Revitalizing English Teaching: Insights from Diniyah Madrasah Educators

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Abstract: The aim of this research is to analyze Firstly, what are the innovations in English language learning for Madrasah Diniyah teachers, especially older ones at STAI Al-Yasini Pasuruan? Second, what is the motivation for learning English for Madrasah Diniyah teachers at STAI Al-Yasini Pasuruan. The relevant theories in analyzing this research are innovation theory and McClelland's Achievement Motivation Theory. The research method is qualitative phenomenology. The results of this research are first, the innovation in English language learning for Madrasah Diniah teachers psychologically has taken into account the elements: 1) freedom from traditional authority and anti-dogmatic thinking, that English can be a wider tool for preaching. 2) paying attention to community problems, meaning combining English words with Arabic letters reduces the problems of Madin teachers who are not used to speaking English 3) open to new experiences or not awkward with English 4) Confident in knowledge and reasoning. 5) Responsive planning, future oriented, not easily satisfied. 6) in English, Madarasah Diniah teachers have high aspirations, are educated, cultured and professional. Second, in McCleland's view, the scholarships provided by the Pasuruan Regency government are a form of attention, cleanliness and extrinsic motivation to Madrasah Diniyah teachers so that they can develop and be in harmony with teachers in schools in general who have degrees. Third, according to McClelland, Pasuruan Madrasah Diniyah teachers have potential that can be developed through individual motivation, and are supported by the situation and opportunities available such as scholarships for Madrasah Diniyah teachers provided by the Pasuruan district government. Potential here according to McClelland refers to three forms of needs, namely; 1) the need for achievement (need of achievement), 2) the need for power (need of power), 3) the need for affiliation (need of affiliation). These three forms of needs have been fulfilled by the students of Madrasah Diniyah teachers.

Keyword: learning innovation, motivation, Madrasah Diniyah teachers

INTRODUCTION

Madrasah Diniyah is a religious educational institution whose existence has been recognized by the community and government. In Law No. 20 of 2003 concerning the National Education System, it is stipulated that Madrasah Diniyah is one of the educational institutions that provides education to students in the religious field. In line with educational ideas in Indonesia, Madrasahs are also carrying out reforms from within (Agama, 2003). Madrasah Diniyah is a religious education institution that provides classical education and teaching in Islamic religious knowledge to students together, numbering at least ten or more children aged 7 to 20 years. Madrasah Diniyah, besides functioning as a place to educate and deepen knowledge of the Islamic religion, also functions as a means of fostering al karimah (noble morals) for children who lack Islamic religious education in public schools. The characteristic of educational institutions such as Islamic boarding schools and Islamic boarding schools that differentiate them from other educational institutions is that they teach the Yellow Book or classical Islamic books.

This madrasa initially only taught religious sciences and Arabic. In subsequent developments, as in madrasas, general subjects were given and some others specialized in teaching only religious sciences and Arabic. Madrasas that only teach religious sciences and Arabic are known as Diniyah Madrasas. Thus, teachers at Islamic Madrasahs who initially only taught Arabic, morals, monotheism, fiqh, I'rob, nahwu and shorof, are finally required to study general subjects including English.

English is an international language that is very important in all work professions including communication in preaching about Islam in all countries. Conveying information about Islam in this era of globalization really requires English as a tool to convey messages to other people so they understand what Islam is. However, some Madrasah Diniyah teachers who are in traditional Islamic boarding schools (Salaf) consider English to be the language of the infidels, a language that is not used for prayers or used by angels to answer questions about burial or the afterlife because everyone uses Arabic. For Diniyah madrasah teachers, the most important lessons are learning Arabic and other religious subjects such as fiqh, history and so on. Meanwhile, in this era of globalization, Madrasah Diniyah teachers are not only required to preach but also use English in their work, electronic media such as cellphones and so on.

