

## **The Use of Engghi-Bhunten Speaking Levels by Madurese Students in Al-Azhar Islamic Boarding School: A Sociolinguistic Study**

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**Abstract** - The speech level of *engghi-bhunten* holds significant importance within the broader context of the ML and culture. It refers to a distinct level of speech that reflects cultural values, social norms, and a rich historical layer. This study examines the form, function, factors, and the context of using the ML *engghi-bhunten* at the Al-Azhar Islamic Boarding School Situbondo. This research is a type of qualitative research. The method of data collection is in the form of an observation method. The observations carried out included the listening-engagement technique, the free listening-engagement technique, supported by recording and note-taking techniques and supplemented by the interview method. The observation method was employed to observe the use of *engghi-bhunten* speech level at Al-Azhar Islamic Boarding School. The researcher recorded social interactions, usage contexts, and the underlying factors behind the use of *engghi-bhunten*. Besides, semi-structured interviews were conducted with Madurese students (santri) who possessed knowledge about the usage of *engghi-bhunten*. Through these interviews, the researcher gained a deeper understanding of the perceptions, meanings, and contexts surrounding the use of *engghi-bhunten*. The collected data were then written in the form of orthographic writing. The analytical method used in this research is contextual analysis, namely the analysis method applied to the data by basing, calculating, and linking the context which is a means of clarifying an intention in the form of a situation related to an event. The results showed that (1) the *engghi-bhunten* only used in the *dhelem* family (Kiai and Nyai); (2) santri always use ML *engghi-bhunten* to Kiai and Nyai as a reflection of the Salaf pesantren and as a form of polite manners.

**Keywords:** Al-Azhar Islamic Boarding School, Distinctive speech levels of ML, and the use of *engghi-bhunten*

### **I. INTRODUCTION**

Madurese language (ML) is spoken on the island of Madura, part of Eastern Indonesia (Muta'allim, Sofyan, & Haryono, 2020). In the linguistic context, ML is known for its dialectal diversity, with significant variations among neighboring regions. Moreover, ML encompasses different speech levels that reflect social and cultural hierarchies. It is noteworthy that the use of dialects and speech levels in ML

can mirror the social, cultural, and historical identities of its speaker communities. Within Madurese society, language plays a substantial role in preserving cultural values, strengthening social bonds, and distinguishing various groups within the community. As such, this research delves deeper into one of the distinctive speech levels within ML, namely *engghi-bhunten*, to comprehend its linguistic and social

implications within the broader cultural framework.

In the context of using ML, there are two aspects of the point of view, namely the linguistic point of view and the sociolinguistic point of view. Sofyan (2010) emphasized that from a linguistic point of view, ML is grouped into four dialects, namely Sumenep, Pamekasan, Bangkalan, and Kangean dialects and two additional dialects, namely Pinggir Papas and Bawean dialects. The sociolinguistic point of view groups ML into two dialects, namely *bhâsâ Mâhhurâ bârâ'* or West Madura language and *bhâsâ Mâdhurâ temor* or east ML.

The Madurese are people who have a high mentality and determination in terms of work even though they have to go to several cities and even abroad. This is in line with the statement of Wibisono and Sofyan (2008) that the Madurese are domiciled in various regions and islands in Indonesia and they are known as tough, courageous and tenacious economic actors. Thus, they will interact with people in various regions. Interestingly, the Madurese always use ML as their everyday language, including overseas. As stated by Effendi (2011) that outside the island of Madura, Madurese nomads still use the Madurese language as a means of communication, especially in communicating with speech partners of fellow Madurese ethnic group residents. On the island of Java, Madurese immigrants are often found in the areas of Gresik, Surabaya, Pasuruan, Probolinggo, Bondowoso, Jember, Lumajang, and Banyuwangi.

With the spread of Madurese to various regions in the archipelago, ML also spreads to various communities and community activities. In the context of the use of ML by certain communities, ML is also the language of daily communication among students such as in the Situbondo Region, especially at the Al-Azhar Mojosari Asembagus Islamic Boarding School, Situbondo. At the Al-Azhar Islamic Boarding School there are students who come from various regions, but the Pesantren is dominated by Madurese students. So the language used as everyday language is ML. Furthermore, the utilization of ML, particularly *èngghi-bhunten*, holds a sense of obligation and responsibility due to its significance as a mark of humility when addressing the Pesantren community. It also functions as a symbol, representing the

distinct identity of Madurese Islamic Boarding Schools and adhering to their established norms. Consequently, all students, whether they are from Madura or other regions, are required to employ ML as an act of adherence to the Pesantren's norms.

