STUDENTS' POLITENESS UTILIZED BY STUDENTS IN ISLAMIC BOARDING SCHOOLS BASED ON THE MADURA CULTURE PERSPECTIVE

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A B S T R A K

Politeness strategies are crucial in communicate with others in the community. This research aims to describe the politeness principle in students' language from the perspective of Madura culture in an Islamic boarding school environment. This research uses qualitative and descriptive research methods to present data directly obtained through recording. The study subjects were students and lecturers of the Al Karimiyyah Islamic Boarding School Sumenep. The data were collected by transcribing the conversation between students, teachers, and principals. The results of this study indicate that some sacred words contradict the principle of politeness in the cultural perspective of the Madurai community, especially at the use of Madurai, including Engghih-Bunten, Enggih-enten, and Enjek-Iye. The politeness of the students' language use in the Islamic Boarding School is influenced by the social background, circumstances, and the combination of boarding school and Madura cultures.

Keywords: Culture, Madura, Islamic boarding, politeness

Introduction

Islamic boarding schools are part of a community that always abides by religious rules and teachings. Generally, in Islamic boarding schools, the students are prioritized for moral education to train students' intelligence and good behaviour in the school (Baron, 2018; Coskun & Oksuz, 2019). Therefore, the students have to respect the teacher and teaching staff in obedience to religious teachings (Ikhwan et al., 2019; Malla et al., 2020). It was done for students to get blessed with their knowledge.

Students living within a predetermined period are supervised and cannot communicate freely with others outside. This situation forms the students' independence, non-domination, and non-dependence. On the other hand, students encountered awkward attitudes when interacting with another person. If the students do not have a good mentality, they will be easily influenced by unfavorable social life (Raza et al., 2020). Therefore, the students' politeness in communication is fundamental. In the Islamic boarding school context, politeness includes using dress, behavior, and language speech.

Unconsciously, in the existence of Islamic boarding schools, the students can give birth to various forms of speeches, including speeches to classmates, the teacher, and staff (Bali et al., 2022). Therefore, the interaction that occurs naturally in the school environment can shape each student's personality. For example, if the speaker and the speaking partner understand each other, and the content conveyed by

both parties can also be understood well, then good interaction or communication will occur. In this case, it can be students with classmates or international students.

Language becomes useful as a means of communication if it is used correctly. Moreover, language politeness is essential in the age of globalization, especially for young people, including students in Islamic boarding schools. Santri is the next generation who will live in the community. If the words are not friendly, that generation is not impossible to be born arrogant, rude, and away from moral and religious values. However, the value of politeness in social life is different. Some people are very cautious in using words because they are very polite. Some people are more concerned about intimacy. When people who prioritize close relationships communicate with groups that adhere to polite values, the choice of language may be considered impolite (Brown, 2015)

Characteristics according to the culture and traditions of its people, especially in the communities of Madura and Sumenep. The way of speaking in Arabic is different from the way of speaking in Indonesian. This is inseparable from the inherent cultural influence of every person who uses the language. The two cannot be separated. Language reflects culture, and culture is considered an actual value in the language-speaking community (Brwon, 2015).

In Madura society, the word *Andhap Asor* or *takrama* means humility (Budiarto et al., 2020), *tawadhu'* or respect for others. Although *andhap asor* may have the same meaning as terms in other fields (Sukarno, 2018), for the people of Madras, its application in daily life is unique and particular. It is often said that someone is clumsy (disrespectful) when applying inappropriate language-level forms, such as a disproportionate form of maps (rude language).

The polite form of language in Madura society is called *"Bhesa Alos,"* which means fluent language. The use of this Alos language shows a person's nobility and politeness. Lailatul Qadariyah's research shows that Islamic boarding schools play an extraordinary role in protecting the *"Bhesa Alos"* culture. This role can be used in Islamic boarding schools to make students use the exquisite Madura language to communicate and further strengthen students' mastery of *"bhesa alos"*. Smooth *"Bhesa Alos"* (Qadariyah, 2015). Although the actual use and mastery of *"bhesa alos"* in the *pesantren* environment is an unwritten obligation, it is binding on every *santri.*

