

ISSN: 2078-0303 Baku, Azerbaijan

# Journal of LANGUAGE AND LITERATURE

Beynəlxalq dil və ədəbiyyat jurnalı

Vol. 6. No. 2 / 2015

**JLL**  
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BEYNƏLXALQ DİL VƏ ƏDƏBİYYAT JURNALI  
ISSN: 2078-0303

# JOURNAL OF LANGUAGE AND LITERATURE

Vol. 6. No. 2, Iss.1, May, 2015

Member of  ref

DOI: 10.7813/jll.2015

## Indexed by:

“SCOPUS”, “UlrichsWeb”, “Education Research Complete-EBSCO”,  
“IndexCopernicus International”, “Norwegian Social Science Data Services”,  
“Academic Search Complete”, “Genamics”

Baku-2015



# JOURNAL OF LANGUAGE AND LITERATURE

JLL, Vol. 6. No. 2, Iss.1, May, 2015

DOI for issue: 10.7813/jll.2015/6-2

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ISSN: 2078-0303

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Jurnalın bütün hüquqları "Proqres" İnternet və Poliqrafiya Xidmətləri Şirkətinə məxsusdur.

"Beynəlxalq Dil və ədəbiyyat" jurnalı "SCOPUS", "UlrichsWeb", "Humanities International Complete-EBSCO", "Norwegian Social Science Data Services", "Academic Search Complete-EBSCO", "IndexCopernicus International", Genamics və s. elmi indeksləşdirmə bazalarına daxil edilib.

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The Journal of Language and Literature is published four times per year in **February, May, August** and **November**. Journal publishes original papers in language and literature in general, but giving a preference to those in the areas of language and literature represented by the editorial board. All submitted papers are considered subject to the undersanding that they have not been published and are not being considered for publication elsewhere. To be publishable, papers must treat new research, be well written, and be of interest to a significant segment of the science community. Papers may be written in English, French, Spanish or Russian. All articles are subjected to a double blind peer-review process. Manuscripts (and minireviews) are invited from academicians, researchers and practitioners.

Ünvan: Bakı şəh., İ. Qutqaşınlı küç., 97/2.

E-mail: subijar@gmail.com

Tel.: +994 12 5100280



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## THE MOSLEM RELIGION STUDENT'S ATTITUDE ON LEARNING OF ARABIC LITERATURE IN AL-HIKAM MOSLEM BOARDING SCHOOL MALANG

Binti Maunah

IAIN Tulungagung, Jln. Masjid No 1 Tawang Bendosewu Talun Blitar (INDONESIA)  
E-mails: uun.lilanur@gmail.com, binti\_maunah@yahoo.com

DOI: 10.7813/jll.2015/6-2/3

Received: 07 Feb, 2015

Accepted: 14 Mar, 2015

### ABSTRACT

The aim of this research is to find out the Moslem religion student attitude of Arabic literature in Al-Hikam Moslem boarding school Malang. The method of this study was qualitative research, it is phenomenological perspective. The research subjects were Moslem religion student in Al-Hikam Moslem Boarding School Malang. Data were collected with participatory observation techniques, in depth interviews and documentation. Based on the analysis concluded that: 1) The social interaction of Al-Hikam Moslem religion student with social environment such as interaction with great Moslem teacher (Kiai), Moslem teacher (Ustadz), the other Moslem religion students, and also society are harmonic; while on the other side there are much discrepancy. 2) Moslem religion student has not had high maturity on the social institution determined in Al-Hikam Moslem boarding school. 3) Moslem religion student's attitude on learning process in students Moslem Boarding School and Ma'had Aly Al-Hikam Malang are not too different with learning process generally. 4) Moslem religion student's attitude on Arabic Literature learning process in Al-Hikam Moslem Boarding School showed some uniqueness which distinguished to the others.