ML has three speech levels, namely *enjâ'-iyâ*, *èngghi-enten* dan *èngghi-bhunten* speech levels. As stated by Sofyan (2016) that ML has three speech levels, namely *enjâ'-iyâ (E-I)*, *èngghi-enten (E-E)* dan *èngghi-bhunten (E-B)* speech levels. However, this study focused on the use of E-B levels. E-B speech level is the highest type of speech level. Usually, this level of speech is used by santri to the ndalem family (Kiai and Nyai). Speech level variety *èngghi-bhunten (E-B)* is a type of high speech level or smooth language (*bhâsâ tèngghi* or *bhâsâ alos*).

In general, this type of speech level is usually used by the Madurese community towards noble people or respectable people such as kiai or nyai, as explained by Samsiyadi, Kusnadi & Badrudin (2016) that the type of speech level *èngghi-bhunten* (soft language) is one form of *andhâp asor* in communicating which shows a high form of politeness. ML variety of the *èngghi-bhunten* called *abhâsa alos* because it is used for noble or honorable people, such as kiai and nyai. In addition, Herlianto (2019) emphasized that the level of language *èngghi-bhunten* (soft language) used by students in the pesantren environment is usually spoken to teachers and to kiai, this is a form of courtesy of students towards them. The following is an example of the use of sentences categorized by the type of speech level (E-B) found by Samsiyadi, et al (2016).

So far, researchers have not found research that is in line with this research, it's just that there are several studies that have similarities with this research, including; Fadil (2013) conducted research on the language behavior of Madurese-speaking students at the *Miftahul Ulum* Kalisat Jember. The problems studied are the language behavior of Madurese-speaking students and the factors behind the choice of language. Methods and techniques for providing data using the listen method with involved and uninvolved observations. The results of this study found that Madurese language student (MLS) language behavior was divided into 3 parts. (1) students to fellow students, (2) students to teachers, and (3)

students to *kiai*. MLS uses the *enjâ'-iyâ* and *engghi-enten* for fellow MLS, uses the *engghi-enten* and *èngghi-bhunten* variations towards teachers, and uses the *èngghi-bhunten* variations against *kiai*. The factors behind the choice of MLS language for speech partners include: (1) social factors, (2) psychological factors, and (3) cultural factors.

The study conducted by Samsiyadi, Kusnadi, & Badrudin (2016) on the use of speech levels in madurese language in the environment of Pondok Pesantren Nurul Falah in Bondowoso Regency with a sociolinguistic perspective. The research aims to describe the use of speech levels in ML in the environment of Pondok Pesantren Nurul Falah from a sociolinguistic perspective. The research findings indicate that there are three factors underlying the use of speech levels in Madurese language, namely age, familiarity, position, and role. This study shares similarities with the researcher's study in terms of the use of speech levels, while the difference lies in the research focus. Samsiyadi's research examines speech levels generally in Pesantren Al-Falah Bondowoso, while the researcher's study specifically explores the *èngghi-bhunten* speech level in Pesantren Al-Azhar Mojosari Asembagus Situbondo.

The study conducted by Haryono, Wibisono, Sofyan, & Muta'allim (2023) is about the use of speech levels by Madurese students as an implementation of politeness principles in an Islamic boarding school in Bondowoso. This research aims to describe the use of Madurese speech levels in Pesantren Bondowoso using sociopragmatic theory. The method employed to gather data is the participant observation method. The research findings indicate a communication gap between Santri (students) and Kyai or Nyai (religious leaders). This study shares similarities with the researcher's study in terms of the use of Madurese speech levels, while the difference lies in the theories, methods, and research subjects. Haryono utilizes sociopragmatic theory to describe speech levels in Pesantren Bondowoso, while the researcher's study employs sociolinguistic theory to identify the use of the *èngghi-bhunten* speech level in Pesantren Al-Azhar Mojosari Asembagus Situbondo.

The research conducted by Sofyan, Yudistira, Muta'allim, Alfani, & Ghaffar (2022) about the analysis of conversational implicature between students and teachers at Al-Azhar Islamic Boarding School. This study aims to uncover and describe the meanings and types of conversational implicatures contained in the conversations of teachers and students at the Salafiyah Syafi'iyah Al-Azhar Islamic boarding school. This study uses data analysis. Qualitative methods are methods that aim to obtain descriptive data. The data in this study are conversational implicatures that transcribed into written text. Data were collected using selection, description and verification techniques. Data were analyzed using qualitative descriptive which is based on Siswanto's theory. The results of this study indicate that there are four types of conversation implicatures, namely general conversation implicatures, scaled implicatures, special conversation implicatures and conventional implicatures. Sofyan's research bears similarity in terms of the research subject, both examining language at Pesantren Al-Azhar. However, the difference lies in the research focus. Sofyan investigates conversational implicature, whereas the researcher's study examines the use of the *èngghi-bhunten* language variety.

