

## Survival of the Amanah Learning Center (ALeC) Institute In Creating an *Kampung Inggris*

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### ABSTRACT

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The housing complex around the campus is a laboratory for lecturers and students as the most effective embodiment of the tri dharma of the University. Tri dharma is illustrated in the campus programs has called environmental development, where the campus feels responsible for students living in villages around the campus. One pattern of bringing the campus world closer to the community is how to empower human resources around the campus. This article aims to describe the role of the university in empowering the Kampoeng Amanah Social Institution (Amanah Learning Center or ALeC), a village whose mission is to create an English Village. Research and service methods are carried out in a participatory manner, namely through social analysis of community potential and assisting them in realizing a language village pilot based on Islamic values. The assistance stages are through entrance, Diagnosis, Action Planning, Intervention, Evaluation and Reflection. The results of this research and service have brought about the reorganization of ALeC management based on a map of the human resource potential of Kampoeng Amanah who has a background in education, economics and religion. This assistance has also resulted in a sustainable ALeC program design and the implementation of these programs for ALeC's survival in creating a language village based on Islamic values.

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### Introduction

Amanah Learning Center (ALeC) is a social institution that empowers the community in education, economics and religion. This

institution has conducted language training activities in the education sector in collaboration with the English Language Study Program Faculty of Tarbiyah and Teacher Training Universitas Islam Negeri (UIN) Walisongo Semarang since 2018.

AleC collaborates with the Semarang City Cooperatives and Fisheries Service in the economic sector. Meanwhile, AleC regularly organizes training and religious studies in the religious sector.

One of the ALeC programs in community empowerment in education is to make Kampoeng Amanah a pilot English village or "*Kampoeng Inggris*". This method is done by imitating the Pare English Village model located in Pare Kediri, East Java. To realize, assistance was carried out by conducting a social analysis of the potential of Kampoeng Amanah using the Pentagon Asset theory. Based on research conducted by Muhammad Saifullah et al., this village has 6 (six) potentials supporting the realization of an English village: Human Capital, Natural Capital, Physical Capital, Financial Capital, Social Capital and Religious Capital. Geographically, Kampoeng Amanah is close to the UIN Walisongo Campus, so it has a symbiotic relationship where the 'campus success' is partly influenced by the community around the campus. The existence of boarding houses (homestays) and Islamic boarding schools around campus greatly contributes to producing students with good character, education and morals. Therefore, students around campus can make the complex a living laboratory by interacting with the surrounding community.

UIN Walisongo has a Language Development Program (PBB) through the Language Development Center Technical Implementation Unit. The centralization of language learning (English, Arabic, Indonesian and Turkish) at this institution requires students to have two language skills, namely English through the TOEFL test and Arabic through IMKA (*Iktibar Mi'yar al-Kafaah fii al-lughob al-'Arobiyyah*).

These two language skills are a requirement for registration for thesis, thesis and dissertation exams. However, this requirement is often a scourge for students, especially those with limited language skills, so the exam they take to pass the language test must be taken several times. The repeated exams several times have also resulted in quite long exam queue schedules because the capacity of the available exam venues is not comparable to the number of UIN Walisongo students, which reaches more than twenty thousand students.

The effort to improve language skills are also carried out through the Islamic Boarding (*ma'had*) UIN Walisongo. But the capacity of the Islamic Boarding cannot accommodate all new students, like the obligation to queue for new students at several universities, such as at UIN Maliki Malang. The limited capacity of *ma'had* must be responded to with a model of development and assistance through student residential complexes, such as Islamic Boarding schools and boarding houses (homestays). This student residential complex needs to receive attention from UIN Walisongo, but this role is not optimal. The Bilung (Environmental Development) program implemented by the UIN Walisongo campus is still normative and informative.

AleC as a driving force for community empowerment in Kampoeng Amanah, which has the 6 potentials above, has not been able to empower the community towards the English village, even though its potential is quite potential. This is because these potentials are not yet synergistic with each other, which requires management touching. For this reason, UIN Walisongo,

with its tri dharma of university , must accelerate the creation of an English village. The existence of the English Village around the UIN Walisongo campus is very important because it can become a model for learning English, become a place for practicum activities for students of the English Study Program (with which there has been a collaboration), and automatically become a destination for improving the economy of the Kampoeng Amanah community and its surroundings. More than that, this pilot could become a thematic village pilot project launched by the Semarang City government. Therefore, the Social Analysis and Empowerment of Kampoeng Amanah through ALeC will be the embryo of realizing an Islamist society that cares about English as a tool of international communication.

