

**COMMUNITY BASED EDUCATION (CBE) CONCEPT
IMPLEMENTED IN ENGLISH LEARNING IN
PONDOK PESANTREN
AL-HIKMAH 02 BREBES**



THESIS

**In Partial Fulfilment of the Requirements
for Master Degree in Linguistics**

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**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
SEMARANG
2018**



**THE ANALYSIS OF COMMUNITY BASED EDUCATION (CBE)
 CONCEPT IN ENGLISH LEARNING IN PONDOK PESANTREN
 AL-HIKMAH BREBES**

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AL - HIKMAH 02 BREBES**

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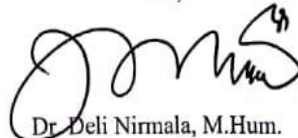


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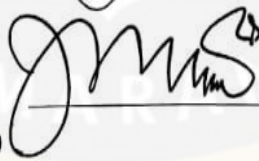
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CERTIFICATION OF ORIGINALITY

I hereby declare that this study is my own and that, to the best of my knowledge and belief, this study contains no material previously published or written by another or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institutes of higher learning, except where due acknowledgement is made in the text of the thesis.

Semarang, May 16th 2018



Ahmad Kamalul Fikri

MOTTO AND DEDICATION

MOTTO

A man may die, nations may rise and fall, but an idea lives on.

(John Fitzgerald Kennedy)

DEDICATION

This thesis is special dedicated for:

My beloved parents “Muhammad Taufiqurrohman, S.Pd – Khilmiyah, S.Pd” and my beloved parent-in-law “Ahmad Munir – Zuhroh, S.Pd”

My lovely wife “Shufiana Ahmad” and my sunshine, my daughter “Chayra Fayyola Ahmad”

ACKNOWLEDGMENTS

Bismillahirrahmanirrahim,

Alhamdulillahirrabil alamin

All praises to Allah, the Almighty, the Entirely Merciful, for blessing me and for giving me faith, guidance, patience, and everything during working on the thesis. Peace and blessing of Allah SWT be upon Muhammad SAW, my family and my friends. In addition, many people supported me to finish this thesis that I would like to express my gratitude and appreciation to:

1. Dr. Deli Nirmala, M.Hum as the head of Master Program in Linguistics of Faculty of Humanities Diponegoro University.
2. Dr. Suharno, M.Ed as my advisor. I am very grateful for all his advices, patience, and motivation. Her guidance helped me in writing this thesis.
3. Dr. Agus Subiyanto, M.A., Dr. Nurhayati, M.Hum, J.Herudjati Purwoko, Ph.D., and all the lecturers of Master Program in Linguistics of Diponegoro University who give me all their knowledge.
4. My beloved parents Mr. Muhammad Taufiqurrohman, S.Pd and Mrs. Khilmiyah, S.Pd and my parents-in-law Mr. Ahmad Munir and Mrs. Zuhroh, S.Pd for their support, loves, patience, and guidance throughout my life.
5. My siblings and all of my family members for their never ending support in conducting this thesis.
6. My wife Shufiana Ahmad, S.Pd and my daughter Chayra Fayyola Ahmad for their love, support and everything for my life.
7. My colleagues at Master Program in Linguistics of Diponegoro University for being such lovely friends during study in this campus.

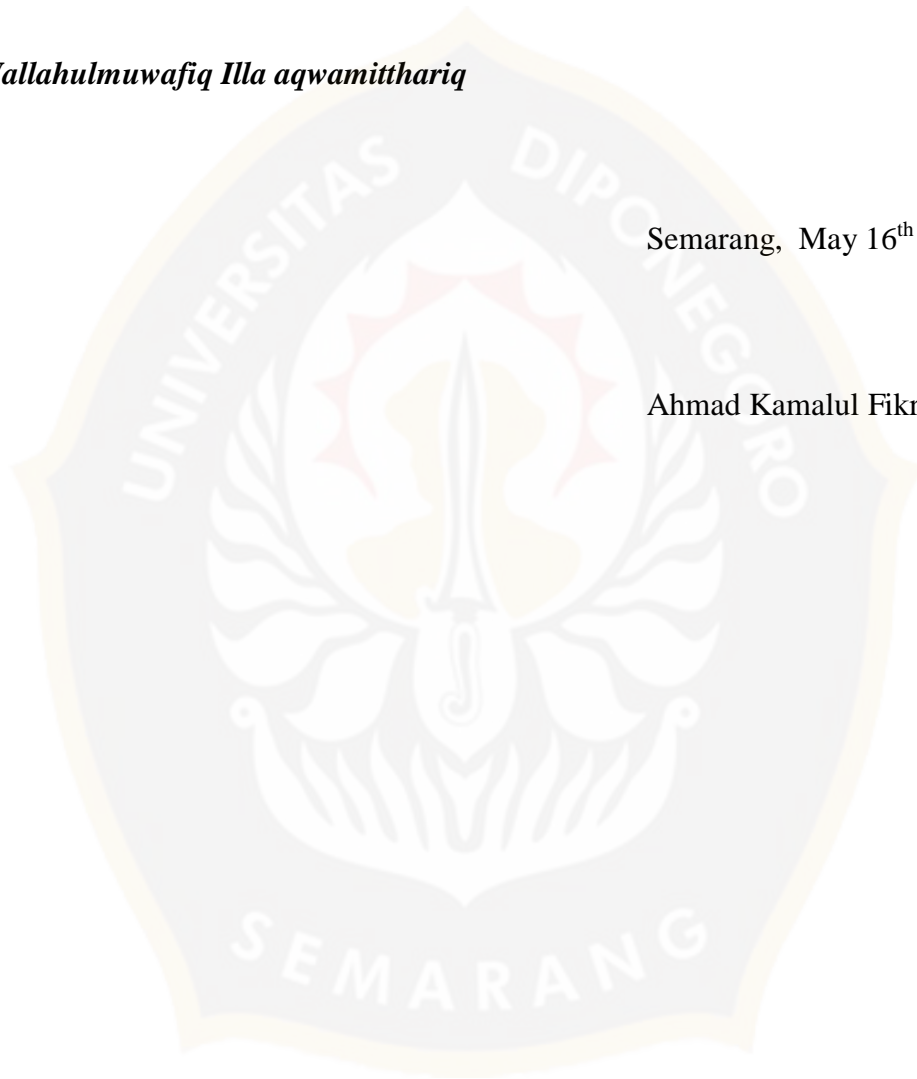
The researcher realizes that this thesis is still far from perfection, so that he expects constructive suggestion and criticism from all side for the beneficence of this thesis project.

Finally, the researcher expects that this thesis would be useful for further study.

Wallahumuwafiq Illa aqwamitthariq

Semarang, May 16th 2018

Ahmad Kamalul Fikri



LIST OF CONTENTS

TITLE	i
APPROVAL	ii
VALIDATION.....	iii
CERTIFICATION OF ORIGINALITY	v
MOTTO AND DEDICATION	vi
ACKNOWLEDGMENTS	vii
LIST OF CONTENTS	ix
LIST OF TABLES	xii
LIST OF FIGURES	xiii
LIST OF CHARTS	xiv
LIST OF PICTURES	xv
LIST OF APPENDICES	xvi
ABSTRACT	xvii
INTISARI	xviii
CHAPTER I. INTRODUCTION	
1.1. Background of the Study	1
1.2. Statement of the Problems	5
1.3. Objective of the Study	6
1.4. Scope of the Study	6
1.5. Significance of the Study	7
1.6. Organization of Writing	8
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1. Previous Studies	9
2.2. Theoretical Framework	13
2.2.1. English Teaching and Learning	13
2.2.1.1. English Competence	16
2.2.1.2. Learning English Activities	18
2.2.2. Community Based Education	21

2.2.3. The Concept of Community Based Education	25
2.2.4. The Purpose of Community Based Education	26

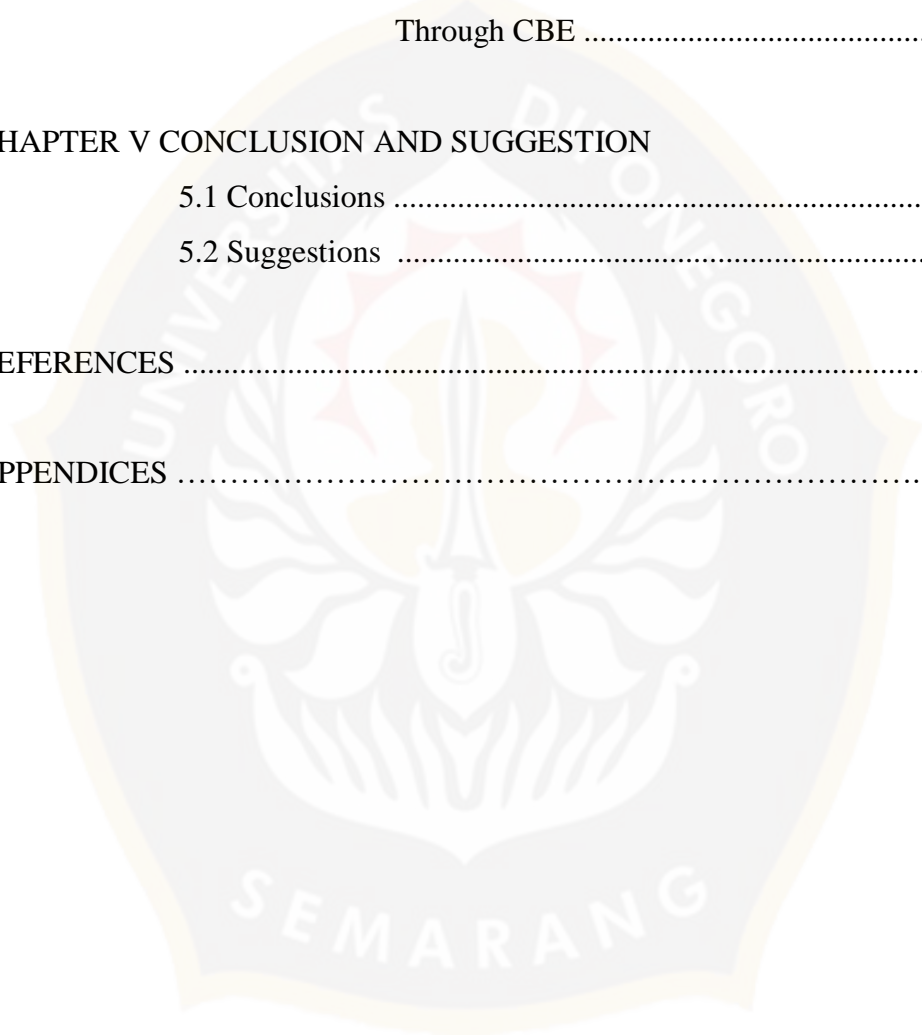
CHAPTER III RESEARCH METHOD

3.1 Research Approach	33
3.2 Research Data	35
3.3 Technique of Data Collection	35
3.4 Method of Data Analysis.....	36

CHAPTER IV FINDINGS AND DISCUSSION

4.1 Research Findings	38
4.2. Discussion	39
4.2.1. Pondok Pesantren Al - Hikmah 02 Brebes	39
4.2.2. MA Al-Hikmah 02 Brebes	41
4.2.3. MAK Al-Hikmah 02 Brebes	43
4.2.4. Community Based Education in Pondok Pesantren Al - Hikmah 02 Brebes	46
4.2.4.1. CBE on School Management and Community Role	46
4.2.4.2. The Realization of Community Role in Community-Based Education	48
4.2.4.3. CBE on Curriculum Design and The Learning Goals	49
4.2.4.4. CBE on English Learning and Teaching Role	52
4.2.4.4.1. Indoor Classroom Activity	52
4.2.4.4.2. Outdoor Activity	54
4.2.4.4.3. CBE Implementation In Designing English Learning Based On Islamic Approach	61
4.2.4.4.4. CBE Implementation in	

Designing Fun Learning	74
4.2.4.4.5. The Effectivity of CBE in Implementing Humanism	78
4.2.4.4.6. Forming Good Character Through CBE Values	81
4.2.4.4.7. Language Learning Process Through CBE	84
 CHAPTER V CONCLUSION AND SUGGESTION	
5.1 Conclusions	86
5.2 Suggestions	87
 REFERENCES	 89
 APPENDICES	 93



LIST OF TABLES

Tabel 4.2.4.3.6. / 1. Example of Society Attitude as Role Model in Creating Pupils Characters Trough School Cultures	76
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LIST OF FIGURES

Figure 4.2.4.1. / 1. Community Involvement Based on Nielson's Concept in Pondok Pesantren Al – Hikmah 02 Brebes	41
Figure 4.2.4.2. / 2. The Cycle of Study Plan in Pondok Pesantren Al – Hikmah 02 Brebes	46
Figure 4.2.4.3.2. / 3. Example of Pupils Learning Chart Based on Phenomenons or problems	53



LIST OF CHARTS

Chart 4.2.4.3.2. / 1. English Method at Pondok Pesantren Al – Hikmah 02 Brebes
..... 51



LIST OF PICTURES

Picture 1. Preparing and Designing English Learning	49
Picture 2. Speaking English at Minimarket	50
Picture 3. Speaking English with Outdoor Activity	51
Picture 4. Implementing Silaturahmi	54
Picture 5. Implementing Iqra' (Reading) in Daily Life	55



LIST OF APPENDICES

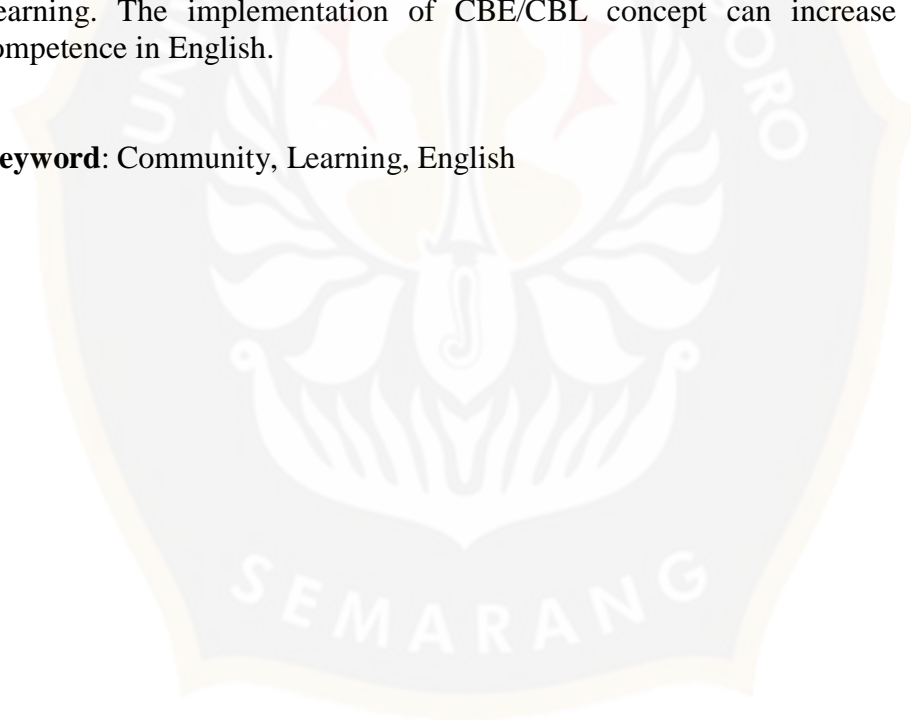
Appendix 1 Curriculum of MAK	93
Appendix 2 The Example of English Learning Material at Pondok Pesantren Al-Hikmah 02	95



ABSTRACT

This research investigates the implementation of Community Based Learning (CBL) integrated with English lesson at Pondok Pesantren Al - Hikmah 02 Brebes. Its purpose is to prove that there is the CBE practices found in the learning activity. The study focuses on the integration between the concept of CBE and English learning. The theory of CBE/CBL and language acquisition is used to analyze the problem of the research. The data of this research were taken from the analysis of teaching and learning process which is integrated with the activity outside the classroom. The aims are for getting the whole concepts of community-based education on Pondok Pesantren Al-Hikmah 02. Data was taken from oral and literal activity. The result shows that implementation of Community Based Education in Pondok Pesantren Al-Hikmah 02 Brebes emerges through several aspects: 1) School Management; 2) Curriculum Design; 3) English Teaching and Learning, especially through classroom and outdoor activities; 4) Building Humanism in education, and Forming good character through CBE Learning. The implementation of CBE/CBL concept can increase student's competence in English.

