

A TARGET SITUATION ANALYSIS OF ISLAMIC BOARDING SCHOOL STUDENTS IN LEARNING ENGLISH

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ABSTRACT

This study was aimed at answering the question of the research namely “What are the target needs of the students in learning English at Pondok Pesantren Tahfidz Al-Qur’an Al-Hudzaifiyyah Kolaka?” The researcher applied a survey study to answer the research question. The instruments of the research were questionnaires and interview guidelines. The data were reported descriptively. The participants of the research were 20 students from various levels of education at Pondok Pesantren Tahfidz Al-Qur’an Al-Hudzaifiyyah Kolaka. The results revealed that the target situation of the students in learning English was divided into three categories namely necessities, lack, and wants. The students’ necessities were interacting verbally in *da’wah* competition and they needed an advanced level of English to support their careers in the future. Then, the students’ lacks were a lack of vocabulary, lack of ability to compose correct English sentences or lack of grammar, lack of pronunciation, and low competence in understanding what other speakers are saying. Then in terms of wants, they need to use their English as the medium of oral communication to participate in the tafsir Al-Qur’an competition in Musabaqah Tilawatil Qur’an. A recommendation for material designers was made to get suitable learning materials for Islamic boarding school students.

Keywords: Boarding School, English Learning, Target Situation

A. INTRODUCTION

Nowadays, the need for English is not only merely a need to fulfill economic, social, or political functions but also a need for religious functions. One example of this fact is the Islamic boarding school students who study Islam at Pondok Pesantren or Islamic boarding schools. Even though they are concerned with Islamic studies which are closely related to Arabic, they also study English for communication purposes in certain registers. Their need to spread the message of kindness (*da’wah*) is not only to Indonesian people but also to all people throughout the world. Of course, mastering Arabic alone is not enough, but it is also necessary to master English as a medium for communicating with people who speak different languages because currently, English is a lingua franca. This of course encourages students to also take part in learning English to complete their foreign language mastery needs (Karimah, 2023).

In recent years, the Indonesian government has released a program involving groups of people from Islamic boarding schools to carry out *syi'ar/da'wah* to countries that use English as a medium of communication, such as England and America. And of course, to qualify for this program requirements, participants must have adequate English language skills. Therefore, their English language skills must be prepared as early as possible.

However, in reality, Islamic boarding school or *Pondok Pesantren* students still experience difficulties in learning English and have very low motivation to learn English because English learning materials currently given to them are still not meaningful for them. This is due to the fact that the teaching materials used by teachers do not provide insight and support for their background as *pondok pesantren* students. The English teaching materials given to them are the same as the materials given to public school students or General English. This was confirmed when the researcher conducted an informal interview and pre-observations at one of the Islamic Boarding Schools in Southeast Sulawesi. Students' performance in English was still low. This is supported by Suryani's (2022) research on Islamic students' problems related to English. To add, so far the teaching staff at the Islamic boarding school still use general English teaching materials.

Making teaching materials that suit the needs of Islamic boarding school students is not easy, and it requires special skills and is also time-consuming. For these reasons, English teachers at Islamic boarding schools tend to use English teaching materials that are already on the market which is not correlated with the needs of the Islamic boarding school students (Efrizal, 2022), because general English teaching materials are abundant on the market. Besides that, using existing teaching materials becomes more practical even though the teaching materials are less relevant to the students' backgrounds.

Producing English teaching materials that suit learners' backgrounds is not an instant process. It requires a set of processes to produce such a kind of material. The initial process is doing a situational analysis of the target users of the materials. A detailed language background of the prospectus users of the materials should be carefully analyzed. Thus, the researcher intended to conduct research with the following research question: What kind of English teaching materials do Islamic boarding school students need that suit their educational background? This research aims to produce primary information as a basis for creating English teaching materials that truly suit the background of Islamic boarding school students. Having teaching materials that suit their background will make their English learning process more meaningful and more motivated (Tomlinson & Masuhara, 2017). Having relevant teaching materials for students will increase their motivation to study harder and prepare themselves to become international preachers.

