

ANALYSIS OF LANGUAGE POLITENESS IN THE SOCIAL
INTERACTION OF ISLAMIC BOARDING SCHOOL
DARUL MA'ARIF KAPLONGAN

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Abstract

This study analyzes linguistic politeness in social interactions at Darul Ma'arif Kaplongan Islamic Boarding School, Indramayu, using a qualitative descriptive approach. The objectives are to identify forms of linguistic politeness, analyze influencing factors, and evaluate its impact on the quality of social interactions in the Islamic boarding school environment. Data collection methods include participant observation, in-depth interviews, documentation, and focus group discussions, with analysis using the interactive model of Miles, Huberman, and Saldana. Results show dominant forms of linguistic politeness include the use of Krama Inggil Javanese, polite second-person pronouns, controlled intonation and voice volume, and religious expressions. Influencing factors include social hierarchy, Islamic values, students' cultural backgrounds, and school rules. Linguistic politeness implications include character formation, social relationship harmonization, increased learning effectiveness, and preservation of traditional values. In conclusion, linguistic politeness in Islamic boarding school environment functions not only as a communication tool but also as a means of character education, tradition preservation, and creation of a harmonious social environment. This research provides important insights into the role of linguistic politeness in the context of traditional Islamic education.

Keywords: Language Politeness, Social Interaction, Pesantren Environment

1. INTRODUCTION

Language politeness is an important aspect of social interaction that reflects the cultural values, ethics, and norms of a society. In the context of Indonesia, which is rich in cultural and linguistic diversity, language politeness is a crucial element in maintaining harmony and avoiding social conflict. The importance of language politeness is increasingly felt in the educational environment, especially in Islamic boarding schools which have unique characteristics as traditional Islamic educational institutions. Islamic boarding schools, as the oldest Islamic educational institution in Indonesia, have a significant role in shaping the character and morals of the younger generation. The Islamic boarding school environment is known for its thick religious atmosphere, where Islamic values become the main foundation in every aspect of life, including communication. The unique characteristic of Islamic boarding school lies in its education system that integrates religious education with daily life, creating a social ecosystem that is different from other educational institutions in general.

In the context of social interaction in Islamic boarding schools, language politeness is an interesting aspect to study. This is because there is a combination of politeness values derived from Islamic teachings, local culture, and contemporary social

dynamics that influence the communication patterns of student and ustadz. The analysis of language politeness in the Islamic boarding school environment is expected to provide valuable insights into how politeness values are applied, the factors that influence them, and their impact on the quality of social interactions in the Islamic boarding school environment. The purpose of this study is to identify and describe the forms of language politeness applied in social interactions in boarding schools. In addition, this study also aims to analyze the factors that influence language politeness in social interactions in the Islamic boarding school environment. Finally, this study evaluates the impact of the application of language politeness on the quality of social interactions in Islamic boarding schools.

Theoretically, this study aims to enrich linguistic studies, especially in the fields of pragmatics and sociolinguistics, related to language politeness in the context of Islamic boarding school. In addition, this research also contributes to the development of the theory of language politeness in traditional Islamic education settings. Practically, the results of this study are useful for Islamic boarding schools as material for evaluating and developing more effective communication strategies in the Islamic boarding school environment. For educators, this research provides insight into the importance of language politeness in the educational process and character building of student. Finally, for future researchers, this research can be a reference and inspiration for further research in the field of language and communication politeness in the Islamic education environment.

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This research is limited to the analysis of language politeness that occurs in social interactions in the boarding school environment. The research subjects include students, ustadz, and Islamic boarding school administrators. The focus of the research is on the verbal form of language politeness, excluding non-verbal aspects. The research was conducted in the boarding school chosen as the study site, considering the representation of traditional and modern boarding schools. The research period was limited to 6 months for data collection and analysis. With this limitation, the research is expected to be more focused and in-depth in analyzing language politeness in a specific Islamic boarding school environment, as well as providing relevant and applicable results.

