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ENGLISH FOR PESANTREN | AANG FATIHUL ISLAM

ENGLISH *for* PESANTREN

(A Guide for the Understanding of English for Pesantren as Indonesian Local Wisdom)



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Aang Fatihul Islam

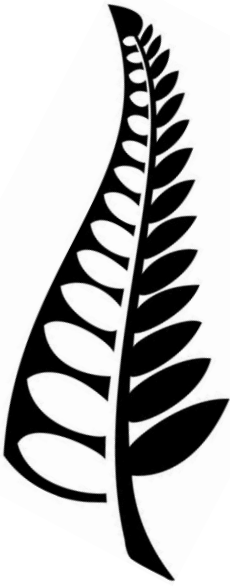
ENGLISH FOR PESANTREN

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Aang Fatihul Islam



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Hak cipta dilindungi undang-undang. Plagiasi dipertanggungjawabkan secara utuh oleh penulis. Dilarang memperbanyak isi buku ini, baik sebagian maupun seluruhnya dalam bentuk apapun tanpa izin tertulis dari Penerbit.

FOREWORD

This book was born historically from a new mandate that was suddenly given to me to support the Constitutional Court which has uniqueness in the city of Jombang. From a long discussion in the study program to determine the Constitutional Court which has uniqueness in Jombang as a *santri's* city, the name English for *Pesantren* was born. At that time this Constitutional Court was proposed as one of the Constitutional Courts for the Student Exchange program in 2021. Of course at that time I had started to prepare a lot of materials, made a syllabus and lesson plans, as well as researched some of the *Pesantren's* literature to synchronize it with English material. In its development and this happened by chance, in 2022, English for *Pesantren* was also used as one of the Local Content-Based Choice Lecture in the English Education Study Program, STKIP PGRI Jombang. In that context, because this is a Constitutional Court that has uniqueness in Jombang as a city of students, the challenge is how as an English lecturer can combine the concept of Islamic boarding school treasures with English. This concept had actually been thought of long before this mandate was given. In fact, after a long search, I haven't found an English book specifically designed for *Pesantren*. In fact, *Pesantren* is actually my lifeblood, because since childhood me myself have not been separated from *Pesantren* education and this is also a powerful force that pounded my heart to explore and review the relevant *Pesantren* treasures to be used as literature material to construct this book

To accomplish this book, I first had collected the sources for about two years, from 2021 to 2022; this book was special designed to university student who as teacher's candidate in the future time. Because of that, this book actually supply teacher's candidate who will teach English in *Pesantren* or school under *Pesantren* Foundation. This book is a unique book because was planned from selected material from *Pesantren* as one of Indonesian local wisdom. Because of that material of this book was selected form some materials which are collected from various sources: *kitab kuning*, book, e-book and websites.

I realize without contribution of many institutions and individuals, this project would never be accomplished. The process of working

on this book has gradually changed and developed. I got the inspirations in many times, conditions, situations, and places. That is why I furnish this work step by step until it is completed. So that finally the draft of 'English for *Pesantren* (A Guide for the Understanding of English for *Pesantren* as Indonesian Local Wisdom' can be finished. This book is actually the ninth book that was born from the womb of *Lingkar Studi Santri* (LISSAN) which was founded around 2016. Hopefully this book will be a trigger for the birth of other local wisdom books, especially those based on *Pesantren*. of course, because this is a new idea, there are certainly still many shortcomings, but starting to make the idea a reality is a step to drag the flow of other ideas that are milling about to take shape and find their respective birthplaces.

Firstly I say special thank you very much for some official of STKIP PGRI Jombang, colleagues and also lecturers of English Department of STKIP PGRI Jombang and also all of my friends in *Lingkar Studi Santri* (LISSAN). They have given me spirit and inspiration to write this book, to support the teaching and learning activities and to help students in comprehending their course.

This book consists of 6 chapters, started from theories until practice. Chapter 1 consist of definition of English for *Pesantren*, Chapter 2 consist of ESP in EFP, Chapter 3 consist of Public Speaking for *Pesantren*, Chapter 4 consist of Types of Public Speaking in *Pesantren*, Chapter 5 consist of Public Speaking's Design of ESP in *Pesantren* Indonesian Local Wisdom, Chapter 6 consist of *Santri's* Conversation, and Chapter 7 consist of *Santri's* Dictionary.

The last but not least, I express my gratitude to M. Syaifuddin Sholih, Lima Aksara Publishing director, his teams, and the other institutions and individuals who have contributed to this publication.

Finally I welcome the readers to read, criticize, and give comments on this book. Because of that, some different reading, critiques, and comments from the readers will help me to revise this book better.

Jombang, 2022

Aang Fatihul Islam

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1

DEFINITION OF ENGLISH FOR *PESANTREN*



A. English for *Pesantren* Concept *Pesantren* Definition

Dhofier (1980) states that *Pesantren*, or *pondok Pesantren* are Islamic boarding schools in Indonesia. They consist of *pondok*, mosque, *santri*, teaching of classical Islamic texts and *Kiai* as the top leader¹. Whereas Bull (2005) states that according to one popular tradition, the *Pesantren* education system originated from traditional Javanese *pondokan*; dormitories; ashram for Hindu or *viharas* for Buddhists to learn religious philosophies, martial arts and meditation. Institutions much like them are found across the Islamic world and are called *pondok* in Malaysia and Southern Thailand and *Madrasah Islamia* (Islamic Madrasah) in India and Pakistan and much of the Arabic-speaking world. The *Pesantren* aim is to deepen knowledge of the Qur'ān, particularly through the study of Arabic, traditions of exegesis, the Sayings of the Prophet, law and logic. The word "*Pesantren*" comes from the root "*santri*," which can

¹ Zamakhsyari Dhofier *The Pesantren Tradition: A Study of the Role of the Kiai in the Maintenance of the Traditional Ideology of Islam in Java* Tempe, AZ: Arizona State University Program for Southeast Asian Studies Monograph Series, 1980, p.1-2.

also mean "student," as in "pe-santri-an," or "the place of the santri."²

Dhofier refers to *Pesantren*, or pondok *Pesantren*, as Islamic boarding schools in Indonesia (1980). *Kiai*, Santri, Pondok, and the instruction of classical Islamic books are among them. The *Pesantren* educational system, in contrast, was derived from the conventional Javanese pondokan, dormitories, ashrams for Hindus, and viharas for Buddhists where students may learn martial arts, meditation, and religious ideas, according to Bull (2005). In Malaysia and Southern Thailand, they are known as pondok, while in India, Pakistan, and a large portion of the Arabic-speaking world, they are known as Madrasah Islamia (Islamic Madrasah). They are remarkably similar to institutions that exist all around the Islamic world. Through the study of Arabic, exegetical practices, Prophetic Sayings, jurisprudence, and other subjects, the *Pesantren* aim to improve comprehension of the Qur'an. in particular by studying Arabic, exegetical practices, Prophetic Sayings, law, and logic.

Pesantren have been important over the years in relation to *Pesantren* as social institutions. They place a strong emphasis on the fundamental virtues of sincerity, simplicity, personal autonomy, community, and restraint. The separation of young people from their families fosters a sense of personal commitment to the faith and a close relationship with a teacher.³⁴

The majority of "*Pesantren*" provide students lodging or dorm living at a cheap or free cost (Santri). The two types of educational systems are offered all day

² Donald Lukens Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*. New York: Palgrave Macmillan, 2005, p. 48.

³ Vickers, Adrian, *A History of Modern Indonesia* Cambridge University Press, 2005, p. 55.

⁴ Zamakhsyari Dhofier, *The Pesantren Tradition: A Study of the Role of the Kiai in the Maintenance of the Traditional Ideology of Islam in Java Tempe*, AZ: Arizona State University Program for Southeast Asian Studies Monograph Series, 1980, p.1-2.

long. Nearly 20 hours are dedicated to student activities in *Pesantren*, starting with early morning prayer at 4 am and ending with a study group in the hostel at midnight. During the day, students attend formal school (which is mandatory until secondary school by 2005) like any other students outside of *Pesantren*, and in late afternoon and evening they have to attend religious ritual followed by religious studies and group studies to complete their homework.

Pesantren are offered at a low cost to Indonesian people; although while some contemporary *Pesantren* now charge greater tuition than in the past, they are still much less expensive than educational institutions that are not *Pesantren*. Traditionally, in order to receive education, food, and shelter, students would work in the headmaster's rice fields.

A group of instructors and religious leaders known as the *Kiai* oversee all *Pesantren*. The *Kiai* is revered as a scholar and pious person. As a respected person in the community's religion and politics in recent years, *Kiai* also has other significant duties to perform. Many *Kiai* families have a long history of carrying out this function. Some modern-day *Kiai* are the great-grandchildren and grandsons of well-known historical people who founded well-known *Pesantren*.⁵⁶

Regarding the *Pesantren* description, Bull (2000) claims that some *Pesantren* began including secular themes into their curricula in the latter part of the 20th century as a means of navigating modernity. Traditional *Pesantren* have been impacted by the addition of state-recognized curricula in a variety of ways. It has resulted in the national government having more control.

⁵ Zamakhsyari Dhofier *The Pesantren Tradition: A Study of the Role of the Kiai in the Maintenance of the Traditional Ideology of Islam in Java* Tempe, AZ: Arizona State University Program for Southeast Asian Studies Monograph Series, 1980, p.1-2.

⁶ Donald Lukens Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*. New York: Palgrave Macmillan, 2005, p. 48.

Additionally, it has limited the number of hours available for the traditional topics, which makes choices challenging. Numerous *Pesantren* leaders have determined that teaching religious leaders is not their exclusive goal, and they are now content to graduate young people who uphold *Kiai* values⁷. Practical changes have resulted from the decrease in the number of hours needed to learn two courses. While it is still possible for underprivileged children to work in the *Kiai*'s businesses (which now include more than just rice fields), the majority of parents will cover room and board in addition to a minimal tuition fee. Instead of working, people today participate in secular education.⁸.

Pesantren (term used in Indonesia) is Islamic Boarding School as one of Indonesian local wisdom which different with Islamic boarding school in other country. Because *Pesantren* also construct with Indonesian (*Nusantara*) local wisdom. Local wisdom here refers to basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life⁹.

According to Bull (2005), the *Pesantren* curriculum may include the following four elements:

- 1) Ngaji, the term for traditional religious education

⁷ Ronald Lukens-Bull, "Teaching Morality: Javanese Islamic Education in a Globalizing Era" *Journal of Arabic and Islamic Studies*, 2000, Vol. 3:, p. 26-48.

⁸ Zamakhsyari Dhofier, *The Pesantren Tradition: A Study of the Role of the Kiai in the Maintenance of the Traditional Ideology of Islam in Java* Tempe, AZ: Arizona State University Program for Southeast Asian Studies Monograph Series, 1980, p.1-2.

⁹ Manugeran, M. (2017). in Hindu Tamil Ethnic ^{Wedding} Tradition in Medan. International Journal of Research in Humanities & Soc. Sciences. PostGraduate Department of Linguistics. Faculty of Social Sciences, University of Sumatera Utara, Medan, Indonesia. Published by Online International, Reviewed & Indexed Monthly Journal. www.rajimr.com/ijrhs-vol-5-issue-07-july-2017.

- 2) government-recognized curricula (of which there are two sorts)
- 3) career skills instruction,
- 4) character development.

However, all agree that character development for the students is the defining quality of any *Pesantren*. *Pesantren* vary in the extent to which they engage each of these components¹⁰.

People in *Pesantren* participate in a process of (re)imagining modernity through curriculum redesign. First, one must see modernity as potentially harmful due to the morality that are frequently associated with it. Then, it needs to be seen as salvageable, able to be cut loose from one set of "problematic" principles and reincorporated into Islamic morality¹¹.

Former Indonesian President Abdurrahman Wahid (Gus Dur), a notable *Pesantren* personality, is one such example. He was raised as the grandson of a *Kiai*, the founder of one of Indonesia's religious political parties, Nahdlatul Ulama, and received a good education in *Pesantren* throughout his formative years. From 1984 until 1999, Gus Dur served as the organization's leader. Gus Dur returned to home *Pesantren* in Ciganjur to teach after serving as Indonesia's President¹².

English for *Pesantren*

English for *Pesantren* is English communication that was created from an Indonesian local knowledge perspective for *Pesantren* (Islamic Boarding School). The concept of "English for *Pesantren*" is used to describe how to use spoken English communication in

¹⁰ Ronald Lukens Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*. New York: Palgrave Macmillan, 2005, P.47-70

¹¹ Ronald Lukens Bull, "Two Sides of the Same Coin: Modernity and Tradition in Indonesian Islamic Education." *Anthropology and Education Quarterly*. 2001, 32(3), p. 350-372.

