

PONDOK 'S WORDS TRACE IN THE WRITING OF UNSIQ STUDENTS

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ABSTRACT

The purpose of this study is to explain the interference of the *pondok*'s words in the composition written by the first semester students of the English department of UNSIQ Wonosobo. There are ten students who can fulfil the required criteria to be the subjects of research. The reason for choosing them is because they have not received extensive writing material. This research is a descriptive qualitative research. Data are collected by observing the compositions made by students. Data are analyzed using comparative analysis. The research findings are that all students studied still used *pondok*'s words their English compositions.

Keywords: *pondok*, interference, mother tongue

I. INTRODUCTION

In Indonesia, English learning begins when children enter elementary school. Even in some parts of the country, English has been taught in kindergartens. This learning continues until they study in the university. In the university, besides English departments, students get English as a compulsory subject and or elective subject. The duration of learning English for each university varies. Some universities require students to study English for up to three semesters while there is also only one semester.

One of the higher education institutions that require English as a compulsory subject is Unsiq Wonosobo. Here, students get an English course at least for two semesters. The English language taught is English that is adapted to the department taken by students.

For students who majored in English both education and pure, English is taught during their studies, from semester one to semester seven. The basic skills provided include reading, speaking, listening, and writing. Usually, basic skills are given in the earlier semesters. This is done in the hope that students will be able to master the basics of the language before studying material written in English.

One of the basic skills that must be mastered by English literature students is writing. This is important because at the end of the lecture they must write a thesis in English. Besides that, when they work later, they will inevitably deal with writing, like when they have to make a report when they work in a foreign company.

Some Unsiq students live in pondok (Islamic boarding schools). Here they learn all kinds of knowledge of Islam. Most of the books studied are in Arabic. Islamic boarding school also has its own culture that is different from other institutions. This culture is practiced by the students. Even because it is held tightly, the students often apply outside the boarding school. In other words, what they do outside is affected by their behavior at pondok.

The phenomenon of *santri* (the students of pondok) life encourages researchers to research the topic of pondok's language interference in writing. There are two objectives of this research, knowing the forms of interventions of the pondok's language in the composition English of the students, and secondly, the factors that cause the phenomena.

II. LITERATURE REVIEW

A. Previous Researches

Many studies have been conducted related to the interference of mother tongue or first language on learning English. Nennui (Elkilic, 2012) found that Thai learners still can't leave their mother tongue in learning English. Their mother language still influenced Thai learners in learning English. The influence is in the form of wording, noun determiners, and subject-verb agreement. Besides that, knowledge of Thai culture in writing an essay also influences them in writing an English essay.

Similar research was conducted by Bhela (1999). His research resulted in the finding that in writing English, learners based their structure on their mother tongue. When the difference of the structure mother tongue and second language was relatively high, the occurrence of mother tongue interference is relatively high too.

Both of the above studies were supported by the research of Maniam (2016). He researched to determine the effect of Tamil language in learning English writing. The research location is a Tamil school in Malaysia. Of the 96 students studied, it was found that 21 students still used the Tamil language structure.

From these three studies, it can be concluded that mother tongue / first language still influences learners in learning foreign languages. The influence can take various forms.

B. Mother Tongue Interference

Every person has the first language acquired/learned from parents or their environment. This language is used in everyday life both within the family and community from childhood to adulthood. They use it for various purposes, especially for interaction or communication. The long and frequent use of the first language causes the first language system to be both structural, lexical and pronunciation underlying them in communication.

According to Gass and Selinker (2001) the strength of the mother tongue causes a person at the beginning of learning a second language will base all on the mother tongue. Not surprisingly, when writing or speaking the second language, they will base on the structure of the first language. This is especially true when the first and second languages have many differences in terms of both speech and structure. An example is English and Indonesian. Both languages have many differences. The Indonesian language has a similarity between what is written and how it is pronounced. While English has a difference between what is written and the way it is pronounced. Grammar does too. In composing noun phrases, for example, the two languages are also different. Indonesian pattern is *head + modifier*. Whereas English on the contrary, *modifier + head*.

The opinions of Gass and Selinker are reinforced by Abrego & Videi (2013) who say that when learning a second language, learners will base their mother tongue. So when they learn four main language skills: writing, reading, speaking, and listening, they are still affected by their mother tongue.

According to Brown (1994) at the beginning of second language learning, there is a dominant transfer from the first language to the second language. The transfer area is at the

level of phonology, morphology, and syntax. However, the dominance of the first language interference occurs if the learner has a lack of information on the second language being studied or he rarely uses the language for communication (Mclaughlin, 1988).

C. Pondok Pesantren/Pondok (Islamic Boarding School)

Pondok Pesantren is the oldest educational institution in Indonesia. This institution has existed since the colonial era. Until now this institution is maintained. This is due to the strong enthusiasm of the owners and their students to develop. The owner's son usually will continue or create a new Pondok affiliated with the old *Pondok*. The *santri* (Pondok students) who have graduated and got a certificate will make their *Pondok* with a different name. This continues from one generation to the next.