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### **Literature Review**

Empowerment and mentoring in specific areas has been widely carried out, such as learning models in language villages, Islamic boarding schools and schools, including Nurhayati (2013), Jamaluddin, (2016), Fika (2016), Afisa (2016), Yoyon (2015) , Niken (2017), and Maria (2015). Research entitled *The Acquisition of English as a Foreign Language in Pare East Java/Kampung England (A Case Study of What and How The Acquisition of English in Pare)* by Nurhayati to find out and discover how the English language community in Pare Kediri was formed, what techniques were used to make this community able to speak English without any reluctance or objection, and how the community in Pare Kediri acquired English. This research explains that more than 134 English language course institutions exist in Pare Kediri, East Java.

This English village community was formed from the start of English language course institutions, which continued to increase from year to year. The course institution's learning method is carried out using several techniques, which include repetition (drilling), singing, debate (debating), and games (playing games), as well as learning outside the classroom (outdoor). This acquisition of English is built through active and creative learning and practising English as a language of daily communication. To maintain this commitment, several course institutions make rules to discipline students and provide sanctions for students who do not comply with the laws.

Islamic boarding schools, such as at Ma'had al Jami'ah UIN Walisongo, also implement the model of strengthening and empowering language learning. This research shows that the learning base at Ma'had al Jamiah UIN Walisongo uses 3 theoretical bases, namely behavioural theory, structure on knowledge, and experiential learning. The Arabic language learning assistance model is carried out by being an observer, listener, and practitioner. This direct learning model uses 5 stages: orientation, presentation, structured practice, practice under the guidance of a companion, and independent practice. This learning model requires all students to use foreign languages as a skill in daily communication.

Efforts to create a language village are carried out by creating a speaking area where the specified environment and time require active language learning. Fikastated that the level of difficulty for students in learning English lies in their speaking skills. This ability cannot be developed if students have poor vocabulary and other

psychological factors, such as fear of making mistakes, being laughed at by friends, and lacking grammar knowledge. Several factors causing student difficulties lie in students' affective factors. This is reinforced by the research results of Afisa & Yolanda, which state that the factors causing difficulties in learning to speak English are the frequency of practice speaking English and psychological factors. Using the speaking area or English Area will improve the quality and quantity of speaking.

Apart from urban areas, there is a model of strengthening and empowering parents in character education for children or "Mother School". Yoyon and Praise explained that character education for children from an early age through the non-formal PAUD "Mother School" integrated mentoring program is very important. This research indicates that the family planning and SPS researched can be developed into a "Mother's School" targeting parents whose children are participating in learning activities. The main material includes character education for children, parenting patterns at home, and learning models for early childhood. The results of the mentoring research were then developed into a conceptual-theoretical model of character education for children from an early age through non-formal PAUD "Mother Schools" in rural areas equipped with character education learning module material for children from an early age. Collaboration in assisting mothers/parents of students can make early childhood education carried out at school more effective because there is synergy between teachers' abilities at school and parents' abilities in educating their children at home.

Apart from schools in rural areas, strengthening English among mosque youth groups is very urgent, especially in urban locations and tourist attractions. For example, urban mosque youth must be able to face the Asean Economic Community (AEC) era. Niken Puspitasari, et al. Which empowers and assists mosque teenagers to become Towilfiets tour guides to make teenagers ready to welcome the era of the Asean Economic Community (AEC). This assistance includes helping mosque teenagers understand English language skills. Community development as a theoretical basis for service, includes 4 stages of activities, namely socialization of work programs, assistance in mastering foreign languages and evaluation of service activities. Evaluation of English language mastery assistance activities is carried out using a "role play" model. The material covered includes how to greet foreign tourists, explaining tourist spots and attractions, and explaining bicycle components which are a means of transportation around tourist attractions. Meanwhile, the evaluation of strengthening faith through instilling religious knowledge, including faith, has implications for morals.