When discussing *Pondok Pesantren*, it's essential to understand its textual and contextual significance. Textually, *Pondok Pesantren* or Islamic boarding school consists of two words. The word "*Pondok*" comes from the Arabic word "*Funduq*" which means a place to stay/dormitory. Meanwhile, "*Pesantren*" was derived from Tamil word *santri*, then added with the prefix *pe-* and the suffix *-an* which means students of knowledge (Ali & Daud, 1995). Contextually, Wahid (1995) defines an Islamic boarding school (*Pondok Pesantren*) as a residential complex with a status that is generally separated from the environment or life around it. In the complex, there is generally a cottage caretaker's residence; a mosque; a place of teaching called *madrasah*, or more often has the connotation of a school; and a dormitory as a place for students to live.

The aim of Islamic boarding schools, according to Zulhingga (2013), is to nurture students to become human beings with Islamic personalities who are capable of their religious knowledge to become Islamic missionaries in society through their knowledge and charity. Furthermore, Prasodjo in Ghazali (2002) also stated that Islamic boarding schools have a big role in society, including carrying out *tabligh* activities for the community, holding *Ta'lim* Councils or educational recitations for the public, and providing wisdom guidance in the form of kyai advice to people who come to ask for religious advice, practices which must be done to achieve a wish, and so on. With these roles and functions, students are expected to be able to carry them out not only in Indonesia but also outside Indonesia. Thus, they need to get special attention to English teaching materials that can support their tasks and functions in the future.

Research on teaching English in Islamic religious contexts has grabbed people's attention to do research on the topic. Some of the research that has been carried out is as follows. Nur et al. (2021) have conducted research regarding the readiness of Islamic boarding schools to implement the English Program. The results of this research show that currently, Islamic boarding schools are ready to implement the English program. This can be seen from several indicators including the types of English language programs provided, teacher contributions, supporting facilities, and the Islamic boarding school environment. From the results of this research, there is still minimal information available regarding the readiness of Islamic boarding schools in terms of the teaching materials used in the English language program. Whether English has been used specifically for Islamic boarding school students is not explained in detail.

In addition, Jamaallul & Jinan (2019) has also conducted qualitative research regarding the development of English language skills at Imam Syuhodo Islamic Boarding School. It was reported that students' language skills were developed in a coaching program. The students were trained to use written and spoken English by involving the boarding school leaders, ustadz (teachers), and the IPM language section administrators as enforcers of the discipline of using English in the school. The students were required to use English in the Islamic boarding school environment. However, the results of this research did not report what kind of teaching materials are applied in this program.

In terms of developing teaching materials, Karman (2017) has developed reading teaching materials for MA students. From the results of the research, it appears that the teaching materials prepared only focus on reading skills. Meanwhile, listening, speaking and writing skills have not been accommodated in this research. To add, the teaching materials prepared are still influenced by the English syllabus issued by the education minister which is oriented to national exams. Thus, teaching materials that truly suit the needs of students without being influenced by government policy have not been accommodated well.

From the description of the results of previous research above, it can be concluded that the development of English teaching materials based on the needs of Islamic boarding school students is still underdeveloped. Tomlinson & Masuhara (2017) define teaching materials as anything used by teachers or students to facilitate language learning. Teaching materials can be in the form of textbooks, videos, cassettes, CD-Roms, handouts, magazines, advertisements, leaflets, etc. Furthermore, Nunan (2010) divided these teaching materials into two types, namely commercial teaching materials and teacher-made teaching materials. Examples of commercial teaching materials are general English and textbooks. In this case, teachers should choose commercial teaching materials that suit their learning objectives.

And this is what teaching staff at Islamic boarding schools often do, they choose commercial teaching materials on the market to teach to students. This is of course an inappropriate choice because the teaching materials are made for the general public, so the materials do not accommodate students' English learning needs as students. Therefore, the teaching materials are not contextual and meaningful for the students.