¹² Greg Barton, *Gus Dur: The Authorized Biography of Abdurrahman Wahid*. Equinox Publishing, 2002.

relation to *Pesantren*, a local wisdom system in Indonesia. The construction materials that are given to santri in *Pesantren* are constructed in a different manner since *Pesantren* is an Indonesian local wisdom that has a distinctive culture that differs from that of a formal institution like a school. As a result, the English-language curriculum for *Pesantren* was also especially created.

B. Purpose of English for *Pesantren* Course

The goal of English for *Pesantren* is to provide students who will teach in *Pesantren* or schools run by the *Pesantren* foundation with specific material. So that university students preparing to teach in *Pesantren* or a school run by the *Pesantren* foundation can successfully encourage their students to increase their English language proficiency while incorporating *Pesantren's* culture as a distinctive Indonesian local wisdom.

2

ENGLISH FOR SPECIFIC PURPOSE (ESP) IN ENGLISH FOR *PESANTREN* (EFP)



A. English for Specific Purpose

English for Specific Purposes (ESP), which first gained popularity in the early 1960s, is now among the most well-known subfields of EFL instruction. Its growth may be seen in the rise in ESP courses available to international students in English-speaking nations as well as the number of universities providing an MA in ESP (such as The University of Birmingham and Aston University in the UK). English for Specific Purposes: An Worldwide Journal is currently a well-known international journal devoted to ESP discussion, and the ESP SIG groups of the IATEFL and TESOL are constantly active at their national conferences.

Over the past few years, the ESP movement has also exhibited moderate but noticeable growth in Japan. The Mombusho's move in 1994 to substantially delegate control of university curricula to the universities themselves has in particular sparked significant interest. As a result, English classes tailored to certain fields such as English for Chemists have grown quickly in popularity in place of the more conventional "General English" courses. The JACET ESP SIG, which was established in 1996 and presently, has 28 members, and the JALT N-SIG, which will soon be established, has helped to further define the ESP

community in Japan. Finally, on November 8th of this year, the first Japan Conference on English brought the entire ESP community together. Finally, on November 8th of this year, the first Japan Conference on English for Specific Purposes was held on the campus of Aizu University in Fukushima Prefecture, bringing the ESP community together as a whole.

Since ESP has had a reasonable amount of time to develop, as previously mentioned, we would anticipate that the ESP community has a firm understanding of what ESP entails. Strangely, though, it doesn't appear that way. For instance, a very contentious discussion on whether or not English for Academic Purposes (EAP) should be regarded as part of ESP generally took place on the TESP-L email discussion list in October of this year. Also at the Japan Conference on ESP, it was evident that people's interpretations of what ESP meant varied widely. Some others defined ESP as little more than the act of instructing English to anyone for any purpose. Some, on the other hand, were more specific, referring to it as the teaching of English for academic reasons or the teaching of English for professional or vocational objectives.

Tony Dudley-Evans, co-editor of the aforementioned ESP Journal, was delighted to be the conference's keynote speaker. With an enhanced definition of ESP in terms of "absolute" and "variable" features, Dudley-Evans set out in his hour-long address to clarify the nature of ESP. He was acutely aware of the current uncertainty within the ESP community in Japan (see below).

Dudley (1998) defines ESP with some characteristics above:

Absolute Characteristics

1. ESP is defined to meet specific needs of the learners
2. ESP makes use of underlying methodology and activities of the discipline it serves.

3. ESP is centered on the language appropriate to these activities in terms of grammar, lexis, register, study skills, discourse and genre.

Variable Characteristics

1. ESP may be related to or designed for specific disciplines.
2. ESP may use, in specific teaching situations, a different methodology from that of General English.
3. ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be for learners at secondary school level.
4. ESP is generally designed for intermediate or advanced students.
5. Most ESP courses assume some basic knowledge of the language systems¹³

The definition provided by Dudley-Evans is unmistakably influenced by Strevens (1988), albeit he has greatly enhanced it by omitting the absolute property that ESP is "in contrast with 'General English'" (Johns et al., 1991) and adding more variable traits. Arguments over what constitutes and does not constitute ESP can be settled quite effectively by categorizing ESP into absolute and changeable features. According to the definition, ESP can be related to a particular discipline but need not be, and it need not be targeted at a particular age or aptitude range. ESP should be seen simply as a method of instruction, or what Dudley-Evans calls a "attitude of mind." According to Hutchinson et al. (1987), "ESP is an approach to language instruction in which all decisions as to content and manner are based on the learner's motive for learning," they came to a similar result. ¹⁴.

¹³ Tony Dudley-Evans, *Developments in English for Specific Purposes: A multi-disciplinary approach*. Cambridge University Press. (Forthcoming), 1998.

¹⁴ Tom Hutchinson & Alan Waters, *English for Specific Purposes: A Learner-Centered Approach*. Cambridge University Press, 1987, p.19.

Is ESP different to General English?

If we accept this concept, we can start to appreciate just how inclusive ESP is. In fact, one might inquire, "What distinguishes the ESP approach from the General English approach?" In response to this, Hutchinson et al. (1987) state succinctly, "In theory nothing, in practice a great deal." Of course, the last assertion was accurate at the time their book was written. Teachers of General English courses at the time would rarely perform a needs analysis to determine what was required to truly meet students' specific goals for studying English, although accepting that they had them. However, teachers nowadays are far more conscious of the value of requirements analysis, and material authors undoubtedly give great thought to the objectives of learners at every level of the material development process. Maybe this shows how the ESP approach has affected English instruction in general. It is obvious that there is no clear boundary between General English courses and ESP courses anymore¹⁵.

Ironically, the majority of so-called ESP teachers use an approach that is the furthest from the one described above, whereas many General English teachers can be described as using an ESP approach, basing their curricula on a learner needs analysis and their own expert knowledge of using English for real communication. Many ESP teachers have become slaves to the published textbooks that are available, unable to assess their suitability based on personal experience and unwilling to do the necessary analysis of challenging specialist texts to verify their contents. Instead of conducting interviews with experts in the field, analyzing the language that is required in the

¹⁵ Tom Hutchinson & Alan Waters, *English for Specific Purposes: A Learner-Centered Approach*. Cambridge University Press, 1987, p.53.

profession, or even conducting students' needs analysis, these teachers have chosen to focus only on the textbooks that are currently available.

The Future of ESP

If the ESP community hopes to grow and flourish in the future, it is vital that the community as a whole understands what ESP actually represents. Only then, can new members join with confidence, and existing members carry on the practices which have brought ESP to the position it has in EFL teaching today. In Japan in particular, ESP is still in its infancy and so now is the ideal time to form such a consensus. Perhaps this can stem from the Dudley-Evans' definition given in this article but I suspect a more rigorous version will be coming soon, in his book on ESP to be published in 1998. Of course, interested parties are also strongly urged to attend the next Japan Conference on ESP, which is certain to focus again on this topic.

B. ESP in EFP

ESP in fact can be developed in many fields which manifested in some branch concept of ESP, like: English for Business, English for Economic, English Midwifery, English for Banking, English for Tourist, English for Nursing etc. In this context ESP also can be developed to specific purpose in *Pesantren* as one of unique Indonesia local wisdom which almost never developed as English language learning. So this topic will focus to discuss how actually to develop ESP in *Pesantren* perspective. Because of that this book has high novelty to drive new filed to combine *Pesantren* conception as an unique Indonesian local wisdom with ESP, so that be born English for *Pesantren*.

3

PUBLIC SPEAKING FOR *PESANTREN*



A. Public Speaking Definition

Public speaking, often known as oratory or oration, has historically referred to the act of speaking directly to an audience in person. Today, it refers to all formal and casual speaking to an audience, including pre-recorded speeches transmitted over long distances via technology¹⁶. In *Pesantren* actually there are many types of public speaking such as: Bahtsul masail, *Khitobah*, santri's drama, santri's story telling, santri's master of ceremony. Because of that English material especially in public speaking material also can modified with *Pesantren* treasures as public speaking for *Pesantren*.

B. Public Speaking Ethics

Have you ever wondered why some public speakers seem to get it right? While others just seem to screw it why some find it so easy to captivate their audience and finish with a resounding applause? While others just make their audience feel that the time would have been better spent sleeping at home or perhaps, watching a cartoon? If you care to know.

The difference often lies in observing simple ethics in public speaking!

You may have a speech prepared by angels. You may have all the confidence and poise to deliver what is to be known as the greatest speech ever to be given in human history... But throw

¹⁶ Pei-Ling, Lee (October 2020). "The Application of Chinese Rhetoric to Public Speaking". *China Media Research*. 16 (4).

the ethics in public speaking to the wind and you throw your success to the wind as well!

The truth is: Ethics in public speaking can either make or break your aspiration of becoming an effective public speaker depending on how well you observe them!

Then... What are the ethics in public speaking? Generally speaking, ethics have to do with what is morally right. In other words, ethics in public speaking are more or less guidelines or unwritten rules or code of conduct every ambitious public speaker should master and observe. I suggest you read that statement again, slowly this time and absorb it! So let's consider these ethics in public speaking one after the other...

The Following are ethics in public speaking:

a) Show Respect for Your Audience

This is number one on my list because who determines the ultimate success of your speech is your AUDIENCE.

One of the most important things you need to learn as a public speaker is showing respect for your audience.

Miss this point and you kill your presentation even before you begin!

Everyone loves to be respected and your audience loves that too.

It definitely does not show respect to talk down on your audience or any particular person in the audience irrespective of their gender, religion, ethnicity, race, educational or social status.

If getting your points across effectively requires making practical examples, then avoid making examples of your audience that will be little to them or harm their reputation.

Never... and I repeat... Never poke expensive jokes at any in your audience! Rather poke such jokes at yourself (if that is necessary anyway).

b) Respect Your Audience's Time

In a fast-paced world such as we live in today, time is of essence. It is a valuable asset. Your audience value their time too... So don't waste it!

Therefore, show respect for your audience's time by keeping to the allotted time for your speech. A good way to do this effectively is good preparation. If you prepare well in advance, it will keep you from running overtime.

Spending a few minutes more than necessary may make your audience uneasy and lose interest in your speech. That may defeat the very purpose of the speech. It may make all the hard work you've put into the delivery from the beginning a waste. So be careful!

c) Prepare Very Well

I had a very big problem choosing which one would appear as number one on my list between this point and 'showing respect for the audience'. This is because good preparation is an ethic in public speaking you dare not overlook.

There is nothing else that can compare with good preparation in public speaking. This is an ethical issue not just because the level of your preparation determines the level of your success but also because it shows the value you place on your audience.

Remember that in listening to you, your audience have 'invested' the time, effort (and in some cases) money they would have used for something else. In return, they expect value for their time, effort and money! It won't be fair and ethical for you to repay such 'investments' with a wishy-washy presentation!

Prepare well in advance. Do research on the subject and gather all necessary facts and references. Thereafter, rehearse your speech. Remember that saying: '*Practice makes perfect?*' So practice, practice and practice until you gain mastery of your speech.

Such advance preparation will make your delivery flow. It will make your speech achieve its intended

purpose. And more importantly, it will leave your audience satisfied.

Take it or leave it. Your audience will be able to tell if you do not prepare well. And this can be really harmful. Apart from failing to achieve your objective, the audience may get angry for taking them for granted. ***So start early! Don't wait for the dying minutes! Don't procrastinate!*** This can save you from a very big, big mess! I'm dead serious!

d) Be Honest and Don't Mislead Your Audience

How would you feel if you listened to a speech and you enjoyed it so much but you later discovered that the facts presented in the speech were distorted to suit the speaker's selfish motives?

Bad and greatly disappointed! Isn't it?

Ethics in public speaking demand that you are honest and accurate in the information you are presenting to your audience. Do not mislead your audience intentionally. Do not distort the facts to suit your aim. If you are not sure about a piece of information or fact or statistics, **don't use it!**

Nothing can hurt a speaker's credibility more than inaccurate, distorted information. Once again, be careful!

e) Avoid Plagiarism

WATCH THIS TUTORIAL ON PLAGIARISM: [Avoiding Plagiarism Tutorial](#)

What is plagiarism? Hmmm... Plagiarism as defined by the Cambridge International Dictionary of English (1996 Edition) is to take another person's idea or part of their work and pretend that it is your own.

