

COHESION ANALYSIS OF ISLAMIC READING TEXTBOOKS

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ABSTRACT

There are many students of Islamic Education and Teacher Training Faculty of IAIN Walisongo Semarang who have complained that Islamic reading texts used by their teachers are hard for them to understand. I examine this issue by seeing some linguistic aspects of those reading texts. This Qualitative and Descriptive approach highlighted the types of grammatical and lexical cohesive devices and the realization of cohesiveness of those reading texts based on Halliday and Hasan's theory. The result of the study shows that the six reading texts (A.1, 2, 3; and B.1, 2, 3) stated in reading textbooks: English for Islamic Studies, English for Islamic Studies 2, Understanding Islam; for Islamic Studies; in terms of cohesion (following Halliday and Hasan's principles of reading texts) respectively the average score of anaphoric references: 54.17% for text A.3, 53.85% for text B.2, 53.06% for text A.1, 48.57% for text B.3, 41.86% for text B.1, 33.33% for text A.3. After consulting to the Halliday and Hasan's principles of cohesion of the reading texts (1989), that the most cohesive reading texts is text A.3, whereas the least cohesive one is Text A.2. Finally, these factors will assist lecturers and students in choosing the appropriate book for them.

Keywords: Cohesion, A cohesive text, Reference, Anaphoric Reference, and Exophoric Reference

Cohesion of reading texts used in English textbooks for the students of State Institute for Islamic Studies (IAIN) Walisongo Semarang is my concern here because I teach English subject at Islamic Education and Teacher Training Faculty of IAIN Walisongo. The main purpose and objective of those books, in accordance with the syllabus of IAIN Walisongo Semarang, is reading skills. It means that English lecturers at IAIN can teach some language components through reading. For example, a lecturer can teach grammar. In this case, the lecturer does not teach grammar directly, but he/she teaches it by using reading text as a medium. So, teaching reading is very important. However, many reading texts used at IAIN are difficult to understand. This happens not only to the students but also their lecturers, including me as an English lecturer. Although the lecturer has already translated the reading passages, the students still cannot understand well and it is very time consuming.

I often find out that my students are overwhelmed by the messages contained in the reading texts although they have translated the texts. Probably, this is because those reading texts contain some ambiguities and are hard to understand. One contributing factor that helps students in understanding is Cohesion. It may be easier for the students to understand the reading texts which are written cohesively. Cohesion can reduce confusion in understanding the texts because the students will know how sentences or paragraphs are related. This will help them understand the plot of the reading texts and also the character of the story. The other factor that can contribute to readability of texts is Coherence. Coherence means that a group of sentences which relate to the context. Here, I will pay

special attention to cohesion of reading text. For the reason above, I want to examine the cohesiveness of reading texts that are used in English textbooks for students of IAIN Walisongo Semarang. There have been many studies related to cohesion before this. One of them is written by Utomo (2000). The difference between the research and my study is that the reading passages of textbooks of Second Year of Senior High School are easier to understand by the students and lay people in general because they are closed to the things and phenomena in people's daily life. Whereas, the textbooks designed for IAIN students more focus on Islamic Studies, in other word, it is based on ESP (English for Specific Purposes) syllabus in which there are many technical terms which are strange and difficult to be understood by the lecturers, students, and certainly the common people because most of those texts talk about the abstract concepts of Moslem devotion act, so this research can also be a reference for someone who wants to study more about texts of Islamic studies.

THEORETICAL REVIEW

Communicative Competence

Communicative competence can be defined as the knowledge that enables someone to use a language effectively and their ability actually to use this knowledge for communication. The componential model of Swain is then developed by Murcia et al. they develop the components into five, that are; linguistic competence, actional competence, discourse competence, socio-cultural competence, and strategic competence.

Firstly, linguistic competence is the knowledge of the basic elements of the language code (syntax, morphology, vocabulary, phonology, orthography). Historically, the most thoroughly discussed/analyzed component of this competence needs no further specification, though distinctions may not be as clear-cut as often assumed.

Secondly, actional competence is the ability to understand and convey communicative intent by interpreting and performing language functions (complimenting, reporting, agreeing/disagreeing, predicting, suggesting, etc.). There is no one-to-one relationship between linguistics forms and function.

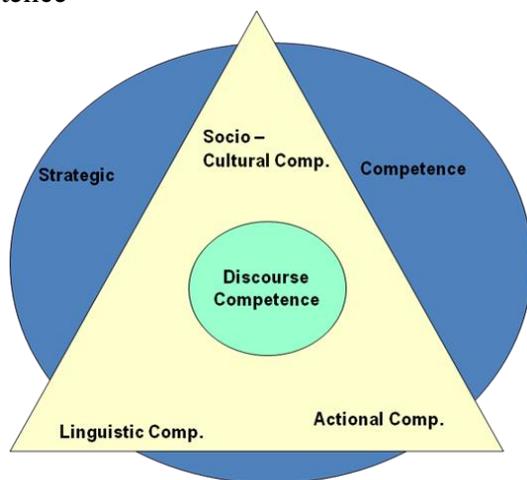
Thirdly, discourse competence is the ability to combine language structures into different types of unified spoken and written discourse (dialogue, political speech, poetry, academic paper, cookery recipe, etc). This happens as an interplay of two levels; micro-level of grammar and lexis which is called cohesion and macro-level of communicative intent and socio-cultural context which is called coherence. Although cohesion and coherence are interrelated, it occurs that (I) a cohesive text may appear to be non-coherent, or (II) that a coherent text has no cohesive ties.

Fourthly, socio-cultural competence is the mastery of the social rules of language use; that is the appropriate application of vocabulary, register, politeness, and style in a given social situation within a given cultures. It has some variables such as social contextual, stylistic appropriateness, task, cultural, and non-verbal communicative.

