

# Teaching English Speaking Skill from Traditional Arabic Teaching Adaptation at *Pesantren*

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**Abstract.** This research aims to explore the traditional of teaching language of *Kitab* in *Pesantren*, especially at EAL adapted to English speaking class. To gain the purposes, the methods of this research has applied descriptive qualitative research design for gaining a phenomenon, a process, or a specific point of view from the viewpoint of people involved in the process of adaptation model. In depth-observation of preparation document, teaching learning activities and the evaluation system had been done for getting the accuracy data, the data analyzed by Flow Model. It was found that there were classified into 1) the preparation is written on daily, weekly, monthly, and annual program, but no lesson plan, 2) teaching materials were arranged into 2 classical books; grammar book adapted from *Ilmu Alat* book, and content book related to topic, story, news, ect, for having speaking activities, 3) speaking activities done by in-or-outside class and with-or-without teacher, reading aloud uttered by using rhyme as *Sholawatan*, learners centered by using *setoran*, *sawir*, etc. individually or classically, 4) test and non-test system applied at speaking evaluation. It may conclude that traditional Arabic teaching had been adapted to English speaking skills.

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## **INTRODUCTION**

According to ancient Javanese literature (Serat Cabolek, Serat Centini, etc.), there were so many famous *Pesantren* which concentrated on teaching-learning the language of classic *Kitab* at the beginning of 16th century in Jawa. Its educational system never adopted the system of school (Madrasah) from Middle East countries where Islam was coming from. However, the *Pesantren* education system was acculturation of the *Padepokan* where the

Santri (shastri from Sanskerta language) had studied the literary language of Hindu-Buddhist Kitab. The acculturation processes was started from 14th century until 15th century when Hindu people migrated to Bali Island to preserve Hinduism along with Padepokan loss. However, based on educational institution reported by the Dutch government in 1831 written by Brumund (1857) and Van der Chijs (1864), there were two system of education for the native Javanese, namely Pengajian groups and Pesantren with a total of 1,853 institutions (Jawa and Madura) and 16,556 santri. The language pedagogy and its terms which used by senior teacher (Kyai) and junior teacher (Ulama) were mainly mixed together among Jawa, Arab, India, and other local languages. The Kitabs of Islam, written in Arabic language, had been translated into Jawa language as a primary instructional medium. The methods empowered learners with cross-cultural communicative competence and reached the learning goal linguistically, proficient professionally and socioculturally to the texts and contexts of the Kitab language (Dhofir, 1982). This situation became an ideological threat by the Dutch colonialists, so the Dutch opened formal education, like Hollandsch-Inlandsche School (HIS), and Meer Uitgebreid Lager Onderwijs (MULO) with a Western system at around 1890 for Indonesian aristocrats and nobles. This strategy was aimed at unifying Dutch culture to indigenous peoples and at impairing the Pesantren education system.

Along with this situation, in 1950, Pesantren had begun to provide formal education of elementary school, high school, and university with the new system that had employed the government education policy until now. This situation has obviously affected the overall original pedagogy system, but the teaching method of language is still existed until now at Arabic or Kitab teaching. Additionally, English had been taught for the reason of curriculum and science development needs. Kyai realized that English has been becoming a very important language in the world beside of Arabic language. The Indonesian government also has been realizing the weightiness of English and determined that English is a required subject 'at the secondary school level (Marcellino, 2015). It is evidence that English has big role in Indonesian education world, including at Pesantren. Additionally, Santri are required to master the skill of speaking English as an International language fluently as well. There are so many ways of teaching English speaking, yet the influence of teaching Arabic has a big role. Often the Santries have reached some champions at the levels of regional and national English festival, especially in speaking skills. So, how the teaching learning of speaking Arabic skill traditionally adopted to the teaching learning of speaking English skill is the focus of this article from preparation, process, and evaluation. It was also hoped for preserving the local wisdom pedagogy system.

### **Theoretical Framework**

Some researches of teaching English at Pesantren had been done by applying the traditional method (Ilham Nurjanah; 2013, Ririn Alfiah & Ahmad; 2021) found that the traditional teaching learning has a good impact to English achievement. The traditional approach are using official study club related to learning activities outside the classroom, and KMII (Kulliyat al-Muallimin wa al-Muallimat al-Islamiyah) approach which related to the activities of speaking Arabic or English, memorizing the vocabularies, memorizing

grammar or Ilmu Alat (Arabic), collecting of memorizing to the Ustadz or teacher, speech exercising, etc. These activities are as the mayor supporting factor of learning English. Moreover, the research of application of modern teaching method shown that the application of CLT (Communicative Language Teaching) had impacted to improve the speaking skill achievement effectively (Rahman, 2012). Both research focused on how English achievement had improved by applying traditional and modern method. This research report concentrated on the adaptation of traditional Kitab language teaching to English speaking skills.