Avoid using another person's work without permission. Give credits to whomever you are using their works as your reference.

That builds up your credibility too.

f) Ensure Your Objective is Ethical

If the objective of your speech is to motivate people to get involved in harmful, illegal or unethical activities then you are not observing the ethics in public speaking. It is as simple as that!

For example, how do you perceive a very good public speaker who promotes terrorism or the use of hard drugs? ethical? I doubt it!

As a further example, Adolf Hitler is considered a great public speaker. But his speech started one of the greatest atrocities known in human history!

g) Be Yourself

Everybody on the surface of the earth is unique. Even identical twins are different in some ways. While it is a good idea to learn from others, especially those we consider as role models, don't try to be someone you are not!

You can never be someone else... You can only be you!

Hence, be natural in your delivery. When you try to be someone you are not, your audience will notice and you will only look and sound fake to them.

This will harm your credibility and water down the effectiveness of your delivery.

Simply be yourself!

Phew! That ends our discussion of ethics in public speaking.

But before I get off the 'podium', please answer me this...

Suppose you attended a seminar and the speaker poked expensive jokes at you, showed no respect for your time, muddled up his points due to lack of preparation, distorted the facts and tried to be a person he wasn't born to be...

Would you attend another seminar (even if it is free) next time if you knew the presenter would be the same speaker?

I bet it. You would rather prefer to sleep at home!

That's my point.

Ignore the ethics in public speaking and you kill your public speaking dreams or career!

But please, don't let that happen to you. Just learn them, master them, put them to use and you are on your way to becoming an effective public speaker.

C. Structure of Speech

Organizing speeches serves two important functions. First, organization helps improve clarity of thought in a systematic way. Second, organization increases the likelihood that the speech will be effective

Audiences are unlikely to understand disorganized speeches and even less likely to think that disorganized speakers are reliable or credible. Speeches are organized into three main parts: introduction, body, and conclusion.

1. Introduction

The introduction of the speech establishes the first, crucial contact between the speaker and the audience. For most classroom speeches, the introduction should last less than a minute. The introduction needs to accomplish three things:

- 1) Focus your audience's attention. Speakers must have an "attention grabber" to interest the audience a joke, astonishing fact, or anecdote. (Rhetorical questions like "Haven't you ever wondered how..." are notoriously ineffective.) The introduction is the place where the main claim or idea should be stated very clearly to give the audience a sense of the purpose of the speech. Speakers need to orient the audience and make connections between what they know or are already interested in and the speech topic.
- 2) Establish goodwill and credibility. Many people believe the most important part of persuasion was ethos, or the character the speaker exhibited to the audience. The audience needs to see the speaker as someone to listen to attentively and sympathetically. Ethos is generated by both delivery style and content of the speech. Making

eye contact with the audience and displaying confidence in voice and body are two important ways to establish ethos. In addition, if you express ideas that are original and intelligent, you will show what “intellectual character.” Audiences pay attention to habits of thought that are interesting and worth listening to.

3) Give a preview

Mentioning the main points to be covered in the body prepares the audience to listen for them. Repetition is an important aspect of public speaking, for listening is an imperfect art, and audience members nearly always tune out in parts--sometimes to think about previous parts of the speech, sometimes for other reasons. The preview should end with a transition, a brief phrase or a pause to signal to the audience that the speech is moving out of the introduction and into the body.

The body follows and is itself structured by a mode of organization, a logical or culturally specific pattern of thinking about ideas, events, objects, and processes. Having a mode of organization means grouping similar material together and linking the component parts together with transitions. Good transitions show the relation between parts of a speech. They display the logic of the speech. Common transition phrases include: in addition to, furthermore, even more, next, after that, then, as a result, beyond that, in contrast, however, and on the other hand. One special type of transition is called the internal summary, a brief restatement of the main point being completed.

2. Body

In the body, the fewer the main points the better. For short classroom speeches, under 10 minutes, speeches should not have more than three main points. For longer speeches, more than five main points ensures that audiences will have trouble following and remembering the speech. In the speech, main points should be clearly stated and "signposted," marked off as distinct and important to the audience. Transitions often serve to signpost new points, as do pauses

before an important idea. Additionally, speakers might number main points first, second, third or first, next, finally. Always make it easy for the audience to recognize and follow key ideas. There are several common modes of organizing the information in the body of your speech:

- 1) Temporal organization groups information according to when it happened or will happen. Types of temporal patterns include chronological (in the sequence it occurred) and reverse chronological (from ending back to start). Inquiry order is one special mode of temporal organization useful in presenting some kinds of research: here you organize the body in accord with the unfolding processes of thinking and gathering data, taking the audience from the initial curiosity and questions to final results.
- 2) Cause-effect is a related mode of organization, showing how one event brings about another. Cause-effect, like other temporal modes, may be used for past, present, or future events and processes. Cause-effect can also be reversed, from effect back to cause.
- 3) Spatial patterns group and organize your speech based on physical arrangement of its parts. If a speech is describing a place, a physical object, or a process of movement--downtown Mercer, a plant cell, or the Battle of Shiloh--spatial patterns can be useful.
- 4) Topical designs are appropriate when the subject matter has clear categories of division. Government in the United States, for instance, falls into federal, state, and local categories; or into executive, legislative, and judicial branches; into elected and appointed officials. Categories like these can help divide the subject matter to organize the main points.
- 5) Compare/contrast takes two or more entities and draws attention to their differences and/or similarities. Sometimes speakers explain a difficult subject by comparing it with an easier, more accessible one--to explain nuclear fusion with the stages of high school

romance, for instance. The use of analogies often assists in audience understanding.

3. Conclusion

Following a transition from the body of the speech, the conclusion follows. The conclusion should be somewhat shorter than the introduction and accomplishes two purposes: summarize main ideas and give the speech a sense of closure and completion. Good conclusions might refer back to the introduction, offer an analogy or metaphor that captures the main idea, or leave the audience with a question or a challenge of some type. Brief quotations can also make effective conclusions (just as they can make effective openings for introductions).¹⁷

¹⁷University of Pittsburg Department of Communication, <https://www.comm.pitt.edu/structuringsspeech#:~:text=The%20introduction%20needs%20to%20accomplish,%E2%80%A6%E2%80%9D%20are%20notoriously%20ineffective.>)

4

TYPES OF PUBLIC SPEAKING IN *PESANTREN*



A. *Khitobah* (Islamic Religion Speech)

According to Syukir (1983), the term "*Khitobah*" is the lafadz mashdar of the word "كلمة" (which etymologically means speech, lecture, speech, etc.). *Khitobah* is a science that explains how to communicate well in public so that you can persuade people to agree with your viewpoint or adhere to your teachings.¹⁸

The Islamic conception of human life in this world, which includes al amr bi al-ma'ruf an-nahyu-an al-munkar, is being called to and conveyed to human beings and to all of mankind, according to Natsir *Khitobah*, in various ways and media that are permitted to have morals and guide their experiences in social life and state life¹⁹.



Khitobah Santri: Doc. Pondok Pesantren Nurul Jadid

¹⁸ Syukir, Asmuni. *Dasar-dasar Strategi Dakwah Islam*. Surabaya: Al-Ikhlash, 1983, p. 104.

¹⁹ Natsir M, Fungsi Dakwah Perjuangan dalam Abdul Munir Mul Khan, Ideologisasi Gerakan Dakwah, Yogyakarta: Sipres, 1996, P.52.

Purpose of *Khitobah*

It is stated that *Khitobah* is one of the essences included in the purview of da'wah; therefore, it is possible to say that the purpose of *Khitobah* is, in general, the same as the purpose of da'wah. The two goals of *Khitobah* or da'wah are as follows:

- a) The general purpose (Major Objective) is to invite mankind to a path that pleases Allah SWT. To be able to live happily and prosperously in this world and the hereafter.
- b) The specific purpose (minor objective) is the formulation of the purpose as the creation of the general purpose of the sermon, namely:
 - 1) To invite people who have embraced Islam to always increase their piety to Allah SWT.
 - 2) Building up the mentality of Islam for people who are still converts
 - 3) Inviting people who have not yet believed to believe in Allah SWT.
 - 4) Educate and invite people not to deviate from their nature²⁰.

Legal Basis of *Khitobah*

Regarding the requirement to spread da'wah among the general populace, scholars have differing views. According to the first school of thought, preaching is *fardhu ain*, which means that all Muslim adults are required to engage in da'wah (Sanwar, 1983). According to the second school of thought, the law of preaching is *fardhu kifayah*, which means that if there is already a group of people or some people who deliver it, then each person's obligation to do so is null and void because there are already those who do so, even if it is only a small number of people. These academics' divergent opinions are the result of personal differences.

According to the second school of thought, the law of preaching is *fardhu kifayah*, which means that if there is already a group of people or some people who deliver it, then each person's obligation to do so is null and void because

²⁰ Syukir, Asmuni. *Dasar-dasar Strategi Dakwah Islam*. Surabaya: Al-Ikhlash, 1983, p. 54.

there are already those who do so, even if it is only a small number of people. This disagreement among the scholars is the result of several translations of Al-Qur'an Surah Ali-Imran

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



verse 104:

Meaning: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones". (QS. Ali Imraan: 104).

The *lafadz minkum*, which gives the word "min" the meaning of "littab'idh," which signifies part, illustrates the *fardhu kifayah* law, is what makes this interpretation different. While other interpretations see the word "min" in the line as "littabyin," which means "to explain," in order to demonstrate the *fardhu ain* law.²¹

Elements of *Khitobah*

A. The subject of *Khitobah*

The person performing the *Khitobah* is the *Khitobah's* topic. Individuals or organizations that are able and willing to carry out the work of this *Khitobah*, such as da'wah institutions and others, might act as its executor or subject. A graduate is not required to become a preacher; anyone can do it. A preacher is someone who embodies good exemplary principles in every way. Therefore, a preacher has a moral obligation and defends himself as the most moral person.

B. Object of *Khitobah*

Mukhotob, in terms of *Khitobah*, is the one who receives *Khitobah* (object of *Khitobah*). The individual who will be the target of the *Khitobah* implementation is the *Khitobah's* object. The *Khitobah's* goal is anything at all. Since Islam was revealed to everyone, not just one group of people, it is applicable to all people and all of their conditions. Da'wah

²¹ Amin Syamsul Munir, Ilmu Dakwah, Jakarta: Amzah, 2013, p. 52.

will be more concentrated since it is not offered carelessly but rather leads to professionalism if the character and personality of mad'u, the recipient of da'wah, are known. Therefore, the target of the da'wah, mad'u or mukhotob, will readily accept the da'wah message presented by the da'wah subject.²²

C. *Khitobah* Material

Meanwhile, Hamzah Ya'qub revealed that da'wah material includes Islamic teachings which consist of aspects of the world and aspects of the hereafter, including:

- 1) Islamic creed, monotheism and faith
- 2) Perfect personal formation
- 3) Development of a just and prosperous society

Prosperity and prosperity in this world and the hereafter²³ (Ya'qub, 1986). Da'wah messages must be carried out by considering the situation and condition of the mad'u or mukhotob as the target of da'wah. The messages of da'wah delivered in accordance with the conditions of the target object of da'wah will be well received by mad'u or mukhotob²⁴.

Example of *Khitobah-Santri's* English Speech's video can be assessed in:

<https://www.youtube.com/watch?v=sX6YaGqX5Zw>

<https://www.youtube.com/watch?v=Wk3z2g9HdAg>

<https://www.youtube.com/watch?v=YOl0Tf9ZMXI>

Example *Santri* English Speech:

"The Role of Santri in the Milenial Area"

Assalamu'alaikum. Warahmatullahi Wabarakaatuh

Bismilahirrohmanirrohim.

Alhamdulillahillobbil'alamin

²² Amin Syamsul Munir, Ilmu Dakwah, Jakarta: Amzah, 2013, p. 15.

²³ Hamzah Ya'qub, Publistik Islam, Teknik Dakwah dan Leadership, CV Diponegoro, Bandung, 1986, p. 30.

²⁴ Amin Syamsul Munir, Ilmu Dakwah, Jakarta: Amzah, 2013, p. 14.

*Wabihi nasta'iinu 'ala umuri dun ya waddin
Wa ala alihi wa shobihi ajmain. Ama ba'du.*

Honorable Jury

Ustadz Ustadzah whom I respect

As well as friends of the speech participants I love

First of all, let us say thanks to Allah SWT, who has given his grace and guidance, so that today, we can meet in here, face to face, in the 'ENGLISH SPEECH COMPETITION' in the Commemorate of *Santri* day in good health without any obstacles

The second is Sholawat and greetings, let us always deliver to our lord, the Prophet Muhammad SAW, hopefully someday we will get intercession in Yaumul Khiyamah. Aamiin!