The findings of this study can be used to improve and develop communication strategies in Islamic boarding school, create a more harmonious interaction environment, and support better character building of student. Educators can use this insight to improve teaching practices and polite communication patterns. Theoretically, this research enriches linguistic studies in the fields of pragmatics and sociolinguistics, especially

related to language politeness in the context of traditional Islamic education. This research is also an important reference for further studies on communication and language politeness in the Islamic education environment.

2. RESEARCH METHODS

This research uses a qualitative approach with a descriptive research type. According to Creswell & Creswell (2017), Qualitative research is an approach to explore and understand the meaning that a number of individuals or a group of people ascribe to social or humanitarian problems. This approach was chosen because it is suitable for analyzing the phenomenon of language politeness in the context of social interaction in Islamic boarding schools (Soekanto, 2012).

This research will be conducted at Darul Ma'arif Kaplongan Islamic boarding school, which is located on Jl. Raya Kaplongan, Kaplongan Lor, Indramayu, Indramayu Regency, West Java. The selection of this location is based on the consideration that the Islamic boarding school represents the characteristics of Islamic boarding school that are relevant to the research objectives. The research time was planned for 6 months. The subjects of this study included student (male and female), *ustadz* and *ustadzah*, Islamic boarding school administrators, and kyai or Islamic boarding school leaders. The selection of research subjects used purposive sampling technique, in which participants were selected based on certain criteria in accordance with the research objectives (Patton, 2002).

The data collection techniques used in this study include participant observation, in-depth interviews, documentation, and Focus Group Discussion (FGD). Participant observation will involve researchers directly in daily activities in Islamic boarding school to observe interactions and language use (Spradley, 2016). In-depth interviews will be conducted using a semi-structured method to obtain more detailed information about the perceptions and experiences of research subjects related to language politeness (Kvale, 2007). Documentation will include the collection of relevant documents such as Islamic boarding school regulations, learning materials, and other records related to language politeness (Bowen, 2009). In addition, FGDs will be held to obtain more comprehensive data from various perspectives through focus group discussions (Hymes, 1974; Krueger, 2014).

Data analysis will use an interactive model Miles et al (2014) In the data condensation stage, the process involved selecting, focusing, simplifying, abstracting, and/or transforming the data contained in the full corpus of written field notes, interview transcripts, documents, and documents. At the data condensation stage, this process involves selecting, focusing, simplifying, abstracting, and/or transforming data contained in the full corpus of written field notes, interview transcripts, documents, and other empirical materials.

Then, the reduced data will be presented in the form of narrative descriptions, charts, relationships between categories, and the like at the data presentation stage. Initial conclusions that are still temporary are drawn at the conclusion drawing and verification stage, which will change if strong evidence is found at the next data collection stage. However, if the initial conclusions are supported by valid and consistent evidence when researchers return to the field to collect data, then the conclusions are considered credible.

To ensure data validity, this research will use source and method triangulation techniques (Denzin, 2017).

3. RESULTS AND DISCUSSION

3.1. Overview of Darul Ma'arif Kaplongan Islamic Boarding School

Darul Ma'arif Kaplongan Islamic Boarding School is located in Kaplongan Village, Karangampel District, Indramayu Regency, West Java. Founded in 1908 by KH Abdul Halim, this Islamic boarding school has developed into one of the leading Islamic educational institutions in the Pantura region of West Java. This Islamic boarding school implements an education system that combines traditional (*salafiyah*) and modern curriculum, including formal education from MI to MA levels, as well as the Qur'an *tahfidz* program.

Currently, Darul Ma'arif Kaplongan Islamic Boarding School is led by the fourth generation, KH Faqih Abdul Ghani, with the number of students reaching more than 1000 people, consisting of resident and non-resident students. This Islamic boarding school has a vision to produce a generation of Muslims who are knowledgeable, noble, and have a global outlook (Interview with Islamic Boarding School Management, 2024).

