PEsANTREN'S POLITICs AND POLICY IN BILINGUAL ACTUALIZATION AMIDST THE NEW NORMAL ERA AT PP AL-IMAN PUTRI PONOROGO

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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, Pondok Pesantren Al-Iman Putri, has one of the featured programs for santri equipped with bilingual. It is 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.

Abstrak: Posisi politik dalam perjuangan Islam tergeser dengan munculnya gerakan dakwah sebagai alternatif gerakan politik dalam realisasi ide perjuangan Islam. Perkembangan baru tersebut mendorong timbulnya perkembangan baru pemikiran politik di kalangan anak muda santri. Apalagi pada masa pandemi Covid-19 saat ini muncul kebijakan politik baru dan menata ulang tatanan kebijakan agar dapat sesuai dengan keadaan yang sekarang. Sehingga muncul pembiasaan baru yang sering disebut new normal dalam tatanan pesantren. Begitu juga di salah satu pesantren di Ponorogo yaitu Pondok Pesantren Al-Iman Putri memiliki salah satu program unggulan santri dibekali dengan dwi bahasa yaitu bahasa Arab dan bahasa Inggris. Agar nantinya santri selain mampu menguasai ilmu agama Islam, santri juga dapat bersaing secara mendunia. Hasil penelitian menunjukkan bahwa secara umum politik dan kebijakan pesantren dalam pelaksanaan dwi bahasa pada masa new normal di pesantren tersebut dengan menyiapkan SOP yang diberlakukan dan disesuaikan dengan protokol kesehatan.

Keywords: politics and policy; pesantren; actualization; new normal; bilingual
INTRODUCTION
Islamic educational institutions in Indonesia include pesantren, madrasas, Islamic schools, and colleges. The learning method varies according to the level of education.¹ 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, nahwu, sharaf, fiqh, reciting, and memorizing the Qur’an.² 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.³ 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.⁴ 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 the 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

¹ Haidar Putra Daulay, Sejarah Pertumbuhan dan Pembaharuan Pendidikan Islam di Indonesia (Jakarta: Kencana Prenada Media Group, 2009), 62-122.
² Karel A. Steenbrink, Pesantren Madrasah Sekolah: Pendidikan Islam dalam Kurun Modern (Jakarta: LP3ES, 1991).
³ Khozin, Jejak-Jejak Pendidikan Islam di Indonesia (Malang: UMM Press, 2006).
⁴ Ahmad Royani, “Establishing a Moderate Religious Academics in Pesantren-Based Higher Education,” Cendekia: Jurnal Kependidikan Dan Kemasyarakatan 1, no. 1 (16 Juli 2021): 1-19, https://doi.org/10.21154/cendekia.v1i1.2500.
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. It is to promote education equality. Ahmad Zayadi said that the law would later become the legal basis for forming a funding 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. Presidential Regulation 82 of 2021 was issued to strengthen the law concerning Funding for the Implementation of Pesantren. 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. Pondok Pesantren 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,

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5 Abdul Munir Mulkhan, *Runtuhnya Mitos Politik Santri*, Cet. Ke-1 (Yogyakarta: SIPRESS, 1992).
6 Dhian Wahana Putra, “Pesantren Dan Pemberdayaan Masyarakat (Analisis Terhadap Undang-Undang Nomor 18 Tahun 2019),” *PROCEEDING IAIN Batusangkar* 1, no. 1 (23 Februari 2021): 71–80.
7 Ahmad Zayadi, “UU Nomor 18 Tahun 2019 Tentang Pesantren, Untuk Siapa?,” diakses 9 Juni 2022, https://kemenag.go.id/read/uu-nomor-18-tahun-2019-tentang-pesantren-untuk-siapa-zeo68.
8 Suryaden, “Perpres 82 tahun 2021 tentang Pendanaan Penyelenggaraan Pesantren,” 20 September 2021, https://www.jogloabang.com/pendidikan/perpres-82-2021-pendanaan-pesantren.
it provides the readers an overview regarding the policies and activities that can be applied in pesantren and other education institutions.