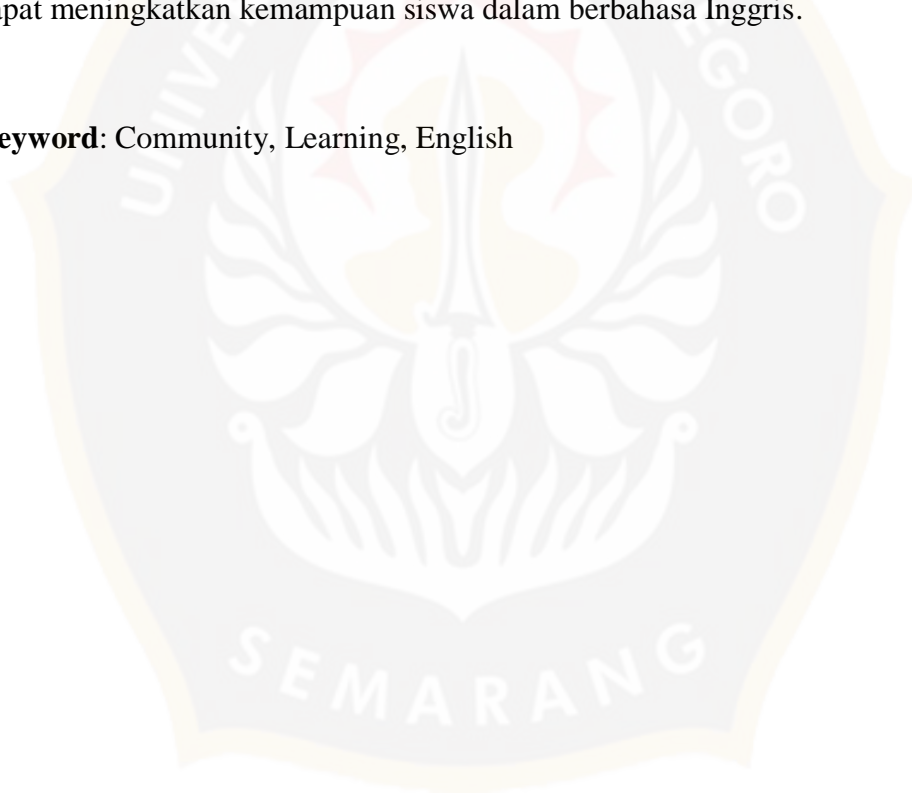
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INTISARI

Penelitian ini mengkaji implementasi konsep Pembelajaran Berbasis Komunitas terintegrasi dengan pembelajaran Bahasa Inggris di Pondok Pesantren Al - Hikmah 02 Brebes. Tujuan tulisan ini adalah untuk mengetahui praktik CBE dalam aktivitas pembelajaran. Penelitian ini fokus pada integrasi konsep CBE dengan pelajaran bahasa Inggris. Teori CBE dan pemerolehan bahasa digunakan untuk membedah permasalahan dalam penelitian. Data penelitian berasal dari hasil analisis pengajaran dan pembelajaran yang terintegrasi dengan aktivitas diluar ruangan. Tujuannya agar menemukan konsep CBE secara utuh di Pondok Pesantren Al-Hikmah 02. Hasil penelitian menunjukkan bahwa konsep CBE/CBL diimplementasikan melalui beberapa aspek; 1) Manajemen Sekolah; 2) Desain Kurikulum; 3) Pengajaran dan Pembelajaran Bahasa Inggris, terutama melalui kegiatan di dalam dan di luar ruang kelas; 4) Membangun Humanism dalam pendidikan dan Membentuk karakter yang baik melalui konsep CBE. Hal ini dapat meningkatkan kemampuan siswa dalam berbahasa Inggris.

Keyword: Community, Learning, English



CHAPTER I

INTRODUCTION

Chapter I provide background of the study, statements of the problem, objective of the study, significance of the study, scope of the study operational definition and organization of writing.

1.1. Background of the Study

Education is an important tool to strenghten and enhance the competence of the students to face up their life in the community. Education at school is seen by people as something that can integrate cognitive, affective and psychomotoric intelligence (Maarif et al., 2012: 2). Until now, the misperception of education is only the responsibility of educational institutions. The outsiders of the formal education institutions such as the community and the family are often excluded from preparing the educative situations and conditions for children (Baharuddin & Makin, 2007: 116-118). Melaville et al (2010: 1) mentioned that most educational processes fail to realize the benefits and the urgency of children's involvement in the community to acquire the knowledge.

Education must deal with problem in various things. Education institution managed by the government (state) can not access and educate its citizens well. From the problems, education managed by community are created to complete, strengthen or replace the education model organized by the government. The first model which is organised by the government is called state-based education,

while the model organized by the community is called community-based education (CBE).

Community-based education is an educational model in which the community has more contribution than the government in managing education. The public has the authority and great responsibility in managing it. This model is an alternative to the mainstream of state-based education. The existence of community-based education has long existed since Indonesian independence, even before independence, although conceptually the CBE model has not been formulated by default at that time.

CBE in learning process seeks to actualize the potential of learners by accommodating them through education that is managed by the community. The community are more aware to the needs of learners than the government. Government may be carrying out learner to the common education system and specific-oriented learning. It should be realized that CBE will exist and run well if the community has awareness in conducting education. Therefore, in practice, the government needs to establish good relations as if they are partner rather than give intervention to the existing CBE

Public participation in the education has been included in Indonesian law number 20 of 2003 about the national education system. Indonesian people as citizens have an obligation to be a part of human resources in the implementation of education, so they have to be responsible for the sustainability of the learning implementation. The society also has the right to organize a community-based education. It means that the educational implementation is based on the

distinctiveness of religion, social groups, culture, aspirations, and the potential of community as the manifestation of education from, by, and for community (Act Sisdiknas, 2003: 2).

The mistakes of learning atmosphere and teaching methods of the teachers in the classroom are other factor that decrease student's learning motivation and learning outcomes. Most teachers still teach English by using methods that focuses only on textbooks; the teachers are seen as the only source of information in the teaching learning process (Yasmin, 2015). The lack of understanding in the relation between the lesson in the class and in the daily life makes English lesson more difficult for students to conceive. Students do not understand the urgency of studying English lesson or concept, so they do not get the benefit from the material that they learn (Cimer, 2012: 66; Gunawan, 2007: 3). Some problems in English learning and teaching include curriculum, learning atmosphere, teaching methods and teaching style. Those reasons decrease students motivation and learning outcomes of the English lesson.

The efforts to reduce various problems in English learning and teaching process have been implemented. One of the government's efforts is making the scientific approach which leads the learning process by utilizing school environment and community as learning facility (Kemendikbud, 2013). The environment-based learning concept is believed to improve the children cognitive. It is more effective than learning in the classroom. An overview towards research results on outdoor (non – classroom) learning published from 1993 to 2003 also shows that environment-based learning can make the children remember the

lesson longer than indoor learning for a long periods of time and it can reinforce children's positive attitudes so that environment-based learning is more effective in enhancing their cognitive abilities (Dillon et al., 2006). Besides, environmental-based learning enables children to make their own decisions and actions when they get some problems around them in accordance with the local context (Ardoin et al., 2012:1). Through the implementation of learning outcomes in their daily life, children gain meaning and benefits and they can feel the importance of learning (Mulyasa, 2009: 103).

Education emphasizes the importance of integrating school knowledge with children's daily environment, therefore school must strengthen cooperation with community (Ma'arif et al., 2012: 28; Melaville et al., 2010: 1). Children learning process must be integrated with the community as a unity that bound geographically and culturally with the child's place of life. Baharuddin & Makin (2007: 116) emphasized the participation from various parties outside the formal institution of the school such as community. Beside families and schools, Ki Hajar Dewantara even listed the community as one of the tri (three) educational centers. It means that community involvement and responsibility are important in the realization and implementation of education. Education will be alienated if it eliminates the child's understanding to relate the English lesson with their social life.

Pondok Pesantren Al - Hikmah 02 Brebes implements the concept of CBE in their learning activity, especially the senior high school has a good reputation. This Madrasah is called Madrasah Aliyah Al - Hikmah 02. Started from a non-

formal institution that is boarding school. Officially, MA Al - Hikmah 02 Brebes proposed an operational license from 1990 to the Ministry of Religious Affairs. But actually Madrasah has been around since 1981, which at that time still joined the Madrasah Muallimin and Muallimat. As the students' progress was unsatisfactory, the foundation tried to attach the label of the State with the intention to attract new student, so it was in 1983 to 1987 MA Al - Hikmah 02 became Madrasah Aliyah Khusus (MAK) Al – Hikmah 02. However, these periods did not last long, 1990 the managers filed new applications for the establishment of the Supreme Court of Private Al - Hikmah 02, and on 30 October 1990 the Ministry of Religious Affairs issued Decree No. WK / 5.d / 210 / Pgm / MA / 1990 with majors A1, A2 (Department of Religion and social science)

1.2. Statements of the Problem

Based on the exposure to the background of the problem, we can identify that there are some problem includes :

1. How is the community-based learning concept implemented in the Pondok Pesantren Al-Hikmah 02 Brebes?
2. How is the evaluation process on CBE/CBL implemented in Pondok Pesantren Al-Hikmah 02 Brebes?
3. What are the impacts of CBE/CBL implementation on learning activity?

1.3. Objectives of the Study

Based on the problems formulation above, the objectives to be achieved in this research are:

1. To analyze the concept of community-based learning applied in Pondok Pesantren Al-Hikmah 02 Brebes
2. To analyze the evaluation process on CBE/CBL implemented in Pondok Pesantren Al-Hikmah 02 Brebes.
3. To identify the impacts of CBE/CBL implementation on learning activity.

1.4. Scope of the Study

Based on the problem identification, the scope of the problem in this study includes:

1. The community-based education concept in Pondok Pesantren Al-Hikmah 02 Brebes.
2. The implementation of community-based education on learning English in Pondok Pesantren Al-Hikmah 02 Brebes.
3. The evaluation process and its impacts to the implementation of community-based education on learning English in Pondok Pesantren Al-Hikmah 02 Brebes.
4. To understand the impacts of CBE/CBL implementation on learning activity

1.5. Significance of the Study

Based on the description above, the benefits of research as follows.

1. Theoretical benefits

- a. The results of the research are expected to increase the repertoire of science in the education sector, especially about the application of community-based education on English learning.
- b. The results of the research can be used as reference for other researchers who study about community-based education, especially on English learning and other similar research.

2. Practical Benefits

- a. The results of research can provide additional insight for teachers in running the educational process, especially in teaching English by applying the concept of community-based education.
- b. The results can contribute in mentation to schools for improvement of education by involving the community as the important element which related to the education process

1.6. Organization of Writing

This thesis is entitled “Community Based Education (CBE) Concept Implemented in English Learning in Pondok Pesantren Al-Hikmah 02 Brebes”, and it is organized as follows:

Chapter I Introduction. This chapter consists of Background of the Study, Statements of the Problem, Objectives of the Study, Scope of the Study, Significance of the Study, and Organization of the Thesis.

Chapter II Review of Related Literature. It tells about the previous studies related with the thesis and the theoretical framework. It covers Previous Studies, Community Based Education, Language Acquisition Process.

Chapter III Research Method. This chapter consists of Research Design, Unit of Analysis, Source of Data, Technique of Data Collection, and Technique of Data Analysis.

Chapter IV Findings and Discussion. This chapter presents and discusses the analysis of the data.

Chapter V Conclusion and Suggestion. This chapter consists of the conclusion of the research and suggestion for further research.

CHAPTER II

REVIEW OF RELATED LITERATURE

Chapter II explains some previous studies about community-based education to support the theoretical review and shows the theories of CBE for analyzing the teaching and learning process in MA Al-Hikmah 2 Brebes.

2.1. Previous Studies

Community-based education has been undertaken by several researchers. Suharto (2005) conducted a research that aims to reveal the ideas and basic concepts which contained in community-based education. The study was conducted using philosophical approach. The results show that community-based education is an education whose decisions are determined by the community. Educational decisions are determined by the problem of inputting, processing, outputting and funding of education. Suharto discloses in his research that the involvement or participation of community in Indonesia's education actually has been implemented since long ago. Pesantren is one of the example that has its own curriculum. It seeks its own funding and serves the needs for its own community.

Research that shows the positive impact of the implementation of community-based education has also been done by several researchers. Shofwan (2013) in his research reported that the values of constructivism philosophy are contained in the community-based education concept that create skillful and

competent children. Children are educated to be independent, adaptable in many situations and they have useful skills for the community. Rosyid (2010) in his research mentioned that the community-based education concept has relevance to Islamic education. The implementation of community-based education can create polite children who are morally praised and it will create lifelong education (longlife education). Community-based education can grow children's critical thinking.

Schumer (1994) conducted research on *Community Based Learning: Humanizing Education*. The study was conducted to analyze CBL concepts in learning practice activities, particularly in the academic and career development of students. The result of the application of CBL concept can improve students' ability in learning, because it involves the community in their learning. So that students have experience to socialize with their environment. Cooper (2007) through his research on strengthening the case for community-based learning in teacher education give important impact. He assumed that knowledge of learner's assets beyond the traditional structure of school can provide teachers with essential gateways to connect learners with the content of the study and forming beneficial social relationships that can enhance learning. So, his study describes ways that teachers responded to community-based activities located in the home communities of their learners.

In addition, CBL research was also conducted by Atelia Melville, Amy C. Berg and Martin J. Blank (2006) published in a book entitled *Community-Based Learning: Engaging Students for Success and Citizenship*. The book describes

The Rationale for Community-Based Learning, Overview and Core Characteristics, Outcomes of Community-Based Learning, Moving the Agenda Forward, Theoretical Foundations of the Community-Based Learning, Community-Based Learning Approaches. This is in line with Mooney and Edward's research (2001) that says community-based learning options (i.e., out-of-class activities, volunteering, service add-ons, internships, service learning, and service learning advocacy) can increase student's awareness in understanding their society.

