

AN ANALYSIS OF MADURESE SPEECH LEVELS BY SANTRI OF ROUDLOTUT THOLIBIN ISLAMIC BOARDING SCHOOL KADEMANGAN KOTA PROBOLINGGO

¹Sami'ul Mubarrok, sami'ulmubarrok@student.upm.ac.id

² Indra Tjahyadi, indratjahyadi@upm.ac.id

³ Adi Sutrisno, adiearasy@upm.ac.id

^{1,2,3} Fakultas Sastra dan Filsafat

Universitas Panca Marga

Abstract:

This study analyzes the use of Madurese speaking level in students of the Roudlotut Tholibin Probolinggo Islamic Boarding School. This study aims to describe the types of speech levels used by students of the Roudlotut Tholibin Islamic Boarding School. The scope of this research is the field of sociolinguistics and is carried out in four places, namely Hall, Class, Musholla and Canteen. Speech Level is a variety of language that differs based on how the speaker behaves toward others or his or her speaking partners. Differences in age, social status, and level of familiarity between the speaker and the speech partner Mistakes in choosing language variations when speaking will cause awkwardness and impoliteness. The method used is descriptive-qualitative, with Data collection techniques through observation, listening and recording. The Data source consists of all Santri conversations. The research was conducted at the Roudlotut Tholibin Islamic boarding school located on Jl. KH. Fadhol Kademangan Kademangan Kota Probolinggo. The results of the analysis show that students speak three levels of Madurese. There are 3 levels of Madurese speech level namely: 1) Enjâ' lyâ, 2) Enggi Enten, and 3) Énggi Bhunten.

Keywords: *Sociolinguistic, Speech Levels, Madurese, Santri.*

Introduction

In social life, humans have relationships with other humans who need each other to survive. Relationships and attitudes based on common needs are called interactions. The interaction that occurs requires the execution of the right media. Since the actor element is the main requirement for interaction, language is involved as a medium to support the success of interaction (Mailani et al. 2022)

According to Raditya (2022)The language, tsahe word Santri, comes from Sanskrit, "Shastri". This word has the same root as the word literature, which means scripture, religion, and knowledge. According to the Big Indonesian Dictionary, the word "Santri" contains two meanings. The first meaning is a person who is steeped in Islam, and the second meaning is a person who worships sincerely or is pious.

Islamic boarding schools are religious educational institutions that provide education, teaching, and development in spreading Islam. A boarding school is a traditional Islamic education dormitory where students live together and study under the guidance of a teacher known as Kyai. The dormitories of the students are usually located within the Islamic boarding school complex where the Kyai lives. Islamic boarding schools as Islamic educational institutions have differences with other formal education, including the curriculum used. (Rahmadhani 2022).

Santri Roudlotut Tholibin still many use Madurese, either in informal and non-formal situations. The use of Madurese speech levels in interaction by Santri of Roudlotut Tholibin Islamic boarding school in Kademangan Kota Probolinggo is interesting to study. Seeing the strategic location of the Roudlotut Tholibin Islamic boarding school, which is in the city area speaks Indonesian and Javanese, but Roudlotut Tholibin Santri still uses Madurese as an interaction every day. In addition to the regional factor, Roudlotut Tholibin Santri comes from various regions such as Lumajang, Jember, and Surabaya, which speak Javanese, but when they are in the scope of the boarding school, Roudlotut Tholibin Santri still uses Madurese.

Sociolinguistics is a scientific field that studies language about its use in society (Mailani et al. 2022) This can be interpreted that sociolinguistics studies language characteristics that exist between one language user and another. Language characteristics in society can be in the form of language functions and variations. so that sociolinguistics has a broad discussion by linking various aspects related to language use.

Language as a cultural product has a role as a means of communication. Madurese as a regional language is still used by people in Central Java, East Java, and Madura Island. The formation of Madurese is influenced by various factors, such as age, class, and social differences. Madurese is known as a complicated language because it has various variations according to the level called speech level. The level of speech in Madurese is a system to show the degree of formality and the degree of respect of the speaker with the speech partner being spoken to.

The use of the speech level of Madurese language on Santri of Roudlotut Tholibin boarding school, Kademangan Kota Probolinggo is interesting to study. Research on language use has indeed been done quite a lot, however, research on the use of Madurese is still relatively rare. It needs to be studied to obtain an overview of the behavior of language speakers when interacting with interlocutors in a special context, namely the interaction of Santri in the pesantren environment.