Kasanova (2017) examines the level of ML speech in adolescent recitations at the Al-Amien Bugih Islamic Boarding School in Pamekasan. The research method used is a qualitative description method with observation and recording techniques. The results showed that the mosque youth at the Al-Amien Bugih Islamic Boarding School Pamekasan used the ML, namely *èngghi bhunten*. Saputri, Sariono, & Rochiyati (2018) on the Use of Javanese Speech Levels by the Madurese Ethnic Community in Nogosari Village, Rambipuji Sub-District, Jember Regency. This research aims to describe the usage of Javanese language in Nogosari Village, which exhibits distinctive usage where certain elements of the Madurese language are incorporated into the use of Javanese speech level *ngoko*. The factors contributing to the occurrence of Javanese Speech Level Usage by the Madurese ethnic community are the setting and scene factors and participant factors. The study conducted by Kasanova and Saputri shares similarities with the researcher's study in terms of speech levels,

but the difference lies in the specificity of the researcher's study, which specifically examines the speech level *engghi bhunten* at Pesantren Al-Azhar Mojosari.

Furthermore, there are several studies that bear resemblance to this research, specifically regarding the role of Kyai, conducted by Mahardhani, Nawiruddin, Jalaluddin, Julhadi, & Muta'allim (2023); and Similar research in terms of language, culture, and Pesantren is conducted by Muta'allim, Sofyan, & Haryono (2020); Muta'allim, Alfani, Mahidin, Agustin, & Wicaksi (2021); Muta'alim, Nawawi, Alfani, Ghaffar, & Wafi (2021); Salikin, Muta'allim, Alfani, Hosaini, & Sayfullah (2021); Yudistira, Muta'allim, Nurcaya, Julhadi & Pattiasina (2022); Sofyan, Firmansyah, Muta'allim, Solissa, & Rosikh (2022); Irsyadi, Fitriyah, Hanifiyah, & Muta'allim (2022); Dumiyati, Musnandar, Julhadi, Na'im, & Muta'allim (2023); and Yudistira & Muta'allim (2023).

Based on several studies that have been found, it can be concluded that previous studies examined the choice of language and the level of ML speech used by students in several Islamic boarding schools. The boarding schools are spread from Bondowoso, Jember whose people do speak a lot of Madurese. However, there has been no similar research that examines the choice of language by MLS conducted in the Situbondo area, especially the Al-Azhar Mojosari Islamic Boarding School. Thus, specific research focusing on the use of *engghi-bhunten* speaking levels by Madurese students at Al-Azhar Islamic Boarding School with a sociolinguistic approach has not been found. Therefore, the researcher is intrigued to conduct an in-depth study concerning the usage of these speech levels and the underlying factors within the context of multilingual students at Pesantren Al-Azhar Mojosari.

Al-Azhar Mojosari Islamic Boarding School is also an area with a Madurese-speaking majority community. In this regard, the linguistic context of the Madurese language is renowned for its dialectal diversity, displaying significant variations among neighboring regions. Moreover, Madurese encompasses levels of speech that depict social and cultural hierarchies. Meanwhile, within the sociolinguistic and Pesantren contexts, the use of dialects and speech levels in Madurese can reflect the social, cultural, and historical

identities of the speaking community. In Madurese society, language plays a robust role in preserving cultural values, strengthening social bonds, and distinguishing various groups within the community. Within the Pesantren environment, such as at Pesantren Al-Azhar Mojosari, language usage also mirrors the norms of religious education and daily life.

Therefore, this research will also contribute, especially empirically, to the linguistic phenomenon, especially the choice of language in the pesantren environment, where students come from various regions. As stated by Wibisono and Sofyan (2008) that ML compared to other regional languages is still classified as less favorable in several respects. Therefore, the results of this study will further enrich our knowledge base on the development of ML, especially in multilingual contexts such as what happened in Islamic boarding schools. Thus, the researcher formulates the problem, namely what kind of speech level is used by the santri in the dhalem family (Kiai and Nyai) and what factors are behind it?. To answer the problem formulation, it is necessary to use a sociolinguistic approach.