Fischer, *et.all* (2007) explained that that socio-cultural theories of learning, the concepts of social capital and social creativity are the main theories to educate society beside study in university. A result of case study from the University of Colorado and the University of Siegen. It's indicate how these approaches to community-based learning can be integrated into a curriculum of applied computer science can strengthen this explanation.

Also, Mooney and Edward (2001) conducted research on *Experiential Learning in Sociology: Service Learning and Other Community-Based Learning Initiatives*. They clarified definitional ambiguities of CBL. They critically review the CBL literature, identifying six distinct types of CBL options and their characteristics. The result is a hierarchy of community-based learning, which while not proposed as a definitive conceptualization, is likely to be useful in terms of curricular development.

Lestariyanti (2016) through her research on the implementation of CBE integrated with Biology at Alternative School Qarriyah Tayyibah also explained

the importance of community participation in education. The community plays an important role for the success of the learning process in school. This is as explained by Cooper (2007) in his research on *Strengthening the Case for Community-Based Learning in Teacher Education*. Cooper explained the importance of teachers understanding on the role of society in education. Teachers should not keep students away from their society. Rather do as much as possible learning activities that are directly related to community activities.

In another research result Diab and Flack (2013) through community-based learning to the community in South African health science facilities. Based on their research, the community could be categorised into short-term and long-term benefits. Short-term benefits include improved service delivery, reduction in hospital referrals, home visits and community orientated primary health care, improved communication with patients and enhanced professionalism of the health care practitioner. Long-term benefits include the improvement of teaching through a relationship with an academic institution and student familiarity with the health care system. Students also became involved in community uplifting projects, thereby acting as agents of change in these communities.

Villani and Atkins (2000) explained on their research that recent society needs to gain the ideal treatment and maintain communication by community-based relationships. For example, promote importance life quality and strive equality to life along the human race continuously. The unity with other in communities is a natural human goal in life.

Some of the above studies illustrate the urgencies of the implementation of Community-Based Learning patterns in various scientific fields. Research on CBL implementation in English learning has never been done before. Therefore, the study in this thesis becomes important to do, as that we can know the ideality of learning English that is contextual and relevant to the life of the community. The learning process followed by the active participation of the community becomes an effective role model of English learning method.

Pondok Pesantren Al-Hikmah 02 Brebes implements the concept of CBE in their learning activity, especially for senior high school. This Madrasah is called Madrasah Aliyah Al - Hikmah 02. Officially, MA Al - Hikmah 02 Benda proposed an operational license from 1990 from the Ministry of Religious Affairs. But actually Madrasah has been around since 1981, which at that time still joined the Madrasah Muallimin and Muallimat. MA Al-Hikmah 02 also has a special department, called Madrasah Aliyah Keagamaan (MAK) Al – Hikmah 02. Here we can analyze the application of Community Based Learning integrated with English learning.

2.2. Theoretical Framework

2.2.1. English Teaching and Learning

Learning English as a second language needs to be understood deeply and clearly what the language really means. A standard definition of language definition, namely: "Language is a system of arbitrary conventionalized vocals, written, or gestural symbols that enable members of a given community to

communicate intelligibly with one another." (Brown, 2000: 5). In addition, Brown's explains that language is regarded as a system consisting of symbols or sound symbols that can be used to communicate.

The Brown language definition of (Brown, 2000: 5) further says that a consolidation of a number of possible definitions of language is described as follows: (a) language is systematic, (b) language is a set of separate symbols, (c) the symbol is primarily vocal, but possibly visual, (d) the meaning of the symbol has been adapted to its reference, (e) the language used as a communication tool, (f) the language used in public or cultural speech, (g) essentially, human beings, although the possibilities are not limited to humans only, and (h) the language humans use mostly in the same way.

The other source that provides definitions of language is Balitbang Depdiknas (2001: 7) it defines that language is a tool for expressing meaning (ideas, thoughts, opinions and feelings). In other words, the meaning to be conveyed to others or understood by others is contained in the language used. Based on this view, English can be regarded as a tool for expressing ideas, thoughts, opinions, and feelings, both oral and written. In Indonesia, English is a tool to absorb and develop science, technology and cultural arts.

Using a structured language is one of the results of learning languages. Language itself is a human capability that allows us to communicate, learn, think, assess and develop values. Learning English is learning the meanings agreed upon by the native speakers of the language. English is a basic tool for participating in

the cultural life of English-speaking communities. About studying, Brown (2000:

6) suggests:

1. Learning is acquisition or “getting”.
2. Learning is retention of information or skill.
3. Retention implies storage systems, memory, and cognitive organization.
4. Learning involves active, conscious focus on and acting upon events outside or inside the organism.
5. Learning is relatively permanent but subject to forgetting.
6. Learning involves some form of practice, perhaps reinforced practice.
7. Learning is a change in behavior.

From the opinion above, it can be concluded that the essence of language learning is a change in behavior positive that resulted from experiences and practices to communicate in order to learn the language. In relation to the process of language learning, it is necessary to know the main purposes of a language study, especially English. Based on Kemendikbud (2001: 8) that Teaching English has the following objectives:

1. Communication in English Through using English for various cultural objectives and contexts, students develop communication skills that familiarize them to interpret and express their thoughts, feelings and experiences through various oral and written English texts, to extend their interpersonal relations to the international level and gain access to the world knowledge, ideas, and values in English.

2. English as a System Understanding. The students reflect about the English that used and the use of the English language, and English nature awareness, and the nature of their mother tongue through comparison. They increase to understand the language work system, and finally recognize the power of language for humans as individuals and citizens.
3. Cultural Understanding, Students develop an understanding of the interrelationships between language and culture, and broaden their ability to cross cultures, engage in diversity.
4. General knowledge Learners develop their language knowledge and relate to ideas which they interest, world issues and concepts derived from several areas. In order to learn a foreign language, a person should have a strong motivation to achieve the ambition level of success. Communication Failures can further encourage them to be more active in trying to overcome the frustrations that caused by these activities. Students should learn more effectively, they should be introduced to the language used in the classroom. Commands such as preparing a book, opening a page book are examples of languages that students should know and use from the first day they learn a foreign language. Of course, it should be spoken by using a foreign language that he learned.

2.2.1.1. English Competence

Individuals can communicate using spoken or written language. This spoken or writing reflects that the person understands the rules of the language.

Knowledge of the language principles and language rules in this language that Chomsky mentions these terms as competence. The definition of competence in general according to Brown (2000: 30) is "competence refers to one's underlying the system knowledge, event, or fact. It is the non-observe able ability to do something, to perform something.

"A more specific definition of language competence, Brown goes on to mention that" in reference to language, competence is one's underlying knowledge of the system of rules of grammar, "Based on this definition it clears that language competence is more emphasized on the rules of grammar, vocabulary and all parts that related each other. There are four components or subcategories explained by Canale and Swain (Brown, 2000: 247) which contains about someone's components in Teaching English, namely:

1. Grammatical competence, explains the lexical elements knowledge and morphology, syntax, semantics, and phonology principles
2. Discourse competence, explains the ability to connect sentences and discourse form and to form the utterances series meanings. Discourse explained as everything from simple spoken to long written discourses. If grammar competence provides a focus on grammar at the sentence level, the discourse competence emphasizes on the relationship between sentences;
3. Sociolinguistic competence, covers the language sociocultural rules and discourse knowledge. This competence requires an understanding of social context in which the language is used and includes the roles of each participant, the information being discussed, and the interaction function;

4. Strategic competence, in the form of communication strategies both verbal and nonverbal to remove in communication barriers these that caused by the lack in performance and competence. This competence can also as a meaning to fix deficiencies, such as a lack of knowledge in grammar and to keep the communication process runs well, for example by revealing other possible simpler phrases, repetition, guessing and so on.

Based on the description above, the authors conclude that language is a main role in the intellectual, social, student emotional development and a determinant key to success in studying all study fields. Language is expected to help students in recognizing themselves, their culture, and other people's cultures, expressing ideas and feelings, participating in societies that use the language, making responsible decisions on a personal and social level, discovering and using analytical and imaginative abilities in their self.

2.2.1.2. Learning English Activities

Every human being grows and develops a variety of different potentials between each other. The potential possesses the desire to do and work on their own. It controls humans to behave and move. Sriyono (2011), activity is an action carries out both physical and spiritual.

Each student has various needs both physical, spiritual, and social. This need will naturally encourage to do or act that included in learning. According to Slamet (2003: 2) learning is an attempt by a person to gain a whole new behavioral change, as his own experience in interaction with his environment. Behavior change in learning occurs consciously, functionally, positively and

actively, has a purpose, and covers all aspects of behavior. The process of behavior change is an activity.

Learning activities are a series of activities that students do during the learning process. Activity as a result of learning is shown in various aspects such as knowledge progress, understanding, perception, motivation, or a combination of these aspects. In learning activities, thinking and doing is an inseparable series. Sardiman (2006: 96) explains that all knowledge must be obtained by self-observation, self-investigation, and self-employment, self-created facilities through both spiritually and technically.

In the traditional learning process, teachers always dominate the activities. Students are too passive, they are considered empty bottle that teacher needs to fill water in. Student activity is limited to listening, taking notes, answering questions if asked by the teacher, in the way teachers' ordered, and thinking according to the teacher's outline.

Sardiman (2006: 96) explains that a child thinks as long as he does. Without action means that the child is not thinking. Therefore, the children opportunity to think by their self should be given to develop it. Learning activity has a broad meaning that includes physical activity (physical) and mental activity (spiritual). Physical activities such as doing things, composing the essence of the lesson, making maps and others that require the movement of limbs, while mental activity such as students can develop intellectual ability, critical thinking skills, the ability to analyze, the ability to re explain knowledge or in other words their soul works functioning while in the learning process.

Hamalik (1993: 24) states that learning activities are all someone learning activities in the form of listening, contemplating, analyzing, thinking, comparing, and connecting with the past. Sardiman (2006: 101) classifies learning activities based on Denrick's opinion in eight groups and described as below:

1. Visual activity (visual activities), such as: reading, watching a demonstration picture, paying attention to people works.
2. Oral activity (oral activities), such as: stating, formulating, asking, advising, issuing opinions, conducting interviews, discussing and interrupting.
3. Listening activity (listening activities), for example: listening to descriptions, conversations, discussions, music, speeches.
4. Writing activity (writing activities), such as: writing stories, essaying, reporting, questionairing and copying.
5. Drawing activity (drawing activities), for example: drawing graphs, maps and diagrams.
6. Motor activity (motor activities) including: experimenting, constructing, refit modeling, playing, gardening, raising.
7. Mental activity (mental activities), for example: responding, remembering, solving problems, analyzing and making decisions.
8. Emotional activity (emotional activities), such as: interested, boring, happy, passionate, encouraging, calm and nervous.

Students are considered actively learn if in the learning process they do a series of learning activities in based on the learning objectives, give responses to an event that occurs, and experience or participate in the process of learning, so

they can understand, remember and apply the concept that they have learned. Principle or role that is very important in the learning process is student activeness. Therefore, teachers should be able to generate student activity in thinking and doing. It will guide student learning activities based on the learning objectives, then the learning process that developed will be better.

2.2.2. Community Based Education

Suharto (2005: 329-330) says, community is a sub-group that has characteristics such as society, but on a smaller scale with the narrow interests and it is coordinated. The result of meta-analysis of Warren (1978) from ninety-four definitions of community, there are attributes which often attached to the society such as interactions and relationships related to place, common interests, values, and customs. Cohen (1992: 315) adds community is defined as a special group that lives in a certain area. It has the same culture and lifestyle. It is conscious as a whole and also can act collectively in an effort to achieve its goals, examples of this community are city, village, and neighborhood.

The concept of community is based on a sociological approach using the terms *gemeinschaft* (community) and *gesellschaft* (society) to describe how humans relate to one another. *Gemeinschaft* is described as a village community resembling ideal, pure, traditional, and family-filled communities. The city is defined as a *gesellschaft*, modern and advanced, which is the reverse type of the village (Mulder, 2000: 58-63). Galbraith (1995: 2) stated that *gemeinschaft* society is more appropriate to bring up the process of democracy and lifelong learning opportunities through community-based education.

Community-based education is an educational process that helps individuals more competent in their skills, attitudes, and concepts as an effort to live in society and to gain more control through democratic participation (Galbraith, 1995: 3). Suharto (2010: 335) defined that community-based education is an educational concept that includes some efforts to increase awareness, concern, ownership, involvement, and community responsibility for education. Permendikbud No. 20 of 2003 explained that community-based education is the implementation of education based on the distinctiveness of religion, social, culture, aspirations, and potential of society as the realization of education from, by, and for the community.

Nielsen in Jalal & Supriyadi (2001: 178-179) determined some criterias that can be used to measure the involvement and degree of ownership in the concept of community-based education, These are the criterias :

1. Support is the condition when parents and communities support funding and energy,
2. Involvement is when parents and community makes some decisions in education process, for example school schedule, school activities, etc.,
3. Partnership is a parallel partnership between parents, community and school managers in determining decisions related to the educational process, for example the purpose of education, curriculum, school tuition, and others,
4. Ownership (full ownership) is the control of parents and the community in all decisions of the educational process.

The concept of community-based education shows a paradigm shift, from state oriented education (state oriented) to the concept of community-oriented education (community oriented). This concept is demonstrated by the realization of a democratic education system in the concept of community-based education. Democracy practices in education are demonstrated by the involvement of the community in discussing school programs, decision-making procedures that consider the public aspirations, and others (Rosyada, 2007: 17). Besides, the democratization of education by Murati (2015: 183) is expressed not only means to respect the diversity of individuals in groups, religions or classes but also to respect the diversity of each individual who has different abilities and uniqueness. Democratic practices in the educational process showed by formulation of values of recognition and respect for diversity deals with the opinion of Ma'arif et al. (2012: 13-16) He states that it can explore the creativity, critical, collaborative and productive individuals.

The atmosphere of democratic education in the concept of community-based education also leads to an egalitarian and humanist learning process. The competency-based education system that shackles and makes the majority of children focus only on the final outcome or value of the learning process (Varbelow, 2015: 87) shifts into a liberating education and process-oriented education. Freire (2000: 49) affirmed that education which focuses only on providing knowledge and outcomes in children is called banking system of education. Freire style of bank education is the concept of teachers like depositing a number of knowledge to students and at one time will be withdrawn from

students in the circumstances and the amount should be the same as that received by students (Sutarto, 2007: 28). Bank style education creates a contradictory relationship between teachers and students in the learning process as follows (Freire, 2001: 54).

1. Teachers teach and students are taught.
2. The teachers know everything and the students do not know anything.
3. The teachers think and the students think about it.
4. Teachers set and students who obediently listen.
5. Teachers arrange or discipline and students are disciplined and they are regulated.
6. Teachers make choices and students follow the chosen ones.
7. The teachers act and the the students as implementers.
8. Teachers choose the content of the lessons and the students adjusts.
9. Teachers as the subject of education and students as the object of education.