3.2. Forms of Language Politeness in Social Interaction at Darul Ma'arif Kaplongan Islamic Boarding School

Based on the results of observations and interviews, several dominant forms of language politeness were found in social interactions at Darul Ma'arif Kaplongan Islamic Boarding School:

a. Use of Krama Inggil Language

In the interaction between student and kyai or ustadz, the use of Javanese Krama Inggil is very dominant. This is in line with the findings of Hidayati (2018) who highlighted the use of respectful language as a form of appreciation to authority figures in Islamic boarding school. This shows the importance of linguistic aspects in building a harmonious relationship between student and teachers and Islamic boarding school leaders. In this context, the use of polite and respectful language is key in shaping a culture of communication that respects hierarchy and authority, which are fundamental values in Islamic boarding school education. This analysis highlights how language is not only a means of communication, but also a reflection of the social and cultural values instilled in the Islamic boarding school education environment.

b. Polite Use of Second Person Pronouns

The use of pronouns "*panjenengan*" or "*sampean*" by student in conversations with seniors or teachers in Islamic boarding school indicates the application of the principle of negative politeness as stated by (P. Brown & Levinson, 1987). The concept of negative politeness emphasizes strategies to avoid disturbing or interfering with the interlocutor's freedom. In this context, the use of this pronoun shows the students efforts to respect and maintain a hierarchical distance from seniors or teachers, which is in accordance with traditional Islamic boarding school values that emphasize respect for authority.

The use of "*panjenengan*" or "*sampean*" as a form of negative politeness expresses respect for the status of seniors or teachers by avoiding the use of simpler or informal

pronouns. It also reflects the strong hierarchy in Islamic boarding school interactions, where student consciously choose language that respects the position or standing of their seniors in the educational community.

c. Controlled Voice Intonation and Volume

Student tend to have soft intonation and voice volume control by students when talking to kyai or ustadz in Islamic boarding school reflects the application of the maxim of simplicity according to theory (Leech, 2016). The maxim of simplicity suggests the use of language that is efficient and unobtrusive, so student use calm intonation and a controlled voice to show respect and politeness to the kyai or ustadz.

This phenomenon shows that student not only adhere to traditional politeness norms in their interactions, but also use linguistic strategies that are appropriate to the social and cultural context of the Islamic boarding school. By controlling intonation and voice volume, student respect the role of kyai or ustadz as spiritual and intellectual authorities without disturbing the comfort or peace of the Islamic boarding school environment.

d. The Use of Expressions of Religiosity

Social interactions at Islamic boarding school Darul Ma'arif Kaplongan display distinctive characteristics that reflect religious values and a deep culture of politeness. Religious expressions such as "*insya Allah*" and "*alhamdulillah*" are often used by student in daily communication, which according to Pranowo (2009) not only expresses spiritual beliefs but also shows a level of politeness in the context of Indonesian culture. The use of these expressions reflects that Islamic boarding school is not only a place to learn religious knowledge, but also a vehicle for the formation of virtuous character.

Observations of social interactions at Darul Ma'arif Kaplongan pesantren show that *Krama Inggil* is predominantly used by student when speaking with kyai or ustadz. This is not only a linguistic issue, but also a reflection of deep respect for authority figures. The use of this more refined and polite language shows how important social hierarchy is in Islamic boarding school life, as highlighted by Hidayati (2018). In this context, student are taught to respect their teachers in a very structured and formal way, which in turn reinforces respectful relationships and creates a conducive learning environment.

In addition to the use of *Krama Inggil*, student also use polite second-person pronouns such as "*panjenengan*" or "*sampean*". This is in line with the principle of negative politeness explained by P. Brown & Levinson (1987), where speakers try to avoid actions that could be perceived as an invasion of the listener's honor or privacy. Thus, this pronoun choice is not just a form of habit, but also a communication strategy aimed at maintaining harmony and respect in the interaction. Furthermore, *santri* in this Islamic boarding school also show good control over the intonation and volume of their voices when speaking with *kyai* or *ustadz*. Following the principle of simplicity as expressed by Leech (2016), student speak with soft intonation and controlled volume, which reflects respect and humility. This control not only shows politeness, but also the social and emotional sensitivity of student in respecting their interlocutors.

