

# Cultural Environment in Coastal Islamic Boarding School Regarding the Form of Politeness to Kyai

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**Abstract.** The study examines *santri* speech in a coastal Islamic boarding school which shows politeness in respecting the *Kyai*. This study aims to describe marks of politeness as a form of respect for *Kyai* and classify politeness factors in *santri* speech in the coastal boarding school. This study used a qualitative approach with analysis of pragmatic politeness. The study finds that maxim of wisdom and Javanese proverb are dominating the *santri* speech. Honorific is the most dominant word chosen to address *Kyai*. The determinant factors found are linguistic and nonlinguistic factors. The linguistic factor for respecting the *Kyai* is dominated by Javanese diction and euphemism. The nonlinguistic factor is influenced by the mother tongue of speakers as native speakers. Most of the speakers are Javanese, so *santri* speech is also in Javanese. The speakers' loyalty as native speakers is also very high. The linguistic behavior of the *santri* greatly reflected respect for *Kyai*. The respect for *Kyai* can be seen in the diction, language loyalty, and linguistic behavior of the *santri* who are domiciled in Islamic boarding school environment. This politeness builds the strength of characteristics in the coastal Islamic boarding school.

Keywords: **politeness; cultural; speech; Kyai.**

## 1 Introduction

Politeness in language is an important thing for every society in communicating. In communicating, these norms can be seen in verbal and not speech communicating. Verbal communicating, for example, can be seen in how a person expresses commentary, imperatives, or interdiction commit to interlocutors. Gestures communicating can be seen from the expressions, demeanor or behaves that support the expressions of one's individuality. One's individuality that requires to be increased is an ability, true and good individuality expression, consequently that it represents the people's kind heart and the character of the sublime. The character of the sublime is a measure of one's good individuality that is represented in his/her speech act. Every person demands that attitude, communicating, narratives, handwriting and presentation in human life represent modesty in communicating [1]. Another, every people would have a good, true and very well behaved (kind heart and the character of sublime), true and very well individuality is also reflected at the Islamic boarding school community.

The boarding school community is a society that is obedient to "manners" and has strong Islamic teachings. In this boarding school community, there are

social interactions between *santri* and *kiai*, *nyai*, *ustadz*, and officials. These social interactions indicate polite behavior, especially to the *kiai* and *nyai* which are very limited because of their different social status. *Santri* respects and always maintains good relations with the *kiai* as a reflection of obedience in carrying out the Islamic teachings [2]. The social interactions that exist in the Islamic boarding school community such as (*kiai*, *nyai*, *santri*, *ustadz*, and boarding school) are always based on the norms of the Islamic boarding school. Sociocultural norms require humans to be polite in interacting with each other. Modesty needs to be applied in formal settings, which means that politeness in language must be applied in formal settings to show respect to others.

Unfortunately, the phenomenon that happens in the current education system in Indonesia, especially in the level of formal education outside the boarding school environment, is that politeness in language is no longer becomes a benchmark in the success of learning. Formal education system only emphasizes the transfer of knowledge without regard to the transfer of moral knowledge as it has been applied to the learning system in the Islamic boarding school today. Communication is a speech organ for spontaneous interaction or horizontal conversation. In each conversation, human conveys information in the hand over a concept,

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meaning, opinion, or attachment to each other. Therefore, communications came out of a personal's action or communications. Because of that, each analysis of the narratives structure should start using personal communication evaluation. The personal act is a physical embodiment of communication purpose, from a part of pragmatic analysis [3].

## 2 Methods

Data extraction was used to obtain background information about age, education background and origin of the speakers using in-depth interviews (Focus Group Discussion). The interview was open-ended and was conducted informally (unstructured). The data analysis method used was contextual method with a phenomenological description using analysis of pragmatic politeness. The strategic stages of this research are: transcript the recorded *santri* speech into text; classify the text according to Leech's politeness principles; describe the text according to the classification of *santri* speech in accordance with the politeness principles, in order to find the marks of politeness used by the *santri* and to find factors that build respect for the *santri* in the coastal boarding school.

## 3 Results and Discussion

This research is language research, focusing on the study of politeness in language with a pragmatic politeness approach. Language research is systematic, controlled, empirical, and critical on the target object, which is speech or language. Pragmatics is a rule of language usage, i.e. the choice of language and the determination of its meaning in relation to the intent of the speaker according to the context and circumstances [4]. This research is a study on the relationship between language and language users, which has a specific purpose and occurs in certain situations.

### 3.1 The Form of Santri Speech to Honor Kyai

Politeness in the pragmatics of *santri* speech in the coastal Islamic boarding school is dominated by nouns and verbs as tact maxim, especially for mentioning the title *Kyai*. It can be seen in the following data: (1) *Engkang kaulo hormati, sepindah Romo Kyai* H. Mujiburrohman Ma'unun. The word *Romo* is interpreted as someone who is considered capable and respectable, and someone who is considered as an elder who could represent the Father figure. Whereas, the word *Kyai* is assumed to have been used long ago before Islam entered Indonesia. Since Chinese culture spread, the term consists of two words, i.e. "Ki" and "Yai". "Ki" is a term for a man who is considered as an elder and is respected. While "Yai/Yi" is a word originating from the dialect of Southeast Asia regions which means great, vast, and honored. It can be concluded that *Kyai* means a respected man. People honor *Kyai*, one does not call himself a *kyai* since it is

the conventional law of society. Respect for teachers or *Kyai* is part of *akhlakul karimah*. Every *santri* must obey the *Kyai*. This is also supported by Izzah's opinions [5] socially, Malay (Malaysia) people are known for their means, politeness, and character of sublime, both in personal and social life. In addition, Malay people as well as consider knowing a part of their society. They uphold the tradition of keeping up religious teachings or lectures at the house of a religious teacher, prayer room or mosque. They even established a boarding school. Learning general knowledge is an alternative for Malays to improve their knowledge. Scholars have great social status and are highly respected by Malay people. In short, Islam has governed people's lives. Therefore, Islam is the specialty of Malay people. This is the story of Malay, people in this generation should understand about it.

