

CHAPTER I

INTRODUCTION

1.1. Background Of the study

Pesantren is a traditional institution of Islam in Indonesia whose has Arabic as its basic learning. Pesantren is not only unique and important subculture to be researched deeply, but also one of the oldest educational institutions in Indonesia which is to survive and continue to develop until today. In this case, Arabic language becomes the identity of pesantren because the use Arabic as language to learn about Islamic manuscript.

In the structure of nation education, pesantren is one of the important link. Here pesantren have important role in the process of educational institution in Indonesia. This is not only because of the relatively long history of its appearance, but also because the pesantren has significantly contributed to the intellectual life of the nation's efforts. Historically, pesantren is society-based education. In fact, the pesantren has taken hold and grow from the community, and then developed by the community.

According to Mastuhu (1994:55), Pesantren is an Islamic educational learning institution and morality as life guidance. This definition is more suitable with pesantren in some years ago, because as we know that nowadays many pesantren have been being modern by adopting such national curriculum as other schools outside from pesantren. Pesantren made many changes in the way and

system in educating santri how to survive in the era of globalization and modernity.

In this modern era, many pesantren are mixing their basic language with English in the process of delivering knowledge. Moreover, some pesantren require the students to master English well. In this research, the writer took Pondok Pesantren Sunan Drajat as the object of research. Pondok Pesantren Sunan Drajat is one of the great pesantren in East Java located exactly in Lamongan. This pesantren also follows modern curriculum. There are some levels of educational institutions, started from Junior high school until university level.

One of the phenomena that the writer sees is how santri and the management are very interested in learning English. This phenomenon can be seen when the management of Pondok Pesantren Sunan Drajat replaced one lesson regarding Islamic religion with English language course. It shows that English becomes an important thing that should be learned by students there.

In that case, we can see the management of Pondok Pesantren Sunan Drajat is very appreciating English language until they make an English language development program by excluding Arabic language development in this program.

Actually, it becomes a usual phenomenon happened in our society. Our society thinks that English has more prospects which ensure our future life such as getting a job or we can talk with foreign people. In this research, the writer thought the students and the management in Pondok Pesantren Sunan Drajat have

positive interest with English. From the hypothesis, the writer argues that the santri are more interested in studying English than Arabic.

Previously, we can see some changes of identity of the santri in Pondok Pesantren Sunan Drajat. The identity of santri is delivering or learning a religious knowledge with Arabic language, and the alumni used to know Arabic well. However, the alumni are very proud if they graduate and know English well. Many alumni or santri perceive that it does not matter if they do not know Arabic well but they have to master English as the identity of modernity.

The case above indicates how the identity of santri changed to be different from the aims of pesantren previously. Santri and management may not realize if the education of Arabic as their identity is decreasing. If the identity decreases, the effect will influence the originality of Islamic education, as we know that pesantren became the central of Islamic education where santri learn Islamic literature such as Al-Qur'an, Hadist, and other classical books so-called "*kitab kuning*". In learning those, they have to know about Arabic because the manuscripts are written in Arabic text.

In another side, santri want to go abroad such as going to Australia, Singapore, Japan, and United States. They want to learn more about English and business there. It also shows that the place where santri want to continue their study after graduating from pesantren is not only Saudi Arabia, Egypt, or other countries in Middle East to study more about Islam and Arabic language. Based on those phenomena and hypothesis, the writer wants to investigate more and get

the reality because we do not realize that pesantren has an important role for Islamic education in Indonesia.

From all of previous explanation, it indicates how the santri identity has shifted because of globalization and modernity. As the writer explains previously that at past, santri in pesantren concerned themselves with Arabic because they thought that knowing Arabic well was very important as basic knowledge after graduating from Pesantren. But nowadays, santri and the management of pesantren rather disregard Arabic as the most important language and become more interested in English as global language around the world. The investigation in this pesantren is expected to show the extent of shifting identity of santri.

To analyze and know about santri's language perception and also the shifting of santri's identity, the writer used language attitude approach, because the writer thinks that perception toward the language can influence the attitude of santri toward language. Language attitude also can represent how the student's perception toward Arabic as pesantren characteristics, compared with English as modern and global language. From the attitude toward languages, the mechanism and dynamism of a society will be known by other people (Rampton, 2004:2).

