

The Use of Honorifics in Islamic Boarding Schools as a Form of Maintaining a Culture of Courtesy

¹Bambang Wibisono, ²Akhmad Haryono, ³Firman Maulana Fadlil

^{1,2,3} Magister of Linguistics, Faculty of Humanities, University of Jember

Abstract:

The use of honorifics is one aspect of politeness that must be adhered to in communicating at the Nurul Qurnain (NQ) Islamic Boarding Schools so that the relationship between members of the Islamic Boarding School community remains harmonious. This study aims to describe the forms of honorifics used at this Islamic boarding school and the factors behind their use. To achieve this goal, a qualitative approach is used. Data were collected by participating, listening, and speaking observation methods with recording and note-taking techniques. The data were analyzed using socio pragmatics theory. The research found that the honorific types used were greeting words, speech level, and phatic markers. The greeting words used include kinship greetings, second personal pronoun greetings, title greetings, and professional or position greetings. Because the NQ Islamic Boarding School community uses Madurese (Bahasa Madura/BM) for their communication, the speech level of this community consists of *enje'-iye* (E-I), *engghi-enten* (E-E), and *engghi-bhunten* (E-B). E-I and E-E are recognised as ordinary variety and E-B as high variety). The phatic markers used are pure phatic and polar phatic. The determinants of the use of honorifics are age differences, social status, social distance, situations, habits, and learning. The use of honorific is also a form of maintaining a culture of courtesy in the Islamic boarding school environment.

Key words: *honorific, Islamic boarding schools, speech level, phatic marker*

Introduction:

Jember is known as the city of santri or the city of Islamic boarding schools because of the large number of Islamic boarding schools, which are spread out in rural areas as well as in urban areas. This title is not surprising because Jember has the most Islamic boarding schools in East Java, which amounted to 611 Islamic boarding schools (Anonymous, 2019). In each of the 32 sub-districts in Jember Regency, various Islamic boarding schools have been established, both *salaf* (traditional) and modern. This has had an impact on the existence of a pesantren culture that maintains religious values and politeness which affects the use of honorifics.

Pesantren (Islamic boarding schools) is an Islamic educational institution where to learn, understand, appreciate, and practice the teachings of Islam. Moral education, which is commonly called morality, is the main thing that is taught, in order to produce students who can speak well and ethically which is a reflection of the implementation of politeness values (Dhofier, 1994: 84). Therefore, every member in the Islamic boarding schools environment has awareness and responsibility personally and personally Together to maintain politeness towards fellow community members. The Muslim community in the Islamic boarding school consists of: *santri* (student), *ustadz* (teacher), *kyai* (founder or caretaker of the boarding school), mother *nyai* (kyai's wife), *lora* (kyai's son) and *nèng* (kyai's daughter). In Jember, Islamic boarding school is one of the institutions or institutions that become a strong forum in maintaining local culture, traditions, and also the use of politeness in language.

Of course, like other communities, every individual in the Islamic boarding schools community also desires harmony, concern, tolerance, mutual respect, and mutual respect for one another. One way to do this is to be polite in language. The language used must be in accordance with applicable norms and rules, because Islamic boarding schools have values and norms that become conventions in the community. The values and

principles of politeness are aimed at creating social conditions of mutual respect and respect among members of the Islamic boarding school community. The trust and confidence of each person in the Islamic boarding school towards the values and principles of politeness is very strong, so that if one member or another person in the Islamic boarding schools environment violates the values and principles of politeness, it will be interpreted as a person who does not know manners, is unethical or other negative stigma. Thus, politeness in the Islamic boarding schools environment is something that must be followed, if people enter the community area. Politeness in Islamic boarding schools is the procedures, customs, or habits that apply in Islamic boarding schools. Politeness is a rule of behavior that is determined and mutually agreed upon by members of the Islamic boarding schools community. In addition to non-verbal behavior, politeness is realized in the form of verbal behavior (Rahardi, 2005: 35).

In this study, the author explores the use of honorifics, as part of language politeness which is very important in the Islamic boarding schools community. Honorific is a form of language used to express respect in psychological and cultural rules (Yatim, 1983: 10). Honorific is a lingual form used to express respect, which is usually used to greet other people or mention the person being discussed (Kridalaksana, 2008: 85). The honorific lingual form can be in the form of complex grammatical rules. In Japanese, for example, it is marked by the addition of the suffix {-san} to the name of the person being called. The use of honorifics reflects the socio-cultural conditions of the user community. Therefore, its use is determined by the social status of the person receiving the respect (Agha, 1994). Honorifics are an important part of politeness in language. The honorific system in many languages has two sides, namely respect and humility. Honorific is a form of language to express politeness with the aim of respecting the interlocutor. In every communication, participants not only convey messages, but more than that, namely maintaining reciprocal social relationships between speakers and speech partners. To whom the honor is addressed, there are three types of honorifics, namely *addressee honorific*, *referent honorific*, and *bystander honorific*. *The honorific addressee* is centered on the relationship between the speaker and the speech partner, the *honorific referent* is centered on the relationship between the speaker and the subject in the speech, while the *honorific bystander* is centered on the relationship between the speaker and the *audience (bystander)* (Brown & Levinson, 1987: 90-91). In addition, the phatic marker can also be used for honorifics. Phatic markers are pleasantries that do not contain lexical meaning, but their meaning can be understood. Small talk is an expression used to be polite and not to convey information. There are two types of pleasantries, namely pure pleasantries and polar pleasantries. Pure bases are expressions that are used in accordance with the events that arise, for example, *good morning* which are spoken in the morning. Polar pleasantries are expressions or utterances that are not in accordance with reality in order to show politeness. An example of polar pleasantries in BI is someone who says *I am full, Mas*, which is said when he gets an offer to eat from someone, when in fact he has not eaten (Arimi, 1997: 171).

