



Cultural Democracy in Learning English at Madura Boarding School

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Abstract

English is the language of daily life trains communication skills and job needs. This research describes and analyzes about how cultural democracy in learning English is applied, maintaining local language (Madurese language) and the role of kiai in curriculum making? The benefits of this study as a theoretical reference and practice in learning English to maintain local language and culture. This research was conducted at Madura Islamic boarding school using descriptive qualitative approach with ethnographic research design, data collection techniques through observation, interviews and documentation. While the way to analyze is familiarizing and organizing, coding and reducing, and interpreting and representing. The results are always encouraging tutors and students to shape the environment of English and develop students' knowledge with vocabulary mastery through the "setoran" method. Conduct observations and teachings through "Fantasy Morning" and "Bazar Exhibition" and involve managers and alumni in making policies. Learning uses cooperative models by writing text in groups and reading text aloud. Speaking using English as a pesantren regulation. Maintaining pesantren culture, starting to dress and learning activities. Conducting curriculum development through deliberation to evaluate the entire set of activities and learning outcomes. Assessing vocabulary mastery, writing skill and speaking skill successively. Learning a cultural democracy-based language maintains the pesantren's value system and enhances new abilities and knowledge of English and supports Madura (enggi-bhunten). While the role of the kiai in making curriculum is that there are those who are involved directly and indirectly.

Keywords: Cultural democracy, local language and the role of kiai

Abstrak

Bahasa Inggris menjadi bahasa keseharian untuk melatih kecakapan dalam berkomunikasi dan kebutuhan kerja. Penelitian ini mendeskripsikan dan menganalisa tentang: Bagaimana demokrasi kultural dalam pembelajaran Bahasa Inggris diterapkan, mempertahankan bahasa lokal (bahasa madura) dan peran kiai dalam pembuatan kurikulum ?. Manfaat penelitian ini sebagai acuan teoritis dan praktek dalam pembelajaran Bahasa Inggris untuk mempertahankan bahasa atau budaya lokal. Penelitian ini dilakukan di pondok pesantren Madura dengan menggunakan pendekatan kualitatif deskriptif dengan rancangan penelitian etnografi, teknik pengumpulan data melalui observasi, interview dan dokumentasi. Sedangkan cara menganalisisnya yaitu familiarizing dan organizing, coding and reducing, dan interpreting dan representing. Hasilnya adalah selalu mendorong tutor dan santri membentuk lingkungan bahasa Inggris dan mengembangkan pengetahuan santri dengan penguasaan kosa-kata (vocabulary) melalui metode setoran. Melakukan pengamatan dan pengajaran melalui Fantasy Morning dan Bazar Exhibition serta melibatkan pengurus dan alumni dalam membuat kebijakan. Pembelajaran menggunakan model kooperatif dengan menulis teks (writing) secara berkelompok dan membaca teks (reading) dengan





keras. Berbicara menggunakan bahasa Inggris sebagai peraturan pesantren. Mempertahankan budaya pesantren, mulai berpakaian dan kegiatan pembelajaran. Pengembangan kurikulum melalui musyawarah untuk mengevaluasi seluruh rangkaian aktifitas dan capaian pembelajaran. Selalu menilai penguasaan kosa-kata (vocabulary mastery), menulis (writing), dan berbicara (speaking). Pembelajaran bahasa berbasis demokrasi kultural mempertahankan sistem nilai pesantren dan meningkatkan kemampuan dan pengetahuan baru tentang bahasa Inggris dan menunjang bahasa Madura halus (enggi-bhunten). Sedangkan peran kiai dalam pembuatan kurikulum yaitu ada yang terlibat secara langsung dan tidak langsung.

Kata Kunci: Demokrasi kultural, bahasa lokal dan peran kiai.

I. Introduction

Pesantren is an institution which was originally established only for religious education has experienced very rapid development and still maintains moral values which it considers as a pillar for the continuity of the pesantren system. Aside from being an institution, the pesantren is also a national cultural heritage that has its own cultural values or a strong sub-culture to maintain, support and develop the culture of the Indonesia in the global.

