Reflection of *Pesantren* Culture in Madura Through Behavior Language Codes (Anthropopragmatic Study)

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Abstract: This research is motivated by the specific language behavior of the pesantren community in Madura. In the culture of the Islamic boarding school, Madura plays an important role. Madura language becomes the main language code used. This implies that Madurese pesantren culture seeks to preserve Madura culture through the practice of language codes. Both verbal and nonverbal language are a reflection of the culture of native speakers. How speakers of a language perceive cultural reality can be chosen from the language used. Thus, language can be understood as the culture of language use. Therefore, This research studied in Antropolinguistik that discover and explore reflection boarding culture in Madura through behavior code language. The approach used is descriptive qualitative. Data collection was carried out by engaging in conversation, using in-depth interview techniques, participatory observation, and documentation. As well as technical notes and recording aids. The data source of pesantren in Bangkalan Madura (Islamic boarding school Syaikhona Kholil and Nurul Kholil). The results reflecting the culture of pesantren in Madura is reflected in the behavior of language codes in the form of greetings, speech acts and politeness, naming, and local social, ethical codes. Praktik language codes that are meant to show respect for themselves and others as well as keep in touch between residents in the boarding school environment. Madura language as a preserver of pesantren culture is as a guardian and cultural container. As long as the Madurese language is still functioning communicatively and culturally, then Madurese culture will continue to be preserved and sustainable.

Keywords: language, culture, behavior, language codes, pesantren

Preliminary

Language occupies a special place in culture. Apart from being one of the elements of culture, language also functions as the most important means of inheritance, development and dissemination of a cultural system (Koentjaraningrat. 1993: 10). Language as an essential element in culture was also put forward by Blom and Gumperz (Blom, Jan-Petter, and John Gumperz. 1972: 84). Blom and Gumperz from their research in 1972, explained that there was a local community in Norway using a variety of regional dialects and a variety of Norwegian language standards. Each community experienced differences in the delivery of language as a medium of communication. These dialect differences result in inference (conclusions) conversation can only be understood by the communicant and the community of the dialect.

Learning from the findings of Blom and Gumperz (1972) above it can be understood that there are two kinds of relationships between language and culture, namely (1) language is part of culture, and (2) a person learns culture through his language (Nababan, PWJ 1991: 52). What happened in Norway about linguistic practices by these local communities at least also occurred in Indonesia, such as in the pesantren pound docile community in Madura. In the pesantren culture, Madurese plays an important role. If informal Indonesian language schools become the language of instruction, then the opposite in Islamic boarding schools in Madura tends not to apply. Madura is the primary language code used in pesantren. This implies that Madurese pesantren culture seeks to preserve Madurese culture through the practice of language codes both in greeting codes, emotional expressions, naming, and several other

codes. Furthermore, the practice of language codes is also intended to show respect for oneself and others and establish friendships between residents in the boarding school environment (Khotimah, 2017: 19-27).

A language and culture observer, Whorf has formulated a formula that language codes are in line with cultural behavior. Awareness is living up to the problem of the relationship between language and culture, especially the influence of language on human behavior has been raised by several experts, among others, known as the "Sapir-Whorf hypothesis" or relative language. The hypothesis states that language influences mental, behavior, and human culture. Language is forming ideas that influence the view of speakers of the world around them (Wardhaugh, 1992: 218). An interpretation of the hypothesis is that human ideas about the social reality around are mostly very close to the language system that they have and say.

A language sociologist named Fishman (Nababan, 1986: 51) once made a statement that language is the key or the main door to explore the culture of a society. Thus matters relating to lifestyles, value systems, customs that live during society can be understood and learned through the language. Madura culture is no exception, especially pesantren culture in Madura. Language and culture relations are reciprocal, and they are tangent. This allusion then gives rise to the cultural functions of a language (Anwar, 1995: 2019). In turn, the function of pesantren culture in Madura which needs to be described to obtain a clear picture related to its culture is undoubtedly through the behavior of language codes.

