

Indonesian transcript:

Pewawancara: Eh ... kang Dedi bisa ceritakan sedikit tentang prospek pondok pesantren itu, eh ... di masa depan dan apa harapannya?

Dedi: Eh ... menurut saya prospek pondok pesantren itu sangat bagus karena di tengah-tengah kondisi masyarakat Indonesia yang sekarang ini menganggap nilai-nilai agama semakin merosot, sehingga pondok pesantren menjadi sebuah jawaban karena terutama pondok pesantren yang ber ... menganut sistem pondok modern, dia mengkawinkan antara ilmu pengetahuan di mana nantinya mereka bisa kuliah di universitas-universitas umum dan membekali pendidikan agama agar mereka nanti ketika dia menjalani kuliah di universitas-universitas umum bisa membawa dirinya agar tidak terbawa dengan arus modernisasi yang negatif. Jadi prospek pondok pesantren itu sangat bagus, terbukti pondok pesantren di mana sekarang saya mengajar, itu tidak sedikit muridnya yang bisa diterima di perguruan tinggi umum seperti ITB, UNPAD, apalagi universitas-universitas yang ada di daerah seperti Universitas Lampung atau Universitas Padang dan sejumlah universitas favorit yang lainnya.

Pewawancara: Kalau akses keluar negeri bisa diceritakan apakah mereka bisa punya akses yang bagus untuk meneruskan sekolah ke luar negeri atau tidak?

Dedi: Sejauh ini kami baru bisa berhasil menembus murid-muridnya bisa masuk di Al-Azhar Kairo. Sesuai dengan, sesuai dengan namanya pondok pesantren, sehingga Alhamdulillah di tahun ke sepuluh, kami sudah bisa memasukkan eh ... sejumlah murid di Al -Azhar Kairo. Dan ke Universitas negeri yang lainnya seperti ke Australia dan Amerika sejauh ini kami belum bisa karena memang orientasinya adalah target universitas dalam negeri dan universitas luar negeri khususnya timur tengah.

Pewawancara: kalau mengenai pelajaran bahasa Inggris di pesantren itu, apakah memiliki bobot yang lebih karena bahasa Inggris dianggap sebagai media untuk memadukan modernisasi dan pelajaran lokal?

Dedi: Sejauh ini pendidikan bahasa Inggris di pondok pesantren jauh lebih ... lebih eh ... lebih banyak daripada di sekolah-sekolah umum, karena begini, di pondok itu ada sekolah sesuai dengan tingkatannya SD, SMP, SMU dan pada tiap tingkatan sekolah itu diajarkan bahasa Inggris secara formal yang berorientasi kepada Grammar, kepada ujian nasional, tetapi di luar sekolah pada saat anak sudah selesai sekolah, dia belajar bahasa Inggris tambahan, namanya program bahasa, peningkatan program bahasa, baik bahasa Inggris maupun bahasa Arab. Jadi secara kuantitas anak menerima pelajaran bahasa Inggris lebih banyak daripada jika mereka sekolah di sekolah umum.

Pewawancara: Bagaimana kalau bahasa yang lain, berapa bahasa yang mereka pelajari di pondok pesantren?

Dedi: Ya, sesuai dengan visi misi di pondok kami, kami hanya memfokuskan pada dua kemampuan bahasa: kemampuan bahasa Inggris karena perkawinan antara agama dan science, kemudian bahasa Arab karena memang itu basic dari pengetahuan agama Islam itu sendiri. Jadi baru dua bahasa itulah yang menjadi target utama.

Pewawancara: Sebagai guru bahasa Inggris punya eh ... ekspektasi tertentu bahwa maha bahwa siswanya harus bisa apa, harus bisa berbicara, menulis atau bergaul dengan bahasa Inggris?