**Key words:** Moslem Religion, Student's Attitude, Arabic Literature Learning, Ma'had Al-Hikam

### 1. INTRODUCTION

In the Moslem boarding school environment, a great Moslem teacher (Kiai) has an authority that almost absolute. In this environment no other who is more respected than Kiai. Although one of Moslem boarding citizen has excellent academic achievement, we have to obey to Kiai. In Moslem boarding school culture, Kiai may not be defeated by the other because of his or her achievement in certain field. [1]

Based on sociological, Kiai is more than a teacher. The position of Kiai is similar with a king. Kiai is someone who belongs to, defends, looks after, and develops Moslem boarding school so that gets high reward. It is proper because he is as a pioneer of Moslem boarding school and someone who has responsible for all risks that might be faced. [2]

Kiai is a single authorization central who leads knowledge sources, power, and being a basis for every Moslem religion student. Kiai becomes a figure who serves and protects Moslem religion students. Even there are some Kiai who has willing to guarantee their Moslem religion students' daily needs. They don't calculate economically but give them more protection. [3]

Every Moslem religion student feels protected on the right way and avoided from the losing if they follow their great Moslem teacher's track record, such as relates to his religious, social or politics. That feeling is based on a believe that mufti is a heir of prophets. This habit makes Moslem religion student becomes passive because of worry about losing his blessed. [4]

This anxiety becomes special characteristics for Moslem religion students and also as distinguishing between students in Moslem boarding school and in the school. Moslem religion students are disposed to respect their great Moslem teacher, Kiai, while students are more disposed to criticize their teacher and head master. [4]

Actually, nowadays there are two kinds of Moslem religion students' attitude in Moslem boarding school, they are: first, high loyal and obedient to their great Moslem teacher without disputing. This belongs to Moslem religion student and graduated Moslem boarding school; second, their loyal and obedient are necessary. This action belongs to the students who have general education. So that, differentiate of learning model has high effects on differentiate of Moslem religion student. [5]

Learning model in general school emphasizes to mastering and developing matter through providing critical capacity Moslem religion student, while teaching model of Arabic literature in Moslem boarding school emphasizes more in mastering and enriching matter learnt. From here, then produces different mindset and action for the students. [5]

in case of Tebuireng Moslem Boarding School Jombang as the example, since 1960-1970, loyalty and reverence of the Moslem religion students to their great Moslem teacher had been incredible. Moslem religion student had not been brave to speak up while looking at great Moslem teacher's eyes. But now it has changed. The Moslem religion students often discuss or take dialogue with their great Moslem teacher about some problems. This changing happened after implementing formal schools such as religion school (madrasah) or general school and high institution. [6]

The changing of Moslem religion student's attitude also caused by some factors; there are reform of Moslem boarding school education system has classical character so that it may be distributed great Moslem teacher's authority on some senior as the assistant of great Moslem teacher; reform of Moslem boarding school management on institute form made great Moslem teacher is not the only one manager in Moslem boarding school. The effects of modernization and globalization of information that attack Moslem boarding school life has also opened Moslem religion student's perception to be more opened. [7]

Recently, Moslem religion students have changed their attitude significantly. Moslem religion students who are usually obedient for whatever great Moslem teacher said, eventually showed changing indication. Moslem religion students



are obedient on religion problem only. While, on politic problem they have not based on judgment and great Moslem teacher instruction yet. [7]

The great Moslem teacher's effects on social field and learning are very strong and gluttonous. But on politics field, the great Moslem teacher effect is weak. Although great Moslem teacher becomes charismatic figure, Moslem religion student feels supported to follow the steps of great Moslem teacher politics is just a few. [8]

While on learning process also happens Moslem religion student's attitude changing. If in the past time they had high spirit to conservation that is obedient spirit on great Moslem teacher's instruction was still high. But now, it is contrary. Their spirit has changed to be critic. [9]

The other phenomenon as changing of Moslem religion student's attitude of Al-Hikam Moslem boarding school that has positive constructive connotation is a brave to be critic and opened to face great Moslem teacher's view. They are brave to accuse mechanism of religion problems explanation especially about low. Besides that, they are brave to gaze religion matter which is on mufti composition book likes generally matter has weaknesses that should be completed by next generation of mufti.