The use of honorifics has dimensions of power, solidarity, attitude, formality, and relativity. In honorifics, the level of power possessed by speakers is reflected in terms of age, gender, profession, and social status. The use of honorifics can be a sign to find out whether the speech partner has equal, higher or lower power and power. Whether a speaker is superior or inferior compared to the speech partner can be seen from the honorific form used. Honorific can also be a marker of kinship, social group, social community and ethnicity. The use of honorifics can be a marker of personal kinship, position, social distance and level of solidarity (Mey & Asher, 1998: 347). The use of honorifics can be a marker of whether someone has politeness towards the speech partner or not. With the proper use of honorifics, a speaker not only has succeeded in applying the principle of politeness, but will also have a positive impact on the speaker himself. When a person gets respect in the form of language from his interlocutor, he will indirectly feel the impression of being valued and respected. As a form of return, the person receiving the honorific will respect his/her partner with a similar language attitude or with other forms of respect related to giving something, positive appraisal, appreciation and so on.

The use of honorifics is one of the markers of formality or adjustment to the atmosphere of a formal variety. For example, when an employee wants to write a leave letter to his boss, he will use the honorific form of title and position as a form of respect. Another example is a child who sends a letter to his mother using a highly respectful form of greeting, whereas in communicating verbally he uses the general (ordinary)

honorific form. The use of the honorific form by a person depends on the situation, the speech partner and the content of the speech.

The use of honorifics is not absolute or absolute. In certain situations, the use of honorifics has changed. For example, two people who are close usually use honorific forms of intimacy such as *mas*, *bro*, personal names and so on. However, in certain situations, the use of honorifics will be different. For example, both of them have social status based on different education as *ustadz* and *santri*, so the use of honorifics in formal learning situations will be different. The use of honorific forms of intimacy such as *mas*, and *bro* will change to the honorific form of *ustadz*.

The honorific form is also a marker of social distance between the speaker and the speech partner. Whether the speaker has close and far social distance with the speaker, can be seen from the honorifics used. Honorifics can be a means or media to express a positive attitude towards others, so that the feedback obtained has a positive influence as well. On the other hand, if the honorific system is not implemented properly and appropriately, it can lead to communication failures, misunderstandings of perceptions, conflicts and various other negative possibilities. Honorifics can reduce the emergence of potential conflicts in the community.

The importance of the honorific as a form of maintaining a culture of politeness makes many experts interested in researching and writing. Review The literature review of previous research related to this research can be described as follows.

First, Ma'rifati's research results in a scientific article (2015) entitled The Use of Honorific Forms and Types of Javanese Language in Purworejo Regency describe the forms and types of honorifics in the Javanese language using a linguistics approach. The research resulted in the findings of 5 honorific forms found in Purworejo district, namely: (a) words, (b) word groups, (c) word abbreviations, (d) group of abbreviations, and (e) combination of abbreviations and words. (2) based on the type, there are 7 types of honorifics in the Javanese language in Purworejo district, namely (a) honorific for relatives, (b) honorific for personal pronouns, (c) honorifics for rank, position, and profession, (d) honorific titles, (e) religious honorifics, (f) honorifics for supernatural figures, and (g) general honorifics. Ma'rifati's research has similarities with this research in that the object of study is honorifics. What makes the difference is the approach used. Ma'rifati uses a linguistic approach that emphasizes the internal aspects of language, while the author uses a socio-pragmatic approach by referring to the forms and factors of the use of honorifics.

Second, the article from Saputry (2005) entitled Honorific System of Coastal Dialect of Lampung Language in Tanggamus Regency. The research resulted in findings (1), there are 5 forms of honorific used by the coastal dialect-speaking community of Lampung in Tanggamus Regency, namely; in the form of words, abbreviations, groups of words, groups of abbreviations, and combinations of abbreviations and words. (2) there are 9 types of honorifics, namely; kinship, personal pronouns, ranks, positions and professions, titles, religious, supernatural and public figures. (3) there are 9 social factors that determine honorific selection, namely; kinship relationship, age, gender, social status, ethnic background, situation and forum, interlocutor relationship, location of residence and marital status. (4) the rules for using honorifics are 3, namely; alternation, co-occurrence and sequence. The approach used in this study has similarities with this study in terms of language and social approaches. The difference is that Saputry's research uses a sociolinguistic review to discuss the forms, types, factors and rules of using honorifics in the Lampung language-speaking community, while in this study, the author examines the forms of honorifics and their use in Madurese language behavior in Islamic boarding schools in Jember.

Third, an article from Syafruddin (2010) entitled Honorific Submission Strategy in the Act on the Prohibition of Public Speaking in Makassar. In this article, he uses an ethnographic communication approach as a scalpel to dissect the problems raised. By paying attention to social and cultural aspects, he identified 5 strategies commonly used by the people of Makassar in the prohibition directive. The five strategies are; (1) direct speech strategy with reasons, (b) direct speech by expressing disagreement, (c) direct speech by paying attention to the needs of the speech partner (d) direct speech by limiting, (e) direct speech in interrogative mode, (f) direct speech with declarative mode. The honorific delivery strategy in the article is a concrete manifestation of the use of honorifics in people's language behavior that connects language aspects with social aspects such as social status, age, speech situation, function and purpose of

speech. In this study, the author also describes the use of honorifics in the language behavior of the Madurese in Jember. The difference is, in Syafruddin's research above, it specifically describes the use of honorifics in prohibitive directive speech acts, while in this study, the author describes the use of honorifics in general in various functions and purposes.

The fourth reference is an article from Astami (2010) entitled Honorific Patterns of Japanese Keigo *Undak-usuk* (speech levels) which Reflects the Value of Uchi Soto as a Form of Group Identification. In the article, Astami describes the honorific pattern through the variety of languages found in Japanese. The research resulted in the findings, among others; (1) The Japanese language honorific keigo steps pattern is divided into two, namely Sonkeigo (a word used to respect the interlocutor or what is being spoken about) and Kenjougo (an expression to show respect to the interlocutor or which is spoken of by demeaning his own behavior). (2) Group identification is divided into two, namely family identification and group identification. The article emphasizes more on aspects of language variety, the relationship between speakers and speech partners in the group. The description of the honorific pattern and the variety of languages or speech levels in this study became one of the authors' references. The difference is, in this study, the author focuses more on the form and factors of the use of honorifics.