Language, both verbal and nonverbal, is a reflection of the culture of the speaker community. Therefore, the way a speaker/user of a language views cultural reality can be seen from the language it uses. Thus, language can be understood as the culture of language users (Sibarani, R. 2004: 34). The close relationship between language and culture in the pesantren environment in Madura can then be categorized into anthropolinguistic studies. Duranti (2003) argues that linguistic anthropology is the study of language and culture which is a significant subfield of anthropology. This understanding can be concluded that anthropological linguistics is a linguistic study that investigates language concerning the culture of certain ethnic groups. Furthermore, this paper will be projected into a research theme by focusing on investigations on how to reflect the culture of the pesantren school in Mura through greeting codes, through speech acts and politeness, through naming, and local social code of ethics. The purpose of this research is to find and explore the reflection of pesantren culture in Madura through greeting codes, speech acts and politeness, giving names, and through local social code of ethics.

Method

This anthropopragmatic research in pesantren culture in Madura uses a descriptive qualitative approach with case studies. The use of this approach is in line with the characteristics put forward by Bogdan and Biklen (1998: 27-30), namely (1) using the natural setting as a source of direct data and researchers as the main instrument, (2) being descriptive, (3) paying more attention to the process rather than results, (4) tends to analyze data inductively, and (5) meaning is the primary concern.

Data collection was carried out by engaging in conversation, using in-depth interview techniques, participatory observation, and documentation. As well as technical notes and recording aids. The data analysis technique starts with analyzing all the data that has been obtained and describing the data by arranging and grouping existing data to provide a real picture of the object. Then the data is presented coherently based on theoretical concepts.

The research location or the area that is the object of this research is the pesantren in Bangkalan Madura district, namely Sypesah Kholil and Nurul Kholil Islamic Boarding Schools. Determination of the location is not solely due to consideration of actuality or *counter* to findings that show the *stereotype* of

Madurese. However, more than that because academically, the results of the study of Adura indicate that Madurese people as traditional communities are still consistent in placing boarding schools and Kiai in a central position and role. Even a strong network between Kiai, santri, and alumni often exceeds kinship relations which have implications for the purpose of the Kiai of Islamic boarding schools in the community.

Discussion

Islamic boarding schools (pesantren) since the 1970s are known as "sub-cultures," because pesantren have met the minimum criteria which include the following aspects: the existence of pesantren as an institution deviates from the general pattern of life in this country, there are many supporters that form the backbone of pesantren life, the ongoing process of developing its values in the pesantren, complete with its symbols; the existence of an outward appeal, thus enabling the surrounding community to consider the pesantren as an ideal alternative to the attitude of life in the community itself; and the development of a process of influence with the community outside it, which will culminate in the formation of new values that are universally accepted by both parties (Wahid, 1984: 10). Islamic boarding schools can be categorized into three forms, namely Salafiyah (traditional) Ponpes, Khalafiyah (Modern) Islamic Boarding Schools, and Mixed/Combined Islamic Boarding Schools.

Islamic boarding schools in Bangkalan Madura, namely Syaikhona Kholil and Nurul Kholil become a reflection that the practice of everyday language codes in pound boarding docks is done using Madurese. This can be seen from the following data:

Reflecting Pesantren Culture in Madura Through Greetings, Speech Actions, and Politeness.

Greetings in pesantren, based on their origin, said greetings in pesantren could be divided into two, namely greetings derived from Javanese and Arabic. The Javanese greetings are *Kiai, nyai, gus, mas, ning, romo, bapak, ibu, mbak, kang,* and *cak* . While greetings derived from Arabic are *ustadz, ustadzah, abah, abi,* and *umi* . The greetings from Madura are *kiai, nyai, lorah, eneng, ustadz, ustadzah.* Based on the position in the pesantren, greetings in the pesantren are classified as caregivers, teachers, and students. Greetings for caregivers are *Kiai, nyai, gus, mas, ning, romo, abah, abi, pak kiai, ibu, ibu nyai*, and *umi.* Greetings for the teacher are *bapak, ibu, ustadz*, dan *ustadzah.* Greetings for students are *mbak, kang*, and *cak.* The various greetings vary depending on the region and the culture of the local pesantren. Overall, the use of these greetings reflects the culture and language behavior of each pesantren.

Based on the analysis of each greeting in force in the pesantren, it was found that the greeting was aimed at glorifying the Kiai and his family, teachers, and fellow students. This respect is not a meaningless honor. In the Book of *Ta'limul Muta'allim*, Sheikh Burhanuddin Zarnuji explained that to gain useful knowledge, a *tholib al ilm* (seeker of knowledge) must respect knowledge. Therefore, it can be assumed that the base of all forms of respect for teachers and fellow students is derived from this book. Respect for knowledge is realized by respecting teachers and fellow knowledge seekers. Respect for the teacher is also manifested in respect for the teacher's family, including the teacher's son and wife.

Brown and Levinson say that the politeness theory of language revolves around the concept of face, as well as the concept of 'politeness' as explained by Wardhaugh (1998: 293) that the concept of 'politeness' borrows heavily from Goffman's (1967) original work about 'face.' In discussing politeness, the idea of concern, Brown, and Levinson define faces as self-image in the audience desired by each member of himself. Thus, based on the close relationship between the two concepts that the study of politeness cannot be separated absolutely from the pragmatic study,

Speech acts and refinement in pesantren are reflected in daily communication, namely communication between fellow students, students with administrators, and students with clerics. It appears in the following quote:

santri ke satri : *nginjam kalambinah se pote tangdik e kombe gilok kerreng*
 (pinjam his white shirt, mine mine was not dry yet)

Santri ke pengurus : *kak kuleh terro nginjemah sepedanah sampean e pakon bheng ngubengin sareng kyai*
 (Sis I want to borrow your bicycle to buy and tell the kyai).

Santri ke kyai : *abdina nyo'on edzin pleman, e pakon pleman sareng oreng seppo*
 (I asked permission to go home, told to go home by urang old)

Based on the conversation quotation, the behavior of the Madurese language speaking students is reflected into three levels, namely santri towards fellow santri, santri towards the cleric or administrators and santri towards clerics. At the level of santri language behavior, students use a variety of Madurese *enja'-iya.'* The language code used by santri towards the cleric or administrator of *engghi-enten* and *engghi-bhunten* . As for the santri language behavior towards the kyai*, the* choice of the *engghi-bhunten* variety of language codes is used.

Usage levels of diversity Madurese language that, clearly seen from the wearer an in the substitutions in advance, speak with fellow s queued using the colloquial and slightly ngoko, then talk with the board or cleric saw using more refined language, while spoken with the kyai uses vocabulary at the most sophisticated level. The use of language level variations implies the implementation of politeness culture and speech acts typical of pesantren. Searle (in Rusminto, 2010: 22) argues that speech act is a theory that tries to study the meaning of language based on the relationship of speech with the action taken by the speaker.

The above reflects the pesantren culture in the behavior of the use of language codes, which shows the attitude of life and respect for others is also reflected in reality in the use of language levels, vocabulary, and kinesic approach in Madurese, able to form a network of mechanisms of interaction that are regular, ethical, and harmonious.

Reflection boarding school culture in Madura Through Code Naming.

For Madurese people, specific vocabulary is believed to have socio-psychological strength that can provide encouragement or life confidence. This is symptomatic, for example, in the process of giving names to their children. Cultural behavior or code giving a name is very important along with the cultural attitude that the Madurese want to show to the outside world. Madurese parents hold good hopes when choosing and naming their children. Good wishes and lofty ideals in human life are suggested to their children through the language of meaningful names (Uhlenbeck, 1981: 375). Therefore, it is not uncommon for Madurese to ask a local Kiyai or Ustad to give their child a name. It is believed that his children will get blessings from the name given by Islamic religious scholars and Arabic. In Madura, the figure of the kyat has its place and even the main. Madura's distinctive names are more Islamic in that they use Arabic, but Arabic is the Madura version. The names are like:

Yusup = pronounced *Jusup*
Mohammad = pronounced *Mad*
Abdurrahman = pronounced *Durrahem*

Names that use other Arabic element such as: *Farhah, Jumaisah, Farah Adibah, Rivkah Muflihah, Siti Hartinah, Nuri Hamilatur Rizkiyah, Nor Hafidah, Amimah Lailatul Nurfaidah, Ana Jufri Ana, Sulaiman, Jailani, Farhah, Fathur Rohman, Moh. Haris, Choirul Anam, Ummi Rodiyatul Rofiah, Miftahur Rohmah, Robiatul Adawiyah, Uswatun Khasanah, Syaiful Bahri, Zainal Abidin,* dan *Atiqotul Izzah.*

The names of Madura are mostly Islamic names that influence the culture of the pesantren but in Madurakan. Besides, aspirations as the main sound and inclusion in the pronunciation of Madurese languages often appear in Madurese pronunciation, including the names of Madurese. This can be found in the pronunciation of the word "bedhe" to "beddheh." Besides, known levels in the Madura language from older to younger there is "enjha'-yes" pronounced with "mocky iyeh" also contains the sound of aspirate "h." The sound of aspirate "h" is also a tendency to be pronounced from the Madurese unique code names. Like *Farhah*, *Jumaisah*, *Farah Adibah*, *Rivkah Muflihah*, *Siti Hartinah*, *Nuri Hamilatur Rizkiyah*, *Nor Hafidah*.

Characteristics of devout Muslims include obedience in carrying out worship, daily behavior, and in the use of self names. The name used by Muslims adheres to words derived from Arabic. This is exactly what drives Madurese in terms of choosing the language code from giving names, the majority of which are from Arabic Bahasa. It is inseparable from the pesantren culture in Madura.

Reflection Culture Pesantren Madura Through Local Social Code

Didactic social ethics as a means of educating the public are reflected in many pesantren cultures coded in Madurese. In essence, the teachings of pesantren ethics in Madura can be formulated into three, namely 1) being kind to God, 2) being kind to fellow human beings, 3) being kind to animals and nature. This is implied, for example, in traditional expressions that hold profound teachings, advice, social ethics.

Just like:
Bhuppa' Bhabhu' Ghurun Ratoh (respecting fathers, mothers, teachers, and leaders)
Mara Dhalko' Nemmo Seppat (Getting what he likes)
Kala Lo' Majar Mennang Ngaot (try not to win, if you win get luck)
Bua Ngangghar Lo' Jhau Dari Bhungkanah (the character and behavior of children are not much different from the practice of their parents)
Melle' Matanah Gherrang (see but not clear what to see)

These expressions of social ethics educate students and local people to be humble, respect others, be close to peers, and glorify parents and teachers, and all are aimed at social harmony and harmony.

In the Madurese community, *Bittowah is* known, which functions to (1) provide knowledge related to the values of religious education, (2) convey the importance of character, politeness, and morality, (3) instill the values of compassion towards fellow human beings and beings others, (4) convey the values of advice that is useful for human life, (5) as an effort to increase awareness of self and family safety by conveying the values contained therein, (6) conveying the values of compassion and succumbing to parents or older adults. And those who have an active role in planting *Bittowah* are in a boarding school environment, namely a cleric. Therefore, pesantren as a medium for cultural reflection plays a very

central role in terms of teaching a social code of ethics in the community, especially the Madura community.

Conclusion

Language is passed down and preserved from generation to the next culturally. Instead, culture is also preserved through language. The type of culture of the Islamic school of Madura which is reflected in language codes in the form of greetings, speech acts and politeness, giving names, the social code of ethics represented among others in the form of *bittowa, parebhasan, seloka, syi'ir,* and *poetry*. The reflection of Madura pesantren culture can be used as a cultural asset to obtain real information and documents about cultural content in the broadest possible sense. Culture can be interpreted in various ways: attitude to life, a way of life, creativity, ideas, creations, social systems and cultural contacts between nations.

In conclusion, the Madura language as a pesantren culture preserver is as a guardian and cultural container. As long as the Madurese language is still functioning communicatively and culturally, then Madurese culture will remain preserved and sustainable. The preserved language will usher in the cultural development of its owner.

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