Pesantren culture is always juxtaposed with *kiai* patronage as a locomotive for the formation of pesantren culture and is maintained by its students in their daily habits both in the village and outside after becoming alumni. These habits are formed by a typical education system with the language, approaches and methods available in the village. So that all forms of knowledge that are intellectual, spiritual, emotional, ethical, tool science, leadership and even taught skills in pesantren are always emphasized on the habits or routines of pesantren, according to Thaman (2009) that educational environment which does not reflect the culture and language of the community (pesantren) that does not include cultural democracy (culturally undemocratic).

Pesantren routines are always controlled by the highest leadership of the pesantren, the *kiai*. In their leadership, *kiai* has a distinctive democratic pattern, namely by giving a mandate to students who are considered to have knowledge, leadership, skills and have followed the mentoring process well (seniority in pesantren). *Santri* who have received this mandate are automatically respected, modelled, and obeyed by other *santri* as long as they reflect the values of pesantren that are upheld by *kiai*, usually called "*ustadz* or *ustadah*". This call is not a request from *kiai* but is formed by the system and awareness of the pesantren community. However, pesantren does not abandon the existing democratic culture but support it, in other words facilitating the creation of democracy by preparing prospective leaders before the election of the head of the pesantren.

Ustadz or *ustadah* is a new locomotive in maintaining the values of pesantren and developing pesantren to still accommodate the demands of the global community who are required to have a new culture in the pesantren which is skill without leaving the old pesantren culture as good as the "*sorogan*" culture. *Sorogan* was not only used in learning Al-Quran or yellow books but also used in learning English. According to Uhdatul Islamiyah (one of the alumni of the Al-Ibrohimi Galis Bangkalan Islamic Boarding School) who had attended the learning that in one of his students were asked to read English texts using clear pronunciation, sounds and interpret them in front of the *ustadz*, if there were errors, *ustadz* fixes it and is followed by the *santri*. Culture like this does not only teach skills in reading



and understanding texts but also provides the value of freedom in reading and understanding texts based on students' understanding, besides that there are also values of attitudes between *ustadz* and *santri*, namely the rules of collective life.

In addition, there is also an annual *silaturrahmi* activity for those who have graduated from the English language program, this activity is a dialogue with fellow alumni using English. Dialogue is one of the methods in improving the ability to speak in English, but also accessing information, appreciating differences of opinion from various elements of alumni to develop pesantren by instilling and maintaining social values with the characteristics of their pesantren. In addition to the culture, the pesantren also provides punishment for students who have violated namely by memorizing vocabulary in accordance with their violations, even according to Muyassaroh (one of the alumni of Al-Amin Islamic Boarding School Parenduan Sumenep) revealed that the most severe punishment is memorizing vocabulary in front of "*dhalem*" (house) *kiai* or *nyai*. In the pesantren tradition, this is not torture or demeaning the dignity of the *santri* but building awareness of tolerance, according to Savas (2003) quoted by Tugay. T and Salih Z.C (2013: 23) that building tolerance must lead to awareness (aware of mistakes), patience, understanding, unbiased, humble, trustworthy, respectful and applicable.

This fact is what happened in the pesantren. Thus, it is not uncommon for pesantren to open up opportunities for new curriculum structures oriented to English language skills. There are a number of pesantren, especially in Madura, that have changed the mindset of the community that pesantren not only produce religious pupils (*tafaqquh fi al-din*) but also are able to communicate in two languages (bilingual) or namely Arabic and English and even Mandarin. So the public interest in placing their children in Al-Amin Islamic Boarding School Parenduan Sumenep.

While the people of Bangkalan, many of the people who work as fisherman in various countries, both Asia and Europe certainly need English language skills. So the public interest to place their children in the Al-Farizi Mlajah Bangkalan Islamic Boarding School, even the students at the pesantren are not only from Madura but also from outside Java. There are still many Islamic boarding schools in both Sampang and Pamekasan Districts which teach English with the characteristics of its pesantren.