The last but not least is strategic competence. It is the knowledge of verbal and non-verbal communication strategies which enable us to overcome difficulties when communication breakdowns occur. Moreover, it is the ability to express oneself in the face of difficulties or limited language proficiency. Competent language users employ different types of

strategies in order to cope in real-time interaction, e.g. achievement/compensation, self monitoring or interactional or time-gaining strategies.

The figure below presents Celce-Murcia et al's (1995: 10) model of communicative competence



Discourse Competence

According to Celce-Murcia et al. (1995:13) , Discourse competence concerns the selection, sequencing, and arrangement of words, structures and utterances to achieve a unified spoken or written text.

Bachman and Palmer (1996: 13) state:

Discourse competence concerns the selection, sequencing and arrangement of words, structure, sentences and utterances to achieve a unified spoken and written text, this is the bottom-up lexico-grammatical microlevel of communicative intent and sociocultural context to express attitude and passages and to create texts. There are many sub-areas that contribute to discourse competence: cohesion, deixis, coherence, generic structure, and the conversational structure, the conversational structure inherent to the turn-taking system in conversation.

Both Bachman and Palmer suggest that a good text should be cohesive. The paragraphs in the text should tie together. They link one another closely by using discourse components. A text will be considered to be a unified text, if it is written by using the bottom-up lexico-grammatical micro-level interest the top-down signals of the macrolevel of communicative intent and socio-cultural context to express attitude and passages.

Cohesion

The term cohesion is familiar in the study of language. It is part of the system of a language. The simplest definition of cohesion proposed by Halliday and Hasan is that “it refers to relation of meaning that exist within the text and that define it as a text”. Halliday and Hasan (1989: 4) state that Cohesion occurs where the interpretation of some elements in the discourse is dependent on that of another. That one presupposes the other, in the sense that it cannot be effectively decoded except by resource to it. When this happens a

relation of cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text.

Halliday and Hasan (1989: 80-81) classify cohesion into two types. Firstly, Grammatical cohesive devices which consist of (a) Reference: pronominal, demonstrative, definite article and comparative, (b) Substitution and ellipsis: nominal, verbal and clausal, and (c) Conjunction: adversative, additive, temporal and causal. Secondly, Lexical cohesive devices which consist of repetition, synonymy, antonymy, and meronymy.

Reading Text

In learning a new language reading appears to be an essential thing since it helps people think in the new language, it also build a better vocabulary (Mickulecky, 1986: 1). It means that in order to deeply internalize the language learners learn, they need to read much.

Reading itself is defined as the cognitive process of understanding a written linguistic message ([Http//jac.gsu.edu/jac/11.1/Articles/g.htm](http://jac.gsu.edu/jac/11.1/Articles/g.htm)). It means, in the process of reading there must be a written material. Halliday and Hasan (1989: 10) defined a text as language that is functional. By functional, we simply meant language that is doing some job in some context. So, any instance of living language that is playing some part in a context of situation, we call a text. It would be either spoken or written or indeed in any other medium of expression that we like to think of.

The text has meaning if it contains the idea, the thought, and the statement. The relationship of words in a text can form a context. A text is passive, so students should be active. They should pay attention to the text to grasp the meaning. The text should be as a medium where readers can find information that they need.

The text can be in the form of spoken or written text. It can also be short or long. The text only consists of instruction how to catch the meaning. The text is something in the reader's mind, means that readers are able to comprehend text based on their semantic properties. The messages of the text can be different if the texts are read by different people.

Relationship Between Cohesion And Reading Text

Reading texts may be easy for readers to understand if they are written cohesively. It means that sentences and paragraphs in the text tie together by cohesive ties. The reading texts that are written not cohesively may create ambiguity to the readers. It may make the readers misunderstand to the messages. It can be said that cohesion is important factor that makes reading texts readable. Reading texts will function as a medium in the instruction if the reading texts are good in cohesion. The cohesion in the reading texts must be compatible. Cohesion can be used to be a consideration whether the text is good or not. The text is considered to be a good reading text if it is written cohesively and vice versa, the text will be considered not to be a good one if it is not written cohesively

RESEARCH METHOD

Based on the characteristics of the study, it is qualitative and descriptive approach in nature. Qualitative approach is used to unfold the types of grammatical and lexical

cohesive devices of reading texts. It is also descriptive in the sense that this study is intended to describe the realization of cohesiveness of those reading texts.

The unit of analysis in this study is cohesion devices of reading texts of English textbook for Islamic studies used at IAIN Walisongo Semarang. Cohesion devices consist of two types; grammatical and lexical cohesive devices. Grammatical cohesive devices can be reference, substitution, ellipsis, and conjunction. On the other hand, lexical devices can be reiteration and collocation.

FINDINGS AND DISCUSSION

Types of Cohesion of reading texts.

The text is considered to be good if it is written cohesively. In order to know whether the English textbooks for Islamic Studies used at IAIN Walisongo is good or not, it should be analyzed based on the standard quality of a good text book. In this study, the books I studied are English for Islamic Studies (Mahsun and Maryam , 2005), English for Islamic Studies (Darwis, 1995), and Understanding Islam; English for Islamic Studies (Muslih, 2009). Those books are analyzed on the basis of Cohesion.

This section deals with the analysis of the textbooks in terms of types of cohesion. They are: Cohesive ties, co-referentiality; Cohesive ties, co-classification; and Cohesive ties, Co-extension.

Cohesive ties, Co-referentiality

Halliday and Hassan (1989: 37) explained that Cohesive-ties, Co-referentiality can be pronominals, demonstratives, definite articles, and comparatives. The followings are the findings and discussions of cohesive ties, Co-referentiality in my research.