The Head of the Pasuruan Regency Education and Culture Service (Dispendikbud) explained that every year there are 115 teachers consisting of 30 madin teachers (madrasah diniyah), 20 RA teachers, 20 TPQ teachers, and 45 PAUD and Kindergarten teachers to receive undergraduate scholarships and prioritize them for teachers who have taught for at least 10 years and are

aged between 30 and 45 years. Among them is Yudharta University as a lecture campus for kindergarten teachers. Then NU Surabaya University (UNUSA) accommodates PAUD and Kindergarten teachers who receive scholarships. As well as STAIPANA Bangil for TPQ teachers and STAI Al Yasini for Madin teachers. Here, STAI Al-Yasini lecturers must prepare innovative English learning and be able to motivate students who receive scholarships and who are not young anymore to be interested in learning English. interested in researching how important English is for Madrasah Diniyah teachers in Pasuruan, which is famous as a santri city.

From the explanation of the background to the problem above, researchers are interested in researching it and this research can be formulated as follows: First, what are the innovations in English language learning for early madrasah teachers, especially older ones at STAI Al-Yasini Pasuruan? Second, what is the motivation for learning English for Madrasah Diniyah teachers at STAI Al-Yasini Pasuruan.

LITERATURE REVIEW
LEARNING MOTIVATION

Motivation is defined as a process that explains a person's strength, direction and persistence in efforts to achieve goals (Robbins, Stephen, P., 2015). Kast and Rosenzweig define a Motive as something that moves a person to act in a certain way or at least to develop a characteristic behavioral tendency (Kast, 2005). Motivation can be defined as a force within a person that drives or moves him to fulfill his basic needs and desires (Yorks, 2004). The level of need will decide what kind of reward will satisfy a worker. According to Dessler, most psychologists believe that all motivation comes from a tension that occurs when one or more of our important needs are not met (Dessler, 2006). Maslow also said that: 'Only unmet needs will be a source of motivation; satisfied needs do not create tension and therefore no motivation (Burke, 2007). There are three qualities included in every definition of motivation: (1) assuming the existence of an inner force, (2) that moves to work, (3) determines the direction of action. So far, the motivation process has been seen as a decision-making process that occurs among workers (Aldagi Ramon J., 2002). Vroom defines motivation as the process of making choices from various possible activities that can be carried out (Hamner, W. Clay and D. Organ, 2005). Motivation is a factor that moves, directs and continuously supports increasing results (Duttweiler, 2006).

A literature review of motivation theory produces four main theoretical areas: (1) Maslow's Hierarchy of Needs Motivation Theory, namely that people are motivated because of unmet needs based on the order of their importance from the lowest to the highest. Maslow's theory has gained widespread

recognition, especially among managers who work (2) Motivation and Hygiene Theory or Herzberg's Two Factor Theory, that satisfaction and dissatisfaction are not on the same continuum and therefore are not mutually exclusive. He further said that the opposite of satisfaction is not dissatisfaction, as is generally the case. Removing dissatisfying characteristics from a job does not necessarily make the job satisfying. Herzberg categorizes conditions such as quality of supervision, salary, company policies, physical working conditions, relationships with other people and job security as pure factors (hygiene factors). When the factors are adequate, people will not be dissatisfied, but they will also not be dissatisfied. If we want to motivate people for their work, Herzberg suggests emphasizing factors related to the work itself, or to the results that can be directly obtained from the work. (3) Mc Gregor's X Y Theory, namely that basically people can organize themselves and be creative in their work if they are appropriately motivated.(Hersey, 2002) (4) McClelland's Achievement Motivation Theory. McCleland conveyed a theory of motivation which is very closely related to the concept of learning. This theory states when someone has a need for achievement (Ivancevich, 2007).

McClelland explains the characteristics of someone with a strong need for achievement as follows: 1) A strong desire for personal responsibility. 2) Quick and concrete mutual wishes taking into account the results of their work. 3) Doing a good job; monetary and other material rewards related to achievement. 4) Tendency to set feasible achievement goals. 5) Humans with a strong need for achievement will produce a high level of goal achievement. 6) Likes to take responsibility for solving problems. 7) Determine reasonable achievement targets. 8) Take risks with full calculation. 9) Willing to obtain feedback on their performance. (Usmara, n.d.)