Public trust in pesantren is inseparable from the pesantren system especially the learning system because pesantren learning describes a system of values and knowledge about pesantren as stated by Thaman (2009) in his article entitled " Cultural Democracy in Teaching and Learning" that culture is a society's perspective (pesantren) includes language, values and knowledge systems. English learning is part of the curriculum structure in boarding schools, so that it is wide open that the values of pesantren cultural democracy are inherent in learning English. Therefore, research question is how cultural democracy in learning English is applied, maintaining local language (Madurese language) and the role of *kiai* in curriculum making?, the *significance* of this research is to describe the values of cultural democracy in written text to strengthen democratic life in Indonesia especially in boarding schools and the *benefits* of this study as a theoretical reference and practice in learning English to maintain local language and culture. The researchers are interested in examining more deeply the "cultural democracy in English learning at Madura Islamic Boarding Schools".



II. Methodology

This research method uses qualitative descriptive method which examines the reality naturally with various approaches that are appropriate to the situation so as to produce a complete and accountable understanding and evidenced by data obtained from direct informants. This approach was emphasized the public thought products that are known, believed, worked on and accepted in their environment (Jailani, 2013: 42). So as to describe the life of the group, the description describes the values that bind structures to sustainability a group and become a culture. Ethnographic research is closely related to human life, humans are the main source of data acquisition (Donald A, Lucy C, J & Chris S, 2010: 460).

The steps in this study include several stages: *The first*, the initial observation, this observation was carried out to find some information about cultural democracy that is in boarding schools in Madura and. *The second*, reviewing the literature relates to cultural democracy in the form of journals, books and other sources related to the title.

The third, this activity includes direct observation by bringing a research tool to observe cultural democracy in learning English at the Madura islamic boarding school as a whole and collecting supporting data through direct interviews with *kiai*, religious teachers, students, and alumni. *The fourth*, identifying and processing data as authentic data sources to be used as the basis of the framework of thinking about cultural democracy in learning English at Islamic boarding schools. *The fifth*, Analyzing all the identified data so that it finds conclusions about cultural democracy in learning English at Islamic Boarding Schools. *The last*, publishing the results of this study in an unaccredited national scientific journal.

This research was conducted in Madura: Al-Amin Islamic Boarding School Parenduan Sumenep, Darul Ulum Banyuwangi Pamekasan Islamic Boarding School, Al-Ibrahimi Islamic Boarding School in Bangkalan and Al Farisi Islamic Boarding School Mlajah Bangkalan. Observations in this study include: cultural democracy, maintaining local language (Madurese language), and the role of the *kiai* in making English learning curriculum. Those Islamic boarding schools use English as a mandatory language in daily activities. In this case, the *pesantren* as a community sub-culture has structured activities consisting of *kiai*, *ustadz*, *santri*, curriculum, facilities and infrastructure to describe whole life and have a strong cultural value for the *pesantren* society. *Kiai*, *ustadz* and *santri* are data sources or key informants to obtain data in the field about cultural democracy in English learning at boarding schools with the technique of extended observation with checklist instruments.

In addition to the two techniques above, the ethnographic approach also uses documentation techniques, this technique is used as a source of information in the form of pictures or writing and supports the main data, as well as researchers' notes during the study (Donald A, Lucy C, J & Chris S, 2010).

Data analysis is a part of research to find new thoughts or understanding of the data that has been obtained in accordance with the steps of analysis written by Donald A (2010: 481) about qualitative research, namely:

a. Familiarizing and organizing

The first step in qualitative research analysis identifies the main data or supporting data in the form of reading, notes, transcripts of conversations, pictures, videos and audio to be combined and compile the complete information from the complete recorded sources.



b. Coding and Reducing

This step describes the information obtained and categorizes it based on the research theme.

c. Interpreting and representing

Furthermore, interpreting the pre-arranged images into a new finding, understanding or concept and reported again as an alternative concept in the form of a written report.

