

INTEGRATING ISLAMIC PERSPECTIVES IN LISTENING COMPREHENSION ACTIVITIES FOR ENGLISH LEARNERS IN GONTOR EDUCATIONAL APPROACH

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Abstract

Pondok Modern Darussalam Gontor (PMDG) is one of the Pesantren educational institutions that integrates education, discipline, Islamic values, and science. This paper explores the integration of Islamic perspectives into listening comprehension activities for English learners within the Gontor educational methods. PMDG system, rooted in Islamic values and traditions, emphasizes a holistic approach to education that fosters spiritual, discipline, intellectual, and linguistic development. This themes of study examines how incorporating Islamic themes, values, and narratives into listening materials which can enhance language acquisition while instilling moral and ethical understanding among learners, by employing qualitative research methods, including content analysis of listening materials and classroom observations, the study identifies strategies for combine the Islamic elements into listening activities. It highlights examples such as utilizing Quranic stories, Islamic history, and contemporary topics relevant to Muslim contexts to promote engagement and cultural relevance. In this case, the paper discusses the pedagogical impact of this approach, focusing on how it aligns with the principles of integrative listening of listening of education advocated in the Gontor system.

Keywords: *Education, Listening Comprehension, Islamic Perspectives, English Learners, PMDG.*

Introduction

PMDG is one of the largest boarding schools in Indonesia, has more than 30,000 students in 20 branches, The boarding school is located in Ponorogo Regency, east Java applies the Arabic and English language discipline system with the direct method, and patent learning curriculum system since its inception, founded on September 20, 1926, coincided with 12 Rabiul Awwal 1345. (Ramdhani, 2023)With 13 men's huts and 8 women's branch huts spread throughout Indonesia, 20 PMDG can still maintain the system in integrating the values vision, and mission of the hut which was founded 98 years ago.

Pondok modern darussalam gontor was founded by 3 brothers namely KH. Ahmad sahal, KH.Zainuddin fanani, and KH. Imam Zarkasyi where they are the founders and renewed the existing education system in Gontor. PMDG on 20 September 1926,

coinciding with 12 rabiul awal 1345 and the start of educational institutions on 19 December 1936 called tarbiyyatul athfal, and the education program is held for six years equivalent to madrasah tsanawiyah and madrasah 'aliyah (Syarifah et al. 2023).

Integrating Islamic perspectives into listening comprehension activities offers an innovative approach to English language learning, aligning with the educational goals of Islamic institutions like Gontor. This integration not only fosters linguistic skills but also nurtures students' character through exposure to Islamic values. (Syarifah et al., 2023) Previous studies have explored strategies such as using Islamic stories and songs to enhance listening comprehension, demonstrating their effectiveness in improving students' understanding while (Kurikulum et al., 2015).

Promoting Islamic values, additionally, implementing activities such as Quranic verse discussions and thematic listening exercises provides learners with contextually rich, meaningful learning experiences (Robingatin, 2015; Nurpahmi et al., 2023). This approach aligns with Gontor's vision of holistic education that integrates faith and knowledge. By leveraging materials rooted in Islamic teachings, English language educators can create engaging and spiritually enriching listening comprehension activities tailored to the unique context of Islamic schools. (Nursyahrina et al., 2021)

METHOD

Leadership System. Wanting to be led and ready to lead is one of the broadcasts of Pondok Modern Gontor. The broadcast is not only posted in written form, but has become the commitment of all santri. To instil the spirit of leadership, who are ready to be led and want to lead, then from the beginning they entered Pondok Modern Gontor, students are immediately taught several activities that contain elements of leadership. Starting from managing themselves to managing others, from leading themselves to leading others. (Arroisi, 2012) All students, teachers and kyai who live in the Pondok must be ready to be led and ready to lead with all the risks. In order for the whole process of leading in Gontor to run well, the values of Pondokmodernan must animate it.

Cadre System. The history of the rise and fall of pesantren in Indonesia is identical to the existence of the kyai or caregiver. Integration of Aqidah Shari'ah in the World of Education. December 2012 The pesantren advanced rapidly because of the figure of the kyai who worked hard with all his sacrifices. Vice versa, the pesantren experienced a

decline or even died because it was abandoned by the kyai. (Fatihah, 2018) The history of the decline of pesantren in Indonesia has provided valuable lessons for the continuity of Pondok Modern Gontor. The founders of Gontor did not want to see their pesantren die because it was abandoned by its kyai or founder. To avoid bad possibilities and the continuity of the pesantren, Trimurti has taken bold and strategic steps that have never existed in the history of pesantren in Indonesia. That is by endowing the institution he founded to the Muslim ummah. The Nadzir who is trusted to receive the waqf are Gontor alumni who are ready to continue the relay of leadership in Gontor. (Ramadhani, 2020).