The concept of bank style education puts the teacher in a superior position and the students in an inferior position can paralyze critical and creative attitude and create silence culture among students. Student's initiative, creativity and critical attitudes are trimmed so that the student become passive and tend to accept the conditions of inequality that occur around them.

Ideally, students learning environment does not rule out the diversity of potential, the uniqueness of the way of learning, and the propensities of each student. The learning process should be dialogical, gain interaction, communication and the equal relationship between educators and citizens of

learning, therefore it makes human beings become critical communicative beings (Shor & Freire, 2001: 151). Children are not considered as empty bottles (no knowledge) which have to filled (given) knowledge. Ideal learning environment is built on the basis of tolerant, equal and humanist attitude. It creates an atmosphere that supports the development of student aptitudes and creativity.

Freire assumes that the educational system idealized is assumed as the educational system which proposed by Ki Hajar Dewantara. Ki Hajar Dewantara implements a system of education which based on the nature of the child's life and the child's independence. Ki Hajar Dewantara (1964) detailed the Among Education System into the four principles of educational struggle:

1. the existence of a person's right to regulate themselves.
2. teaching the lesson must educate the students to be a free man of soul, mind and energy
3. teaching the lesson should not give priority to the intelligence of the mind because it can separate the learned students with the people, and
4. willingness to strengthen the students's own strength.

2.2.3. The Concept of Community Based Education

CBE is basically developed and implemented from the community, by the community and for the benefit of the community itself. Through the CBE institution, the community seeks to improve their lives sustainably through empowerment of education and training. It develops a model or form of CBE. Some examples of CBE institutions are kindergarten or daycare, community-

based courses, Islamic boarding school (Pesantren) and so on. In CBE management the community is the owner in his own institution. The other party in this case the government can only be a partner that serves to facilitate, fund, or accompany activities related to CBE, without any imposing interest elements.

CBE is a mechanism that allows everybody in the community to enrich knowledge and technology through lifelong learning (Zubaedi, 2009:130). CBE is a manifestation of education democratization through the expansion of educational services for the sake of the community. People have the opportunity to develop and empower themselves through education developed by the community. In certain aspects, CBE can exist and run well when the atmosphere of democratic life has developed well and the people are able and have awareness of the importance of empowerment.

2.2.4. The purpose of Community Based Education

The purpose of CBE usually deals with community issues such as career training, environmental issues of elementary education, religious education, handling of health problems, and so on. The purpose of CBE is essentially the empowerment of the community towards a better way to create a superior society in all fields. Through CBE, the community is empowered with all its potentials and capabilities. Empowerment and its education process forever (life education) (Zubaedi, 2009:132-133).

While the implications of CBE to the community itself

1. Community empowered,
2. The community is given the opportunity to develop skills, and
3. Communities are given the freedom to design, plan, financial, manage, and assess themselves. People through CBE will be able to develop their potential and ability to be better. CBE is a model of community empowerment that accommodates the needs and interests of the community.

Community-Based Education in the Context of Learning. According to the author, CBE is more oriented towards the involvement or role of society in manages education. To relate it to learning that is in the context of learning theory, CBE can accommodate various learning theories. Multiple intelligences theory, social learning, etc. They can be applied in CBE.

Some aspects that associated with CBE in the context of learning are as follows:

1. The learning process occurs spontaneously and naturally,
2. Learning by doing (learning by doing) and experience-based learning (experience-based learning),
3. Involving mental and physical activity,
4. Based on competency-based learning,
5. Troubleshooting,
6. Under active interaction within the environment,
7. Self-actualization,
8. Fun and educating, and
9. Productive

There are several examples that can be modeled in the context of CBE, namely Islamic Boarding School (Pesantren) and community-managed course institutions. These institutions represent the model of CBE. The institutions that stated before will be briefly described below.

The first is Islamic Boarding School. It is one of Indonesia's Islamic education institutions, (a real form of CBE). In the system and the scope of it is all implemented by all parties in the environment. Kyai (Islamic teacher) as a central in, it is a representation of society that has authority to arrange all process in the board (foundation). The existing structure is not created from the government base but from the public interest itself. Management, curriculum, financing, methods, etc. are developed by it boards without government interference. The government in this case only as a supervisor and structurally oversees it.

Second, in addition, the other CBE example is course institutions community based such as English courses in Pare district of Kediri-East Java. In these educational institutions, from plan making to evaluation is purely an initiative of the community (the owners and managers of the courses).

2.2.5. Language Acquisition Process

Every language speaker has a verbal repertoire that he has had since he has the awareness and ability to acquire a particular language. The verbal repertoire is determined by the corresponding existence. The next process that accompanies language acquisition is its use in communication that touches some domain. The domain of a social cluster is typically constrained by a set of rules of conduct that

comprise the role of the interlocutor in a distinctive setting and the topic that is likely to be their conversation (Penalosa 1920: 127).

The phenomenon of narrative in both verbal and orthographic forms are the actualization of the acquired product of the language by the person is concerned and packaged in the social cultural context. The diversity of language seen in language usage is determined by usage and language usage depending on the factors where it is used and who uses it (Holmes, 1995: 246)

Language acquisition is an ongoing process in children brain when they get the first language or mother language. Language acquisition usually divided with language learning. Language acquisition was related to process that happen when children learn the second language after they got the first language. Thus, language acquisition was related to first language, while language learning was related to second language (Simanjuntak, 1986).

Schultz (2006: 12) cites Krashen, which defines the acquisition of language as "the product of a subconscious process very similar to the process of the children." In other words, language acquisition is the process by which a person can speak or process children. Children generally acquire a first language, the acquisition of language in children aged two to three occurs naturally. The acquisition of language usually naturally means the acquisition of a naturally occurring language without realizing that a child is acquiring a language but only aware of the fact that he is using language to communicate Schultz adds the result of the acquisition of language that is the competence obtained is also natural. Children generally acquire the language naturally from the environment without

formal learning process in school. Natural language acquisition is not strictly linked, but the acquisition it is acquired according to the child's own brain and physical development.

According to Sigel and Cocking (2000: 5) language acquisition is a process used by children to adjust a series of hypotheses with parental remarks until they can choose the best and simplest grammar rules of the language in question. Language acquisition generally takes place within the target language community with its natural and informal nature and refers more to the demands of communication. In contrast to formal and artificial language learning and reference to the demands of learning (Schultz, 2006: 12), and the acquisition of language is distinguished into the acquisition of the first language and the acquisition of a second language. The first language acquisition occurs if the child has never learned any language, then acquired the language. This may be a single language or monolingual FLA (First Language Acquisition), either two languages simultaneously or sequentially (bilingual FLA). It can even be more than two languages (multilingual FLA). While the acquisition of a second language occurs if a person acquires a language after mastering the first language or is a process of developing a skill in a second language or a foreign language.

According to Vygotsky the acquisition of the first language is derived from the interaction of children with their environment, even though the children already has the basic potential or the acquisition tool of language that Chomsky called the language acquisition device (LAD), the potential will develop maximally after receiving stimulus from the environment.

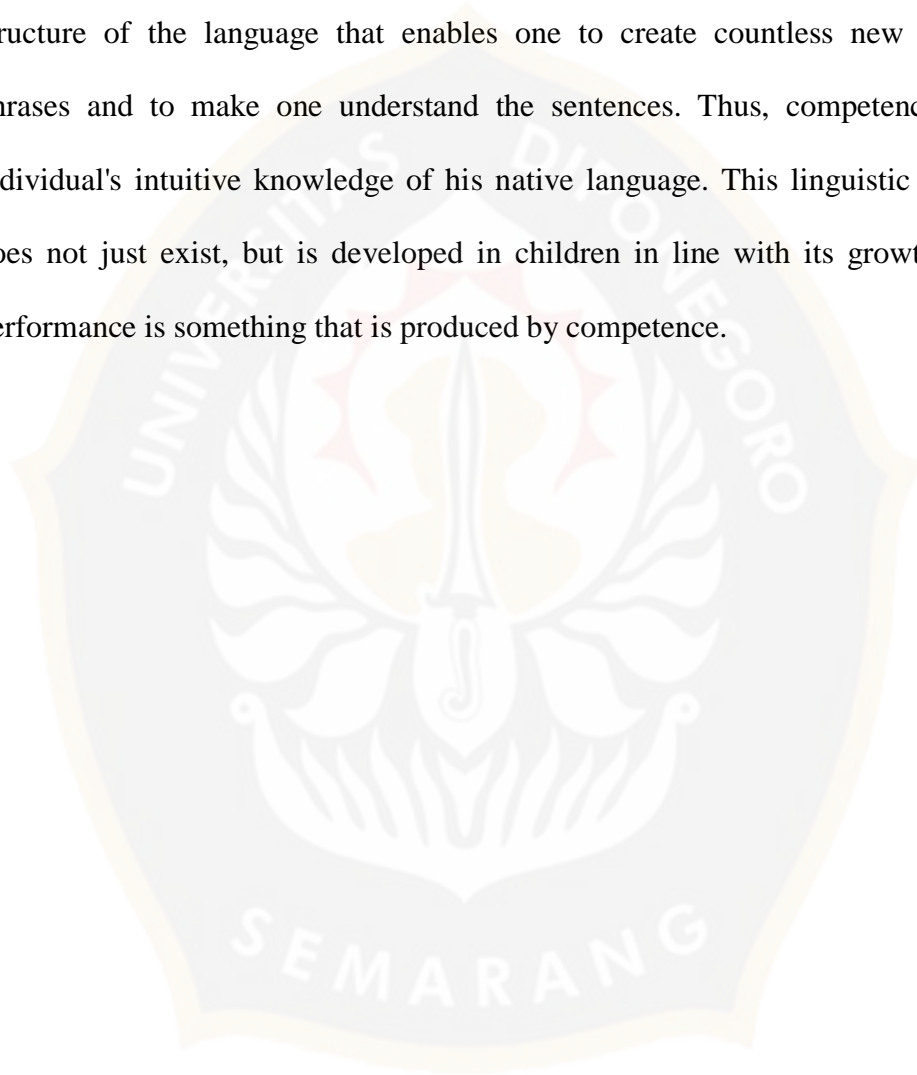
Chomsky in Schultz (2006: 1) seems to agree with the basic nature of the language problem. In his analysis of language acquisition, he argues that the mystery of learning acts comes from two main facts about language use, namely that language was according to the principles and creative. Continue of Chomsky, the speaker who knows the constituents and the grammatical pattern, can tell it even though he has not heard it, so the observer cannot expect to make a list of constituents, and the grammatical pattern is because the possibilities of the combination are infinite.

According to Bloomfield, grammar is an analogue description corresponding to a language, and learning is a set of invention procedures in which a child forms analogies. The acquisition of language proceeds incompetently about the rules of language, but rather cares about the message or meaning understood. In contrast to language learning requires language competence as a capital for the use of the language learned.

During the first language acquisition, Chomsky mentioned that there are two processes that occur when children got their first language. The process in question is the competence process and performance process. Both of processes are two different process. Competence is a process of mastery of grammar (phonology, morphology, syntax, and semantics) naturally.

This competence is carried by every child since birth. Although carried out from birth, competence requires coaching so that children have performance in the language. Performance is the ability of children to use language to communicate. Performance consists of two processes, namely the process of understanding and

the process of publishing sentences. The process of understanding involves the ability to observe or perceive the sentences heard, while the publishing process involves the ability to produce sentences themselves (Simanjuntak, 1986). Furthermore, Chomsky also assumes that the language user understands the structure of the language that enables one to create countless new sentence phrases and to make one understand the sentences. Thus, competence is the individual's intuitive knowledge of his native language. This linguistic intuition does not just exist, but is developed in children in line with its growth, while performance is something that is produced by competence.



CHAPTER III

RESEARCH METHOD

Chapter III discusses the research method that is used to collect and analyze the data of the thesis, thus to conduct the research systematically. The research method consists of research approach, research data, technique of data collection and technique of data analysis.

3.1. Research Approach

This research is a qualitative research. Qualitative research is used to understand the phenomenon which is experienced by the subject of research holistically and descriptively in the form of words and language, in a natural specific context (Moleong, 2002: 6). Based on the characteristics of qualitative research assessed can be used to gain deeper understanding of the concept of community-based education in Pondok Pesantren Al-Hikmah 02 Brebes and its application to learning English in MAK Al-Hikmah Brebes.

This qualitative research uses the study of ethnography approach. Ethnographic studies in qualitative research are used to describe, analyze, and interpret patterns of behavior, beliefs, and experience languages or shared by a group of people (Creswell, 2015: 932). Reeves et al. (2008: 512) state that ethnography is a study of social interaction, behavior, perceptions that occur in groups, teams, organizations or communities. Ethnography is used to explore the detailed and holistic description about the application concept of community-

based education in the English village (Kampung Inggris) in Pare through thought, point of view, behavior, activities, perceptions, the way of communication and others.

Spradley (1980) in Reeves et al. (2008: 512) said that there are nine dimensions of observation in ethnography, includes :

1. Space is physical layout of a place,
2. Actors are various people who involved,
3. Activity is a series of related activities that occur,
4. Objects that are the exist physical things,
5. Action is the thing which be done by person / individual / society,
6. Activities are activities that people / individuals / communities do,
7. Time is the sequence of events that occur,
8. The purpose or objective is the thing that the person / individual / society wants to achieve,
9. Feelings are emotions that are felt and expressed / disclosed.

Ethnographic studies in qualitative research are used to describe, analyze, and interpret patterns of behaviors, beliefs, and language experiences or shared by a group of people (Creswell, 2015: 932). Reeves et al. (2008: 512) states that ethnography is a study of social interactions, behaviors, perceptions that occur in groups, teams, organizations or communities. Ethnography is used to explore the description in detail and holistic about the application concept of community-based education in Pondok Pesantren Al-Hikmah 02 2 through thought, point of view, behavior, activities, perceptions, the way of communication and others.

3.2. Research Data

The data are derived from English teaching and learning that integrates with the activity outside the classroom for getting the whole concept of community-based education. Data taken from oral and literal activity. Data Collection techniques in qualitative research is conducted on natural conditions using participant observation, in-depth interviews and documentation (Sugiyono, 2012: 309). The data collection techniques are used to explore a detailed and holistic description of the application of community-based education in English learning in Pondok Pesantren Al-Hikmah 02 Brebes.

3.3. Technique of Data Collection

Data collection methods are used in more detail as follows. Participatory observation is conducted by the researcher by stating the research location and engaging in the daily activities of the student who were being observed as the source of research data. In the period of time the researcher resides in the research location is based on data saturation. Object of observation in qualitative research consists of three components such as place, actor and activity (Sugiyono, 2012: 314). The data are obtained through observation consists of activities, behaviors, people action or people activity, language, mode of communication, the overall possibility of interpersonal interaction and others in the Pondok Pesantren Al-Hikmah 02 Brebes.

3.4. Method of Data Analysis

Interview method is used to explore information on the implementation of community-based education on learning English in Pondok Pesantren Al-Hikmah 02 Brebes in more depth. Interview method using questionnaires which are submitted orally to participants (Narbuko, 1996: 165). The researcher uses unstructured interview technique, that is the interview process which is not banded to the research instrument guidelines, but developed according to the needs and conditions in the research location. Interview instrument guidelines are used to give constraint, so the interview is not widespread and it does not go beyond the subject matter of the study.