Based on the results of the literature search and explanation, this research on the use of honorifics in Islamic boarding schools focuses more on the forms and factors of use which have their own uniqueness so that in terms of objects, methods, and findings, they are different from previous studies.

This research is necessary and important because Islamic boarding schools in Jember have a distinctive culture, namely paternalistic culture which is reflected in the use of honorifics. Paternalistic culture namely an Islamic college's (*pasantren*) culture deploying the student's (*santri*) obedience to a *kyai* (venerated teacher of Islam) as the teacher as it is performed continuously and recursively either in college or even among society (Haryono, 2011, 2018). Based on the above background, it can be formulated what problems are the forms of honorifics used in the NQ Islamic boarding school community and what are the factors behind the use of honorifics?

Research Methods

The method used to achieve the research objectives is a qualitative method. The data of this research are in the form of honorifics used by the NQ Islamic boarding school community and the context that accompanies it. Data were collected using the conversational engagement method (participation observation) and interviews with recording and note-taking techniques. At the time of observation the researcher's participation was directly involved in the communication of the NQ Islamic boarding schools community. Recording is used to record speech data that is difficult to do in note-taking techniques, while recording is used to record important data, such as speaker profiles, speech partners, speech situations, speech events, place and time of the speech.

This research was conducted at the NQ Islamic Boarding School, located in Balletbaru Village, Sukowono District, Jember Regency. This cottage is located in the North Jember area, with a total of 1350 students. The location of the cottage on the edge of the highway. The languages used as a means of daily communication are Madurese (BM) and Indonesian (BI). The NQ Islamic boarding school was chosen as the research location because it has a unique culture that influences the use of honorifics.

The data that has been collected is transcribed into written data form. The transcription of the data followed the writing rules contained in the General Guidelines for Enhanced Madurese Spelling (Sofyan, 2005: 1). The glottal stop consonants (?) are described using the sign ('), for example, in *kadhibi'* 'alone', *ka'emma'an* 'where to' and *ka'adâ'* 'to front', not transcribed as **kadhibiq* or **kadhibik*, **kaqemmaqan* or **kakemmakan* and **kadâq* or **kaadâk*. Furthermore, the data that has been transcribed, reduced, and classified according to the problems to be answered in this study, with the help of data analysis tables. The theory used as the basis for data analysis is socio pragmatics theory, especially related to honorific theory, politeness theory, advance theory (Brown & Levinson, 1987: 90-91). In addition, speech component theory is used (Saville & Troike: 2003: 34). The presentation of the results of data analysis is presented informally using ordinary words. The results of data analysis are presented informally (Sudaryanto, 1993:58).

Results And Discussion:

The results of the study show that there are 3 honorifics used in association at Pesantren NQ, namely: (1) greeting words, (2) speech level, and (3) phatic markers. The use of honorifics in the form of greeting words can be classified into 5 types, namely; (a) honorifics in the form of kinship greetings, namely greetings *ka'*, *ca' lè'*, *dè'*, *cong*, *kè'* and *tadz*, (b) honorifics in the form of second personal pronouns, namely greetings *embiyan*, *panjhenengan*, *adjunan* and *padhana*, (c) honorific in the form of a general greeting, namely greeting *pa'*, *bu'*, *ka'*, *mba'*, and *mas*, and (d) honorific in the form of greeting religious titles, namely greeting *ustadz ustadzah*, (teacher), *kyae*, (kyai: the caretaker of the boarding school), *lora* (son of the kyai), *neng* (daughter of the kyai) and *ma' nyai* (wife of the kyai).

The use of honorifics in the form of speech levels has 2 speech levels, namely; (a) the speech level of the -E variety of BM which is used for speech partners who are less familiar or older, (b) the -B variety of BM speech which is used for speech partners who are socially higher, older and respected and spoken to a respected third person spoken of. The use of honorifics in the form of phatic markers, there are 2, namely: (1) pure phatic, and (2) polar phatic. Pure phatic markers are used to start, maintain and end the conversation according to the reality of the speech event. Polar phatic markers are used as a form of politeness to start, maintain, and end conversations that are not in accordance with the actual situation. There are 6 factors behind the use of honorifics in NQ Islamic boarding schools, namely: (1) age difference, (2) social status, including the status of students, *ustadz*, *lora* and *kyai*, (3) social distance, (4) situation, (5) habits, and (6) learning. In detail, the use of honorifics can be described as follows.

The use of honorifics in the form of greetings There are three uses of honorifics in the form of greetings, namely: (1) honorifics of kinship used by younger speakers to older speakers, (2) honorifics of kinship used by older speakers to younger speakers, and (3) honorific peer kinship. The use of honorifics for kinship can be seen in the following data excerpt.

Context: conversation between Adi (16) and Zainuri (19), a fellow student. The conversation took place in the boarding school yard, at 6:30 WIB.

Speech 1:

- (1) Zainuri : *Di, dâ' enna' kade'*
[Di, dæ? nna? kadə?]
"Here, come here"
- (2) Adi : *Napa Ka'?*
"What's the matter brother?"
- (3) Zainuri : *Kaso'on ye*
[kaso?on yəh]
"Thank you"
- (4) Adi : *Engghi, Ka'*
[əŋg^hi ka?]
"Yes, brother"

In the speech, it is known that the language used to speak is BM. The difference is, Zainuri uses BM for ordinary speech level (Ê-I) and Adi uses BM for speech level (Ê-E) or BJ: *krama*). In the speech, there is the use of an honorific form of kinship, namely in the form of greeting *ka'* which comes from the word '*kaka*' which means 'brother'. Generally, the greeting *ka'* in BM is used by someone who is related by blood, such as a brother to an older brother. In addition, *ka'* is also used by people who are younger to those who are older in age, as a form of respect, even though they do not have blood ties. The greeting word *ka'* is commonly used by younger students to greet older students. In addition to greeting *ka'*, greeting *ca'* which also means 'brother' is often used by younger speakers to address older speakers. This can be seen in the following quote.