From the literature review above, the distinction of this research lies in community development with empowerment and assistance from the Amanah Learning Center (ALeC) in pioneering English Language Kampung. The basis for empowerment rests on the Kampoeng Amanah community which includes residents who are administratively listed as family members and students who live in dormitories or boarding houses. The output of this assistance is a pioneering effort to make Kampoeng Amanah into an

English village based on religious values. It is hoped that this English Village will become a model learning village that supports improving students in English language skills.

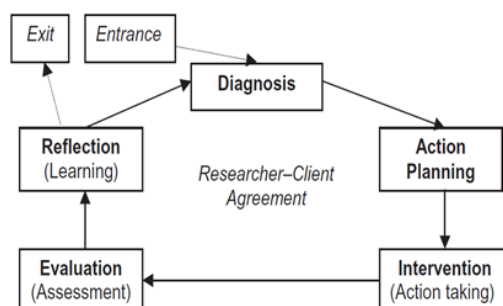
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### Research Methods

Research and assistance to the Amanah Learning Center (ALeC) Institute in Kampoeng Amanah is carried out through participatory research packaged as campus service to the community. Participatory Action Research (PAR) is a collaborative and inclusive approach to research produced through participation whose output is knowledge (strategies) for social change. In the social sciences, PAR has an attitude that is committed to involving knowledge and expertise in the field of science to form research questions, frame interpretations, and design meaningful research products and actions so that social change can be realized.

Gillis and Jackson, as quoted by Cathy MacDonald, consider that Participatory Action Research (PAR) is part of action research, which is the "systematic collection and analysis of data to take action and make changes" by generating practical knowledge. The research process is continuous between "finding" during research and "action learning". In this way, action research connects theory with practice. The search for data was performed participatory using interviews, observation and group discussion methods. The data obtained is processed and reflected to obtain a picture of social reality, which is then carried out with social action to produce social change. Robert M. Davison et al. states that the stages of action research can be carried out using the

following scheme:



Stage 1: Entrance. This stage is researcher collected data related to social mapping and the social potential of Kampoeng Amanah using observation, interviews and focus group discussion methods to describe the potential of the community which could support the start-up of a language village based on Islamic values.

Stage 2: Diagnosis. The diagnosis stage is carried out by research assistants to facilitate the community's analysis and diagnosis of the results of social structure information and determine empowerment strategies that follow the community potential of Kampoeng Amanah.

Stage 3: Action Planning. Based on the planned strategy, the assistant researcher and the community determine the action plan and stages of empowerment so that it is measurable and the extent of the expected impact.

Stage 4: Intervention. This stage is carried out when the community has reached determination and encountered difficulties. This stage is carried out by accompanying researchers by providing intervention, communication and



solutions to problems. This strengthening was also carried out by involving Kampong Amanah Community leaders.

Stage 5: Evaluation. Accompanying researchers conduct evaluations with the community regarding the effectiveness and efficiency of work steps that have been carried out and, at the same time, formulate follow-up actions.

Stage 6: Reflection. Accompanying researchers facilitate the community to reflect on the work results that have been achieved. The mentoring program will be considered complete if the work results have reached the target. However, if many things still need to be done, then step 1 diagnosis can be carried out to be continued with the next follow-up program.

In this participatory research, people in Kampong Amanah were physically empowered and involved in feelings of inferiority, surprise, disappointment, confidence, happiness, and even pride in what they could do. So this PAR is implemented through three basic principles, namely first: active participation of researchers and participants in constructing knowledge, second: forming and conveying self-awareness and critical thinking that leads to individual, collective and social change; and third: building alliances between researchers and participants in planning, implementing and disseminating research. On this basis, society. Kampong Amanah is not only an object of research but also a subject who can enjoy the research results, namely social change that is better than before, as

is the main idea and output of PAR.

The participatory cycle above is carried out through empowerment, which involves community participation to collaborate in formal and informal groups to study problems and plan, implement, and evaluate work programs. This empowerment process is measured through (a) the quality and quantity of community involvement and participation in problem studies/analysis, (b) program planning, (c) program implementation, and (d) participation in ongoing evaluation. Social analysis, as the first step in research-based participatory community empowerment, is carried out through social analysis activities to identify and study problems within the community. This activity results in the analysis and construction of "social knowledge" which functions as an analysis of social capital which is the foundation for empowerment.