This study provides a valuable contribution to the fields of linguistics and sociolinguistics, particularly in regards to understanding the Madurese language within the context of religious education. By concentrating on the utilization of the ML, specifically *engghi-bhunten* speaking levels at Pesantren Al-Azhar Mojosari, it offers profound insights into how language evolves in the multilingual environment of a Pesantren. Additionally, this research illustrates the interaction between ML and other languages at Pesantren, revealing communication strategies and language adaptations employed by students in their daily lives encompassing multiple languages. Hence, this study not only enriches the comprehension of language variations within a multilingual community but also highlights the role of language in preserving cultural and religious identities. The findings of this research have the potential for significant implications in advancing and conserving the ML, fostering a better understanding of the selection and use of *engghi-bhunten* speaking levels by students in the pesantren environment. Furthermore, the outcomes of this research can also offer guidance to educators and policymakers in

designing curricula that support the teaching of the Madurese language and preserving its linguistic richness.

## II. LITERATURE REVIEW

Sociolinguistics is the study of language that explores the relationship between language and society. Sociolinguistics is a descriptive study of the influence of society on the way language is used (Garayev, Martynov & Martynova, 2019). Sociolinguistics is a branch of linguistic study that examines the ways in which language and society interact. One of the key concepts in sociolinguistics is language variation, where language undergoes changes and variations in its usage depending on social factors such as social status, age, gender, and social context. This variation can be observed in the form of different dialects, accents, and speech styles among various groups within society. Speech communities are groups of people who share similar communication patterns. These can be based on geographical location, ethnic groups, or membership in specific subcultures. These speech communities have unique language norms, which can encompass word choice, pronunciation, and specific sentence structures. An essential aspect of sociolinguistics is how language reflects social identity. Language is not just a communication tool but also a marker of group or individual identity. The use of a particular language can indicate aspects such as ethnic background, social class, age, gender, and cultural affiliation.

Language studies that link the relationship between speakers and interlocutors are very important, because without them language studies will eliminate important aspects and even narrow the view of the language discipline itself (Labov, 1972). In social society, language is not only used as a symptom that is personal but as a symptom of the general public. Therefore, the use of language in people's lives is not enough if it is only determined by linguistic factors, but is also determined by other factors, namely non-linguistic factors (social factors) such as social status, education level, age, economic level, gender and so on. The relationship between linguistic and non-linguistic factors produces language variations in the form of

language diversity that has certain patterns and forms.

In Islamic boarding schools the use of speech levels is identified with customs, politeness and community behavior which are norms that must be obeyed. With the speech level, it shows that the students are very concerned about *unda-usuk bhasa* (speech level). In ML it is known as *Onḍhâgghân bhâsâ* (language politeness). Compliance in the use of *onḍhâgghân bhâsâ* and obedience to the pesantren culture is a reflection of the students' obedience to the kiai which in the pesantren community is implied as a humble attitude (*tawadhu*) to the teacher (Haryono, 2007).

This research strongly correlates with previously outlined sociolinguistic concepts, particularly in the context of using *engghi-bhunten* language level at Pesantren Al-Azhar. The concept of language variation becomes relevant when observing how Madurese students use this language level in their daily interactions. Within sociolinguistic contexts, language variation emerges as a result of social and cultural influences. By studying how and why Madurese students choose to use *engghi-bhunten* language level, you can delve deeper into how this language variation plays a role in their language and cultural identity.

Social norms are also pertinent to this research, especially when discussing the use of *engghi-bhunten*. Existing language norms within the speech community, in this case, the students of Pesantren Al-Azhar, can impact the choice of language level and speaking style employed. The concept of *Onḍhâgghân bhâsâ* or language politeness is relevant in this context. How Madurese students decide to use specific language levels in their daily communication can reflect their views on social norms and ethics upheld within the pesantren environment. Additionally, identity is also a crucial aspect linked to the use of *engghi-bhunten*. Language serves not only as a communication tool but also mirrors individual and group identities.

## III. RESEARCH METHODS

This research is a type of qualitative research because it aims to provide an overview of the phenomenon of the use of speech levels by students at Al-Azhar Mojosari Asembagus Islamic Boarding School, Situbondo. The reason for using this qualitative approach is because the

data collected is in the form of conversations or sentences (speech) and not numbers with the aim of describing a situation or phenomenon (Moleong 2010). The purpose of this section is to provide a comprehensive overview of the research methods that were employed to investigate the use of *engghi-bhunten* speech levels among Madurese students. This section outlines the systematic approach taken to gather, analyze, and interpret data, offering insight into the methodology behind the study's findings. According to Bogdan and Taylor (in Moleong, 2010) qualitative research is research that produces descriptive data in the form of words from the people and actors observed. The data in this study is the speech of students containing the level of E-B speech, while the source of the data is the speech of students at the Al-Azhar Islamic Boarding School.