Cohesive ties, co-referentiality in text A.1

There are four kinds of cohesive ties, co-referentiality in text A.1. They are pronominals, demonstratives, comparatives, and definite articles. This text may be considered to be a good cohesive text because one sentence and the other one are tied closely. These sentences are tied by pronominal *His*, *he*, and *them*, demonstratives, comparatives, and definite articles.

Excerpt (1)-(4) are examples of Pronominal:

- (1) First, to bear witness that there is no other *God* but Allah and that Muhammad is *His* messenger.
- (2) One should feel the sufferings of hunger and thirst in order to be quick to help those who are suffering when seeing them.
- (3) When one is fasting he should not utter bad words, he should not raise his voice.
- (4) I swear by God, who has Muhammad's soul in *His* hand that the smell of mouth of the one who fasts is better than perfume in the sight of God.

In the excerpt (1) and (4) *His* refers to the God; in (2) *them* refers to those who are suffering; in (3) *he* and *his* refer to one who is fasting. These items indicate that the information is to be retrieved from elsewhere. They make the text tied closely because they link one sentence to the other ones. They belong to **anaphoric reference** because these

pronouns are preceded by certain object, such as God, these who are suffering and one who is fasting. These excerpts are relevant to Cohesion. It may not cause ambiguity.

Excerpt (5) is an example of demonstrative:

(5) *This* is because the prophet (peace upon him) said Islam is upheld by five pillars. *This* refers to Fasting during Ramadhan is one of five pillars of Islam. Pronoun *His* belongs to **anaphoric reference**, it is preceded by God.

The following are examples of definite articles:

(6) *The* reward of *the* accepted fasting is paradise.

(7) *Fasting* during Ramadhan is one of five pillars of Islam. *This* is because the prophet (peace upon him) said Islam is upheld by five pillars.

The in excerpt (6) belongs to definite articles. *The* stated in the clause above are interpreted in immediate context of situation, they are called **exophoric reference**. The reference is identifiable on extralinguistics grounds no matter what the situation. This has something in common with the generalized exophoric use of the personal form. It happens because there exists only one member, e.g. the fasting month (Ramadhan). The other references happens because there exists only one member of the class of object referred to, e.g. the prophet in excerpt (7). Article *the* can never prefer forward cohesively. It can only prefer to a modifying element within the nominal group as itself. This excerpt is not relevant to Cohesion. It may create ambiguity.

Excerpt (8) is the example of comparative:

(8) I swear by God, who has Muhammad's soul in his hand that the smell of mouth of the one who fasts is *better* than perfume in the sight of God.

The word *better* is a comparative degree of the smell. This word compares the smell of mouth of the one who fast to perfume in the sight of God. The first has the higher level than the second.

The cohesive co-referentiality in text A.1 are not 100% cohesive. The text has either anaphoric or exophoric references. Anaphoric reference may not make ambiguity, whereas the exophoric may create ambiguity. This text has more anaphoric references

Cohesive ties, co-referentiality in text A.2

There are four kinds of cohesive ties, co-referentiality in text A.2. They are pronominals, demonstratives, comparatives, and definite articles. This text can be considered to be a good cohesive text because one sentence and the other one are tied closely. These sentences are tied by pronominal *it*, demonstratives, comparatives, and definite articles.

The following are the examples of Pronominal:

(9) Muslims consider *it* an especially holy month during which all eligible Muslims are to fast.

(10) To enable *believers* to arrange *their* day, major newspapers and handouts provide a schedule for Imsak and at Maghrib.

In excerpt (9), *it* refers to the month of Ramadhan; in (10) *their* refers to believers. These items indicate that the information is to be retrieved from elsewhere. They make the text

tied closely because they link one sentence to the other ones. They belong to **anaphoric reference** because these pronouns are preceded by certain object, such as the month of Ramadhan and believers. These excerpts are relevant to Cohesion. It may not cause ambiguity.

Excerpt (11) is the example of demonstrative:

(11) *This* fast is one of five pillars of Islam
This in excerpt (11) refers to the month of Ramadhan. It is a kind of demonstrative and it belongs to **anaphoric reference**. It is preceded by the month of Ramadhan in the previous sentence.

The following excerpt is the example of definite articles:

(12) Since Imsak and Maghrib vary according to the seasons, efforts are made to inform the public as *the* precise time will be each day.
The definite article *the* in the excerpt (12) is interpreted in immediate context of situation called **exophoric reference**. The reference is identifiable on extralinguistics grounds no matter what the situation. This excerpt is not relevant to Cohesion. It may create ambiguity.

As for example of comparative, it can be shown in example (13) as follows:

(13) However with the exception of mentally ill and aged, all other individuals are expected to fast at a *later* time on their own the number of days they did not fast during Ramadan
The word *later* is a comparative degree of the days they can fast. This word compare the days of Ramadhan and the days in another month. This comparison is not referential because they are self-defining, and for the reason they regularly act as defining modifiers.

Cohesive ties, co-referentiality in text A.3

Example of Pronominal:

(14) *It* was practiced by lay persons and clergy in ancient religions, as well as by Jews and Christians.

(15) Though *its* purposes differed from religion to religion, there was general agreement that fasting was a self-preparation for communion with divinity.

(16) *Its* occasion imposed upon *them* the prohibition of war and hunting, and brought about an uninterrupted peace during which travel and movement of goods across the desert were safe from attack.

The above excerpts are the examples of pronominals. The word *it* in excerpt (14) and *its* in excerpt (15) refers to fasting. Whereas *its* in excerpt (16) refers to the month of Ramadhan while *them* refers to the Arab. All of the items are also the examples of anaphoric. It means that the sentences are easy to understand.