Context: conversation between Faris (16) and Dayat (18). The conversation took place in the courtyard of the cottage, at 7:20 pm. WIB.

Speech 2:

- (1) Dayat : *nanu apa setiya baen Ris?*
[ŋanu apa sətɪya bæŋ rɪs]
"What are you doing now, Ris?"
- (2) Faris : *Ngajhiya marena, arapa Ca'?*
[ŋaj^hɪyæ marəna, arapa ca?]
"Soon, youi want to recite the Koran, what's brother?"

In this speech, the speaker and the speech partner both use the EI variety of BM. The EI variety BM is generally used by speakers who have personal closeness or close relationships with speech partners, both of different ages and the same age. In this speech, the speaker (Dayat) is older than the speech partner (Faris). Even though they both use the BM-E-I variety to show respect for elders, Faris uses the greeting *ca'* which comes from *caca'* which means 'brother'. Furthermore, honorifics are used by older speakers to younger ones, as can be seen in the following quote.

Context: The conversation between Yanto (17 years old) and Syakur (15 years old) on the terrace of the cottage, took place on Saturday, 19.30 WIB.

Speech 3:

- (1) Syukur : *Bâdâ parlona gulâ Ka' ka embiyan*
[bædæ parlɔna gulâ ka? ka embiyan]
"I have a need with you, brother"
- (2) Yanto : *Parlo why dè'?*
[parlɔ napa dɛ?]
"What do you need, sister?"

In this speech, the speaker and the speech partner both use the EE variety of BM in speaking. Speakers as younger people use the honorifics of kinship as *ka'*. The speech partner as an older person also respects him by using kinship honorifics in the form of greeting *d'* which comes from the word *adè'* which means 'sister'. From the conversation, it is known that the form of respect (honorific) is not only used by the young to the old, but also by the old to the young. In association in Islamic boarding schools, honorifics are not only used to respect those who are above, but are also used to respect those below. and with a humble attitude, the older ones use the greetings *dè'(adè')* *lè' (alè')* for the younger ones, although there is actually a freedom to say names directly (BM: *mapas*). In Madurese society, older people are not required to use the greetings *dè'* and *lè'* for the younger ones, so that not a few Madurese are *comfortable* with younger people. However, in Islamic boarding schools, older students use a respectful greeting to younger students.

In addition, there is also the use of honorifics in the form of *cong* used by *lora* or *kyai* to students and *ustadz*. It is as in the following data quote.

Context: a conversation took place between Adi (santri) and Pak Amin (Kyai). The conversation took place in the boarding school yard, at 06.30 WIB.

Speech 4:

- (1) Pak Amin : *Ya' dâ' enna' Cong, dimma'an kancana?*
[ya' dæ?ənnə? cɔŋ, dimma?an kancana]
"Come here son, where are your friends?"
- (2) Adi : *Bâdâ pondhuk*
[bædæ pɔnd^huk]
"There is in the cottage"

In that speech, Kyai in speaking uses BM variety (Ê-I) and students use BM variety (Ê-B) . Kyai uses honorifics in the form of *cong* which means 'son'.greeting *cong* is equivalent to the greeting *son* (pen: more subtle than *le*) in Javanese which is usually spoken by parents to their children or uncles to their nephews.greeting *Cong* is a kinship greeting from an older speaker addressed to a younger speech partner.greeting *cong* in the conversation is an honorific form used by the kyai to respect and appreciate the santri as people who are close to him. This is also felt by the santri who feel honored and appreciated because they are called *cong* by the kyai whose social status is higher. Next, is the use of honorific kinship between close peers.

Context: the conversation between Hadi (16) and Sofyan (16), took place on the terrace of the cottage at 07.30 WIB.

Speech 5:

- (1) Sofyan : *Noro' engko' Kè'?*
[noro? engko? kɛ?]
"Follow me Guys?"
- (2) Hadi : *Dâ'emma, Ke'?*
[dæ?emma kɛ?]
"Where, my friend?"

In this utterance, the speech participant uses BM variety -I in speaking. The use of BM variety -I by speech participants indicates that the two have a close relationship. In this speech, both the speaker and the speech partner use the greeting *kè'* as a friendly greeting *kè'* is commonly used by BM speakers towards speech partners who are considered close and do not have social distance. With the *kè'* greeting, the speech partner feels respected and valued as a person close to the speaker. In return, the speech partner also *greet* *kè'* to give the speaker the same respect.

greeting *kè'* actually has no lexical meaning in BM, but conventionally it can be interpreted and understood as a kinship greeting. *Kè'* can be categorized as a phatic marker, which is a characteristic of spoken variety that functions to start, maintain, confirm or end the conversation between the speaker and the speech partner. The kinship honorific commonly used in Islamic boarding schools for close peer relations is the greeting *k*. Next, we consider the following data quote.

Context: conversation between Ustadz Fendi (20) and Ustadz Khobir (20) in front of the MTS building at 20.00 WIB.

Speech 6:

- (1) Fendi: *Tadz Khobèr, noro' gulâ tore.*
[tad khøber, noro? gulâ tɔrɛ]
"Ustadz Khobir, come with me"
- (2) Khobir: *Ka'emma Tadz?*
[ka?ɛmma tad]
"Where, Tadz?"
- (3) Fendi: *Ajhâk Ustad Farhan sareng Ustadz Syukri.*
[ajhæk Farhan sarəŋ Ustadz Syukri)
"Invite Ustadz Farhan and Ustadz Syukri"

In this speech, speakers and speech partners who are ustadz use BM variety EE in conversation. In the speech there is the use of honorifics in the form of greeting *tadz* which comes from the word *ustadz*.greeting *tadz* is spoken by speakers and speech partners who both have the status of ustadz.greeting is used to respect each other between clerics in the Islamic boarding schools calling *tadz* or ustadz is used to respect and respect each other between fellow clerics.