**RESEARCH METHOD**

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.9

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.

**FINDINGS 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.10 In-Law Number 18 of 2019 concerning pesantren provides a legal 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.11

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).12

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

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9 Sugiyono, *Metode Penelitian Manajemen* (Bandung: Alfabeta, 2013), 375–417.
10 Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, dan Perlindungan Anak* (Jakarta: Publica Institute Jakarta, 2020), 38.
11 Jogloabang, “UU 18 tahun 2019 tentang Pesantren,” 21 Oktober 2019, https://www.jogloabang.com/pustaka/uu-18-2019-pesantren.
12 Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, dan Perlindungan Anak*, 40.
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.\textsuperscript{13}

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.\textsuperscript{14} 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.\textsuperscript{15} 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 agents 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.\textsuperscript{16}

The impact of the political involvement of pesantren is not proportional to the benefits. 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.\textsuperscript{17}

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

\textsuperscript{13} Achmad Muchaddam Fahham, “Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19,” \textit{Pusat Penelitian Badan Keahlian DPR RI}, XII, no. 14 (2020): 13–18.

\textsuperscript{14} Subakri- Bakri dan Rosdee Ibrahim Mangkachi, “Dialectics of Pesantren and Social Community in Cultural Value Transformation,” \textit{Cendekia: Jurnal Kependidikan dan Kemasyarakatan} 1, no. 1 (25 Juni 2021): 69–87, https://doi.org/10.21154/cendekia.v1i1.2670.

\textsuperscript{15} Ali Anwar, \textit{Pembaruan Pendidikan di Pesantren Lirboyo Kediri} (Yogyakarta: Pustaka Pelajar, 2010), 93–94.

\textsuperscript{16} Mansur, \textit{Moralitas Pesantren} (Yogyakarta: Safiria Insania Press, 2004), 27–29.

\textsuperscript{17} Saidin Ernas dan Ferry Muhammad Syah Siregar, “Dampak Keterlibatan Pesantren dalam Politik: Studi Kasus Pesantren di Yogyakarta,” \textit{Kontekstualita} 25, no. 2 (2010): 195–224.
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.\(^\text{18}\)

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.\(^\text{19}\)

**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.\(^\text{20}\)

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.\(^\text{21}\) 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.\(^\text{22}\) 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.\(^\text{23}\)

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\(^\text{18}\) Badrudin, Edi Purwanto, dan Chairil N. Siregar, “Pesantren dalam Kebijakan Pendidikan Indonesia,” *Jurnal Lektur Keagamaan* 15, no. 1 (2017): 233–72.

\(^\text{19}\) Zayadi, “UU Nomor 18 Tahun 2019 Tentang Pesantren, Untuk Siapa?”

\(^\text{20}\) Fahham, “Pembelajaran Di Pesantren Pada Masa Pandemi Covid-19.”

\(^\text{21}\) Lobelia Asmaul Husna, “Digitalisasi Pembelajaran Sejarah Pada Pesantren Era New Normal,” *Jurnal Pendidikan Dompet Dhuafa* 11, no. 1 (2021): 27–33.

\(^\text{22}\) Veta Lidya Delimah Parasibu dkk., “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.

\(^\text{23}\) Shofiullahul Kahfi dan Ria Kasanova, “Manajemen Pondok Pesantren Di Masa Pandemi Covid-19 (Studi Pondok Pesantren Mambaul Ulum Kedungadem Bojonegoro),” *Pendekar: Jurnal*
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. However, the selection of face-to-face learning with new normal in a pesantren environment cannot be avoided. 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.

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.

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.

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.
Bilingual
At the time of language learning is used as a connecting tool or a vital communication tool. 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. Someone 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.

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.