All aspects of communication at Darul Ma'arif Kaplongan Islamic boarding school, from the use of language, the choice of pronouns, to the control of intonation and voice volume, reflect a communication culture rich with religious values and politeness. These

practices not only shape the individual character of the student but also strengthen social cohesion and harmony within the Islamic boarding school community. Thus, this Islamic boarding school is not only a place of academic and religious learning, but also a social laboratory where the values of politeness and respect are instilled and practiced in daily life.

3.3. Factors Affecting Language Politeness in Social Interaction at Darul Ma'arif Kaplongan Islamic Boarding School

Some factors that influence language politeness in Darul Ma'arif Kaplongan Islamic boarding school include:

a. Social Hierarchy

The social hierarchy at Darul Ma'arif Kaplongan Islamic Boarding School strongly determines the pattern of language politeness. At the top of the hierarchy is the kyai, who holds the highest authority in religious and social aspects. The kyai's position as a central and respected figure makes student use very polite and respectful language when communicating with them. The concept of power relations proposed by R. Brown & Gilman (1960) shows how power relations in social hierarchies influence language choices and levels of politeness.

b. Islamic Values

Islamic teachings on ethic and morals become a strong foundation in the formation of language politeness patterns in Islamic boarding school. Values such as respecting elders, speaking softly, and not saying harsh words are highly emphasized. Azra (2019) revealed that Islamic boarding school play an important role in the character building of student through Islamic values. At Darul Ma'arif Kaplongan Islamic boarding school, these values are consistently applied in daily interactions, forming a polite and respectful language culture.

c. Student Cultural Background

The diversity of student's regional origins brings its own dynamics in language politeness patterns. Students who come from various regions have different cultural backgrounds, which affect the way they speak and interact. Findings Rohmah (2019) shows that politeness strategies in intercultural communication in Islamic boarding school involve adaptation and adjustment to the norms of politeness that apply in the Islamic boarding school environment. At Darul Ma'arif Kaplongan Islamic boarding school, student learn to respect cultural differences and try to adopt communication patterns that are in accordance with the values of politeness taught.

d. Islamic Boarding School Rules and Regulations

Explicit rules on how to communicate in Islamic boarding school also shape the pattern of language politeness. Islamic boarding school has a value system and strict rules regarding manners and discipline, including in terms of language (Mahmud, 2021). Dhofier (2011) mentioned that the value system in Islamic boarding school regulates various aspects of student life, including how to interact with others and with Islamic boarding school authorities. At Darul Ma'arif Kaplongan Islamic boarding school, this

rule is strictly implemented, encouraging student to always speak politely and respectfully.

Language politeness at Darul Ma'arif Kaplongan Islamic boarding school is influenced by various factors, including social hierarchy, Islamic values, the cultural background of the student, and the rules and regulations of the Islamic boarding school. The combination of these factors creates a communication environment full of respect and politeness, in accordance with the values taught and upheld in the Islamic boarding school.

3.4. Implications of Language Politeness in Social Interaction at Darul Ma'arif Kaplongan Islamic Boarding School

The application of language politeness at Darul Ma'arif Kaplongan Islamic Boarding School has several significant implications, which contribute to various aspects of the lives of student and the Islamic boarding school environment. A broader and deeper analysis of these implications can be explained as follows:

a. Student Character Building

Language politeness plays an important role in the formation of student character, especially in the aspect of ethics and morals. Education in Islamic boarding school focuses not only on religious knowledge, but also on fostering the morals and ethics of students. Language politeness supports the internalization process of these values, helping students develop respect, responsibility, and discipline. This is in line with the objectives of Islamic boarding school education as stated by (Bruinessen, 2012), where Islamic boarding school function as strong character-building institutions within a religious frame. Through the use of polite and respectful language, student is formed into individuals who have good manners and morals. This supports the educational goals of Islamic boarding school which not only focus on religious knowledge, but also on moral and ethical development.