Allohumma amiin.

Thirdly, I would like to introduce myself. My name is TALITHA SALSABILA, my friends usually call me TALITHA. I am the first grade student of SMPN 2 Ngawi. My motivation on joining this speech contest is simple. I want to test my bravery, I want to test my English mastery, and I like the contests like this. May the Yuri choose me as the winner of this contest? Aamiin...!

Well, ladies and gentlemen, in this occasion I would like to deliver a speech about “***The Role of Santri in the Milenial Area***”

Santri are people who study Islamic religious education at a *Pesantren*, usually living in that place until education is complete.

Like a song that was very famous in the past, Let's listen it :

Suasana di kota santri

Asik senangkan hati

Suasana di kota santri

Asik senangkan hati

Tiap pagi dan sore hari

*Muda mudi berbusana rapi
Menyandang kitab suci
Hilir mudik silih berganti
Pulang pergi mengaji*

However, in this millennial era, students are not enough if they just sit and recite but also have to do some things that can be used as preparation in living life in the current of globalization.

In this increasingly advanced age, a *santri* must have high intellectuals. *Santri* must be able to balance the life of the world and the hereafter.

Santri as agents of change and agent of control have a big role to maintain the nation character, and the ideology of the State of Indonesia. In this case, actually *santri* have a much greater challenge to explore and survive in the current of globalization when compared to youth in general.

On social media, the term of millennial *santri* develops in line with the discussion of the issues “*santri* now era”.

Millennial *santri* must be creative, confident and connected with technology lines. The creativity of millennial *santri* is not limited by *Pesantren* booths, they are also confident in their personal abilities in various knowledges, science and between languages. However, millennial *santri* has an advantage on a moral basis. These values of morality are the supporting power for millennial *santri*.

There are a number of fundamental issues that can be a reflection of millennial *santri* on the momentum of this *santri* day:

1. Students must develop knowledge capacity and intellectual networks.
2. *Santri* must be prepared with professional skills.
3. *Santri* must be a moderate and tolerant generation of responsiveness in cyberspace.
4. *Santri* must be active and brave to socialize the tolerant and non-violent Islamic doctrine in cyberspace.
5. *Santri* is the front guard who preaches Islam that is shady, not riotous.

6. *Santri* must become 'promoters' of unity, peace and order. Not just being 'buzzer', mischief, hostility, slander, and hate speech.
7. The *santri* must be versatile, versatile, multitalented and students should not be any (lack of updates).
8. Students must continue to be historical actors, not historical burdens.
9. *Santri* must think constructively, reflectively, actively, effectively, creatively, innovatively.

The President of Jokowi through Presidential Decree No. 22 of 2015 has set October the twenty second as *Santri* Day. This was welcomed by the PBNU because all this time the *santri* played a major role in the Indonesian struggle for independence, therefore. KH. Hasyim Asya'ari as the founder of NU called for jihad by saying that, "Defending the homeland of the legal invaders is obligatory or a must for each individual". According to the Prophet's Hadith, "*Hubbul Wathon Minal iimaan*".

Have a *Santri* Day.....

Ladies and gentlemen and also my dearest friends, this is the end of my speech today. I hope my speech may be useful for all us, and I do apologize if I said something wrong.

I pray May I become the winner. Before I end my speech I would present a song. Let's listen...

We are are the champions my friends
 And we'll keep on fighting 'til the end
 We are the champions
 We are the champions
 No time for losers

Cause we are the champions of the world.

Thank you very for your attention.

I am sorry if I had mistakes

Uusikum wanafsi bittaqwaalloh

*Wassalamualaikum Wr. Wr*²⁵

Source YouTube PONPES MANTAB CHUSNUL KHITAM speech contest *santri* at link:

<https://www.youtube.com/watch?v=Y0loTf9ZMXI>

B. *Bahtsul Masail* (Debate of Religious Issue)

Bahtsul Masail is an institution for studying religious formed by *Nahdlatul Ulama* (NU). This institution also makes decisions in the study of Islamic law covering issues of fiqh, monotheism, and Sufism.

From a historical and operational perspective, *Bahtsul Masail* is a very dynamic institution. This institution has a broad perspective and adheres to strong democratic principles.

Quoted from the journal entitled *Istinbat Hukum by Lajnah Bahtsul Masa'il Nahdlatul Ulama (LBM-NU) and its Influence on Islamic Law in Indonesia* by Muhammad Awwaludin, the issues studied by *Bahtsul Masail* always follow the times.

The laws discussed are not dominated by sects and always agree in mistakes. To get to know him better, the following is an explanation of the *Bahtsul Masail* institution complete with its duties²⁶.

In another definition, *Bahtsul Masail* is a discussion forum among experts in Islamic scholarship - especially fiqh - in the Islamic boarding schools affiliated with *Nahdlatul Ulama* (NU). In this forum, various kinds of religious issues for which there is no law, have not been discussed by the foremost scholars, are discussed in depth²⁷.

²⁵ <https://www.mariyadi.com/2019/01/pidato-bahasa-inggris-role-of-santri-in.html>

²⁶ <https://kumparan.com/berita-hari-ini/mengenal-bahtsul-masail-beserta-tugasnya-dalam-menentukan-hukum-islam-1x9TXRzpt83/full>

²⁷ <https://www.nu.or.id/nasional/bahtsul-masail-forum-diskusi-di-nu-yang-miliki-5-keunikan-Ex9aW>



Bahsul Masail (*Santri* Debate of Religious Issue):
Doc. Pondok *Pesantren* Lirboyo

The example of English Debate:

Sample Moderator Script²⁸

The hosting League has:

- Invited the candidates, the press, publicized the event and confirmed that all is in order.
- Arranged for a question screening panel that will sort and prioritize questions and make sure they are legible.
- Confirmed that the moderator is:
 - nonpartisan,
 - not identified with a particular party or issues,
 - not a voter in the district,
 - able to handle the degree of complexity of the event

Information that would be helpful to provide the moderator prior to event:

- Event format
- Description of races and number of candidates running
- Other contextual information the hosting League feels would be helpful to provide, i.e., hot button issues, contentious races, etc.

²⁸<https://lwwma.org/wp-content/uploads/2012/12/Sample-Moderator-Script.doc>

Script

PM INTRODUCTION (Introducer): Good [afternoon or evening], I'm [] of the LWV of []. The League is a non-partisan political organization for women and men, which encourages informed and active participation in government. This forum is part of our ongoing voter education efforts to help voters make informed decisions at the upcoming elections. We hope that over the course of this program you will learn more about the candidates and what they hope to do for []. I will now turn the meeting over to our moderator, [] of the LWV of [].

- Face of the League in your town
 - Nonpartisan policy
 - Moderator from another town / voting district
-

Forum Instructions (Moderator): Welcome to this candidates' forum. I will start by explaining some procedures for the forum, which each candidate received ahead of time.

Instructions for the candidates ...

- You will have [] for an opening statement, [] for a closing statement, and [] to answer each question. There will be a [] rebuttal after each question.
- Opening and closing statements will be done in the following order, based on [].
- The timekeeper is sitting in the first row. When there is half a minute left on your speaking time, the time-keeper will hold up a card that says "30 seconds," indicating that you have 30 seconds to finish your answer. At 15 seconds, the time-keeper will hold up a card that says "15 seconds." Please wrap up when you see the "Stop" Card. If you continue speaking after the Stop Card is held up, I will say "Thank you" and move on to the next speaker.
- Personal references about other candidates are out of order.
- Please note the cameras at the back of the room. This

forum is being broadcast live and will be rebroadcast several times on [].

Instructions to the audience ...

- Please turn off your cell phones and beeping watches now.
- We request that you treat all candidates fairly.
- Please remain quiet throughout the forum. No clapping, cheering or calling out, with the exception that, after their closing statements, you may clap for all candidates if you wish.
- No campaign literature or signs are allowed inside this room.
- You are encouraged to submit questions for the candidates on the provided index cards. Questions must be addressed to all candidates, and must apply to issues or qualifications for their particular office. Raise your hand if you'd like another index card or to have your question collected. A League panel will review the questions for legibility, clarity and applicability to all candidates. We will use as many questions as time allows, sometimes combining similar questions, striving to cover a variety of topics. If you don't hear your particular question, it could be combined with other similar questions. [If applicable: candidates will be available following the forum to talk with people (indicate refreshments if they are being served)].

Or:

- Questions from the audience will be taken from the microphone located []. Please line up and state your name and ask your question. I ask that your questions be respectful. Questions should be to all candidates – all will have the opportunity to respond.

[when there are multiple sets of candidates explain the sequence and timing for each, including approximate time for each segment and when each will be completed.]

- Sets the tone
- Makes sure that everyone knows the rules – candidates

should know them already, important for audience to know as well

- How to ask questions / question process
- Timing of segments and questions

Source of Questions

- Questions prepared and/or reviewed by the League in advance
 - Questions submitted in writing at the event and reviewed by the League before being passed to the moderator
 - Questions asked by the audience from the floor (limit the time) that can be ruled out of order by the moderator
 - Questions asked by a panel of questioners that can be ruled out of order by the moderator
 - Questions asked by the candidates of each other that can be ruled out of order by the moderator.
-

Starting the Candidates' Forum (Moderator)

- We will start with the candidates for the following office:
Opening statements: [can eliminate openings if there are time constraints]
- You have [] for your opening statement.

Q & A

- Now we move on to the question and answer portion of our forum:
- You have [] to answer each question.
- You have a rebuttal of [] for each question. [rebuttal can vary or not be used]

Closing statements:

- We'll now move on to closing statements.
- You have [] for your closing statement.

Closing

Closing by moderator – remember to vote – info – cable rebroadcast, thanks to candidates for running since that what it takes to make democracy work, etc.

CLOSING (Introducer or Moderator): I'd like to close this forum by thanking all of the candidates for their participation in our democratic process. I would also like to thank [] for serving as our moderator this afternoon. To the voters, please remember to vote on [] at []. The polls are open from 7 am to 8pm. If you need an absentee ballot, the application for the absentee ballot must be received by the Town Clerk's office by noon on [].

Thank you and good day.

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From LWVUS "How to Watch a Debate"

- Does the format give each candidate an equal opportunity to speak and respond to questions?
- Are the questions clear, fair and equally tough on all candidates?
- Do the questions cover the issues that are important to you?
- Is the moderator in control of the debate? Does the moderator need to say less and let the candidates say more?

| | Response - | | Follow-up - | |
|-------------------|------------|---|-------------|---|
| | | | | |
| Opening Statement | 1 | 2 | | |
| Question 1 | 2 | 1 | 2 | 1 |
| Question 2 | 1 | 2 | 1 | 2 |
| Question 3 | 2 | 1 | 2 | 1 |
| Question 4 | 1 | 2 | 1 | 2 |
| Question 5 | 2 | 1 | 2 | 1 |

| | | | | |
|-------------------|----------|----------|----------|----------|
| Question 6 | 1 | 2 | 1 | 2 |
| Question 7 | 2 | 1 | 2 | 1 |
| Question 8 | 1 | 2 | 1 | 2 |
| Question 9 | 2 | 1 | 2 | 1 |
| Question 10 | 1 | 2 | 1 | 2 |
| Question 11 | 2 | 1 | 2 | 1 |
| Question 12 | 1 | 2 | 1 | 2 |
| Question 13 | 2 | 1 | 2 | 1 |
| Question 14 | 1 | 2 | 1 | 2 |
| Question 15 | 2 | 1 | 2 | 1 |
| Question 16 | 1 | 2 | 1 | 2 |
| Closing Statement | 2 | 1 | | |

| | | | | |
|-------------------|------------|----------|-------------|----------|
| | Response - | | Follow-up - | |
| | | | | |
| Opening Statement | 1 | 2 | | |
| Question 1 | 2 | 1 | 2 | 1 |

| | | | | |
|-------------------|----------|----------|----------|----------|
| Question 2 | 1 | 2 | 1 | 2 |
| Question 3 | 2 | 1 | 2 | 1 |
| Question 4 | 1 | 2 | 1 | 2 |
| Question 5 | 2 | 1 | 2 | 1 |
| Question 6 | 1 | 2 | 1 | 2 |
| Question 7 | 2 | 1 | 2 | 1 |
| Question 8 | 1 | 2 | 1 | 2 |
| Question 9 | 2 | 1 | 2 | 1 |
| Question 10 | 1 | 2 | 1 | 2 |
| Question 11 | 2 | 1 | 2 | 1 |
| Question 12 | 1 | 2 | 1 | 2 |
| Question 13 | 2 | 1 | 2 | 1 |
| Question 14 | 1 | 2 | 1 | 2 |
| Question 15 | 2 | 1 | 2 | 1 |
| Question 16 | 1 | 2 | 1 | 2 |
| Closing Statement | 2 | 1 | | |

I strongly believe that SMK is better than SMA. SMK is a school in Indonesia that focusing on its major to create new freshmen that have both skills and knowledge in their majoring. SMA is a school in Indonesia that focusing only in the knowledge in their majoring.

