
**Politeness Strategies Used by Santri (Male Student)
and Ustadz (Male Teacher) In Their Interaction
At Pesantren Salaf Al Quran Sholahul Huda Al-Mujahidin Malang**

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Abstract

This study is concerned with politeness strategies used by *santri* (male student) and *ustadz* (male teacher) at Pondok Pesantren Salaf Al-Quran Sholahul Huda Al-Mujahidin Malang. The politeness strategies responses were given by santri and ustadz based on hypothetical situation provided. Five teachers or *ustadz* of Pesantren Salaf Al-Quran Sholahul Huda Al-Mujahidin and 20 students or *santri* were chosen as the participants. Further more, a qualitative approach by giving questionnaire was employed as the method of the study. To figure out the phenomenon, Brown and Levinson's (1987) theory of politeness strategies was applied in analyzing the data. From the analysis, it was figured out that all types of politeness strategies were realized both in students' and teachers' answers. In formal situation, *santri* tended to use negative politeness strategy with 40,58%, while *ustadz* tended to use off record strategy with 44,00%. On the other hand, in informal situation, still *santri* tended to use negative politeness strategy with 60,14%, while *ustadz* tended to use positive politeness strategy with 48,00%. It was identified that the three social factors of power, social distance and ranking of imposition triggered the students and teachers to perform such strategies. The theory of this social factors is also proposed by Brown and Levinson (1987). However, another influential factor that was found to encourage the participants to employ those strategies was that Pesantren Salaf Al-Quran Sholahul Huda Al-Mujahidin's culture that encompasses several values, among of them is politeness, which is based upon the Islamic values declared in Al Quran and Al Hadith.

Keywords: politeness, politeness strategies, face threatening, *pesantren*, *santri*, *ustadz*

Introduction

Politeness appears to be a prevalent concept and an important factor in human interaction. However, a good communication is not only delivering message, but also make interlocutors feel comfortable by the content of the message. It means, maintaining a good social relationship between the speaker and the interlocutor is required in a communication process. In their theory, Brown and Levinson (1987) also confirmed "Basic social role of politeness is in its ability to function as a way of controlling potential aggression between interactional parties" (p.1). This concept then, can be considered as the production of social order, and as a prerequisite for human cooperation that rerealized through the avoidance of conflict and disorder. However, it possibly happens that a certain verbal act can be considered polite in a given society and less polite or even impolite in another society. This is in accordance with Kuntjara (2004) that politeness is much influenced by the culture in a given society must roommates encompasses several values and norms. It can also happen in a smaller communities such as in *pesantren*, as a 'mini-society' that this society makes religious rules as their basic values and norms. In this institution, politeness is a value that is accuated in every single activity of *pesantren* people – *Kyai*, *ustadz/ustadzah*, and *santri*. One of politeness implementation in *pesantren* is shown by *pesantren* people who always make any attempt to maintain a good relationship between them. The background, encouraged the author to conduct research and to examine *santri* performed politeness toward their *ustadz* from the linguistic point of view in Pondok Pesantren Salaf Al-Quran Sholahul Huda Al-Mujahidin, located in Malang.

Literature review

According to Brown and Levinson (1987). "..., it is intuitively the case that certain kinds of acts intrinsically threaten face, namely those acts by their nature run contrary to the face wants of addressee and/ or of the speaker" (p.65). It designs an understanding that every human's act – verbal or non verbal act – potentially causes face, the action of which the speaker (S) or the hearer (H) tries to threaten each other's face. Face is a person's self-image that everyone want it to be satisfied. There are two classifications of face. A person's negative face is their claim to territories, a freedom of action and freedom from imposition. A person's positive face is their need for social approval, the want to be appreciated.

To figure out the phenomenon happen between *santri* and *ustadz* in their communication, the author uses the theory of politeness strategies proposed by Brown and Levinson (1987) who defined it as "Strategies that are developed in order to save the hearer's face" (p.60). There are four kinds of politeness strategies: Bald On-Record, Politeness Positive, Negative Politeness and Off-Record. According to them, Bald On-Record is a politeness strategy which is used more directly and unambiguously. However, positive politeness is strategy is redress directed to the addressee's positive face, his perennial desire that his wants should be thought of as desirable. This strategy attempts to minimize the threat to the hearer's positive face and minimize the conflict caused by the imposition of one's face. There are 15 sub strategies of positive politeness. Another politeness strategies is negative politeness. According to Brown and Levinson (1987) negative politeness is redress action to addressed to addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. This strategy orients toward satisfying the listener's negative face and emphasizes avoidance of imposition on the hearer. In this strategy, there are 10 sub strategies of negative politeness. The last type of politeness strategies is that Off-Record. It uses indirect language and removes the speaker from the potential to be imposing. Therefore, whenever the speaker wants to do FTA while avoiding the responsibility in doing it, he can do it off record and leave it up to the addressee to decide how to interpret it. It has 15 sub strategies.