McClelland (1961) stated that individuals have potential energy reserves that can be released or developed depending on the individual's motivational drive, and supported by the situation and opportunities available. Thus, the motivation to mobilize potential energy reserves according to McClelland is centered on three forms of need, namely; 1) the need for achievement (need of achievement), 2) the need for power (need of power), 3) the need for affiliation (need of affiliation)(McClelland, 2004)

The need for achievement will encourage a person to excel in situations where the target to be achieved is real and has the opportunity to be achieved and tends to give rise to creativity in a person. Achievement needs are formulated and establish that achievement related behavior is the result of a conflict between the hope of success and the fear of failure. Approach and avoidance tendencies consist of a function of the need for achievement, the expectancy of success and failure, and the incentive value of

success and failure (Adim Indilla Dany, 2015)

The need for power is the desire to have influence, be influential, and control other individuals. McClelland detailed that someone who has a high need for power will tend to have a responsible character, strive to influence other individuals, enjoy being placed in competitive situations, and be oriented towards social status. When related to education, the need for power can create a competitive learning atmosphere (Nanang Hasan Susanto, n.d.).

McClelland in Siagian states that the need for affiliation has two factors, namely: (1) Work passion is a manifestation of high morals and work enthusiasm. This motivation arises if a person has the intention and desire to carry out their duties. (2) Interaction with other people is communication carried out with other people, basically every individual cannot live alone and needs other individuals (Sondang, n.d.).

Of these four theories, there is a clear relationship between Malsow's Hierarchy of Needs theory, Herzberg's motivation theory and McCleland's need for achievement theory. This relationship shows the complementarity of high-level needs and motivators and low-level needs. Low-level needs must be met before higher-order needs can provide motivating force, and Herzberg's parallel hygiene factors must be met to prevent job dissatisfaction. Maslow's higher order needs function to motivate people, especially intrinsic traits. The need for achievement is related to Herzberg's motivational factors which are also intrinsic needs.

The relevance of the four motivation theories to the research theme above is that the researcher used McCleland's motivation theory as an analytical tool related to the phenomenon of Madin teachers' English learning motivation in Pasuruan.

LEARNING INNOVATION

Talking about learning innovation means talking about change, both changes in times and society. Like it or not, society has to change with the times. Diniyah madrasah education must also change according to the rhythm of changing times so that it does not become outdated. Islamic boarding school education must be required to change, be relevant to the needs of society, both in terms of superior concepts, curriculum, processes, functions, objectives, institutional management and resources for managing Islamic boarding school education.

Psychological perspective learning innovation includes several elements which include: 1) freedom from traditional authority and anti-dogmatic thinking. 2) pay attention to public problems. 3) open to new experiences. 4) Believe in science and reason. 5) Responsive planning, future-oriented, not quickly satisfied. 6) High aspirations, educated, cultured and

professional. Modernization is the ability to adapt to future developments, pay attention to broad analysis, be able to empathize with other people, have mobility, and have a good scale of priorities for the present as a meaningful time dimension in life**.**(Azra, 2000**)**

Learning development in Islamic madrasas is a multi-dimensional process which not only aims to improve some perceived shortcomings, but is also a review of aspects of the learning system. A learning system that is goal-oriented and based on the needs and changes of society. The development of learning will continue as long as human civilization exists. In this era of globalization, the development of Islamic madrasah education must be able to compete so that it becomes its own value to be chosen as the most important. In facing the era of globalization, learning development is needed first, a paradigm shift (paradigm shift) in education. The change from the old paradigm which tended to be centralized, top down policy to a new paradigm which is decentralized, education policy is bottom up and learning development is more holistic. This means that the above learning development is not only oriented towards the interests of students as the people being served but also the interests of society in general. This model of education is called a learning society, namely integrating the learning process at school with learning in society.

Second, educational planning must be oriented towards an educational concept that responds quickly to changes that occur, because education that is progressive and not resistant to change will be able to control and anticipate the direction of change. In principle, through reconstruction, society always requires change. Education must be able to produce the products required by these changes. This constructional understanding provides an analysis of pragmatic understanding which is a view that is relevant for relatively stable conditions. This means that the pragmatism approach is more suitable for current needs and the reconstruction approach is more suitable for future needs. The reconstruction approach is able to reconstruct various social symptoms ranging from social, mental, moral, religious, tolerance and cultural illnesses in students in the context of cosmopolitan life.