Based on the description above, research was conducted with the title "**An Analysis of Madurese Speech Levels on Santri of Roudlotut Tholibin Islamic Boarding School Kademangan Kota Probolinggo**".

Method

The type of research in the thesis entitled "An Analysis Of Madurese Speech Levels by Santri Of Roudlotut Tholibin Islamic Boarding School Kademangan Kota Probolinggo" uses a qualitative descriptive research approach. Qualitative descriptive research is when the researcher carefully examines Data in the form of words, sentences, discourses, and notes. (Subroto 2007) The descriptive approach is carried out based on existing facts or phenomena that empirically live in speakers so that what is produced or recorded is in the form of language that is usually said to be of a nature, such as portraits, exposure to the existence (Sudaryanto 1988:62).

The source of the Data is the origin of the research Data obtained. From these sources, the researcher can obtain intended and desired Data in the form of student speech containing Madurese. The source of this research Data was obtained from the Santri of Roudlotut Tholibin Islamic Boarding School in Kademangan Kota Probolinggo. The collection of written Data in this study uses the listening or listening method because it is done in the form of listening is done by listening to the use of language. The technique used in this study is the listening technique. The tanning technique is a way of collecting Data by listening to the use of language (Sudaryanto, 1993:133). The method used in this study is the distributive method. The distributive method analyzes the language system or the entire rules that govern in a language based on the behavior or linguistic characteristics of certain lingual units. So, the elements are analyzed according to their linguistic behavior or behavior. Thus, its analysis provides linguistic validity (Subroto, 2007).

Discussion and Result

The following Data analysis was collected from the speech of the students of the Roudlotut Tholibin Islamic Boarding School in Kademangan, Probolinggo city. The Madura Speech Level Theory is used to find out the type of speech level of the student's speech. The Data analyzed came from speeches used by the students of the Roudlotut Tholibin Islamic Boarding School in Kademangan, Probolinggo City.

The following are the results of the analysis of the use of Madurese Speaking Level in the students of the Roudlotut Tholibin Islamic Boarding School, Kademangan Kota Probolinggo:

Spot : Hall (School)

The hall of the Islamic boarding school is quite large with a width of 15 meters and a length of 30 meters. It is not only a place to learn and teach but also a place for student guardians to meet and for other activities. The hall is also a class of madrasah diniyah school, more precisely, grade 2. Cak Iqbal as a homeroom teacher in 2nd grade, teaches every 1 week 3 times. He is teach Nahwu. . Nahwu is a subject that discusses Arabic grammar which is useful for understanding the meaning of Arabic sentences.

Data 1

Cak Iqbal : kadinapah kabârâh sèhat sadhâjâh ghi, buku absèn kammah?

Santri (all) : Alhamdulillah cak saè

(Cak Iqbal : How are you? Everyone healthy, okay? where are the absent books?)

(Santri (all) : Alhamdulillah okay)

The speech in Data (1) occurred between Cak Iqbal (ustadz) and Santri. Cak Iqbal as a speaker uses the level of Madurese Alos and Tengngaan when delivering news to all students. This can be seen from the use of words by Cak Iqbal. The sign of Alos can be seen from the sentence, kadinapah kabârâh, sadhâjâh (how are you, all). The sentence shows that the vocabulary of kadinapah 'how', kabârâh 'khabarnya' and sadhâjâh 'all' are types of Madura Alos speaking levels. The word ghi is a snippet of the word èngghi in Madurese so it is the Alos speaking level, and the word kammah 'dimana' is the middle level of Madurese.

Data 2

Cak Iqbal : kadinapah kabârâh sèhat sadhâjâh ghi, buku absèn kammah?

Santri (all) : Alhamdulillah cak saè

(Cak Iqbal : How are you? Everyone healthy, okay? where are the absent books?)
(Santri (all) : Alhamdulillah okay)

The speech in Data (2) occurred between Santri and ustadz during classroom learning. The students as speakers used the level of Madurese Alos when answering questions from Ustadz about their news. The Alos marker can be seen from the word Saè 'good'. The word cak is a designation or call to an older brother or older man in the Madurese.

Spot : Class

The madrasah diniyah school in pesantren has 10 class rooms. With the two actions of Ibtida'iyah and tsanawiyah. Ibtida'iyah is the basic level and tsanawiyah is the intermediate level. Grade 1 ibtida'iyah is a class that is a research sample where Cak Lukman is a teacher and a walleye. He taught shorof lessons, which is a subject that discusses the change of Arabic words.