Example of demonstrative:

(17) Islam prescribed a rigorous fast (called *siyam* in Arabic) for all healthy adult Muslims. *This* fast requires total abstention from food, drink, and sex from dawn to sunset during every day of the month of Ramadan, the ninth month in the Islamic calendar, which is based on the lunar year.

(18) Exempted from *this* duty are children and persons suffering from sickness or undergoing the tremendously heavy burden of desert travel.

This in excerpt (17) and (18) is the example of demonstrative. *This* here demonstrates a rigorous fast. This is conveyed anaphorically so the reader can understand the text well.

Example of definite articles:

(19) *The* body may not partake of anything in any way or contact another of the opposite sex without breaking the fast.

(20) Exempted from duty are children and persons suffering from sickness or undergoing *the* tremendously heavy burden of desert travel.

(21) In such cases, the exempted person is not to forego *the* fast.

(22) Long before Islam, *the* month of Ramadan was regarded by the Arab as a holy month.

Article *the* in the four excerpts above is the example of definite articles. *the* in excerpt (19), (20) and (22) belongs to exophoric reference, whereas *the* in excerpt (21) belongs to anaphoric reference.

Examples of comparative:

(23) In such cases, the exempted person is not to forego the fast but to postpone it to another, *healthier* or *more restful time* before recurrence of the following Ramadan.

(24) Though its purposes *differed from* religion to religion, there was general agreement that fasting was a self-preparation for communion with divinity.

In excerpt (23) and (24), the underlined words indicate the examples of comparatives, i.e. they compare two things such as the person in bad condition which compared with the person in good condition, and the purposes of fasting done by one religion which are different to another religion.

Cohesive ties, co-referentiality in text B.1

Example of Pronominal:

(25) Pilgrimage to Mecca is one of the five pillars of Islam. *It* is obligatory for every able Muslim to visit Mecca once in his lifetime for pilgrimage.

The word *it* in excerpt (25) refers to pilgrimage to Mecca. It belongs to anaphoric reference. Hence, It may not cause ambiguity in the readers' mind.

Examples of demonstrative

(26) It is obligatory for every able Muslim to visit Mecca once in his lifetime for pilgrimage because the holy Qur'an says: "Pilgrimage is a duty man owes to God. *Those* who can offer the journey..."

(27) Once the pilgrim has done *these*

The word *these* in excerpt (26) demonstrates the man but it is conveyed exophorically, and the word *these* in excerpt (27) demonstrate the rites of Hajj and it is also conveyed anaphorically.

Example of definite articles:

(28) *The* prophet also said: "Islam is built upon five pillars.

(29) Second to observe *the* five daily prayers.

Article *the* in excerpt (28) and (29) is interpreted in the immediate context of situation. It is called anaphoric reference. The article is not preceded by a certain object.

Example of comparative:

(30) First, there is no other *God* but Allah and Muhammad is *His messenger*.

(31) This is one of *the most essential things* of the pilgrimage and should not be dispensed with.

In excerpt (30), Allah is compared to Muhammad, i.e. Allah as the God and Muhammad as His Messenger. Whereas in excerpt (31), the comparative is shown by the use of the underlined phrase. It is stated that the intention of performing Hajj or Umra is one of the most essential things of the pilgrimage.

Cohesive ties, co-referentiality in text B.2

Example of Pronominal:

(32) The annual pilgrimage (Hajj) to Makkah is an obligation once in a life time for those who are physically and financially able to perform *it*.

(33) In this type of Hajj, a pilgrim should declare *his* intention to perform with ‘Umrah and Hajj together.

The word *it* in excerpt (32) refers to the annual pilgrimage (Hajj) and the word *his* in excerpt (33) refers to pilgrim. They belong to anaphoric references. Hence, It may not create ambiguity in the readers’ mind.

Example of demonstrative:

(34) In *this* mosque is the Kaaba (the black building in the picture).

This in excerpt (34) demonstrates Haram mosque. It belongs to anaphoric reference because it is preceded by certain object, i.e. Haram mosque in the previous sentence.

Example of definite articles:

(35) The Kaaba is *the* place of worship which God commanded *the* prophets Abraham and his son, Ishmael, to build.

The excerpt (35) contains two article *the*, and both belongs to exophoric references because this article is not preceded by certain objects.

Example of comparative:

(36) Male pilgrims wear special simple clothes which strip away *distinctions* of class and culture so that all stand equal before God.

The word *distinctions* in excerpt (36) shows that the class and culture of each person is distinctive. It is compared one man to another man.

Cohesive ties, co-referentiality in text B.3

Example of Pronominal:

(37) The pilgrimage to Makkah is incumbent only upon the adult Muslims who have earned the wealth needed for the trip, have paid the *zakat* due on it, have fulfilled all *their* debts, and have provided adequately for *their* dependents during *their* projected absence.

The three words of *their* in excerpt (37) refer to adult Muslims in the previous clause. It is explained anaphorically so that it may not create ambiguity.

Example of demonstrative:

(38) Each pilgrim *then* puts on two pieces of unsewn white linen or cotton.

Then in this excerpt is also one of the examples of demonstrative. The reference refers to the step of the ritual done by the pilgrim in Hajj.

Example of definite articles:

(39) Pilgrimage is *the* last of *the* five pillars of Islam, *the* religious duties which constitute *the* fundamental obligations of Islam.

The in excerpt (39) belongs to anaphoric references because this article is not preceded by certain objects and it may create ambiguity in the reader’s mind.

Example of comparative:

(40) Henceforth pilgrims may not shave, cut their hair, clip their fingernails, or wear anything which might *distinguish* them from the other pilgrims. The comparative in the above excerpt is shown by the use of the word *distinguish*. It means that the sentence compare one thing to another things, in this case the pilgrims to another pilgrims.