On the other hand, teacher-made teaching materials are teaching materials that are specifically made by teachers for the needs of their students. However, not all teachers can do this because special competencies are required. This is somewhat difficult to realize in Islamic boarding schools nowadays because some of the teaching staff are people who have good English language skills but do not come from language education graduates who are equipped with material design skills. It indicates that special systematic efforts need to be made to produce English language teaching materials that can truly accommodate the English language needs of Islamic boarding school students. To produce good and suitable materials for learners, a target situation analysis should be done. Target needs means what learners need to learn in the target situation. Target needs concern what to learn by the students or what the learners need to learn in the target situation. Hutchinson and Waters in Nation & Macalister (2010) state that the target needs concerned what to learn by the students. Target needs consist of goals, necessities, lacks, and wants (Hutchinson & Waters, 1987). Therefore, this research is intended to address the gaps that occur in the field by doing the initial steps namely target situation analysis of Pondok Pesantren Students. Through the findings of this study, material designers could determine what skills and aspects of English should be prioritized in their English material designs.

B. METHOD

To answer the research question addressed in this study, the researcher applied a survey study (Groves et al., 2009). This research took place at an Islamic boarding school namely Pondok Pesantren Tahfidz Al-Qur'an Al-Hudzaifiyyah, Kolaka. Pondok Pesantren Tahfidz Al-Qur'an Al-Hudzaifiyyah Kolaka was one of the boarding-based Islamic educational institutions which was established in 2004. This Islamic boarding school was located in Kolaka, Pondok Pesantren Street, sub-district Lamokato, Kolaka region, South East Sulawesi Province. This institution was established as an Islamic boarding school which is especially facilitating students in memorizing the Qur'an. This Islamic boarding school provides educational levels from elementary to high schools.

The number of students in Pondok Tahfidz Al-Qur'an Al-Hudzaifiyyah is around 300 students who are distributed in various school levels from elementary school, junior high school, and senior high school. Besides studying the formal curriculum issued by the Indonesian government, they are also focusing on memorizing the Qur'an. To gather saturated data from the respondents across many levels, the researcher set criteria to be selected as the participants in this study (Charmaz, 2014). The first criterion was that they wanted to join the competition of Tafsir Qur'an in English Secondly, they had memorized at least 15 Juz of al-Qur'an. Lastly, they should be in Junior high school or Senior high school students. There were 20 students (10 males and 10 females) who fulfilled the criteria. To gather detail information, the researcher interviewed 5 respondents consisting of 3 students and 2 English teachers at the Islamic boarding school.

Data collection was carried out to obtain relevant information using several research instruments (Sugiyono, 2015). There were two types of data collected in this research,

namely quantitative data and qualitative data. Quantitative data was gathered from the questionnaires distributed to Islamic boarding school students, while qualitative data came from data from transcripts of interviews with students at Islamic boarding schools. The survey was carried out using a questionnaire designed in the form of a close-ended questionnaire. Meanwhile, the interview was designed in the form of a semi-structured interview.

To analyze quantitative data obtained from Islamic boarding school students through questionnaires, the percentage technique was employed (Creswell & Guetterman, 2018). The number of people who chose the item or statement was divided by the total number of respondents who participated in the survey, and then multiplied by 100. Meanwhile, qualitative data obtained from interview transcripts were analyzed qualitatively by transcribing the respondents' utterances (Rubin & Rubin, 2012). After that, they were categorized based on themes. The data were used to support the information obtained from the results of the questionnaire that has been distributed to respondents. This method is often called data triangulation data (Creswell & Creswell, 2017). Data from these 2 instruments were used to cross-check and support the data produced by each other, so that the data obtained in this research were valid and reliable.

C. FINDINGS AND DISCUSSION

Based on the results of the questionnaires and interview, the researcher found the target needs of the students of Pondok Pesantren. Target needs consist of goals, necessities, lacks, and wants (Hutchinson & Waters, 1987). The target needs analysis is presented, analyzed and discussed as follows.