Documentation is from the word document which means written items. Document source can be a record of events that have been passed either in the form of writing, drawings or monumental works (Sugiyono, 2012: 329). Program; memorandums and correspondence; publications and official reports; personal diary; and others (Suyanto & Sutinah 2008: 186).

After reading the data, observations were undertaken. Sudaryanto (2015:2003) describes that observation method is a kind of method that involves the process of observation. The technique of data analysis used in this research is the identity method. Sudaryanto (1993:13) asserts that it is a method of data analysis in which the determinant is outside the language. It is also not part of the language usage. The identity method used in the analysis is referential identity method

Referential method is an identity method where the resource of the research is the language reference. Language reference is the reality or element of language pointed as the language unit. The referential method is used to determine the identity of language unit by referring to pointed reference



CHAPTER IV

FINDINGS AND DISCUSSION

In Chapter IV, the researcher will present the community-based education praxis in teaching and learning activity in Pondok Pesantren Al-Hikmah 02 Brebes and its relation to the school culture.

4.1. Research Findings

In Pondok Pesantren Al-Hikmah 02 Brebes, community-based education is defined as an educational process that helps individuals more competent in their skills, attitudes, and concepts as an effort to live in society and to gain more control through democratic participation. Community-based education is an educational concept that includes some efforts to increase awareness, concern, ownership, involvement, and community responsibility for education. The Law on National Education System number 20 of 2003 explained that community-based education is the implementation of education based on the distinctiveness of religion, social, culture, aspirations, and potential of society as the realization of education from, by, and for the community.

The society manage together with school management for reaching the goal of learning process. CBE in Pondok Pesantren Al-Hikmah 02 comes from society to respond to community learning needs, by utilizing existing facilities in the community, and emphasizes the importance of community participation in every learning activity. The general definition of CBE is education that most

decisions are made by society. Thus, CBE largely involves the role of the community and not the government.

The purpose of CBE usually deals with community issues such as career training, environmental issues of elementary education, religious education, handling of health problems, and so on. The purpose of CBE is essentially the empowerment of the community towards a better way to create a superior society in all fields. Through CBE, the community is empowered with all its potentials and capabilities.

The result shows that implementation of Community Based Education in Pondok Pesantren Al-Hikmah 02 Brebes emerges through several aspects: 1) School Management; 2) Curriculum Design; 3) English Teaching and Learning, especially through classroom and outdoor activities; 4) Building Humanism in education, and 4) Forming good character through CBE Learning.

4.2. Discussion

4.2.1. Pondok Pesantren Al-Hikmah 02 Brebes

Seeing the current transformation of the education system in pesantren is very important, so that the pesantren is not out of date. Pondok Pesantren Al-Hikmah 02 Brebes takes the adaptive-selective way to the current progress. It should be addressed well because the world of boarding itself has known the old rules that have been held by the pesantren: *Al-muhafadzatu 'ala alqadimi alshalihi wa al akhdu bi al jadidi al ashlahi*. Where the rule is a strong legality that can be used as a reference or basis for the various reforms that occur in the pesantren, as

long as the renewal is inseparable from the frame of al ashlah (better) because the renewal is a consequence of the progress of the modern world. Then aspect al ashlah become the keywords that must be held.

Modern pesantren means that pesantren is always responsive to the change and demand of the times, with future insight, always putting the principle of effectiveness and efficiency. Pondok Pesantren Al-Hikmah 02 responds to the progress of the times that happened by receiving the renewal in the best way. It is not only accepted but also followed by self-improvement in following the renewal either with the renewal of management, learning method, and goals. By way of formation of formal classical learning program, and the existence of skill programs.

Pondok Pesantren Al-Hikmah 02 Brebes sees that transformation is a necessity that must be responded well. The transformation of the education system in pesantren is also *sunnatun thabi'iyatun likulli hayaatin* (all living things are experiencing renewal). The reason why pesantren respond to the renewal by receiving and improving themselves is because the purpose of parents to put their children to school in the pesantren is not only to seek knowledge but also to get skills and diplomas.

The existence of public schools that opened at the Pondok Pesantren Al-Hikmah 02 Brebes is a form of transformation of the education system, but it does not leave the old or traditional education system that is still in accordance with the current conditions (bandongan and sorogan)

4.2.2. MA Al-Hikmah 02 Brebes

This Madrasah is called Madrasah Aliyah Al - Hikmah 02. Started from a non-formal institution that is boarding school. Officially, MA Al - Hikmah 02 Brebes proposed an operational license from 1990 to the Ministry of Religious Affairs. Actually Madrasah has been around since 1981, which at that time still joined the Madrasah Muallimin and Muallimat. As the students' progress was unsatisfactory, the foundation tried to attach the label of the State with the intention to attract new student, so it was in 1983 to 1987 MA Al - Hikmah 02 became MAK and MAU Al - Hikmah 02.

However, these periods did not last long, 1990 the manager proposed a new application for the establishment of the Supreme Court of Private Al - Hikmah 2, and on 30 October 1990 the Ministry of Religious Affairs issued Decree No. WK / 5.d / 210 / Pgm / MA / 1990 with majors A1, A2 (Department of Religion and IPS). The number of students at that time was only about 160 (90 students majoring in Religion, 70 Students of IPS Department).

On 1994 was the year in which Madrasah experienced so many changes and developments that include: In this year the status of Madrasah changed from registered to recognized (starting 1993). The status of Madrasah changed from religious school to high school with distinctive religious characteristics (same as SMA) with science majors and IPS; the minister's decree. As a result of this policy, Madrasahs deem it necessary to maintain the Department of Religion which became a force in the Supreme Court (based on facts in 1990 the most

religious enthusiasts). Managers take policy by establishing MA Religious Program (MAK).

In this year also (1994) Madrasah saw the need to equip their students with a skill (vocational skill) that is Computer Skill, by opening Computer skill program equivalent to D1 (read: Specification, other term structured extracurricular program) with curriculum adopted from skill curriculum of LPK Vicentura Jombang East Java. And named themselves as MA Al - Hikmah 02 Plus (and successively changed: Superior MA; Integrated MA)

The revolution made at the first stage (on point 3) received a positive response from various parties, that is why, in 1998 this madrasah proposed accreditation Equalized, and developed its skills program into 6 skills programs, including: (1) Computer Skills Program Equivalent D1, (2) English, (3) Tatabusana, (4) Fisheries based agriculture, (5) Welding, (6) Book of Turats (yellow book).

Madrasah Aliyah Al - Hikmah 02 Brebes is located in a valley area surrounded by mountains. West of Selamat Mountain. Precisely located in the village District Sirampog District Brebes Central Java, approximately 7 KM from the city of Bumiayu. Occupying a land area of 6 ha is at an altitude of 200 m above sea level.

Madrasah Aliyah Al Hikmah 02 (read: malhikdua) as a subsystem of Al Hikmah Islamic boarding school, Al Hikmah 02, Benda, Sirampog, Brebes, Central Java is a typical Islamic high school status as ACCREDITED A.

Madrasah Aliyah Al Hikmah 02 is Integrated Aliyah Madrasah using Curriculum Level of Education Unit (KTSP) and apply Life Skill Education

VISION: Superior in achievement, Sturdy religion and Skilled in life.

MISSION: Preparing qualified, IMTAK (Faith and Piety) and Science and Technology (IPTEK) students and ready to be self-supporting in the community by improving the quality of highly dedicated education personnel, curriculum development, facility optimization, professional service system, excavation and management of fund resources maximum and proportional so as to compete in the era of AFTA (Asean Free Trade Area) and AFLA (Asean Free Labor Area)

FIELD OFFERS: Improved student quality, Improve the quality of educational workforce, Modification of curriculum, Maximum facility upgrades, Optimization of extracurricular activities, Service inside and out and Excavation and development of funds maximally and proportionally

4.2.3. MAK Al-Hikmah 02 Brebes

While the MAK (religious majors) this year underwent a modification with a period of study that is not only 3 years but became 4 years with the stressing of Arabic and English in speaking skills and mastery of religious knowledge. Now in 2006, MA Al Hikmah 02 with Accredited A (2005) has become a different Madrasah Aliyah with other Madrasah aliyah.

MAK Al Hikmah 02 as a subsystem of Pondok Pesantren Al Hikmah 02 is Integrated with formal Curriculum and Life Skill Education. Madrasah Aliyah Al Hikmah 02 is a School and course, because it equips the students with some

expertise skills such as: Computer, English, Fishery, Fashion, and Welding. MAK also provides programs for students, including:

1. 4 years of study
2. 10 hours for Allocation of study
3. Language for PBM (Teaching and Learning Process) on certain materials using English and Arabic
4. Arabic & English learning refers to 4 skills: listening / *famil masmu* ', speaking / *syafahi*, reading / *fahmil maqru*', and writing / *ta'bir fahriri*
5. MAK uses the modified curriculum
6. Students enter the matriculation class (Preparatory Class) before ready to study in I, II, III grades
7. Stressing of learning in the classroom (Preparatory Class) is the mastery of Science Tools, Arabic, English, Nahwu, Shorof, etc.
8. Communication between students using two languages (English and Arabic)
9. Arabic Native speaker in auxiliary teacher from Al-Azhar University Cairo Egypt
10. Language laboratory facilities support lessons with native speaker (Native Speaker)
11. Discussion, kulum, khataman routinely holds with group motor Learning MAK (KSPD)
12. MAK graduates can directly continue to study
13. in STAIN / IAIN without test

14. Research scholarship opportunities at the University of the Middle East Grade I, II, III dormitory is allocated, strongly supports the practical communication of Arabic and English.



4.2.4. Community Based Education in Pondok Pesantren Al-Hikmah 02 Brebes

4.2.4.1. CBE on School Management and Community Role

Community involvement in teaching and learning activities at Pondok

Pesantren Al-Hikmah 02 Brebes can be explained as follows:

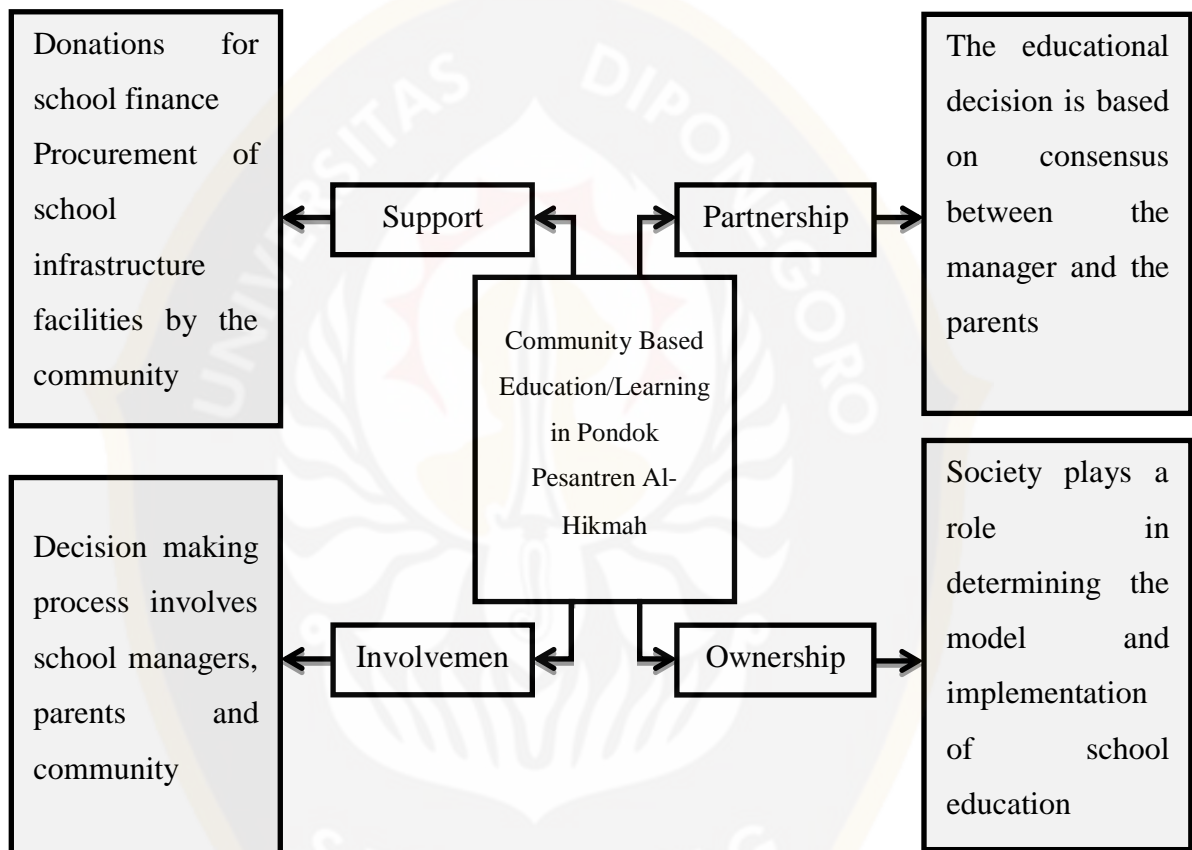


Figure 1. Community Involvement Based on Nielsen’s Concept in Pondok Pesantren Al-Hikmah 02 Brebes

1. Participation of thought, means contributing ideas, opinions, experiences, for the sustainability of an activity in Pondok Pesantren Al-Hikmah 02 Brebes.

Especially in the development of English learning. The goal that will be achieved is to create a village of *Santri* equipped with high quality in language environment, time change-sensitivity, but not forgetting the cultures and norms that exist while maintaining a harmonious life, mutual assistance each other, mutual help, tolerance, doing village discussion and completing village infrastructures.

2. Participation of skills, which contributing skills that they has for the development of the program resulting they encourage more to actively participate in achieving these goals through their participation in improving the quality of the course institutions, develop programs according to the needs of the society, adapt to use English in daily activities, encouraging good relations with various parties ranging from surrounding communities, institutions of similar courses moreover universities.
3. Participation of manpower and properties to make active involvement by the society physically and mentally. Society participation is through village discussion activities that discuss about the policy of learning English conducted outside the boarding school. Then engage with various kinds of entrepreneurship that support society life in Pesantren.
4. Participation of social, mean involvements in social activities for the sake of the common interest that formed the responsibility of the society. The responsibility formed there is to keep the values of society (religious values, social, courtesy, etc.). Then by building a public infrastructure that is useful for the daily life of the society.

4.2.4.2. The Realization of Community Role in Community Based Education

The society has a concern and sensitivity about education; which starts from the establishment of Pondok Pesantren Al-Hikmah 02 Brebes which develops Arabic and English Language. Then developing the language communities as the forerunner of the institution of the course shows that the society is very sensitive and concerned about education for the society.

The society realizes the importance of education for their advancement. This is reflected in the enthusiasm of the society to develop themselves by following the leadership training, English language training, management training, etc. so that later they can apply it in everyday life. Furthermore, seen from the public awareness of the importance of education that starts from an early age to college.