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## Results and Discussion

### Institutional Reorganization

Amanah Learning Center (ALeC), which was established on May 14, 2017, is intended to be an institution that supports educational, economic, and religious programs. This empowerment is based on the human resources owned by Kampong Amanah, which the community has not yet implemented. The abilities and skills possessed by this community have not been transformed to the younger generation and children who live in Kampong Amanah.

ALeC, which has started to be active in language courses, has a simple management structure consisting of a chairman and two members, even though

the scope of fields it handles is large. Based on evaluations and Focus Group Discussions (FGD), this structure is deemed insufficient in managing the organization, which has a comprehensive scope, namely the fields of education, economics and religion. To carry out ALeC's role so that it can function well and implement good management, the accompanying team and the citizen association (Rukun Warga) administrators have strengthened the institution by reorganizing the ALeC management.

This assistance to ALeC has resulted in a new management structure consisting of a chairman, secretary and treasurer, as well as 3 divisions consisting of nine people. These fields include the education, economic, and religious sectors. These members are teenagers from the Kampoeng Amanah community who can organize ALeC.

The reorganization of ALeC management considers the management's skills and background. The chairman of ALeC is a person with skills in the marketing field and approximately 15 years of experience in his field. Likewise, the treasurer is selected from someone with a background in managing UMKM (Micro, Small and Medium Enterprises). To support ALeC's mission, in these three fields, it is equipped with nine members who have abilities in each field. For example, in language development, people with English skills and experience living abroad are selected. Meanwhile, in economic development, people with experience developing UMKM are selected. Meanwhile, in religious development, people with expertise in the field of religion are selected. It is hoped that these three areas

can be synergistic, so that efforts to create a language village can be achieved.

### **Empowerment Pattern**

Based on exploring the potential possessed by the community in the field of language skills, it was found that the language skills possessed by the Kampoeng Amanah community are found in the elderly group, namely retired teachers, and the young group and active workers, who have an english education background. However, another group of young people has moderate language skills and a high desire in English. They are residents of Kampoeng Amanah and residents who live in Kampoeng Amanah, namely students of UIN Walisongo Semarang.

Kampoeng Amanah has human capital consisting of two main groups: student groups and community groups. From the student group, more than 150 students live in Kampoeng Amanah. Together with local youth, they stated that they support and are ready to participate in pioneering Kampoeng Amanah to become an english village. This group of residents, consisting of the heads of Neighborhood Association (Rukun Tetangga), head of Citizen Association (Rukun Warga), entrepreneurs, community leaders and community representatives, stated that they strongly support the pioneering of Kampoeng Amanah as an english village. The average level of education of the community is high school education, so they have a basic nature of being open and accepting of various cultural differences. This is proven by the absence of cases between community members and migrant students living in the Kampoeng Amanah area. From this situation, human resources in the Kampoeng Amanah environment

support the pioneering idea of Kampoeng Amanah as an English village.

Kampoeng Amanah's capital is a strong driver in empowering the ALeC Institution. The steps that have been taken include two stages.

The first stage is the awareness and behaviour formation towards conscious and caring behaviour so that they need to increase their self-capacity. The initial process of empowerment was carried out by analyzing the potential of the Kampoeng Amanah community as capital in empowerment and socializing the urgency of the importance of foreign languages. This first method is carried out through observation and orientation at Kampoeng Amanah by observing the facilities owned by Kampoeng Amanah. Apart from that, it was carried out by interviewing neighborhood and citizen association administrators as material for validation of the observation results and required data.

Kampoeng Amanah has 6 capitals that can support the realization of an English village. These six capitals include Human Capital, Natural, physical, financial, Social, and Religious Capital. Human capital consists of the availability of human resources from Kampoeng Amanah, including the older generation (retirees), the younger generation, and immigrants (students who board and live in Kampoeng Amanah). Based on the result of FGD method, it shows that the people living in this area really support the pilot project Kampoeng Amanah to become an English village, like several 'English Village' in Indonesia. Natural capital is a geographical and natural potential that supports community empowerment, because Kampoeng

Amanah is in a strategic location, namely close to the UIN Walisongo campus, among 2 km away. This location is accessible from Semarang's Ahmad Yani Airport, Poncol train stations, Tawang train stations and Mangkang Terminal. Natural conditions are also excellent because Kampoeng Amanah has many trees, clean air and comfortable for living.