Use of honorifics in the form of personal pronouns Personal pronouns in BM are divided into two, namely the first personal pronouns and the second personal pronouns. Pronouns that can be classified as honorific

are second-person pronouns, namely *sampèyan* or *embiyan*, *adjutant*, *panjhânângan*, and *padhâna*. The following is an example of using the second personal pronoun as an honorific.

Context: the conversation between Rosyid (16), and Miftah (20), took place on the terrace of the cottage, at 06.30 WIB.

Speech 7:

- (1) Miftah: *Ta' ngalle'e Bagus embiyan?*
[ta? nalɛ?ɛ Bagus embiyan]
"You don't see Bagus?"
- (2) Rosyid : *Ngalle'e e musholla, anapa Ca'?*
[ŋənalɛ?ɛ bædæ mosque, anapa ca?]
"I saw it was in the mosque, why Sis?"
- (4) Rosyid : *Lastarè adhâ'âr embiyan Ca'?*
[lastarɛ ad^h?ær mbiyan ca?]
"Have you eaten, Sis?"

In this utterance there is the use of a second personal pronoun, namely *embiyan* which comes from the word *sampèyan* which means 'you'. The pronoun *embiyan* is the EE variety of BM vocabulary which is a form of krama from the word *bâ'en* or *bâ'na* in the EI variety of BM. The use of the pronoun *embiyan* is a form of respect from the speaker to the speech partner. Next, we consider the following data quotes.

Context: conversation between Lora Farhan and Rosyid (student), at Lora Farhan's residence, at 15.00 WIB.

Speech 8:

- (1) Lora Farhan: *Cong, Kabele ka kancana engko' degghi' ta' can ngajhâr*
[cɔŋ kabələ ka kancana kɔ? dgghi? ta? can ajhær]
"Son, tell your friends that I can't teach later"
- (2) Rosyid : *Engghi, aponapa?*
[ɛŋg^hi apɔnapa]
"Yes, why?"
- (3) Farhan : *Bada acara degghi'?*
[bædæ acara dæki?]
"I'll have an event later"
- (4) Rosyid: *ngèrèng kasokana ajunan.*
[ŋjirɛŋ kasɔkan adjunan]
"Follow your orders"

The pronouns used, namely *adjutant* that comes from BM variety -B which means you (very respectful). *Ajunan* has the same position as *padhâna* as a second personal pronoun used to honor people who have a higher social status or age than the speaker. In this speech, the pronoun *adjutant* is used as an honorific form by the santri to the *lora* who is the teacher and son of the kyai. The value of respect contained in the pronoun *adjunan* is higher than that of *embiyan* and *bâ'en*.

Honorific in the form of a second person pronoun, *panjhânângan* is used by BM speakers to guests or guardians of students. This is as contained in the following speech.

Context: the conversation took place between Faris and the guardian of the santri in the courtyard of the cottage, the conversation took place at 19.05 WIB.

Speech 9:

- (1) Guardian of Santri : *Anya' Tanya'a Cong, administrator of ka'emma?*
[aŋa?taŋa?a cɔŋ, pəŋjurɔsa ka?ɛmma]

“Want to ask son, where is the administrator?”

- (2) Faris : *Samangkèn bâdâ meets, manabi panjhenengan ta' kabhuru, saè antos*
[samar̩kɛn bâdâ meets, manabi panj^hnæŋan ta? kəb^huru, sae antos]
"There is still a meeting, if you are not in a hurry, it is better to wait"

In this speech, it appears that the speaker and the addressee both use BM variety of EE in conversation. In the speech, it appears that there is an honorific use of the second personal pronoun *panjhânângan* spoken by the santri to the guardian of the santri. The pronoun *panjhânângan* 'Anda' is the vocabulary of the EE variety of BM which is the krama form of the word *bâ'en* in the EI variety BM and *embiyan* in the EE BM variety. To show respect for the guardian of the santri, speakers use these pronouns in speaking. From the three examples of speech, it can be seen that personal pronouns are a part of language to respect others. In pesantren, personal pronouns as honorifics are used by all speech members such as santri, ustadz, kyai, *lora*, *neng*, and *ma'nyai* to the speech partner, depending on social status, age, and speech situation.

Honorific Use in the Form of General Addresses General

Greetings are used in general to people who do not have kinship ties or are unknown. The honorific form of this general greeting can be seen in the following speech.

Context: a conversation between Rosyid (16) and a guardian of the santri (WS), took place at around 19.35 WIB.

Speech 10:

- (1) WAS : *Tangghâl sanapa mulotan ka'ento?*
[taŋgg^hl sənapa mulotan ka?əntə]
"What date is the celebration of Prophet Muhammad's birthday here?"
- (2) Rosyid : *date lèma bellâs _Pa'*
[taŋgg^hl lɛma bəllæ pa?]
"Fifteenth day Sir"

In this speech there is the use of the greeting *pa'* which comes from the word *eppa'* which means 'father'. The greeting *pa'* is usually used by a child to his father. In this utterance, the speaker and the speech partner are not related by blood or kinship. The greeting *pa'* is used by the speech participant to respect people who in their view deserve to be called *pa'*.

Context: a conversation took place between Adi (16), and a female guest about 40 years old, took place in the courtyard of the cottage, at 08.25 WIB.