Traditional methods of teaching are based on how the education works according to conventional perspective (Raja & Khan, 2018); Wilde 2002; Kuzu 2007; Boumová, 2008). Sometimes, a teacher could not able to innovate and aware of technologies progressive which can help to create learning and teaching atmosphere better. Or, traditional class just focuses on the teacher's instruction consequently the students are not active in participating the teaching and learning. Sometimes, it is lack of integrated skills process in language teaching, so teaching English seems as a sub-Skill of knowledge or science. Moreover, traditional and modern method of English teaching and learning are almost same or similar (Renau, 2016). According to (Richards, J. and Rodgers, T., 2005), there are traditional method of teaching language, like Direct Method, Suggestopedia, The structural approach, Communicative language teaching, The Silent Way, Community Language Learning; and communicative methods, like communicative language teaching, cooperative language learning, content-based instruction, task-based language teaching and post-methods era. It concludes that traditional teaching method is the teaching style which does not use sophisticated technology for doing some teaching and learning process as a media, especially for teaching speaking skills in practice. In fact, speaking skill for Santri is fluent and accurate for certain reason as a basic skill for Dakwah, although the teaching method is still traditional for Arabic as a Kitab language.

Speaking English skills is also mandatory for Santri in the purpose of mastering International language to support Dakwah needs, because speaking is the skill that most skills requirements are determined a teacher's capacity to teach a language (Scoot and Ytberg, 2000). This capacity is not only be able to comprehend the component of speaking skills, but also able to respond what speaker and listener talking about practically. The skills has to be train in or outside classroom (Sari & Margana, 2019), so that speaker able to master five skills categories, like imitative, intensive, responsive, interactive, and extensive (Brown, 2003). Both of skills related to the language mastery, attitude, and aptitude. Language mastery included the element skills of communication process, like pronunciation, vocabulary, grammar, and fluency (Jeremy Harmer, 2007). This element aspect sometimes called Ilmu Alat in Arabic teaching.

The strategies of teaching learning speaking are required to master; 1) a variety of activities which include Role Plays, Simulations, Storytelling, Interview, Conversation, Discussion Activities, and Using the goal language outside of the classroom; 2) Teachers' Role which related to use the target language to govern classroom interaction, to limit the quantity of display questions, to collaborate with the students to develop the current topic, to avoid filling the faps between turns with tollarate silences, to encourage students to speak for more than one or two sentences, to extend conversations with individual

students, to focus on the message of students' statements, to appreciate, and to give the students clear credit by quoting them ('just as X said'); 3) Students' Role that would be Intensive, Responsive, Transactional/conversation (Scott Thornbury, 2005). Most activities were dominated by topic or teaching material, a chosen strategy, role of teacher, and role of students. Both of speaking skills components are collaborated to encourage the students' achievement based on highest competencies they have. So the last component of teaching is giving evaluation. This is for measuring the standart competencies based on the need of curriculum and society (Hughes; 2003, O'Mally, 1999).

It is clear that whatever the methods are applied in teaching, three main component of teaching; the role of teacher, role of students, and teaching material are the most important to drive the optimal learning climate. All the educational institution runs these kinds of roles, including Pesantren where Santries adn Kyai are learning Kitab language and its meaning. Pesantren, the oldest educational institution has applied some teaching methods which called traditional (Salafiyah) education system, but in 1950 Pesantren had started to handle formal education which follow the government curriculum system. Consequently, the use of traditional and modern (Ashriyah) educational system runs together. There are three categories of educational system currently; they are Salafiyah, 'Ashriyah, and combination (Direktorat Jenderal Pendidikan Islam 2008). Salafiyah curriculum concentrates on teaching Islamic knowledges which is written in classical texts of Arabic. It may be called Kitab Kuning as a peak of teaching material level. This Pesantren does not follow any of the government curriculums. Next, the 'Ashriyah Pesantren adopts a variety of courses from many kind sources of curriculum, or it is applied a blended curicullum from open sources curriculum from cyber world, goverments curriculum, etc. Last is combination curriculum. It means that there are two education system, they are; Pesantren which focuses on Salafiah curicullum taught in the afternoons and/or evenings; and Madrasah (MI, MTs, MA) which concentrates on government curriculum of Departemen Agama (Department of Religion). The largest numbers of students attend the combined Islamic boarding schools because they aims to gain both academic knowledge and religious knowledge (Srimulyani, 2007; Raihani, 2012) In fact, teaching methods at Madrasah also combined between Salafiah methods and government curriculum, especially English language teaching learning. This language is the second language after Arabic in Islamic boarding schools.