The physical capital potential of Kampoeng Amanah depends on the building of Amanah Center (GAC), which functions as a meeting and training room (training centre), Citizen association office, PAUD Building, TPQ Building, 30 rented/boarding houses, integrated service (Posyandu) building, four sports fields and the Baitussalam Mosque. These facilities have big potential to support English language training activities and create an English-speaking environment indoors and outdoors. The potential for financial capital is independent of the financial management system and source of monthly income. This adequate funding has enabled the Amanah Center Building (GAC), sports fields, road gates, and other facilities to be built.

The Social Capital aspect is based on the spirit of the FGD participants in the Kampoeng Bahasa pilot, which consists of community leaders, neighborhood citizen council manager (RT and RW), rental house owners, boarding house owners, food stall and grocery store. Meanwhile, the aspect of Kampoeng Amanah Religious Capital is related to the religious activities, daily, weekly, and monthly activities, such as TPQ Baitussalam santri activities, *majlis ta'lim* organization, and Baitussalam mosque activities. From the six capitals above, it



can be concluded that the potential of Kampoeng Amanah as a English village pilot is very great because all of the potential can be expected to support the pilot program. The key factor in the potential above is the support of social capital, which already has collective awareness and will make Amanah village an English village. This awareness and behaviour formation stage was carried out by holding FGDs and socializing the 6 potentials of Kampoeng Amanah and the urgency of supporting ALeC programs, especially in English language pioneering.

Islam teaching invite and encourage humans to know each other through language as a tool of communication, such as the ability to speak Arabic and English. There is a misunderstanding about the law of learning English among the Salafiyin brothers. Some of them fell into *ghulw* because they forbade learning English and criticized *madrash* that taught English even though these *madrash* also had the morals of the Salaf as recommended by some of the Salafi preaching scholars. Seeing this phenomenon, it is necessary to reconstruct society's understanding of the importance of language. This activity conveys messages about the importance of language through various forums, such as the *Majlis ta'lim* organization, RT and RW forums, and friday prayer sermon. Reconstructing people's understanding regarding the urgency of Arabic in Kampoeng Amanah is easy to do, because Arabic is seen as the language of the Holy Qur'an. Arabic language learning is carried out in the TPQ Baitussalam, especially for *santri* who have passed the exam (post-tahfidz program).

Public awareness of the importance of Arabic in Kampoeng Amanah is very high,

especially in Kampoeng Amanah there is a *mab'uts* (guest lecturer) from Al Azhar University. He is one of the teachers who helps learn Arabic language at UIN Walisongo. Building awareness among the public is done by making it one of the friday prayer preacher (*khatib*) at the Baitussalam mosque and also as a speaker in Islamic studies. Meanwhile, socialization of the urgency of english language is also carried out in RT or RW meetings. In the Friday prayers, there was a preacher who explained the importance of language by quoting the verse of the Qur'an, Surah Arrum verse 22: which means, "And among the signs of His power is the creation of the heavens and the earth and different languages and the color of your skin. "Indeed, there are signs for those who know." *Khotib* conveyed that one of the advantages humans being is the existence of various languages used as a means of communication between themselves. This diversity occurs because of the differences in the environment in which they live. In every place or region, every tribe or nation has a special language different from the languages of other tribes or nations in other places.

The era of globalization in economic and education provide equal opportunities to everyone. These opportunities are only achieved by people who have many skills, especially those who have English ability. As a international language, English one of the educational materials in Indonesia, from kindergarten until university. The awareness of the Kampoeng Amanah community about the importance of English is increasing after stories were conveyed by community leaders, religious leaders, and lecturers who live in the Kampoeng Amanah area. One of their

successes is supported by English language skills. Kampoeng Amanah has also been promoting the importance of English for quite a long time, but this has not been able to empower the community to improve their skills, such as in Empowerment Family Welfare (PKK) and RT or RW forums. After several socializations, people began to realize that English language skills can make it easier for someone to find a job and continue their studies at a higher level, and even become a competency that must be possessed to compete for scholarships. A touch of awareness will further open up people's desires regarding their conditions and stimulate their awareness of the need to improve conditions to create Kampoeng Amanah into a language village.