Speech 11:

- (1) Guest: *Dhâlema ma' nyai ka'emma Cong?*
[dhæləma ma?ŋai ka?emma cəŋ]
"Where does Nyai's mother live, son?"
- (2) Adi: *Ka'dissa' Bu', bârâ'en bhungkana pao*
[ka?dissa? ma', bæɾæ?ən b^huŋkana pəɔ]
"There Mom, to the west there are mango trees"

In this speech there is the use of greeting with *bu'* which comes from the word *embu'* which means 'mother'. The greeting *bu'* is usually used by a child to greet his mother. In this utterance, the speaker and the speech partner are not related by blood or kinship. The greeting *bu'* is used by the speech mira to respect people who in his view deserve to be called *bu'*. The use of this honorific form is generally used to anyone who is not known based on considerations of age and gender. This honorific in the form of a general greeting is commonly used by BM speakers in pesantren for speech partners based on considerations of age, gender,

and physical characteristics. The general greeting can be in the form of kinship greetings such as *ka'*, *pa'*, *bu'*, *lè'*, *yu' mba'*, *baba'*, *emba*, and *juju'*.

Honorific Use of Addresses

Honorific titles used in Islamic boarding schools in Jember are honorifics for religious titles, namely *ustadz*, *lora*, *kyae*, *ma'nyai* and *nèng*. The following is an utterance that describes the use of honorific religious titles.

Context: the conversation between Ustadz Hadi (20) and Faris (16), taking place in the cottage room, took place at 19.30 WIB. Faris's speech is the answer to Hadi's question.

Speech 12:

- (1) Faris: *Egghi ampon ustadz*.
[əŋg^h i ampon ustadz]
"Yes, ustadz"

Context: the conversation between Adi (16) and the researcher, took place in the courtyard of the cottage. Conversation time at 16.20 WIB.

Speech 13:

- (2) Researcher : *Bâdâ Kyae?*
[bædæ kyæ]
"There is a Kyai?"
- (3) Adi : *Miyos dha' Madhura*
[miyos d^hâ? mad^hurâ]
"Going to Madura"
- (4) Adi : *Sareng Ma'nyai, manabi Lora sareng Nèng ta' ngirèng*
[sarəŋ ma? ai, manabi lra sarəŋ nəŋ ta? irəŋ]
"Together with Ibu Nyai, Lora and Neng did not participate"

In speech (1), there is an honorific use of religious titles, namely greeting *tadz* or *ustadz*. The title *ustadz* is intended for people who teach Islamic, have in-depth knowledge of Islam both academically and conventionally (agreed by many people). The title of *ustadz* is achieved after a person has successfully completed his religious education at a madrasah diniyah (religious school) and is given the right to teach. The greeting *Ustadz* is used by students as a form of respect for the teacher.

In speech (2), (3), and (4) there is the use of honorific religious titles in the form of greeting *kyae* (kyai), *ma'nyai* (cleric's wife), *lora* (kyai's son) and *nèng* (kija's daughter). All these religious titles are commonly used by BM speakers in the Islamic boarding schools environment in Jember as a form of respect for the speech partner or the person being discussed. In the social strata of the Madurese community, this religious title is a prestigious title that has a high position beyond other titles such as positions, professions and academic degrees. Religious titles are assigned to those who qualify, namely proficient in understanding religion, descendants of community leaders or people who have certain advantages related to religion. The Madurese, especially those in the Islamic boarding schools environment, have strong beliefs and principles in respecting religious leaders. This is motivated by religious teachings, social norms and customs that are believed and adhered to.

The Use of honorifics in the form of professional greetings and positions

The use of honorifics of professions and positions is intended for people in accordance with the profession and position carried out. A person will feel more respected and appreciated if he is addressed as his profession and position. The following is an example of the use of honorific professions and positions in speech.

Context: a conversation took place between Faris (16) and Pak Arif (35), a Madrasah Aliyah (MA) teacher, in the courtyard of the cottage at 06.30 WIB.

Speech 14:

- (1) Faris: *ngirèng Pa' dâ' pondhuk*
[nirɛŋ Pa' dʔ pɔnd^huk]
"please go to the house sir"

Suyatno (Head of Pak Village) at the Kyai's residence at 15.30 WIB. The conversation contained the invitation of the Village Head to Pak Kyai.

Speech:

- (2) Pak Suyatno : *Eso'ona rabuna dâ' kantor dhisa Kyaè*
[ɛsɔʔɔna rabuna dâʔ kantɔr d^hisa kyaɛ]
"I hope Kyai can attend the village office"
- (3) Amen: *Napa event Pa' Tall?*
[what event paʔ tɛŋgi]
"What's the event, Mr. Kades?"
- (4) Suyatno: *salametan dhisa*
[səlamətan d^hisa]
"Village anniversary celebration"

In the quote above, there are professional honorifics and positions used by the speaker to the interlocutor. The use of professional honorifics can be seen in speech (1) in the form of greeting to teacher. This respectful greeting is used by speakers as students to the profession of the speaker, namely a teacher use of the greeting *to* teacher indirectly gives the impression of respect and appreciation felt by the speaker.

In speech (2), the speaker respects the speech partner by using the honorific of a religious title, namely the greeting *Kyaè*. Meanwhile, the speech partner uses the honorific of the position, namely the greeting of *Pa' Tènggi* (the Head of Village). Greeting *Pa' Tènggi* used by the speech partner to respect the speaker through his position. These two utterances show that the honorifics of professions and positions are also used in the Islamic boarding schools environment as well as outside the Islamic boarding schools to respect someone based on their profession and position.

Honorific Use in the Form of Speech

Level Speech level in BM is used for various purposes according to the speaker's purpose. One of the purposes of using speech level in BM is as a form of respect for the speech partner or the party being spoken to. In general, the speech level in BM which is used to respect other people is of two kinds, namely: BM, EE variety, and EB, both in sports are included in the *high level*. In Islamic boarding schools, the honorific form of speech level is commonly used among speakers within the Islamic boarding schools environment and to people outside the Islamic boarding schools. The use of honorifics in the form of speech level (EE- and EB) can be seen from the following speech.