The society actively participates in the implementation of education is with their involvement in English learning activities directly or indirectly. Some other people participated by forming symbiotic mutualism with the organizer of learning English through camp cooperation, catering. Then there are vehicle rentals, shuttle service providers, party equipment rentals, etc. Society becomes supporters of financing and procurement of educational facilities. The society directly supports and strives for financing and teaching and learning facilities of English.

4.2.4.3. CBE on Curriculum Design and the Learning Goals

Fachrudin, an English teacher for MAK agreed with the concept of learning English Based on Kemendikbud objectives. It has implemented in MAK Al-Hikmah. The awareness of English learning can be understood from some perspectives in designing learning activity. Communication in English Through using English for various cultural objectives and contexts, students develop communication skills that familiarize them to interpret and express their thoughts, feelings and experiences through various oral and written English texts, to extend their interpersonal relations to the international level and gain access to the world knowledge, ideas, and values in English.

English as a System of Understanding. The students reflect about the English that used and the use of the English language, and English nature awareness, and the nature of their mother tongue through comparison. They increase to understand the language work system, and finally recognize the power of language for humans as individuals and citizens.

Also, cultural Understanding, Students of MAK develop an understanding of the interrelationships between language and culture, and broaden their ability to cross cultures, engage in diversity.

The learning goals are MAK students develop their language knowledge and relate to ideas which they interest, world issues and concepts derived from several areas. In order to learn a foreign language, a person should have a strong motivation to achieve the ambition level of success. Communication Failures can further encourage them to be more active in trying to overcome the frustrations

that caused by these activities. Students should learn more effectively, they should be introduced to the language used in the classroom. Commands such as preparing a book, opening a page book are examples of languages that students should know and use from the first day they learn a foreign language. Of course, it should be spoken by using a foreign language that he learned.

While the curriculum still refers to the formal curriculum. There is only a curriculum of life skill development taught by the school to students. The life skill curriculum is integrated with English learning class. The formulation process, determination, implementation and evaluation of student's English learning plan can be seen in detail in Figure 2.

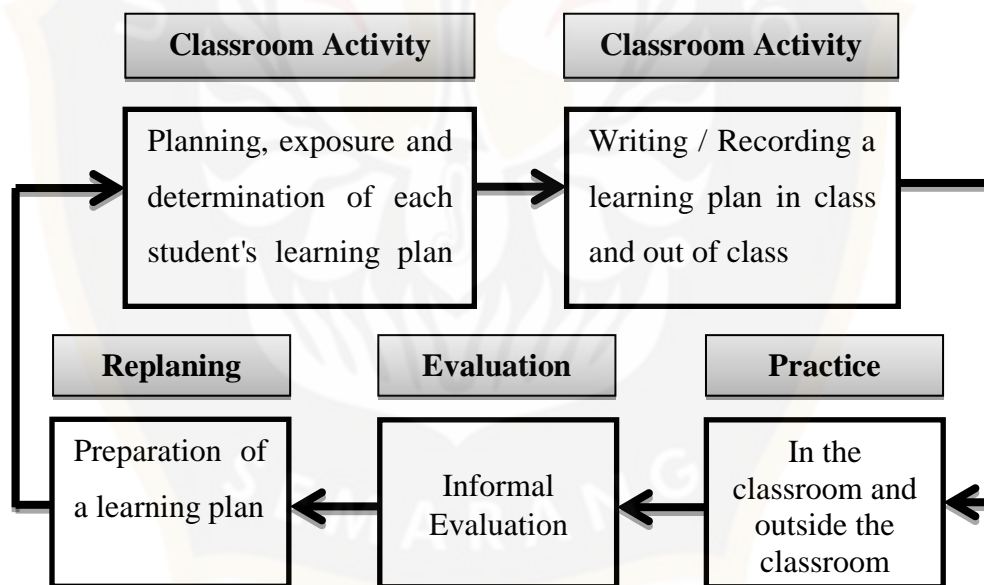


Figure 2 The Cycle of Study Plan in Pondok Pesantren Al-Hikmah 02 Brebes

While in English learning, the material remains the same as the material recommended by the formal curriculum. However, schools innovates with the learning methods.

4.2.4.4. CBE on English Learning and Teacher Role

4.2.4.4.1. Indoor Classroom Activity

The implementation of Community Based Education in English Learning at Pondok Pesantren Al-Hikmah 02 can be seen through its teaching and learning. Pondok Pesantren Al-Hikmah 02 in its learning process does not refer to the national curriculum. It is based on the learning plan made by teachers and students. All the subject matter is integrated in the subject of the learning process in accordance with the interests and needs set forth in the student's learning plan.

The concepts, principles, theories, and subjects related to English become one of the subjects that have a large portion in the learning process, because Pondok Pesantren Al-Hikmah 02 makes society, environment and village complexity as the problems for student's learning sources (contextual based learning). The local identity as a source of learning cannot be separated from the discussion related to community needs solutions such as food production, environmental protection, natural disasters, renewal energy, health improvement and others appear in daily conversations.

There are some stages in classroom activity. *Preparation stage*, the teachers are recruited from alumnus who were former students who joined the program at this institution. They teach with the experience and knowledge they have. With regard to teaching methods, teacher use practice methods or more

practice. it can be seen from the learning process, they design Fun and Friendly Teaching. Those methods take the form of game and exercise. The preparation stages can be seen in the picture below:



Picture 1. Preparing and designing English learning

The realization of *Implementation stage*, students practice more than take writing but it still use the book or module as a guide. 'Drill and repetition' is also occasionally used. Game is the most commonly method that used in the Beswan institute. According to students and instructors, with 'fun English' realized in games they feel easier to absorb the learning material and more easily remember it, then they will be easier to re-practice outside the classroom.

In the *evaluation stage*, based on interview results it can be observed that there is no evaluation model standardized in this institution. The evaluation only conducted by the end of each learning through oral form. The instructor did not

give the test in written form. Evaluation conducted in the form of practice tests such as speaking based on the material that has been taught.

4.2.4.4.2. Outdoor Activity

The learning method shows that Pondok Pesantren Al-Hikmah 02 in English learning process applies method of scientific approach. The dialectics of children is built through the process of learning English that emphasizes to the importance of questioning and disputing something as the beginning of the process of children's thinking.



Picture 2. Speaking English at the Shop



Picture 3. Speaking English with Outdoor Games

The exposure of English learning process shows that the method of scientific approach applied by Pondok Pesantren Al-Hikmah 02 is problem based learning, project based learning, and discovery learning. Such as the illustration below:

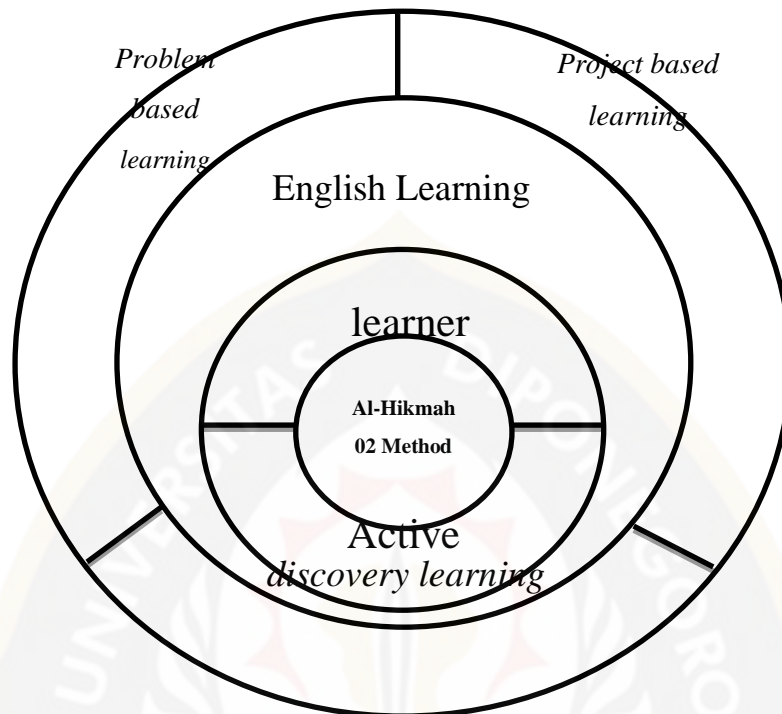


Chart 1 English Learning Method at Pondok Pesantren Al-Hikmah 02
Brebes

The domain of English learning in Pondok Pesantren Al-Hikmah is based on the national curriculum and completed with some current issues of social problems. It is designed with some scientific approaches in the implementation. As an example of the syllabus;

NO	RUANG LINGKUP BAHASA INGGRIS	POKOK BAHASAN/KEGIATAN	METODE
1.	<p>Speaking/Conversation</p> <p>(2 kali pertemuan dalam 1 minggu)</p> <p>Siswa dapat berkomunikasi dengan masyarakat secara aktif dan partisipatif menggunakan bahasa Inggris</p>	<p>(1) Macam-macam ungkapan dalam Bahasa Inggris</p> <p>(2) Praktik wajib dengan sesama santri dan siswa</p> <p>(3) Kunjungan ke masyarakat disekitar pesantren dan melakukan percakapan berdasarkan situasi sosialnya</p> <p>(4) Membuat contoh-contoh penggunaan ungkapan-ungkapan dalam bahasa Inggris dari kehidupan masyarakat sekitar</p>	<p>Diskusi dan wawancara dengan masyarakat sekitar pesantren</p> <p>wawancara dengan masyarakat dan petani</p>
2.	<p>Genre of Text</p> <p>(2 kali pertemuan dalam 1 minggu)</p> <p>Siswa dapat menyusun macam-</p>	<p>(1) Macam-macam teks dalam bahasa Inggris</p> <p>(2) Kunjungan ke masyarakat sekitar untuk mengetahui beragam cerita-cerita rakyat/legenda</p> <p>(3) Menyusun laporan hasil observasi</p>	<p>Observasi dan Wawancara dengan masyarakat</p>

	macam teks dari contoh nyata dilingkungan masyarakat.		
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Evaluation of the learning outcomes of children in Pondok Pesantren Al-Hikmah 02 conducted informally. The evaluation is conducted verbally through discussion and reflection together between companion learning and citizen's study. Children with a companion gather in places. It is convenient to conduct evaluations such as in the front of garden of the school building, on the terrace of the resident's house or in Mosque.

Evaluation is done by referring to the plan and learning target that the student has made in the classroom activities. Each student refers to the learning target that is made to convey the progress of learning outcomes, the attainment of the goals and the obstacles that children experience during the learning process. Learning companions and other children in the evaluation forum provide feedback and suggestions based on the student's capacity, knowledge and experience.

The results of data found uniqueness of English learning process at Pondok Pesantren Al-Hikmah 02, for example in environmental problems. Pupils learning outcomes obtained through observation and interviews narrated into the form of writing. The subsequent writing activities are presented and discussed in the classroom. Commonly the pupils learning outcomes bring up ideas that are

realized further through practice, making work or projects. An example of a phenomenon or problem in the environment surrounding the child raised into learning material like what is illustrated through the flow chart in Figure 3.





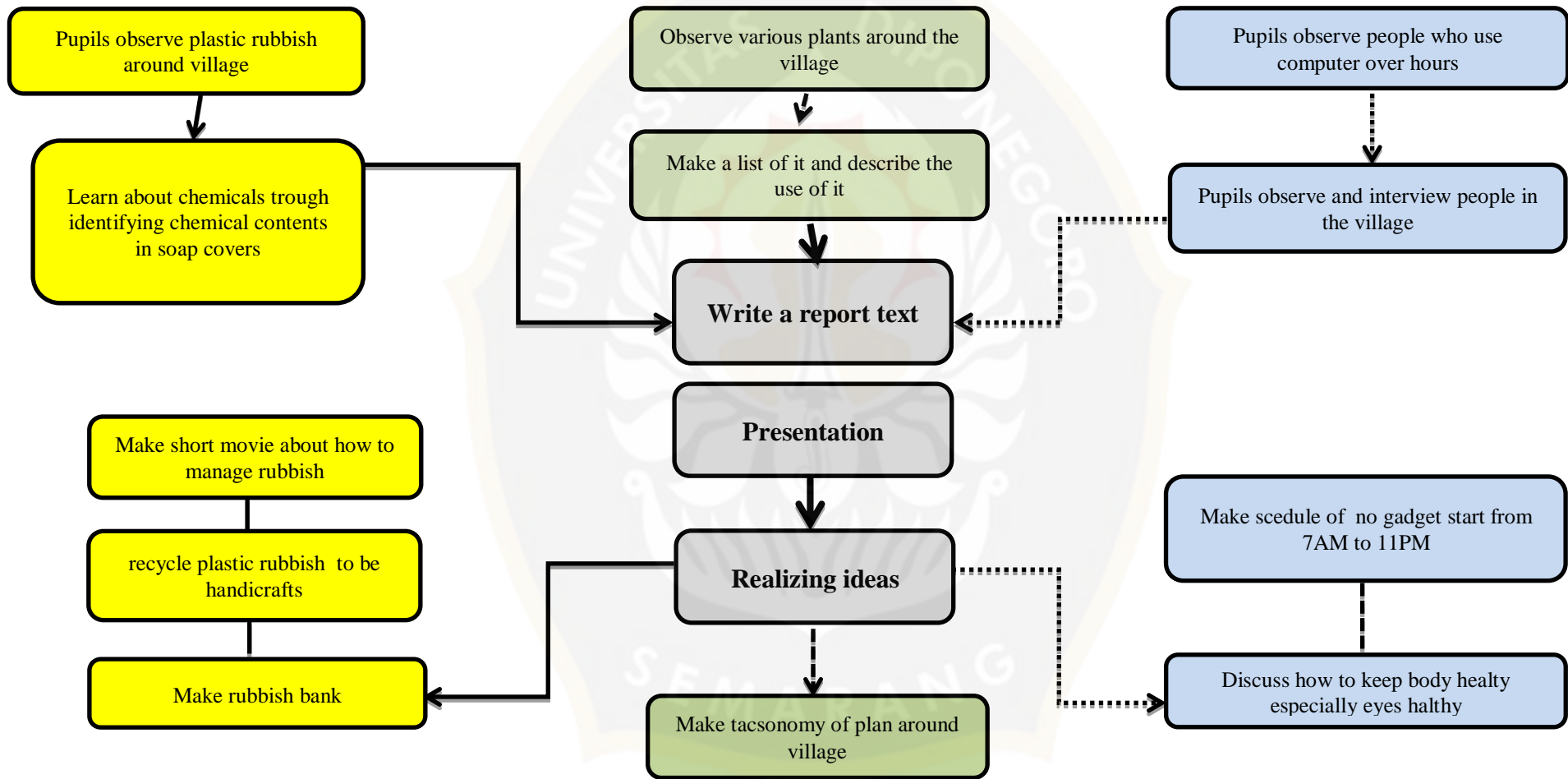


Figure 3. Example of pupils learning chart based on phenomenons or problems

4.2.4.4.3. CBE Implementation In Designing English Learning Based On Islamic Approach

According to M. Yusuf Al-Qardhawi Islamic education is the whole human education: the mind and the heart; spiritually and physically; morals and skills. While Hasan Langgulung defines Islamic education as a process of preparing the young generation to fill the role, transferring knowledge and Islamic values are harmonized with the human function to charity in the world and reap the rewards in the afterlife. As the example of implementing *Silaturrahim* in visiting a friend who sick in his room.