Cohesive ties, co-classification

According to Halliday and Hasan (1989), cohesive ties, Co-classification are substitution and ellipsis. Substitution as the replacement of one item by another, and ellipsis as the omission of an item. The substitution and ellipsis consist of nominal, verbal, and clausal. The followings are the findings and discussions of Cohesive ties, Co-classification of my research.

Cohesive ties, co-classification in text A.1

Example of substitution:

(41) **One** must always learn to feel the fear of God and His Mercy. The example in the above excerpt refers to nominal substitution. The word **one** in the excerpt (41) substitutes person, but it is stated exophorically because the person is not mentioned in the text. It may create ambiguity because of this exophoric reference.

Examples of Ellipsis:

(42) Fasting can be defined as abstaining from eating, **drinking, smoking and having** sexual intercourse from dawn to sunset.

(43) Fasting during Ramadhan is **one** of five pillars of Islam.

(44) The aim of ordering people to fast is that they should learn how to be patient, **to have good morals, to purify their hearts, to ennoble their character and to be gentle in dealing with people.**

The excerpt (42) belongs to clausal ellipsis. The next sub clauses only have adverb; i.e. drinking, smoking, and having sexual intercourse. The subject and the predicate in the main clause are omitted to make the structure of the sentence more effective. In line with the previous excerpt, the excerpt (43) also belongs to nominal ellipsis because the sub clauses omit some part of the main clause. The excerpt (43) is also the example of nominal ellipsis. It may not create ambiguity because the excerpts are cohesively relevant.

Cohesive ties, co-classification in text A.2

Example of Substitution:

(45) In the Muslim calendar, **each** month starts with the first sight-seeing of the new moon.

In excerpt (45), the word **each** substitutes the month in the Muslim calendar, though it is mentioned exophorically. It may cause ambiguity.

Example of Ellipsis:

(46) Ramadan is the **ninth** month of the Muslim calendar.

This excerpt belongs to nominal ellipsis because the sentence omitted the first to eight month, instead it directly mention the ninth month. i.e. Ramadhan. Therefore, it is called ellipsis.

Cohesive ties, co-classification in text A.3

Examples of Substitution:

(47) In **such** cases, the exempted person is not to forego *the* fast.

(48) The body may not partake of anything in any way or contact **another of the opposite sex** without breaking the fast.

Such in excerpt (47) substitutes the cases that allow person to not fasting in the previous sentence. Whereas in excerpt (48), **another of the opposite sex** substitutes man and woman.

Example of Ellipsis:

(49) Throughout its duration, they were especially keen **to please, to settle** old debts and disputes, **to do** good to their neighbors.

Excerpt (49) is called clausal ellipsis because the main clause is omitted. **to settle**, and **to do** are in the same position as **to please**. They are actually preceded by the previous clause.

Cohesive ties, co-classification in text B.1

Example of substitution:

(50) These months are Shawwal, Zul-Qa'da, and Zul-Hijja. The pilgrimage to Mecca can only be accepted at **these** times.

(51) "The Hajj is performed in **certain** months."

(52) The first thing to do is to enter *ihram* which means the sacred state, and then the **one** who is performing Hajj must fulfill the **following** conditions:

These in excerpt (50) and **certain** in excerpt (51) substitutes the months of Shawwal, Zul-Qa'da, and Zul-Hijja. Whereas in excerpt (52), **one** substitutes Muslim who is performing Hajj, it is stated exophorically and may create ambiguity. And **following** in excerpt (52) substitutes the conditions which are fulfilled in Hajj.

Example of Ellipsis:

(53) Pilgrimage to Mecca is **one** of the five pillars of Islam.

one in the above excerpt belongs to nominal ellipsis. It is stated exophorically. It is not preceded by certain object.

Cohesive ties, co-classification in text B.2

Example of Substitution:

(54) After fulfilling the Hajj rituals, **one** should offer a sacrificial animal.

one in excerpt (54) substitutes the pilgrim, but it is stated exophorically so that it is not understandable for the reader.

Example of Ellipsis:

(55) The rite of the Hajj include **circling** the Kaaba seven times and **going** seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water.

Excerpt (55) is the example of clausal ellipsis. Its second clause omits the main clause and directly starts with verbal word, i.e. **going**.

Cohesive ties, co-classification in text B.3

Example of Substitution:

(56) One piece covers the body from the waist down, the **other** from the waist up, leaving the head bare.

other in the excerpt above substitutes another piece covering the body which has been mentioned previously.

Example of Ellipsis:

(57) The pilgrimage to Makkah is incumbent only upon the adult **Muslims who have earned** the wealth needed for the trip, **have paid** the *zakat* due on it, **have fulfilled** all their debts, and **have provided** adequately for their dependents during their projected absence.

(58) When the time comes for travel, the whole community goes out to **bid** the pilgrims farewell and **wish** them a pilgrimage acceptable to God.

(59) Pilgrimage is the **last** of the five pillars of Islam, the religious duties which constitute the fundamental obligations of Islam.

Excerpt (57) and (58) is the example of clausal ellipsis which the main clause (i.e. Muslims who have earned) is omitted so that the next clause only adding the verbal group to start a new clause. On the other hand, excerpt (59) is the example of nominal ellipsis because the sentence directly states the **last** without mentions the first, second, etc.

Cohesive ties, Co-extension

According to Halliday and Hasan (1989), Cohesive ties, Co-extension can be repetition, synonymy, antonymy and meronymy. The followings are the findings and discussions of Cohesive ties, Co-extension of my research.

Cohesive ties, Co-extension in text A.1

Example of Repetition:

(60) It has come down to us in the traditions of the prophet when he said: “any kind of good action done by the children of Adam will be rewarded ten times to seven hundred times and may be more, according to the Will of God.