III. Result and Discussion

A. Cultural Democracy in Learning English at Islamic Boarding Schools

In cultural democracy there are several aspects that are very tied to learning, especially English learning (Thaman: 2009), are:

1. Always encourage and develop knowledge in the learning environment between educators and students

Pesantren as one of the non-formal institutions has organized education with its special mentoring, one of which is learning English, to support the success of English learning, *kiai*, clerics (tutors) and pesantren administrators not only focus on activities in the classroom, but also shape environment with English nuances such as the writing of words (wise words) and English vocabularies on trees (Rugare: 2011) around the pesantren such as:



"A good book is great friend"

In addition, other writings are also attached to the walls of the pesantren:



"Success is a journey not a destination"



“Daily Vocabularies (Verbs and Noun)”

Even in each *santri*'s room there are also English writing, like:



“The best human is the one who is beneficial for anyone who surrounding him”

These written texts have created an environment that can motivate students to speak English at Islamic Boarding Schools. In addition, the *santri* directly gained new knowledge from the meaning of the text about the importance of reading books, success must be by working hard, doing good between people and increasing vocabularies.

From each pesantren, the majority of Islamic Boarding Schools in Madura equip students with vocabulary mastery through the method of *settoran* (pronouncing vocabulary that has been memorized in front of the tutor without looking at the notes) (Hugh: 2002). There are several cultures conducted by *santri* that are believed to facilitate memorizing or remembering dining rooms and articles of household, namely:



a. Memorizing vocabularies on a prayer in Mushollah (place of prayer)



b. Memorizing vocabularies in *Pesarean* (Tomb) Founder of pesantren



c. Memorizing vocabularies by pulling (behind the blackboard)





d. Memorizing vocabularies by group



After memorizing, students are required to deposit their memorization with the tutor, the amount of vocabulary deposited must be at least 10 vocabulary words and not limited in number, depending on the ability of the students (Shoulder: 2009). There is one boarding school that requires students to memorize vocabulary (culture, nation, country, govern, respect) as well as in the form of text speech (writing), one of the writings of *santri* entitled "Al-Qur'an according to Nationalism". So, besides memorizing vocabulary, students are required to be able to write and speak in front of the tutor. If students are considered master (vocabulary, writing and speech), then he is entitled to get a tutor's signature to speak in class. If not controlled, then the *santri* has the right to receive sanctions from the security of the cottage.



Setoran Methode

In addition to the deposit method, there is also a translation method (grammar translation method) (Ishraq: 2013), the tutor reads the text about "traveling", each reads one sentence from the paragraph and asks the students to follow it and the tutor understands it. If there are new words such as "sunbath: /'sʌn, beɪ.ð/", the tutor asks students to repeat the pronunciation and meaning (meaning). After that, the tutor explained the simple past sentence contained in the text, such as:



John ate salad (John {subject}, ate {V2} dan salad {object}).



(Grammar- translation method)

1. Encouraging and making observations and teachings that are possible to be observed

The activities that support students to observe in the pesantren environment are Fantasy Morning activities which are held every Friday, this activity surrounds the hut while talking in English (speaking) in pairs, this activity aims to recall vocabulary memorized for one week and practice fluency. This dialogue material varies greatly depending on the mastery of the vocabulary classes such as Activities in Boarding School (A Class), Islamic Bank (B Class), and Governments 'policies (C Class). After finishing surrounding the cottage environment, then the students demonstrate the dialogue in front of the tutor who is ready to listen and give a direct assessment, especially on the pronunciation aspect.



Fantasy Morning : Dialog



Fantasy Morning : Tutor mengevaluasi

English learning activities that also encourage students to observe the surrounding environment are "Bazaar (Exhibition: Book, T-shirt and Accessories)". Santri has the opportunity to search for their needs and bargain (Bargaining) using English as "Asking about price and bargaining".