## **METHODS**

The methods of this research is has applied descriptive qualitative research design for gaining a phenomenon, a process, or a specific point of view from the viewpoint of people involved (Creswell, 2013; Alfiyah & Zaeni, 2021) in the process of adaptation model of teaching English speaking from traditional Arabic teaching at Pesantren. The location or research was at Annuqayah Pesantren, Madura, East Java which teach Speaking English as compulsory subject, so the research subject was the activities of Speaking English Area or classroom. In depth-observation of preparation, teaching learning activities and the evaluation system had been done for getting the accuracy of main data, than interview and pedagogy document were for getting supporting data. All data were analyzed by using Flow

Model that are data collection, reduction, displaying, conclusion or verification (Miles and Huberman, 1986) and doing FGD (Forum Group Discussion).

## **FINDINGS AND DISCUSSION**

There are three domain of language teaching development programs in Annuqayah Pesantren, they are 1) the development of Tahfidzulquran (LTQ) which related to Kitab language, 2) Arabic Language (Darullughah), and 3) English Language (English Area of Latee/EAL). Every program has its own area and it has been separated and isolated, but most of the teachers have been teaching at those programs. Then, Latee is specific name for English zone with the popular name of Annuqayah Latee. The first English program was just a kind of English courses concentrating on Speaking and Reading taught by the senior Santries who have good English and most of Senior were bilingualism of English and Arabic. So, the English teaching developed fast by holding Speaking Class, Listening Class, Reading Class, and Translation Class. The development of student achievement in learning English speaking was very fast and they are able to win many national English speech competition championships. This situation was supported by Latee own teaching method. How it works?

### **Planning**

At the formal English teaching, preparation is one of instructional instrument which personal touch of professional teacher (Brown, 2003; Hamer, 2007). Planning consists of annual or semester program, weekly program and daily activities which scaffold learning objectives, process o class activities, material, and evaluation system. The English Area of Latee prepares the instructional called by Work Program which consists of the program during one semester and the conditional program for conditional situation. The semester program is a basic program for compiling monthly and weekly programs which only notes on activity topics, while the conventional program is a daily learning activity that is carried out according to the conditions and situation when the learning may take place.

The agenda of daily learning would be based on the discussion of teaching learning reflection before. The reflection included; 1) topic/teaching materials suited to learner's needs for daily life and learning, like daily activities from Subuh up to night, talking of learning needs (Kitab understanding), etc. 2) learning activities which related to learner-centered; how active leaner were doing learning activities, like giving question, asking opinions, answering the questions, initiating ideas, etc. 3) learner's performance how embarrassing they are when asking or giving questions. From this reflection, the following daily activity may decide together; what topic, how activity; speech, storytelling competition, drama, debating, Anniversary, the registration of fresh members, the coronation, study comparison, or the other. So, conditional program may take a big role in this Speaking program, because it is for encouraging of communication skill, self-confidence building, togetherness on learning, public speaking belief, best performance, mental training for giving speech, speech contest, etc. this character of program planning may be influenced by traditional education as a non-formal institution which has no well prepare of preparation. But, the instructional plan based on togetherness on learning, this

value has been adopted from the tradition of making decision that is Musyawarah/Shawir (Shawir is one of the Pesantren teaching technic in which Santries have to share the ideas coming from certain Ayat in Arabic to Indonesian meaning perception or analyzing) or discussion for having a best decision for kenaslahatan umat (the need of all members) to reach the goals. For example; the Annual Program consisted of 3 activities; 1) Anniversary with the goal of celebrating EAL anniversary by having many kinds of performances, like speech, drama, storytelling, joke, etc. in English; 2) Inauguration of the new Santries with the aims of welcoming new students by performing some English activities which performed by lower class of English speaking, and 3) Coronation is the program for level up celebration, the students had performed their best achievement in speaking in the form of speech, drama, or any others.

### Traditional Speaking Skill Material

The most important of classroom activities is teaching materials which is to be a guide for teacher and students to create language activities and productivities for language teaching (Brown, 2003; van Lier, 2004, 2010; Hamer, 2007, 2010). Teaching materials could be a book, hand out, tasks, referensies, or open sources from on lining. EAL have designed two kinds of books, they are called Book 1 and Book 2. Book 1 consisted of Parts of speech, alphabet, four tenses, w-h question, prohibition, order, invitation, English pronunciation, and intonation which related to the Ilmu Alat or grammar. Additionally, Book 2 focused topic or title of activity for speaking skills practice, like how to ask and answer question with its intonations, expression, and manner of talking, how to tell stories in dialog or monolog, how to give a short or long speech, how to present a dakwah in English, etc.