The word times refers back to times. It belongs to reiteration, i.e. a form of lexical cohesion which involves the repetition of a lexical item. The repetition is relevant to cohesion and it may not cause ambiguity.

Example of Synonymy:

(61) If someone insults him, or fights him, he should remind himself that he is fasting by saying: “I am fasting.

(62) God the Almighty gives great rewards for fasting as much or more than we can realize.

(63) Fasting is an ancient form of worship prescribed by God from the beginning of time.

(64) God the Almighty gives great rewards for fasting as much or more than we can realize.

In excerpts (61) to (64), the words belong to synonymy are insults and fight (61), great and much (62), ancient and the beginning of time (63), God and the Almighty (64). The words are in the same class and they have mostly similar meaning. The synonymy is relevant to cohesion and it may not cause ambiguity.

Example of Antonymy:

(65) One must always learn to feel the fear of God and His Mercy.

The underlined words in the excerpt (65) refer to antonymy because the words the fear of God has the contrary meaning to the words His Mercy. The antonymy is relevant to cohesion and it may not cause ambiguity.

Example of Meronymy:

(66) Fasting can be defined as abstaining from eating, drinking, smoking and having sexual intercourse from dawn to sunset.

(67) One should feel the sufferings of hunger and thirst in order to be quick to help those who are suffering when seeing them.

The underlined words in excerpt (66) are called meronymy because they refer to a part-whole relation of the activities forbidden in Fasting; i.e. eating, drinking, smoking, and having sexual intercourse. Whereas, in excerpt (67) the meronymy can be found in the words hunger and thirst. They belong to subordinates of fasting. The meronymy is relevant to cohesion and it may not cause ambiguity.

Example of Hyponymy:

(68) fasting in Islam has been prescribed by the Qur'an and the saying of the prophet.

The Qur'an and the saying of the prophet is the hyponymy of Islamic law.

Cohesive ties, Co-extension in text A.2

Example of Repetition:

(69) The television stations and radio stations also broadcast the call to evening prayer as well.

The word stations in excerpt (69) refers back to stations. It belongs to reiteration, i.e. a form of lexical cohesion which involves the repetition of a lexical item. The repetition is relevant to cohesion and it may not cause ambiguity.

Example of Synonymy:

(70) Ramadan is the ninth month of the Muslim calendar.

Example of Antonymy:

(71) In the Muslim calendar, each month starts with the first sight-seeing of the new month and ends with the first sight-seeing of the new moon for the following month.

The word starts in the excerpt (71) has the opposite meaning of the word ends. It is called antonymy.

Example of Meronymy:

(72) This fast is one of five pillars of Islam and an obligation for all devout Muslim who have reached the age of puberty who are mentally or physically fit by fasting. Physically and financially fit in excerpt (72) are meronymy of the requirement of fasting.

Example of Hyponymy:

(73) The insane and the senile are not mentally fit to participate.

The insane and the senile are hyponymy of the persons who are not fit mentally.

Cohesive ties, Co-extension in text A.3

Example of Repetition:

(74) Though its purposes differed from religion to religion, there was general agreement that fasting was a self-preparation for communion with divinity.

(75) This fast requires total abstention from food, drink, and sex from dawn to sunset during every day of the month of Ramadan, the ninth month in the Islamic calendar, which is based on the lunar year.

In excerpt (74) the word religion is repeated twice as many as the word month in excerpt (75). It is called repetition.

Example of Synonymy:

(76) Islam prescribed a rigorous fast (called siyam in Arabic) for all healthy adult Muslims.

(77) Long before Islam, the month of Ramadan was regarded by the Arab as a holy month.

(78) The Arabs reckoned Ramadan as the month of spiritual stocktaking.

In the above excerpts, rigorous fast in excerpt (76) is the synonymy of siyam; the month of Ramadhan in excerpt (77) is the synonymy of holy month; and Ramadhan in excerpt (78) is the synonymy of the month of spiritual stocktaking. Therefore each of them can substitute each other.

Example of Antonymy:

(79) In such cases, the exempted person is not to forego the fast but to postpone it to another, healthier or more restful time before recurrence of the following Ramadan.

In excerpt (79) forego has the opposite meaning to postpone. Forego means do something whereas postpone means delay something.

Example of Meronymy:

(80) This fast requires total abstention from food, drink, and sex from dawn to sunset during every day of the month of Ramadan, the ninth month in the Islamic calendar, which is based on the lunar year.

Examples of Hyponymy:

(81) It was practiced by lay persons and clergy in ancient religions, as well as by Jews and Christians.

(82) It was practiced by lay persons and clergy in ancient religions, as well as by Jews and Christians.

(83) This fast requires total abstention from food, drink, and sex from dawn to sunset during every day of the month of Ramadan, the ninth month in the Islamic calendar, which is based on the lunar year.

In the above excerpts, Jews and Christian are hyponymy of kind of religion; lay persons and clergy are hyponymy of human; whereas dawn and sunset are the hyponymy of time.

Cohesive ties, Co-extension in text B.1

Example of Repetition:

(84) He should cut his moustache and hair and nails, have a bath or ablution, put some perfume on his body and then put on the dress of Ihram.

(85) Once the pilgrim has done these he has started on the sacred state which we call *ihram* and then he should start the Talbiyah with aloud voice, particularly when he

climbs to a high place, or descends to a low place, or meets a group of people, or a single person, and towards the end of the night, and at the end of each prayer.

In excerpt (84) the word put on is repeated twice as many as the word the end in excerpt (85). They belong to repetition.

Examples of Synonymy:

(86) Third to give zakat, the divine tax.