It become more and more vital, especially for students who have more religious knowledge. *Santri* is considered a society with a hard-shell typology, which is very strict in terms of norms, including (Fréchette et al., 2022). People who speak the rude language (in Madura) are considered rude even if they have a good attitude, especially in the pesantren area. In the *pesantren* tradition the student must be polite (Ilyas et al., 2022), *Kiai* plays a vital role not only in the religious context but also in the social context. The politeness of the language between *santri* and *Kiyai* can be seen in short speeches, body movements, and eyes. If *santri* speaks in front of *Kiai* without bowing his head, that would be considered impolite. It is different when interacting with classmates. The body movements will not affect politeness. Therefore, Islamic boarding schools and *kiyai* are two essential elements of the *santri* culture inherent in Madura society, and these elements form a complex relationship in Madura society (Pribadi, 2019). Respect for *Kiyai* reflects ethics (morality), showing someone (santri) already possesses.

There are three levels of linguistic politeness in the *Madrasah* tradition. First of all, *Enje'-Iye*, this level is the lowest, usually used for the elderly to the young or the same age. For example, *Kiyai* is to students or parents to children. Secondly, *Enggi-Enten*, this second level is used by people who have just met, older people or adults. Third, *Enggi-Bunten*, this level is the highest or most polite level. Young people usually use it to socialize with older people, people with high social status, or people respected in the middle, for example, Kiyai, Santri or child to parents.

In daily conversations in the *pesantren* environment, researchers often hear younger students *use "bekna-engkok"* against older students. From the polite perspective of the Madura community, the use of these words is considered inappropriate or not a polite speech act. The atmosphere of students using impolite language indeed receives special attention from researchers and requires more in-depth research and critical review. Researchers want to test the politeness of students' speech behaviours in

each interaction with the pesantren community and then analyze it based on the violation of the politeness code and the culture of the Madurese community.

The researchers choose the Al Karimiyyah Islamic Boarding School in Gapura District as the research site. Based on preliminary observations, the researchers found that students in daily communication need to prioritize the polite mode of communication, as happens in other Islamic boarding schools. However, many students still use foul language, especially when talking with classmates (Chou, 2018; Mulyono et al., 2019; Seltzer, 2019). Even the parents of other students sometimes neglect to use polite language. This is a question that researchers pay special attention to conducting research at the Boarding School.

There are many previous studies on students' language politeness by some researchers. Megawati (2021) was conducted on using online learning on students' perception of linguistic politeness. She described the students' perception of politeness in online learning. He obtained dominantly shows a positive perception. Azwan (2018) investigated the politeness strategies used by Ambonese in refusing requests and the effect of social relations on the politeness strategies used by Ambonese in refusing requests. Another research was conducted by Alakrash & Bustan (2020) who examined the politeness strategies used by Arab and Malaysian students in making the request. Then, Mulyono et al., (2019) investigated using a politeness strategy in Teacher-Student communication with WhatsApp. It was addressed to students who use English as Foreign Language Learners to send a text message to the community member. This study revealed politeness strategies were useful by the students to the teacher since the teacher was placed at a higher level, and they considered that the students were required to respect their teacher greatly.

From the previous research dealing with students' politeness, the researcher sees there is e significant difference in this study; therefore, the researchers tried to describe language politeness from the perspective of the Madura community. In addition, no research has been found in the research in Madura community. Researchers believe that courtesy in the Madura community culture is different from that in the Culture outside Madura.

2. Methods

This study investigated the politeness of using language between students and students and teachers. This research is qualitative research with a descriptive method. The research focused on finding out the phenomena of politeness strategies used at Islamic boarding schools in Sumenep. The qualitative research with ethnographic. Ethnographic research describes, analyzes, and explains cultural groups, beliefs, behaviour, and language (Mills & Gay, 2019). Disseminated ethnography is a discourse method based on anthropology and linguistics. Ethnographic research involves long-term observation of a specific group, usually through "participatory observation," in which researchers immerse themselves in the daily lives of people in the group or through personal interviews with group members. The researchers described situations or phenomena that the study subjects could observe in this study's written or verbal form. This study has two backgrounds. The first is a formal occasion, and the second is an informal occasion. The reason is that the choice of the two backgrounds will affect the language used at the boarding school. The formal background of this research focuses on the junior school environment of the Islamic boarding school, the school environment, or the university environment. The informal background centres on the climate outside religious schools, schools, or colleges, around dormitories, stalls, canteens, and in front of classes. The interaction is between students and *Kiai*, teachers, clergy, and other students in the environment. To maintain the naturalness of the data in this study, the researchers used recording tools such as audio recordings to record the students' words.

