CHAPTER II

REVIEW OF RELATED LITERATURE

The Ability of Modern and Traditional *Pesantren*s' Graduate in English Achievement

A. Previous Researches

There is not many researches that conducted by some scholars concerning in comparative study. The first research is the research entitled "The Influences of Language Educational Background toward Students' Learning Perform GPA at Special Program of Ushuludin Faculty IAIN Walisongo (a Study with Students' at Bilingual Education for Academic Year 2005-2006 and 2006-2007)" by Umi Hamidah, Student Number 31044285 Tarbiyah Faculty IAIN Walisongo Semarang in academic year 2009/2010. In her research, the writer tried to find the influences of educational background toward the students' achievement, and wanted to know whether students from bilingual school have better achievement than students from monolingual or not.

There are also some differences between Umi Hamidah's research and this research. In Umi Hamidah's research, she tried to make an analysis of correlation between students that have bilingual educational background and students that have monolingual educational background. In this research, the researcher tried to make a comparison between students from modern *pesantren* that have a bilingual communication and

students from traditional *pesantren* that didn't have bilingual communication.

The second reseach is Multiculturalism In Traditional *Pesantren*s (A Case Study in Three Traditional *Pesantren*s in Central Java) by Agus Mutohar Student Number: 3103073 Tarbiyah Faculty IAIN Walisongo Semarang. In his research, he analyzed the multicultural aspect in *pesantren*. In his thesis, he pretended to know how *pesantren* life in its socio-cultural.

There are some similarities and differences between Agus Muthohar's research and this research. In both of these researches, the subject is from *pesantren*. In Agus Muthohar's research, the subject is students from traditional *pesantren* while subject in this study is students from modern and traditional *pesantren*.

In his research, Agus Muthohar tried to investigate a multiculturalism in some *pesantren*s, but in this research, researcher tried to make a comparative study between students from modern *pesantren* and students from traditional *pesantren* in their language system and their ability in English achievement.

The last research is The Students' Saturation of Doing English Student Work Sheet in The Classroom. (A Comparative Study Between Male and Female Students at The Eight Grade of MTs Darul Hikmah Menganti Kedung Jepara in the Academic Year of 2011/2012).by Zahri Tamam student number 073411035 Tarbiyah Faculty IAIN Walisongo Semarang. In this study,the writer tried to identify both male and female students' saturation

in learning English and to compare between them in doing students' work sheet in classroom.

There are some similarities and differencies between Zahri Tamam's research and this research. Both of these researches do a comparative study.

In his research, Zahri Tamam tried to make a comparative study between male and female student in their saturation in doing students' work sheet. In this research, the reseacher tried to make a comparative study between students from modern and traditional *pesantren*s in their English ability.

B. Theoretical Review

1. General Concept of Bilingualism

   a. The Meaning of Bilingual Education

   Bilingual education is derived from two words, they are bilingual and education. Bilingual means two languages, or a person who uses two languages. According to Bloomfield, bilingual is the ability of someone who can speak two languages or more as the same well in communication or interaction.

   Bilingual education is the education that has the aims to make the students be literate on more than one language. Bilingual education involves teaching most subjects in school through two different languages. In the United States, instructions occur in English and a minority language, such as Spanish or Chinese, with varying

amount of each language used in accordance with the program model.[1] Bilingual education which happens in the school not only deals in the United States but also in other country such as Indonesia. In Indonesia, mostly the instruction happens in English and Indonesia, or English or Arabic.

Bilingual education approach is one in which two languages are used as media of classroom instruction for the same group of students, so that students receive some of their instruction in one language and some in other, with the nature and proportion of each language varying according to the program type, instructional goal, and various contextual influences.[2] In Indonesia, bilingual program is also called as immersion program.

b. The Principle of Bilingual Education

The core of the case for bilingual education is that the principles underlying succeful bilingual education are the same principle that underlie succesful language acquisition in general. These principles are:

1) We acquire a second language by understanding message, by obtaining comprehensible input.

as a proof." [19]Hypothesis is a temporary answer of problems in research until proved from the data which collected.[20] So, hypothesis can define a weak truth statement towards problems on research and need to prove the truth after collecting data. The hypothesis of this research is: The English ability of students graduate from modern *pesantren* is better than traditional *pesantren* in English achievement of English I class at Arabic Department of IAIN Walisongo Semarang.