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. Learning to use bilingualism can also shape their tolerance because they can understand the interlocutor in the language they master. 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).

30 Ni Ketut Sulastri, “Efektivitas Penggunaan Dwibahasa dalam Proses Pembelajaran Matematika,” Journal of Classroom Action Research 3, no. 1 (2021): 1–6.
31 Ai Siti Zenab, “Kedwibahasaan Anak Sekolah Dasar Dan Implikasinya Terhadap Pembelajaran Bahasa Indonesia,” Riksa Bahasa 2, no. 1 (2016): 1–9.
32 Zenab.
33 Ria Astuti, “Penerapan Pembelajaran Bilingual di TK Inklusi,” AWLADY: Jurnal Pendidikan Anak 3, no. 2 (2017): 109–23.
34 Muhsinah Annisa dan Asrani, “Digital Dissemination Covid-19 Dwibahasa (Indonesia Dan Banjar) Melalui Literasi Sains Visual Dan Multimedia,” ESI (Elementary School Journal) 10, no. 2 (2020): 56–65.
35 Asep Muhaemin Al-Ansori, “Strategi Pembentukan Karakter Toleransi pada Siswa Sekolah Dasar Multikultur dan Dwibahasa SD Pribadi di Kota Bandung,” UMBARA: Indonesian Journal of Anthropology 3, no. 2 (2018): 105–16.
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. 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.

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 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 tahsinul 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.

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.

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36 Siti Rohmaturasiyah 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.

37 Achmad Muchaddam Fahham, “Pendidikan Karakter di Pesantren,” *Aspirasi* 4, no. 1 (2013): 29–45.

38 Mustahfid dan Nadzir, “Pondok Pesantren Al Iman Ponorogo,” 2021, https://al-iman.ponpes.id/.

39 Mustahfid dan Nadzir, “Pondok Pesantren Al Iman Ponorogo,” 2021, https://al-iman.ponpes.id/
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-imla’, tamrin al-lughoh, al-muthola’ah, an-nahwu, al-sharf, al-balaghah, tarikh al-adabu-l-lughah, al-khat al-araby, al-muhadatsah, dan al-mahfudzat. On the other hand, English involves English lessons, reading, conversation, grammar, dictation, and composition.\(^\text{40}\)

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.\(^\text{41}\) 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.\(^\text{42}\)

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 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

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\(^{40}\) Mustahfid dan Nadzir, “Pondok Pesantren Al Iman Ponorogo,” 2021, https://al-iman.ponpes.id/

\(^{41}\) Fitri Hidayati dkk., “Manajemen Pengorganisasian Program Bahasa Arab di Pondok Pesantren Salaf,” Tarling: Journal of Language Education 3, no. 1 (2019): 115–33.

\(^{42}\) Rifta Labiba Rahma, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 13 Juni 2021.
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 muhadloroh or tatribul 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.43

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’ 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 tahsiul lughah activity in the morning and evening. This activity is related to vocabulary mastery in both Arabic and English.44 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, tahsiul 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.45

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.46

43 Syarifah, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 13 Juni 2021.
44 Mustahfid dan Nadzir, “Pondok Pesantren Al Iman Ponorogo,” 2021, https://al-iman.ponpes.id/
45 Lutvi Anisa, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 14 Juni 2021.
46 Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 13 Juni 2021.
Santri must wash their hands before entering the buildings in the pesantren. They have 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.\(^{47}\)

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.\(^{48}\)

**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.\(^ {49}\)

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.\(^ {50}\)

\(^{47}\) Zerlina, Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 14 Juni 2021.

\(^{48}\) Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 13 Juni 2021.

\(^{49}\) Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 14 Juni 2021.

\(^{50}\) Aktualisasi dwi bahasa pada masa new normal di PP Al-Iman Putri Ponorogo, 13 Juni 2021.
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’ah/listening, muhadatsah/conversation, qira’ah/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 will become the nation’s next generation.
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