Bazar (Exhibition: Book, T-shirt and Accessories)

2. Involving the community and community leaders in making policies, especially in improving human resources and learning processes

Community involvement in English language learning policy is by presenting pesantren administrators such as policies on sanctions if students do not follow the rules of English activities (Dwi: 2013), and pesantren alumni who have taken part outside the pesantren to support learning activities. Alumni who are considered capable of being invited as speakers. Activities that present alumni are speaking learning activities (speaking) with discussion methods, speakers are alumni who have continued their education to college or have graduated from English speaking about "Educated People". The speaker divides santri into 2 groups (pro and contra groups), then the speaker presents the method and encourages students to argue according to his views in his group (Jean and Michael: 2000).



Alumni who are studying at one of the English-speaking University Colleges are presenters

Beside being a speaker, Alumni were also invited to share their experiences with students who were ready to work. One of the Islamic boarding schools that guarantees the santri graduates to work as sailors on board Indonesia, America, Singapore, Thailand and others. Has invited students to tell about their experiences since being trained (training), work placement and work experience.



A number of alumni who work as sailors from various countries to convey their experiences to the students

3. Demonstrate and encourage to use cooperative models and participatory method of teaching and learning

Learning using cooperative model is carried out to describe things (Describing people and animals). Students were given the opportunity to describe objects according to their knowledge, after everything was finished writing, all students were asked to stand reading the texts aloud according to what was written. If the santri understands both vocabulary, content, structure (grammar), the santri is asked to describe it again without text. Then the students were asked one by one to go forward and explain it using English about elephants (body parts (part of body), size (size), weight (weight) and color (color)) and accompanied by a tutor.



One of the students describes the animal (Elephant)

4. Encourage students to learn the language and make it part of the rules.

Regulations in learning English are part of the rules set out in pesantren regulations which are made based on the decisions of the management, tutors (ustadz) and approved by *kiai* (caregivers) (Hilalliah: 2015). If the santri does not comply, the board (pesantren security) has the right to impose sanctions on students.

One of the obligations of students is to deposit vocabulary and get recommendations from tutors to attend learning activities in class by giving them a stamp on the book. If the student does not get a stamp, then the student can certainly not deposit the vocabulary and cannot participate in writing and speech activities. The santri has the right to get sanctions from the security of the pesantren.



Writing activity



Speech



Santri were punished by the security of the cottage with a haircut because they did not get the stamp from the tutor

5. Providing opportunities for educators to apply open cultural models

Learning English in pesantren is closely related to pesantren culture, starting to dress (*cap, koko, sarong, sorban, sejadah and tasbih*), signs of the start and end of lessons (iron batons), praying, methods (lectures, discussions, sema'an and role play), material (religious, social, economic culture, etc.), media (blackboard, markers, microphones, natural surroundings) classroom management (classical, circle, U letter model, small group), teaching materials (pesantren each has a different reference from one pesantren with another pesantren) and learning space.



Mosque



Hostel



Classroom



Learning stage



Iron roof (sign of the start and end time of the lesson)



Wall magazine



Discussion



Lecture



Sema'an



Dialog



Setoran



Pidato

6. Increasing synergy between educators and curriculum development units so that learning materials can be accounted for.

The pesantren curriculum is very simple because the reference for learning is books (teaching materials) and do not have standard curriculum, so pesantren have their own English learning curriculum. There is one pesantren that has a language council and is tasked with developing the curriculum but not maximally, because it does not live in the pesantren and lacks understanding of the development of students. The advantages of learning English in pesantren are the material that is conveyed both in speaking, reading, listening and thematic writing activities such as: *The limitation of Indonesia TV channel, Student's challenges, My adventure, Educated people, Islamization, Democracy, Activities at Pesantren, Islamic Bank, Government 'policies etc.* and responding to actual events in the community (Han: 2011), because the most dominant role is tutors. Pesantren curriculum development is usually in the form of pesantren meetings (meetings of all administrators and tutors (Jean and Michael: 2000) to evaluate all series of activities and learning outcomes, even learning problems related to students and tutors themselves. If there are new decisions especially those that are curriculum-based and carry out learning, they must agree with the caregiver of the boarding school.