According to Brown and Levinson, these types of politeness strategies are triggered by factors such as social Several Power (P), Distance (D) and Ranking of imposition (R). Therefore, the different social factors may affect each of the type of politeness strategy. Then the author uses this theory as the tool of interpretation of the data.

The data were taken from *pesantren* which is considered as a community. According to Shodiq (2011) *pondok pesantren* comes from Arabic noun "*funduq*" meaning dormitory and "*pesantren*" comes from javanese "*santri*" meaning pupil who study Islamic knowledge. It becomes a noun after added by Indonesian prefix and suffix "*pe-santri-an*" become "*pesantren*". So from the terminology, we can say that *pondok pesantren* means a place/dormitory for *santri* to study knowledge, especially religion. He also states that there are three types of *pesantren*, they are : 1) *Pesantren Salaf*, a *pesantren* which still maintains the Islamic teaching process traditionally. 2) *Pesantren Khalaf*, a *pesantren* which seeks to integrate the classical system into *pesantren*. General studies are included in the teaching curriculum of *pesantren* and associated with religious knowledge. The last is, 3) *Comprehensive Pesantren*, a *pesantren* which tries to combine both types at traditional and modern as the curriculum.

Method

This research was conducted in Pondok Pesantren Salaf Al-Qur'an Sholahul Huda Al-Mujahidin, which is located in Malang, East Java. It is an area which is dominated by Javanese-spoken people. In this *pesantren*, politeness is deliberately important to use in every single activity, moreover in the communication between students to their teachers. Pondok Pesantren Salaf Al-Qur'an Sholahul Huda Al-Mujahidin is chosen since it is one of the oldest *pesantren salaf* in East Java which still maintains salaf values as well as welcome several modern insights. In analyzing the data, the author employed a qualitative approach in conducting this study. It was chosen since this study is aimed at examining the daily life of a certain community namely *pesantren* in terms of linguistic phenomenon. In this study, the author attempted to figure out the lived experiences of the repondents' daily life, especially their language usage in real situations. It is in accordance with Woods (2006), qualitative research is concerned with life

and situations as they are constructed in the daily life. Observing and taking data by questionnaire to some people of Pesantren Salaf Al-Quran Sholahul Huda Al-Mujahidin is conducted to profoundly explore the values prevailed in this *pesantren*. Since this study is a pragmatic study, context is of importance to be taken into account. Formal and informal contexts were chosen as the setting since the author wanted to know in-depth the use of politeness strategies by students and teachers of Pesantren Salaf Al-Qur'an Sholahul Huda Al-Mujahidin comprehensively in their daily activities in *pesantren*.

Furthermore, the instrument which is questionnaire is chosen since by this data collecting method is more effective and efficient because does not disturbing the repondents during their daily activities. The questionnaire consists of 10 questions with formal and informal description. The first 5 questions is describing their answers during joining formal class, and the rest is questions about their informal activities between *ustadz* and *santri*. There are two kinds of questionnaire, the first is for student and the other is for teacher. They have the same point of each other which is for indicating academic insturtion, motivation, evaluation and management of their daily activities in *pesantren*.

In getting the most appropriate repondents, the author observes several dormitories in this *pesantren*. As the result, there were 13 *santri* from the room *Al-Furqon* in *Al-Umariyah* dormitory. The author took them because they are the most appropriate repondent as most of them are *santri* that study in the same grade in *Madrasah Diniyah* – an internal educational institution of a *pesantren* -, even in the same class, in third grade of *Madrasah Ibtidaiyah Diniyah*. Besides, most of them are the same grade in first senior high school student in a formal school. Therefore, it made the author easier to observe and collect the data both in formal and informal setting with the same repondent. On the other hand, for the repondents of *ustadz*, the author takes 7 teachers based on the subject they taught, which are *Fiqih*, *Tauhid*, *Hadits*, and *Nahwu* (Arabic grammar). They were chosen since they taught the most influential subjects concerning to the politeness.

The data were collected for a week. This length of study is carefully considered as this study did not merely examine the type of politeness strategies used by students and teachers, but also the culture of *pesantren* which is assumed to be influential in determining the politeness strategies type. After the data were collected, the author started to analyze the data by identifying and classifying the politeness strategies based on Brown and Levinson's theory of politeness. After that, the author related the findings as the material of interpretation to the three factors of politeness strategies such as Power (P), Distance (D) and Rank of imposition (R).

Discussion

Since this study is a pragmatic study, context is of importance to be taken into account. Formal and informal contexts were chosen as the setting since the author wanted to know in-depth the use of politeness strategies by students and teachers of Pesantren Salaf Al-Qur'an Sholahul Huda Al-Mujahidin comprehensively in their daily activities in *pesantren*. Furthermore, in this study, the questionnaire was designed to obtain the data. This is to see how power relation and social distance affect the chosen process of the usage of politeness strategies between *santri* and *ustadz* in their daily live. The questionnaire was designed to be answered openly without any leading answer, and it was aimed to see purely the usage of politeness strategies in the respondents' daily activities. Thus, the author arranged the questions based on their habit in the daily routine of the respondents. In order to to see the usage of politeness strategies, the author devided respondents into two groups; 20 *santri* and 5 *ustadz*. Moreover, the respondents are javanese-spoken people, then the data would be gained are sometimes in the form of code switching between Bahasa Indonesia and Javanese language. Thus, the author focused more on two languages used, which are Javanese and Bahasa Indonesia.

From the analysis of the *ustadz*'s answers, it was found out that all politeness strategies were performed. Based on the number of strategies produced, the politeness strategies performed by *ustadz* in order were off record with 42,00%, positive politeness with 40,00%, bald on record with 10,00%, and negative politeness with only 8,00%.

While in *santris*' answers also found that all strategies were performed by *santri* during this study both in formal and informal situation. They orderly were negative politeness with 50,70%, positive politeness with 27,97%, off record with 17,13 % and bald on record with only 4,20%.

Afterward, the author described the frequency of politeness strategies used by *santri* and *ustadz* in their interaction, both in formal and informal situation. The author carried out that there were *santris*' answers that contain several strategies. For example:

Sn(1).Q(5) : Ngapunten ustadz, ngapunten sing katah, **kulo janji mboten mbaleni maleh.**
(Positive politeness, sub strategy 10, offer, promise)

Sn(1).Q(5) : **Ngapunten ustadz, ngapunten sing katah,** kulo janji mboten mbaleni maleh.
(Negative politeness, sub strategy 6, apologizing)

Thus, then the author may categorized an answer into two politeness strategies due to that case.

Table 1 The frequency of politeness strategies used by santri in formal and informal situation

Questions	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1	3	-	14	3
2	3	-	9	14
3	3	4	7	12
4	-	8	8	18
5	1	12	18	1
6	-	9	19	-
7	-	19	19	-
8	-	5	22	-
9	2	12	8	-
10	-	11	21	1
Total	12	80	145	49
%	4,20	27,97	50,70	17,13

From the overall data obtained by giving questionnaire to *santris*, it can be seen that negative politeness strategy was a strategy which is mostly used by students either in formal or informal situation with 50.70%. Then, the second strategy which frequently used by them was positive politeness with 27.97%. After that, off record strategy was the third strategy which was widely used with 17.13%. Finally, Bald on-record was the least strategy used by *santri* with only 4.30%.

Table 2. The frequency of politeness strategies used by ustadz in formal and informal situation

Questions	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1	-	-	-	5
2	1	1	-	3
3	2	3	-	-
4	-	2	2	1
5	-	2	1	2
6	2	-	-	3
7	-	1	-	4
8	-	4	1	-
9	-	5	-	-
10	-	2	-	3
Total	5	20	4	21
%	10.00	40.00	8.00	42.00

From the overall data obtained by the author through a questionnaire given to the *ustadzs*, it can be seen that Off the record strategy was the strategy that was most widely used by *ustadzs* either in formal or informal situation with 42.00%. While little bit different with the previous strategy, the second strategy mostly used by them was positive politeness with 40.00%. The third strategy widely used by them was the bald on-record with 10.00%. Finally, in contrast to the students, the negative politeness was strategy rarely used by *ustadz* with only 8.00%.

Further, in term of the interpretation, the author related the data to the social factors. Consequently, the author provided social factors theory that are closely related to the politeness strategies chosen by the respondents. Those three social factors are P, D and R playing a role in determining the kind of politeness strategies. Yet, as the author's data from the questionnaire, and after reading some *pesantren* literatures, there was in fact another more influential thing to trigger them performing such politeness strategies. *Pesantren* Sholahul Huda's culture with several values that have been internalized in each individual of this *pesantren* was regarded as the more influential one.

As it was analyzed, positive politeness was the first rate of politeness strategies that mostly appeared in the interaction. In several answers, the *ustadzs* and the *santris* seemed to satisfy the listener's negative face and minimize or even avoid the imposition on the hearer. Such strategy is considered as negative politeness. This strategy was the first strategy which was used mostly by *santri*. The *santris* were found to employ this strategy to show their respect to the *ustadzs*.

Santri mostly used sub strategy 6, apologizing, in their interaction. The word '*mohon maaf/ngapunten*' (sorry) was used by *santri* not only because of mistakes that might happen because of them, however, they also did that again, to minimize the imposition to the interlocutors. They did it when they want to ask a question, '*Ngapunten tadz, bade tanglet*' (I'm sorry, *tadz* I want to ask); and when they expressed their regret, as mentioned in the data above, '*ngapunten kulo terlambat,*' (I'm sorry, *Ustadz,* I am late). This apologize was the sub strategy of negative politeness which used to keep hearer's face because by doing that, they will minimize the imposition and it will not bother the interlocutor's face.

This study has quite different results compared with the previous studies. In the previous studies, sub strategies 6 is rarely found when students did not make mistakes. It means, students do not use sub strategy 6 of the negative politeness unless they have made a mistake. In contrast to this study, it was found that sub strategy 6 was not only used when students make mistakes, but also found in some situations, such as when they want to ask their *ustadz* and in other situations. This shows us about the characteristic of culture of *pesantren salafiyah* which the students still maintain good relationship and also the *akhlaq* - morality of their teachers.

As Brown and Levinson (1987) stated that negative politeness is mostly used to minimize FTA because of distance between speaker and hearer they have. By using such strategy it can be indicated that there is a reluctance between speaker and hearer. Thus, the *santris* attempted to show that they were reluctant to impinge on *ustadz* by using several sub strategies in this negative politeness.

In the communication done by *ustadz*, beside using positive politeness strategy, *ustadzs* also used Off record strategy. The strategy which was uttered indirectly could mean for the *ustadzs* to remind the *santris* without directly threatening their face. In this study, Off record answers were used by giving some clues to understand the answers or making overstated answers that let the hearers interpret themselves what was actually being talked. The *ustadzs* were the ones who employed such strategy. They used this strategy for insinuating the S for their improper action. Instead of delivering it directly, Off record was considered to be more helpful to remind the S not to repeat the deed. The power of each respondents that was much of differences and the social distance which is reasonably high was believed as the factors that much affected them to use this kind of strategy. The power of the *ustadzs* as 'parents' for their *santris* yielded an insight that they have a right to instruct and control the *santris*' life in *pesantren*, including to remind them not to repeat something bad.

However, in the teaching and learning process at Pondok Pesantren Sholahul Huda Al-Mujahidin the *ustadzs* tend to use strategies Off record as the second option after positive politeness. This was because the *ustadzs* wanted to develop skills and social sensitivity of their *santris* on the circumstances around them, especially the social matters which will be surely faced by them when they go back into the

community. By developing sense of this sensitivity, the *santris* are hoped to be able to think quickly to resolve the existing problems of their environment. According to the *sharia* (Islamic rule) as the basic source of Pesantren Sholahul Huda Al-Mujahidin's values, it is allowed for the *ustadz*s to do such thing as long as it does not humiliate *santris*' dignity. Since Al Quran has declared that no one is allowed to look another down, even those who have more power over the others. By employing such strategy, it could lead the *santris* to think critically toward everything happened surround them. In addition, in the learning process, there are a lot of knowledges and theories that are given to the *santris*. By this strategy, it could be the tool for the *ustadz*s to know whether their *santris* are applying the theories that have been given previously.

Conclusion

From the discussion above, also from my observation toward the teacher and the students, a conclusion can be drawn that politeness does exist in this *Madrasah Diniyah* class also in informal situation of *pesantren salaf alQuran Sholahul Huda Al-Mujahidin*. The most frequently strategy used by *santri* is negative politeness. By this strategy, *santri* want to minimize the imposition to the *ustadz* as the interlocutor. While the strategy mostly used by *ustadz* is Off record. They used this stratify in order to improve the social awareness. Those happened because they have different power and there is a distance between them. However, politeness does promote the mutual understanding and harmonious relationship between teacher and students. Politeness does enhance teaching and benefit the students; politeness does contribute to the effective interaction and friendly, lively atmosphere in *Madrasah Diniyah* classroom. Moreover, this institution is under *Pesantren* which is an Islamic institution that always employs religion teaching in the daily life. This also contributes to a big deal to the implementation of teaching method done in the classroom.

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