Context: a conversation took place between Khobir (ustadz) and Faris (student), took place in the boarding school yard at 20.30 WIB.

Speech 15:

- (1) Khobir: *Di, entar ka'emman embiyan?*
[Di, ntar kaʔəmma embiyan]
"Di, where are you going?"
- (2) Faris : *entara ka koperasi ustadz*

- [əntara ka koperasi ustadz]
“Want to go to cooperatie Ustadz”
- (3) Khobir : *Tolong melleaghi gule, melleaghi po'lot*
[tɔləŋ melleaghi gulæ, məlleɣag^h i pɔ?lɔt]
“Please buy sugar, buy a pencil”
- (4) Faris : *enggih ustadz*
[əŋg^h i ustadz]
“Yes, Ustadz”

Context: conversation between Farhan ()and Farhan, a student, at 15.00 WIB.
Speech 16:

- (5) Farhan : *Cong, kabele ka kancana engko' degghi' ta' can ngajhâr*
[cɔŋ kabələ ka kancana kɔ? dgghi? ta? can ajhær]
“Son, tell your friends that I can't teach later”
- (6) Rosyid : *nggih, apɔnapa?*
[ɛŋg^h i apɔnapa]
“Yes, what happened”
- (7) Farhan : *bâdâ degghi' event*
[bædæ dæg^h i?]
“There will be an event later”

In speech (1), (2), (3), and (4) the speaker uses the EE variety of BM. The use of speech level in BM is intended as an honorific form to respect the speech partner.

In speech (5), the speaker uses the EI variety of BM and in (6) the speaker uses the EE variety of BM. The use of the EE variety BM is a form of speech level honorific used by speech speakers to respect speech partners who have a higher social status. Speech participants mutually apply positive politeness strategies in the form of respect for the speech partner and apply the maxim of appreciation. Speech level is one of the honorific forms found in speaking activities in Islamic boarding schools.

Honorific Use of Fatigue Markers

In the interaction between BM speakers in the pesantren environment in Jember, phatic markers are often used as a means of being polite. The honorific forms of phatic markers commonly used are pure phatic markers and polar phatic markers. The following utterance describes the use of honorifics in the form of pure phatic markers.

Context: a conversation took place between Faris (16), informant 4 and Khobir (ustadz) in the cottage room at 20.30 WIB.

Speech 17:

- (1) Faris : *Cangk olang, saporana ustadz*
[caŋkɔləŋ, sapɔrana ustadz]
“Excuse me, I'm sorry ustadz”
- (2) Khobir : *Anapa Lè'?*
[anapa lɛ?]
“Why, Sis”
- (3) Faris : *Dhân gulâ nginjhâma posapo*
[dhæn gulæ injhæma pɔsapɔ]
“I want to borrow a broom”
- (4) Khobir : *O engghi ta' napa njhâm pon*
[o ghi ta? napa njhæm pon]
“Oh yes, it's okay to borrow it”

(5) Faris : *Sakalangkong Ustadz*
[sakalaŋkɔŋ ustad]
“Thank you Ustadz”

(6) Khobir : *Engghi*
[ɛŋghi]
“yes”

Context: conversation between Pak Fandi (ustadz) and Pak Amin (kyai), at the kyai's residence, at 20.00 WIB.

Speech 18:

(7) Fandi : *Cabis pamator*
[cabis pamator]
“Please allow me to say something”

(8) Kyai : *Bâdâ what?*
[bædæ what]
“What is it?”

(9) Fandi : *A nyo'ona permission ka'dinto , cakanca administrator abâdiyâ musabaqah*
[aŋɔʔɔnah permission kaʔdinto, cakanca pəŋurɔs abædiyæ musabaqəh]
“Please allow Kyai, I and my fellow administrators want to hold a competition”

(10) Amin : *Oo iyâ what's a contest jiyâ?*
[o iyæ what is a lɔmbana jiyæ]
“Oh yeah, what kind of competition is that?”

(11) Ust. Fandi : *Musabaqah qiraatul pole, tilawatul quran sareng syarhil quran*
[musabaqəh qirɔatul pole, tilawatil quran, sarəŋ syarhil quran]
“Musabaqah qiraatul pole, tilawatul quran and syarhil quran”

(12) Amin: *Oo iyâla bhâghus jiyâ pateppa'acarana*
[o iyælə b^hg^hus jiyæ, patəppaʔacarana]
“Oh yeah, that's good, the program is well prepared”

(13) Fandi : *èngghi*
[ɛŋg^hi]
“Yes”

In speech (1), there is the use of phatic markers to start a conversation with the interlocutor. The phatic markers are *cangkolang*, and *saporana*. The word *cangkolang* is equivalent to 'excuse me' in Indonesian, while *saporana* means 'sorry'. In this utterance, the two words are used as a form of politeness of the speaker to the speaker. Actually, in expressing the intention, the speaker can speak directly without further ado, but because there is an awareness to be polite to the speaker. speech, then the speaker uses a phatic marker to start a conversation.

In speech (7), the ustadz uses a phatic marker to start a conversation with the kyai. The phatic marker is *cabis pamator*. Lexically, *cabis* means meeting or shaking hands, while *pamator* means 'to speak' or 'speech'. When combined, the two words are not grammatically acceptable, but their meaning and use can be understood, namely asking for permission to convey something. phatic markers *of olang cangk*, *saporana* and *cabis pamator* are part of an apology politeness strategy to start a conversation.

This strategy is carried out to avoid negative reactions or discomfort felt by the speech partner towards the speaker's speech or actions. The use of phatic markers is also a form of embodiment of the maxim of appreciation made by the speaker to the speech partner. Next, is an example of using honorifics in the form of polar phatic markers.

Context: a conversation took place between Adi (informant 1) and Husnan on the terrace of the cottage at 06.30 WIB.