Picture 4. Implementing Silaturrahim

Based on those two definitions above it can be drawn a common thread that Islamic education prepares a student / student intact, physical and mental, and can play an active role in the world and the hereafter. Thus depicted the task of teachers not only fill the realm of cognitive but also psychomotor and affective. It is not enough if the teacher only teaches science and develops physical achievement but neglects to practice values, attitudes, and behavior. Reaffirmed here, Islamic Education in question is education that influenced by Islamic values.

Islamic values become the spirit of education. Every activities in school / campus should show the Islamic values. The teachers / lecturers and the students / university students behave as Islamic teachings have arranged. Teachers cannot implement values only through lectures. Teachers / lecturers must show in their daily life, exemplifying how these values are implemented in behavior that can be seen and emulated. Likewise, when explaining and giving examples, teachers / lecturers do not let students / university students swallow the incoming information to students, both during the classroom and outside the classroom.



Picture 5. Implementing Iqra' in daily life

Society see and hear through TV or internet media many materials those inappropriate with the Islamic values without any explanation about that inappropriate values. Teachers / lecturers should not hesitate in explaining the resent values are despicable. Perhaps, some teachers / lecturers deliberately restrict themselves in advising their students / student universities because it considers that the advisory is their weakness as well.

One kind of actions is a kindness mutual reminder in society, isn't it? There are private schools that implement Islamic education a differentiation of education in their schools. Some integrated Islamic Schools, for example, occupy more places in the hearts of Muslim parents so they are preferred over favorite state schools. Creating an environment that surrounded by Islamic values is expected to be more effective in transferring these values into student behavior.

The proper implementation of Islamic education must be based on the Qur'an and the Hadith. Teachers / lecturers as role models in schools must be people who know God and The *Rasul* (Messenger) moreover they can exemplify and convey the true values of Islam to the learners. Man's nature imitates what his eyes see, more than what his ears hear. The Messenger of Allah made himself a modeled example through actions and behaviors not merely in word forms.

Affective education creates superior attitudes and personalities that useful for students / student universities in many ways. Recently, many owners of big and small companies give training that aims to instill noble traits to employees,

they believed to be a core component of business success. The well-known ESQ training to remote countries borders is the recognition of how affective education is needed. Here, Islam is used as a source of values because its adherents believe that this religion is the true religion, which is not separate in the affairs of the divine and worldly affairs, whoever follows these values then they will not get lost in the world and the hereafter.

There are four ways of learning that are used in Pondok Pesantren Al-Hikmah 02 Brebes to develop affective values namely; 1) as a separated subject learning, 2) integrated in all study fields, 3) beyond teaching, 4) combined. Islamic education at the first point is a lesson like Islamic Religious Education; while the second point attach or integrates on all subjects; the third point implement it outside the teaching activity; and at the last point puts it inside and outside the teaching process. The Islamic education we dream of is at the last point, where students are constantly receiving Islamic education wherever they are.

Fahrudin explained that the goals of educational based on the human nature as a religious being (homo religious), individual beings and social beings universally were: Human resources development must be integrated with the dimensions of faith and godly, so the human resources generated will actually have a quality input. Human created is a man who has a balance between skills factor with faith and godly.

Then good English learning was an authentic one that teaches the language is really used in everyday life by its speakers. For example, from everyday

reading, daily conversations, writing they make, and so on. Therefore, the values shared by the speaker community will be integrated in their reading, conversation, and writing.

Moreover, speaking a language without using the cultural values of the language would have an awkward effect. For example, the Javanese who speak Batak but do not show the cultural values of Batak or otherwise would look unnatural, unless each has learned, a bit more, the culture of the other ethnics and it becomes common in the time, the language will be used along with the cultural values embedded in the language, especially when considered nothing wrong with these cultural values. But here, English is an important international language to be mastered.

English as a representative of Western society who practices secular cultural values in various behaviors and actions very contrary to Islamic beliefs. For example, the most extreme is their way of looking at God and religion. It is characteristic of the Western Society, they put the logic above everything else, and so everything must be measured by reason. Since the existence of God is not achieved by the five senses of man, they make their own rules of divinity and religion with their reason.

The idea that all religions are essentially the same means every difference religion teach the values of kindness to their adherents so it is not necessary to contrast religions at a glance seems reasonable and correct. In fact, it is the Western society that also succeeds in transmitting to the wider world the understanding of the individual not to embrace a religion (agnostic), or to

completely reject the presence of God (atheism) even though they say hostile to communism. This belief has influenced many of the thinking of community groups outside the West including the Muslim community. English learners are likely to find this thinking in the text they read.

The next example is a very different social attitudes problem. Conversations in English lessons often contain attachment of daily interaction between men and women. There is a Muslimin and Muslimah strictly regulated in the teachings of Islam, which is often very contrary to the presence of Western men and women in association. English learners may argue that the Western concept of social interaction is worth imitating, whereas the Islamic concept of guarding hijab between men and women must be carried out in teaching processes.

Another example of Western values that must be well explained through an Islamic overview is the issue of self-confidence, which is now a widespread icon in society. The Islamic version of the self-confidence concept needs to be explained so the self-confident concept does not change into the arrogant, which becomes the forerunner disown of God's intervention over achievement gained.

It is a pity, if a Muslim's belief that he is capable, makes himself forgets that everything happens with God's help and will, which may be a test of whether he is a grateful person. Islam teaches a Muslim try to create causes in order to achieve something accomplishment, then surrender to the result, where he attributes that achievement as a charity which leads him to his Lord's relief

The word *Insha Allah* interpreted as a form of self-confidence that rests all hope to God only. The word *Alhamdulillah*, interpreted as the acknowledgment of gratitude to God for the favors received. Furthermore, a Muslim is told to develop a *zuhud* (humble) attitude and negative prejudice to himself about the acceptance of his worship and the action does. A Muslim should not be distracted by the many charities that have been made to keep him from being arrogant.

The values may not be explained in detail by English teachers / lecturers, but the collision of values in English lessons must be given attention so students can fortify themselves. When viewed visually, the values that exist in Western society appear to be good and noble, but keep in mind, by their creed is a class that not guided. It would be very dangerous if students then assume secular moral values, learned through the medium of learning English or entertainment media of equal value or better suited to them than the values that Allah taught to the Muslims.

Students are easily influenced by the things that interest them. Currently, Islamic material qualifications are still limited. Sometimes he is Islamic, but his quality is not good enough. Listening materials are usually also excerpts from the daily life of Western society. Teachers / lecturers should not only discuss the form of language or message, but also questioning the values contained in it from the Islam perspectives. These two activities; reading and listening are receptive or input receive activities.

Here, the source of Western values transfer lies. Doctrine process also happen in the realm of reading and listening this. It is the way how every

government spread the feeling of patriotism of new generation for the nation in schools. Speaking and Writing is a productive activity or produce outputz. Student inputs acceptance that they receive from any sources can be evaluated here. In this activity, teachers / lecturers can correct the students ' / students university' views which are inappropriate with the Islam value teachings.

The importance of the integration between religious and non-religious education has also been initiated by Indonesian national hero Mohammad Natsir in 1927, through the environment of the Islamic Unity Movement in Bandung where he founded a primary school equivalent under the name of Islamic Education (Pendis). He said he should not separate the science of religion with the science of the world because both are one unity. Separating one of them will keep Muslims away from the glory in the world competition.

Its application in learning process at Pondok Pesantren Al-Hikmah 02 Brebes explained as follows; in the learning materials section, integration is implemented by attaching quotations of verses of the Qur'an or hadith that are relevant to the topic / material. Meanwhile, in the learning activities section, the integration is done by making a list of activities that reflect the Islamic values that will be implemented during the teaching-learning process.

The integration of Islamic values into learning materials implemented through several ways, they are: (1) adding exercises that reflect Islamic values into the topics discussion; (2) inserting Islamic names for persons, places or events into the exercises given; (3) attaching quotations of Alqur'an verses and or

hadith relevant to the topic on the main subject of instruction; and (4) combining typical Islamic phrases with English phrases that correspond to the main learning.

In learning activities, the integration of Islamic values is realized by: (1) inter coding and code-shifting between English phrases with appropriate Islamic-specific phrases based on the context of the situation; (2) linking the discussion topics with appropriate Islamic values conducted by quoting relevant verses of the Qur'an or hadith or by explaining the teachings of Islam that appropriate with the topic; (3) using Islamic names for persons, places or events in making examples of sentences or conversations; and (4) giving assignment the students to write or search for certain types of texts related to Islamic values that are appropriate to the subject being taught.

Meanwhile, the integration of Islamic values in assessment activities conducted through informal assessments in the form of oral questions, teacher observations, assignments, and loud reading those material includes integrated Islamic values. In addition, the integration of Islamic values in assessment activities is also done through daily repetitions in the form of oral tests and written tests.

ELTIS, an Australian and Indonesian government cooperation agency for English language teaching training for Islamic schools, also formulates materials in the Islamic Life Resource Pack must reflect Islamic life as outlined in the particular teaching themes: (1) Lessons from the Qur'an and Hadith, (2) The traditional Islamic stories, (3) The life of Muslims or Muslims around the world and (4) Biographical figures of Islam both from Indonesia and the rest of the

world. Implementing Islamic education is not easy. Material and experience limitations may be the main factors that make this task more difficult. However, supporting teachers / lecturers be better and greater competences should not be backward. The good and bad things that happen in the process of learning and teaching are common phenomenons.

Adding knowledge through training or reading educational literature or discussing with other teachers / lecturers can certainly help them develop their competences. Thus, Islamic Education through learning English becomes a meaningful for students, teachers / lecturers, curriculum designers and textbooks creator continue to be more creative and learn more about Islam in spreading the Islamic values contextually because there are so many opportunities to compare with the value - western value. English reading material is mostly written or adapted from author of native speakers. It is better if teachers design reading that further reinforce Islamic faith, without reducing the quality of learning.

Mukhlas Hasyim as the Headmaster of MAK proposed some models of Teaching English integrated CBE concept, as follows:

1. Consideration Model

In this model, students are encouraged to develop a social spirit to others, so they can socialize, work together, and live in harmony with other members of the society. The steps taken by the teacher on the consideration model are: (1) expose students to situations that contain consideration, (2) ask students to analyze the situation to find hidden clues regarding the feelings, needs and interests of others, (3) students write their respective responses, (4) the

students analyze the responses of other students, (5) students understand the consequences of each of their actions, (6) ask students to make their own choices.

2. Rational formation Model

The steps that implemented in the rational learning model are: (1) to identify situations where there are incompatibilities or deviations from the norms that believed, (2) collect additional information, (3) analyze the situation based on the norms, (4) look for alternatives by thinking of the consequences, (5) makes decisions based on the legal principles or provisions in society.

3. Value clarification Model

Value clarification is a teaching approach by using questions or judgment process and help students in mastering judgment skills in life that full of life values. This model approach aims to make students aware, produce and reflect on the values that they believe in, so they have the skills to assess process. The steps in value classification learning are as follows: (1) election: students make choice of action freely, from a number of alternative actions to consider the good and its consequences; (2) election appreciation: students appreciate their choice and reinforce- choice, (3) action: the students performs actions related their choice, repeat it in other action.

4. Cognitive Morals Development Model

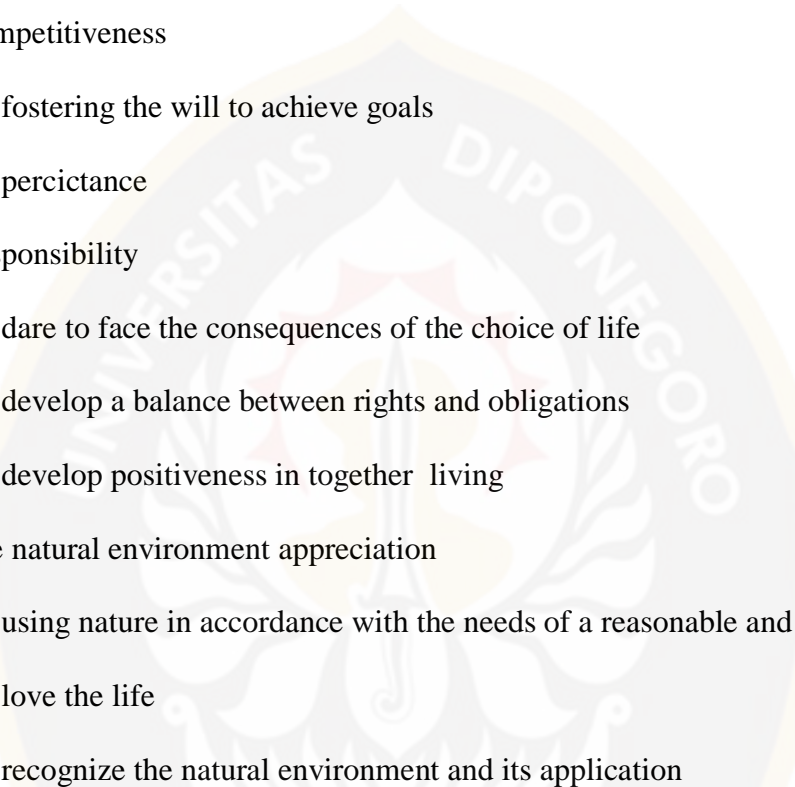
This model aims to help students develop the ability to consider cognitive moral values. The steps in cognitive moral learning are: (1) expose students to a situation that contains a moral dilemma or conflict of values, (2) the students asked to choose one action that contains a certain moral value, (3) the students asked to discuss / analyze goodness and badness, (4) students are encouraged to seek better action, (5) students apply the action in other aspects.

5. Non-directive model

Teachers / lecturers should appreciate the potential and ability of students and act as facilitators / counselors in the development of student personalities. The use of this model is to help students actualize themselves. The steps of non-Directive learning are: (1) creating permissivity through free expression, (2) students expressing their feelings, thoughts and problems, teachers / lecturers receive and clarify, (3) development of insight), students discuss problems, teachers provide encouragement, (4) planning and decision making, student's planning and decision making, teacher / lecturer clarification, (5) integration, students gain broader understanding and develop positive activities .

Mukhlis Hasyim also stated the aspects developed for affective aspects in English learning in MAK are:

1. Religiosity
 - a. be grateful for life and trust in God
 - b. tolerant attitude
 - c. deepen religious teachings
2. Sociality
 - a. appreciation of the living order together positively
 - b. true and good solidarity
 - c. true friendship
 - d. organize well and correctly
 - e. create a healthy and useful event
3. Gender
 - a. respect for women
 - b. wider opportunities for women
 - c. appreciate women's leadership
4. Justice
 - a. appreciation of true truth and others basically
 - b. exercising rights and performing obligations correctly and in balance
 - c. justice based on conscience
5. Democracy
 - a. respect and accept differences in mutual life through respect
 - b. dare to accept the reality of victory and defeat
6. Honesty is expressing the truth as a tribute to others
7. Independent

- 
- a. the courage to make a clear and correct decision in togetherness
 - b. recognize self-ability
 - c. build confidence
 - d. accept the uniqueness of self
8. Competitiveness
- a. fostering the will to achieve goals
 - b. percistance
9. Responsibility
- a. dare to face the consequences of the choice of life
 - b. develop a balance between rights and obligations
 - c. develop positiveness in together living
10. The natural environment appreciation
- a. using nature in accordance with the needs of a reasonable and balanced
 - b. love the life
 - c. recognize the natural environment and its application

4.2.4.4.4. CBE Implementation in Designing Fun Learning

After observing and interviewing, it can be observed that in the implementation of teaching and learning activities in Pondok Pesantren Al-Hikmah 02, researchers found several obstacles as follows:

1. The management and implementation of learning in Pondok Pesantren Al-Hikmah 02 is conducted independently, the managers are not supported by the

Local Education Local either in material nor material supports, such as management training or coaching.

