

THE STRATEGIC IMPLEMENTATION OF *KITAB KUNING* BASED ON VERBAL LANGUAGE COURTESY IN ENHANCING STUDENTS' INTRA & INTERPERSONAL CAPABILITIES: A CASE STUDY AT MA'HAD TARBIYAH ISLAMIYAH DAR AL-HIKMAH MALANG INDONESIA.

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ABSTRACT

Pesantren and the *kitab kuning* are an inseparable unit. Almost all *pesantren*, especially *pesantren salaf*, uses the *kitab kuning* as the main curriculum. Indeed, *kitab kuning* consists of various kinds of scientific disciplines and one of them is morals. This study on politeness and *akhlak* learning strategies used in the interaction between *student* and *ustadz* in Ma'had Tarbiyah Islamiyah Dar Al-Hikmah. This study was conducted to examine the types of politeness strategies employed by both *student* and *kiai/ustadz* in their daily interaction and the factors underlay them to use such strategies.

This study employs qualitative research method with a case study approach by collecting data from observation and interview. To figure out the phenomenon, Brown and Levinson's theory of politeness strategies was applied in analyzing the data which are bald on record, positive politeness, negative politeness and off record. The author also compares Brown and Levinson's theory with the politeness theory in the *kitab kuning*.

From this research, the author expects to be able to explore and find the role of *pesantren* and the *kitab kuning* in shaping the intrapersonal and interpersonal abilities of students especially in their verbal communication when interaction with others.

Key Words : *Kitab kuning, pesantren, student, akhlak and politeness Strategies.*

I. INTRODUCTION

Communication is an inseparable part of human life because everything our steps are always accompanied by communication. Communication in question is a process the delivery of Islamic messages by using the principles of good communication Islamic, namely communication with *akhlak al-karimah* or ethics. Communication with *akhlak al-karimah* means communication that comes from the Qur'an and al-Hadith.

In the Qur'an very easily, we find concrete

examples of how Allah always communicate with His servants through revelation. In order to avoid errors in receiving message through these verses, Allah also gave freedom to the Messenger of Allah to reduce His revelation through the matan of hadith. Whether the hadith is *Qouliyah* (words), *Fi'iliyah* (actions), *Taqrîr* (approval) of the Apostle, then added to the birth of the expertise of *tafsir* so that through their hands collected many books of *tafsir*. Islamic messages conveyed in Islamic communication covers all Islamic teachings, including: *aqidah* (faith), *sharia* (Islam),

and morality (*ihsan*). Regarding the method (*kaifiyah*), in the Qur'an and al-Hadith various guidelines are found so that communication can run well and effectively. We can term it as a rule, principle, or ethics of communication in an Islamic perspective. In Islam there are several ethics in communicating such as, first the words that spoken must be in the form of goodness (*Qaulan Karīman*), speech of truth (*Qaulan Ma'rūfan*), and the right words (*Qaulan Syadīdan*), speech that gives understanding (*Qaulan Balīghan*), and gentle speech (*Qaulan Layyīnan*).

However, there are some things that make it possible that an act of verbal communication can be considered polite in one society and disrespectful or even disrespectful in another. This is in accordance with Kuntjara's opinion that "politeness is much influenced by culture in a society which includes values and norms".ⁱ Therefore, something is considered polite when it conforms to the norms and values prevailing in a particular society. This can also occur in smaller communities such as in *pesantren*, as 'mini societies', where these communities make religious rules their basic values and norms. In this case, politeness is important. It is also one of the foundations of the creation of a peace. Politeness becomes sub of a big umbrella called moral and character education becomes important in this era, because many young people are starting to leave the culture of politeness.

1. Pesantren

Apart from the theory of politeness strategies as well as the three social factors that could trigger the emergence of the use of politeness, Kuntjara conveyed that speech politeness is much influenced by culture of the place which the language is used.ⁱⁱ As this study took place in *pesantren* as given community, it is of a possibility for the *pesantren* culture contributes some influences to politeness strategies usage.

Shodiq pointed out that pondok *pesantren* came from arabic noun "*funduq*" means dormitory. And "*pesantren*" came from javanese

"*santri*" means pupil who study islamic knowledge. It becomes a noun after added by Indonesian prefix and suffix "*pe-santri-an*" become "*pesantren*".ⁱⁱⁱ So from the terminology, we can say that pondok *pesantren* means a place/dormitory for *santri* to study about knowledge, especially religion.