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[1] http//:en.wikipedia.org/wiki/bilingual_education,rerieved in January, 27 2009

[2] Marianne Celce Murcia ed, *Teaching English as A Second Foreign Language*, (USA: Boston Heinle and Heinle, 2001), p.123

[19] Sutrisno Hadi, *Statistik*, Vol. 2, (Yogyakarta: Andi, 2004), p. 210.

[20] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek,* (Jakarta: Rineka Cipta, 1998), p. 64.

experiences in *Pesantren* Manbaul Ulum Solo, Sumatera Thawalib Padang Panjang, and Normal Islam School (also called KMI) and as founder and director of Kweekschool Muhammadiyah in Padang Sidempuan. In the classroom, students study and learn just like students of *madrasah* and other public schools do. However, outside of the classroom, students engage in various activities such as organization training, life skills, arts, sports, and scouting.

This concept of modern *pesantren* became the blueprint as a number of his students spread across the country established similar *pesantren*, usually called "the Alumni's *Pesantren*" (meaning Gontor Alumni), and named after the second generation who influenced the *pesantren* model in the next wave of development. From 1970–80, a number of Gontor alumni founded *pesantren* within their home regions. For example, *Pesantren* Daar El-Qalam Gintung Balaraja in Banten, *Pesantren* Al-Amin Prenduan Sumenep in Madura, and *Pesantren* Pabelan in Central Java, among many others.[18]

C. Hypothesis

"Hypothesis consists of words hypo and thesis. Hypo is under or less or weak. Thesis is theory or proposition that showed

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2) Background knowledge can help make second language input more comprehensible, and can thus assist in the acquisition of the second language.

3) The development of literacy accurs in the same way as second language acquisition does.[3]

The principles of bilingual education are almost the same as the principle in second language acquisition. The second language can be achieved by understanding messages, and by obtaining comprehensible input. Students who experienced bilingual education in their previous school may comprehend the material faster because they feel that input from the teacher is comprehensible.

On the other hand, according to Jill Kerper Mora, the principles of bilingual education are as follows:

1) In order to gain the maximum academic benefit from schooling, language minority students must develop high level of language proficiency in both English and the primary language.

2) Language proficiency at least cosists of two dimensions; basic interpersonal communication skills and cognitive academic language proficiency. The term of basic interpersonal communication skills

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[18] http://suparto.blogspot.com/2008/05/brief-mapping-of-islamic-education-in.html(retrieved on 04 May 2012)

[3]http://www.ncela.gwu.edu/pubs/focus3.htm.(retrieved on 18 April 2012)

refers to the universal aspect of language proficiency that are required for all native speakers of language to communicate succesfully with other native speakers. The term of cognitive academic language proficiency refers to language skills that are associated with literacy and cognitive development and that are learned, usually through formal instruction.[4]

3) For language minority students, the development of high levels of cognitive academic language proficiency in the primary language forms basis of similar proficiency in the second language.

4) For language minority students, the development of high levels of cognitive academic language proficiency in the primary language allows for normal academic progress.

5) For language minority students, the development of high levels of cognitive academic language proficiency in the primary language assists in the acquisition of second language by increasing the range of comprehensible input.

6) For language minority students, the development of high levels of cognitive academic language proficiency in the primary language promotes positive

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[4] http://coe.sdsu.edu/people/jmora/theory/ (retrieved on 18 April 2012)

madrasah were designed to create the so-called "learning Muslims."[17]

It is by this design that the foundation of *Pesantren* Gontor can be explained. It aimed to create new Muslims who could master either religious or secular knowledge as well as various life skills needed by the changing community. Since its inception, Gontor identified itself as a modern educational institution in contrast to a traditional *pesantren* which had been plagued with stagnancy and ineffective educational management. Imam Zarkasyi, one of Gontor's founding fathers, saw that modern *pesantren* should apply freedom of thought, effective and efficient management, and adopt modern idea of progress (*kemajuan*) as well as modern devices. Like most Muslim reformers, he emphasized the need for *madhab* flexibility, which without would sometimes lead to stagnancy.

