

CHAPTER IV

DISCUSSION

4.1. Santri's Perception Toward English and Arabic Languages

4.1.1. English as One of The Key of Success

People around the world have realized the important role of English. They realize that English plays a significant role in almost all aspects of life, for example in business world. In politics, English has become an official language of several countries such as Singapore, India, Australia, and so on. This proves the role of English as global language. The issue has influenced many non-speaking English countries such as Indonesia. Indonesian people also thought that English is an important language which they have to master it. In many situations in Indonesia, English is not an official language, but English has become a priority in country's foreign language teaching. English becomes foreign language which is mostly learned by students when they attend school.

In this thesis, the writer also investigates the popularity of English in Pesantren. As people who live in a village area, mastering foreign language is one kind of prestige. In other words, mastering English could be a pride for santri themselves, especially they live in pesantren. In this term, English language becomes popular language and also prestigious language for people who master it.

After holding the forum group discussion (FGD), the writer can say that English language has important position for santri, especially for their future life. From that FGD, the writer can state four reasons that motivate the santri to study

and master English. The four reasons are job, education, media, and communication.

Job is the first reason that the writer would explain. Santri in Pondok Pesantren Sunan Drajat believe that by mastering English they can get success in career. We know about the issue of globalization where people should understand English language. In this case, this issue becomes one of the factors that motivate santri to study and master English. As global language, English should be a language that is used by all people around the world.

The use of English language in career is very important. As we know and see in almost newspaper and pamphlet about job information, most of institutions or offices presuppose the applicant mastering English in spoken and also in written as well. Of course, this case creates perception that mastering English is one of the keys to get success in career and easily to get job, especially if the applicant wants to apply in international office. This belief motivated santri to master English. After graduating from pesantren, the santri also intend to find job easily and get a better life in the future. Therefore, they are motivated to master English.

The belief of santri to get success if they master English can be one hallmarking that santri has positive cognitive attitude. Here, santri said that success means they can easily get job and success in their career. They will easily interact with foreign people in their business, and can easily make network with them. Mastering English also usually becomes one of requirements to apply job.

The second are education. Education is also important thing which santri should master English to support their education. Since English becomes language of globalization, and used by most people around the world, English becomes a priority language in some institutions. From this case, santri are motivated to study and master English, because they do not want to be at the tail of globalization and technology. Belief about English is one of the key to get success also we know already. That belief is not the strange belief or judgement in our society. Almost all of the people in our country knew it. The development of that judgement we can see in how our government built some schools which have international standard 'Sekolah Berstandar Internasional (SBI)' where students usually use more than one foreign language in the process of teaching and learning.

As international language that mostly people use around the world, English does have important position and social status. Other people can say we are ancient or old-fashioned if we cannot speak with English language. This argument is also said by some santri who become the respondent. The identity of santri is usually identical with old-fashioned. By mastering English, they can erase that perception little by little, because they can show that santri also can speak English like students who school outside pesantren.

Santri stated that they can get success in their future education (English examination or when they enter universities). They also stated that english becomes one of the lessons included in their final examination *Ujian Akhir Nasional* (UAN). Because of English becomes one of lessons in UAN, they stated

that they have to master English. If they can not get a target value as government presuppose to graduate from school, they can not graduate automatically. Since the government presuppose some lessons become requirement to graduate, the value of each lessons also increase by year to year. In this case, santri also have to improve their English ability to do their examination easily.

Mastering English is also important as they dream to attend general universities such as UNAIR, UGM, ITS, UI etc. They argue that mastering English is very important, because many books and literatures which they will read are written in English. It makes them to have positive cognitive attitude to learn English more. In general universities such as mentioned before, usually they will meet some foreigner who study or teach there. So, they will not face difficulties to communicate each other or to get information about their lesson if santri master English when they attend general universities.

Some santri also stated that English is very important when they go study abroad. English will be an important tool when they are in foreign country. If they master or can speak English well, santri will easily get information about lesson that is given by the lecturer. And santri also will communicate with other people easily because they mastered English as the tool to communicate with foreign people. As a student in other country, they have to master English because their daily life will face English language as language of communication there.