Shodiq Also claimed there are three types of *pesantren* in term of the curriculum. First, *Pesantren Salaf*.^{iv} This type is the oldest type with traditional teaching system where the teaching curriculum is made by leaders of *pesantren* - *Kiai*. Here, the students are more emphasized to learn the religion knowledge rather than general knowledge in formal institutions. The second type is a *pesantren Khalaf*. This type also called as modern *pesantren*. This type of *pesantren* seeks to integrate the classical system into *pesantren*. Recitals of classical texts is no longer stand. In this type, general studies also included in the teaching curriculum of *pesantren* and associated with religious knowledge. Finally, the last type is the comprehensive *pesantren*. This type, trying to combine both types at traditional and modern system as the curriculum.

In term of the type of *santri* – student in *pesantren*, according to Mastuhu, *santri* are divided into two types: *santri mukim* and *santri kalong*. *Santri mukim* are students who learn and stay in *pesantren*. While *santri kalong* are those students who only learn in *pesantren* institution without staying there.^v The first type of *santri* have more *pesantren* insight, especially that of about *akhlak*. In other word, *santri kalong* is considered as having less knowledge about *akhlak* or other religious knowledge that can lead them to perform different attitude compare to those of *santri mukim*. This happened since they merely get the knowledge in formal class only. On the other hand, *santri mukim* get more religious knowledge in several informal classes such as some *pengajian* – religion teaching - that are supervised by *Kiai*, *Bu Nyai* or *ustadz* in *pesantren* outside daily class school. Besides, the interaction between *santri* and *ustadz* outside formal class at school is considered to be more influential in shaping *santri's* character. Hence, *pesantren* values are easily internalized into each individual of *santri mukim* through such kind of

learning processes.

In this study, the writer chooses *pesantren salafiyah* as the object since this type of *pesantren* is considered as the original type that still maintain more religion value. In term of *santri* – student of *pesantren*, the writer chooses *santri mukim* as the participant since they are presumed have more religious knowledge that could affect their speech act in performing politeness.

2. Kitab Kuning

One of the special characteristics that distinguishes *pesantren* from other educational institutions is the teaching of classical religious books in Arabic, or what is more popularly called the *kitab kuning*. The classic book, better known as *Kitab kuning* has a very important role in developing Islamic religious teachings. According to Azyumardi Azra, “*Kitab kuning* has its own distinctive format and color of paper “yellowish”.vi Judging from the unique color of this book then this book is better known as *kitab kuning* (the yellow book). However, recently these characteristics have undergone changes. Book The new printed yellow already uses a lot of common white paper used in the printing world.

Although now, with the various reforms carried out in *pesantren* by including the teaching of general knowledge as an important part of Islamic boarding school education, the teaching of classical Islamic books, especially those written by scholars who adhere to the Shafi’iyah ideology, is still given in Islamic boarding schools as an effort to continue the goal. The main goal of *pesantren* is to educate prospective ulama, who are loyal to traditional Islamic teachings. The specification of the book seen from its format consists of two parts: *matan*, original text (core) and *syarh* (comments, explanatory text on the material). In this kind of division, the *matan* is always placed on the right and left margins, while the *syarh* because the narrative is much larger and longer is placed in the middle of the *kitab kuning*.vii

When viewed in terms of scientific branches can be grouped into 8 groups, namely;

a. *nahwu* (syntaq) and *sharaf* (morphology); b. *fiqh*; c. *ushul fiqh*; d. *hadith*; e. *tafsir*; f. *tauhid*; g. mysticism and ethics; h. other branches such as *tarikh* and *balaghah*.³² Another characteristic of the *kitab kuning* is that the book is not equipped with clothing (*syakal*) so that it is often referred to in *pesantren* circles as the *kitab gundul*.

II. THEORETICAL FRAMEWORK

1. Communication Approach in Pesantren

In everyday life, everyone will communicate by building a certain pattern on how the intended message can be conveyed well to the other person. This kind of goal can be achieved by following the theory *Gricean Maxims* such as: maxim of quality, maxim of quantity, maxim of relevance and maxim of implementation.viii By following these principles, communication is expected to run well and as informative as they expect. The idea states that such communication is always associated with the use of a certain language known as politeness.ix From this we can see that politeness can help and play a role in determining a person’s success in communicating. Furthermore, in their theory, Brown and Levinson also asserted “*Basic social role of politeness is in its ability to function as a way of controlling potential aggression between interactional parties*, or it can be concluded “*Basic social role in politeness is an ability that serves as a way to control the potential for discomfort between the interacting parties*”.x

In the world of *pesantren*, they have their own approach that distinguishes them from other community groups. In this institution, politeness is a value that is accurate in every single activity of *pesantren* people – *Kiai*, *ustadz/ustadzah*, *santri*, *pesantren* officials. It happened as such value has been internalized in each *pesantren*’s people through the process of learning and daily devotional activities that regards to canonical sources of Islam – Quran and Hadith – that explained and interpreted through the classical books as the guidance.

