

CHAPTER I

INTRODUCTION

A. Background of Study

Language is very important for human beings to communicate and understand each other. Furthermore, the uniqueness of human beings is located in their language proficiency. Humans can communicate their minds, feelings and attitudes to other humans with language. Without language proficiency, humans also do not have ability to think well and systematically. Because if they do not have ability to think well and systematically, humans also cannot make and develop their own culture and civilization towards a more advanced than before.

From statement above, we can compare to Suriasumantri (2010, p. 173) who stated that:

“Manusia dapat berpikir dengan baik karena dia mempunyai bahasa. Tanpa bahasa maka manusia tidak akan dapat berpikir secara rumit dan abstrak seperti apa yang kita lakukan dalam kegiatan ilmiah. Demikian juga tanpa bahasa maka kita tak dapat mengkomunikasikan pengetahuan kita kepada orang lain.”

So from Suriasumantri’s statement above, the writer takes an understanding that what makes human being can think is language ability which they have. In the holy Quran, we can find a verse about the relationship between language and mind process. God Almighty said in Sura Az-Zukhruf verse 3:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ (الزخرف: ٣)

The verse stated that the holy Quran has been revealed centuries ago to our Prophet Mohammed PBUH spoken by Arabic. It is known that Arabic is one of the languages in this world. God Almighty has made it in the language that can be understood by people to understand it so they can think to develop their understanding about it, to develop their civilization, knowledge, sciences and other things.

God Almighty also said in Sura Al-Hujurat verse 13 and Ar-Rum verse 22:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: ١٣)

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِّلْعَالَمِينَ (الروم: ٢٢)

From two verses above, it is known that we are as human beings, were born in this world with many differences, varieties and classifications. It is seen from kind of gender, countries, nations and tribes and also languages. Of course, every country and nation has a language (national language) or languages (with regional languages).

It is going along with Brown's statement in his book *Principles of Language Learning and Teaching*: "Language is a system of arbitrary conventionalized vocal, written, or gestural symbols that enable members of a

given community to communicate intelligibly with one another” (Brown, 2000, p. 5).

Every human being was born with each respective native language/mother tongue. Children who were born in Banjar family (ethnic), are going to have language proficiency that is Banjarese (Banjar people’s language) to communicate to each other in their environment, because they are growing up and acquiring his/her parents’ language every day. This is an example of First Language Acquisition.

Nowadays, the mobilization of civilization and science is running very fast. The competition of individuals, communities, countries and nations in this world cannot be avoided. Allah The Almighty Said in Sura Al-Baqara verse 148,

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيُّهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تُكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ (البقرة: ١٤٨)

So if we want to be superior in global competition, we must learn from developed countries. For reaching that, we must learn foreign languages, especially; English as an International language / Lingua Franca of the world. Here, the role of language especially English is very important. As it has been represented in the 13th verse of Sura Al-Hujurat in the Holy Quran, human beings might know each other by understanding each other’s language too. So, there is communication occurring between nations.

According to Al-Wasilah in his book of Sosiologi Bahasa, “Communication is a process by which information is exchanged between

individuals through a common system of symbols, sign or behavior”. (Al-Wasilah, 1985, p. 9)

In Islamic world, there are two languages which are very important. The first one is the language that introduces to understanding of Islam (religion). It is known that Arabic is an introductory language to understanding of Islam and Al-Quran as the holy book, because Islam and Al-Quran were revealed to our Prophet Mohammed PBUH; who is an Arabian. As a religion language, Arabic is widely used to learn and understand the lessons of Islam and Al-Quran.

The second one is the language that is widely used in this world that is English. As international language / Lingua Franca of the world, English is widely used to connect people all over the world. Every science aspects as economy, society, civilization, politics, education etc., can be learnt and mastered globally with English.

Both Arabic and English are interesting languages for the majority of Moslem students in Indonesia, especially the students who study in Islamic Boarding School or Islamic University. Many Islamic Boarding Schools obligate their students to master, listen, speak, read and write using both foreign languages for daily communicative use.

English and Arabic have legitimated as formal languages of United Nations as declared by UNESCO in year 1973. Tayar Yusuf and Syaiful Anwar also stated that, *“Bahasa Arab dan Bahasa Inggris, dua bahasa asing dan bahasa internasional yang terpenting di dalam komunikasi/perhubungan antar bangsa, baik di dalam bidang ilmu pengetahuan, agama maupun korespondensi perdagangan”* (Yusuf, 1995, p. 188).

Darul Hijrah is one of the Islamic Boarding Schools in South Kalimantan that applies language planning by obligating the students to use Arabic and English as foreign languages in their daily speech. Ideally, the students who had studied there had mastered Arabic and English well. The students are required to learn and use foreign languages that are Arabic and English.

As it is known commonly all of us have some languages to communicate to each other. For example, a student from *Banjar* ethnic has *Banjarese* language as his first language and Indonesian as his second language. Then in the next step he begins to listen other languages such as Arabic and English commonly. This is also called third or fourth language, etc.