Most of the Pondok is still traditional in terms of both management and curriculum. Each Pondok has its way of managing. This causes among pondoks there are much different. This makes the education system in the Pondok unique. To finance its operations, the Pondok only relies on the owner's money, tuition fees, and community contributions. Now many pondoks have businesses to support their activities. But the business did not leave the original purpose of establishing the Pondok.

Pondok is an educational institution equipped with dormitories. All students must stay there. This is because the activities of the Pondok are very crowded from morning to night. Pondok activities are mostly filled to study Islam. The rest is for worship. Learning activities can be carried out in the mosque or a special room. This depends on the facilities available.

Learning at the Pondok is mostly related to religious knowledge. Our main sources are the Qur'an and the Hadith. Another source is our classic book-written by writers from the Middle East. This book is known as *kitab kuning*. There are hundreds of books that must be studied during the study. The students are educated not to pursue power or worldly. They are educated on how to be useful for religion, country, and others. Therefore, manners are very important here. To achieve this, the Pondok has its own rules or culture that is different from other educational institutions. Culture or rules must be practiced by all existing components.

The obedience of the students in carrying out the culture of Pondok is carried out when they interact with the outside. For example in the case of courtesy. At the Pondok, students must be polite to older people, especially to the *kyai* or teacher. They apply this strictly when interacting with old people or teachers who are not from the Pondok.

In the Pondok are also many special terms that characterize it. This term often comes from Arabic or Arabic which is translated or adapted to Indonesian or Javanese. Many terms are only known by people who have ever lived or have a lot to do with the Pondok. The meaning is often different from the meaning known to the general public.

The language used to transfer knowledge in the Pondok is adjusted to the background of the students. If all students come from Java, then the language of instruction is Javanese. But if the students come from various regions in Indonesia, then the language of instruction is Indonesian. But there is also a condition, the language of instruction is Arabic. This is usually for students who have lived long in the Pondok. For modern Pondok, English has also been taught. This is in response to developments in the modern era. English and Arabic are often given the advantage of certain Pondok, for example, Gontor boarding school.

D. Contrast Analysis

According to Mahmoud (2000), when the first language and foreign-language learned to have many differences, it can be predicted that there will be interference with the first language of the foreign language being studied. Therefore to find out this phenomenon, we need a method to find the difference between what should be and what happened. That method is the Contrast Analysis.

According to Corder (1986) contrast analysis is used to find and describe differences between two things. According to him, this method contributes greatly to the learning of foreign languages. Researchers can find out which areas are difficult for learners.

E. Transfer

The transfer is a psycholinguistic process in which learners use prior language knowledge to develop a second language (Faerch & Kasper in Mahmoud, A. 2000). According to Brown (1994) before learners are familiar with the language system being studied, the mother tongue system will be the mainstay. A person who has an Indonesian mother tongue, he will use Indonesian language knowledge to be applied in English before he is familiar with English. Moreover, the two languages have differences. For example, in the Indonesian language system, the noun phrase has a head - modifier pattern. Whereas English on the contrary, modifier - head. Therefore, at the beginning of learning, an English learner will translate *buku baru* into *book new* instead of *new books*.

Research conducted by Blum and Levenston (1983) proves that second language learners have the assumption that all first language words have an equivalent in the second language. Therefore, to communicate in the second language is to translate words by words from the first language into the second language. The same thing was expressed by Elkilic and Aydin (2009). Their research shows that there is a transfer of Turkish pronunciation into English conducted by English learners in Turkey. This is because some English sounds are not found in Turkish. As a result, the pronunciation follows Turkish pronunciation.

III. RESEARCH METHOD

This research is qualitative research. The research subjects were first semester English literature students. 10 students have criteria for being subjects of research. The criterion is that the student must stay in a boarding school for a minimum of three months. Three months are considered sufficient to internalize the Pondok life. The object of research is the students' English writing. The study was conducted in English literature Unsiq Wonosobo.

Data collected through observation. To do this, researchers work closely with lecturers supporting writing skills. All first-semester students are asked to make essays with the title of my dream. In the identity column, students are asked to write where they live and how long. After the students submit their writing assignments, the researcher together with the writing lecturer selects the essay based on the place of stay and the duration. Found as many as 10 students who meet the requirements to be used as a research subject. The next step is

a student essay observed to find words, phrases or sentences that could potentially come from the usual language in the Pondok. To analyze, this research uses contrastive analysis. The selected data is written in a table on the left. The table to the right is written in the correct form in English. Both are compared to get conclusions.

IV. RESEARCH FINDING

Of the ten essays made by students of first semester English literature, I found a few sentences containing words commonly used in the world of boarding schools. The sentences are as follows.