One aspect of this modernization can be seen in the system of *Kulliyat al-Muallimin al-Islamiyah* (KMI), a secondary grade system consisting of six-year duration (equivalent to secondary and high schools). This KMI system is a combination of *madrasah* and *pesantren* systems. This combination is a result of Zarkasyi's

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[17] http://suparto.blogspot.com/2008/05/brief-mapping-of-islamic-education-in.html (retrieved on 04 May 2012)

important parts of the Islamic reformism movement since the early 20th century.

The criteria of modern are as follow:

1) Emphasize on spoken Arabic language
2) Use contemporary literature in Arabic language
3) Have a formal school based on curriculum of minister of education or minister of religion affair.
4) Use the modern system in teaching and learning.[16]

In addition to introducing a new system and learning method grade system, textbook, and non-religious subjects in the curriculum *pesantren* also functioned as the medium to disseminate the ideas of Islamic reformism. It became the basis of creating new Muslims familiar with the spirit of modernism and progress, which had become a dominant discourse in Indonesia. Here the socio and religious dimension of *madrasah* can be clearly identified. Different from the type of *pesantren* that only provided classical religious learning and a *Kyai*-centric system, *madrasah* provided a new religious perspective to respond to modernity. Unlike *pesantren* which functioned as the fabric of the *ulama*,

adjustment to both the minority and majority cultures.[5]

Two languages that are used in the school must be in the same level of proficiency. The Arabic and English language may form the basis similar proficiency and allow the academic progress.

Comprehensible iput may also assist to acquire both language, positive adjustment of using both languages in the class. The language proficiency consists at least two foundations.

The first is basic interpersonal communication skill; it means the whole aspects in language in order to be proficient as native speakers do. The second is cognitive academic language proficiency that means by formal instruction, what are they learned will associate with the literacy and cognitive language to reach the language skill.

c. The Aims of Bilingual Education

Bilingual education is practiced differently from one country to another. It est of different forms of bilingual education and varying methods are applied. Which form and which methods are preferred goes hand

[16] http://wwwmakalahpendidikanirfawaldi.blogspot.com/2012/04/pesantren-salafiyah-dan-pesantren.html(retrieved on 25 November 2013)

[5] http://coe.sdsu.edu/people/jmora/theory/(retrieved on 18 April 2012)

in hand with the ideology of the country and with the aim the country wants to achieve by bilingual education.

The following aims are not to be seen as general or as universally valid. They are just a collection of what might be aims of bilingual education. Therefore, please read them carefully without taking them as the only and right aims of bilingual education. It is surely questionable if some of them are politically correct.

So, the aims of bilingual education are:

1) To assimilate individuals or groups into the mainstream of society to socialize people for full participation in the community.

2) To unify a multilingual society; to bring unity to a multiethnic or multinational linguistically diverse state.

3) To enable people to communicate with the outside world.

4) To provide language skills which are marketable, aid employment and status.

5) To preserve ethnic and religious identity.

6) To reconcile and mediate between different linguistic and political communities. To spread the use of a colonializing language, socializing an entire population to a colonial existence.

c. Modern *Pesantren*

In the history of Islamic education in Indonesia, this type of *pesantren* is said to be the first institution to create the principles for reforming Islamic education within the *pesantren* system. *Pesantren* Darussalam Gontor Ponorogo, founded on September 20, 1926 by three brothers (KH. Ahmad Sahal, KH. Zainuddin Fannani, and KH. Imam Zarkasyi) was the first modern *pesantren* designed to provide education able to respond to challenges faced by the Muslim community amidst changes in the socio-cultural life in Indonesia in the modern-day period.

