

The Relation of Learning Method in Islamic Boarding Schools with Language Retention (Javanese)

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Abstract. This study aims to reveal the language selection (Indonesian, Javanese, and Foreign: Arabic/English and language retention (Javanese) by the caregivers of Islamic boarding schools and their Santri. The location of this study is Salafiah Az Zuhri Islamic Boarding School. The population of this study is all Az Zuhri Islamic Boarding School with samples kiai/religious teachers and students selected by using the purposive random technique. The basic question is how the caregivers (kiai/ustad) and students choose the language in the Pondok (home) and the education field. To answer these questions, it is done (a) observation to non-participants in learning activities/Koran in-home/education field and also in his everyday life, (b) distributing questionnaires to a number of respondents were then analyzed quantitatively, (c) in-depth structured interviews and by using the snowball method which then analyzed qualitatively. The results show that (a) all teaching and learning activities at Az-Zuhri Islamic Boarding School use bandongan method, (b) krama Javanese language is still dominant, ranked first, followed by ngoko, it is supported by the language situation that (c) in the place of Abah almost use krama in daily conversation, (d) the same thing happened with the language situation the kiai. The factors why the Javanese language is maintained because (a) the teachings contained in Javanese culture and language are in harmony with Islamic teachings, especially those which concern manners and (b) Javanese language and culture need to be preserved, and (c) the transformation of religious knowledge is done continuously by Pondok caregivers both to their Santri and in their daily lives.

Keywords: Selection, Retention, Language, Caregiver of Boarding School.

1 Introduction

The Indonesian language is designed so that the position and rank are strong and even dominant in the context of the corpus, status, or usage in the community. Therefore, do not be surprised if, during the language congress, there is much more work to do in order to make the Indonesian language be the "single language". Likewise, the Republic of Indonesia Law Number 24/2009 has more than fifteen sections concerning Indonesian language, while regional languages only have one section. So, it is obvious if many regional languages are extinct, endangered, and worrying, even though regional languages are invaluable cultural wealth [1].

Not to mention the problem with foreign languages, especially English. English, according to Alwasilah [2], becomes an obstacle and a strong potential to "threaten" the position and role of the Indonesian language, especially regional languages. These signs have begun to appear, for example in various social, economic, and even social activities, English

seems to be more dominant in its use. If this is ignored, the impact is a positive attitude towards Indonesian language and moreover, the regional language will decline and furthermore can reduce the love for Indonesian and regional languages [3][4][5].

It is then concluded that language problem is a complex problem. That is because it relates to (a) language, (b) language users, and (c) language usage [6]. The complexity of these linguistic problems has been realized by scientists (language), observers, and the government. Therefore, strengthening the role of regional languages needs to be studied in depth. In addition, the increase in that role can also be done through the realm of culture, religion, and tradition.

2 Research Method

2.1 Research Location/Observation Point

The location of this study is the Salafiah Az Zuhri Islamic Boarding School with observation points (a) the teaching and learning process in the class/*pondok*, (b) the study/yellow book *sorogan*, (c) lectures on the *majlis/jamaah*.

2.2 Population and Samples

The population of this study is all caregivers of Islamic boarding schools in Az Zuhri Semarang (*kiai, ustad, santri*) with samples of *kiai, ustad, and santri* who are selected by using purposive random sampling technique.

2.3 Data collection

Data collection is carried out by several steps (a) conducting a preliminary study to understand the characteristics of the general target sample, (b) identifying groups/populations that are considered to meet the requirements as a research sample. After the two steps above are carried out, the next step is (a) compiling the research instrument, (b) testing the research instrument. After that, the steps taken are to do (a) questionnaires, (b) make non-participant observations in the teaching and learning process, (c) in-depth interviews with *kiai/ustad* with the *snowball* method.

2.4 Data analysis

Data are analyzed by qualitative and quantitative methods. Qualitative methods are mainly for analyzing data from interviews, while quantitative methods are used to analyze data sources in the form of questionnaires.