Santri are motivated to study English because some books that is given in their school are written in English. They argue that mastering English will help them to understand book which is written in English language. If they do not

know English well, they will not be able to understand the contents, and also the information from that book. It makes santri motivated to study English. They have perception that book is one of the access of knowledge. If they can not read or understand the book, it means that they can not get the knowledge inside the book. So, mastering the language is very important to get more knowledge for their life.

The third reason is the media and entertainment around santri's life forces them to know about English. In this globalization era, we know that many entertainment and media which are using many languages such as Korean language, Japanese language, Arabic language and etc. To enjoy some kind of entertainment, we have to know about the language used in that media or entertainment. Music is one of the examples of entertainment. As we listen in our everyday life, many music using foreign language we can hear in everywhere. Some santri stated that they are learning English language to sing that song. If they can not speak or know the vocabularies in the lyrics, they can not sing the song well. This is the factor why santri want to study English.

Except music, movies which usually they watch on television also using foreign language especially English language. Although in pesantren they can not watch cinema, they are also motivated to study English. santri stated that they usually read the translation under the movies when they watch movies on television. It is very disturbing him, because in fact he knows the message of the movies, but he can not enjoy when he watch the cinema. If santri master English, they will enjoy watching cinema without seeing the translation above but still get the information and message about the cinema.

The use of English in internet media also motivates santri to master English. Although some social relation network can be translated into Indonesian language, they still argue that mastering English is still important for helping them to use internet. Some references that they found were using English language. If santri understand English, they will easily get the information about those references. Some directions in the internet and computer are also using English language. They will easily use it when they know the meaning or message of the direction.

The fourth reason is communication. As global language, English is used widely around the world. It means that English will be used to communicate to another people. This communication is not only by spoken, but also by written. Some santri stated that they have ever seen the name of building in UIN Maulana Malik Ibrahim Malang using two languages, namely Arabic language and English language. They said if they did not know the meaning of that information, they will not know the function of the building. Some santri also stated that some part of tools in their room also given some direction in English. It means that people also using English for the direction to communicate with another people without say it.

The use of English to make a network or interaction with foreign people is also very important. Many foreign people do not know about Indonesia, so here we have to use English to make an interaction with them. As santri stated when in Pesantren has a guest from Australia, santri try to make conversation with him

using English because he did not understand Indonesian very well. From this case, we know how English is very important according to santri for their life.

The perception of society about santri also make them want to master English. As a santri, usually people around them consider that they only master Arabic language. Because in Pesantren, santri learn about Islamic religion from some books written in Arabic language. Santri is also identical with old-fashioned or out of date. This perception also forces them to master English, in order to show this fact to their society.

4.1.2. Arabic As Religious Language

Arabic is language that usually used in pesantren when santri study about traditional literatures of Islam 'kitab kuning'. In fact, many people think that Arabic is religious language because all of main Islamic literatures such as Al-Qur'an, Al Hadits, and 'kitab kuning' are written in Arabic. Here, Arabic also has important position for santri and muslim, too. In our society, people usually think that someone who can speak or express their idea with Arabic language is religious person. This happens because Arabic language has great power in Islamic religion.

To know about the content or message from the book which is written in Arabic, santri also have to master Arabic language. Actually santri in Pondok Pesantren Sunan Drajat already know about that, but they stated that sometimes they feel difficult to understand Arabic because it has complex grammar. It makes them lazy to study Arabic language.

Besides English as a globalization and popular language, Arabic language is also a popular language around the world. As santri, they believe that Arabic is also important for them. One respondent stated that Arabic is language of Al-Qur'an, Hadist, and also some Islamic literatures, so they should learn Arabic to know about the meaning of those. After understanding the messages of these literatures, they can explain or convey that Islamic knowledge to other people. From that explanation, the researcher stated that some santri argued that Arabic becomes the language of Islam, because all of Islamic literatures are written in Arabic language.

Because of Arabic is language of Islam, they stated that Arabic is language which is used only to study about religion. As the explanation about English before, they stated that Arabic is very different from English. English has many advantages for them to get success in the world, to get job, money, and also prestige around the society. But by mastering Arabic, they did not get many advantages because Arabic is only language that is used to learn about religion.