The second stage is the transformation of knowledge, insight and basic skills. The process of transforming knowledge and skills in Kampoeng Amanah is carried out through learning process activities organized by ALec through a supporting team, consisting of the English Study Program and the Tutoring Institute 'Rumah Pintar'. This stage is carried out through a learning process about the knowledge and skills that society needs. Even though ALec has three areas of empowerment (education, economics and religion), the education sector through providing English language learning is the priority scale.

This activity has stimulated openness of insight and mastered basic skills that society needs, namely providing a low participation role and becoming a follower or participant in the free learning process. In the FGD process and assistance to the community, awareness of the importance of English has begun to grow in

Kampoeng Amanah. It was marked by the cooperation of the Early Childhood Education Programs (PAUD) Kampoeng Amanah and English Study Program of the UIN Walisongo Semarang. This cooperation was carried out by sending students in practising internships at PAUD Pelita Bangsa, and Arabic language in the post-tahfidz program of TPQ Baitussalam.

Beside both educational institutions, assistance also provided through free courses for teenagers or youth who live in Kampoeng Amanah. In this empowerment and mentoring process, the research team collaborated with the Kendal Smart Home Tutoring Institute, which has two branches in Semarang City. This partnership is very significant because Kampoeng Amanah has several human resource limitations, such as the management of teaching teachers. This collaboration and partnership includes three components: the Amanah Learning Center (ALec) Management, the English Study Program of the Faculty of Tarbiyah and Education and Smart Home Tutoring. As a facilitator, English learning activities are carried out by ALec facilitators.

### **ALec's survival towards independence based on Islamic values**

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All stages of mentoring, including awareness, behaviour formation of knowledge and skills transformation, are needed to improve management capabilities, and the ultimate goal is the sustainability of ALec Institution. The sustainability of ALec requires initiation

and innovation from its managers. ALeC assistance is also carried out through the institution's sustainability efforts in carrying out its activities. This sustainability includes three methods, namely (1) assistance to ALeC managers in the field of management, (2) collaboration with the Rumah Pintar tutoring institution, and (3) collaboration with the English Study Program of UIN Walisongo Semarang.

ALeC's activity in education that has been running well is the provision of PAUD education. PAUD learning is running well. Meanwhile, language learning can be held if people are interested. ALeC marketing is carried out through pamphlets and outreach via social media. This is intended to introduce ALeC, which was previously stagnant. The introduction of ALeC products in Kampoeng Amanah uses AIDA, namely attention, interest, desire and action. This attention is carried out through a new model that attracts the attention of consumers, namely by providing discount prices for residents who live in Kampoeng Amanah. Interest is carried out by displaying ALeC training products to attract potential consumers. Then it aroused curiosity and desire, and finally they were moved to join ALeC (Action).

Increasing the number of course participants is carried out through offering a variety of programs. English language success and ability are measured by English conversational. But increasing the number of participants during the Covid pandemic has not been implemented properly. This management assistance is also done by providing good service, such as answering messages (Whatsapp) and being polite to consumers. Good service will give a good

impression to the public because no matter how good the product is, if the service is not friendly, then the product will be abandoned. The ALeC admin emphasizes this communication style.

Meanwhile, learning management assistance is carried out in collaboration with the Kendal Smart Home Tutoring Institute and English Language Study Program of UIN Walisongo. Both institutions have experience in their respective fields. *Rumah Pintar* (Smart Home ) has experience in marketing and English language courses. This institution has been managed professionally. Currently Smart Home Tutoring has branches in Gunungpati and Beringin Semarang. The assistance provided is the preparation and refinement of the curriculum that ALeC has created. This curriculum change focuses more on English conversation. Orientation on the output of speaking skills is considered very important, considering that language ability is generally measured by speaking ability. However, mastery of grammar is a part that course participants must master.

During the Covid pandemic, course activities were limited to free course activities intended for teenagers in Kampoeng Amanah. Courses for the public have not yet been opened because in Kampoeng Amanah, there are residents exposed to Covid, so several activities have been cancelled, such as closing places of worship for 3 days, and carrying out PAUD student activities online. Meanwhile, TPQ learning is only held 3 days in a week. The learning sometime is closed because there are who have been exposed to covid, and learning returns to normal if condition are without covid.