Pesantren Gontor was founded during a period of important development for Indonesian Muslims. Forced by modernization by the Dutch colonial government (also known as "ethical politics") and affected by changes in international networks centering Islamic reformism in Cairo, Egypt, Islamic education in Indonesia underwent fundamental changes. These changes were evident in the emergence of new Islamic educational institutions, especially those established by the first modern Muslim organization, *Muhammadiyah* that adopted a modern system aimed at reforming the traditional educational system. As such, Islamic educational institutions became

in almost every city in Java. In West Sumatra, this type of *pesantren* is affiliated with *Perti* (*Persatuan Tarbiyah Islamiyah*), an old generation -affiliated organization like the NU in Java. In Lombok, West Nusa Tenggara, the position of NU is assumed by the local Nahdhatul Watan (NW). Like NU and Perti, NW has become the cultural bases for traditional Islamic education institutions in Lombok as well as religious bases in the region. Similarly, As'adiyah in South Sulawesi has also played an important role like that of NU in Java, NW in NTB, and Perti in West Sumatra.[14]

There are some characteristics of education system in traditional *Pesantren*.

1) Theo centric
2) Voluntary and service
3) Wisdom
4) Simplicity
5) Collectivity
6) Arranging agenda together
7) Free-guided
8) Be autonomous
9) Applying religious teachings[15]

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[14] http://suparto.blogspot.com/2008/05/brief-mapping-of-islamic-education-in.html (retrieved on 04 May 2012)

[15] Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, Jakarta: INIS, 1994, p. 61-65

7) To strengthen elite groups and preserve their position in society.
8) To give equal status in law to languages of unequal status in daily life.
9) To deepen understanding of language and culture.[6]

d. Bilingualism

Bilingualism is a sociolinguistic phenomenon that has received much scholarly attention, not only because of its importance in communications but also because of political and demographic considerations that have led many sociologists to brand some languages as major and others as minor in multilinguistic settings. This classification forces African languages into subordinate positions on the grounds that only a few of them have been codified, and fewer still are used in instruction; hence the superiority of European languages in Cameroon, where the term "bilingualism" immediately brings to mind a mastery of English and French. In this wise, handling the topic "bilingualism" becomes a difficult task to the African mind as it has to grapple with the decision whether or not to consider local tongues in the study.

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[6]http://www2.uni-wuppertal.de/FB4/anglistik/multhaup/bilingual-teaching_canada_usa/html/aims.html (retrieved on 29 April 2012)

On the other hand, the definition of the term has also been a subject of much debate. The dimension of this debate is clearly shown by two definitions which could best be considered as being polarised: while Bloomfield defines bilingualism as "a native – like control of two languages", Diebold gives a minimal definition when he uses the term "incipient bilingualism" to mean "the initial stages of contact between two languages". These two definitions imply that we are forced, in studying bilingualism, to consider it as something entirely relative because the point at which the leaner of a second language becomes bilingual is either arbitrary or difficult to determine.

It goes without saying, however, that sociolinguists are interested in all languages. In addition, speakers of a particular speech community are always made up of many groups; with the speech of the members of each group reflecting their age, place of origin, professional interests, and educational background, among others. This renders it difficult for one speaker to internalize all the variants; thus the difficulty in determining how perfect la nguage use by a speaker is. It is on the basis of these two considerations that in its attempt to discuss the notion of bilingualism, this paper will include both local and foreign languages; and

pesantren systems. In addition, *Pesantren* Tambak Beras and *Pesantren* Rejoso, both in Jombang, also adopted reformist agenda by implementing the *madrasah* system by introducing non-Islamic knowledge into their curriculum.[13]

It can be concluded that, along with socio-religious changes following modernization and Islamic reformism, the transformation of Islamic education became a part of general discourse within Indonesian Islam at the beginning of the 20th century. The *pesantren ulama*, strictly holding the traditional legacies of Islam, gradually transformed the educational sytem by adopting the modern system of *madrasah*. In addition, the main orientation of *pesantren* also changed form a focus on producing *ulama*. Instead, like other modern Muslim groups, the learning system of *Pesantren Tebuireng* is directed toward a larger agenda, "to educate students to be able to develop themselves to be 'intellectual *ulama*' (*ulama* mastering secular knowledge) and '*ulama* intellectual' (scholars mastering secular as well as religious knowledge."