Many aspects in our life such as in part English show that santri are not interested in Arabic side. As the explanation before, English is more compatible in media, entertainment, and also internet. In this pesantren, santri stated that they never see any magazine or read book which is written in Arabic, except some books that usually they use in school or learning about the basis of Islam in pesantren.

From that explanation, santri also stated that pesantren does not support enough to master Arabic. Some dormitories usually give santri some Arabic

vocabularies. Santri never uses that vocabularies, because they can not make it to a sentence. It is quite difficult to arrange vocab into sentences.

Arabic is also more complicated than English. Some santri stated that to study Arabic is more difficult than to study English. Arabic has many changing words. From respondent, the researcher knows that there are two ways of process in changing form, they are '*lughowi*' and '*istilahi*'. Slight difference in the form of word can have different meaning in Arabic. It makes them not motivated to study Arabic more because Arabic has complicated grammar.

Another santri also stated that the usual identity as santri who usually are able to speak Arabic fluently also makes them not find any special interest toward Arabic. It makes them not interested and feels unnecessary to master Arabic and show that ability in their society. The society also has perception that santri just need to read Al-Qur'an nicely and fluently. If they can read Al-Qur'an and behave as good person around their society, it is enough for them. Those factors make some santri argue that it does not matter if they graduate from pesantren without knowing anything about Arabic.

Some santri stated that the use of Arabic language in their future life is not very important because to get a job and attending university is not necessary to be able to speak Arabic. Arabic is not a requirement for them to attend popular universities. Some universities may use Arabic as the requirements, but it may university that has Islamic religion as their basis such as Islamic institute or Islamic university.

In this pesantren itself, santri said that never learn Arabic comprehensively and never use Arabic as daily conversation. Santri did not need to use their foreign language ability because pesantren does not obligate santri to speak English or Arabic languages in their everyday life, but there is one dormitory namely *Abu Hurairah*. Santri who stay there should use English if they communicate to their friends. If they did not use it, they will get punishment.

From those explanation, the researcher states that santri still know the importance of Arabic in their life is to learn more about Islam from the authentic literatures such as Al-Qur'an, Hadist, and other literatures. In this case, because of their society support them to know about another language, it makes them to learn another language.

4.2. Preferences the use of Arabic and English languages in pesantren

Pesantren is an institution where students/santri learn Islamic religion from the literatures which is written by Arabic language. Most of pesantren now also combines their curriculum with modern curriculum by including English language there. It means that most pesantren are using Arabic and English language as their way to do teaching process. The tendency of more than one language used by a society is the conflict between the languages. Usually the group or the society that use more than one language though comparing into prestigious language – less prestigious language, high and low language, popular and less popular language, etc. From that comparison, usually one language will more dominate than another one and become more powerful in that society.

Pesantren is one kind of group society. There are many people inside who live together and also communicate each other. In this case, as the writer said before that pesantren was entering two foreign languages there. They are Arabic and English languages. Santri in Pondok Pesantren Sunan Drajat also use Javanese and Indonesian languages.

In this thesis, the writer tries to compare two foreign languages; they are Arabic and English language. Because of here comparing two languages, the writer said that in Pondok Pesantren Sunan Drajat happens a bilingual phenomenon. Bilingualism is nearly with diglossia. Schiffman in Coulmas (1998) stated about diglossia as follows:

.....diglossic situations involving two different (genetically unrelated) linguistic codes (sometimes referred to as “extended” diglossia) the one dominating the H domains has the greater international prestige or is the language of the local power elite or the dominant religious community

and/or its priesthood. In such cases the H-variety language is clearly the language of the more powerful section of the society, however power is defined.

From that explanation Schiffman explained that in diglossic situation usually the H domain is prestigious language than L domain because H domain has more power and also dominate in international prestige than L domain. It means that H domain has popularity in international. The dominant language will be used by society because it will give many functions for our life.

Here, the writer only borrowed the term of diglossia about H and L variety. Usually in diglossia using H variety means that variety is very important, so it is never used in daily life; and L variety means a variety that is usually used in everyday conversation. But in this study, H means high language. H language is the dominant language in the society that the society think the language have an important position; and also have great function in their life, and L language means language that is less important than H language because the soceity only use in some circumtances only.