Result And Discussion

From the description above, it can be concluded that Pondok Modern Gontor as a typical pesantren continues to make the kyai a central figure and the mosque as the centre of activities. All cottage activities run according to and in harmony with the outlines of the cottage which are voiced in the Qur'an and al-Hadist. The values of modernity and the system of activities and even operational activities remain under the auspices of the outlines of the cottage. The integration of the three: values, systems and operational activities is a necessity that cannot be separated. The integration of aqidah (value) and shari'ah (system) not only produces knowledge or life science but also brings trust, gains progress and can build a civilisation. From sincerity, discipline, patience and earnestness: trust, progress, life science from which Gontor is and will continue to build a civilisation. That is a dignified ummah civilisation.

Referring to the integration of Islamic values in the teaching and learning process, it turns out that very little attention is given to Islamic values in the teaching and learning process, as illustrated in the findings that Islamic values are explained in the expected core competencies, the opening and closing of lessons, and the assessment process. However, Gontor provides learning based on Islamic values, where every lesson will be in accordance with Islamic values (Alfian et al., 2021).

Education in Gontor places great emphasis on character building and holistic skill development. Therefore, the methods used in teaching listening comprehension can integrate the Gontor educational approach which is integrative, transformative, and oriented towards spiritual, moral, and intellectual development (Dr. Abdul Tolib, 2015).

Gontor does not only provide material but rather leads to direct practice, in learning santri in Gontor is given teaching whose approach is closer to showing direct practice, which will provide indirect training for listening santri. For example, language learning in Gontor uses Arabic and English. Then the students will practice directly every day, by communicating not only to train speaking but also listening, students are accustomed to practicing their listening every day. Gontor's discipline and methods make it easier for students to understand learning(Kaharuddin et al., 2023).

Listening activities for English language learning have several methods that are taught to make it easier for students to understand. How ustaz/ah provides a good method for students, for example, as follows:

- a. **Integration in Teaching Methods:** Teaching listening comprehension can be integrated with various disciplines taught at Gontor, such as tafsir, hadith, fiqh, and social sciences. For example, when listening to an English lecture on the role of youth in Islam, learners can relate the material to Islamic teachings on the importance of the role of youth.
- b. **Reflection Activity:** After the listening comprehension session, students can be asked to reflect on the moral message obtained from the material, and then discuss it in groups, so that they can better understand the application of Islamic teachings in their daily lives(Fitria, 2023).

Both methods will make it easier for students to improve their listening skills when learning English. Not only English language learning but because this is a pesantren, Gontor links every lesson based on an Islamic perspective. Listening comprehension is a critical aspect of language learning, especially in the context of learning English as a foreign language. It involves the ability to understand, interpret, and make sense of spoken language, which is essential for effective communication(Alkahfiono & Andriesgo, 2023). In educational settings, particularly in Islamic-based institutions like Pondok Modern Darussalam Gontor, integrating listening activities with Islamic values can provide students with both linguistic skills and spiritual growth.

The application of Islamic values in English language learning in Islamic schools, especially in PMDG, aims to integrate spiritual aspects with language skills. This approach involves using materials that reflect Islamic teachings, such as Islamic stories, Qur'anic verses, or religious songs in listening comprehension and speaking activities(Andriyani,

2018). For example, using stories from the Prophet or moral tales to help students understand the cultural context as well as strengthen their understanding of Islamic messages. In addition, teaching English with an Islamic approach also involves applying values such as honesty, discipline, and mutual respect in classroom interactions, which can improve students' morale along with their language skills(Yaningsih et al., 2024). In this way, English becomes not only a global communication tool, but also a means to deepen students' understanding and practice of Islamic teachings in their daily lives. This approach is in line with the mission of Islamic education which aims to mould individuals who are not only academically intelligent, but also morally and spiritually solid(Ikhwan, 2014).

Conclusion

In conclusion, "Listening in PMDG" (Pondok Modern Darussalam Gontor) emphasizes the integration of listening skills into the Islamic educational framework. The practice involves using Islamic values, such as Quranic recitations, moral stories, and thematic audio materials, to enhance students' comprehension skills while reinforcing their spiritual development. By contextualizing English listening exercises within Islamic teachings, the approach aligns language learning with faith-based values, fostering a holistic educational experience.

This strategy not only aids language proficiency but also contributes to character building, as it reflects Gontor's broader mission of harmonizing religious teachings with modern education. Activities often include listening tasks tied to ethical lessons or global issues viewed from an Islamic perspective, creating meaningful and relatable learning experiences for students. Integrating Islamic perspectives into listening comprehension activities for English learners within the Gontor educational approach offers a holistic framework for language acquisition and character building. This integration not only enhances students' linguistic capabilities but also strengthens their understanding and embodiment of Islamic values. Activities such as incorporating Quranic verses, Islamic narratives, and morally aligned discussions enrich the learning process, making it both engaging and spiritually meaningful.

This approach aligns with the overarching mission of Islamic educational institutions to blend religious teachings with modern knowledge, fostering students who are both globally competent and deeply rooted in their faith. However, successful

implementation requires well-prepared educators, contextually relevant materials, and institutional support. By addressing these needs, Islamic-based English language instruction can serve as a powerful medium to nurture morally and intellectually balanced individuals. Ultimately, this strategy exemplifies how language education can transcend mere communication skills, becoming a vehicle for holistic development in alignment with both academic and spiritual aspirations.

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