NO	SENTENCES
1	The biggest dream in my life is I want to be hafidzah
2	I can make benefits in my life, in the world and akhirat
3	I am starting to memorize the Qur'an
4	I live in Pondok pesantren UNSIQ
5	I have a family that is <i>sakinah, mawadah, warrohmah</i>
6	Assalamualaikum warrohmatullahi wabarokatu
7	Walaikum sallah warrah matullahi wa baro kaatu
8	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
9	وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
10	

V. DISCUSSION

The biggest dream in my life is I want to be *hafidzah*

The use of words related to *pondok* found in the sentence above is *hafidzah*. This word has the meaning : *a woman who is able to memorize a full Qur'anic book*. Women who get the title *hafidzah* will put their names behind. This is valid for life. This title is one of the motivations of santri to choose to concentrate on memorizing the Qur'an. They spend their time memorizing every day. The time needed to complete each santri is different.

This word does not have an English equivalent. This is because this word is only used in the *pesantren* world. The title *hafidzah* is only used by *pesantrens* which have the *tahfid* program. The figure who signed must have the title *hafidz* or *hafidzah*. Maybe people will translate into *an expert in the holy Qur'an*. But this translation is incorrect. This is because not all people who are experts in the Qur'an are not able to memorize 30 juz.

I can make benefits in my life, in the world and akhirat

The word hereafter is used for Muslims to describe life after the end of the world. This life is a real-life for Muslims. The afterlife is eternal life. There everything that is behaved in the world will be rewarded. The reply was in the form of punishment and appreciation. Usually, Pondok people learn Islam in Islamic boarding schools is to get happiness in the hereafter. Therefore the word akherat is often mentioned on various occasions in the Pondok.

The word hereafter has got the right equivalent in English, which is hereafter. But in this research, it is known that students who use this do not know that there is already an equivalent in English.

I'm starting to memorize the Qur'an

The word Al Qur'an is an Indonesian word to refer to the Muslim holy book. This word has many versions in English. In the Oxford dictionary, this word is translated into while Google translates this word into this book is probably the object most often mentioned by people who live in the Pondok. This is not surprising because every day they are in contact with him. Besides being studied, this book is also memorized. Besides that, the verses or letters are read in every prayer.

In the Holy Qur'an, there are various advices, laws, and stories from earlier times. Even in reading it, people are required to be in a sacred state and there are certain rules regarding the length of letters and how to read them.

I live in Pondok Pesantren UNSIQ

Pondok pesantren is an institution that teaches Islamic religion to its students. This word is often translated into *an Islamic boarding school*, for all students are required to stay there while studying.

Pondok pesantren have existed for hundreds of years. At present, there are already thousands of Islamic boarding schools throughout Indonesia. Each Pondok has its characteristics that are different from each other. This uniqueness makes it easy for people to choose a suitable one...

Assalamualaikum warrohmatullahi wabarokatu

This word is a greeting spoken by a Muslim when meeting other Muslims. Besides that, this word is also spoken when someone starts a speech and writing in the form of a greeting or letter, and when entering someone's home. This greeting is meaningful. It does not only function as a greeting, but also a person's prayer to the person he meets. Therefore this word is difficult to translate precisely into other languages. The word *good morning*, *good afternoon* or *good evening* are often used to translate this word but has not touched the main aspect, namely prayer. The word good morning, good afternoon and goodnight only serve as a word to greet that aim to strengthen relations between people who are talking.

As an institution that is the center of Islamic religious learning, the Pondok runs customs/ethics based on the Qur'an and hadiths that are adapted to local wisdom, Javanese culture. One of them is the use of assalamu 'alaikum as an opening greeting in either spoken or written language.

Often students use this word to write letters whether it is formal or not. When he is unable to arrive on time to the *Pondok* or cannot attend the activities of the *Pondok*, then he will write a permit in which the first word is written is Assalamualaikum warrohmatullahi wabarokatu. This habit is often carried out when he wrote English essays in college, though these two things are different. One is informal writing and the second is academic writing whose rules are from a different language, English. In academic language, early writing does not begin with greetings.

I have a family that is *sakinah, mawardah warrohmah*

The words *sakinah, mawardah warrohmah* comes from Arabic. These words are specifically used to describe an ideal family in the view of Muslims. These three words have different meanings.

Sakinah means *calm*, or *peace*. *Sakinah* family means a family that is filled with calm, and peace. In this family, all members try to solve existing problems with clarity of heart and prioritize discussion. Every member tries to keep the family calm, whatever the conditions. Each does not try to make the atmosphere worse.

Mawardah means affection. It is hoped that each family member is covered in passionate affection for other members. The existence of this love causes each sacrifice and give more to the other. Finally, each member has a feeling of belonging and caring for each other.

Rahmah means forgiveness, fortune, and gift. This family gets forgiveness and fortune from Allah SWT. After becoming a family filled with peace and affection, it is expected that forgiveness, fortune, and gifts from Allah SWT come so that the family is not only happy in the world but also the hereafter.

Conclusion

According to the research finding, the forms of interference are Arabic, Indonesian and Javanese words. The factors are the students have difficulty to find the equivalent words because the words can't be found in the English, students don't understand the equivalent words although the words can be found in the English dictionary and, the words have equivalence in English but the meaning is not as deep as the native word.

This finding is in line with the previous researches which finds that the mother tongue has interference in the learning of the second language. The interference occurs in various forms.

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