Language attitude is a complex psychological entity. Individuals seldom choose what attitudes to have toward a language. Indeed, our evaluation may be unconscious or subconscious. Most people are unaware that they are making judgements about how other people speak, write or sign until they are forced to confront them or articulate them in manner.

According to Starks and Paltridge (1996), learning a language is closely related to the attitudes toward the languages. Attitude refers to a hypothetical construct used to explain the direction and persistence of human behaviour. In other words, it can represent internal thoughts, feelings and tendencies in behaviour across a variety of contexts. Although an attitude is individual, it has origins in collective behaviour.

Fasold (1984) argues that attitudes toward a language are often the reflection of attitudes toward members of various ethnic groups and people's reactions to language varieties reveal much of their perception of the speakers of these varieties.

In this problem, we can see the different attitudes of people when they face two or more languages and they will choose what language that they want. It means that the people use language because they have positive perception in that language, whether it is because the popularity of the language, or because the language is used for business. In the other ways, language could have negative perception because the language is not so popular and people think that it is not giving anything in their future life. The function of studying language attitude is to know the attitude of the language in front of people whether the language has positive or negative attitude.

The researches of language attitude like this had been done by some researchers. Many researchers investigated the attitude toward dialect or accent, such as Mulky Arif (2007). He investigated the attitude of UKMKI UNAIR (Unit

Kegiatan Mahasiswa Kerohanian Islam Universitas Airlangga) members toward British English and American English too.

Another research was also done by Suhardi (1991). He investigated the attitude of students in university toward Indonesian language, mother language, and foreign language. It is very board explanation because many languages that he compared in his research. In this research, the writer is only concerning himself with the attitude toward one foreign language that becomes global language namely English language, because in their process of studying English language, they learn about general English without being separated into different accents, and it may concern itself with American English as almost curriculum taught in Indonesia.

The difference of this study from another study is that the writer chooses pesantren's students for his research. Because the writer thinks that pesantren concerned itself with Arabic language than English language, as we know that Arabic language is their way to deliver religious knowledge, and this research will have correlation with identity of santri and also what extent of their identity has been changing.

1.2. Statement of the Problem

Based on the background of the study above, the writer formulates the problem as follows:

- a. How do santri in Pondok Pesantren Sunan Drajat perceive English and Arabic languages?
- b. What are the factors that prompt santri to perceive English and Arabic languages like that?
- c. How does this perception indicate the shift of santri's identity?

1.3. Objective of the Study

The objective of the study is to identify and explain how the language perception of santri in Pondok Pesantren Sunan Drajat toward English and Arabic languages. Except find how santri perceiving English and Arabic languages, the writer also try to find the factors that make santri prompt to perceive English and Arabic languages like that. The change of perception toward language can indicate the shift of people who has such as perception toward something. Here, language can be one of sign of people identity.

1.4. Significance of the Study

According to Wardhaugh (2002:12), sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and how language functions in communication. Language perception is one of the important studies in

sociolinguistics since the perception toward the language can determine how a language in front of the people and perception also can determine whether the language can grow or decay in society.

The significance of this research is to provide a picture of how the Islamic identity that has long been embedded in the characteristics possessed by the pesantren has eroded little by little by those who wish to change the system image into an institution that is not inferior to other institutions. This will provide an input to the boarding school, to maintain the characteristics and peculiarities of pesantren, because unconsciously pesantren has an important role to preserve the existing Islamic culture.

1.5. Definition of Key Terms

In order to avoid any misinterpretation in understanding this study, the writer would like to give some key terms.

- Pesantren : An Islamic educational learning institution and morality as life guidance (Mastuhu, 1994:55).
- Santri : Students who live and learn rreligious knowledge in pesantren (Mastuhu, 1994:136)
- Perception : An idea, belief, or an image people have as a result of how they see or understand something. (Oxford Advanced Learner's

- Dictionary: 2005)
- Identity : The way individuals and groups define themselves and are defined by others on the basis of culture. (Fearon, 1999:4)
- Language attitude : Evaluative reaction to some referent or attitude object, inferred from the individual's beliefs or opinion about the referent. (Gardner, 1985:9).
- Positive attitude : Good feeling and perception toward a language that encourages people to learn the language (Chaer, 2004: 150).
- Negative attitude : Unfavourable perceptions of a language that make people think do not really want to learn the language (Chaer, 2004: 150).