Data 41

Cak Lukman : totopaghi labângah kadâ', majuh bâcah kadâ'
Alfian : apal pon cak insya Allah
(Cak Lukman : Close the door and read on)
(Alfian : I have memorized sir!, insya Allah)

The speech in Data 41 occurred in the classroom during the diniyyah hour between the ustad and the students, cak lukman as a speaker using the Madurese level lomrah/rude. The word dulu/kada is included in the speech of the word lomra/rude. Majuh/ayu is the level of speech that is included in the level of tenggaan and the level of coarse speech, namely ayu'/ayo .toreh/nyara / is the level of speech of Alos tengghi.the word bacah/read enters at the level of rough speech/lomra.it is evidenced by the presence of the word maos that is included in the level of speech of Alos tengghi.the word kada is the level of rough speech/lomra.the word dhimèn is included in the level of speech of Alos tengghi.

Data 42

Cak Lukman : totopaghi labângah kadâ', mayuh bâcah kadâ'

Alfian : apal pon cak insya Allah

*(Cak Lukman : **Close the door and read on**)*

(Alfian : I have memorized sir!, insya Allah)

The speech of the word in Data 42 occurred in the classroom during the learning of madrasah diniyyah between students to ustad, alfian as the speaker using the speech level of lomrah/rude which was said by alfiyyan with the speech of the word apal. The word ampon is a piece of the word sampon which shows the level of speech Alos and the speech of the rude/lomrah word marè, and the speech of the word tengngaian namely empon.

Spot : Musholla

The Musholla at the Islamic boarding school is one of the most important and multifunctional places. In addition to being used for worship, such as the obligatory five-time prayer, sunnah prayers, tadarus Al-Qur'an, and other religious activities, the Musholla is also often the center of religious discussion and learning. The Santri used to gather here to listen to tausiyah from the ustadz, discuss fiqh, creed, or interpretation of the Qur'an, and study life problems from an Islamic perspective. The calm and blessed atmosphere of the prayer room makes it an ideal place to get closer to Allah while gaining knowledge. Thus, the musholla not only functions as a place of worship, but also as a means of developing Islamic insight and thinking for all residents of the Islamic boarding school.

Data 75

Moderator : èngghi paham berarti menurut anda bagaimana?

Wajib berarti?

Imam : nah iya awalnya boleh karena tidak saling menerima

*(Moderator : **yes understand, how about your opinion?Should you do it?**)*

(Imam : well yes initially it was allowed because they did not accept each other)

The speech in Data 75 occurred in musolla when the moderator gave an explanation. The word èngghi is included in the level of fine speech and middle speech.the word èngghi has a level of rough speech, namely iyâh.The word

'understand' is included in the level of coarse speech. the word means not having a speech level because it is included in Indonesian. The word 'according to' also does not have a speech level because it is included in Indonesian. The word 'anda' is included in Indonesian so it does not have a speech level. The word 'How' does not have a speech level because it includes Indonesian. The word 'mandatory' does not have a speech level because it is included in Indonesian. The word 'meaning' is also included in Indonesian so it does not have a speech level.

Data 74

Dur : *eh engko' tor*

Moderator : *ayo Dur silahkan*

Data 74 speech is in musolla when dur wants to submit an opinion to the moderator Eh is a call for moderator which means hi/hello, the word engko' is included in the level of rough speech. the word engko' has a medium level of speech, namely bulâ. the word engko' has a level of fine speech/Énggi Bhunten, namely abdhina.

Spot: Canteen

The Islamic boarding school canteen is behind the Islamic boarding school. Everyone eats here, every day Mrs. Siti as the aunt of the canteen prepares 350 portions of food. The food menu is very diverse and nutritious like vegetables that meet the needs of fiber and other side dishes. 2 times a week the Islamic boarding school canteen also provides sea fish, meat and beef.

