

THOUGHTS OF SANTRI: Polite Culture in Islamic Boarding Schools

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Submitted: 21st Jan 2023 | **Edited:** 05th April 2023 | **Issued:** 01st May 2023

Cited on: Hastuti, A. (2023). THOUGHTS OF SANTRI: Polite Culture in Islamic Boarding Schools. *AKADEMIK: Jurnal Mahasiswa Humanis*, 3(2), 66-73.

ABSTRACT

Islamic boarding schools are educational institutions based on Islamic values, in their teaching system emphasizing the formation of Islamic character, one of which is polite and friendly behavior. Therefore, in the daily life of students, they are always required to behave politely towards others, it has even become a culture of interaction. This study aims to describe the polite behavior of students in the Islamic boarding school environment. This research was conducted at the Nurul Hidayah Islamic boarding school, Bogor Regency. Research data were obtained from observations by taking notes, seeing, hearing, and interacting. The number of students who became the source of observation was fifty people. This study used a qualitative approach with descriptive analysis. The results of the study show that in interacting and communicating, the students get used to behaving politely and politely in speaking. So that the expression that comes out when communicating is humility, gentleness and mutual respect for the opinions of others.

Keywords: Politeness, Attitude and Behavior, Speech, Santri, Islamic Boarding School

INTRODUCTION

Humans are social creatures, so they are instinctively driven to associate with other humans, both to express their interests, to express their opinions, and to influence other people, namely by communicating (Hantono & Pramitasari, 2018). In simple terms, communication can be interpreted as an activity of exchanging information between information providers and information recipients through a system of symbols, symbols or signs or behavior. The communication process is built at least by three components, namely participants, what will be informed, and politeness tools, namely how language shows social distance between speakers and their role relations in a society (Al Husain, 2020). Imperative utterances are utterances whose contents are ordering, forcing, ordering, inviting, requesting that the person being ordered does what is meant in the greeting of the order (Nurzafira, et al., 2020).

This study examines imperative politeness and the form of using imperative politeness in language among the students of Nurul Hidayah. The method used is

descriptive qualitative by recording, listening, and recording the daily conversations conducted by the students. This study found that there were six categories of maxims used by the students. Based on the construction, there are two utterances used, namely declarative construction and interrogative construction. The form of politeness used by the students consists of imperative and non-imperative politeness.

This research is expected to provide benefits to increase knowledge about politeness issues, so that it is applied in everyday life, especially in Islamic boarding schools. Through this imperative politeness study can support smooth communication and interaction, so that it is easier to get along with others.

THEORY

Communication can be interpreted as an activity of exchanging information between speakers and listeners (Afnibar & Fajhriani, 2020). This process can be built by three components, namely participants, things to be conveyed and tools (Kimiawan, 2020). The three things above cannot be separated. Informants as recipients of information from speakers through a system of symbols, signs, and behavior. Humans can fulfill these needs by utilizing language, which is a tool used by humans to communicate (Noermanzah, 2019). The existence of language covers all areas of life, because everything that is lived, experienced, felt and thought by humans can only be known by other people, if this is conveyed through language (Arissusila, 2021).

Language means a system of sound forms that functions to convey human thoughts, ideas, concepts or feelings. A rule that only humans have. Language is a symbol system in the form of sounds that are arbitrary in nature which are used by community members in interacting (Suparlan, 2021). Language has interdependent rules and contains structural elements that can be analyzed separately (Indrawati, 2020).

The function of language from a social perspective is as a means of interaction in society to convey thoughts, ideas, concepts, as well as feelings (Cahyani & Jafar, 2020). The use of polite, polite, systematic, orderly, clear and straightforward language reflects the virtuous personality of the speaker. Efforts to create a social environment that speaks politely is important because society is increasingly advanced and modern. Politeness is a property associated with speech and in this case, in the opinion of the listener, the

speaker does not exceed his rights or does not deny fulfilling his obligations (Masitoh, 2020).