This type of *pesantren*, culturally based on the NU tradition, has been growing steadily and can be found

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[13] http://suparto.blogspot.com/2008/05/brief-mapping-of-islamic-education-in.html (retrieved on 04 May 2012)

Tebuireng model. Together with the NU, which he founded in 1926, *Kyai* Hasyim had a central and strategic position in the legacies of *ulama* in Java. As such, he is known as the *Hadratus Syaikh* (Big Master) for *ulama* in Java.

Attempts to reform the educational system of *pesantren* began during the 1930s. The NU-based *pesantren* adopted the *madrasah* system by opening a six-grade system consisting of a preparatory grade for one year followed by a *madrasah* grade for six additional years. Furthermore the *pesantren* also included non-Islamic sciences in its curriculum such as Dutch language, history, geography, and math. This process continued as the *pesantren* was managed by his son *Kyai* Abdul Wahid Hasyim (1914– 53), whose concerns were to bring the legacies of *pesantren* into modernity. During the 1950s, he made *madrasah* system the main model of education in *Tebuireng*.

Tebuireng was not the only *pesantren* to make changes to its system. *Pesantren* Krapyak of Yogyakarta also became part of the reformist movement in the early 20th century. *Kyai* Ali Maksum (1915–89), the founder and the *pesantren* leader of Krapyak was recognized as a figure with a "modernist spirit." Like *Kyai* Wahid Hasyim of *Tebuireng*, he also combined the *madrasah* into

consider bilingualism as the *alternate use of two languages* (Webster's New Collegiate Dictionary). Given the complexity of the Cameroonian context, a bilingual in this paper will refer to (1) a speaker of a national language plus an official language, (2) a speaker of two official languages, and (3) a speaker of two national languages.[7]

e. Bilingualism As A Process

To understand the process of bilingualism, it should first be understood that human beings inherit the ability to speak, though they do not inherit the ability to speak a particular language. A child therefore learns to speak the language of those who bring it up from infancy. *The New Encyclopedia Britannica* points out that these, in most cases, are its biological parents, especially the mother. But one's first language is acquired from the environment and learning. Adopted infants, whatever their race and whatever the language of their actual parents, acquire the language of the adoptive parents who raise them just as if they had their own children.

The learning of a second and any subsequently acquired language is quite a different matter. Except in case where the child's parents / foster parents are bilingual, or from different linguistic backgrounds,

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[7] http://www.translationdirectory.com/article419.htm. (Retrieved on 28 April 2012)

learning a second language becomes either a deliberate activity or one imposed on the child by extraneous social, political or religious factors acting on him.[8]

f. Determinants of The Need for Bilingualism

At both the individual and societal levels, the need for bilingualism might variously arise from the following reasons:

1) **Geographical Proximity:** Geographical proximity of two communities naturally leads to the need for communication among their members for purposes of trade as no community, it is usually said, is an island. Since language might pose as a barrier to effective communication, members of the two communities each learn the other's language. This inevitably leads to bilingualism. Furthermore, this proximity occasions exogamous marriages leading to the creation of bilingual families.

2) **Historical Factors**: Historical events such as conquests and colonialism made the newcomers wield much influence in all spheres of life. Since "the most powerful groups in any society are able to force their language upon the less powerful" (Romaine, 1955:23), all official transactions were done in the

developments are also found in Yogyakarta, Surabaya, and Makassar.

These data raise some important questions concerning the development and survival of Islamic educational institutions, as well as their changing roles amid transitions taking place in the Muslim community. Islamic educational institutions face complex challenges. They not only strive to educate Muslims in religious knowledge, but are also expected to participate in creating a new socio-cultural and political system of Indonesia.[12]

b. Traditional *Pesantren*

Strong waves of Islamic education reform, which occurred along with Islamic reformism, touched *pesantren*. While maintaining the traditional aspects of the education system, a number of *pesantren* in Java have, at the same time, begun to adopt the *madrasah* system. The experience of *Pesantren Tebuireng* Jombang East Java is important to note. Founded by charismatic and outstanding *ulama* of the 20th century, *Kyai* Hasyim Asy'ari (1871–1947), *Pesantren Tebuireng* set the model for *pesantren* and *ulama*, especially in Java. Almost all of the important *pesantren* in Java have been founded by disciples of *Kyai* Hasim Asy'ari, therefore following the

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[8] http://www.translationdirectory.com/article419.htm. (Retrieved on 28 April 2012)

[12] *Ibid*.

