

CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY

2. 1. SANTRI COMMUNITY OF PESANTREN MASKUMAMBANG

2. 1. 1. HISTORICAL BACKGROUND OF PESANTREN MASKUMAMBANG

Pesantren Maskumambang was founded in 1859 AD. coinciding with 1281 H. by K.H. Abdul Jabbar or Ngabidin. This initiative was directed to train the militant cadres of da'wah who will later teach and spread Islam to the society.

In the first time of founding, Pesantren Maskumambang only had a building called '*Langgar*' with three small rooms or *gotaan* (Javanese), where K.H. Abdul Jabbar taught his sons and people around them.

In 1907 AD. coinciding with 1325 H., K.H. Abdul Jabbar died and his son, K.H. Moch. Faqih continued the leadership of the pesantren. He was very familiar with *Kyui Faqih Maskumambang*. He was a great leader of Islam who was famous in Java, even outside. He was an expert in *Ilmu Tafsir, Tauhid, Fiqih, Nahwu, Balaghoh, Mantiq (Logics), and Ushul Fiqih*. He had also ever written some books. The fame and depth of his knowledge made Pesantren Maskumambang more wellknown and santris kept coming from various regions.

In 1937 AD. coinciding with 1353 H., K.H. Moch. Faqih died and the leadership of pesantren was continued by his fourth son, K.H. Amar Faqih who kept the previous tradition of the leadership. Before he died, he transferred the leadership of pesantren to his second son in law, K.H. Nadjih Ahjad.

The tradition of leadership that bequeathed in hereditary persisted for a long time. In 1958 when K.H. Nadjih Ahjad was a leader of the pesantren, its management was transferred to a foundation namely *Yayasan Kebangkitan Umat Islam* established on 4 March in the same year with notarial document: *Gusti Djohan, S.H. No. 27, 1958*.

In his period of leadership, K.H. Nadjih Ahjad had performed reformation in many aspects, such as:

1. Performing classical education institution in form of madrasah and non-classical education in form of *wetonan*, *sorogan* or *bandongan*.
2. Restructuring organization by appointing functionary staffs.
3. Establishing new institutions needed to improve the quality and creativity of santri, such as: Student's Association (IPPPM), Library, Work Shop, Pesantren's Information Centre, and Health Service Unit.
4. Establishing institutions needed by society at large, such as: *Takhassus*, Haji counselling, and *Baitul Mal wat Tamwil* (BMT).

In brief, Pesantren Maskumambang has passed several phases toward its nowadays progress. The periodization started on the pioneering period, followed by developing period and continued by period of transition until reformation era under the firm leadership of K.H. Nadjih Ahjad at the present time

2.1.2. GEOGRAPHICAL AND PHYSICAL VIEW OF PESANTREN MASKUMAMBANG

Pesantren Maskumambang is located in a village, Sembungan kidul, Dukun district, Gresik regency, East Java province (\pm 40 km toward North-Western of Surabaya).

Although it is in a village, the location of the pesantren building is strategic enough. It is located in the edge of high way that connects the centre of economical activities and the office of district government.

The main building of school and campus are built on privately owned land in width of \pm 2 hectares. It is also equipped with some important facilities as supporting medium, namely: Cooperation Unit, Library and Pesantren's Information Centre, Work Shop, Student's Organisation, School Health Unit, Mosque, and Boarding House for santri.

2.1.3. Educational Programs of Pesantren Maskumambang

Pesantren Maskumambang intends to serve the Islamic religion and community because of Allah in particular, the nation and country in general in the field of education. Therefore, the educational program is directed to cultivate and produce qualified human resources who are skilled in their lives and able to give meaningful contribution to the society.

Pesantren Maskumambang offers various kinds of formal education that consist of *Pra Madrasah Ibtidaiyah* for a year, *Madrasah Ibtidaiyah* (Elementary School) for six years, *I'dad Madrasah Tsanawiyah* for a year, *Madrasah*

Tsanawiyah (Junior High School) for three years, *Madrasah Aliyah* (Senior High School) for three years, and *Sekolah Tinggi Ilmu Tarbiyah* (STITMAS) for ± 4 years.

Madrasah Aliyah (Senior High School) consists of two divisions, namely *Madrasah Aliyah Umum* established in 1977 and *Madrasah Aliyah Keagamaan* established in the year of education 1994/1995.

The curriculum used is a combination of *The Religion Department* and Local Materials with intensification of Islamic studies such as: *Arabic, Tauhid, Hadits, Tafsir, Balaghoh, Ushul Fiqih, Faraidh, and Fiqih*.

As a secondary school that was well known among society, *Madrasah Aliyah Maskumambang* has alumnus spread in the whole provinces of Indonesia. Some of them even continue their studies abroad.

2. 2. TRADITION OF TEACHING READING ARABIC CLASSIC TEXTS IN PESANTRENS

2. 2. 1. GENERAL FORMAT OF ARABIC CLASSIC TEXTS / *KITAB KUNING*

The most general formats of Arabic classic texts used in Pesantrens are not bound and smaller than quarto paper (26 cm). The unbound papers are covered, so santri can bring only one page being learned. It is a physical characteristic that commonly contains symbolic meaning: It made those texts seem more classic. Moreover, the publisher that follows the consumer's taste prints those texts in yellow-coloured papers. Therefore, the Arabic classic texts are called *Kitab*

Kuning.

