

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.

Key words: 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 FRAMEWORK

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. For Hymes (1972), such competence involves:

Not only knowing the grammatical rules of a language but also what to say to whom in what circumstances and how to say it; that is, the rules of grammar are useless without the rules of language use. Thus, the real objective of linguistic research should be the study of how language is performed in different contexts, with different people, on different topics, for different purposes.

Hymes included both rules of grammar and rules of use into it, which he generalized into four questions as the framework of communicative competence, as follows:

- (1) Whether (and to what degree) something is formally possible.
- (2) Whether (and to what degree) something is feasible.
- (3) Whether (and to what degree) something is appropriate.
- (4) Whether (and to what degree) something is done.

According to Widdowson (1978) and Savignon (1990), communicative competence can be based as the basis of communicative language teaching (CLT) implicitly or explicitly. Widdowson (1972:7) explains: Communicative competence is not a matter of knowing rules for the composition of sentences and being able to employ such rules to assemble expressions from stretch as and when occasions pre-assembled patterns, formulaic frameworks, and a kit of rules, so to speak, and being able to apply rules to make whatever adjustments are necessary according contextual standards.

In addition, Swain (1980:9) explains:

Communicative competence consists of four components, they are; grammatical competence, sociolinguistics competence, discourse competence and strategic competence. Grammatical competence is the knowledge of the language code (grammatical rules, vocabulary, pronunciation, spelling, etc), sociolinguistic competence is the mastery of the sociocultural code of language use (appropriate application of vocabulary, register, politeness, and style in a given situation), discourse competence is

the ability to combine lingual structures into different types of cohesion texts. Strategic competence is the knowledge of verbal and non-verbal communication strategies which enhance the efficiency of communication and where necessary, enable the learner to overcome difficulties when communication breakdowns occur.

Based on the two quotations above, students should develop communicative competence in order to be able to read the reading passage well. These communicative competence here are; grammatical rules, vocabulary, spelling and also pronunciations. Besides those communicative competencies above, there is another factor that makes students read the reading passages well, like cohesion of texts. Cohesive text is the text that is tied closely by some components, such as pronouns, conjunctions, ellipsis, and so on.

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, sociocultural 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.

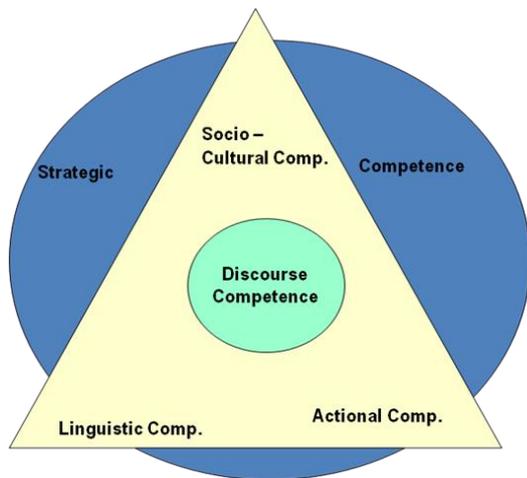
Secondly, actional competence is the ability to understand and convey communicative intent by interpreting and performing language functions (complimenting, reporting, agreeing/disagreeing, predicting, suggesting, etc.). There is no one-to-one relationship between linguistics forms and function.

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 macrolevel 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



The following will be discussed only the discourse competence and the role of cohesion in the text.

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 microlevel interest the top-down signals of the macrolevel of communicative intent and sociocultural context to express attitude and passages.

The following are the suggested components of discourse competence, according to Murcia et.al. (1995:13)

- a) Cohesion: reference (anaphora, cataphora), substitution/ellipsis, conjunction, and lexical chains, parallel structure.
- b) Deixis: personal pronouns, spatial (here, there, before)
- c) Coherence:
 - Organized expression and interpretation of content and purpose.
 - The thematization and staging (theme and rheme development)
 - Management of old and new information
 - Prepositional structures and their organizational sequences.
 - Temporal, spatial, cause-effect, condition-result, etc.
 - Temporal continuity/shift (sequence of tenses)
- d) Genre/generic structure
 - Narrative, interview, service encounter, research report, sermon, etc.
- e) Conversational structure:

- How to perform openings and reopenings.
- Topic establishment and change
- How to hold and relinquish the floor.
- How to interrupt.
- How to collaborate and backchannel
- How to preclosings and closings
- Adjacency pairs
- First and second pair parts

Not all the suggested components of discourse competence above will be discussed here. I will discuss only the components of cohesion because it is the main concern in this research. I will present the cohesion in detail in the following section.