3 Results and Discussion

The location of this study is Semarang Salafiyah Az-Zuhri Islamic Boarding School. In this *pondok*, the *santri* are named *santri mukim* and *santri kalong*. *Santri mukim* are students who live in *pondok*, while *santri kalong* is students who do not live in the *pondok*. The number

of *santri mukim*, both male and female, is not less than 200, while the number of *santri kalong* cannot be stated since they are not registered officially. According to the caregivers, the numbers of *santri kalong* are around 700.

Koran activities (the term commonly used)/teaching-learning process in this *pesantren* starting Sunday to Saturday with the schedule of "lessons" as follows:

- a) Sunday, in the form of *jalalaen and dibak*;
- b) Monday, *jalalaen, muktaklim taklim, and riyadussolihin*;
- c) Tuesday, *jalalaen* recitation, *safinatunnajah, and riyadussolihin*;
- d) Wednesday, *hadith* recitation, *durrotunnasihin*, and general recitation;
- e) Kamis, *hadith* recitation, *durrotunnasihin, mujahadah*;
- f) Friday, *hadith* recitation, recite the Koran, *dakoiqul akbar*;
- g) Saturday, *jalalaen, nahfu sorof, dibak iqtobah*.

Greetings for caregivers in Ponpes include *abah* (owner/Bapak for *santri*), *gus* (for heir "throne"), *kiai*, greeting for the second person who is responsible after *abah* and *gus*, *kang* (*kakang*) greetings for male students, both young and old, *yu* (*mbakyu*) greeting for female students, both young and old, and *cemberet* the term for *Abah's* grandson or *santri's* children (*mukim*).

3.1 Methods and Use of Language on Learning Koran in Az-Zuhri Islamic Boarding School

From the data that has been collected, the learning method for all forms of Koran in *pesantren* uses the *Bandongan* method which applies the learning process by means of *Gus* conveying the contents/interpreting book content/hadith, etc., and the *santri* carefully listened and recorded what was conveyed by the *Gus/kiai*.

Regarding the use of language in the Az-Zuhri Islamic Boarding School, the following results are obtained. First, in *Jalalaen's* interpretations, the result is (43%) using mixed language (hereinafter abbreviated BC) and Javanese language (hereinafter abbreviated as BJ) for (57%). Second, in *nahwu sorof*, BC is at 43% and *krama* BJ is (57%). Third, in *riyadussolihin* BC is 5%, *krama* BJ is 67%, and *ngoko* BJ is 28%. Fourth, in *safinatunnajah*, 5% uses *ngoko* BJ, 50% uses *krama* BJ, and 45% uses BC. *Fifth*, on the hadith reading of BC, is used 43% and *krama* BJ is 57%. Sixth, on *nahwu sorof*, 47% use BC and 57% use *krama* BJ, and 1% use *ngoko* BJ. Seventh, at *ngaji dibak*, 52% use *krama* BJ, 43% use BC, and 5% use *ngoko* BJ. Eighth, on *durratunassihin*, 38%, use BC and 62% used *krama* BJ. Ninth, on *daqiqul akbar*, 52% use BC and 48% use *krama* BJ. Tenth, on the Koran.

3.2 Language Situation at Az- Zuhri Islamic Boarding School

The language which is very prominent in the Az-Zuhri based observations is the Javanese language, either *krama* or *ngoko*, especially when Koran recitation. However, in the use of the Javanese language, it is not uncommon for *Gus* to insert Indonesian vocabulary.

4 Conclusion

First, the method of learning carried out in Islamic Boarding School Az-Zuhri is the method of *bandongan*. *Second*, the *krama* Javanese language is used dominantly in this

pesantren, followed by the use of mixed languages, and *ngoko* Javanese languages. *Third*, the language situation in Pesantren Az-Zuhri very dominantly use the *krama* Javanese language especially in the place of *Abah/Gus* and *kiai*. *Fourth*, even though it is not as dominant as in the place of *Abah* and *kiai*, the use of Javanese is still more dominant compared to mixed language. *Fifth*, the relation between the method and the use of the Javanese language arose due to the linguistic attitude of *Abahe* had been instilled in his children (as successors to the caregiver of the *pondok*) and to his *santri*.

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