So that is why SMK could get more easier job by their majoring based on its purpose and motto "SMK Bisa". But SMA students need to continue their study to college level to focusing on the majoring and then they could get the job by it. The implicative of SMK can recharged the new high and fastest level on education in reaching the best solution on jobless in Indonesia.

1st Speaker of Negative team:

I don't agree with the motion that SMK is better than SMA. By seeing its quality of education SMA has higher level on quality far from SMK. SMK is a new system program created by government to make a ready-freshmen worker. But in fact, the its quality is opposite to their mission. But you can see the system of SMA in Indonesia. They focus on only knowledge, but the school can create a good quality of its purpose so they take 85 person quotes in the University level.

2nd Speaker of Affirmative team:

Rebuttal: No, I don't agree with you. You thought and said that both systems are different. But then you said the its purpose was failed by seeing SMK point of view. You can't compare the percentages of the number of students that accepted in University with the percentage of freshmen worker of SMK in knowledge. You must see how big the number of dress men from SMK that being accepted to be employees in company!

I would like to deliver my speech from the effectiveness of SMK on creating qualified worker.

SMK took a unique education system that they do acceleration on how student after graduation from school can directly get a

job and qualified. If you see that SMA, they need 4 years more to get a job after the graduation. It means that SMK get effective way on create new qualified worker than SMA.

2nd Speaker of Negative team:

Rebuttal: I don't agree with the material on delivering of 2nd speaker of affirmative tem. He doesn't know how big freshmen from SMK who failed on applying a job. SMA also can directly get a job after they graduate from high school. It means the effectiveness of your delivery still non sense.

But seeing on my point of view, the SMA is a doubled degree of graduation.

You can easily continue to the university level easier than SMK and you can get a job as you want. It means, if you failed from the examination of application on university and you need a money. You can make a money to apply in the company.

So many companies accepted from freshmen of SMA. So this proves to us that SMA is better than SMK.

3rd Speaker of Affirmative team:

Rebuttals: All the materials that negative team talking about are silly and cannot be taken as fact. They don't see why the government makes the 60:60 SMK: SMA in the future by 2008. It just because the SMK is the new hopes to Indonesia and applicable on education to create a new freshmen and worker on company without taking first college level degree.

So by seeing my team who delivered to you before adjudicator, we are take a red line on how good SMK to get easier job than SMA with their major they has. And my second speaker said that the effectiveness of SMK student to be qualified worker. Let's us imagine that Student of SMK from automotive engineering can work as mechanic. But the student from SMA cannot work as mechanic even just applies to the company by its requirement. It means it is so effective.

3rd Speaker of Negative team:

Rebuttal: If yes the SMK is better, why the image of good quality is taking by SMA level. Does it proven you? So all the rebuttal of 3rd speaker is still cannot prove their team.

The higher level is the higher qualified. So when SMA student took higher level on college degree. They would have good qualified on working. So that is why the student from SMK if work in the company just can be a low level position like mechanic, shop keeper, etc. But even student of SMA graduate from University they applied to company they work as manager of workshop (Leader of mechanic), and Manager of Shop (leader of shop keeper). So this proves that SMA better than SMK.

Speaker 4 of Negative team:

By seeing my team's point of view. We straightly go to the red line on how effective of SMA levels on creating better freshmen. So for the adjudicator time is yours.

Speaker 4 of Affirmative team:

We still absolutely believe that SMK is better than SMA because of its sistem, how effective to create qualified worker after graduation. So please win for us the adjudicator²⁹.

For *Bahtsul Masail* (*Santri's English Debate for Religion Issues*) in this context is the combination of English debate concept in generally with *Bahtsul Masail*. So that, in *Santri's English Debate for Religion Issues* here the literature can change into *kitab kuning* or some *'ibarat* in *Pesantren* treasures.

C. *Santri's Drama (Adapted from Pesantren Treasures)*

Drama's *santri* is drama which taken from *santri's* culture as Indonesian local wisdom. Because of that drama's *santri* must contain of *santri's* issue. In this one of public speaking competence we can create novelty by combine *santri's* culture like: drama of *santri's* story, drama of *santri* figure, and drama of *santri* world.

²⁹ <https://www.sekolahBahasalinggris.co.id/6-contoh-teks-debat-dalam-bahasa-inggris-terbaik/>



Dram's *Santri*: Doc. *SantriNow.com*

Example of video of drama's *santri* of story can be accessed in youtube's link:

<https://www.youtube.com/watch?v=98HhHRgg-fM>

Example of *Santri's* Drama created by Nur Lailatul Fitri collaborated with *Santri* MA Salafiyah Syafi'iyah Seblak Diwek Jombang:

A JOURNEY TO REACH DREAMS

Narrator :“Assalamu’alaikum Wr.Wb. Let me introduce myself and my team. We would like to show a mini drama, with the title “*A Journey to Reach Dreams*” But before we show it, let me as the narrator introduce our actors and actress.

1. _____ as Mr. Jamal
2. _____ as Danang
3. _____ as Nycta Gina
4. _____ as Amak
5. _____ as Ayah
6. _____ as Mr. Herlino

7. _____ as Mrs. Alisya Soebandono

Narrator : Well happy brothers and sisters. Please enjoy our performance.

Narrator:

This time, a bunch of students are in their room, their teacher, Mr. Jamal has just arrived to teach. He opens the class and begin the learning.

Mr. Jamal : “Students, I want to ask you, what’s your ideas?”

Students : “What does it mean, sir?”

Mr. Jamal : “What do you want to be in the future?”

Ayu : “I want to be a teacher!”

Mr. Jamal : “You, Danang?”

Danang : “I want to be a great person as like Gus Dur!”

Dila : “Halah, Nang. Gus Dur had read all of the books in Al-Azhar library, lah you loh, can’t even read Arabic!”

Danang : “I can! I’m still learning!”

Mr. Jamal : “Yes, Nang. You can. The point is, kamu gak boleh nyerah belajar Arabic. Okay? Next, Dila, what do you want to be?”

Dila : “My idea is to be a celebrity, Sir!”

Dani : “Wadduhh, we will have an actress from our school ini!”

Amel : “That’s really good, Dila.”

Mr. Jamal : “Now, you amel, what’s your idea?”

Amel : “I don’t know, sir”

Students : “WHY???”

Amel : “I just don’t know what I will do in the future”

Wachid : “What if to be my wife?”

Danang : “Loh lohh, kamu kok ngegas gitu, Chid?? You can’t be like that!”

Students : “Wahhh Wachidddd”

Mr. Jamal : “Okay, okay, stop students. I want to give you know, that every dream is important”

Students : “Why, Sir?”

Mr. Jamal : “Because you can live your life. Kamu bisa membuat hidupmu lebih berarti dengan mimpi”

Dani : “What will we do to reach our dream, Sir?”
Ayu : “Sleeping!”
Wachid : “Ngawur! We have to fight!”
Students : “Yes, Fighting!”
Mr. Jamal : “Yes, that’s right! What should we do?”
Students : “Fighting!”
Dila : “Beside fighting, we have to pray to Allah too, guys!”
Mr. Jamal : “That’s right. May Allah always bless us, Aamiin”

Narrator:

After that, Mr. Jamal left the class and let the students take a break in rest time. But, Danang, who really wants to be as like Gus Dur, begin to learn how to write Arabic in Javanese or pegon.

Danang : “Dan, teach me how to write pegon!”

Dani : “I can’t, Nang. Ask Ayu loh. She can.”

Danang : “Yu, teach me”

Narrator:

And the, Ayu start to teach Danang how to write *pegon*. But, Danang is still confuse. So, he keeps asking his friends about it.

Danang : “Guys, if I want to write ‘V’, it’s same with fa’, right?”

Students : “Yes, Nang”

Danang : “Okay, thank you”

(Danang continues his writing)

Narrator:

A view moments later..

Danang : “Guys guys, How to write “Nya” in pegon? Does it use ‘ya” with three dots?”

Students : “Yes, Nang”

Danang : “And the, how to...”

Students : “Hallahh!! You are too noisy, Nang! Keep quiet dong.”

Danang : “I’m sorry, guys.”

Narrator:

Ayu, Dila, Wachid, Dani and Amel always study hard. Every time they feel tired or sad, they always remember how

important to reach dreams. So, they will begin to study again. It also happens to Danang, Danang never stop to practice to write pegon every day, learn how to read Al-qur'an in a good way and other. Until one day, he joins a national competition to write and read pegon.

Nisya : "I'm, as the MC of this national event, would like to announce the winner of writing and reading pegon. And the first winner is..... _____
FROM JOMBANG!!! Give applause, everybody!! "

(Nisya gives the trophy to Danang)

Narrator:

Everyone, based on the story performed before, it shows that by hard working, we can achieve our dreams. Although it seems like it's impossible at the beginning, it doesn't determine the result. The most important is, never give up in every step we take.

Now we can see, Ayu being a great teacher to his students.

Dila being a famous singer and actress in Jakarta, everyone proud of her.

Wachid, although he never talk about his dream, he lives well now by being a successful businessmen.

Amel, whoahh, this one girl, now she dedicates her live to be a great mother and woman for his little family.

Dani? You okay? Ohh, Dani is busy being a lecturer now, teaching hundreds students in a big university.

And here the one that we waiting for, Danang, being a great ustadz, well, he's closer to his dream for being as like Gus Dur.

Let's support him, everybody!

Students : "GOOD JOB, DANANG!"

Narrator:

Believe in yourself, remember that Allah is always with you.

Fight your dream, always pray to Allah.

Students : "See you..."³⁰

³⁰ *Santri's Drama created by Nur Lailatul Fitri collaborated with Santri of MA Salafiyah Syafi'iyah Sebla Diwek Jombang, 2022.*

D. *Santri's* Story Telling (Adapted from Pesantren's Treasures)

Santri's story telling is story telling which apply *santri's* culture. This story telling is actually sent by *santri* and also have *santri's* theme. This theme can adapted from kitab kuning, *santri's* biography books, *santri's* story etc.



Santri's Story Telling: Doc. Youtube. Story Telling Uwais Al-Qorni/ Suci Mia Maulina

The Example of video *Santri's* Story Telling 'Uwais Al-Qorni' adapted from *kitab kuning* is can be accessed in link youtube : <https://www.youtube.com/watch?v=9bENLShzjeM>

The Example of Video *Santri's* 'Biography of K.H. Abdurrahman Wahid (Gus Dur) is can be accessed in link : youtube: <https://www.youtube.com/watch?v=QJkxF0SdEWI>

The example of text story telling about Uwais Al-Qorni whom adapted from *kitab kuning* is above:

Uwais Al-Qorni: A Simple Man Honored by the Prophet

During the lifetime of Prophet Muhammad, may the mercy and blessings of God be upon him, a man named Uwais al-Qarni was living in Yemen. He embraced Islam at the hands of some of Prophet Muhammad's companions. However, he is not considered to be a companion (sahabi[1]); rather, he is

considered to be among the next generation, or those who came after, (the tabi'oon).

The companions of Prophet Muhammad and those who came after him are known as the best generations. They are the Muslims who learned their Islam at the feet of Prophet Muhammad or his companions. In a well-known tradition, Prophet Muhammad said, "The best of my nation is my generation, then those who follow them, and then those who follow them."

We know a great deal about the companions; we read their biographies, ponder their devotion and religious zeal, and marvel at their exploits, but with a few exceptions we learn very little about the tabi'een. Their stories are often just as enthralling even though some of them, like Uwais al-Qarni, never met, listened to, or saw Prophet Muhammad.

Uwais al-Qarni proves to us that even if someone is not from the companions of Prophet Muhammad, yet he or she can have immense love for God and His Prophet. Uwais earned the praise of Prophet Muhammad and one of the greatest companions, Umar ibn al-Khattab.