In this comparison, we already know from how santri symbolize English and Arabic languages which language could be the H or prestigious language and which language could be the L or less prestigious one. From the explanation, santri thinks that English is a prestigious language. So, here we can call English as High language. On the other hand, Arabic becomes Low language because Arabic does not have prestige as English according to santri in Pondok Pesantren Sunan Drajat.

The preferences between the use of Arabic and English languages in
Pondok Pesantren Sunan Drajat

Aspect	English	Arabic
Religious		
a. Learning teaching process	+	-
b. Sholat (praying)	-	+
c. Speech	-	+
Education		
a. Learning teaching process	+	-
b. Literature / book	+	+
Everyday life		
a. Buying and Selling	+	-
b. Interaction	+	-
c. Giving Information	+	-
Media / Intertaimnet		
a. Music / Singing	+	+
b. Broadcasting	+	-

Table 4.1. The preference the use of English and Arabic language

Religious science is one of the important aspects in pesantren, because the core of pesantren is teaching knowledge about Islam to santri who live there. Here as we know that Islam is very identical with Arabic language. As we can see in the table that all aspects in religion including learning teaching process, speech, and also praying, santri in Pondok Pesantren Sunan Drajat use Arabic language in their foreign language from this activities. From the observation done by the writer, the writer also finds the fact that teachers also used Indonesian and Javanese when explaining the lessons. They just use Arabic language as the tool to teach about *kitab kuning*, but to explain it the teacher use another language. This is not a new aspect of religion because in Islamic religion, Arabic becomes the basic language of Islam literature.

From that observation, the writer also gets explanation from santri that the teachers never use Arabic language when they are teaching the lesson. Different with the situation when the teacher gives speech in some events, sometimes the teachers use Arabic language to give speech for santri. The teachers usually translate it to get more understanding about the message of speech. Santri stated that they did not know anything when the teachers give speech with Arabic language. They just know some meaning from some vocabularies but not all.

The education side also becomes the preferences here. This aspect contains of how pesantren teaches santri and gives the tool of learning both of languages. From the observation, the writer can say that teachers never speak Arabic when they teach Arabic language lesson. Different with English teachers, they usually speak English in the class and also ask santri to practice it or make some conversation with another santri. From this situation, santri stated that some santri ask Arabic language teachers did not use Arabic language because santri did not know the meaning. It makes the teachers speak with Indonesian language at class.

Santri also usually use English language more frequently than Arabic. Santri stated that their friends are more familiar with English. English is not a strange language for santri now. They also more understand what their friends mean when they express using English rather than using Arabic. It shows that in Pondok Pesantren Sunan Drajat santri usually use English more frequently than Arabic. The management also usually use English language if they want to announce something to all santri. When the management ask santri to come to the some activities, the management always use English to announce it.

4.3. The Shifting of Santri's Identity

All people will think that mastering English is very important for their life. Wherever and whenever, we will hear that English is a global language. We hear that from television spoken by politicians from all over the world. In some tourism place or if we go to travel, we see signs and advertisements written in English. From that condition, if English is not our mother tongue, we may be encouraged strongly to learn English. And it may erase your attitude towards language that becomes your mother tongue, or language that becomes the characteristics of your identity.

Pesantren represents "father" of Islamic education in Indonesia. Pesantren was born by the awareness of dakwah Islamiyah (disseminating Islam) obligation, or propagating and developing Islamic teaching, and at the same time yielding the cadres of Muslim scholars or da'i.

System of education in pesantren is the oldest educational system in Indonesia. Nowadays in globalization era, pesantren still exists in the modernization of educational institution outside pesantren. The conception of behaviour or social behaviour which is shown by pesantren has a high social cohesive and hard to find on other educational institutions.

Pesantren is based, driven, and guided by the values of life rooted in Islamic teachings. Thus pesantren aims to prepare the santri to become a pious person in the science of religion which is taught by *Kyai* and practice it in the society. The general goal of pesantren is to educate its santri with Islamic knowledge, so they can be future *muballigh* or Islamic leader in their community.

Thus, pesantren based ongoing dialogue between faith in the basic teachings of religion that believed to have absolute truth and social reality that has a value relative truth.

From the explanation above, we can conclude that pesantren is an institution that creates people to have good knowledge about Islam. Pesantren teaches it to santri using traditional literature of Islam which the writer called as 'kitab kuning'. Kitab kuning is written in Arabic. Unconsciously, santri will study a little bit about patterns of Arabic. This perception already arises in our society that santri will master Arabic because they learn about Arabic language everyday.

The relationship between religion and Arabic make pesantren identical with Arabic. This relation both of them makes Arabic become part of identity of santri, because language can be part of identity marker of the society. As Joseph has noted in Edwards (2009:15), the early 1980s saw the appearance of important studies focusing on the linguistic aspects of identity. He mentions Gumperz's (1982) important collection on language and social identity, as well as Le Page and Tabouret-Keller's (1985) monograph on the subject.

From the explanation about the aims and the previous story about pesantren above and the preference between the use of English and Arabic in Pondok Pesantren Sunan Drajat, we can see that there are many different practices between the aims of pesantren before and the goals of modern pesantren. Because Pondok Pesantren Sunan Drajat is modern pesantren, so santri learn about English and Arabic language there.

The problems of monolingualism, bilingualism, and multilingualism come about in space of linguistic, ethnic, cultural and social-economic contacts.

These contacts shape a linguistic ethnocultural personality and determine a sociolinguistic identity. (Coulmas:1998)

The concrete exposition of such identity is its monolingualism, bilingualism and multilingualism. The language identity of a personality is a result or product of self-identification within the frame of socio-linguistic dimensions of a personality. Self-identification of a personality, naturally, is not only linguistic or ethno cultural. It might be professional, and it may overlap the sphere of preferences and interests. In the end, self-identification is tightly connected with the phenomenon of self-assertion of a person in the world, as a form of social and individual self-assertion.

The phenomenon the use of English and Arabic language in Pondok Pesantren Sunan Drajat we called as “bilingualism”, two foreign languages. Here, we can see that in the past pesantren concerned with Arabic as symbol of Islam, and nowadays they combined with English as international language.

Language is the form of expression of personal, individual, and collective ethnocultural messages, the way a speaker self-identifies nationally, ethnically and linguistically and a means of maintaining economic and social order in a society. Many issues of everyday life are resolved through language use. The change of language identity brings about changes in the social and ethnocultural paradigm.

The writer can see that most pesantren in Indonesia, including Pondok Pesantren Sunan Drajat is experiencing the shift of identity. Because of the development of educational system in Indonesia, most pesantren tried to adopt the system and transformed into modern institution that teach important knowledge

for human life such as foreign language except Arabic, general knowledge, and also technology. The effect of pesantren being modern institution is they forget their aim to create the people who have good knowledge about Islam.

The facts that explain this shifting of identity in pesantren we can see in how pesantren support santri to study about foreign language. Pesantren used to use Arabic which becomes the identity of santri. However, Arabic is only used in teaching kitab kuning, not in other circumstances. Meanwhile, along with the adoption of national educational system which includes English in the curriculum, the interest toward Arabic starts decreasing. English becomes very popular in Pondok Pesantren Sunan Drajat Lamongan. The management also supports by making a special dormitory which obligates the santri to speak English and provide the schedule for santri to attend English course.

From the FGD that the writer held, the writer stated there are some shiftings of santri's identity. The first is attitude toward the language. After the FGD, the writer got how santri's attitude toward both of language. Absolutely, some santri in Pondok Pesantren Sunan Drajat have positive attitude toward English and negative attitude toward Arabic. Here we can see from how santri symbolize English and Arabic languages. Santri symbolize that English is more useful in their everyday life and also their future life. In their everyday life, santri usually use English to communicate with another friend and sometimes they mix their language usage with Indonesian or Javanese languages. They have reason that English is more popular in their everyday life. So, using English language is not difficult for them.