Politeness is also found in an utterance. Polite speech by the speaker, does not necessarily sound polite to the ear of the listener, and vice versa. Politeness is associated with the rights and obligations of the participants in the interaction. In facial expressions there are two aspects, namely negative and positive. Negative refers to the self-image of every rational person who wants to be respected by allowing him to act freely. Positive, refers to the self-image of every person who is rational, willing according to what he does. So politeness is grouped into two, negative politeness to maintain negative face, and positive politeness to maintain positive face (Saeful, 2021). To be able to speak politely, by using the words please, sorry, thank you, please, and he.

There are forms of speech that have communicative meaning and value, such as speech that contains declarative, interrogative, exclamative (expressing admiration), empathic, and imperative meanings (ordering or asking the speech partner to do something) (Agustina, 2021). Interaction in society, imperative utterances are utterances that are certain to appear most often in communication, diversity (Halibanon & Hasna, 2021). The imperative entity has the highest occurrence rate and is always present in everyday communication.

Imperative speech is speech that commands, compels, orders, invites, requests, so that the person being ordered does what is intended in the order (Sekarsany, et al., 2020). Based on its meaning, what is meant by commanding is the practice of informing the speaking partner that the speaker wants the person being spoken to do what he is telling.

Imperative utterances are often found in everyday life. In living life, of course, people often need help from other people because according to their nature, humans are social beings.

The religious realm includes many aspects, one of which is the Islamic boarding school environment. The interaction of the pesantren speech community (clerics, students, ustadz/ustadzah, and boarding school administrators) is always based on pesantren norms. Communicating, the norms can be seen from verbal behavior and nonverbal behavior. The successful use of these strategies creates an atmosphere of politeness that allows social transactions to take place without embarrassing speakers and hearers.

The pesantren community is a hard-shelled typology of society (Fauzi, 2020). In this community there is minimal interaction and maximum maintenance of language and culture. Santri's communication with ustadzah and administrators is very limited due to different social status. Santri really maintain harmony in their relationship by respecting and respecting teachers and administrators as much as possible as a reflection of the students' acts of obedience in carrying out religious teachings. Imperative utterances are widely used in students' communication with ustadzahs and administrators in the Islamic boarding school area.

In essence, interaction is a type of action that occurs when two or more objects do something both verbally and non-verbally, influencing each other or having an effect on one another (Harahap, 2020). The interaction in question is the conversational interaction of the students which contains imperative meaning. Santri are people who study or study Islam and live in the dormitories of a boarding school.

Santri have different sides in interacting in pesantren, they are more likely to minimize interaction and maximize maintenance. This means that they are limited by the norms that apply in the boarding school, norms that require them to always be polite, both in their behavior and speech (Wahyuningsih & Rachman, 2020). This social status applies to differences (santri and ustadzah) and institutional status (students and administrators). towards the management or vice versa, the teacher's influence on the administrator.

Pragmatics is a study of the meanings expressed by speakers and interpreted by listeners (Pande & Artana, 2020). Pragmatics is also a study of the relationship between forms and linguistic users. Levinson briefly stated that pragmatics is a field of study that studies the relationship between language and its context (Saifudin, 2020). The context in question is a context that is grammatized and codified so that it cannot be separated from its free structure. Consequently this study has more to do with the analysis of what people mean by their utterances than with the separate meanings of the words or phrases used in the utterances themselves.

METHOD

The method used in this research is descriptive method. This method applies the requirement that research must be based on existing facts so that the description given is in accordance with the actual situation. The use of descriptive methods to explain the

symptoms seen, heard, or read by researchers about interactions between students at the Nurul Hidayah Islamic Boarding School. Research on the politeness of the Nurul Hidayah Islamic Boarding School students is a qualitative descriptive study. Qualitative descriptive, describes what it is about the imperative utterances of the Nurul Hidayah Islamic Boarding School students during their daily activities, taking into account the context of the speech.

The speeches of the fifty students at the Islamic boarding school were obtained by recording, listening, and recording daily conversations for two months using a recorder via a cell phone and notebook. The records and notes obtained were analyzed using a qualitative descriptive method to determine the forms and forms of imperative politeness.