Form of politeness seen in the speech of data (2) *kapeng kaleh Bapak pengasuh* H. Ali Imron Zarkasih. The term *Bapak Pengasuh* (BP) is used by the *santri* to refer to the assistant of the *kyai* (main teacher). The word *pengasuh* is used to replace the word 'maid', which has a negative connotation. *Bapak Pengasuh* is a person who takes care of all the needs of the *santri* regarding public and private administration in the boarding school. The environment of the coastal boarding school has a strong *sanad*. *Santri* who has graduated to a certain level of knowledge will devote themselves to the *Kyai*. The loyalty to religion is reflected through the dedication of developing religious knowledge in the Islamic boarding school. This form of loyalty is strengthened by the opinion of Izzah [5] the development of generation with intense Islamic individuality and characters by strengthening the history of religion and human civilization will build their cognition of past story that allows them to recognize their own power and foster a spirit of love, admiration, and fidelity to the country.

The history of Islamic boarding school development in the coastal area of Java cannot be separated from the development of Islam in Malaysia. The cultural environment built in Islamic boarding school in the coastal area of Java is similar to the history of Islam in Malaysia. The loyalty of *santri* toward their religious faith is very high. The results of the study [5] explain that the history of Malay (Malaysia) development must be understood using Islamic approach. The original face of the Malay race shows that Islam has an important position among Malay people. Islam is a way of life for Malay people and it strengthens Malay identity in order to shape nationalism that has good behavior and morals.

A similar phenomenon can also be seen in an Islamic boarding school in the coastal area of Java. *Kyai* teaches moral messages about various values of life so that they will not restart the oversight made by their ancestors. It will shape the understanding of the younger generation in producing a bigger, better generation with an identity that is strong and sensitive to the challenges of life in this globalization era.

### 3.2. Factors of Politeness in Coastal Islamic Boarding School Environment

*Kyai* is a respected status with a set of roles that he plays in society. As a result of the status and role he carries, the figure and leadership of a *kyai* have shown how strong his skills and the reflection of his personality in leading Islamic boarding school and society. It can be seen from how a *kyai* builds a strategic role as a leader of non-formal society through intensive communication with the community.

The power of an Islamic boarding school is sacred because of the charisma of the *Kyai* and the great support of the *santri* spread throughout the community. The strategic position of the Islamic boarding school cannot be separated from the role of the *Kyai*. The role of *ulama* in Islam is crucial, they are the successor to the Prophet's treatise. The charisma of the *kyai* gains public support to a certain extent because he is considered to have moral stability and faith developing a personality that attracts his followers. This process starts from the closest people, around his residence, then widened out to distant places. Factors that influence the environment of an Islamic boarding school in respecting *Kyai* are linguistic and nonlinguistic factors. (1) Linguistic factors include the use of diction. The diction chosen to address *Kyai* is dominated by words that have positive connotations. Most of the diction is Javanese, this is a result of the loyalty of the *santri* in the coastal area of Java who still maintains the native language. The use of Javanese is more dominant because the Javanese has a diverse *unda usuk* value. Supported by the opinion of [6] Javanese society has a sense of respect for other's feelings. Politeness in the Javanese community can be interpreted as a symbol of respect for the interlocutor and it is manifested in a selection of good words for addressing respected figures. This form of politeness is used as an effort to avoid social clashes in the environment of Islamic boarding schools in the coastal area of Java. (2) Nonlinguistic factors underlying the politeness in language in the coastal Islamic boarding school environment include the loyalty of the speaker to the local language, his/her religious beliefs to the teacher or *Kyai*, his/her belief to Islamic teachings as a *rohmatan lil'alam* religion, linguistic behavior of a *santri* toward his/her belief that *Kyai* is the *wasilah* of God.

Similar opinions [7] social distance between speaker and interlocutor, i.e. *kiai*, *nyai*, *santri* and *ustadz* who have differences in terms of age and socio-cultural background. Social status in the Islamic boarding school community, *Kyai* is considered the most respected person because *Kyai* has the highest position in the structure of the Islamic boarding school. The existence of the belief in the Islamic boarding school community which considers that a *santri* is *tawadlu'*, respectful and polite to *Kyai*, *nyai*, *ustadz* and boarding school officials. According to [8] in order to fulfill human spiritual needs, modern psychologists also require every human being to pay attention to spiritual and religious values as well as instill and

expand the basis of human ethics. Religious beliefs rooted in religious teachings have a good effect on the personality of their adherents. Likewise, according to [9] Islam is not only confidence, it also regulates a complete living tract for Muslims to integrate the principles of trust given by God who makes the way of Muslims.

### 4 Conclusion

The results of the study on *santri* speech politeness in the coastal Islamic boarding school is dominated by the maxim of wisdom and Javanese proverb. Honorific is the most dominant word chosen to address *Kyai*. The determinant factors found are linguistic and nonlinguistic factors. The linguistic factor for respecting the *Kyai* is dominated by Javanese diction and euphemism. The nonlinguistic factor is influenced by the mother tongue of speakers as native speakers. Most of the speakers are Javanese, so *santri* speech is also in Javanese. The speakers' loyalty as native speakers is also very high. The linguistic behavior of the *santri* greatly reflected respect for *Kyai*. The respect for *Kyai* can be seen in the diction, language loyalty, and linguistic behavior of the *santri* who are domiciled in the Islamic boarding school environment. This politeness builds the strength of characteristics in the coastal Islamic boarding school.

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