In other side, santri in Pondok Pesantren Sunan Drajat rarely use Arabic language. As the writer explained in how they are symbolizing Arabic that they stated Arabic is difficult language and they have to know all syntax of Arabic language which is very difficult to learn. As santri, they also stated that they do not know well about Arabic language, because they never use it in their everyday life. This argument is quite strange because as santri that is very identical with Arabic language, another person outside pesantren will expect santri to use it for their communication language in pesantren, but here we see that santri seldom even never use Arabic language in pesantren as communication language. And if another person knows the fact that santri can not speak or know Arabic, they will feel it is very strange.

The second is santri's language ability or santri language skill toward English and Arabic languages. From the interview and FGD, the writer stated that santri in Pondok Pesantren Sunan Drajat is more concerned to study English than Arabic. The effect of their concern in studying English is their English ability is more dominant than Arabic. The use of English is more often than Arabic also influence them to improve their language skills. This ability also shows how the identity shift. Our society already know usually santri will master Arabic and than now it changes that santri are more fluent in English language.

In previous story of pesantren, santri should master Arabic because it becomes their modal to spread the religion knowledge to people around them. If santri can not master Arabic, they will feel difficult to know the meaning of kitab

written in Arabic language. And if we compare the case between pesantren in previous time and now, it is quite enough to show the shift of santri's identity.

From the data that the writer got, the language skill of santri also has been supported by pesantren. If pesantren did not support it, santri also did not want to study or learn it if they do not have any desire to study foreign language. Because of the perception of the society, pesantren has to keep their institution in front of the society that they still stand as Islamic institution that improve by time but did not forget the identity.

The third is santri's language perception. This part we can see from the santri perception as the writer explained before. In this case, the identity as santri will not say they are shifting if they have similar perception or similar attitude toward English and Arabic language. But in fact, they have different perception toward both of languages. As santri who study and learn Islam religion knowledge in pesantren, they should have positive perception toward English because Arabic language is the tools to excavate the knowledge about islam from the authentic sources namely Al-Qur'an and Hadist. If santri did not have positive perception it will make them can not excavate the knowledge from Al-Qur'an and also Hadist.

The fourth is identity marker. Santri stated that sometimes the perception from their society makes them want to change that perception. As we know that our society think that pesantren is institution where teaching Islamic knowledge and have perception santri who studies there must be out of dated and only mastering Islamic knowledge. The perception of our soceity makes them feel that they have to change it. In pesantren, santri stated that they also learn about

English language, moreover some santri stated that they also learn about Japanese language. From all of this case, santri want their society know that in pesantren they also get similar education as student who school outside pesantren. They are bored with the perception. Whereas, the perception of santri also can make their institution fail to educate santri about Islamic knowledge, because in our society Islam is still identical with Arabic language. If people talk with Arabic, other people will state the people who talk with Arabic language is more religious '*alim*'.

From all matters that have been explained, the writer stated that the awareness of santri in Pondok Pesantren Sunan Drajat with their identity was shifted by globalization era. Now, santri does not concern in religious knowledge only, but also more concern in globalization and their skill to face the globalization era. In this case, the researcher can say that the attitude of santri towards language can be one of the indications of the shifting of santri's identity. Burke and Stets (2009:175) stated that identity is defined by the meanings held in the identity standard and identity change, therefore, implies that the meaning held in standard is changing.

According to that statement, the researcher stated that the standard of santri in society was shifting from time to time. Absolutely, if we see in the previous time that santri should be a people who master Arabic language and give speech to people. Now the standard of santri is being able to read Al-Qur'an nicely and fluently is enough. It means that there is a process which influences the decrease of the changing of meaning in identity of santri.

Foreign languages are the tool to develop and improve our knowledge. They are the key to open other knowledge for santri. Here, foreign languages such as English and Arabic languages are emphasized in many pesantren. Arabic is the tool to study about Islam from the basic resources and English is the tool to study modern knowledge and also convey Islamic knowledge to foreign people. Foreign language learning is very successful in pesantren. This happens because santri live together and the situation makes conducive circumstances to communicate and practice foreign language that they learn. So here, pesantren has big role in language teaching and learning process. Pesantren should keep the process of teaching learning English and Arabic languages because both of them are very important for santri's life after graduating from pesantren.