Dedi: Sesuai dengan visi misi dan tujuan dan sasaran pondok, sebenarnya ekspektasi yang diharapkan dari murid-murid ketika selesai 6 tahun di pondok pesantren dalam tingkat SMP dan SMU seharusnya mereka sudah memiliki kemampuan TOEFL 500, tapi sejauh ini eh ... belum bisa menembus ke angka itu hanya sudah bisa menembus ke standar masuk ke perguruan tinggi negeri, misalnya bahasa Inggris untuk ITB, bahasa Inggris untuk UI, atau bahasa Inggris untuk ehm ... universitas-universitas yang lain seperti Brawijaya atau universitas Gajahmada.

English translation:

Interviewer: Eh ... *Kang*¹ Dedi can you tell me a little about prospects of the boarding school in the future and what the expectations are?

Dedi: Eh ... in my opinion, the prospect of the boarding school is very promising because it is present in Indonesia where religious values are decreasing. The boarding school is the answer to this social challenge, especially, boarding schools that are based on modern systems of education, that is, the boarding schools that combine science, to prepare the students to continue their further studies, and religious education, to equip the students with knowledge to avoid negative impacts of modernization. So, the prospect of the boarding school is very good as it is evidenced that many of the students graduating from the boarding school where I teach are accepted in respected universities such as ITB,² UNPAD³ and other universities in the countries such as Lampung University or Padang University, and other good universities.

Interviewer: What about the access to overseas universities? Can you tell me whether the boarding school provides good access to the students to continue their education overseas?

¹ *Kang* is a title before male names commonly used for greeting in Sundanese ethnic language.

² ITB stands for *Institut Teknologi Bandung* or Bandung Institute of Technology located in Bandung West Java.

³ UNPAD stands for *Universitas Padjajaran* or Padjajaran University located in Bandung West Java

Dedi: So far, we have just succeeded in getting our students into Al-Alzhar University in Cairo. As it is an Islamic boarding school, *Alhamdulillah*¹ in its tenth year anniversary, we could send them to Al-Azhar University in Cairo, Egypt. And so far we have not succeeded yet in sending the graduates of this school to universities like in Australia or America, but the primary target is to get the students to continue their studies in universities in Middle East and universities in their home country.

Interviewer: Does the English language subject in your Islamic boarding school occupy a large portion of your curriculum since English, as you mentioned, is considered a medium to combine the flows of modernization and local values?

Dedi: So far the English language is given a greater number of hours compared to other subjects in school. In this boarding school we have SD,² SMP,³ SMU⁴ and, in each of the grades, the students are taught the English language, whose aim is to prepare the students for national exams. Besides, after school, the students are given extra hours of English and Arabic in a language program. Quantitatively, the students in the Islamic boarding school receive more hours of English lessons than the students of public schools.

Interviewer: What about other languages? How many languages do the students learn in an Islamic boarding school?

Dedi: Yes, in line with the school's vision and mission, we focus on two language skills: English skills to deal with the intersection of religion and science, then Arabic language which is basis for Islamic studies. So, we only promote two languages as the main targets.

Interviewer: As an English language teacher, do you have eh ... certain expectations that the students should be able to speak, write or communicate in English at a certain level?

Dedi: In line with the boarding school's vision and mission, the students, upon the completion of SMP and SMU, should be able to earn 500 in a TOEFL test, but so far they have not been able to achieve that score. However, they are able to achieve an acceptable level of command of English in order for them to continue their studies in universities. For example, their English has been able to meet the criteria or minimum skills for UI⁵ and other universities like Brawijaya University or Gajahmada University.

¹ *Alhamdulillah* is an Islamic saying that means thank God.

² SD stands for *Sekolah Dasar* which means Elementary School, grades 1 – 6.

³ SMP stands for *Sekolah Menengah Pertama* which means secondary schools, grades 7 – 9.

⁴ SMU stands for *Sekolah Menengah Umum* which means secondary schools, grades 10 -12.

⁵ UI stands for *Universitas Indonesia*, it is the University of Indonesia.

About CultureTalk: CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use everyday. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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