The current study focused on politeness strategies in students' communication with teachers. The study examined the students' communication skills that had already been talked by the students and had already been replied to by the teachers in the interaction environment. The data were collected through observation and interviews. The purpose of observation is to describe the research environment, the activities, the people involved in the activities, and the events observed. In this study, the researchers observed students directly in the classroom and around the school or consulted the school teachers to help record student activities, especially those related to the research goals. After obtaining the data from observation, the researchers interviewed the students face-to-face. The interview here is a form of

dialogue between two parties, namely the interviewer who asks the question and the interviewee who answers the question. The researchers used informal interviews; the interview questions depend on the interviewer himself. This means that the interview process refers to the spontaneity of researchers in asking closed and open questions. The interview was closed, so the interviewee did not know that the researcher was interviewing him. Furthermore, the data analysis used Miles & Huberman's (1994) theory. Data analysis has three key components: data reduction, visualization, and conclusion drawing. The author took the following measures to conduct the analysis: 1) Data reduction; remove extraneous situations without sacrificing important information. 2) Present data descriptively for analysis, and 3) Conclude from previous analyses.

3. Result

The politeness strategy concerns the students' use of the Madurese language in communication with their teachers and friends. The students use voice level for three purposes. They are even using *Enje'-iye*, *engghi-enten,* and *engghi-bhunten* levels.

3.1 Enje'-Iye

The communication takes place between two students. They are male students who have been friends for a long time. The conversation happened when they went to the mosque to take prayer. Ana invited Faw to take prayer immediately to prevent him from being late for the mosque. The conversation has shown respectively among the students at the Islamic boarding school:

Ana : Bekna ta' entarra ka sholawatan? (Do you want to attend the prayer event??)

Faw : iye marena (yes, After this)

Ana : jek marena-marena me' bedâ kiae (Don't finish this, the kiai will find out)

Faw : Sia, ta' kera kiae meyos (No way, the kiai is going out)

Ana : Je' nguca' ta' kera id, bakto sholawatan kiae kadeng la bede e masjid

(Don't tell me   so, yesterday suddenly kiai was in the mosque)

Faw :Iyela bekna jelən kade' (Yes, you go first)

The above dialogue used by Faw and Ana uses the *Enje'-Iye* level. The word *bekna* means "you" in Madura. The word *"you"* in the Madurese language level is *Bekna* Madurese language level has a variant of *Enje'-iye. Sampean* Madurese language level is *Engghi-enten Ajunan* Madura has a variation of *Engghi-Bhunten* level. Ana and Faw used the *enje'-iye* level due to familiar factors, and since their first check-in, the two have used the level of the *enje'-iye*. Faw used the level for Ana because she is older. If Faw used the *Enggi-enten* language, Ana also used the *Enggi-enten* level.

Furthermore, the conversation took place between two students, Uus and Vina (initial). Uus is a senior class in grade XI, and Vina is a junior class in grade X. The social relationship between Uus and Vina is not very close. As soon as she finished the conversation, Vina saw that *Santri* (student) had only a few small dishes, and she passed them to Us, who was sitting next to her. The conversation between two students is shown below:

Vina : Mbak Juko'na kare sakoni' pon (Mbak, only a few side dishes)

Uus : Beh Enggih lek (That's how it is)

Vina : Enggih, Tako' se laen ta' melo mbak (Yes, I'm afraid I won't get another one sis)

Uus : Enggih Antos (Yes please wait)

The dialogue used by Vina and Uus above is an *engghi-enten* level of the Madurese language level. The word *engghi* in Madura means *"to be."* The term *"yes"* in the Madura language level is "yes", it is the Madura phonetic level of the *Enje'-iye* variant, the Madura phonetic level of the *engghi-enten* variant, and the Madura phonetic level of the *engghi-bhunte*n variant. Due to age differences and respect for the elderly, Vina uses a refined Madura language *(abhesa)* for Uus. In addition, Uus also uses the same language level, the Madura variant *engghi-enten*, because he respects young people (although the *Enje'-*

Iye variant is allowed) and teach young people to be used to students' use of Madura various *engghi-enten*. Anyone, especially older people. Students who use *engghi-enten* level differ from the Madurese language levels and are considered more polite when communicating with partners. Showing good behavior and avoiding swearing when interacting.