Boarding school board meeting with tutors

7. Encouraging and motivating educators who have conducted periodic assessments from educators who judge only based on assessment standards

English learning in Madura pesantren is oriented towards the language goal (target of language), namely the ability to verbally (spoken) and written (written), so that students are required to deposit vocabulary every day for at least 5 (five) vocabulary, there are also those who every week have at least 50 (fifty) vocabulary words and can be paid in installments every day to the tutor (not time binding. The most important thing is that the tutor is willing). This can make it easier for the tutor to assess vocabulary mastery both in pronunciation and the number of words memorized by students every day or every week.

After that, students are required to develop vocabulary through speaking and writing freely, because every week there are language performances (speech, reading a poem, drama etc.). Before the language show begins, students are required to show texts of their speeches and practice speaking in front of the tutor, if the students succeed, then the speech text of the santri is given a signature, get a stamp and the students are allowed to take part in language shows. If on the contrary, the santri is not allowed to take part in a language show and get punishment. This is where the role of the tutor assesses the ability to write (writing), the assessed aspects are content, composition of sentences (grammar), vocabulary and punctuation. Whereas the assessment of speaking ability is on the pronunciation, appearance and public speaking aspects. Santri who have a predicate of English language skills are included in speech, debate and other competitions related to English both nationally and internationally. In addition to these assessments, every year santri are held written and oral examinations for leveling as well as networking new tutors to anticipate old tutors who quit the pesantren.

B. Cultural Democracy Maintains the Local Language (Madurese Language) in English Learning at Islamic Boarding School

Cultural democracy as a way of looking at society provides freedom for pesantren communities to convey their ideas through spoken language and daily habits. It is this flexibility that builds tolerance and encourages awareness, patience, understanding,



unbiased, humble, trustworthy, respectful and easy to implement (Tugay. T & Salih Z.C: 2013) to obtain English as a second language.

The acquisition of English through cultural democracy does not change the value system that exists in the pesantren community and even gain new skills and knowledge about English (Hugh: 2002). Students who have the ability to speak English, especially when speaking (speaking) when meeting and talking with boarding school leaders especially with caregivers, then still uphold the cultural values of the pesantren especially in speaking, namely a good local Madurese (*enggi-bhunten*).



Speak with caregivers using Madura and bow their heads



Santri greets tutors using English

C. The Role of the *Kiai* in Making Cultural Democracy-Based English Curriculum at Islamic Boarding School

Kiai is the highest leader in pesantren has a role in making English language learning curriculum both directly and indirectly. The role of the *kiai* directly is the involvement of the *kiai*, starting from the analysis of community needs, employment opportunities, teaching materials, facilities, stakeholders until it is contained in the curriculum and implemented in the form of English language learning activities. Learning English is not only based on the values of cultural democracy but also based on professionalism. So, the output of students who have proficiency in English can be accepted in profit companies or institutions such as shipping companies, the majority of students who graduated from the pesantren are profession as sailors both domestically and abroad. While the role of the *kiai* is indirectly assigning a tutor (*ustadz*) with an English background to manage and carry out English learning.

The role of the *kiai* is more to the mandate of the Minister of Education and Culture Decree No. 096 of 1967 which aims to equip students (*santri*) with English language proficiency as an international language and support the learning of English in formal schools, so that the English language learning curriculum based on cultural democracy is very limited in learning devices but optimizes the language goals (target of language) and a system of values and knowledge in pesantren.



IV. Conclusion

Learning English in Islamic Boarding Schools applies the whole of values of cultural democracy. This acquisition of English through cultural democracy does not change the value system in the pesantren community and even gain new skills and knowledge about English. Students who have the ability to speak English, especially when speaking with boarding school leaders especially with caregivers, then still uphold the cultural values of the pesantren especially in speaking, namely using good local Madurese (*enggi-bhunten*). There are two types of kiai roles in the making of cultural democracy-based English curriculum, namely: directly involved that emphasizes professionalism and indirect (assigning a tutor) emphasizes the mandate of the Minister of Education and Culture Decree No. 096 of 1967. Researcher suggests for the next researcher to examine in more detail the research problems that have been examined by researchers to gain a deeper understanding of cultural democracy in learning English at the Boarding Schools in Indonesia.

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