Speech 19:

- (1) Adi: *Ngirèng adhâ'âr*
[ŋirɛŋ ad^h?ær]
“Let's eat”
- (2) Husnan: *ngghi yatorè*
[əŋg^hi yatɔrɛ]
“Yes please”

In this utterance there are two polar phatic markers used by speech participants. The speaker uses a phatic marker in the form of *ngirèng adhâ'âr* which means 'let's eat' as a form of politeness to the speech partner. In this case, the speaker does not really want to invite the interlocutor to eat, but shows politeness by using the expression *ngirng adhâ'âr* as a form of offering. On the other hand, the speech partner also shows politeness by using the expression *engghi yatorè* which means 'yes please'.

The sentence is the use of polar phatic markers spoken by the interlocutor as a form of politeness to respect the speaker's offer the expression *engghi* which actually means 'yes' is an expression that is a formality and does not mean that the speech partner really agrees with the speaker's offer to eat together. In the speech, the speech participants both apply positive politeness strategies in the form of respect for the speech partner and apply the maxim of generosity which requires mutual respect.

Determinants of Honorific Use

Age difference is one of the factors behind the use of honorifics. Age can be used as a measure for someone to use honorific forms to the person to be spoken to or spoken to. Older speakers use EI variety BM, while younger speech partners use EE variety BM and greeting *ka'* as a form of respect. In the Islamic boarding school community, it is inappropriate for younger people to directly mention names (*mapas*) to those who are older. *Mapas* in the Madurese belief is classified as an impolite act or speech. In fact, in Madurese culture, since childhood, children have been taught not to *settle down* with their parents, teachers and others who are older. In addition, social status is one of the factors behind the use of honorifics in Islamic boarding schools. Social status becomes a benchmark for someone in conveying the language code, whether to use a high, medium, low variety.

Differences in the use of various speech levels in BM are caused by social status factors. The speaker's social status as an ustadz is under the social status of the speech partner, namely kyai. Due to their lower social status, speakers use honorific forms with high variety to respect the social status of the kyai. Differences in social status distinguish the use of honorific forms.

In addition, the level of familiarity is also one of the determinants of the use of honorifics by BM speakers in NQ Islamic boarding schools. The honorific form used between speakers who are familiar with those who are not familiar will have different forms and uses or even there is no use of honorifics.

Speakers and speech partners who have a close relationship so that the interaction runs naturally and freely, use the EI variety of BM. Close relationships do not require speakers and speech partners to use honorific forms as a sign of politeness. On the other hand, speakers and speech partners who do not have a close relationship require the use of EE variety BM in their interactions.

The habit factor is also one of the reasons behind the use of honorific BM speakers in Islamic boarding schools. The habit factor comes from the upbringing of parents who teach to be polite to others, especially the older ones. A speaker spontaneously and naturally uses honorifics based on habit without any motive or command. However, a person's desire to get recompense for his treatment to others, is carried out by prioritizing the use of utterances of respect for the interlocutor. From the interviews that have been conducted, it is known that one of the factors behind the use of honorifics in Islamic boarding schools in Jember is the reciprocal factor (speakers and speech partners have the same desire) to respect each other. In addition, the situation factor is one of the factors in the use of honorifics by speakers at the NQ Islamic Boarding School. The learning factor is one of the factors behind the use of honorifics for BM speakers in NQ boarding schools is the use of honorifics by BM speakers which aims as a form of learning to use politeness in language so that they are imitated and imitated in respecting others.

Situations can cause a person to use a choice of language, a variety of languages or a certain language code to the speech partner. Formal and informal situations are factors in the use of honorifics in speaking. The use of BM is a variety of *enjâ'-iyâ* which shows the existence of personal closeness and non-formal situations so that it naturally has a variety of BM of *engghi-enten* to interact in formal situations. The use of honorifics in the form of different speech levels is caused by situational factors, namely formal and informal.

At the NQ boarding school, there are special rules that recommend fine and correct language to various speech partners. To support the use of soft language, there is a BM vocabulary handbook for EE and -B speech levels. This is a form of learning for students to use the appropriate variety of BM honorifics for their speech partners and third parties who are the object of discussion. In conversation, not a few ustadz/ustadzah and senior santri practice the use of honorifics to be imitated by new students in speaking.

Conclusion:

From the results of the research that has been carried out, it can be concluded that there are 3 honorifics used in NQ boarding schools, namely: (1) greeting words, (2) speech level, and (3) phatic markers. The use of honorific in the form of greeting words can be classified into 4 types, namely; (1) honorific in the form of kinship greetings, namely greetings *ka'*, *ca' lè'*, *dè'*, *cong*, *kè'* and *tadz*, (2) honorifics in the form of second personal pronouns, namely greetings *embiyan*, *panjhenengan*, *ajunan* and *padhana*, (3) honorific in the form of general greetings, namely greetings *pa'*, *bu'*, *ka'*, *mba'*, and *mas*, and (4) honorifics in the form of greeting religious titles, namely greeting *ustadz*, (ustadz), *kyaè*, (kyai), *lora* (son of the cleric), *nng* (daughter of the kyai) and *ma' nyai* (wife of the kyai).

The use of honorifics in the form of speech level can be classified into 2 forms of speech level, namely; (1) the speech level of the EE variety BM, which is used for speech partners who are less familiar or older, and (2) the -B variety BM speech level, which is used for speech partners who are socially higher, older, respected, and respected.

The use of honorifics in the form of phatic markers, there are 2, namely pure phatic markers and polar phatic markers. Pure phatic markers are used to start, maintain and end the conversation according to the reality of the speech event. Polar phatic markers are used as a form of politeness to start, maintain and end conversations that are not in accordance with the actual situation. There are 5 factors behind the use of honorific in NQ Islamic boarding schools, namely: (1) age differences, (2) social status, including the status of students, ustadz, *lora* and kyai, (3) habits, (4) situation (formal and informal), and (5) learning. The use of honorific is also a form of maintaining a culture of courtesy in the Islamic boarding school environment.

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