

Advantages and Disadvantages of Language Capability Students and Alumni of Modern Islamic Boarding Schools in Indonesia

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DOI:-

Received: 03-09-2023

Accepted: 20-12-2023

Published: 30-12-2023

ABSTRACT

So far, Islamic boarding schools have been identical with their students who are good at religion as well as Arabic, but the fact is, there are many boarding school graduates who are good at speaking Arabic but can't speak correctly with Arabic grammar, and then there are others who understand Arabic grammar (qawaid) correctly but can't speak the Arabic language. This study aims to identify and analyze the language skills of modern Islamic boarding school students. Using field research conducted by interviewing various alumni of modern Islamic boarding schools in Indonesia, this research contributes to Arabic language educators so that they can understand what causes the many alumni of modern Islamic boarding schools to be proficient in speaking but weak in Arabic grammar. The results of this study show that the modern Islamic boarding school education system is more open and requires students to speak in foreign languages, namely Arabic and English, without burdening students to use good and correct Arabic grammar when speaking and learning Arabic, and without studying classical books such as a salaf pesantren that studies and explores the rules of Arabic grammar and the meaning of the book's contents. This research is in the form of criticism and suggestions so that modern Islamic boarding school education can further improve the abilities of its students.

Keywords: Modern Islamic boarding school, capability, speak by Arabic language

ABSTRAK

Selama ini pesantren identic dengan santrinya yang pandai dalam ilmu agama dan pandai berbahasa arab, akan tetapi ditemukan dilapangan banyak lulusan pesantren yang pandai bercakap dalam berbahasa Arab tetapi tidak menguasai kaidah tata bahasa Arab yang baik dan benar, ada pula yang tidak mahir berbicara tetapi memahami kaidah tata bahasa arab dengan baik. Penelitian ini bertujuan mengetahui dan menganalisis kemampuan berbahasa santri dipesantren modern. Menggunakan penelitian lapangan yang dilakukan dengan wawancara dengan berbagai alumni pesantren modern di Indonesia. Dengan penelitian ini berkontribusi kepada pendidik bahasa Arab agar dapat memahami apa penyebab banyaknya alumni dipesantren modern mahir berbicara akan tetapi lemah dalam kaidah bahasa Arab. Hasil penelitian ini mendeskripsikan bahwasannya system pendidikan dipesantren modern lebih terbuka dan mewajibkan peserta didik untuk berbicara dalam bahasa asing yaitu bahasa Arab dan Inggris tanpa membebaskan kepada peserta didik untuk menggunakna tata bahasa Arab yang baik dan benar saat berbicara dan pembelajaran bahasa Arab tidak mendalami kitab

klasik seperti pesantren salaf yang mengkaji dan mendalami kaidah tata bahasa Arab dan makna dari isi buku tersebut. Dengan penelitian ini adalah berupa kritik dan saran agar pendidikan dipesantren modern lebih meningkatkan kemampuan santrinya.

Kata kunci: pondok modern, kemampuan, berbicara bahasa Arab

MUMTAZA (Journal of Arabic Teaching, Arabic Linguistic and Literature)



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PENDAHULUAN

Looking at various education in Indonesia, it cannot be separated from Islamic educational institutions, especially Indonesian Islamic educational institutions, one of which is pesantren. (Islamic boarding schools). It is the oldest Islamic educational institutions in Indonesia, which include Islamic education, da'wah, community development, and other education. Besides being the oldest Islamic boarding schools, It has unique characteristics compared to other education. And also, Islamic boarding schools have a big role in the emergence of scholars who are proficient in religion and Arabic. From the various levels of consistency and the old system and its influence, pesantren are broadly grouped into three, namely: salafiyah pesantren, modern pesantren, and mixed-or combined pesantren.

Each pesantren has a different focus and learning objectives. Modern Islamic boarding schools are required to use Arabic and English as their daily communication languages, but in fact, the authors find many alumni of modern Islamic boarding schools who are proficient in speaking Arabic but cannot master and understand grammatical rules correctly in Arabic (nahwu and Sharaf).

Based on a preliminary study based on the author's observations, the majority of modern pesantren alumni are proficient in speaking Arabic, but some of them do not understand the rules of Arabic properly and correctly.

This is in line with the results of research (Ismail Baharuddin) which in his research discusses various kinds of Islamic boarding schools in Indonesia and his conclusion that the Arabic language curriculum in modern Islamic boarding schools is in the form of active mastery, but has a major weakness in understanding the text (translation).

It would be very unfortunate if a child who is already good at speaking Arabic couldn't understand the rules of Arabic grammar (qawaid) well. In essence, the four learning objectives of learning Arabic that must be mastered by students are listening, speaking, reading, and writing

skills. So they can be said to be proficient in the language if they can master the four language skills.

The ability to speak Arabic in a modern Islamic boarding school is supported by the research of Khalid Ramdhani and Kasja Eki Waluyo, a modern Islamic boarding school, Nurussalam Karawang. Arabic language skills verbally Because students directly practice Arabic in their daily lives whenever and wherever they speak.

Modern Arabic learning is oriented toward language as a tool, meaning that Arabic is seen as a communication tool in modern life, so the main goal of language learning is the ability of students to be active and their ability to understand and express Arabic.

Considering that a language is a tool for communicating, which is very important in interacting with humans in various countries in the world, there are so many languages that are created in communicating. Language is the main communication tool for expressing ideas, thoughts, and feelings. Language and human life cannot be separated because humans must use language properly and correctly, and to broaden human horizons, it is expected to master several existing languages, and the majority are used in the international scope in communication.

Arabic is one of the international languages that is officially used in various conversions at the United Nations (United Nations), and in Indonesia, Arabic is closely related to Islamic boarding schools because Arabic and the Qur'an are the main guidelines for Muslims to use Arabic. Whose literary value is very high and in which there is a very beautiful language uslub.

One of the methods used to improve students' Arabic language skills is the direct method, namely the way of presenting learning in which a foreign language is used in direct learning without using the mother tongue in the classroom and in explaining the meaning of sentences. The teacher uses other similar meanings in the foreign language being studied, making it easy for students to understand and also using pictures or demonstrations.

In Ismail Baharuddin's research, it is said that the Arabic language curriculum in modern Islamic boarding schools is in the form of active mastery, but has a major weakness in understanding the text (translation).⁵ however, it has not been explained in detail the main factors causing the weak ability to understand text and grammar by alumni of modern Islamic boarding schools. This research was conducted by the author by directly interviewing alumni of modern Islamic boarding schools in Indonesia.⁵ however, it has not been explained in detail the main factors causing the weak ability to understand text and grammar by alumni of modern Islamic boarding schools. This research was conducted by the author by directly interviewing alumni of

modern Islamic boarding schools in Indonesia.

Based on the above background, this study discusses the main problem, namely: how are children who graduate from modern Islamic boarding schools proficient in speaking Arabic but the majority are weak in Arabic grammar rules? And this study aims to analyze and criticize Arabic language learning and the level of language proficiency of alumni of modern Islamic boarding schools with the details of the formulation of the problem as follows: 1) How can modern boarding school graduates speak Arabic? 2) What are the determining factors that encourage them to be proficient in Arabic? 3) What are the factors that cause them to be weak in regards to Arabic grammar rules?

The answers to the research questions above can illustrate the factors that cause modern pesantren alumni to be proficient in Arabic but are weak in mastering good and correct Arabic grammar rules, this is useful as a reference material for teachers and modern pesantren leaders so that in the future they can balance the ability to speak Arabic in Islamic boarding schools. with proficiency with Arabic grammar.

METODE

This research approach is qualitative, namely descriptive qualitative. Descriptive qualitative aims to provide an overview of a particular group, and this method can help the author to determine the factors that affect the Arabic language skills of modern pesantren alumni. The approach used is the case study method. The data sources in this research are alumni of several modern Islamic boarding schools in Indonesia, using the snowball sampling technique. That is the technique of taking data sources, which initially grew slightly in number. This is because the few data sources have not been able to provide satisfactory data, so look for other informants who are used as data sources.

Data was collected through direct interviews with several graduates of modern Islamic boarding schools in Indonesia. Based on the qualifications, there are two kinds of data used, namely primary and secondary. Primary data includes data obtained directly in the field sourced from the research object itself. The secondary data of this research is various books and journals that discuss this problem.

PEMBAHASAN

Modern Islamic boarding schools were formerly known as khalafiyah or asriyah. Pesantren is said to be modern because the curriculum and learning system applied are different from the previous traditional pesantren. One of the pesantren which is famous for its modernization is the Gontor boarding school. The modernization of this pesantren can be seen in the fields of learning techniques and the education system. This pesantren learning method is more inclined towards developing the potential and abilities of its students in speaking Arabic skills. This is done by the creation of a mandatory Arabic-speaking environment that takes place in the school for 24 hours. Activities that become the main supporting facilities are implemented so that students can further improve their Arabic language skills, such as giving new vocabulary, muhadasah, speeches, and others.

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And based on interviews that the author conducted with several graduates of modern Islamic boarding schools, there are several factors that cause them to be proficient in speaking Arabic. They are:

1. Environmental factors (biah lugowiyah)

One of the alumni of the Modern Gontor Islamic boarding school said that the learning environment in Gontor was very strict in applying language within the pesantren environment, making students active in Arabic every day, because from waking up to sleeping, all elements in the pesantren environment used Arabic, such as when students wanted to eat, want to shop at cooperatives, shop at cafes, do laundry, listen to mosque announcements, exercise, picket distribution, distribution of environmental clean-ups, permission to go to the health department when sick, and all activities in the pesantren are carried out using Arabic and English so that all students can converse in Arabic and English.

2. Islamic boarding school discipline

The modern Islamic boarding school in Gontor is famous for its very high discipline. The instilling of discipline in the Gontor boarding school is carried out through direct supervision of the cultivation of values with the presence of a court, inspections or absentee readings, and indirect supervision such as spies, tiered evaluation from the room, dormitory, class, teacher level, and organization in each period. This is certainly a factor that makes students in Gontor Islamic boarding school very disciplined in using language due to direct or indirect supervision, and for violators or students who do not want to use language, a court will be carried out according to the level of language errors. Various forms of punishment began to be dried in the

sun, standing in the field, and cleaning the boarding school environment. Even one of the alumni of Gontor Putri 3 Ngawi Putri said that because she spoke the local language, she was expelled from the pesantren and also because she had often violated the rules of the pesantren, especially in language. This certainly illustrates how high the discipline of the pesantren is so that other students become disciplined and active in Arabic and English. so as not to be expelled from the pesantren.

3. Introducing new vocabulary on a daily basis

The modern Islamic boarding school in Gontor carries out the activity of giving three new Arabic and English vocabulary every morning, where the students' dormitories are classified according to grade level and given a mufrodat by the boarding language section, in which the boarding language section also gets new vocabulary from the pesantren language center office, so that all levels in the pesantren environment get the same mufrodat even though they are in different dormitories. In giving the mufrodat, the language section is carried out with tariqoh mubasyaroh and all students are required to memorize the 3 mufrodat every day and make sentences from each of the mufrodat. This is a support factor for modern Islamic boarding school students to have a lot of vocabulary so they can speak Arabic actively. The activity of giving new vocabulary every day in Islamic boarding schools is also adopted by several other modern Islamic boarding schools, such as the modern Islamic boarding school Al Hasyimiyah Darul Ulum, North Padang Lawas Regency, and also the Mawaridussalam Islamic Boarding School Medan, where the heads are alumni of Gontor and adopt the same learning system as Gontor.

4. Muhadasah activity (speaking language)

Muhadasah (conversational) activities are carried out in Arabic at the Gontor Islamic Boarding School every Tuesday and Friday. In the morning, after the dawn prayer, all students gather in front of the dormitory supervised by the Mudabbir (KMI class 5 student dormitory supervisor) and the language section of the dormitory, where all students converse with their friends based on the book and are allowed to develop it as long as it follows the context of the book and use.

5. Arabic textbook

All the religious teaching materials at Gontor Islamic Boarding School are Arabic books, and they use tariqah mubasyarah. Teachers are required to provide explanations in Arabic and students are also required to raise questions in Arabic. Lessons on Islamic dates, fiqh, aqidah, faraid, mutholaah, nahwu, sorf, history of Arabic literature, muhfudzhat, tajwid, hadith, and

others are taught in full Arabic so that it indirectly creates an active discussion environment in the classroom and the students become proficient in Arabic.

6. Language activities

The Gontor Islamic Boarding School has a slogan that reads *ادباً ما نبي ال ده عمل* pesantren will never sleep. Every week, the pesantren have activities that support and play an important role in improving the language of the pesantren. The pesantren has speech activities in Arabic, English, and Indonesian every week. The boarding school also organizes scouting activities where the ceremony for each team is carried out in Arabic or English, and also miss language events, or a term that is well-known outside, such as the boarding school language ambassador, drama contests in Arabic or English, and grand speeches, which contest the appearance of speeches in Arabic, English, and Indonesian in the pesantren environment, and all students in the pesantren are actively involved in participating in this activity and making them compete in competitions so that they can be the best in pesantren activities.