(87) The first thing to do is to enter ihram which means the sacred state, and then the one who is performing Hajj must fulfill the following conditions:

Zakat in excerpt (86) is the synonymy of divine tax. Whereas ihram in excerpt (87) is the synonymy of the sacred state.

Examples of Antonymy:

(88) Once the pilgrim has done these he has started on the sacred state which we call *ihram* and then he should start the Talbiyah with aloud voice, particularly when he climbs to a high place, or descends to a low place, or meets a group of people, or a single person, and towards the end of the night, and at the end of each prayer.

The word climbs in the excerpt (88) has the opposite meaning to the word descends. The first means to go up, and the last means to go down.

Examples of Meronymy:

(89) Hajj in Islam means visiting the sacred Mosque in Mecca during certain dates in the Muslim year, which are called “the month of Hajj”.

In the above excerpts, dates and years are meronymy of time.

Example of Hyponymy:

(90) These months are Shawwal, Zul-Qa’da, and Zul-Hijja.

Shawwal, Zul-Qa’da, and Zul-Hijja are the hyponymy of months in Muslim calendar.

Cohesive ties, Co-extension in text B.2

Example of Repetition:

(91) The rite of the Hajj includes circling the Kaaba seven times and going seven times between the hillocks of Safa and Marwa, as Hagar did during her search for water.

The word seven times is repeated twice in excerpt (92). This is called Repetition.

Example of Synonymy:

(92) This, and Eid Al-Fitr, a feast day commemorating the of Ramadhan, are the two annual festival of the Muslim calendar.

(93) Only when he throws the jamrah Al-Aqabah, gets his hair shaved or cut that he can put off his Ihram.

Eid Al-Fitr and a feast day commemorating the of Ramadhan in excerpt (92) has a close meaning, i.e. both indicates the feast day. Whereas in excerpt (93), shaved and cut has the similar meaning of making something shorter by using sharp tools. Therefore, it is called synonymy.

Examples of Antonymy:

(94) Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God.

The word distinctions has the opposite meaning of equal. It belongs to Antonymy.

Examples of Meronymy:

(95) The annual pilgrimage (Hajj) to Makkah is an obligation once in a life time for those who are physically and financially able to perform it.

(96) Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before God.

(97) In this type of Hajj, a pilgrim should declare his intention to perform with 'Umrah and Hajj together.

Physically and financially able In excerpt (95) are meronymy of the requirement of Hajj; class and culture in excerpt (96) and Umrah and Hajj in excerpt (97) are also the examples of meronymy.

Example of Hyponymy:

(98) The end of the Hajj is marked by a festival, Eid Al-Adha, which is celebrated with prayers.

Eid Al-Adha is the Hyponymy of a festival is which is celebrated with prayers.

Cohesive ties, Co-extension in text B.3

Example of repetition:

(99) Pilgrimage is the last of the five pillars of Islam, the religious duties which constitute the fundamental obligations of Islam.

The word Islam is mentioned twice in the above excerpt. Islam in the first has the same meaning with the second Islam.

Examples of Synonymy:

(100) Upon arriving near Makkah al-Mukarromah (Makkah the blessed), but before actually entering it, the pilgrims shed their clothes and ornaments, take a purifying ablution, and declare to God their niyyah, or intention, to perform the pilgrimage.

(101) and declare to God their niyyah, or intention, to perform the pilgrimage.

Makkah al-Mukarromah in the excerpt (100) is the synonymy of (Makkah the blessed), whereas Niyyah in the excerpt (101) is the synonymy of intention.

Example of Antonymy:

(102) One piece covers the body from the waist down, the other from the waist up, leaving the head bare.

The word waist down in excerpt (102) is the antonymy of waist up.

Example of Meronymy:

(103) Once the decision to undertake it is reached, the pilgrimage begins with many celebrations and preparations at home.

Celebrations and preparation are meronymy of the activities before going to Mecca.

Example of Hyponymy:

(104) Each pilgrim then puts on two pieces of unsewn white linen or cotton.

Linen and cotton are the hyponymy of the unsewn cloth wore by each pilgrim.

Level of Cohesiveness of Reading Text

The following is the table of grammatical and lexical cohesive devices in those reading passages.

No	Items	Texts					
		A.1	A.2	A.3	B.1	B.2	B.3
1.	Grammatical and lexical devices	48	27	19	18	50	46
2.	Frequency of 1 per clause	1.3	1.29	0.95	0.44	1.85	2.71
3.	Percentage of 1 entering in chains	1.53	2.07	2.11	4.68	1.5	0.74
4.	Explicit lexical tokens	50	92	84	94	99	48
5.	Cohesive interpreted lexical tokens	139	105	79	131	137	74
6.	Total lexical tokens	189	197	163	225	236	122
7.	5 percentage of 6	73.54	53.3	48.47	58.22	58.05	60.66
8.	Percentage of 1 interpreted anaphorically	53.06	33.33	54.17	41.86	53.85	48.57
9.	Percentage of 1 interpreted exophorically	40.82	66.67	45.83	58.14	46.15	51.43
10.	Percentage of 1 interpreted ambiguous	6.12	-	-	-	-	-

According to Halliday and Hasan (1989), a text is considered whether it is cohesive or less cohesive by looking at the numbers of anaphoric and exophoric references. A text is considered to be more cohesive if it has more anaphoric references than exophoric ones. The text is considered less cohesive if it has more exophoric references than anaphoric ones. When I look at the table above, the most cohesive text among the six reading texts is A.3, this text has 54.17% anaphoric reference, and 45.83 % exophoric one. When I look at cohesive ties, co-classification, this text is linked closely by some kinds of cohesive ties, co-classification, such as clausal ellipsis. Ellipsis is always cohesive, there is no ambiguity in ellipsis. Ellipsis is always anaphoric, this is always presupposed by certain words, either noun, verb, or clause. In text A.3 Consist of clausal ellipsis. In cohesive ties, co-extension, text A.3 has five kinds of cohesive ties, co-extension, such as; repetition, synonymy, antonymy, meronymy and hyponymy. Text A.3 is considered to be a good text because there are some reasons. (1) It has more anaphoric references than exophoric ones. (2) It has more anaphoric of cohesive ties, co-referentiality than exophoric ones. (3) This text is linked by ellipsis closely in cohesive ties, co-classification, and (4) This text has covered all kinds of cohesive ties, co-extension, such as repetition, synonymy, antonymy, meronymy and hyponymy. It means that this text is understandable. This text may not make ambiguity, so this text is easy for someone to understand.