Data 81

Buk Siti : *iyâh sèdimmah nak?*

Ipin : *menabi nikah senapah nikah regghânah bu'*

(Buk Siti : *where is it?)*

(Ipin : *How much is this one, mom?)*

The speech in Data 81 occurred in the canteen between boarding house mothers/chefs and students. Boarding house mothers use a rough speech

level/lomrah which means the word 'iyâh', the word 'iyâh' has a medium speech level, namely 'èngghi', and the word 'iyâh' has a smooth speech level, namely 'èngghi'. The word 'sèdimmah' has the origin of the word 'dimmah'. The word 'dimmah' is included in the level of coarse speech, and the word 'dimmah' has a level of speech that is 'ghumma', the word 'dimmah' has a level of fine speech/Énggi Bhunten, namely 'ka'dimma'. The word 'son'.

Data 95

Taufiq : dântè' cak, engko' mellèah 5 an

Doni : nikah lek 5 ghi

(Taufiq : wait sir, i want to buy 5)

(Doni : this for you)

The speech in Data 95 occurred in the canteen when nailing the buying and selling transaction between students and canteen staff. The word 'dântè' is included in the level of coarse speech.the word dântè' has a subtle level of speech, namely 'dântos'.The word 'cak' does not have a speech level.the word engko' is included in the level of rough speech/lomrah, the word engko' has a fine level of speech, namely abdhina, the word engko' has a level of speech that is bulâ. The word mellèah is included in the level of coarse speech, the word mellèah has a subtle level, namely ngubengin.

The Data was obtained from student conversations taken during activities in four places, namely Islamic schools in the Islamic boarding school hall, Al-Miftah grade 1 studying in class, deliberations in the prayer room, and during afternoon meals in the Canteen. There are three types of Madurese speaking levels found in Santri of the Roudlotut Tholibin Islamic boarding school:

No	Spot	Type Of Speech Level Madurese Language			Amount
		Kasar	Tengnga	Énggi Bhunten	
1	Hall (School)	18	3	22	43
2	Class (Al-Miftah Study)	16	7	13	36

Class 1)					
3	Musholla (Musyawaroh)	4	2	3	9
4	Canteen	30	2	7	39
Total		68	14	45	127

Conclusion

Based on the results of data analysis on the analysis of Madura Speech Level Speech in Roudlotut Tholibin Islamic Boarding School Students in Kademangan, Probolinggo City, researchers can conclude the use of speech levels used by students. There are 3 levels of speech used by students from 127 Data with details of the level of coarse speech 68 Data, the level of middle speech 14 Data, the level of fine speech 45 Data. The Enjâ' Iyâ level is the most widely used speech level at the Roudlotut Tholibin Islamic Boarding School. Because the interaction here is informal and prioritizes politeness but still maintains the rules.

The Roudlotut Tholibin Islamic Boarding School is not only a place to learn religion, but also a warm and egalitarian social environment. Even though it has rules, the atmosphere in it is not rigid or burdened with excessive formalities. The relationship between students and teachers is built with familiarity, openness, and family spirit. That way, pesantren not only educate intellectually, but also create a space for human growth and togetherness.

Bibliography

- Mailani, Okarisma, Irna Nuraeni, Sarah Agnia Syakila, and Jundi Lazuardi. 2022. "Bahasa Sebagai Alat Komunikasi Dalam Kehidupan Manusia." *Kampret Journal* 1, no. 1: 1–10. <https://doi.org/10.35335/kampret.v1i1.8>.
- Raditya, Iswara N. 2022. "Sejarah Santri: Asal Usul Kata Santri Dari Bahasa Sanskerta?" 21 Oktober. 2022. <https://tirto.id/sejarah-santri-asal-usul-kata-santri-dari-bahasa-sanskerta-ej72>.
- Rahmadhani, Dewi Suci. 2022. "Pengertian Pondok Pesantren." *Www.Brilio.Net*. 2022. <https://www.brilio.net/wow/pengertian-pondok-pesantren-ketahui-fungsi-dan-tujuan-dibentuknya-220908f.html>.
- Subroto, Edi. 2007. *Pengantar Metode Penelitian Linguistik Struktural*. UNS Press. surakarta: Surakarta Sebelas Maret University Press. <http://katalogdisperpusipjombang.perpusnas.go.id/detail-opac?id=3808>.



Sudaryanto. 1988. *Metode Linguistik (Bagian Pertama: Ke Arah Memahami Metode Linguistik)*. Cetakan ke. Yogyakarta: Gadjah Mada University Press.

———. 1993. *Metode Dan Aneka Teknik Analisis Bahasa (Pengantar Penelitian Wahana Kebudayaan Secara Linguistik)*. Yogyakarta: Duta Wacana University Press.