<b>Flee</b>	<b>Fled</b>	<b>Fled</b>	<b>: Melarikan diri</b>
Fli:	fled	fled	
□ إلهي لستُ للفرْدوسِ أهلاً # وَلَا أَقْوَى عَلَى نَارِ الْجَحِيمِ □ فَهَبْ لِي تَوْبَةً وَاعْفِرْ ذُنُوبِي # فَإِنَّكَ غَافِرُ الذَّنْبِ الْعَظِيمِ			
<b>Fling</b>	<b>Flung</b>	<b>Flung</b>	<b>: Membuang</b>
flin	flung	flung	

Figure 1. The Example of Book 1

## Speaking English in Practice

### B. Practical English Stories

#### The Kind Duck and The Poor Frog

One beautiful summer's day, a duck decided to go to the the river for a picnic. She took a lot of food with her, and was really looking forward to eating it. She sat down on the river bank and spread the food out in front of her.

"You're not going to eat all that food yourself, are you?" said a small voice.

Figure 1. The example of Book 2

Book 1 focuses on words formation and grammar. The students have to memorize all the materials all written material in books by reading aloud rhythmically, such as songs of Puji-Pujian or Sholawatan. On the other hand, Book 2 concentrates on speaking practice with many kinds of material and its activities, like story for storytelling, certain issues for debating, etc. Book 1 and Book 2 were for elementary level.

#### **Traditional English Teaching and Learning Speaking Skill**

There are a series of class activities which based on program and level in EAL. All the members divided into the class which consists of 20 until 30 students each class. The speaking class program covered in 4 semesters, but the students could take the program for 6 months minimally, so the students were free to decide the program they should follow. All the level would join the daily, weekly, monthly and annual activities based what class they were been. The schedule of daily learning activities was from early morning until night, the example of schedule as follows.

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Table 1. Daily Program of Speaking Class

<b>Daily Program of Speaking Class</b>			
<b>Activity</b>	<b>Target</b>	<b>Time Schedule</b>	<b>Responsible Person</b>
Reading Irregular Verb+Opening Prayer+Singing Sholawat Nahdiyah, Subhanul Wathan, Sholawat Badar	to memorize the irregular form of verb by singing them and create love of nation and Nahdlatul Ulama' (NU)	Every Morning, 05.00	All Tutors
Having Morning Class	To gain the material in every level of class	Every Morning, 06.00	Every Tutors of Class
Memorizing Vocabularies	To broaden and enrich the vocabulary mastery	Saturday-Thursday	Every Tutors of Class
Listening Conversation	To learn the native intonation, pronunciation, and link-up term	Every Morning, 06.30-07.00	Every Tutors of Class
Listening Music	To refresh the brain while learning link-up	Every afternoon, 16.30-17.00	Every Tutors of Class
Having Evening Class	To gain material in every level of class	Every evening, 20.45-22.00	Every Tutors of Class
Speaking English	To custom speaking English as daily communication tool	All day and night long	Every Tutors of Class
Punishment	To punish who breaks the rules and make them realize about the wrongness that they have just done	Thursday night, 20.00-finish	All Tutors

From the activities above, it could be said that English speaking activities before and after learning at school class or at pondok class from the others subjects. For daily activity included the activities of speaking English every time, speaking class, memorizing vocabulary, listening conversation, listening music, English practicing, and reading irregular verb. The following speaking activity was weekly which provided speech, storytelling contest and discussion activities. Next, the monthly activities was divided into the drama performance or storytelling, debate or speech contest, and watching movie. Last, annual program covered the celebration performance for all speaking activities achievement. All the students would like to perform their best performance during the process of learning. This opportunity was to be the highest award and prestige for his speaking achievements so far.