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:

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.

Moreover, cohesion is area of discourse competence that most closely associated with linguistic competence. Halliday and Hasan (1989: 15) explain:

It deals with the bottom-up elements that help generate the texts, accounting for how pronouns, demonstratives, article and other markers signal textual co-reference in written and oral discourse. Cohesion also accounts for how conventions of substitution and ellipsis allow speakers/writers to indicate co-classification and to avoid unnecessary repetition, the use of conjunction (e. g. ‘and’, ‘but’, ‘however’) to make explicit links between propositions in discourse is another important cohesive morphology device. Lexical chains and lexical repetitions which relate to derivational, semantics, and content schemata, are a part of cohesion and also coherence. Finally, the conventions related to the use of parallel structure (also an aspect of both cohesion and coherence) make it easier for listeners/readers to process a piece of texts such as ‘I like swimming and hiking’. That is to process an unparalleled counterpart such as ‘I like swimming and to hike’.

From the quotation above, we can see that a text may be easier for students to understand if it is written cohesively. A cohesive text is a text which consists of paragraphs that tie together. The paragraphs can be linked by cohesive ties such as, co-referentiality, co-classification, and co-extension.

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.

Kinds of Cohesion

Grammatical Cohesion

Halliday and Hasan (1989) explain that Grammatical cohesion consist of references, substitutions, ellipsis, and conjunctions.

a. Reference

The term reference is traditionally used in semantics for the relationships, which holds between a word and what it points to in the real world (Baker 1992:181).

According to Halliday and Hassan (1989: 308-309) reference is the relation between an element of the text and something else by reference to which it is interpreted in the given instance. It is potentially cohesive relation because the thing that serves as the source of the interpretation may itself be an element of text. Halliday and Hasan (1989: 82) classify reference into anaphoric and exophoric reference.

Anaphoric reference is a reference which follows its linguistic reference. For example:

The word "Muslim" means one who submits to the will of God, regardless of their race, nationality or ethnic background. (Mahsun and Mariam, 2005: 1)

The pronoun *their* in the paragraph above is anaphoric reference because it follows its linguistic reference of Muslims.

Exophoric reference is that when the source for its interpretation lies outside the co-text and can only be found through an examination of the context.

For example:

This fast is one of the five pillars of Islam and an obligation for all devout Muslims who have reached the age of puberty. (Mahsun and Mariam, 2005: 2)

The message of the example is highly implicit, and none of the items *this, the* can be interpreted, except by reference to the immediate context of situation.

Gerot and Wignell (1994) explain that the reference refers to system that introduce and track the identity of participant through the text. Reference which is preceded by the object is called Anaphora.

For example;

Islam means both obedience to God and peace. It seeks peace trough obedience to God. (Darwis, 1995: 30). (*Anaphora*)

b. Substitution

Substitution is of a particular a relation within the text. A substitution is a sort of counter which is used in place of the repetition of a particular item.

For example:

In the Muslim calendar, each most starts with the first sit seeing of the new moon and ends with the first sight seeing new one for the following month. (Mahsun and Mariam, 2005: 8)

One is substitutes: *One* substitutes moon.

c. Ellipsis

Halliday and Hasan (1989: 74) say that ellipsis is simple substitution zero. Ellipsis can be familiar notion, that is, something left unsaid. There is no implication here that what is unsaid is not understood, on the contrary, "unsaid" implies but understood, where understood is used in the special sense of "going without saying".

Halliday and Hasan (1989: 75) say that ellipsis can be: nominal ellipsis, clausal ellipsis, and verbal ellipsis.

For example:

a) Tono reads a history book and watches TV. (nominal ellipsis)

- b) How many hours a day did you do lesson? Said Alma.
 “Four hours the first day”, said Ana, “four the next, and so on”. (clausal ellipsis)
- c) Would you like to hear another verse? I know twelve more. (verbal ellipsis)
- d. Conjunction

According to Martin and Rose (2003: 110), conjunction looks at interconnections between processes: adding, comparing, sequencing, or explaining them. These are logical meanings that link figures in sequences.

Gerot and Wignell (1995: 170) explain that “conjunction is the semantic system whereby speakers relate clauses in the terms of temporal sequence, consequence, comparison and addition”.

Temporal relations connect clauses depending on whether the actions they encode take place at the same time or one after the other.

Consequential relations connect clauses as cause and effect. Comparative relations pick out contrasts and similarities between clauses.

Additive relation simply adds or substitutes extra alternative clauses to a text.