A qualitative approach is utilized to deeply explore the usage of *engghi-bhunten* language level, aiming to understand the social and cultural contexts behind its use. Additionally, this research delves into a deeper comprehension of the social norms and identities influencing the selection of this language level within the pesantren environment. The data collection method involves participant interviews and observations. The researcher directly interacts with Madurese students at Pesantren Al-Azhar to gain richer insights into how the use of this language level is related to social, cultural, and identity factors within the pesantren context. Moreover, recording and note-taking techniques are employed to capture natural speech events within the pesantren environment.

Firstly, the conversational listening technique involves actively listening to everyday conversations among students. This technique includes intensive observation of social interactions and language use in informal settings. The researcher records Madurese conversations involving the use of the *engghi-bhunten* language level and takes note of the social context in which these conversations occur, such as corridors, cafeterias, or study areas. Secondly, the conversational free listening technique is used to understand the use of *engghi-bhunten* in various everyday situations. In this technique, spontaneous conversations are recorded without researcher intervention, including discussions among

students, teachers, or even visiting parents. The aim is to capture the variation in *engghi-bhunten* usage in more spontaneous and natural contexts. Both techniques are employed simultaneously to obtain a comprehensive picture of *engghi-bhunten* usage within the pesantren context.

The conversational listening technique provides insights into structured daily interactions, while conversational free listening offers a freer and more natural perspective. Together, they yield a deeper understanding of the role and variations in the use of *engghi-bhunten* language level in the lives of Madurese students at Pesantren Al-Azhar. Regarding data collection ethics, the researcher ensures participants are fully informed about the research's objectives and their voluntary involvement. Participant identity confidentiality is maintained using codes or initials in notes or research reports. Throughout the process, the researcher is committed to upholding participant integrity and confidentiality, while adhering to rigorous research ethics principles.

In addition, the researcher conducted an interview method by asking questions to informants related to the form and use of E-B speech levels by students at Al-Azhar Mojosari Asembagus Islamic Boarding School, Situbondo. The purpose of this interview is to obtain information related to the social factors behind the use of speech level. In this interview stage, the determination of the sources was based on several criteria, namely, there were 5 students, 3 pesantren administrators, 2 *dhalem* families. After that do the data analysis stage. The data analysis stage is carried out when all data has been collected. The steps of data analysis in this study were data reduction, transcription, classification, presentation of the results of data analysis and drawing conclusions.

At the data reduction stage, the researchers identified the E-B speech level used by students at Al-Azhar Islamic Boarding School. After that, transcription of data from the recording was carried out, namely the researcher copied the recorded data into written form. The transcription or writing of data transcriptions in the form of ML utterances follows the writing procedures set out in the General Guidelines for Spelling of the ML (2003), such as the example in the transcription of the word *lèma'* 'lima'. After the data was successfully transcribed, the researcher carried out the stage of presenting the

results of data analysis. At this stage, the results of data analysis are presented using informal methods. The application of the informal method is carried out by presenting the results of the analysis in the form of giving examples of data and descriptions of the context of speech events and followed by discussions related to linguistic features. And the last step is to conclude the use of *E-B* speech levels by students at the Al-Azhar Mojosari Asembagus Islamic Boarding School Situbondo and the factors behind it.

The data analysis process involves several careful stages. Firstly, after collecting data from the observation technique, we initiate the data reduction step. This process entails repeated reviews of notes, recordings, and collected materials to identify important patterns and relevant information. Next, the researcher conducts data coding, assigning labels or codes to each theme, concept, or phenomenon that emerges in the data. We employ a descriptive approach that encapsulates the essence of each code. Following coding, the researcher proceeds to the categorization stage, where codes related to each other are grouped into broader categories. Lastly, thematic analysis is conducted to identify dominant themes in the usage of *èngghi-bhunten*. The researcher analyzes the relationships between these themes and the social, cultural, and identity contexts of

the students. These findings are integrated into the overall research narrative to provide a comprehensive and profound understanding of the usage of the *èngghi-bhunten* language level in the pesantren context.

#### IV. RESULTS AND DISCUSSION

##### 4.1 RESULTS

In the context of this research, there are several markers used by students when addressing the *dhelem* family members (Nyai and Kyai), both in the form of words, phrases, and sentences. To facilitate this, it will be depicted in a table format related to the Forms of Speech Level *èngghi-bhunten* at Pesantren Al-Azhar. The results shed light on the multifaceted nature of language dynamics and social interactions within this particular setting, revealing significant aspects of linguistic variation, social norms, and identity construction. The results showed that the students at the Salafiyah Syafiiyah Islamic Boarding School Al-Azhar Mojosari Asembagus Situbondo *èngghi-bhunten* (E-B) speech level (polite word) when communicating with *dhalem* family (Kiai and Nyai). The variety of *èngghi-bhunten* (E-B) speech levels is the smoothest speech level or the highest speech level, this is indicated by the use of the words “*abdhina, adjunan and songkan*”.