b. Harmonization of Social Relations

The application of language politeness helps create harmony in social interactions in Islamic boarding school, reducing the potential for conflict and strengthening bonds between individuals. According to Leech (2016), politeness serves to avoid conflict and maintain social harmony. In the Islamic boarding school environment, where interactions between students, teachers, and staff are intense, language politeness becomes an important tool to ensure smooth and positive communication. It creates an atmosphere conducive to daily life in Islamic boarding school, minimizing friction and promoting cooperation.

c. Increased Learning Effectiveness

Language politeness facilitates more effective communication between students and teachers, supporting the process of transferring knowledge and values. Good and respectful communication between students and teachers improves the understanding and absorption of learning materials. Respectful relationships create a comfortable and productive learning atmosphere, which in turn supports the overall educational process. Faizin (2020) found that language politeness contributes to the effectiveness of learning in Islamic boarding school, where respectful relationships between students and teachers

create a comfortable and productive learning atmosphere. Language politeness also helps teachers in delivering material in a way that is easier for student to understand and accept.

d. Preservation of Traditional Values

Through the practice of language politeness, Islamic boarding school plays a role in preserving traditional values and local wisdom. Azra (2019) revealed that Islamic boarding school have an important role in maintaining and preserving local traditions and values in the midst of modernization. Language politeness is one of the manifestations of these values, where the use of polite and respectful language reflects the tradition of respect for parents, teachers, and others. This not only maintains the cultural identity of Islamic boarding school, but also teaches student to value their cultural heritage. Through the use of polite language, Islamic boarding school can preserve traditional values and local wisdom, teaching student to value their cultural heritage. This is important in maintaining the cultural identity of Islamic boarding school in the midst of increasingly strong modernization.

Overall, language politeness at Darul Ma'arif Kaplongan Islamic Boarding School not only functions as a means of communication, but also as a means of character education, preservation of traditions, and creation of a harmonious social environment. This shows how important language politeness is in the context of traditional Islamic education that contributes to the development of ethical, harmonious, and cultured individuals.

4. CONCLUSION

Based on the results of research and discussion regarding the analysis of language politeness in social interaction at Darul Ma'arif Kaplongan Islamic Boarding School, several conclusions can be drawn. The dominant forms of language politeness at Darul Ma'arif Kaplongan Islamic Boarding School include the use of Javanese Krama Inggil in interactions between students and *kyai* or *ustadz*, the use of polite second-person pronouns such as "*panjenengan*" or "*sampean*", controlled intonation and volume of voice in communication, and the use of expressions of religiosity in daily conversation.

Factors that influence language politeness in this Islamic boarding school include a strong social hierarchy in the Islamic boarding school structure, Islamic values that become the basis for the formation of morals and manners, the diversity of student cultural backgrounds, and Islamic boarding school rules and regulations that regulate communication procedures. The implications of language politeness in social interactions at Darul Ma'arif Kaplongan Islamic Boarding School include a significant contribution in the formation of student character, the creation of harmonious social relations in the Islamic boarding school environment, an increase in the effectiveness of the learning process, and a role in the preservation of traditional values and local wisdom.

Language politeness at Darul Ma'arif Kaplongan Islamic Boarding School not only functions as a communication tool, but also as a means of character education, maintenance of traditions, and creation of a harmonious social environment. Based on the results of the study, several important suggestions can be made to improve the practice of language politeness in Islamic boarding school. The Islamic boarding school is expected

to maintain and strengthen the existing language politeness practices, develop special programs to improve student skills, and conduct periodic evaluations of their effectiveness. Educators should continue to model language politeness and integrate it into teaching methods.

Students are advised to raise awareness of the importance of language politeness as part of character building and practice it in daily interactions. Future researchers are recommended to focus on specific aspects of language politeness, conduct comparative research between traditional and modern Islamic boarding school, as well as longitudinal studies to see the development of language politeness patterns over time. The implementation of these suggestions is expected to improve the practice of language politeness and contribute to the character building of Indonesia's young generation who are noble and have a global outlook.

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