2. The environment especially in the village where this institution stands has not fully supported the institution programs. Some local villagers do not have a role in the learning process, they only serve services such as boarding, catering or food stalls, laundry and so on. Causing students cannot use English when interacting with society.

Learning model that conducted there is similar with 'Fun English' method where learning English with a pleasant environment situation of fun class is manifested in activities that conducted in the classroom, such as using games. Games usually performed to train students in using English and make it easier for students in remembering teaching material such as vocabulary beyond it are English phrases.

Learning processes also conducted outside the classroom either in the same location or in such as boarding home or dormitory. Another method used is group discussion. Group discussions are conducted inside and outside the classroom, or even in student dormitories with instructor's companions. This method conducted by choosing of a particular theme as a discussion material.

This method conducted to train students' ability in speaking, expressing opinions and feelings in English. This method is also useful to train students' confidence in English speaking. The Peer Discussion method also often conducted in learning. This method conducted to train the students' knowledge deeper because they correct their mistakes each other. In their boarding house they

continue to use English in communication with other students. With the awareness of using English as behavior, students become more active, confident and fluent in English.

Based on the research results, it can be concluded that there are several factors that support the success of students who study at Pondok Pesantren Al-Hikmah 02. Facilities and infrastructures were are needed to support all activities under pesantren, to facilitate ustadz and santri conducted learning activities. Availability of facilities and this infrastructures were a donation of donations funds then boarding management used funds to provide facilities and infrastructure.

Next learning method, was the second of the supporting factors. Therefore the methods used are 'Boarding Teaching' and 'In Class Scheduled' methods. Both methods are implemented with the concept of 'fun teaching' or an interesting method and do not impressed formal and classical. By using this method students become more interested and enthusiastic to learn. The learning points is focused on practices, because English is a skill rather than just knowledge.

Besides the interesting method, there is an important factors that supports the learning process of English in this Pesantren, it is the motivation and commitment of students and instructors. Both students and instructors at the training institutions in Al-Hikmah proved to have a high commitment in learning English. The results appear clearly where students can use English well both in speaking and writing, smoothly and confidently. Students and instructors can speak English as they speak Indonesian to communicate of daily activities.

Another factor that also support the success of students in studying in Pare is motivation. It correspondence the observations and interviews results with students and instructors, it was revealed that in general, the students who come to study in these institutions have a lack of English skills.

Student's commitment and motivation could be seen since they came and enroll in Pondok Pesantren Al-Hikmah 02. By registering, they were ready with the consequences to be faced, such as having to stay in a dorm that far away from home and leave their daily activities. High commitment from students also appeared when they have to obey all the rules that have been established by the institution from the beginning to the end of the learning program. Based on the research the results, students who had attended the program in Pondok Pesantren Al-Hikmah 02 could improve their English proficiency, not only increased the skill but also their knowledge of English and felt more confident in using English.

Community Based Education in its implementation could be manifested in various forms of community learning activities. Form learning activities that had been continued and developed through Institutionalization of Pondok Pesantren Al-Hikmah 02. Pesantren was a place of learning that formed from, by, and for society in the framework of efforts to improve knowledge, skills, attitudes, hobbies and talents of citizens. PKBM starting from meaningfulness and the usefulness of the program for citizens to learn by digging and utilizing the potential of human resources and natural resources it had

The implementation of community-based education was also conducted with the model of habituation of santri - santriwati with the goal to memorize and

apply in daily life. Activities organized by Pondok Pesantren Al-Hikmah 02 in the implementation process are as follows:

The worship discipline included prayers on time pilgrims, fasting Monday and Thursday, qiyamullail prayer, and school diniyah. These conducted for education, in order to get used consistency when they already became the member of community. In the cleanliness picket schedule organizer hoped it could educate them always be cultured clean and love the occupied environment. Because if the environment was clean it also increase the worship focus Utilizing Used Goods skill was Activities that were not routine and its natures was a side to fill santri and santriwati spare times like farming and cooking practice, the skill to make hasta masterpiece like magazine boards and utilize used goods which can be utilized properly later. All these activities aimed to educate the prospective of society contribution later.

The santri and santriwati here were allowed to bring a laptop aimed they will not miss information and lack in mastering technology. Technology was not a rare thing anymore in this modern life, nowadays they should to be able to use technology to access information.

4.2.4.4.5. The Effectivity of CBE in Implementing Humanism

Mukhlas Hasyim said that language is a main role in the intellectual, social, student emotional development and a determinant key to success in studying all study fields. Language is expected to help students in recognizing themselves, their culture, and other people's cultures, expressing ideas and feelings, participating in societies that use the language, making responsible

decisions on a personal and social level, discovering and using analytical and imaginative abilities in their self.

MAK Students are considered actively learn if in the learning process they do a series of learning activities in based on the learning objectives, give responses to an event that occurs, and experience or participate in the process of learning, so they can understand, remember and apply the concept that they have learned. Principle or role that is very important in the learning process is student activeness. Therefore, teachers should be able to generate student activity in thinking and doing. It will guide student learning activities based on the learning objectives, then the learning process that developed will be better.

Pondok Pesantren Al-Hikmah 02 Brebes implements community-based which does not limit the students with certain age and background criteria. Appropriate exposure to the briefing notes on community-based education characterized by inclusive education is an education that provides adult, children mixed-ability, and even pupils that not accepted by formal education. This condition is different from formal school education that tends to limit the age of students and is very selective in choosing children's abilities (*Briefing note, 2012:*

Characteristics of education in Pondok Pesantren Al-Hikmah 02 Schools in accordance with the general characteristics of community-based education presented by McGivney (1999) and the UK University Commission (2011) in a *briefing note* on community-based education are;

1. Education institution located close to the community,

2. Education is offered at a low cost so it is easily accessible for low income community groups,
3. Communities are encouraged to participate through learning that starts from the focus and needs of learning and community citizens,
4. Education offered side by side with various supportive services or networks that extend and strengthen education, and
5. The involvement of the community in budgeting school.

Community-based education implemented in Pondok Pesantren Al-Hikmah 02 is able to create an independent society through democratic and humanist education. The implementation of democratic education is demonstrated by the recognition and involvement of the community, parents and children in deciding educational models, discussion of school programs, decision-making procedures that address public aspirations, and so on. Democratic and humanist practices are also demonstrated from the application of child-based curriculum and child-centered learning and evaluation methods. The best way to create an effective learning process according to Ridlo & Irsadi's opinion (2012: 152) is to recognize the pupils as a unique individual and the creation of a learning situation that recognizes diversity through the recognition that each pupil has different ways of learning and provides an experience that empowering pupils cognitive.

Democratic and humanist education reflects the school's vision and mission. Based on the vision of the school mission it appears that the target of education in Pondok Pesantren Al-Hikmah 02 is not limited to the physical aspect

but also the psychological aspects of the pupils. They are not only limited to develop cognitive skills but also the social dimensions of them are also built through learning process that emphasizes sensitivity to marginalized people. They are invited to be fair, tolerant, progressive, independent, empowered to work hard. The learning process liberates and humanizes them as an intellectual and potential creature which brings them into person who have critical thinking, creative and sensitive to social reality. Education is not a process of indoctrination but a process of developing awareness and cultivating human values. They are directed to be human being integrated with nature and environment so the implementation of education can realize the real human being. Humans defined by Ki Hajar Dewantara is a perfect human being because they have a mind, mind and body that is in harmony with nature and society.

4.2.4.4.6. Forming Good Character Through CBE values

The implementation of community-based education in Pondok Pesantren Al-Hikmah 02 also related to the enactment of the Permendikbud No. 20 of 2003 that community-based education is the realization of education from, by and for society. In accordance with the opinion Zubaedi (2007: 131) in elaborating education from the public that education as an answer to the needs of society. Education by community means community becomes the subject of education and not the passive education object. While education for the community is the implementation of education that proceed by involving the community

The school policies that indicate the existence of an effort to manage critical values, independent, actively responsible are the process of self-evaluation that Andrade & Du (2007) called *self-assessment* or *self-evaluation*. Evaluation is the process of students' reflection and evaluation to the quality of their working and learning, assessing the achievement of learning objectives and identifying the strengths and weaknesses in learning and improvement revising (Andrade & Du, 2007: 160). Implementing an evaluation of the learning process through self-assessment provides opportunities for them to assess their own work and allows them to be involved as an active participant in the learning process in order to be more connected and committed to learning outcomes (McMillan & Hearn, 2008: 44). Their sense of ownership of the learning process becomes greater so that they become more responsible for the process and learning outcomes. Some examples of community attitudes that inspire cultural construction in Pondok Pesantren Al-Hikmah 02 in more detail can be seen in Table 4.8.1.

Tabel 1 Example of Society Attitude as Role Model in Creating Pupils Characters Trough School Cultures

Society Attitude	School Cultures	Characters Implemented
initiate education institution with low cost, high quality trough independence	Implement learning process that free from formal education limitation (uniform, policy, high school cost, etc.)	Think critically and independence
	Pupils formulate, consider, implement, preparing self-	Responsible, independence, work

	evaluation.	hard, very active persistent, confidence
	learning process based on need, interest and each pupil intelligence	Tolerant, empathy, family spirit
	Requirements are not based on certain criteria, such as intelligence and economic background	
	Pupils enrollment are not based on specific criteria and parent contribution are not based on money	Unpretentious, empathy
Empowering and partnering with society in planning education in village	Involving community in routine meeting with student's parents and also the students in every decision making that related to learning process in school	Participative, egalitarian, dialogious.
	Make use of local potential and village resources as learning resources	Conservation, curiosity social sensitivity
	Cooperate with people and accompany in learning process	Cooperate, mutual- cooperate
Discussion in solving education problems in village	Discussion method is used in learning process with dialogue	Communicative, honored patient, kind.
Take pray together	Echoing Azan, take pray	religious,

in Mosque and reciting Holy Quran there	together reciting the Koran in Mosque	togetherness
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Habituation of positive values in the board of school is done through cultures embedded in school. Education value is not given in the form of indoctrination but it is carried out through a comprehensive approach by involving parents, educators, teachers and the community. Education value through a comprehensive approach at Pondok Pesantren Al-Hikmah 02 in the opinion of Kirschenbaum (1995 in Zuchdi, 2008: 36) is the inculcation (planting value), modeling (modeling), and facilitation of responsible moral decision-making and the delivery of other skills (skill building). Kirschenbaum also adds that the comprehensive approach to value investing will be more effective through the involvement of parents, educators, teachers and the community in providing education of values and morality to the younger generation.

4.2.4.4.7. Language Learning Process Through CBE

Students of MAK Al-Hikmah 02 in obtaining the English language varies, some are slow, moderate, and some even fast. This is certainly strongly influenced by several factors as proposed by Chomsky, Piaget, Lenneberg and Slobin below:

a. Natural Factors.

The student's basic potential develops optimally after getting stimulus from the leaning activity in the classroom and their environment. The acquisition process through this device is natural. Because nature is natural,

even though the child is not stimulated to get the language, the students will be able to accept what is going on around him. It guides them to process linguistic data.

b. Cognitive Development Factors

Students in MAK Al-Hikmah 02 also develop their cognitive through English teaching and learning. They learn English for expressing thoughts, ideas, and concepts. Including cognitive activity; mental activity, remembering, symbolizing, categorizing or grouping, solving problems, creating and imagining.

c. Social Background Factors

Social backgrounds include the community of pesantren, social group affiliation, and cultural environment allowing for serious differences in language acquisition of students. The higher the level of social interaction of a community, the greater the chances of students obtaining the language. Another thing that also influences is social status.

The ability of the student to interact with others in a way that is understandable is essential to being a member of the group. Students who are able to communicate well will be better received by social groups and have a better chance to portray leadership than children who are less able to communicate or afraid to use it.

CHAPTER V

CONCLUSION AND SUGGESTION

In chapter V, the researcher reaches conclusion based on the result found in conducting the study of Community Based Education in Pondok Pesantren Al-Hikmah 02, Brebes. Furthermore, the researcher presents some suggestions which are useful for the other researcher and readers.

5.1. Conclusion

CBE is basically developed and implemented from the community, by the community and for the benefit of the community itself. Through the CBE institution, the community seeks to improve their lives sustainably through empowerment of education and training. It developed a model or form of CBE. Some examples of CBE institutions are kinder garden or daycare, community based courses, Islamic boarding school (pesantren) and so on. In CBE management of Pondok Pesantren Al-Hikmah 02, the community is the owner of the institution. The other party in this case the government can only be a partner that serves to facilitate, fund, or accompany activities related to CBE, without any imposing interest elements.

The purpose of CBE in Pondok Pesantren Al-Hikmah 02 deals with community issues such as career training, environmental issues of elementary education, religious education, handling of health problems, and so on. The

purpose of CBE is essentially the empowerment of the community towards a better way to create a superior society in all fields. Through CBE, the community is empowered with all its potentials and capabilities.

The society manage together with school management for reaching the goal of learning process. CBE in Pondok Pesantren Al-Hikmah 02 comes from society to respond to community learning needs, by utilizing existing facilities in the community, and emphasizes the importance of community participation in every learning activity. The general definition of CBE is education that most decisions are made by society. Thus, CBE largely involves the role of the community and not the government.

5.2. Suggestions

Parse the problem of violence in education is not as easy as turning the palm of the hand. We need the role of each element of education managers from central to the grass root continuity. Reformulation of friendly education should be the design of the curriculum, teaching materials, and the actor for implementing education in schools, such as teachers and social environment. The character building of education does not stop at the level of mere conceptions, and jammed on the level of reality.

The role of the teacher as *uswah* not merely teach science, but a moral and ethical instruction to the students. Because no matter how well the curriculum and policy will have no impact, if the users are not able to carry out its functions properly. Ideally, the students learning environment does not rule out the diversity

of potential, the uniqueness of the way of learning, and the propensities of each student. The learning process should be dialogical, it gain interaction, communication and the equal relationship between educators and citizens of learning, therefore it makes human beings become critical communicative beings. Community-based education must be placed as the process that helps individuals more competent in their skills, attitudes, and concepts as an effort to live in society and to gain more control through democratic participation.

The atmosphere of democratic education in the concept of community-based education also leads to an egalitarian and humanist learning process. The competency-based education system that shackles and makes the majority of children focus only on the final outcome or value of the learning process shifts into a liberating education and process-oriented education. Frein his critics affirmed that education which focuses only on providing knowledge and outcomes in children is called banking system of education

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