Table 1.1 Forms of Speech Level *èngghi-bhunten* at Pesantren Al-Azhar

Social Factors	Type of Speech Level	Vocabulary used	Context of Utterances
Nyai	<i>èngghi-bhunten (E-B)</i>	<i>Engghi, lastarè ka' dinto, abdhina, tak lastarè, adhe'er</i>	The context of the speech occurred in the morning when Nyai approached several students who were about to have breakfast
Kiai	<i>èngghi-bhunten (E-B)</i>	<i>Caepon, Bhunten, ngobeng-ngobenge, sareng orèng seppona, dan èpakon, jhâ palemán.</i>	The context of the speech occurred when KH Wafi called Alim (the caretaker) who accompanied Kamil (senior student) who was sick

Kiai	<i>èngghi-bhunten (E-B)</i>	<i>Mator-matora, Abdhina, ngaghungi hajhât, anyo'ona petodhu, ampon akaluarga'a dan abhântoa due</i>	The context of the story occurs when Mudar confronts Kiai for guidance
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## 4.2 DISCUSSIONS

In this research, it will discuss the use of the E-B speech level in conversational events between students and families of the Islamic boarding school. In this context, several words or phrases used by students serve as markers of the E-B speech level.

### Context of speech 1

The speech occurred in the morning when some students were about to have breakfast at the stall in front of the cottage. Nyai approached them and meant to tell them to immediately gather in the mosque to recite the book and the following conversation ensued.

- Nyai : <*Bâ'na dâ'emma'a mak tak ngitab?*>  
(Where are you going, why don't you study the book?)  
"Where are you going, why don't you study the book?"
- Santri : <*Èngghi, lastarè ka' dhinto, Nyai*>  
(Yes, after this, Nyai)  
"Yes, after this I want to study the book, Nyai"
- Nyai: <*Begh...de'emma'a bâ'na?*>  
(Loh...where are you going?)  
"Loh...where are you going?"
- Santri: <*Abdhina tak lastarè adhe'er, Nyai*>  
(I haven't finished eating, Nyai)  
"I haven't had breakfast, Nyai"
- Nyai: <*Iyâ, sekat sanan*>  
(Yes, quickly)  
"Yes, be fast"
- Santri: <*Èngghi*>  
(Yes)  
"Yes"

The above statement occurred between several MLS and Nyai. From the characteristics of the vocabulary they use, the ML variety is the *èngghi-bhunten* (E-B) variety. In the speech above, there is the sentence "*Èngghi, lastarè ka' dhinto, Nyai* and *Abdhina tak lastarè adhe'er, Nyai*". In the Indonesian Dictionary (ID) (2009), the sentence is a high variance ML, namely the E-B speech level. The sentence "*Èngghi, lastarè ka' dhinto, Nyai* which means "Yes, after this, Nyai" will change to "*Iyâ, marena, Nyai*" if spoken at the E-I speech level and will change to "*èngghi, lastare nka, Nyai*" if spoken in the E-E speech level. The sentence "*Abdhina tak lastarè adhe'er, Nyai*" which means "I haven't had breakfast yet, Nyai" will change to "*engko' tak mare ngakan, Nyai*" if spoken at the E-I speech level and will change

to "*kulâ tak lastare adhe'er, Nyai*" if spoken at the E-E speech level.

Based on this incident, the sentence spoken by the santri to the Nyai is the highest level of speech variety (E-B) which is only used by the santri when he is talking to a noble person in the cottage environment. The name Nyai is a title that is carried by a respectable person and is part of a large pesantren family. *èngghi-bhunten* speech is a variety of speech levels which are categorized as the most polite speech with the characteristics of the highest or smoothest vocabulary usage.

### Context of speech 2:

This utterance occurs when Alim (the caretaker) accompanies Kamil (senior student) who is sick in his room. After a while, one of



the caregivers of the pesantren KH Wafi called him as follows.

KH. Wafi: <Lim Alim?>

Alim : <***Ka' dinto. Engghi Pak Ajjhi***  
(What?. Yes, Pak Haji)  
**"Yes Pak Haji. What's up?"**>

KH. Wafi: <*Nèngale 'e Andre?*>

(do you see Andre?)

"Didn't you see Andre?"