Third, educational services must be oriented towards students according to their specifications, namely early childhood, adolescence and adults, including those with disabilities. The service specifications for village children are different from those for children in the city. Learning with student specifications has three principles, including 1) students are able to direct themselves because they have different experiences. 2) learning must be prepared not only by structuring the curriculum but also by prioritizing the needs of students. 3) students tend to like problem-centered or performance-centered learning models.(Zaini, 2002)

Fourth, education must prepare students in the constellation of global society. Education with a global outlook demands not only a place for the transmission of culture, skills and expertise but also a place for interaction between students' potential and global culture. Education must be able to make human resources professional and competitive (Hidayat, 2002).

METHOD

This research uses an educational sociology approach, namely an approach that is able to look at the phenomenon of Islamic madrasah education from the perspective of open and closed social systems. This means that Madrasah Diniyah accepts changing times and developments from outside. Meanwhile, the closed social system is the characteristic and value system of the Madrasah Diniyah itself.

This type of research is qualitative phenomenology, namely research that produces descriptive data in written or spoken words as well as interpretations of the behavior being studied or the overall condition of the research (Leexy J. Moleong, n.d.). The phenomenology used in the research is the phenomenology of Alfred Schutz who is able to translate phenomenology into sociology, especially in educational studies. Schutz's efforts in phenomenological studies emphasize that consciousness and interaction are mutually forming.

Schutz also said that every individual interacts with the world with a "stock of knowledge" consisting of "general" constructs and categories which are basically social in nature. Schutz's social phenomenology is intended to focus on social science that is able to "interpret and explain human actions and behavior" by describing basic structures. This is the main interpretive issue that focuses on everyday subjective meaning and experience, which aims to explain how objects and experiences are created meaningfully and communicated in everyday life (Lincoln, 2009). The phenomena seen are first, the openness of Madrasah Diniyah towards developments of the times and the demands of society and a closed attitude with the characteristic characteristics and values it uses. Second, the development of learning in Islamic madrasahs with an integrated education system between traditional and modern systems.

The data collection method for this research was obtained by means of in-depth interviews with informants within the Madrasah Diniyah environment, including caregivers, Madrasah Diniyah teachers, administrators, students and alumni. From this data it is then analyzed by reducing the data, displaying the data and drawing conclusions and verification.

RESULTS AND DISCUSSION

In 2012, STAI Al-Yasini's undergraduate program (S-1) with the Sharia Economic Law Study Program (mu'amalah) and the Arabic Language Education Study Program were officially opened with a decree (SK) permitting the implementation of Study Program No. DJ.I/149/2012/27 January 2012.

In 2014, there was a Pasuruan Regency government policy to provide scholarships every year for 115 teachers consisting of 30 Madin (Madrasah Diniyah) teachers, 20 RA teachers, 20 TPQ teachers, and 45 PAUD and Kindergarten teachers to receive undergraduate scholarships and prioritization for teachers. who has taught for at least 10 years and is between 30 and 45 years old. Among them is Yudharta University as a lecture campus for kindergarten teachers. Then NU Surabaya University (UNUSA) accommodates PAUD and Kindergarten teachers who receive scholarships. As well as STAIPANA Bangil for TPQ teachers and including STAI Al-Yasini to develop Madin teachers. All financing is covered by the Pasuruan Regency APBD each year.

Since 2014, STAI Al-Yasini has accepted 25 Madrasah Diniyah scholarship students per year in the Arabic language study program. Students from Dinia Madrasah teachers are very enthusiastic about participating in these lectures every Friday and Sunday from morning to evening. The hours and days of these lectures were taken because it was a holiday for Madin teachers so they could be used for lectures. The average age of Madrasah Diniyah student teachers is around 30, 35, to 40 and some are even 55 years old. All of them have family status, during their college years there are also those who are young or late pregnant and are still actively studying.

Their study activities are also not left behind in taking the English language course which is a mandatory subject in the lecture curriculum for the Arabic language study program even though the age of the Madrasah Diniyah teacher students is no longer young, they are already married, plus the transition in their thinking which considers religious knowledge to be the most important thing. important in facing death and the afterlife. They have difficulty learning English because of age, and a paradigm that considers English not a language used for communication in Islam, such as prayers and questions in the grave when humans have died (Khomsun, n.d.)