If I look at the table above, I conclude that the text which has the least anaphoric references is text A.2, it has 33.33% anaphoric and 66.67% exophoric. Text A.2 is considered to be the least cohesive among six reading texts because this text may cause ambiguity. It is because of some reasons; (1) this text is not good enough in terms of cohesive ties, co-referentiality. Although it consists of all cohesive ties, co-referentiality, such as; pronominals, demonstrative, definite articles, and comparative. Most of cohesive ties are exophoric, it means that the text is not easy enough for students to comprehend. (2) this text is not good enough in terms of cohesive ties, co-classification. This text has been tied by two kinds of cohesive ties, co-classification, such as; substitutions, and ellipsis. This text is considered to be the least cohesive because this text consists of more exophoric references than anaphoric ones.

The following, I present the level of cohesiveness of six reading texts in the following table:

No	Texts	Level/rank	Anaphoric (%)	Exophoric (%)	Ambiguous
1	A.1	3	53.06	40.82	6.12
2	A.2	6	33.33	66.67	-
3	A.3	1	54.17	45.83	-
4	B.1	5	41.86	58.14	-
5	B.2	2	53.85	46.15	-
6	B.3	4	48.57	51.43	-

From the result of the analysis above, the six reading texts (A.1, 2, 3; and B.1, 2, 3) stated in reading textbooks: English for Islamic Studies, English for Islamic Studies 2, Understanding Islam; for Islamic Studies; in terms of cohesion (following Halliday and Hasan's principles of reading texts) respectively the average score of anaphoric references: 54.17% for text A.3, 53.85% for text B.2, 53.06% for text A.1, 48.57% for text B.3, 41.86% for text B.1, 33.33% for text A.2.

After consulting to the Halliday and Hasan's principles of cohesion of the reading texts (1989), that the most cohesive reading texts is text A.3, whereas the least cohesive one is Text A.2.

Text A.3 is considered to be the first level of cohesiveness among six reading texts, because this text is the most cohesive among those reading texts. This text is considered to be the most cohesive because of some reasons as I mentioned before; (1) in terms of cohesive ties, co-referentiality, this text has more anaphoric references than exophoric ones. Anaphoric means that the text is linked closely by presupposing items in the preceding sentences. Exophoric means that the text is linked not cohesive, it is linked by references that are not preceded by presupposing item. Anaphoric makes the text understandable, whereas exophoric may cause ambiguity. (2) in terms of cohesive ties, co-classification, this text is linked closely by using substitution and ellipsis. Substitution and ellipsis are always anaphoric, it means that the sentences in the text tied by some words that are related to each others. This text may be unambiguous. (3) in terms of cohesive ties, co-extension, this text is linked by all kind of cohesive ties, co-extension, as suggested by

Hasan and Halliday (1989), they are; synonymy, antonymy, meronymy, hyponymy and repetition. And I look at the table above text A.3 has the most anaphoric reference among six reading passages, and this text has the least exophoric reference among those reading texts. I conclude that the text A.3 is the most cohesive and the most understandable among the six reading texts.

Text A.2 in the table above has more exophoric references than anaphoric reference. This text is of the lowest level among the six reading text in the table, it is because of the text has more exophoric references than anaphoric ones. This text is considered to be the least cohesive and it is also the lowest level of cohesiveness out of six passages, meaning that the text is not understandable. This text may create ambiguity.

CONCLUSIONS

Based on the research findings, I can draw the following conclusion:

1. A text is considered to be cohesive if the sentences and paragraphs are written cohesively related to one another. The sentences and the paragraphs are linked closely by using cohesion. The cohesion I mean are cohesive ties, co-referentiality; cohesive ties, co-Classification; and cohesive ties, co-Extension. Halliday and Hasan (1989) said that a text is regarded to be good text if it consists of more anaphoric references than exophoric references and does not have many exophoric references which may create ambiguity.

2. When we look at the numbers of cohesion that are stated among six reading texts, the text A.3 has the most anaphoric references, it has 54.17% anaphoric references and 45.83% exophoric ones. When we look at the types of cohesion, this text has all types, such as, co-referential cohesive ties, co-classification cohesive ties, and co-extension cohesive ties.

Based on the findings above, I conclude that the text A.3 is the most cohesive reading text. This text may be understood more easily by the students, because it does not create ambiguity. This implies that the text is linked closely by those cohesive ties which may make students easy to catch. When English teachers deliver a reading text cohesively, and they use communicative approach, the teaching and learning process can run well.

3. When we look at the list of cohesive levels of text A.2, I find that it is the least cohesive reading text. This text consists of 33.33% anaphoric references, and 66.67% exophoric references. Based on the types of cohesion that are found in those six reading texts, all texts having all kinds of cohesive ties, such as cohesive ties co-referentiality, co-classification, and co-extension. Therefore, I conclude that all of these books are considered to be good textbooks, in addition, it is very useful for students to study them. This tends to create students to read it, in other words it gears a good learning and teaching process with the hope that the teaching and learning objectives can be achieved.

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