Halliday and Hasan (1989: 82) say that conjunctive elements are cohesive not in themselves but indirectly, but they express certain meanings which presuppose the presence of other components in the discourse.

For example:

Those, whose health would be negatively affected, may not need to fast, such as pregnant woman, nursing mothers and those physically ill, also menstruating women may not fast. However, with the exception of the mentally ill and aged, all other individuals are expected to fast at a later time on their number of days they did not fast during Ramadan and or they are feed a number of poor people. (Mahsun and Mariam, 2005: 8)

Lexical Cohesion

Gerot and Wignell (1989: 177) say that lexical cohesion refers to relationship between and among words in a text. Here, they are concerned with content words and in the relationship among them; these can be either more or less permanent.

For example:

To enable believers to arrange their day, major newspaper and handouts provide a schedule for Imsak and Maghrib.

The mosques call people to prayer before Imsak and Maghrib.(Mahsun and Mariam, 2005: 8)

The word *Imsak* and *Maghrib* are repeated in the second sentences. It belongs to the lexical cohesion, repetition.

Lexical cohesion is the cohesive function of the class of general noun. A general noun itself a borderline case between a lexical item (member of an open set) and a grammatical item (member of a closed system). The class of general noun is a small set of nouns having generalized reference within the major noun classes, such as “human noun”, “place noun”, and “fact noun”. They can be a repetition, synonymy, antonymy, and hyponymy (Halliday and Hasan, 1985: 80-81).

The repetition of the same lexical unit creates a relation simply because a largely similar experiential meaning is encoded in each repeated occurrence of the lexical unit.

In synonymy, the experiential meaning of the two lexical items is identical; this does not mean that there is a total overlaps of meanings, simply that so far as one kind of meaning goes, they 'mean the same'. The standards literature in semantics, for example, mentions such pairs as 'man' and 'male', 'thin' and 'skinny', and 'scream' and 'shout' etc.

Antonymy can be described as the oppositeness of experiential meaning; the members of our co-extentional tie silver and golden are an example of this kind of relation.

Hyponymy is a relation that holds between a general class and its sub-classes. The item referring to the general class is called Super-ordinate; those referring to its sub-classes are known as it Hyponyms. If we take flower as an example of super-ordinate then its hyponyms are rose, jasmine, orchid, etc.

Meronymy is the term refers to a part-whole relation as in the case of part of face, *eyes*, and *nose*, where *eyes* and *nose* are co-meronyms, naming parts of the subordinate face.

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) give definitions about text as the following:

A text is a 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.

They further proposed that the important thing about the nature of a Text is that: 1) a text is really made of meaning, 2) a text is essentially a semantic unit, 3) a text is a product and process, and 4) a text is a social exchange of meanings. The four components of text cannot be separated from one another.

Another definition of text is explained by Adam (1979: 23) as follows,

A text is the mind of reader, the text itself consists only of instruction for the reader as how to retrieve or construct that meaning. The words of a text evoke in the reader concepts, their past interrelationship, and their potential interrelationships as defined by their semantic properties.

The definition of text is also stated by Davies (1995: 219),

Reading is private. It is a mental or a cognitive process which involves a reader in trying to follow and respond a message from a writer who is distant in space and time.

From those definitions, it can be deduced that text can be defined as something that is in the reader's mind. Different readers can have different understanding about the texts. On the other hand, a text is an active process as stated by Robinson and Thomas (1972: 245),

Reading is an active process; it does not happen to the students and it is not done for him. Since it requires attention or a favorable attitude or set, it is not mechanical. An aroused interest or a felt need starts it and keeps it going. The readings feeling of purpose is the motivating and effective, sustaining force. Most basically, reading is a thinking process, since its central aspect is extracting meaning from point. The essential unit of meaning is the idea, the concept, the thought, the image, the statement. Meaning does not emerge from an arbitrary string of words, but from words in relationship. The sum total of these relationships make up the context of the reading material, and only within a context do words (or other symbols) have meaning.

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.

Qualities Of Reading Text

According to Halliday and Hasan (1989: 1), the word text refers to any passage, spoken or written, of whatever length, that does form a unified whole. It is a unit of language in use.

A text is best regarded as a semantic unit: a unit not of form but of meaning. Thus it is related to a clause or sentence not by size but by realization, the coding of one symbolic system in another (Halliday and Hassan, 1989: 2).

A text is considered to be good text if it is linked closely between one sentence to the other ones or one paragraph to the other ones. In order to link sentences in a paragraph or paragraphs in a text, the paragraphs can be linked by cohesion. Cohesion can be used to tie one sentence to the other one. If the text is written cohesively, the text will be coherent. It means that the clauses or sentences in the text relate to the context. The text is considered to be a good text if the text does not confuse the reader. Malcolm and Coulthard (1981: 179) say;

A good text is a text that does not create confusion or worse because the author himself has failed to maintain a consistent imagined reader from sentence to sentence or paragraph to paragraph.

When we begin to contemplate how we might improve this short text, the first step is to define more clearly a single imagined reader, who is interested in the problems.

A good text is the text that is suitable to the students' need. The text should be easy for the students to understand and also have information that is useful for them. A good text

should not be ambiguous. Ambiguous text will make the students confused. A text can be ambiguous because it may have more than similar pronouns, such as the following sentences;

The parents give their children pocket money every morning. They are very happy.

The pronoun *they* is ambiguous because it refers the parents or the children or can be both of them.

I conclude that a reading text should have some supporting components; i.e. cohesive, coherence, unambiguity, and clear meaning.

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.

METHOD OF RESEARCH

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.

Technique of Data Collection

1. Selecting text books

There are a lot of textbooks that are used at IAIN Walisongo Semarang, but I have selected three textbooks to be studied. They are:

- a. English for Islamic Studies (Darwis, 1995). I choose this book because it is used by many lecturers of IAIN Walisongo Semarang to teach English for Islamic Studies.
- b. English for Islamic Studies 2 (Mahsun and Mariam, 2005). I choose this book because it is also designed to meet the need of students and lecturers of IAIN Walisongo.
- c. Understanding Islam; English for Islamic Studies (Muslih, 2009). I choose this book because this is the newest one at IAIN Walisongo and it is designed based

on the syllabus of English for Specific Purposes (ESP). It means that the goal of this book is to develop the students' knowledge of Islam and to develop their English skills

2. Selecting the Topics

There are fourteen topics for each term. I selected the same topics available at those three books. There are only two similar topics. The two selected topics are Pilgrimage, and Fasting in Islam. I think that the students have been familiar with these topics. I also assume that these topics are interesting enough for IAIN students.

3. Deciding reading texts

I have selected three reading texts for each topic. So, there are nine reading texts. They are:

- a. Reading texts from English for Islamic Studies (Darwis, 1995) I choose are Fasting in Islam (A1) and Pilgrimage (B1).
- b. Reading texts from English for Islamic Studies 2 (Mahsun and mariam, 2005) are Fasting Practice in Ramadan Month (A2), and The Pilgrimage to Makkah (B2).
- c. Reading texts from Understanding Islam; English for Islamic Studies (Muslih, 2009) are Fasting (A3), Pilgrimage (B3).

I choose those six reading texts that are classified into three topics. Each topic consists of three reading texts. I classified those reading texts because I wanted to compare them and to know which text is good in terms of cohesion.

After I choose the three reading texts that are in the same topics from three selected textbooks, I continued doing analysis.

Technique of Data Analysis

1. Steps in Analyzing the Data

I analyzed the data based on Halliday and Hasan (1989) theory. The reading texts were analyzed on the basis of the following steps: (1) to find cohesive ties, cohesive chains, chain interaction, grammatical cohesion, lexical cohesion, (2) to interpret the data by putting clause by clause of reading texts in bars, analyzing word by word to get cohesive ties, making lists of lexical rendering, drawing the chains interaction and counting the number of grammatical and lexical cohesive devices, and (3) to interpret the result.

2. Interpretation

I interpreted the data by doing the following activities: (1) putting clause by clause of reading passages in bars, (2) analyzing word by word to get cohesive ties, (3) making list of grammatical and lexical cohesive devices, (4) drawing the chains interaction of clause, (5) making lists of lexical rendering, (6) drawing the chains interaction of paragraph, (7) counting the number of grammatical and lexical devices, and (8) interpreting the result.

FINDINGS AND DISCUSSION

The findings are based on the analysis of types of cohesion of the reading text. They are: Co-referentiality, Co-classification, and co-extension. The findings are also based on the analysis of the levels of Cohesion of the reading text. They are: grammatical cohesive devices, frequency of 1 per clause, percentage of 1 entering in chains, explicit lexical

tokens, cohesive interpreted anaphorically, percentage of 1 interpreted ambiguous. The analysis is presented successfully follow by the discussion of the analysis results.

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 indicates 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 fight 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 Ramadhan was regarded by the Arab as a holy month.

- (78) The Arabs reckoned Ramadhan 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 abstinence 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 Niyah 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-extended, 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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