Prophet Muhammad once said there are some people from this nation who are disheveled, lack money, and social status, but if they take an oath by God, God will surely honor that oath. There are many fables and unsubstantiated tales linked to Uwais al-Qarni, however, there are also some authenticated stories that boost our faith and make us want to behave more like this simple man of relatively low social status.

Uwais grew up in Yemen, and when he was very young his father died. He therefore had to take care of his mother. He also had leprosy. Uwais with a devoted heart and sincere supplications asked God to cure him. God healed him and left just a coin-sized piece of disfigured skin on his shoulder. Every time Uwais looked at this small patch, he was reminded of God's favor to him. Uwais continued to look after his mother, and unfortunately, she went blind, becoming even more dependent on her son.

At the time the Muslims came to Yemen, Uwais was taught a very important lesson. One very dark night Uwais and his mother did not have any lights in the house, and it was difficult for them to do their evening chores. Uwais could not see but his mother, being used to the dark, helped her son to get around the house. Soon after, Uwais met the ambassadors from Prophet Muhammad and listened to them reciting the Quran. The verse that touched his heart was from the chapter The Light.

"...And him for whom God has not appointed light, there will be no light." (Quran 24: 40)

Uwais accepted Islam there and then. Uwais and the Prophet never met because Uwais stayed in Yemen taking care of his mother. Despite this, Prophet Muhammad mentioned Uwais to a group of his companions.

Prophet Muhammad told his companions that there is a man who will come to you from Yemen. He comes from Murad and the tribe of Qaran. The Prophet went on to tell them about the leprosy and finished the description of Uwais saying, "and he has a mother, he treats her extremely well, and is obedient to her." He then said, if Uwais al-Qarni takes an oath by God, God will surely honor that oath. If you meet him, ask him to seek forgiveness for you.

Umar Ibn al-Khattab never forgot this advice, and when he became the leader of the Muslims, every year he would go out to meet those coming from Yemen for the pilgrimage. Umar would ask, "Is Uwais al-Qarni among you?" This continued for ten years. Finally, the people from Yemen said yes and pointed him out to Umar.

Umar went straight to Uwais to determine if he was the man Prophet Muhammad described. He asked, "Are you Uwais al-Qarni?"

He said, "Yes."

Umar continued, "From Murad and the tribe of Qaran?"

He said, "Yes."

Umar then asked, "Were you once afflicted with leprosy and your skin healed except for an area on your shoulder the size of a coin?"

Uwais said, "Yes."

Umar finally asked, "Do you have a mother that you respect, honor, and take care of?"

He said, "Yes."

Umar then explained that Prophet Muhammad advised him to ask Uwais to seek forgiveness from God for him (Umar). Uwais was taken aback; he pointed out to Umar that he was a companion of the Prophet and the leader of the Muslims. You should ask God to forgive me, Uwais insisted. However, Umar was not deterred, and Uwais supplicated that God forgive the sins of Umar ibn al-Khattab.

Umar was pleased and wanted to help Uwais in some way. After the pilgrimage, Uwais was traveling to Kufa in Iraq. Umar offered to write an introduction letter to the governor of Iraq, but Uwais refused his offer preferring to remain anonymous among the believers. He was a simple man with simple needs. He did though have a request for Umar. He asked Umar not to tell people about his unique link to Prophet Muhammad in case they might disrupt his pilgrimage.

There are many traditions and stories about Uwais; many have not been authenticated, but all of them highlight his humbleness and simple living. Reading the story of Uwais prompts us to ask ourselves, how did Uwais attain such a high status that even the companions were told to seek forgiveness from him? He was dutiful to his mother. He also suffered from a chronic condition that severely affected his life, but he was patient. In short, his character was one that every believer should strive to emulate.

Afterword:

Islam encourages kindness to parents especially the mother. Prophet Muhammad once advised a man intending to go on a military expedition to stay home instead and look after his mother. "Paradise lies beneath her feet,"[6] he said, implying that the gates of Paradise are open for those who

cherish and respect their mothers. Adapted from *kitab kuning* (Nashoihul Ibad)³¹³²

Example of story Telling adapted from *Santri's* Books 'Biography of K.H. Abdurrahman Wahid (Gus Dur)'

Biography K.H. Abdurrahman Wahid (Gus Dur)

Abdurrahman Wahid, by name Gus Dur, (born Sept. 7, 1940, Denanyar, East Java, Dutch East Indies [now Indonesia] died Dec. 30, 2009, Jakarta, Indonesia), Indonesian Muslim religious leader and politician who was president of Indonesia from 1999 to 2001.

Wahid's grandfathers were among the founders of the world's largest Islamic organization, the 25-million-member *Nahdatul Ulama* (NU). Wahid studied the Qur'ān intensively at an East Java *Pesantren* (religious boarding school) founded by his paternal grandfather, K.H. Hasyim Asy'ari, and at institutes in Jakarta when his father K.H. Wahid Hasyim Awas Indonesia's first cabinet minister for religion. In 1965 Wahid earned a scholarship to study at the prestigious Al-Azhar University in Cairo, but he bristled against the traditionalism of its faculty, and, instead of studying more scripture, he devoured New Wave movies, read French and English books, and studied Marxism. Leaving without taking a degree, he moved to Baghdad, where he soon began attracting attention with his religious writings.

After returning to Indonesia in the late 1960s, Wahid became a scholar. He was elevated to the post of general chairman of the NU in 1984. The organization then severed its ties to a Muslim-based political party and concentrated on social work and education. The managers of 6,500 *Pesantren* nationwide the backbone of the NU's support opposed any antigovernment moves. Wahid was

³¹ islam.nu.or.id/hikmah/kisah-uwais-al-qarni-dan-seorang-rahib-yang-bijak-Z2o8M

³² <https://www.islamreligion.com/articles/11370/uwais-al-qarni/>

nonetheless widely perceived to present a threat to political authority for his promotion of a vision for the NU that would, in his words, “move toward the transformation of society, socially and culturally.”

As NU chief, Wahid was one of the most respected figures in Indonesian Islam and the most politically active. He headed the political discussion group of Democracy forum, which welcomed dissidents and human rights advocates. Wahid spoke frankly on national issues to ministers, diplomats, journalists, and others who consulted him. Deviating from the positions held by the leaders of many Muslim countries, he suggested normalizing ties with Israel and contended that the conflict in Bosnia and Herzegovina was not religious. Many admired his defense of Indonesia’s Christian minority. Even the powerful military was keen to maintain good ties to a perceived bulwark against radical Islam. Honored in 1993 with the Magsaysay Award, Wahid was elected the following year to lead the World Council for Religion and Peace.

See All Good Facts

In 1990 Wahid declined to join the new Association of Muslim Intellectuals, accusing its chairman, B.J. Habibie, protégé of President Suharto and the country’s research and technology minister, of using Islam to gain power. Critics and even relatives conceded, however, that Wahid could not separate his own political stance from NU’s needs. In 1994 Suharto loyalists within the NU tried in vain to end Wahid’s chairmanship. In the wake of the Asian economic crisis (1997–98) that forced the resignations of Suharto and his successor Habibie, Wahid was elected president in 1999. He was the first candidate to win the presidency through a vote by the People’s Consultative Assembly (Majelis Permusyawaratan Rakyat; MPR), as opposed to the earlier, consensus-seeking process. Economic and political instability, coupled with a corruption crisis in which Wahid himself was implicated, led to his impeachment and removal from office in

2001. After leaving office, Wahid encouraged interfaith dialogue for the promotion of world peace³³.

This article was most recently revised and updated by Virginia Gorlinski.

Example of Story Telling from *Santri's* Book 'K.H. Abdussalam (Mbak Shoichah) Gedang Tambak Beras; *Kiai of Riyadhah's* Expert and the Founders of NU's Ancestors.

Kiai Abdussalam (Mbah Shoichah) Gedang Tambak Beras Jombang; Kiai of Riyadhah's Expert and the Founders of NU's Ancestors

A. Profile of *Kiai Abdussalam (Mbah Shoichah)*

Kiai Abdussalam (Kiai Shoichah/Mbah Sehad) is one of the lesser known *Kiai* behind the fame of the four corner *Pesantren* (Islamic Boarding School) in Jombang (*Pesantren* of Tebuireng, Bahrul Ulum Tambak Beras, Mamba'ul Ma'arif Denanyar, and Darul Ulum Peterongan). *Kiai Abdussalam* is not only a scholar; he is also a leader of the Diponegoro troops as well as a powerful warrior. After Prince Diponegoro was captured by the Dutch in 1830. In the story of the outbreak of the Diponegoro war, the leaders of the troops spread out in all directions to avoid capture by the Dutch and their accomplices, as well as to organize a force. As a secret sign between the troops that spread throughout Java, they made a certain code so that the Dutch and their spies would not know. The code is a sapodilla plant in front of the house. So that Diponegoro's troop network will easily recognize one another. *Sawo* is a symbol extracted from the verse of the Qur'an '*Sawwu sufuufakum...*' (straighten your rows) which means tidy up your ranks. This means that although in hiding the Diponegoro troops are actually tidying up the ranks in the sapodilla tree code. Meanwhile, '*sawo kecil*' gives a message

³³ <https://www.britannica.com/biography/Abdurrahman-Wahid>

after straightening *the rows* (united to form a network) to be a *becik* or good person. Because for Javanese people, *sapodilla kecil* means *sarwa becik* or all-round good.

B. Nasab of Mbah Shoichah

Mbah Shoichah was a *Kiai* fighter who brought down great figures in his time. This is of course not separated from *riyadhoh* and also his lineage which is also a great figure whose *sanad* goes all the way to the Prophet Muhammad SAW. The genealogy of Mbah Shoichah's lineage is as follows:

1. Prophet Muhammad SAW
2. Fatimah Az-Zahrah bin Nabi Muhammad SAW
3. Al-Husain bin Fatimah Az-Zahrah
4. Ali Zainal Abidin bin Al-Husain
5. Muhammad Al-Baqir bin Ali Zainal Abidin
6. Ja'far As-Shodiq bin Muhammad Al-Baqir
7. Ali Al-'Uraidhi bin Ja'far As-Shodiq
8. Muhammad An-Naqib bin Ali Al-'Uraidhi
9. Isa Ar-Rumi bin Muhammad An-Naqib
10. Ahmad Al-Muhajir bin Isa Ar-Rumi
11. Ubaidullah bin Ahmad Al-Muhajir
12. 'Alwi Al-Mubtakir bin Ubaidillah
13. Muhammad bin 'Alwi Al-Mubtakir
14. 'Alwi bin Muhammad
15. 'Ali Khalaq Qasam bin 'Alwi
16. Muhamad Shohib Mirbath bin 'Ali Khalaq Qasam
17. Alwi 'Ammil Faqih bin Muhamad Shohib Mirbath
18. 'Abdul Malik Al-Azhmatkhan bin Alwi 'Ammil Faqih
19. Abdullah Amirkhan bin Abdul Malik Al-Azhmatkhan
20. Ahmad Syah Jalaluddin bin Abdullah Amirkhan
21. Husain Jamaluddin bin Ahmad Syah Jalaluddin
22. Muhammad Kabungsuan bin Husain Jamaluddin
23. Ki Agent Pengging bin Muhammad Kabungsuan
24. Jaka Tingkir bin Ki Ageng Pengging
25. Prince Benowo bin Jaka Tingkir

26. Prince Samhudbagda bin Prince Benowo
27. Ahmad bin Prince Samhudbagda
28. Abdul Jabbar bin Ahmad
29. **Abdussalam** (Shoichah) bin Abdul Jabbar

C. Mbah Shoichah and the *Sawo* Tree Code of the Diponegoro Warrior

This *sawo* tree code is continued by his descendants to continue Prince Diponegoro's struggle against the Dutch. As shown by Abdul Mun'in DZ in the book 'Fragments Sejarah NU Menyambung Akar Budaya Nusantara' that *Sawo* actually comes from the Arabic language, *Showwu Sufufakum* (bring together the ranks), *Fainna Tashwiyatushufuufi Min Tamaamil Harakah* (because bridging the ranks is a prerequisite for the success of the struggle) . The event quickly spread so that in a short time *sawo* was planted in almost *Pesantren* spread from Banten, Magelang to Banyuwangi, even in Bali and Lampung there is a similar resistance center. With the presence of the 'sawo tree' code, it becomes easier for the fighters to fight back, because they can take refuge in every boarding school where there is a *sawo* tree, so it can be confirmed that they are members of Prince Diponegoro's forces, so that they can easily get protection, especially since they are spread widely and evenly to the corner of the village. Likewise, when *Kiai* Abdussalam went to Jombang, he planted *sawo* or *kecik* trees. Even the descendants of *Kiai* Abdussalam also continued the tradition of planting *sawo* in front of the house. According to a story that used to circulate near the Tambakberas mosque tower and in front of the house of *Kiai* Anshori Sehad (one of the descendants of *Kiai* Abdussalam) there used to be many *sawo* trees. This is because Prince Diponegoro's fight was continued by his soldiers who were mostly *Kiais*, one of whom was *Kiai* Abdussalam who was one of the *sawo* tree keeper *Kiai*.