Most of the Arabic classic texts learned in pesantrens are commentary books (*syarah* in Javanese) or comment on comment (*hasyiyah*) toward other older texts (*matan*). Published edition of the classic work usually places the criticized text in the edge of page, so both of them can be learned together.

Some of the basic texts are *manzhum*, namely they are written in rhythmical lyrics to make it easy for memorization. The longest work of *manzhum* is *Alfiyah Ibnu Malik* (A text about Arabic grammar that consists of a thousand lyrics). In many traditional pesantrens in East Java, santris learned the work of *manzhum* by reading together in particular rhythmical intonation, followed by the sound of tambourine and applause. This tradition has already developed until it became a unique style of Moslem art.

The pattern of translation (from Arabic to Javanese, Madurese, and Sundanese) is written in line spaces with smaller alphabets under every Arabic word printed in bold. This is called '*jenggotan*'. This writing manner is imitation of hand-written texts by santri in the previous time (Martin van Bruinessen, 1995:142).

To know further description about the Arabic classic texts learned in pesantrens, some examples of the title of books and its categories are presented as follows:

No	Ilmu Fiqih	Ilmu Nahwu-Sharaf	Ilmu Tasawuf
1.	Safinatush shalah	Al-Maqsud	Al-Nashaihul Diniyah
2.	Safinatun Najah	'Awamil	Irsyadul 'Ibad
3.	Fathul Qarib	'Imrithi	Tanbihul Ghafilin
4.	Taqrib	Ajurumiyah	Minhajul 'Abidin

5.	Fathul Mu'in	Kaylani	Al-Da'watut Tammah
6.	Minhajul Qawim	Mirhatul I'rab	Al-Hikam
7.	Al-Iqna'	Alfiyah: Ibnu Malik	Risalatul Mu'awanah wal Muzhaharah
8.	Fathul Wahab	Ibnu 'Aqil	Bidayatul Hidayah

No.	Ilmu Hadits	Tafsir
1.	Shahih Bukhary	Fi Dhalil Qur'an – Sayid Quthub
2.	Shahih Muslim	Tafsir Al-Azhar – Buya Hamka
3.	Lu'lu' wal Marjan	Tafsir Al-Qur'an al-'Adziem Ibnu Katsir
4.	Riyadhush-Shalihin	Fathul Qadir – M. Ali Asyaukani
5.	Bulughul Maram	Tafsir Jalalayn – J. assuyuty& almahally
6.	Subulus Salam	Tafsir Ayatul Ahkam – Ali Ash-Shabuni
7.	Mustholahul Hadits	Tafsir Al-Manar – Rasyid Ridha
8.	Al-Hadits wal Muhaditsun	Tafsir Al-Maraghi

2. 2. 2. TRADITION OF 'PENGAJIAN' IN PESANTRENS

The term *'pengajian'* is derived from *'ngaji'* meaning reading Arabic classic texts that correlate with Islamic studies by translating. After a sentence is translated, kyai or teacher sometimes defines the meaning of that sentence and explains it in Javanese commonly used by santris in daily communication. When a teacher or kyai can explain the translated texts in Indonesian language he might be regarded as quite 'progressive' teacher. Nevertheless, the process of learning becomes longer because of the use of three languages: Arabic, Javanese and Indonesian language.



To be consistent with Arabic-feature in *pengajian* process, kyai or santris use Arabic alphabets in writing. The style of Arabic writing in Javanese is called *pego*. The use of *pego* alphabets is one of the important characteristics of knowledge in pesantrens.

The tradition of teaching reading Arabic classic texts has been preserved for a long time with two kinds of *pengajian* form that still continues up to now. The two traditional forms are *Wetonan* and *Sorogan*. *Wetonan* is a teaching process that its initiative came from *kyai* himself, either in determining time, place, or text to be learned. Meanwhile, *Sorogan* is a teaching process requested by santri to their *kyai* to teach them a particular classic text (Nurcholish Madjid, 1997 b: 26-28). Even in the modern pesantrens, this tradition has been conserved. Although there is a change in the form of *pengajian* from *Wetonan* and *Sorogan* to the classical teaching form.

2. 2. 3. THE APPLICATION OF THE GRAMMAR TRANSLATION METHOD IN TEACHING READING ARABIC CLASSIC TEXTS

The grammar translation method has been applied in teaching reading Arabic classic texts in pesantrens since previous time up to now. Considering that almost all santris cannot speak Arabic, reading texts are translated word by word into Javanese. The Javanese used is rather different from the one generally used in society, but it cannot be called *Kawi Javanese*. The structural pattern used in translating the texts is also quite specific, depending on the grammatical pattern in Arabic sentence. For Examples: A nominative case (*mubtada'*) will be translated

by using preposition *utawi*, predicative case (*khobar*) by using preposition *iku*, and object or *maf'ul bih* by using preposition *ing* (Nurcholish Madjid, 1997a: 22 & 23).