Alim: <***Bhunten***>

(No)

"No"

KH. Wafi: <*Ano, Hendri*>

(Anu, Hendri)

"Anu, Hendri"

Alim: <*Oh. Ka ano ka' dinto. Ka pasar entar ngobeng- ngobenge sareng orèng seppona*>

(Oh, this is it. To the buying and selling market with his parents)

"Oh. Hendri Going to the market for shopping with her parents"

KH. Wafi: <*Orèng seppona?*>

(His parents?)

"His parents?"

Alim: <***Engghi***>

(Yes)

"Yes"

KH. Wafi: <*Bâ'na ano... tak molè gian?*>

(do you still wan't go home?)

"do you still wan't go home?"

Alim: <***Abdhina ambherengnge nèka, ghik ngurus***>

(I am accompanying this, still taking care of)

"I am still accompanying this (student) who is still sick"

KH. Wafi: <*Oh...*>

Alim: <***Pas èpakon jhâ paleman ghellu sareng Nyai. Polana adentek ka' dinto caepon***>

(And Nyai told me not to go home yet. Because she was waiting for that she said)

"I was asked not to go home first by Nyai because she was told to accompany me"

In the speech above there are the sentences "*caepon, Bhunten, ngobeng-ngobenge sareng orèng seppona* and *pakon jhâ paleman sareng, Nyai*". In the ID (2009), the sentence is a high variance ML, namely the E-B speech level. The word "*Bhunten*" which means "no" will change to "*ânjâ*" if it is spoken in the E-I speech level and will change into "*enten*" if it is spoken in the E-E speech level. The sentence, "*ngobeng-ngobenge sareng orèng seppona*" which means "is buying something with his parents" will change to "*melle-melle bi' orèng toana*" if spoken in the E-I speech level and will

change to "*melle-melle bi' orèng toana*" if spoken in the E-E speech level.

The sentence "*èpakon jhâ paleman sareng, Nyai*" which means "asked not to go home first by, Nyai" will change to "*esoro jhâ mole bi', Nyai*" if spoken in the E-I speech level and will change to "*èpakon jhâ paleman sareng, Nyai*" if spoken in the E-B speech level. The word "*caepon*" which means "he said" will change to "*cakna*" if it is spoken at the E-I speech level and will turn into "*caepon*" if it is spoken at the E-B speech level. Based on the context of speech, Alim uses this variety for

several factors, namely (1) talking to kiai with higher social status, (2) Alim is still a santri even though he is a senior and has become an administrator, and (3) in a boarding school environment that is very high regard for etiquette.

### Context of speech 3:

Mudar (24 years old) is one of the administrators of the Al-Azhar Islamic boarding school who is about to start a family. He plans to edit Fatma, a student at the Al-Azhar Islamic Boarding School. His parents told him to go to the kiai for guidance. This conversation is intra-ethnic dyadic with the characteristic that there are differences in social status.

Mudar: <Assalamu'alaikum>

Kiai: <Wa'alaikum salam. Apa, Dar?>

(Waalikumsalam. What's up, Dar?)

"Waalaikumsalam. What's up, Dar?"

Mudar: <**Mator-matora**, Kiai>

(I have something to say, Kiai)

"I have something to say, Kiai"

Kiai: <Oh iyâ. Tojuk, Dar>

(Oh yes. Sit down, Dar)

"Oh yes. Sit down, Dar"

Mudar: <**Èngghi**>

(Yes)

"Yes"

Kiai: <**bârâmmâ**,, Dar?>

(How, Dar?)

"How, Dar?"

Mudar: <**Abdhina ngaghungi hajhât**, Kiai>

(I have an intention, Kiai )

"I have an intention, Kiai"

Kiai: <Hajhât apa?>

(What wish?)

"What purpose?"

Mudar: <**Abdhina anyo'ona petodhu**>

(I want to ask for directions)

"I beg for guidance"

Kiai: <Iyâ iyâ>

(Yes yes)

"Yes yes"

Mudar: <**Abdhina ampon akaluarga'a**, Kiai>

(I want to get merry, Kiai)

"I want to get merry, Kiai"

Kiai: <Begh. Bâ'na ghenjhe kiya, Dar?>

(Wow.... you're a man too, Dar?)

"Wow.... you're a boy too, Dar?"

: <Terros beremma ediye, edhina'a ye?>

(So what about here, do you want to be left alone?)

"Then who will take care of this hut, do you want to leave it?"