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7. The value of five souls (PANCA JIWA)

Gontor has five souls that underlie every movement that is in it, which consists of sincerity, simplicity, independence, ukhuwah Islamiyah and freedom. The relationship between the five souls and the language skills of the students in it is as follows: Sincerity means that no party intends to receive material rewards. Everything that is driven by Kyai, leaders, teachers, organizational administrators, and language drivers of pesantren is intended sincerely so that firmness in language is carried out sincerely and until the students are sincere in a language so that it becomes an active environment in Arabic and English. Simplicity does not mean poverty, but everything that is in the boarding school environment can be used as a medium for language learning, independence, namely the pesantren stands alone without being maintained by other institutions, where Gontor has its own curriculum and even textbooks, so that all elements within the pesantren can carry out all activities guided by what has been determined by the founder without any dependence on outside parties. Ukhuwah Islamiyah makes its students consciously rebuke their friends who do not speak; lenenasan is interpreted as free but must be on a positive discipline line; where Gontor is an educational institution that is free to express and regulate the path of education in it so that all elements in Gontor can speak active Arabic.

The factors that cause pesantren graduates to be active in Arabic but weak in mastering Arabic grammar are due to the characteristics of the modern pesantren curriculum as follows:

1. Concentrating on all students' mastering a large amount of vocabulary and directly applying it in conversation.
2. Focus on developing new vocabulary.
3. Language practice in daily conversation is required.
4. Focusing all students on understanding communication (conversation) compared to the discipline of understanding the grammatical meaning of the text
5. Not particularly concerned with grammatical issues (nahwu and sorf)

Modern boarding schools leave the tradition of salaf boarding schools, which make classical Islamic books as the main textbooks, but emphasize more on mastering Arabic and English in a practical way. And modern pesantren mostly use Arabic-language textbooks from 20th century Muslim figures, although some modern pesantren use classical books, but that is not the main study and is only a reference and additional insight for their students. And the emphasis on foreign languages in modern Islamic boarding schools aims to equip students to be able to compete globally and understand contemporary books in both Arabic and English.

And also, the modernity of Islamic education became the basis for the founding of this Gontor boarding school, where Herman, one of the lecturers at STAIN Kendari said in his writing that Gontor was moving forward towards changes that were once considered taboo. Gontor breaks the myth that students are always backward and out of date. This is proven by the inclusion of English materials as the main language of instruction after Arabic and religion, with the aim of ensuring that students and alumni can compete in the wider world. But this reform step does not mean modern boarding schools. In particular, Gontor excels in all fields. This is evidenced by the ability to read classical Islamic books (Turots) by alumni of Gontor is still very low compared to alumni of traditional pesantren.¹⁰ This is because Gontor prioritizes language as a communication tool and ignores the elements of the rules contained in the language.

Based on the characteristics above, it can be seen that activities in modern Islamic boarding schools require all students to speak without the need to think about whether the rules used are right or wrong, so that modern Islamic boarding school students converse in Arabic and English according to what they know and are not burdened with grammatical rules so that they think that the use of grammar in language is not too important and will result in their negligence in grammar and knowledge of good Arabic grammar, even though learning nahwu and sorf is taught in the classroom, in reality, few of them practice it in their daily activities.

KESIMPULAN

From the discussion above, the author concludes that modern pesantren are pesantren that strive to educate their students so that they have broad insights both from religious and general knowledge and also require students to be able to actively speak Arabic and English in the pesantren environment in every activity they carry out. High discipline is achieved and the majority of modern pesantren in Indonesia are guided by and make Gontor modern pesantren as a benchmark for their pesantren education because it is one of the well-known modern pesantren and has given birth to many alumni who are proficient in Arabic and English and have become leaders of many modern pesantren in Indonesia.

The weakness of modern Islamic boarding schools in Indonesia is that they can actively speak Arabic but do not understand good and correct Arabic grammar. This is because modern Islamic boarding schools use Arabic as a practical language that is mandatory for everyday use and also in textbooks taught by Islamic boarding schools. Modern Islamic boarding schools are different from Salafi boarding schools, whose students are adept at understanding grammatical rules and are proficient at reading the turoso books, namely classical Arabic books, where modern boarding schools use a lot of contemporary books and use *tariqoh mubasyarah* in discussing lessons so that students are active in Arabic, but modern boarding schools' students do not study classical books. and only used them as an additional insight, thus making the alumni less proficient in understanding classical books and making it difficult to understand the rules of Arabic grammar in both *nahwu* and *sorf*.

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