The English lecturer before teaching and also seeing the condition of the Madrasah Diniyah students provides several motivations including; Firstly, congratulations on receiving a scholarship as an appreciation and attention of the Pasuruan district government to the service of Madin teachers so far. Second, congratulations on implementing the hadith of the Prophet Muhammad, learning and seeking knowledge from infancy to old age. Third, learning English still gets the reward of tholabul ilm (seeking knowledge) and

with English it is intended to make Islam proud, such as Madarasah Diniyah teachers who are good at English, understand and are able to be an MC, understand and can speak in English, communicate in English when on the spot. In general, such as airports and tourist attractions, during the Hajj you can speak English in Mecca and Medina with outsiders. More than that, if you are destined to become a religious teacher abroad and are invited to preach abroad. This motivation is repeated and emphasized at the beginning of the semester, middle and end of the semester that English can be a means to the afterlife because it makes Islam proud. The result of this motivation is that Madrasah Diniyah teacher students are increasingly enthusiastic about learning English and are motivated that English is a necessity to become a community that Islam is proud of in preaching (DM, n.d.).

Apart from motivating English lecturers, they also provide innovation in their learning, including 16 meetings in English learning in one semester. The first meeting, introduction and introducing that English is easy then motivating him. The second meeting, taught pronunciation by combining the reading of hijaiyah letters, so that you can understand them quickly and pronounce them easily. This is explained in the table below.

Table 1. Result found

Consonants			Vowels		
English	**Arabic**	**Example**	**English**	**Java**	**Example**
p	ڤ (pa)	*pen, copy, happen*	ɪ	lele	*kit, bid, hymn, minute*
b	ب (ba')	*back, baby, job*	e	bebek	*dress, bed, head, many*
t	ت (ta')	*tea, tight, button*	æ	e panjang	*trap, bad*
d	د (dal)	*day, ladder, odd*	ɒ	ompong	*lot, odd, wash*
k	ك (kaf)	*key, clock, school*	ʌ	bapak	*strut, mud, love, blood*
g	ڬ (ga)	*get, giggle, ghost*	ʊ	u pendek	*foot, good, put*
tʃ	چ (cha)	*church, match, nature*	iː	pipi	*fleece, sea, machine*
dʒ	ج (jim)	*judge, age, soldier*	eɪ	ei	*face, day, break*
f	ف (fa')	*fat, coffee, rough, photo*	aɪ	ai	*price, high, try*
v	ف (fa')	*view, heavy, move*	ɔɪ	oi	*choice, boy*
θ	ث (tsa)	*thing, author, path*	uː	Buku, panjang	*goose, two, blue, group*
ð	ذ (dzal)	*this, other, smooth*	əʊ	eu	*goat, show, no*
s	س (sin')	*soon, cease, sister*	aʊ	au	*mouth, now*
z	ز (za)	*zero, music, roses, buzz*	ɪə	ie	*near, here, weary*

ʃ	ش (syin)	*ship, sure, national*	eə	ea	*Square,. fair, various*
ʒ	ز (za)	*pleasure, vision*	ɑː	a	*start, father*
h	ه (ha')	*hot, whole, ahead*	ɔː	o	*thought, law, north, war*
m	م (mim)	*more, hammer, sum*	ʊə	yu	*poor, jury, cure*
n	ن (nun)	*nice, know, funny, sun*	ɜː	e pendek	*nurse, stir, learn, refer*
ŋ	غْ (ng)	*ring, anger, thanks, sung*	ə	pelan	*about, common, standard*
l	ل (lam)	*light, valley, feel*	i	i	*happy, radiate. glorious*
r	ر (ra')	*right, wrong, sorry, arrange*	u	u	*thank you, influence, situation*

Pronunciation by combining the reading of hijaiyah letters is practiced by reading several texts and singing easy English songs such as Mahir Zain's songs. After they can easily read it, Madrasah Diniyah teachers' English learning is directed at learning to write by introducing active and passive sentences, as well as verbal and nominal sentences complete with tenses. This learning is deepened with independent practice by writing down their teaching stories or their daily activities.

At the next meeting, Diniah Madrasah teacher students were invited to see short speeches by English-speaking scholars. Then he was told to rewrite the text of his speech and told to give his speech again. So that they can understand the writing and can also read according to the pronunciation. This method of singing, watching, writing and imitating speeches or conversations is carried out repeatedly so that Dinia Madrasah teacher students do not get bored and are enthusiastic about seeing scholars who use English in their preaching.