The teacher explained the materials from the Arabic classic texts in Javanese. In a later week, he observes the students' comprehension on their fluency in reading and translating the passages from Arabic classic texts.

Richards & Rodgers (1991:3) pointed out the principal characteristics of the grammar – translation method as:

1. The goal of foreign / second language study is to learn a language in order to read its literature or in order to benefit from the mental discipline and intellectual development that result from foreign / second language study.
2. Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.
3. Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists and memorization.
4. The sentence is the basic unit of language teaching. Much of the lesson is devoted to translating sentences into and out of the target language, and it is the focus on the sentence that is a distinctive feature of the method.
5. Accuracy is emphasized. Students are expected to attain high standards in translation.
6. Grammar is taught deductively by presentation and study of grammar rules which are then practiced through translation exercises.
7. The student's native language is the medium of instruction. It is used to explain

new items and to enable comparisons to be made between the foreign or second language and the student's native language.

2. 3. THE COMMUNICATIVE APPROACH AS AN ALTERNATIVE METHOD IN TEACHING READING ARABIC CLASSIC TEXTS

The lack of creative competence particularly in developing method is one of the general shortcomings in the educational reformation in pesantrens. But it does not mean that knowing creative ideas will solve the problems. There are some factors, which influence the education system in pesantrens:

1. Lack of competency in responding to the modernization. All this time, the community of pesantren is exceedingly careful about selecting new ideas. Even they incline to have prejudice towards modern development.
2. Preservation of the tradition. There is a tendency to preserve and conserve the old traditions in teaching field and in solving new problems by using the same solutions used before (Dawam Rahardjo, 1985: 33-35).

Since the previous time, teaching system usually applied in pesantrens has been less-efficient and regarded static or *jumud* (Arabic). It is indicated by the unsystematic graduation process because the repetition of given materials often happened, the selection of textbooks that is less-relevant and the way in reading Arabic classic texts by the use of *the grammar translation method*.

Considering this fact, *the communicative approach* is proposed as an alternative method for some special qualities:

- It emphasises the meaningful linguistic features that enable learners to use

them in the receptive communication (reading and listening skills) and the productive communication (writing and speaking skills).

- Communicative principles can be applied to the teaching of any skill at any level.
- It seems more humanistic because learning activity in the class is learner-centred rather than teacher centred. Learners get more autonomy, responsibility and creativity in learning process, while the teacher functions only as facilitator to coordinate learning activity in the class.

2.3.1. THE DESIGN OF COMMUNICATIVE LANGUAGE TEACHING

The Communicative Approach is simply called *Communicative Language Teaching*. The terms *notional-functional approach* and *functional approach* are sometimes also used.

Finocchiaro and Brumfit (1983) described the major distinctive features of the communicative approach according to their interpretation:

1. Meaning is paramount.
2. Any device that helps the learners is accepted – varying according to their age and interest.
3. Judicious use of native language is accepted where feasible.
4. Translation may be used where students need or benefit from it.
5. Reading and writing can start from the first day, if desired.
6. Fluency and acceptable language is the primary goal: Accuracy is judged not in the abstract but in context.

□ **The Objective**

The design of *Communicative Language Teaching* should be in harmony with the following levels of objectives proposed by Piepho in Richards & Rodgers (1991: 69) :

1. An integrative and content level (language as a means of expression).
2. A linguistic and instrumental level (language as a semiotic system and an object of learning).
3. An affective level of interpersonal relationships and conduct (language as a means of expressing values and judgements about oneself and others).
4. A level of individual learning needs (remedial learning based on error analysis).
5. A general educational level of extra-linguistic goals (Language learning within the school curriculum).

□ **The Syllabus**

The discussion of syllabus theories and syllabus models in *Communicative Language Teaching* has been extensive. Ideally, the communicative syllabus should involve ten components: Goal, background, role, communicative event, language function, notions, discourse and rhetorical competence, variety, grammatical content, and lexical content (Yalden, 1985: 86-87).

According to Parera (1997: 78) *Communicative Language Teaching* can be applied in a model manifested in three components: (1) Linguistic components involving vocabulary (2) Understanding-components involving the appreciation of literature and (3) The usage components.

□ **The Role of Instructional Materials**

A wide variety of materials have been used to support *Communicative Language Teaching*. Materials are viewed as a way of influencing the quality of classroom interaction and language use. Materials thus have the primary role of promoting communicative language use. There are three kinds of materials currently used in *Communicative Language Teaching*: Text-based, Task-based, and Realia.

2. 3. 2. THE PROCEDURE OF COMMUNICATIVE LANGUAGE TEACHING

The methodological procedure reflects a sequence of activities represented by Littlewood (Richards & Rodgers, 1991: 82) in two categories and both of them are divided into two subcategories as follows:

1. Pre-communicative activities

- **Structural activities**
- **Quasi-communicative activities**

2. Communicative activities

- **Functional communication activities**
- **Social interaction activities**

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA