
JAVANESE LANGUAGE POLITENESS AMONG STUDENTS IN SOCIALIZING AT THE BOARDING SCHOOL ENVIRONMENT DARUSSALAM

PROCEEDING

REINFORCING EDUCATION,
LANGUAGE, AND SOCIO-
CULTURE

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ABSTRACT

Islamic boarding school or Pondok Pesantren is an environmental educational place that organize Islamic religious learning activities for students, who is cared for by Kyai who live together in one location. This article titled "Javanese Language Politeness Among Students in Socializing at The Boarding School Environment Darussalam Bangunsari" aims to describe and explain the verbal, linguistic politeness, also the several factors that influence social interaction in Darussalam Bangunsari Ponorogo Islamic Boarding School. This study is included in descriptive research qualitative. The data gained through the observation method, interviews and documentation. The analysis of this research uses descriptive qualitative analysis techniques, namely in the form of written or oral data from the community and actual observed behavior. From the results of the analysis showed that language politeness in social interaction Pondok Pesantren environment between students with their teacher and their older friends using polite Javanese language and good manners.

Keywords : *politeness, language, student*

INTRODUCTION

In language, politeness is an important thing to do when communicating. Every society communicates with visible norms of verbal and nonverbal behavior. In its imperative function, verbal behavior can be seen from how the speaker convey orders, musts, or prohibitions to do something to the partner of speech. Meanwhile, nonverbal behavior can be seen from the form of mimics, body movements, attitudes or behaviors that support the disclosure of one's personality.

The subtle and good character of a person is reflected in the expression of a personality that is good, correct and polite. The measure of a person's good personality is good character. Basically, everyone wants to have a refined personality and good character. In this case, a good and polite personality can be applied in the Islamic boarding school environment.

The Islamic boarding school environment is a reflection of refined and good character, the people in it are obedient to "manners" and the teachings of the Islamic religion are very strong. In social life in this boarding school community, there is social interaction between students and *kiai*, *nyai*, *ustadz*, and peers or older people. Social interactions that occur in the boarding school environment show polite and polite behavior, especially to *kyai* and *nyai* who have different social status. Students or *santri* behave respectfully and always maintain a good relationship with the *kyai* as a manifestation of good character and the *santri*'s obedience in carrying out the *amaliyah* teachings of Islam.

The social interactions that exist in the Islamic boarding school speech environment such as (*Kyai*, *Nyai*, students, *Ustadz*, and senior or *Kang* and *Mbak*) are based on the norms of the Islamic boarding school. To be polite in interacting with each other humans required

by sociocultural norms. In a formal situation politeness needs to be applied where to use language politeness is so important a thing when interacting with other people. Therefore, it can make the person feel respected by the using of polite language.

From the phenomenon above, that research on language politeness in the boarding school environment is very interesting and important to do. An interesting phenomenon in this study is that in a boarding school environment with different cultures and social interactions between *kyai*, *nyai*, students, *ustadz* and older friends or *kang* and *mbak* with different social status will produce a different act of politeness. Pondok Pesantren Darussalam Bangunsari Ponorogo is the research site chosen as the object. The reason for choosing the object of this research is because this Islamic boarding school is a *salafi* Islamic boarding school (traditional Islamic boarding school) which is very thick with the culture of manners. In addition, this Islamic boarding school is located in the city of Ponorogo, which is one of the cities with a variety of Islamic cultures and traditions, so that it will affect language politeness.

METHOD

This research is a qualitative research using descriptive method. The descriptive data generated from this research are in the form of words either orally or in writing data from people in the scope of Islamic boarding schools and observable behavior. This research is included in qualitative research because it aims to produce descriptive data about Javanese language politeness at the Darussalam Islamic Boarding School, Bangunsari Ponorogo.

To achieve the objectives in accordance with the problem to be studied, researchers used descriptive methods, which describe in depth about things to be studied. (Nugusman Nursaid 2013:437) Researchers used this method because the data was collected in the form of words not in the form of numbers, and the data was obtained with descriptive in the form of spoken language the students in the Darussalam Islamic Boarding School in Ponorogo. The aim of this research is to describe and explain the verbal and language politeness also the factor that influence social interaction in Darussalam Bangunsari Ponorogo Islamic Boarding School.

The data of this research is speech acts in the Javanese language of the Pesantren Darussalam Islamic Boarding School Bangunsari Ponorogo obtained from observations followed by recording. In addition, the data of this study are the results of interviews with native Javanese speakers in the *santri* environment and *kyai*, *nyai*, *ustadz* as well as *kang* and *mbak* in the Darussalam Islamic Boarding School, Ponorogo Islamic Boarding School. Meanwhile, the data source of this research is the interaction of students with the Darussalam Islamic Boarding School building, Ponorogo environment.

FINDINGS AND DISCUSSIONS

Data Analysis of Verbal Politeness Markers in Social Interaction in Darussalam Bangunsari Islamic Boarding School, Ponorogo

Verbal language politeness has a form of language in the form of a series of words or utterances that form discourse or text both spoken and written. The language expressed is in accordance with the person's own personality, while a person's personality can be seen when he communicates a language when interacting and when someone is communicating well, it is also expected to be able to speak politely. Being polite or not when interacting is an assessment that can be given by other people.

1.1 Polite Language in Directive Actions

A directive speech act is a speech act performed by a speaker with the intention of making the listener (speech partner) perform the actions mentioned in the utterance, for example, asking, ordering, prohibiting and suggesting or giving advice. (Alif Ardhiarta n.d. :2)

1.1.1 The use of pragmatic courtesy in the act of the request directive

In social interactions that include students, *Ustadz*, *Kyai*, *Nyai* and *Kang*, *Mbak* at the Darussalam Bangunsari Ponorogo Islamic Boarding School, it shows by the following speech:

Data (1)

Nyai : *Ndhuk pundutno sayuran neng tokone Mbak Ita kae iso ta Ndhuk?*

„Girl, take the vegetables at Mbak Ita's shop, do you can take it girl?“

Santri : *Inggih, dalem saget Buk.*

„Yes, I can, ma“am.“

The context of the speech: This speech occurs between the students and the *nyai*. *Nyai* asks her students to pick up vegetables at *Mbak Ita*'s vegetable shop, which she has been shopping for. The above speech, "*pundutno sayuran*" means "take vegetables" means that *nyai* asks her students or *perewang* to immediately pick up the vegetables that was she ordered in *Mbak Ita*'s shop. The utterance means a request with the indicator word "*pundutno sayuran*" (take vegetables), and indirectly also means an order, namely to immediately get a vegetable order. Whereas in the speech above the sign of politeness lies in the word *iso ta Ndhuk?* (Do you can take it, girl?) In this speech, it shows that speakers use language politeness indirectly, this indirect speech is what is meant by pragmatic politeness in directive action.

And it is done with several actions, namely first, facial expressions with a smile when meeting and talking to *kyai*, *nyai*, *ustadz*, and *kang*, *mbak*. Second, lowering your head when you meet and talk with *kyai*, *nyai*, *ustadz* and *kang*, *mbak*. Third, nodding his head when he gets orders from *kyai*, *nyai*, *ustadz* and *Kang*, *mbak*. Fourth, shaking hands when meeting with *kyai*, *nyai*, *ustadz* and *kang*, *mbak*. Fifth, speak with a low intonation when talking to *kyai*, *nyai*, *ustadz* and *kang*, *mbak*. (Alif Ardhiarta n.d. :3)

1.1.2 Polite Language in Acting Instructions

In the directive action that use of pragmatic politeness orders in social interactions between students, *kiai*, *nyai*, and *kang*, *mbak* at the Darussalam Bangunsari Ponorogo Islamic Boarding School can be seen in the speech below:

Data (5)

Ustadz: *Kang, tulung tumbasno rokok Surya sak wadiah, yo kang!*

"Boy, I asked for help to buy a pack of Surya cigarettes!"

Santri: *Inggih Ustadz*

Yes, Ustadz'

Ustadz: Kang nek wis bar leh tuku tulung kekno aku langsung, Matursuwon yo Kang.
'When you have bought it, please give it to me directly, thank you boy'

Speech context:

This speech occurs between the students (*santri*) and the *ustadz*, when *ustadz* giving instruction to his students to buy a pack of cigarettes. The use of the word *Kang* is a calling word or greeting word that is often used by *ustadz* to his students. The word *Kang* comes from the Javanese word "*Kakang or kang*" which means "*brother*". The word '*kang*' is used by *kyai* and *ustadz* to call male students. Speech that contains the meaning of a subtle command is shown with '*tulung tumbasno*' (please buy it) then the students answer with '*Inggih ustadz*' (yes ustadz) which means being able to speak the language subtly at the highest level. Besides that, after giving the cleric's order, he thanked him as a form of appreciation for his obedient students when asked for help.

1.1.3 Kesantunan Berbahasa dalam Tindak Direktif Larangan

Data (10)

Kyai : Mbak tak jaluk ya, lek parker motor ojo nang tengah dalan ya?
„Mbak, I'll ask, if you park a motorbike, don't you park it in the middle of the road okay?"

Santri : Inggih Bapak
„Yes Dad/ Yai"

Speech context:

This speech occurred between the students and *Yai*, when they saw their daughter's students park their motorbikes in the middle of the hut street. The word '*tak jaluk*' (I ask) is a form of politeness spoken by the speaker, the goal is that the speech partner does not feel offended by what he has expressed. The word *ojo* in the above utterance means "don't" which has the intention of prohibiting. *Yai* forbade his students not to park their motorbikes in the middle of the huts.

1.1.4 Polite Language in Acting Directives Giving Suggestions or advice

Data (17)

Mbak Santri: Dek, lek mantuk ojo HP-an ae, nderes hafalane kudu istiqomah lho yo.
„Dek, if you go home, don't keep on your cellphone, you have to repeat your memorization over and over again, you must be *istiqomah* okay"

Adek Santri: Inggih, mbak matur nuwun nasihatipun.
'Yes, Sist, thank you very much for the advice'

Speech context:

This speech occurred between an older student and a younger student, when they were holiday to go home from the Islamic boarding school. The above speech is in

an advisory form. *Mbak santri* is advising her *adek santri* to repeat her memorization qur'an. With the speech „*oyo HP-an*” which means "don't keep cellphones", the word „*oyo*” in this context can also be in the form of words of advice or advice not to play cellphones at home but *istiqomah* to repeat their memorization. *Mbak santri* gave advice with a smile and a low tone. *Adek santri* responds with subtle speech which is indicated by the word '*Inggih*' and is continued with the expression '*Matur Nuwun Nasihatipun*' or thank you for the advice which means thank you for being attentive by giving advice.

Factors Affecting Language Politeness in Social Interaction at the Darussalam Bangunsari Ponorogo Islamic Boarding School

From the research results, there are several factors behind the politeness of the language, namely first, social distance between speakers and speakers. Second, the social status between speakers and speech partners. Third, speech acts are based on the relative position of one speech act to another. Fourth, there is an attitude of *tawadlu* ', respect and courtesy. Fifth, there is Ladunni's knowledge. Sixth, teaching the book *Ta'limul Muta'alim*. Seventh, there are *kyai* and *nyai* regulations.(Alif Ardhiarta n.d. :10) Here is a further review.

2.1 Social Distance between Speaker and Speaker

The social distance between speakers and speech partners, namely *kyai*, *nyai* students or *santri* and *ustadz*, has differences, such as age and the socio-cultural background. In terms of age, *santri* and *kyai* have a very large difference in age, as well as *santri* and *ustadz*. Judging from the social background, there are clear differences between the two. *Santri* have a social background as students or pupils, while the *kyai* are founders, caregivers, and teachers at the Darussalam Bangunsari Islamic Boarding School. This factor affects the politeness of the students' language to the *kyai* when viewed based on social distance.

2.2 Social Status between Speakers and Speech Partners

There are differences in social status between speakers and speech partners. Based on the social status between *santri* and *kyai*, there are clear differences. In the Islamic boarding school environment, the *kyai* is the highest position that considered the most respected person in the Islamic boarding school. Because in Islamic boarding schools the highest official status is *kyai* and *nyai*, second rank: *ustadz*, third: *administrators*, fourth: *santri*. Apart from being the founder, caretaker, and teacher of the Islamic boarding school, the *kyai* is also the person who is believed to be the closest person to Allah SWT. *Kyai* and *nyai* are highly respected, people believe that *kyai* are considered to be the people who best understand the teachings of Islam, so they believe that the prayers of *kyai* are prayers that are easily answered by Allah SWT. It is this belief that causes the *kyai* to become very important and respected by the students and the environment around them. These factors influence the politeness of the students' language towards the *kyai*, *nyai*, *ustadz*, and board of boarding schools.

2.3 Speech Actions Based on the Relative Position of One's Speech Actions

Based on the ranking of the students' speech acts to the *kyai*, the *kyai*'s speech acts to the students have a different position. *Santri* prefer indirect imperative politeness to

maintain the *santri*'s respect for the *kyai*, while *kyai* prefer direct imperative politeness when they want to order or ask something to the *santri*.

2.4 There is a Tawadlu 'Attitude, Respect and Courtesy

The good character and very politeness do in the Islamic boarding school environment which assumes that a *santri* is "*tawadlu*", respectful, and courteous to *kyai*, *nyai*, *ustadz*. The knowledge gained will be much more useful if the students are obedient to the *kyai*, *nyai*, *ustadz* and board of the boarding school. This factor is the background of the *santri* language politeness to the *kyai*, *nyai*, *ustadz* and *kang*, *mbak*.

2.5 The existence of Ladunni Science

The students' belief in the existence of "*ladunni*" knowledge, namely the knowledge that Allah SWT gives to someone without having to learn. *Santri* believed that this *ladunni* knowledge would appear in him if the *santri* obeyed the orders of the *kyai*, *nyai*, *ustadz* and board of the boarding school board also *kang*, *mbak*. This factor causes the students to never refuse any orders or requests from the *kyai*, *nyai*, *ustadz* and *kang*, *mbak*.

2.6 Teaching the Book of Ta'limul Muta'alim

Teaching of the book "Ta'limul Muta'alim" which teaches about the attitude of *santri* (students) to *kyai*, *nyai*, *ustadz* and *kang*, *mbak*. Described in detail in the book about the kinds of good behavior or morals towards fellow religious communities, especially when students speak or behave to *kyai*, *nyai*, *ustadz*, and *kang*, *mbak*.

2.7 The existence of Kyai and Nyai regulations

The belief of the *santri* in all the words uttered by the *kyai*, *nyai* is prayer, so that the students never make the *kyai* angry and speak harshly to the students. This causes the students to compete to become "*perewang kyai and nyai*". The mention of *perewang* in the context of Islamic boarding schools is students who are close to the *kyai* and also close to *nyai*. Being a *kyai* and *nyai perewang* is a special honor for students. *Santri* believe that by becoming a *kyai* and *nyai perewang*, one day when the student leaves the boarding school, the knowledge he gets will be useful and become a blessing. These factors are factors that arise because of the culture and beliefs of the Islamic boarding school community.

That factor is the background of the *santri* language politeness to the *kyai*, *nyai*, *ustadz* and also the board of boarding school administrators. Based on the results of the research, the *kyai* once told about his *santri* who had lived in the Pondok Pesantren Darussalam Bangunsari Ponorogo, these students were very obedient and respectful to the *kyai* and *nyai* after leaving the Islamic boarding school, he returned to his homeland and there he became an *ustadz* and trusted by him. Many people, then he founded a boarding school and was blessed with many students who live in the boarding school. This is a miracle given by Allah SWT, for his sincerity and obedience to *kyai* and *nyai*.

CONCLUSION

From the research we can conclude that in Islamic Boarding School of Darussalam Bangunsari Ponorogo have politeness Javanese language environment. All the elements there employ polite and subtle use of language. These actions indirectly illustrates the existence of a polite education process, especially in the language that the older teaches and loves the young and the young respects the older.

There are several factors behind the politeness of the language, namely first, social distance between speakers and speakers. Second, the social status between the speakers and speech partners. Third, speech acts are based on the relative position of one speech act to another. Fourth, there is an attitude of *tawadlu'*, respect and courtesy. Fifth, there is Ladunni's knowledge. Sixth, teaching the book *Ta'limul Muta'alim*. Seventh, there are *kyai* and *nyai* regulations.

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