RESULTS

By analyzing data on imperative politeness among students, especially the Nurul Hidayah Islamic Boarding School in Bogor, there are two imperative politeness interactions for students at the Nurul Hidayah Islamic Boarding School, namely:

1. Imperative politeness found in students' daily conversation is six categories. The four combined categories of several maxims. The six categories are the maxims of agreement, consensus and wisdom, agreement and sympathy, generosity, consensus, wisdom and generosity, consensus, generosity and sympathy. Imperative utterances with consensus maxims are most commonly found in the form of students' reactions to imperative utterances.
2. Imperative politeness based on its construction found as many as thirty two utterances which include: (1) utterances of declarative construction. imperative politeness meanings of orders, orders, requests, swearing, appeals, and suggestions, persuasion, ngelulu (2) interrogative construction utterances expressing the politeness meaning of orders, orders, exhortations, congratulation and hugs.

There are two forms of imperative politeness in the interactions of Nurul Hidayah Islamic Boarding School students.

1. The form of imperative politeness found fifteen meanings of politeness from 105 data, with the following details: (1) thirty one orders, (2) ten orders, (3) ten requests, (4) six urges, (5) one persuasion, (6) one appeal, (7) one plea, (8) four solicitations, (9) one request for permission, (10) two permits, (11) twenty-three prohibitions, (12)

six curses, (13) two giving greetings congratulations, (14) two suggestions, and (15) two hugs.

2. There are two forms of non-imperative, namely: (1) imperative utterances in the declarative construction found twenty-four utterances. The twenty-four utterance data in the declarative construction have meaning: ten imperative utterances of commands, six orders, one request, one solicitation, one recommendation, two swear words, one imperative utterance data of appeal, one persuasion, and the last is one imperative utterance. "sigh". (2) Imperative utterances in the interrogative construction found eight utterances, these utterances include four utterances with an order meaning, one with an order meaning, one congratulating one, one urging, and one utterance with an imperative craving.

In daily life When speaking with one another, the students use polite language which includes using polite and not harsh words, and avoiding using words that can offend other people. In addition, the students get used to speaking in correct and clear language, so that the message conveyed can be well understood by others. By using polite language, students can show respect and appreciation for others, and build good relationships with fellow students and teachers.

The students believe that by getting used to speaking politely and kindly, they will get the following benefits:

1. Increase friendship. Speaking politely can help improve social relations with others. When we speak politely and respect others, then that person will feel valued and respected. This can strengthen social relationships and build trust between one another.
2. Improve the quality of communication. Speaking politely can also improve the quality of communication. When we speak politely and clearly, the message we want to convey will be more easily understood by others. This can help avoid misunderstandings and increase communication effectiveness.
3. Improve self-image. Speaking politely can help improve our self-image in the eyes of others. When we speak politely and respect others, that person will see us as a good person and have positive values. This can help increase self-confidence and strengthen social relationships.

4. Improve mental health. Speaking politely can also help improve psychological health. When we speak politely and respect others, we will feel more calm and peaceful. This can help reduce stress and improve overall psychological well-being.
5. Increase success in life. Speaking politely can also help increase the success of life. When we speak politely and clearly, we will be perceived as professional people and have good communication skills. This can help increase your chances of getting a promotion or opportunity.

CONCLUSION

The results of the analysis can be concluded that there are six categories of imperative politeness which include the maxims of agreement, consensus and wisdom, agreement and sympathy, generosity, agreement, wisdom and generosity, agreement, generosity and sympathy. Based on the construction, there are thirty two utterances belonging to the declarative and interrogative constructions.

Based on the form of imperative politeness, there are two forms, namely imperative and non imperative. In the imperative form, fifteen meanings of politeness are found. Meanwhile, non-imperative constructions are found in two forms in declarative and interrogative constructions.

This research can still be developed by collecting data from several Islamic boarding schools so that it can be compared from one Islamic boarding school to another based on geographical location which influences language use. Apart from that, you can also use different points of view, for example paying attention to the psychological aspects of students because these aspects can affect speech.

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