Mudar: <He he he. **Abdhina pon abhântoa due**, Kiai>

(He he he I'll help you pray, Kiai)

"He he he I'll just help you pray, Kiai"

Kiai: <Iyâ mon etârema due na bâ'na>

(Yes, if your prayer is accepted)

"Yes, if your prayer is accepted"

Then they both laughed.

In the speech above, there are the sentences “*Mator-matora, Abdhina ngaghungi hajhât, Abdhina anyo’ona petodhu, Abdhina ampon akaluarga’a and Abdhina pon abhântoa due*”. In ID (2009), the sentence is a high-variety sentence, namely the E-B speech level. The sentence “*Mator-matora*” which means “there is something to be conveyed” will turn into “*acaca’a*” if it is spoken at the E-I speech level and will change into “*Mator-matora*” if it is spoken at the E-E level. The sentence “*Abdhina ngaghungi hajhât*” which means “I have an intention” will change to “*engko’ ândi’ niat*” if it is spoken at the E-I speech level and will turn into “*kulâ andi’ niat*” if it is spoken at the E-E speech level.

The sentence “*Abdhina anyo’ona petodhu*” which means “I want to ask for directions” will change to “*engko’ Minta’a bebelan*” if it is spoken at the E-I speech level and will change to “*kulâ anyo’ona petodhu*” if it is spoken at the E-E speech level. The sentence “*Abdhina ampon akaluarga’a*” which means “I already want to get marry” will change to “*engko’ la abinia*” if it is spoken at the E-I speech level and will change into “*kulâ ampon akaliuarga’a*” if it is spoken at the E-E level. The sentence “*Abdhina pon abhântoa due*” which means “I will only help with prayer” will change to “*engko’ nolongana dua bhâi la*” if it is spoken in the E-I speech level and will change into “*kulâ pon abhântoa due*” if it is spoken in the E-E speech level.

Based on the speech above, Mudhar used the E-B variety for several factors, namely (1) talking to kiai with higher social status, and (2) conversations in a pesantren environment that highly respects etiquette. In general, in the case of a single choice of ML language by MLS, it can be concluded that the three speech levels in ML were found to be used by MLS in accordance with the rules for selecting the vocabulary of each type.

Its use is carried out consistently in one speech event and there is no mixing (sterile) with vocabulary from other types of speech levels. From the data found using the speech level *enja-iyâ (E-I)* or rough variety, it can be concluded that the use of the speech level E-I variety in the pesantren environment is carried

out by MLS with the same position, namely the age of the same age, often interacts, is an old friend, and has fairly close relationship (familiar). Likewise, with the use of *enghi-enten (E-E)* speech variety, the students used *enghi-enten* ML category vocabulary consistently to older students who had become pesantren administrators, teachers, students, and parents of students. As for the level of fine speech *enghi-enten (E-B)*, the students also consistently use this variety which is reflected in the vocabulary used especially when speaking to kiai and nyai who have a higher social status with the aim of upholding good manners.

## V. CONCLUSION

This research aims to explore and analyze the usage of *engghi-bhunten* speech levels among Madurese students within the unique context of Al-Azhar Islamic Boarding School. This sociolinguistic study delves into the intricate interplay between language variation, social norms, and identity within the specific framework of the Islamic education environment. By examining the nuances of language usage and its cultural implications, the study seeks to provide valuable insights into how linguistic behavior contributes to the broader dynamics of culture and communication within the pesantren context. The form and use of speech level used by students at Al-Azhar Islamic Boarding School when speaking to *dhalem* families (Kiai and Nyai) is *engghi-bhunten (E-B)* speech level or subtle speech level was used by the students when speaking to kiai and nyai. This is because kiai and nyai have the highest social status in the pesantren environment. The purpose of students using the speech level when speaking with Kiai and nyai is to respect, honor and uphold polite manners.

In conclusion, this research has provided insights into the intricate dynamics of language interaction within the Madurese student community at Pesantren Al-Azhar. The exploration of the usage of the *engghi-bhunten* speech level in interactions with the *dhelem* family members has revealed a complex interplay between language, social norms, and identity within the context of unique education.

As we move forward, it is crucial to acknowledge the significance of such sociolinguistic investigations and encourage further research that delves into the underlying threads of linguistic behavior in various contexts. Through endeavors like these, we can deepen our understanding of the intricate relationship between language and society, which will drive cultural awareness and effective communication in an increasingly interconnected world. Further research is needed on the speech level of students in Islamic boarding schools because this research still has room for the development of findings that will enrich the scientific treasures. In addition, the results of the research are expected to be used as a reference for future researchers so that they can conduct more accurate and in-depth research, not only regarding the form of speech level but also about the factors that influence speakers to use the various speech levels and their impact on speech partners in the context of conversation.

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