## 2. METHODS

The research method used qualitative phenomenological perspective. The focus of this study was Arabic literature learning in Ma'had Aly Al-Hikam Moslem boarding school Malang. Informant was chosen purposively by considering its relevance with research topic. The instruments used in this study are: researcher as the main instrument and is accompanied by the observation and interview guides. Data collection technique of this study is a qualitative approach and conducted with in-depth interviews. The data were analyzed induction and interpretive. The step of data analysis procedure is done through some coding (coding). Three encoding process, they are open coding, axial coding (encoding centralized), and selective coding (encoding selected). [10]

## 3. RESULTS AND DISCUSSION

Moslem religion boarding school as an institution of traditional Islamic education is an important medium to transfer knowledge on the village people and Moslem religion students. Besides that, great Moslem teacher is as a patron for everyone. Especially, central position of great Moslem teacher could be seen on this patronage because of this system connecting and binding great Moslem teacher to the Moslem religion students or his students. [8]

Social interaction that runs among Moslem religion student with their great Moslem teacher, religion teacher, their friends, and people surrounding are still intimate enough although on the other side, there are much discrepancy. This happened because of some factors which could not be separated with the existence of Al-Hikam Moslem boarding school.

There are much inconsistent of Moslem religion student's attitude on facing the social institution that has been determined in Al-Hikam Moslem religion boarding school with some regulation. There are some Moslem religion students' attitude that are not and less consistent at this Al-Hikam Moslem religion student may be caused by discrepancy's element from the Moslem religion student. In fact, Moslem religion student came from variety of background. When they registered as Al-Hikam Moslem religion student, they were also faced on new rules. Besides that, inconsistency Moslem religion student's attitude on facing social institution also is caused by their discrepancy's attitude.

This relates to Ritzer's theory that: (1) People action appears from own action as subject and from external side, it is as object; (2) as subject, people act to reach their aim, so the people action is not without aim; (3) directness of people action is only limited on the condition that can't be changed by itself; (4) people choose, assess, and evaluate the action that will be, ongoing, and have been done; (5) standard, rules, and principle of moral expected appear when getting decision. [11]

Moslem religion student's attitude which is inconsistent on facing social institution, such as rules, tradition, norm, and convention realize on infraction of rule that has been done by Moslem religion student of social institution.

On perspective of conflict theory: conflict theoretically is a part of social dynamics that is normal happened and as a form of social interaction process on people arrangement. [12]

In learning process, form of rule infraction that has been done Moslem religion student could be seen on undisciplined on following teaching learning process. In other words, Moslem religion student has not had high maturity yet on social institution that is determined in Al-Hikam Moslem religion boarding school.

This invention based on voluntarism Parsons Concept that puts action theory on social definition paradigm. The actors (great Moslem teacher, religion teacher, Moslem religion students) based on voluntarism concept are active and creative actor and also have ability to assess and choose of alternative action. Although the actors (great Moslem teacher and Moslem religion students) have not absolutely freedom, basically they have freedom to choose some alternative action. Some aims that want to be reached, condition, norm and the other important condition. All of them limited the actors' freedom. While for the other side, the actors are active, creative and important one, such as Weber with interpretative understanding concept. [13]

There is various Moslem religion students' attitude on learning process in Al-Hikam Moslem religion boarding school Malang. Generally, Moslem religion students' attitude on learning process in Al-Hikam Moslem religion boarding school are not too different with learning process in the other institution of education generally. Al-Hikam Moslem religion boarding school as the institution which organizes two types of education with various learning process, not only in Students Moslem religion boarding school but also in Ma'had Aly showed that this institution is an institution which proper to be as solution on coordination of education in the future.

