>49</sup> Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 14, 2021.

<sup>50</sup> Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, June 13, 2021.

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