3.2   Engghi-Bhunten

This conversation took place between a male student and principal. The conversation occurs when a student goes to ustad's house and asks for permission to go home. Before giving consent, *ustad* asked to students who was coming back with him. The dialogue between student dan the principal:

Student   : Assalamu'alaikum
principal   : Wa'alaikum Salam

Student   : Abdina nyo'ona edih *Ustad* (I want to ask permission, *ustad*)

Principal   : Iye apa (yes, it is ok)

Student   : Izin Palemanah, Emmak songkan.

              (I ask permission to go home, my mother is sick)

Principal   : Songkan apa rom? (what's wrong with your mother?)

Student   : Korang pareksa ustad (I don't know ustad)

Principal   : Oh iye, Tello are bei ye (I give you permission for three days)

Student   : Engghi Ustad (yes, thank you ustad)

The word *abdina* means "me". It means refer to the language level of *Enghi-bhunten*. The words "me" at the Madura level are *engko'*, Madura *enje'-iye* level, Madura *engghi-enten level*, and Madura *engghi-bhunten* servant. The students used the Madura proficiency of *engghi-bhunten* level because he is younger than the principal, The Principal used the Madurese language at the *enje'-iye* level because he was a person that must be obeyed and respected by students. Students' Madurese language proficiency using the *Enghi-bhunten* level is a factor of social status in the Madura community, especially in the Islamic boarding school environment. Therefore, what the students said was a polite language used from the Madura culture perspective.

Below is the dialogue between the teacher and the madrasah diniyah (elementary school) principal. The conversation takes place when the teacher comes to the principal's office. The principal hoped to guide the teacher on Islamic boarding school activities, especially in *madrasah diniyah*.

Teacher   : Assalam Alaikum

Proncipal   : Waalaikumsalam, Ngereng masok tad (Wa'alaikum salam, have a sit)

Teacher   : Engghi (Iya)

Proncipal   : Longguh Kaentoh (Please sit here)

Teacher   : Kadiponapa ke (Kiai) (what is it, kiai ?)

Proncipal   : Kadiponapa mababi marenah ujian Na'-kana' coba test kemampuan maca
              ketabbe. Kaule terro onengah kemampuanna na'-kana'. na'- kana' se la
              mampu maca, degig kerem panorok lomba maca ketab e hari santri nasional.
              (What if after the exam, students are tested for reading books. I want to know
              their abilities. Students who have good readings, they will take part in reading
              book competition on the national *santri* day).

Teacher   : Sae kakdinto ke (kiai) (It is good, kiai)

The example of a sentence in the dialogue above is *"Sae Kakdinto"* by Ustad. The word *manabi* in Madura means "if," the phonetic level in the Madura variant *engghi-bhunten*. The term *"if"* in the Madura language level. The phonetic level of Madura is *enje'-iye*, the phonetic level of Madura is *engghi-enten*, and the phonetic level of Madura is *engghi-bhunten*. Due to social status and age factors, Ustad used the Madura language level of *engghi-bhunten* for Kiai. Kiai is a respected person or character and is regarded as the principal, senior teachers, and *Ustad.*.

4. Conclusion

Based on the description above, it can be concluded that the politeness of language conforms to politeness from the perspective of Madura culture. In the Madura culture community, three levels of linguistic diversity are used as a reference for using language politeness strategies. Three languages can be summarized into three parts: the students speak with their classmates, use *enje'-iye,* and *engghi-enten* level. They used the *engghi-enten* level when they communicated with their teachers. When they communicate with *kiyai* and clergy, they use the *engghi-bhunten* level. Whereas the interlocutor uses the *engghi-enten* level, the students also use the *engghi-enten* level to form of repaying kindness. The closeness of classmates makes younger students less shy when interacting with older ones. Therefore, the level of the Madurese language greatly affects the character and behaviour of students. Madurese language proficiency is influenced by the ability to use language at the level of age, position, and social status of the community

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