More detail, speaking class divided into memorizing vocabularies at least 5 until 20 words a day which have to setor/submit (setor is one of the Pesantren teaching technic in which Santries have to Setor or submit the target of memorized Al Kitab at a certain period) to teacher orally, learning grammar, uttering words for intonation training which usually from listening to songs then imitating the rhythm to get clear pronunciation. This technic applied to enrich vocabulary mastery. The song would be played after praying Maghrib and the students may stay in front of the sound system to listen English music classically, this activity was also for relaxing students from learning hard. The students may sing a song



individually or chorus. The other technique was reading aloud of teaching material by specific rhythm, like the rhythm of Sholawatan, or Puji-pujian, as Pesantren doing in memorizing certain ayat. This was also one of technics to strengthen the vocabulary mastery. After having vocabularies and basic grammar enough, the students could start practicing speaking based on the topic and language activities given. First, teacher explained what students had to do, second students may make a kind of preparation of their speaking practice by memorizing, by asking friends to control or check, etc.. Last, students presented in front of class individually or grub depending on the instruction. So, memorizing/menghafal and setoran are two basic teaching learning Kitab at Pesantren which have been rarely searched. The senior would be an assistant of the teacher to observe, to listen, and to give feedback, as a peer teaching (Brown, 2003; Hamer, 2007, 2010).

The peak teaching learning activities were at the performance of competition or celebration the graduations. It could be said that speaking skills practice were in-or-outside classroom and with-or-without teacher. The point of learning activity relied on learner, so it may learner-centered of English speaking run well. Students were able to learn independently or to learn in group. The adaptation of Kitab teaching method had applied well to create awareness and curiousness in learning. The adaptation methods were like; setoran, Sholawatan, or Puji-pujian rhythm, Shawir, and manner of life skill mean that students were trained to brave to express their opinions in class, in public places or give speeches in front of the community. This is the genuine model of Pesantren education.

According to (Chilkiewicz, 2015), learning speaking English can use the direct method such as cognitive strategies that is practicing, receiving and sending messages, analyzing and reasoning, creating structure for input and output. The English practicing through giving an explanation on a topic in 5 minutes can also be consist of this method as the members' cognitive is trained. How members practice their analyzing and reasoning by giving a comment and opinion on a view of a problem. That issue is just good for the learners in learning speaking English as well; moreover they can present the more challenging theme in front of public as the output of this activity. Luckily, EAL has been applying this activity in their daily process of learning.

### **Speaking Skill Assessment**

There were some stages of speaking skills assessment based on the level; formal and non-formal. The formal test classified into: 1) written test which consisted of items test with some test techniques, like multiple choices, gap filling, true false, C-test, free ideas writing, etc. 2) Oral test that the tutor gave some topics, then the students decided one topic for presentation ideas and question and answer in front of tutor for about 30 minutes, and 3) the subjective test of written and oral test; the written test would include the theory of speaking skills, like grammar related to formal and informal English, vocabularies in used, politeness, etc., and oral test was constructed by applying spontaneous quick responses of examiner's question on many kind of topic, especially the competencies of Kitab sciences, the evaluation would relied on fluency, accuracy, intonation, dam pronunciation.

Moreover, non-formal assessment would be based on daily, weekly, monthly, and annual program of speaking practice naturally. All instrument of evaluation design provided the speaking authentically which related to elicit pronunciation, fluency and integrative Skill, sociolinguistic and cultural knowledge, opportunities for learners to focus,

enhancement of the learner's own personal experiences, and attempt to link classroom language learning to language activation outside the classroom (O'Malley and Pierce, 1995, Brown, 2003; Palm, 2008; Emrullah Sekker, 2010). The EAL speaking skills assessments were adaptation combination of Salafiah and modern authentic assessment, the influence of Salafiah was to strengthen the vocabulary, grammar, and intonation by memorizing using song rhythm, on the other hand the modern assessment was shown by authentic performance of drama, storytelling, formal test, quick response answering, etc. Finally, the indicator of speaking skills success was that students were going on to next level and were having high appreciation on celebrating night by showing all the speaking skills achievement, drama, speech, debate, etc.

## **CONCLUSIONS**

Teaching learning language of Kitab (Arabic) in Pesantren had been adapted combined modern method to Speaking English at EAL. Pesantren had not prepared a kind of lesson plan, but the planning written on daily, weekly, monthly, and annual program. The teaching learning activities were different for every programs, it could be in-or-out classroom, and with-or-without teacher. Every activity had its own teaching materials which written in English, Arabic, and Indonesia, in the form of words, prose, story, kitab discussion, etc. Reading aloud was presented by specific rhyme of Sholawat, Puji-pujian, etc., alike singing a song. Most of speaking activity was applied tradition methods which were Sawir, Setor, memorizing, independent learning, etc. It was a kind of learner-centered teaching with a series of speaking activities. The assessment was also done by students authentically. The formal and informal evaluations were combined between modern and Salafiah method. By finding this research, it is hoped that more research on the teaching learning traditionally at Pesantren would more encourage to dig and to make it more modern to publish.

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