D. Mbah Shoichah and the Story of the Establishment of 'Padepokan Selawe'

Kiai Abdussalam moved the resistance base from Tegalrejo to the east until it reached the base of Wonosalam, then he settled in the base of *Gedang*, north of Wonosalam. *Kiai Abdussalam's* choice of paddy fields was used as a base because long before he had observed and cleared land (the Javanese term '*mbabat alas*') as a preparation for a place of escape in order to organize and gather strength back against the Dutch. For 13 years, he built the *Gedang* platform, turned the wilderness into a village, until finally he built a hermitage that later became known as the *Selawe hermitage*. This is because only 25 people live in the padepokan, some also call the hut '*telu*' because the padepokan only has three *gothekan* (rooms).

E. The story of Riyadhoh Mbah Shoichah and the nickname Geledhek

Padepokan *selawe* or *pondok 'telu'* that was run by *Kiai Abdussalam* is rapidly developing and becoming more and more famous, even reaching the ears of Dutch residents. It was not known what the meaning and purpose was, the Dutch resident then sent a courier to see *Kiai Abdussalam*, so the courier left with a horse cart (*bendi*) towards the village of *Gedang*. Arriving at *ndelem*, with a haughty and arrogant tone the courier shouted loudly calling *Abdussalam*. He finally went out of the house by replying "*sopo awakmu...?* (who are you...?) his voice was so terrible and sharp like a thunderbolt (lightning) struck, with one of his snaps, the courier and his horse immediately fainted and died, as well as his *bendi* was disintegrated.

The magic of *Kiai Abdussalam* is very possible, because in his daily life *Kiai Abdussalam* does more *tirakat* or *riyadhoh*. The behavior, in addition to getting closer to God, is

also useful for the soul and for the concern to be resilient. This can be proven if he rarely sleeps at night. He prefers to go to the river and climb up the tree near the river. The goal is when he is sleepy, he falls straight into the river. This method was done by *Kiai* Abdussalam so that he should be more alert and not sleepy during uzlah.

Not only *play* above, *Kiai* Abdussalam is also *Kiai* whose *play* mobilizes and trains his stomach so that he does not easily eat food. The way is when you want to *eat* (eat) to fill your stomach, and then the food is mixed with small pebbles. So when you are *eating*, you have to be patient and patient in sorting and choosing food that is mixed with gravel. Of course, one of the purposes of this is to not like food too much and finally be able to control lust. Anyone who is served good food, but mixed with gravel, will surely lose his appetite. So if he is very hungry, he must be patient and will not be able to eat much.

In the story that develops, because *acting*, *Kiai* Abdussalam has magic like his voice is like lightning for his enemies. Until the Dutch company who behaved disrespectfully in front *ndalem* (house), he died after being scolded by *Kiai* Abdussalam. So since that time *Kiai* Abdussalam is better known as *Kiai* Shoichah or Mbah Shoichah (in Arabic, which means snapping/baring) because his snapping was so terrible that he was nicknamed *Pendekar Geledhek*.

In addition, Mbah Shoichah was often visited by *jin* to the point where she had *jin* students. It is said that one time Mbah Shoichah was offered to go to Hajj in a genie vehicle. When in the middle of the sea, it turns out that the genie has bad intentions. You know that jinn are like humans, some are good, some are bad, some pretend to be good, some have good intentions at first, but change their minds in the middle. When Mbah Shoichah was riding a genie in the middle of the ocean, the genie wanted to drop her into the sea. However, because Mbah Shoichah is a skilled swordsman, the genie was unable to bring down Mbah Shoichah.

Mbah Shoichah was buried at the Jombang Rice Pond Gedang Tomb complex with his wife and other descendants. National figure KH Abdul Wahab Hasbullah is also buried in this tomb complex. One of his descendants who became the founding figure of NU and a National Hero³⁴.

E. *Santri's* Master of Ceremony (*Pesantren* Culture)

Santri's Master of Ceremony is Master of Ceremony who is brought by *santri* and have *santri* or Islamic religion issues.

Example of *santri's* Master of Ceremony:

السلام عليكم ورحمة الله وبركاته
الحمد لله الحمد لله رب العالمين وبه نستعين وعلى أمور الدنيا والدين
والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى اله وصحبه
أجمعين (أما بعد)

Honorable teacher

And All of My beloved audiences....

First of all, let's thank to Allah SWT, who has given us his mercies and blessings so we can attend this program without any problem.

Secondly may *sholawat* and *salam* always be presented to our prophet Muhammad SAW, who has guided us from the darkness to the lightness , from the bad character to the good one as we hold today .

We are standing here as chairwoman we want to read our program in this night

1. Opening
2. Reciting Holy Qur'an
3. English Speech Presentation
4. Arabic Speech Presentation
5. English Story Telling
6. Arabic Story Telling
7. Summary

³⁴ Aang Fatihul Islam, *Jejak-Jejak Ulama Mastur Para Gurunya Guru Bangsa*, Lima aksara Publishing, Jombang, 2021, p.1-6.

8. Announcement from the Advisor
9. Praying
10. Closing
11. Announcement

Well, happy audience.....

The first agenda is opening; let's open our agenda in this night by reading Al-Fatihah together.

The second agenda is reciting of holy Qur'an, which will be recited by our beloved sisterand the translator.....please come forward. Thank for them.

The next agenda is English Speech Presentation

- The first speaker will be delivered by our beloved sister.....the time is yours.
- The second speaker will be delivered by our beloved sister..... the time is yours.

The next agenda is Arabic Speech Presentation

- The first speaker will be delivered by our beloved sister.....the time is yours.
- The second speaker will be delivered by our beloved sister..... the time is yours.

The next agenda is English Story Telling

- The first performance will be delivered by our beloved sister.....the time is yours.
- The second performance will be delivered by our beloved sister.....the time is yours.

The next agenda is Arabic Story Telling

- The first performance will be delivered by our beloved sister.....the time is yours.
- The second performance will be delivered by our beloved sister.....the time is yours.

The next agenda is Summary

- The first summary will be delivered by our beloved sister.....the time is yours.
- The second summary will be delivered by our beloved sister.....the time is yours.

The next agenda is Announcement from the Advisor
To our honourable teacher.....the time is
yours.

The next agenda is Praying
To our beloved sister.....the time is
yours.

The next agenda is closing
Let's close our agenda in this night by reading *hamdallah*
together

The last agenda is Announcement from Language
Improvement Section.

- To our beloved sister.....the time is
yours.³⁵

³⁵ <http://fitrishere.blogspot.com/2011/02/contoh-teks-mc-bahasa-inggris.html>

5



PUBLIC SPEAKING DESIGN IN ESP OF PESANTREN INDONESIAN LOCAL WOSDOM

A. Strategies in Design Public Speaking with *Santri's* Culture

Public Speaking of *santri* actually needs different strategy with general public speaking (non *santri*). Because of that we need specific strategy which relevant with *santri's* culture. Strategies in design public speaking with *santri's* culture are like below:

1) selected material from *Pesantren*

To select material from *Pesantren* we can choose some selected *kitab kuning*, some selected *Pesantren's* books as sources. Some selected *kitab kuning* and also *Pesantren's* books actually can we take relevant material as material of public speaking. For example when we want to designed public *santri's* public speaking (story telling), we can adopt from selected *kitab kuning*, like the story of Uwais Al-Qorni from Nashoihul Ibad, The Story of *Pesantren* Tebuireng from Sang *Kiai* book and so on.

2) adapt material from *kitab kuning* and *Pesantren's* book as part of public speaking material

The next strategy is adapt material from *kitab kuning* and *Pesantren's* books as part of public speaking material. In this strategy, teacher can develop material from selected relevant sources, by adapting telling story from *kitab kuning* like:

story of Uwais Al-Qorny (adapted from kitab Nashoihul Ibad), Biography K.H. Abdurrahman Wahid (adapted from book tittle 'Gus Dur: The Authorized Biography of Abdurrahman Wahid') and so on.

B. How to Adapt *Pesantren's Treasure* as Material *Santri's* Public Speaking

To create material *santris'* public speaking from *Pesantren's* treasure like *kitab kuning* and *Pesantrens'* books we require background of knowledge of *santri* to understand *kitab kuning* and *Pesantren's* books. But when don't have this *santri's* background of knowledge we can use other way like discuss with *santri*, *ustadz* in *Pesantren* or *Kiai* in *Pesantren* to dig *Pesantren* culture and relevant *Pesantrens'* treasure. We can also understand *Pesantren* and *santri's* background from relevant online sources like: *santri.net*, *santri.id*, *Lingkar Studi Santri (LISSAN)*, *Pesantren* story, *alif.id* etc.

The next step is adapting public speaking material from those source. We can adapt story telling from *kitab kuning* which content of relevant story which can be adapted like: *Ushfuriyah*, *Nashoihul Ibad*, *Daqooiqul Akhbar*, *Hikayat Ash-Sholihin* etc. The other source we can also adapted public speaking material from *Pesantren's* books like: *Sang Kiai*, *Biografi Gus Dur*, *Jejak-Jejak Ulama Mastur Para Gurunya Guru Bangsa*, *The Biography of K.H. Abdurahman Wahid (Gus Dur)*, *K.H. Bisri Syansuri Tegas Berfiqih Lentur Bersikap* etc. Or we can also access relevant material from relevant *Pesantren's* social Medias like: *instagram*, *facebook*, *twitter*, *youtub* channel and *tiktok*. From those *Pesantren's* social media we can trace some relevant material which contain of *Pesantren's* treasures.

6



SANTRI'S CONVERSATION

Daily Activities in Pesantren

- A : When do you wake up?
B : I wake up at dawn
A : Where do you pray *shubuh*?
B : I pray *shubuh* in Masjid
A : What do you do after praying?
B : I recite Al-Qur'an
A : What time do you go to school?
B : I go to school at 07.00 o'clock
A : Do you go by bike?
B : No, I go on foot.

Taking a Package in Pesantren

- A : Where were you last night?
B : I was in administration office to get package from my parent
A : Wow! Certainly you have a lot of foods these days
B : Do you want to come for it?
A : Sure, when?
B : After *dhuhur*, don't forget to bring some friends with you!

Asking for Permission

- A : *Assalamu'alaikum*
B : *Wa'alaikumussalam*, whom do you want to see?
A : I want to see Mr. Rahmad. Is he available?

- B : Were you a watchman? Well, what do you want?
A : Yes, I want to ask permission for Muhammad
B : What's wrong with him?
A : He has fever, his body temperature is high, vomiting twice and now he is sleeping.
B : I see, wait a minute. I will write down the permission slip.

Security Court

- A : Friend! your name is written on notice board to attend security court.
B : Oh my God, to my knowledge I have never done any mistakes.
A : You may be right, but sometimes we unpurposely forgot the discipline.
B : Oh my God! I forgot to lock my wardrobe and I lost my name badge.
A : If you realized your fault, you better plan guilty
B : I think so.

Conversation in *Pesantren's* Canteen

- A : What do you want to eat?
B : Anything
A : Well I'm going to have noodles
B : I'll have the same
A : What should we drink?
B : Whatever you like will be alright with me
A : How about milk with ice?
B : Yes, that is ok.³⁶

³⁶ Daily Conversation Book, Language Advisory Council (LAC) Darussalam Gontor, Ponorogo, 2021, p. 62.

7

SANTRI'S DICTIONARY



The world in Pondok *Pesantren* is indeed a lot of stories and stories, as well as a lot of typical *Santri* terms that may only exist in Islamic boarding schools.