In the process, students in Darul Hijrah when they are in the first six months there, they are getting many vocabularies which are given by their senior managers (*mudabbir*) or senior instructors (*mu'allim*) at their board/dormitory in every day, as the first modal to learn and use them in daily conversation. After passing six months, they are obligated to speak Arabic and English every day in their daily life. This is cycled Arabic for a week and English for a week, or three days for Arabic and three days for English, according to the policy of language discipliners. The cycle is made and managed by language discipliners.

Based on the case, the writer is interested in identifying the process of using of the mentioned two foreign languages in Darul Hijrah. Are the students there obedient to the cycle or not? Do they speak Arabic when Arabic cycle, and do they speak English when English cycle? Or do they use Arabic in English cycle and its contrary? In other words, do they break the cycle of language discipline?

Simply, the writer wants to know the code switching process of students' use between English and Arabic. Because Darul Hijrah is an Islamic Boarding School, the writer assumes that Arabic is easier than English in usage. This is because Arabic is widely used in worship such as praying, reading holy Quran and many books of Islamic lessons.

Language choice occurs when in an area many people are collected and they are able to speak with many languages two or more (multilingual society) and it enables them to choose a language that has to be used. There are three situations can be done in language choice according to Fasold (1984): Code Switching, Code Mixing and choosing one same language variation (Chaer, 2010, p. 153).

In Darul Hijrah Boarding School, it is forbidden to mix Arabic and English. Also, it is forbidden to speak Arabic when the cycle of English is running. So the writer wants to investigate the phenomenon of English use when they are in cycle of English.

As a student of English Department at IAIN Antasari Banjarmasin, the writer is interested in knowing the process of language usage between Arabic and English through their attitudes which is measured by their rating scale using an attitude measurement tool. This will be done because Arabic is assumed to take more aspects in daily life than English such as praying, reading Quran and many books of Islamic lessons.

Therefore, to know the process of language usage between Arabic and English in Darul Hijrah, the writer is interested in conducting a research entitled **'STUDENTS' ATTITUDE TOWARDS USING ENGLISH AND ARABIC**

LANGUAGES AT THE ELEVENTH GRADE OF MA DARUL HIJRAH BOARDING SCHOOL FOR BOYS CINDAI ALUS MARTAPURA BANJAR REGENCY ACADEMIC YEAR 2012/2013'. In this case, the writer conducts a research about Sociolinguistics field that discusses the phenomenon of the students' attitude in choosing, using and switching two codes (foreign languages); Arabic and English which are applied and obligated at Darul Hijrah.

B. Statements of Problems

Concerning the title of this thesis, the problems to come up with can be formulated as follow:

1. How is the students' attitude towards English and Arabic at Darul Hijrah?
2. How do the students use English and Arabic at Darul Hijrah?
3. What language do the students prefer at Darul Hijrah?

C. Objectives of Study

The research has the following objectives:

1. To know the students' attitude towards English and Arabic at Darul Hijrah.
2. To know how the students use English and Arabic at Darul Hijrah.
3. To know what language the students prefer at Darul Hijrah.

D. Assumption

The reasons why the title is taken is because the writer has academic anxieties, these are:

1. In multilingual society there is phenomenon of language choice (code switching).
2. Darul Hijrah Islamic Boarding School teaches two foreign languages; Arabic and English which are obligated and applied to all students to use them in daily conversation.
3. Language is not only learnt internally but also learnt externally. Sociolinguistics and Psycholinguistics are the science disciplines which study language externally.

E. Significance of Study

The writer believes that this research will be informative and give constructive contribution for anyone who deals with English teaching, learning, or research. Particularly, this research will be useful for:

1. A language institution that applies two foreign languages; Arabic and English, such as Islamic Boarding School; Islamic schools; or Islamic universities, as consideration in deciding their language teaching techniques to be applied in the institution.
2. Teachers and trainers, to help them in planning their lessons and trainings, especially when they obligate the students to use foreign language as daily communicative medium.
3. Language researcher, as an informative source to conduct further or other language research especially sociolinguistics and psycholinguistics research.

F. Definition of Key Terms

To avoid misinterpretation as well as misunderstanding towards the title, it is necessary to explain term as follows:

Language Attitude

It is better to know 'Attitude' first. Adopting Gardner's idea, it is thus linked to a person's values and beliefs and promotes or discourages the choices made in all realms of activity, weather academic or informal (McKay, 2010, p. 5).

Adopting Anderson's idea, language attitude is conviction system or cognition which relatively has long-term, partly about language, about language object, which gives tendency to someone to react by certain way which is favorite by him (Chaer, 2010, p. 151).

So it can be concluded that attitude towards English and Arabic is person's concept, idea, perception, opinion, also his affection and feeling towards English and Arabic which it may give to him the tendency and the readiness to act or to behave towards both languages.