Skinner said that someone's attitude that is ongoing on its relation with environment factor that produced causes or changing on environment factor causes attitude changing so that on this theory there are functional relationship between attitude and changing that happened in Moslem religion boarding school environment to emphasize on interaction process of Moslem religion school in learning process of Arabic Literature. [14]

So, it could be understood that Moslem religion student's attitude in learning process in Students Moslem boarding school and Ma'had Aly Al-Hikam Malang is not too different with learning process generally.

Arabic literature learning process that is held in Al-Hikam Moslem boarding school is learning process which is different with Arabic literature learning process in the other education institution especially traditional Moslem reading boarding school even if it differs to Arabic literature learning process that is held by Ma'had Aly. Because Ma'had Aly Al-Hikam has clear and different specification and qualification, it is not only Arabic literature learning.



As high education institution, Ma'had Aly is not too different with the others. Learning process held is similar with the other high institution generally. But the different one of Ma'had Aly Al-Hikam has specification point that differs with the others. The point of this specification is on the student and the aim of learning. The student who learns or is educated in Ma'had Aly is a student coming from traditional Moslem boarding school. It also happens with Students Moslem boarding school, its requirement is a student of high institution getting non religion general major that wants to learn about religion.

It could be seen on the action unit that based on Parsons contains four components, they are: (1) the actor (2) the aim or what thing that will be oriented (3) the situation where the action happened that its element consists of the condition that can and can't be handled by the actors; (4) the value and norms used by the actor do determine the ways of reaching action aim. [15]

The comprehension taken on its relation with phenomena above that Moslem religion student on Arabic literature learning in Al-Hikam Moslem boarding school showed some uniqueness that differs to the others.

It relates to Hinkle summary that mentions seven basic elements on the theory of action, they are (1) people social activities grow by their awareness about themselves as a subject and his awareness about the other one and external situation as object; (2) as subject, people act to reach their destiny, aim, and their subjective target; (3) they used a way, method, procedure, technique, and appropriate tool; (4) their action limited by the condition or situation that can't be modified; (5) there is evaluation element on the action that wants to, will be, being, and has been done; (6) considering norm, rule, or principle of morality that obtains to get a decision; and (7) it is a necessary for the researcher who examines every social relation to use subjective investigation technique such as *verstehen*, imaginative reconstruction or the other. [16]

This also appropriates with Blumer's idea that everyone can give the meaning or different social definition on something based on his or her perception and attitude so that as his or her consequence will express social action that is also different. [17]

The social function of Moslem religion students seen on their moral or immoral besides appears from their meaning on their attitude. It relates to perception and information that they belong to and also their attitude as an active actor.

The critic's Moslem religion student on great Moslem teacher if it is seen from perspective of conflict theory could be explained that view the conflict as something that could not be avoided in the society. Higher emotion complicity in the conflict so more disposed a conflict will be hard. [18]

The character of Moslem religion students who always try to stay away from every rule in Moslem boarding school relates to Coser's view that conflict could be have positive and negative functional characteristics. It is called positive functional if a conflict has effect to support a group while it is called negative functional if he or she against the structure. Conflict usually caused by some lining people that asked more about legitimation and the existence of rare sources distribution. The question about legitimation is caused by insignificant way to deliver grievances. [19]

#### 4. CONCLUSION

Based on the analysis concluded that:

- a. Social interaction of students of Al-Hikam Moslem boarding school with social environment such as master teacher, religion teacher, the other students and society is quiet harmonic although in the other side there is discrepancies.
- b. Moslem religion student has not had high maturity yet on social institution determined in Al-Hikam Moslem religion boarding school.
- c. Moslem religion student's attitude on learning process in Students Moslem boarding school and Ma'had Aly Al-Hikam Malang is not too different with learning process generally.
- d. Moslem religion student's attitude in learning process of Arabic literature in Al-Hikam Moslem boarding school showed some uniqueness that differs with the others.

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