This time, *Santri Ngaji Org* will summarize some terms that are often used in Islamic boarding schools by students, especially in Java and throughout Indonesia:

1. Kiai

Kiai is an expert in Islam, usually used among the ethnic Javanese people. The word is of Javanese origin. Sometimes it is spelled **kiai**. Traditionally, students of Islam in Indonesia would study in a boarding school known as a *pesantren*. The leader of the school was called *kyai*, as a form of respect. The traditional word for a teacher in Islam is *ustad*, which is a Persian word. There are many *ustads* in Indonesia who teach the religion, but most of them do not have a boarding school³⁷.

2. Sorogan

Sorogan is a term that has the meaning of reciting the Koran directly with the teacher / *ustadz* / *Kiai* face to face and here the students read, then the teacher listens. If there are students who make a mistake or forget the meaning, the teacher will remind them. The *Sorogan* method is commonly used in Islamic boarding schools based on the *salaf* book, to test the ability of students to read books.

³⁷ <https://en.wikipedia.org/wiki/Kyai>

3. *Bandongan*

Bandongan is a term to refer to the Koran with the method of congregation / together in one place. All the students gathered, holding their respective books and here there is only 1 teacher / ustadz / *Kiai* in front who reads the book and explains it. The students here just stay silent and listen and give meaning to their bare book according to what the teacher says.

4. *Simakan*

Simakan is something that is often done by students who are doing memorization, either memorizing *nadzom*, *matan*, *syarah*, or memorizing the Qur'an. Listening is the method that I think is the most effective for strengthening memorization, because we memorize and our friends / ustadz listen. If something is wrong, it is corrected. For example, listening to the Qur'an, listening to *Alfiyah*, listening to *Nadzom Imrithi*, etc.

5. *Matan*

Matan is a term for a book that already has further explanation (already has a *syarah*). For example, in the book Maroqil 'Ubudiyyah, then in it there is also the book of Bidayatul Hidayah. In the Book of Fathul Mu'in there is also a mat of the book of Fathul Qorib.

6. *Syarah*

Syarah Kitab is a term for further explanation of the book of *matan* discussed. Has a wider interpretation and is often added with various examples to make it easier to understand and not misinterpret. One *matan* can have many *syarachs* because scholars explain them from various points of view, but still in the correct sharia's corridor.

7. *Ayatan*

Ayatan is also a familiar term, especially in Al-Qur'an-based Islamic Boarding Schools. *Ayatan* means in an assembly (class / other gathering) everyone in it reads the Qur'an alternately verse by verse. One person reads one verse, and continues to the other person next to him while the others listen to the

reading. If the one who reads there is a mistake, the others will remind.

8. *Muqoddaman*

Muqoddaman is the implementation of Khataman Al-Qur'an together because there is a desire that is expected thanks to the blessing of khataman, the desired goals can be achieved with the permission of Allah SWT.

9. *Buntelan / Kiriman / Cairan / Sambangan /*

This is the most awaited moment by the students, the moment when parents or guardians visit the students to the *Pesantren* with snacks. Usually when this moment arrives, after their parents come home, other students immediately give the code "egheem egheem" so that snacks are immediately served, eaten together.

10. *Mayoran*

Mayoran is a term for the agenda of eating together presented by students who have just received a precious favor / moment. For example, there are students who have completed the Al-Qur'an bil Ghoib, completed Alfiyah, completed Imrithi, or won in various competitions or even received applications.

11. *Ta'ziran*

Ta'ziran is a punishment given to students who violate the rules. *Ta'ziran / Takziran* is usually in the form of community service (ro'an), in Gundul, displayed in a crowded place by using a sign that says violations, or asked to clean the toilet. *Ta'ziran* certainly has a good purpose, namely to provide a deterrent effect for students who violate it so as not to repeat it again, as well as a means of education so that they can be more responsible.

12. *Ro'an*

Ro'an or *Rokan* is a term for the implementation of community service carried out at Islamic Boarding Schools. *Ro'an* is usually in the form of cleaning the cottage environment, cleaning the toilet, lifting sand and building materials for the cottage, etc. *Ro'an* is usually done on the day

of the lodge, which is Friday morning after the congregation of Fajr Prayer and Morning Prayer.

13. Gus and Ning

Gus and *Ning* are names for children of *Kiai*'s descendants. *Gus* for the son (son) of *Kiai*, *Ning* (also called *Neng*) for his daughter (daughter). *Gus* and *Ning* must also be respected and ta'dzimi by the students because they are dzurriyah (descendants) of the *Pesantren* caregivers.

14. nDalem

nDalem is the name for the house of the *Kiai*/caregiver in the Islamic boarding school. The *Ndalem* family is he and she who is a family with a caregiver. the *nDalem* family is highly respected by the students. Usually, especially in Salaf Islamic Boarding Schools, if you pass through *nDalem*, you are very ethical to bow your back and head as a sign of respect.

15. Ghosop

Ghosop is where the student borrows his friend's belongings, but without asking the owner's permission. For example, borrowing sandals, dippers, wash brushes, buckets, and other equipment. Of course, this is actually not good, but because it has become a habit and every student is aware of it, most students have no problem with this kind of thing and let it go.

16. Boyong

Boyong is a term for students who come out of the cottage. Usually when the *santri* have finished their studies, or are going to work out of town, or want to propose to their lover, the *santri* will say goodbye to the caregiver and his colleagues to leave the *Pesantren* and continue life in a different environment.

17. Setoran

Setoran are where students deposit their memorization to their ustadz/*Kiai*. Deposits can be in the form of deposits from the Qur'an, Hadith, Nadzom, or so on. Yes, it's almost the same as Listening, but the deposit is more because there is a target to be achieved, while the view is more muroja'ah.

18. Muroja'ah

Muroja'ah is an activity to repeat lessons / memorization that has been obtained.

19. nDeres

nDeres is where students are adding / repeating memorization / understanding after they are obtained, so they don't forget and are more attached to memory. *nDeres* can also be interpreted as reading the Qur'an.

20. Nambal

Nambal Kitab, is a term when completing the meaning of a book that is still blank. The meaning of a book that is still empty because it does not enter the Koran, or sleeps while reading the Koran, can be completed especially when there is a final *Imtihan* (exam) and there is an examination of the book.

21. Imtihan

Imtihan is the Arabic language of the Exam.

22. Akhirus Sanah

Akhirussanah is a term for a *Pesantren* event held at the end of the year.

Here are some terms in Islamic boarding schools that are commonly used by students in daily conversation. Maybe there are several different editors, because there are so many *Pesantren* with different environments. Hopefully this article can be useful for all of us.

23. Khitobah

Khitobah is a science that discusses how to speak in front of the masses with good speech in order to be able to influence listeners to follow the understanding or the teachings he embraces.

24. Bahsul Masail

Bahsul Masail is a discussion forum among experts in Islamic scholarship - especially *fiqh* - in the Islamic boarding schools affiliated with Nahdlatul Ulama (NU). In this forum, various

kinds of religious issues for which there is no law, have not been discussed by the foremost scholars, are discussed in depth³⁸³⁹.

25. Santri Kalong

Santri kalong are children who study at a *Pesantren* but do not live there. Usually, *santri* kalong are children who live in the area close to the location of the *Pesantren* where they study.

26. Kobong

Kobong is a term for a dormitory where *santri* live. Originally the *kobong* was a building with bamboo walls and a bamboo floor called *amben*⁴⁰.

27. Ahlussunnah Wal Jama'ah

Aqeedah that adheres to the four madhhabs (Hanafi, Maliki, Shafi'i, Hanbali) in the field of fiqh and adheres to the opinions of Imam Ash'ari and Imam Maturidy in the area of aqeedah.

28. Al-Kutub Al-Mu'tabaroh

Famous books related to Islamic teachings that are in accordance with the *aqeedah of Ahlussunnah Wal Jama'ah*.

29. Al-Kutub Al-Mu'tamadah

he books that are the main reference in finding Islamic law.

30. Asilah

Questions that are discussed in bahtsul masail

31. Dalil Nash

Evidence found in the Qur'an and hadith.

32. Fail

Actor or subject

33. Ibarat

Text found in kitab kuning

34. Ilhaq

Equating a case that has not been answered by a book with a similar case that has been answered by a certain book.

35. Infiradi

³⁸ <https://santringaji.org/serambi/21-kumpulan-istilah-ala-santri-di-pondok-Pesantren-1377/>

³⁹ <https://www.nu.or.id/nasional/bahtsul-masail-forum-diskusi-di-nu-yang-miliki-5-keunikan-Ex9aW>

⁴⁰ <https://www.rakyatpriangan.com/mimbar-rakyat/pr-1431511999/cuma-santri-yang-tahu-artinya-berikut-5-istilah-di-dunia-Pesantren?page=2>

Individual

36. *Istinbath*

Extracting syariah law from its evidence with *qawaid ushuliyyah* and *qawaid fihiyyah*.

37. *I'tirodl*

Rebuttal argument.

38. *Jama'i*

Collective

39. *Maqoshid Al-Shari'ah*

The objectives of the application of Islamic Shari'a are five, which are to protect religion, protect property, protect oneself or honor, protect offspring, and protect reason.

40. *Masail*

Problems discussed in bahtsul masail

41. *Masail Fiqhiyyah Waqi'iyah*

Problems related to fiqh that really happen.

42. *Masail Fiqhiyyah Iftiradhiyyah*

Problems related to fiqh that have not yet occurred but are predicted to occur.

43. *Mauquf*

A problem whose discussion is stopped because no basis or argument has been found.

44. *Mubahitsin*

The person who participates in the discussion, a participant in the bahtsul masail.

45. *Muharir*

Formulation team.

46. *Mujawib*

The contestant who gave the answer.

47. *Mujtahid*

A person who has the competence to perform ijthihad.

48. *Mulhaq Alaih*

An event whose legal status has been determined by kitab kuning.

49. *Mulhaq Bih*

An event whose legal status has not been determined by kitab kuning which is then equated with *mulhaq bih*.

50. *Mulhiq*

People who have the ability to do *ilhaq*.

51. *Mushohih*

The last board that provides legislation or confirmation of the results of the formulation of the *bahtsul masail*.

52. *Musyawirin*

A person who participates in holding a consultation or discussion, a participant in *bahtsul masail*.

53. *Nguri-nguri*

Preserving

54. *Qath'i*

Laws that are definitive and can no longer be reasoned or *ijtihad* against.

55. *Qauli*

The opinion of the *Madhhab Imams*.

56. *Sohibul Masalah*

People or groups who have a problem to find a solution or legal status.

57. *Tarjih*

Favoring one opinion over another by paying attention to *qawaid ushuliyyah* and *qawaid fiqhiyyah*.

58. *Taqrir Jama'i*

A collective effort to set a choice against one of several *qauls* or *faces*.

59. *Ukuwah Islamiyah*

Islamic brotherhood.

60. *Ubhudiyyah*

Discussions related to worship such as prayer, fasting, zakat and hajj.

61. *Wajah*

The opinion of *Madhhab's Ulama*.

62. *Wajh Ilhaq*

Similarity of legal ills found between *mulhaq alaih* and *mulhaq bih*⁴¹.

⁴¹ <https://asatir-revolusi.blogspot.com/2018/03/istilah-istilah-yang-berkaitan-dengan.html>

63. Ulama

Ulama (Arabic: العلماء, 'people of knowledge, scholars') are religious or religious role models whose duty is to protect, nurture and guide Muslims both in religious matters and in everyday matters that are needed, both from a religious and social perspective⁴².

64. Santri

Santri is a term for someone who follows education religious Islamic at *Pesantren*. Santri usually stay in that place until their education is finish.

⁴² <https://id.wikipedia.org/wiki/Ulama>

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GLOSSARY

E

EFP : English for *Pesantren*, iii, v, 11

ESP : is English for Specific Purpose, 7, 9, 10, 11

G

General English: is general material of English material, 7, 9, 10

K

Kiai: is an expert in Islam, usually used among the ethnic Javanese people, 1, 2,3,4,5, 15, 53, 54, 55, 65, 66

L

Local Wisdom: is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life, 4, 6, 11, 38

P

Pesantren: are Islamic boarding schools in Indonesia. They consist of pondok, mosque, *santri*, teaching of classical Islamic texts and *Kyai*.

Public Speaking: is the act of speaking face to face to a live audience. Today it includes any form of speaking (formally and informally) to an audience, including pre-recorded speech delivered over great distance by means of technology, 1, 2,3,4,5,6,7, 8.9.10, 11, 12, 21, 57, 58, 61

S

Santri: is a term for someone who follows education religious Islamic at *Pesantren*. *Santri* usually stay in that place until their education is finish, 61, 64, 66, 69

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