The results of this motivation and learning innovation were very well received by Madrasah Diniyah student teachers, and they were able to read, write, speak English and listen to songs, speeches and stories in English. Even though they are old, they are enthusiastic about learning English and have good grades. In the class of 2023, the best graduate was achieved by a Madarasah Diniyah teacher student named Sunarmi Herawati (age 45) with the best academic score among all STAI Al-Yasini students, namely a GPA of 3.86

From the research data above, firstly, the innovation in English language learning for Madrasah Diniah teachers has psychologically paid attention to the elements: 1) freedom from traditional authority and anti-dogmatic thinking, that English can be a tool for wider da'wah. 2) paying attention to public problems, meaning combining English words with Arabic letters reduces the problem of Madin teachers who are not used to speaking English 3) open to new experiences

or not awkward with English 4) Confident in science and reason. 5) Responsive planning, future-oriented, not quickly satisfied. 6) with English, Madarasah Diniah teachers have high aspirations, are educated, cultured and professional. Second, in McCleland's view, the scholarship provided by the Pasuruan Regency government is a form of attention, hygiene, as well as extrinsic motivation for Madrasah Diniyah teachers so that they can develop and be in harmony with teachers in schools in general who have degrees.

According to McClelland, Pasuruan Madrasah Diniyah teachers have potential that can be developed through individual motivation, and supported by the situation and opportunities available such as the Madrasah Diniyah teacher scholarship provided by the Pasuruan district government. According to McClelland, potential here is centered on three forms of needs, namely; 1) the need for achievement (need of achievement), 2) the need for power (need of power), 3) the need for affiliation (need of affiliation). These three forms of needs have been fulfilled by Madarasah Diniyah student teachers.

The extrinsic motivation given by the Pasuruan Regency government to Madrasah Diniyah teachers can encourage them to excel. This was proven during their time at college; 1) there is a strong desire for personal responsibility for completing coursework. 2) Quick and concrete mutual wishes taking into account the results of their work. 3) Doing a good job both in lectures and where they teach; they also receive material rewards for their achievements. 4) there is a tendency to compete between friends to get good grades. 5) they are serious and like to rush in collecting assignments. 6) they compete with each other first and want to be better than their friends in completing English assignments. 7) they want to get more attention and value from the lecturer. 8) Take calculated risks, such as going to college with your children. 9) Willing to get feedback on their performance, such as protesting if their assignments or exercises are not paid attention to, or they don't get grades.

According to McClelland, the characteristics of Madrasah Diniyah student teachers who are responsible, strive to influence other individuals, like to be placed in competitive situations, and are oriented towards social status so that they will become education graduates are that they already have a high need for power.

Likewise, the character of Madarasah Diniyah teacher students who show passion for work and studying is a manifestation of high morals and work enthusiasm. This motivation can be seen from Madarasah Diniyah student teachers who have the intention and desire to carry out their college assignments. (2) The interaction and cooperation between madarasah teacher students is very good and they support each other, according to McClelland, this means that the students' affiliate needs have been met.

CONCLUSIONS

The conclusions of this research are first, the innovation in English language learning for Madrasah Diniah teachers psychologically has taken into account the elements: 1) freedom from traditional authority and anti-dogmatic thinking, that English can be a wider tool for preaching. 2) paying attention to community problems, meaning combining English words with Arabic letters reduces the problems of Madin teachers who are not used to speaking English 3) open to new experiences or not awkward with English 4) Confident in knowledge and reasoning. 5) Responsive planning, future oriented, not easily satisfied. 6) in English, Madarasah Diniah teachers have high aspirations, are educated, cultured and professional. Second, in McCleland's view, the scholarships provided by the Pasuruan Regency government are a form of attention, cleanliness and extrinsic motivation to Madrasah Diniyah teachers so that they can develop and be in harmony with teachers in schools in general who have degrees. Third, according to McClelland, Pasuruan Madrasah Diniyah teachers have potential that can be developed through individual motivation, and supported by the situation and opportunities available such as scholarships for Madrasah Diniyah teachers provided by the Pasuruan district government. According to McClelland, potential here is centered on three forms of needs, namely; 1) the need for achievement (need of achievement), 2) the need for power (need of power), 3) the need for affiliation (need of affiliation). These three forms of needs have been fulfilled by Madarasah Diniyah student teachers.

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