3) Dormitory as a play where santri live
4) Use classical method in teaching and learning
5) Mosque as a center of teaching and learning process[11]

Data from the Department of Religious Affairs shows a steady increase in the number of *pesantren* and students enrolled in them. In 1977, there were 4,195 *pesantren* with 677,384 students. This number skyrocketed in 1981 with *pesantren* numbering 5,661 with a total of 938,397 students. In 1985, this number increased to 6,239 *pesantren* with 1,084,801 students. In 1997, the Department reported 9,388 *pesantren* a total of 1,770,768 students. And finally, 2003-04, the number of *pesantren* reached 14,647. A similar trend is also evident with *madrasah*.

Madrasah, managed by the Department of Religious Affairs, also experienced rapid quality and quantity development. Development trends are also evident in Islamic schools. For example, Al-Azhar School in Jakarta, Insan Cendikia and Madania in West Java and Mutahhari in Bandung have grown significantly in urban regions of the country. Similar

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[11]http://wwwmakalahpendidikan-irfawaldi.blogspot.com/2012/04/ pesantren-salafiyah-dan-pesantren.html retrieved on 27 November 2013

foreign language. This is evident in most African countries where colonial masters bequeathed their language as "official" languages in a multilingual sub – Saharan Africa. With her historical contortions, Cameroon ended up with two foreign languages as official languages, which are learnt in schools.

3) **Migration**: Either collective or individual migrants fleeing from war or searching individual attainment have settled in foreign linguistic communities. For purposes of communication and job hunting, they have been compelled to learn the languages of host communities, thus becoming bilingual.

4) **Religion**: Some religions like Islam consider the language of their sacred scriptures pure and holy. As such, clerics in such religions have to learn the language in which the sacred books were originally written.

5) **Public / International Relations**: In multilingual countries like Cameroon and Nigeria, need soon arises for citizens to interact at the national level, implying the inevitability of a *lingua franca*. Whereas some countries have adopted African languages along European ones for communication purposes, others have maintained those of their colonial masters, which must be taught in schools. Nigeria, for instance, has

Yoruba, Hausa and Ibo as well as English to facilitate personal relationship within the country. Similarly, relations between countries have also become indispensable, demanding of politicians, traders and diplomats a mastery of Languages of Wider Communication (LWD). This has necessitated the elaboration of many language teaching programs within countries. In Cameroon, programs exist for the teaching of English, French, Italian, Spanish, German and even Chinese.[9]

g. Types of Bilingualism

Though bilingualism may be classified according to the pairing up of the languages spoken, Weinreich (1963) discussed three types bilingualism in terms of the ways in which it was thought that the concepts of a language were encoded in the individual's brain (Romaine, 1995). *The New Encyclopedia Britannica*, however, identifies two main types, which have adopted here. These are:

1) **Coordinate Bilingualism**: In this type, the person learns the languages in separate environments, and words of the two languages are kept separate with each word having its own specific meaning. An

instance of this is seen in a Cameroonian child learning English at school. This may also be referred to as subtractive bilingualism.

2) **Compound Bilingualism**: Here, the person learns the two languages in the same context where they are used concurrently, so that there is a fused representation of the languages in the brain. This is the case when a child is brought up by bilingual parents, or those from two different linguistic backgrounds. This is additive in nature.[10]

2. Islamic Education

a. Islamic Education

The recent development of Indonesian Islam indicates that Islamic educational institutions survive amidst changes within Muslim communities. *Pesantren*, the oldest Islamic educational institution, is evidence of this. *Pesantren*, *madrasah*, and Islamic schools continue to grow and parental interest in sending their children to Islamic education institution is even stronger today than in the past.

The characteristics of pesantren are:

1) Kyai as a leader of pesantren

2) Santri stays at a dormitory and learns to kyai

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[9] http://www.translationdirectory.com/article419.htm. (Retrieved on 28 April 2012)

[10] http://www.translationdirectory.com/article419.htm. (Retrieved on 28 April 2012)