1. Goals

Goals refer to the general intentions of why students learn English. The learning goal(s) of students in learning English at Pondok Tahfidz Al-Qur'an Al-Hudzaifiyyah are presented in table 1:

Table 1. Goals

Question	Items	N	F	(%)
What are your goals in learning English?	a. to pass the national exam	20	5	25
	b. to Support the continuation of your studies	20	6	30
	c. to Support my success in participating in the MTQ Branch of English Interpretation and the world of <i>da'wah</i>	20	16	80
	d. to help me communicate with other people, especially in the boarding school.	20	15	75

Table 1 shows that 80% of total respondents stated that their reason for learning English was to support their success in participating in the MTQ Branch of English Interpretation and the world of *da'wah*. The second choice was 75 % which shows that the students' goal was to be able to help them communicate with other people, especially in the boarding school. In conclusion, most students want to learn English because English is important to support their success in case they get involved in communication with other people, especially for *da'wah* matters. This was in line with one of the student interviews in the following transcript.

“...Belajar Bahasa Inggris perlu karna untuk menunjang kemampuan kami dalam ber da'wah secara luas. Contohnya simulasi da'wah yang kami lakukan sebelumnya yaitu ikut serta dalam lomba MTQ cabang Tafsir Al-Qur'an. Bukan hanya Bahasa Arab dan Indonesia yang di perlukan tapi juga Bahasa Inggris...”

“...Learning English is necessary because it supports our ability to do da'wah widely. For example, the da'wah simulation that we did previously was participating in the MTQ competition for the Qur'anic interpretation branch. Not only Arabic and Indonesian are needed but also English...” (Appendix/Interview Transcript/SA/A.8)

This is also supported by teacher's interview in the following transcript.

“.....Pondok ini aktif dalam Musabaqah Tilawatil Qur'an (MTQ). Di mana lomba ini menyediakan lomba hifdzil, tilawah Al-Qur'an dan tafsir Al-qur'an. Tafsir Qur'an terdiri dari tafsir Al-Qur'an dengan Bahasa Indonesia, Tafsir Al-Quran dengan Bahasa Arab dan Tafsir Al-Qur'an menggunakan Bahasa Inggris. Beberapa siswa ikut dalam lomba ini. Jadi saya rasa Bahasa Inggris di butuhkan oleh siswa, untuk meningkatkan kemampuan mereka.....”

“.....This Pondok Tahfidz is active in Musabaqah Tilawatil Qur'an (MTQ). Where this competition provides a competition for hifdzil, recitation of the Qur'an and interpretation of the Qur'an. Tafsir Qur'an consists of Tafsir Al-Qur'an in Indonesian, Tafsir Al-Quran in Arabic and Tafsir Al-Qur'an in English. Several students took part in this competition. So I think English is needed by students. to improve their abilities. (Appendix/Interview Transcript/UST/T.6)

Based on the findings above, the students' goals in learning English at Pondok Pesantren Tahfidz Al-Qur'an Al-Hudzaifiyyah are to support their success in participating in the MTQ Branch of English Interpretation and the world of *da'wah* and to help them communicate with other people, especially in the boarding school. Based on an interview with one of the students said that this *Pondok* is active in joining competitions such as the tafsir al-Qur'an competition in English. Thus, they must improve their skill, not only in the Arabic language but also in the English language. This goal prepared the students to be Islamic intellectuals for example preachers (*Muballigh*) in the Islamic religion not only preachers in Indonesia but also at the international level. Because the command of *da'wah* is not only for our prophet but also our obligation. This is supported by Indralia (2017); she confirms that the command to preach and improve human character is not only the duty and obligation of the prophet Muhammad SAW but also the obligation of every Muslim.

2. Necessities

Necessities were related to what the learners should know or achieve in order to function effectively in the target situation. In this section, the results of students' necessities were presented as follows.

Table 2. Target Level

Question	Items	N	F	(%)
To be able to support your career in the future, your English	a. Beginner: They can understand simple sentences and expressions that often appear in everyday life.	20	0	0

skills Should be at the level of	b. Intermediate: They can understand what someone is saying	20	5	25
	c. Advanced: They can understand various forms of spoken text and can speak in public.	20	15	75

Table 2 above portrays the results of students’ opinions about the English skills that should be at their level which was required to support their career in the future. There were 75% of students believing that they should achieve an advanced proficiency level in order to deal with *da’wah*. It means that they should be able to understand various forms of spoken text and can speak in public. They use language flexibly and effectively for social, religious, academic and professional purposes. They should also be able to express themselves in English spontaneously, very fluently and precisely, and to differentiate meanings in a complex situation. This was in line with one of the student’s interviews in the following transcript.

“...Tentunya level yang paling tinggi kak. Seperti lancar dalam berbahasa, memahami apa yang di katakan orang lain ketika mereka berbahasa inggris. Pondok Tahfidz ini, aktif di dunia perlombaan terutama di MTQ, dan contohnya kaka kami itu sudah ada yang wakili Indonesia ke yordania dan Iran. Dan saya rasa kami perlu belajar Bahasa Inggris untuk bercakap dengan orang luar negeri nantinya. Jadi kami membutuhkan skill yang baik seperti spontan dalam berbahasa inggris dan efektif...”

“...Surely the highest level. Like fluent in language, and understanding what other people say when they speak English. This Pondok Tahfidz was active in the world of competition, especially in MTQ, and for example, our brother has represented Indonesia to Jordan and Iran. And I think we need to learn English to talk to foreign people later. So we need good skills such as being spontaneous in speaking English and being effective.”
(Appendix/Interview Transcript/NFS/B.16)

Table 3. Situation

Question	Items	N	F	(%)
When you are fluent in English, you will use English more often to...	a. Interact verbally in <i>da’wah</i> competitions	20	17	85
	b. Interact in writing (Letter) either in formal or informal form.	20	7	35
	c. Reading texts in English to deepen my skills in the field of <i>da’wah</i> competitions.	20	15	75
	d. Interact with fellow students in the Islamic world (Islamic boarding school)	20	17	85

The second item was to know the most possible situation where they might probably use the target language. From Table 3 above, there were 85% of students who believed that they would probably use English to interact verbally in *da’wah* competitions and interact with fellow students in the Islamic world (Islamic boarding school). There were also 75 % of students who believed that they would use English as reading texts in English to deepen their skills in the field of *da’wah* competitions. The choice of the students means that they will use English to help them become an Islamic intellectuals. This was in line with one of the student’s interviews in the following transcript.

“...Sebagai calon cendekia islam saya mau pandai dalam berbahasa inggris, bukan hanya Bahasa arab tapi juga Bahasa inggris. saya membutuhkan Bahasa inggris untuk memperjuangkan agama di rana yang lebih luas. Pandai dalam berbicara di dunia da'wah, dan harus banyak membaca buku Bahasa Inggris...”

“...As a candidate of Islamic scholar, I want to be good at speaking English, not only Arabic but also English. I need English to fight for religion in a wider scope. Good at speaking in the world of da'wah, and must read a lot of English books...”

(Appendix/Interview Transcript/AFF/D.12)

Based on the result of the questionnaires, the researcher gave 2 questions with 4 options respectively. To support the students' career (*da'wah* in broader scope) in the future they need to improve their English until intermediate and advanced levels because the responsibility is hard. In the future, they will become Islam scholars so they need to speak clearly and effectively. Moreover, they will do *da'wah* in a global world. Then when they are fluent in English, they will use English more often in interacting verbally in *da'wah* competitions, interacting with fellow students in the Islamic world (Islamic boarding school), and reading texts in English to deepen their schemata in universal contexts and have solid arguments for their tafsir in wider perspectives. Based on the students' answers, they probably learned English to help them in joining the competition. From the explanation above, the researcher concludes that the necessity of the students is speaking skills for *da'wah*. Speaking for *da'wah* is very important to learn for students in Pondok pesantren. *Da'wah* Islamiyah is inviting others to believe and practice the Islamic acts and sharia which have been believed by the preacher himself. Thus, speaking is important to learn for the students. This is in line with Nunan (2003), who says that speaking is very important in our lives because without speaking we do not know what others talk and speaking also is the way that we used to interact with other people.

3. Lacks

Lacks refers to the gap between what the learners already know and what the learners do not know. Therefore, to know the gap, there are some comparisons between the students' current language competence and the required language competence to cope with the target situation. The data on students' lacks were presented as follows.

Table 4. Current Proficiency Level

Question	Items	N	F	(%)
What is your current English proficiency level?	a. Beginner. Can understand simple sentences and expressions that often appear in everyday life.	20	7	35
	b. Intermediate. Can understand what someone is saying	20	3	15
	c. Advanced. Can understand various forms of spoken text and can speak in public.	20	0	0
	d. Others: They don't have English	20	10	50

The question about students' lack is presented in Table 4 above. That question was addressed to know the current level of students' English proficiency level. The answer of the question then was compared to the proficiency level which is required in the target situation. From the table above, the proficiency level of most students of Pondok Tahfidz Al-Qur'an Al-

Hudzaifiyyah was at beginner level or only understanding simple everyday English. It is shown in the table that 50 % of the students were at the under-beginner proficiency level. Most of them stayed in Pondok since Junior high school and never learned English intensively at an Islamic boarding school so their English is low.

This was in line with one of the student’s interviews in the following transcript.

“...Saya terakhir belajar Bahasa Inggris ketika SD. Karna kelas 1 SMP saya mulai masuk pondok di pondok ini. Jadi kalau mau di katakan saya masih rendah dalam Bahasa Inggris...”

“...I last studied English when I was in elementary school. Because I was in the 1st grade of junior high school, I started boarding at this hut. So if you want to say I'm still low in English...” (Appendix/Interview Transcript/AFF/D.18)

Table 5. Difficulties

Question	Items	N	F	(%)
What difficulties do you face during speaking activities?	a. Lack of vocabulary	20	12	65
	b. Not understanding what other speakers are saying	20	15	75
	c. Lack of composing sentences/ lacking in grammar	20	17	85
	d. Lack of pronunciation	20	17	85

Table 5 shows the results of the second question about students’ lacks. The purpose of this question was to know the students’ weaknesses and difficulties in learning English. From the table, there were 60 % of the students said that they were lack of English vocabulary. The second was 75 % of students who find difficulties in understanding what other speakers are saying. The third was 85 % Lack of composing sentences/ lacking in grammar. The fourth was 85% lack in pronunciation. Finally, the conclusion about students’ lacks is that the students need to improve their vocabulary, speaking, grammar, and pronunciation. The students need to have good command on English in order to cope with communication in the target situation. In addition, the students need more attention to learn speaking as well as grammar because they have difficulties in speaking and using grammar. This was in line with one of the student’s interviews in the following transcript.

“Untuk bercakap kami masih kurang di kosa kata, cara menyebutkan kata-kata dalam Bahasa Inggris, dan juga menyusun kalimatnya”.

“...To speak, we are still lacking in vocabulary, how to pronounce words in English, and also compose sentences...” (Appendix/Interview Transcript/SA/D.16)

Based on the questionnaire and interview, most of the students do not have good English because most of them focus on memorizing the Qur’an and they do not study any other subjects if they haven’t finished memorizing 30 Juz of the Qur’an. They are still at the beginner level. From the questionnaire, the data showed that they lack vocabulary, lack in pronunciation, lack in grammar, and also they don’t understand what other people are talking about. Firstly, lack of vocabulary, from the interview most of them said they have difficulty in arranging words into sentences when they want to speak up. In addition, when they want to do *da’wah*, they have difficulties in expressing Islamic terminologies in English.

Vocabulary is important things when people want to speak because one of the components of speaking is vocabulary. This is in line with Khan et al. (2018) who stated that one of the major factors in students' inability to speak English is the lack of vocabulary.

Secondly, the students were lack of pronunciation. One of the students said that he had participated in a tafsir Qur'an competition, but he did not perform his *da'wah* in a good way because he did not have good pronunciation, and also when he participated in the competition his English was hard to understand by others people and judicators due to the fact that he had bad pronunciation when speaking English. Pronunciation is important when people want to speak English because it is about stress, intonation, etc. This is in line with Broughton et al. (2002) who says that pronunciation is infinitely more valuable to turn one's attention to stress, rhythm, and intonation.

Thirdly, they are lack of grammar. Based on the interview they don't know what is grammar itself. Grammar is important when people want to use language for example when they want to write their *da'wah* into English. They will have difficulty because they do not know how to combine the words correctly. Harmer (2010) said that the grammar of a language is the description of how words could transform their forms and combine to form sentences in a particular language. It helps the learners to combine the words and also to produce sentences correctly. In speaking, grammar could help the learners to distinguish the correct and incorrect forms of expression. The last of students' lack is that they did not understand what the others said. From the interview, when they joined a tafsir competition, the judicator used English but they did not understand what the judicator said. It was difficult for them to answer the question. This problem is closely related to their language level which is still at the elementary level.

4. Wants

Want is related to the learners' expectations after finishing their English lessons. The results of students' want are presented below.

Table 6. Wants

Question	Items	N	F	(%)
English lessons should make you....	a. interact verbally using English proficiently in the world of <i>da'wah</i>	20	15	75
	b. interact in writing using English proficiently in the world of <i>da'wah</i>	20	5	25
	c. Mastering vocabulary (vocabulary) related to my field of expertise (<i>da'wah</i>).	20	12	60
	d. use grammar (structure) correctly.	20	12	60
	e. master public speaking.	20	12	60

From Table 6, most of the students, or 75% of students wanted to be able to interact verbally using English proficiently in the world of *da'wah*. Secondly, 60% of the students want to use grammar (structure) correctly, master vocabulary related to their expertise in Islam (*da'wah*), and master public speaking skills in order to communicate in oral communication fluently. Therefore, they need to improve their speaking skills. Moreover, they also need other competencies which can support them to communicate in English such as grammar, vocabulary and practice in a public speaking activity because most of the students' goals are to support their success in participating in the MTQ Branch of English Interpretation and the

world of *da'wah* and to be able to help them communicate with other people, especially in the boarding schools for English day/areas.

Based on the questionnaire and interview, the researcher got several points of information about the students' wants in learning English. Firstly, they can interact verbally using English proficiently in the world of *da'wah*, English for students in Pondok is used to interact with their teachers and friends for example they share information about how to say *ayah* or Qur'anic verses and *hadith* (Muhammad's sayings) in English translation. English for Pondok al-Hudzaifiyyah is also needed because they want to join the competition. One challenge in the competition, they have to speak up for the audience and adjudicator, where the adjudicator will give them questions and they have to explain verbally. The second is mastering vocabulary related to their field of expertise (*da'wah*). General English and specific English have differences, especially for students in *Pondok* who need English for *da'wah*. For example, vocabulary about sin and reward, worship, praise be to Allah, and many else. Thirdly, they can use grammar (structure). The students in Pondok Pesantren Tahfidz Al-Qur'an use grammar to deliver *da'wah* in a formal way. People in *da'wah* need the formal language to speak, so with good grammar or structure, they will be good at speaking. The fourth is mastering public speaking skills. The students want to speak up in front of many people. The students want to prepare themselves to join the *da'wah* competition. So that they will not get nervous when they perform in competition. To improve the students' speaking ability, especially in *da'wah* is students' want. For students, speaking in *da'wah* is to share the truth in a broader scope. This is supported by Rosyada & Ramadhianti (2021) stating that by inserting learning to speak English is one of the ways to carry out global *da'wah* missions, as a way of conveying Islamic values to all parts of the world.

D. CONCLUSION

The goal of learning English for the students of Pondok Tahfidz Al-Qur'an Al-Hudzaifiyyah was to support their *da'wah* in the future. They wanted to use English as a medium of oral communication in joining the Tafsir Al-Qur'an competition. To function properly in the target situation, they believed that their English proficiency level should be improved to intermediate or advanced level since their current level was still a beginner. The students also believed that they were weak in speaking skills. They wanted to be able to communicate fluently using English in oral communication after graduating from Pondok Pesantren Tahfidz Al-Qur'an Al-Hudzaifiyyah. The findings also show that they wanted to enrich the vocabulary items which are related to *da'wah*. Thus, it is recommended that material designers to use the result of this research as the consideration to design English materials related to these particular students. This research was the first step in material design in research development for learning materials for Islamic boarding school students. Furthermore, since this research only focuses on the analysis of students' needs in English, other researchers are expected to be able to continue this research to develop English learning materials for this pondok tahfidz because this research just analysis of needs of the students.

E. REFERENCES

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