ALeC's survival facilitation is carried out by collaborating with the English Language Study Program of UIN Walisongo. This collaboration was initiated in 2018 and was attended by the Deputy Dean and Head of the English Study Program, Faculty of Tarbiyah and Teacher Training, UIN Walisongo. This mentoring process involves communicating and re-coordinating the collaboration that has been initiated, especially with the English Language Study Program stakeholders and the English Language Study Program Student Association in the form of a Focus Group Discussion (FGD). The results of the FGD formulation include several forms of activities, namely: (1) assistance to ALeC tutors/facilitators, (2) teacher delivery from the English Language Study Program, and (3) Community Service Programs (KKN). This activity is a program for the sustainability of ALeC so that it becomes independent and empowered. Mentoring facilitators will enable ALeC managers to become professional tutors in their field. This is because not all tutors have a background in English. Currently, ALeC only has three facilitators.

To fulfil learning in PAUD Pelita Bangsa and TPQ Baitussalam, the English Study Program UIN Walisongo prepares human resources for children learning, English learning is also carried out through mainstreaming several lessons and instilling Islamic values. In its curriculum, PAUD Pelita Bangsa teaches religious education and learning to read the Qur'an, as is implemented at TPQ Baitussalam. In this way, instilling Islamic values will be increasingly important in realizing Kampong Amanah as an English village

based on religious values. For empowering and strengthening ALeC, the English Language Study Program will send many students to internship program and Community Service Programs (KKN) programs. This way, ALeC will be strengthened and empowered to carry out its activities independently. Due to the Covid pandemic, this mentoring program cannot yet be implemented. However, this assistance effort will continue and be sustainable.

Several steps have been taken to achieve sustainability of the English village program based on religious values. The first stage is preparation (engagement). This stage is the stage of potential area mapping and providing awareness to the community. Potential mapping with six pentagonal assets has produced strong results on each side. This mapping was completed in 2018-2019. This potential is still potential and has not yet become creative potential. The second stage is the assessment stage. This study was carried out to explore the problems faced in changing habits. This is achieved through discussion forums and brainstorming. The result of this community participation, a collaboration and training program for operational staff who will accompany and act as a driving force in the community has been formulated. The support provided by the community that makes this possible is in the form of system support and cultural support, and it was completed in 2019. The main target of this activity is to create a language habitus and the application of as many religious values as possible in various lines of community life, for example, celebrating holidays, competitions, and formal and non-formal activities.

The third stage is planning alternative activities. This stage is carried out in a participatory manner, involving the community in formulating various alternative programs that can be implemented if the main program experiences internal and external obstacles. How to deal with it and alternative solutions taken. The fourth stage is the action plan formulation stage. This stage is quite a decisive stage where each level of society plans what actions they will carry out in a harmonious and complementary manner. It is hoped that this action stage will contain real activities to revive the habitus of each level of society. The clarity of this plan convinces the public to implement change. The fifth stage is the implementation of activities. This stage manifests community commitment and responsibility in implementing the planned program. Implementing habitus creation and language habituation as much as possible and as often as possible will be crucial to this success. In this way, it is hoped that habits and needs will be formed and the community's responsibility will be realized to continue and develop. The sixth stage is the evaluation stage. This program evaluation stage is carried out in two forms, namely process evaluation and results evaluation. Process evaluation is a reflection of success at each stage. Programs that cannot be implemented will be discussed for rescheduling or revision to make them more feasible. The seventh stage is the termination stage. This stage is the final stage of the program for several reasons. The program ends because the community is considered independent or has achieved the formation of a religious-based English language community, or the program ends because it has exceeded the

time limit or cost limit. This separation stage is carried out formally. The completion of this empowerment program will be followed up into a collaboration program whose quality will continue to be continuously improved. The seven programs above are cyclical (cycles) that can be restarted at any time if necessary and continue to be sustainable.

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### Conclusion

The potential of Kampoeng Amanah, includes Human capital, Natural capital, Physical capital, financial capital, Social Capital and Religious Capital, has been able to drive Kampoeng Amanah become a English village base on Islamic teachings. This social analysis and assistance has changed society's perspective on the urgency of English language skills in the globalization era. This change is carried out through strengthening institutions as the driving force and community involvement and the role of service from universities. Housing complex close to campus has a big opportunity to become a laboratory for lecturers and students in *tri dharma* implementation. Therefore, cooperation between university and organization around campus must be implemented. The environmental development is not only symbolic cooperation, but must be realized in the form of sustainable program.

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