1.1. Verbal and Non-verbal

In realizing effective communication, what is important is not only what is said, but

how to say it. In an effort to create effective communication between speakers, a speaker needs to pay attention to body language such as head movements, eye movements, expressions, hand movements, body movements, or a combination of one movement with another. In other words, acts of verbal communication need to be harmonized with acts of nonverbal communication.

The act of verbal communication referred to in this study is the act of a person in communicating in the form of speech or words. The form is in the form of speech/speech/speech acts. Furthermore, nonverbal communication acts are someone's actions in communicating that are not in the form of speech or words, but in the form of limb movements such as facial expressions, eye movements, head movements, hand movements, body movements, or a combination with one another.

1.2. Social Factors

There are several social factors that affect the speaker and hearer in performing the speech act of politeness. Brown and Levinson argued that there are some social variables that underlie both speakers and hearers in determining the use politeness strategies. They are social distance (D), relative power (P) and ranking of imposition (R).

According to Brown and Levinson, D is "A symmetrical social dimension of similarity/difference within which S and H stands for the purpose of this act".^{xi} In some cases, the frequency of interaction could be means to assign this factor. Hence, the more often someone interact to another, the lower the degree of social distance since they do not know each other and certainly rarely to interact.

The second factor that could trigger speaker in determining politeness strategies is power (P). P is vertical relationship between speaker and hearer. Brown and Levinson pointed out that P is a value attached not to individuals at all, but to roles or role-sets".^{xii} Thus, relative power for every person will be diverse depends on the role of someone in a given context. Sometimes, someone will have an equal power

to his interlocutors. In another occasion, he possibly has more power or even lower position than the interlocutors. Gray argued that factors contributing to power can be institutional, such as employer- employee that one of them is more powerful than the other.^{xiii} Once, someone becomes a boss in a certain workplace and at the same time, he is also a friend of another and in so doing, he could also become an ordinary citizen that should obey the government whose the rule in the country.

The third factor that Brown and Levinson believed is important in order to understand the different politeness strategies people use is how big the social infraction is. This is what they mean by the rank of imposition. For instance, in request, a large rank of imposition would occur if someone were asking for a big favor, whereas a small rank of imposition would exist when the request is small. So, asking someone for the time is generally considers a minor imposition. While asking money is consider as a high imposition.

2. Level of Speech

Level of speech is a variation of language whose difference is determined by the attitude of the speaker to the interlocutor or the third person being spoken to. Differences in age, degree of social level, and distance of intimacy between the speaker and the interlocutor will determine the variation of the language chosen. Errors in the selection of language variations when speaking will lead to irregularities and are considered impolite.

In Javanese there are three levels of language use, namely *Ngoko*, *Krama Madya*, and *Krama Inggil*. *Ngoko* is usually used for speakers who have a higher social stratum to those who are lower. While *Krama Madya* is used when the speaker has the same social strata as the interlocutor. *Krama Inggil* is used when communicating with the interlocutor who has a higher social stratum than the speaker.

2.1. Speech Acts and Speech Situations

In linguistics, one does not simply exchange information. They actually do things

through speaking or writing under various circumstances. Speech acts are actions that are carried out through speech and speech. "In English, a special sign is usually given, such as an apology, complaint, compliment, invitation, promise, or request."^{xiv} This descriptive term for various types of speech acts is directly related to the speaker's intention in producing the utterance, because the speaker usually expects that the listener will acknowledge/state his intention communicatively. Regarding this, both speakers and listeners are usually assisted by context / circumstances, which are the background of an utterance, namely the speech situation. "A speech situation is a situation in which the speaker and listener interact with each other through language in some conventional way to produce the purpose of speech".^{xv}

2.2. Politeness Strategies

To discuss the politeness of students' communication with the *kiai*, the author applies the theory of politeness strategies proposed by Brown and Levinson which defines politeness strategies as strategies developed to secure the interlocutor."^{xvi} There are four types of politeness strategies: Bald On-Record (without strategy), positive politeness (stating equal degrees with listeners so that they can be closer and closer), negative politeness (speakers are more passive in communicating to avoid misunderstandings) and Off-Record (indirect strategies through certain signs or codes). According to them, types of politeness strategies This is triggered by social factors such as: Power, Distance and Rank of Imposition. Therefore, various social factors can influence each type of politeness strategy.

3. Noble Behavior

3.1. Intrapersonal and Interpersonal Skills

Intrapersonal intelligence is the ability to recognize oneself by having a clear self- concept and a positive self-image.^{xvii} It is from this intrapersonal intelligence that a person - let's say a student - will be unique and authentic, not swayed by outside influences. Intrapersonal intelligence is broadly defined as the

intelligence possessed by individuals to be able to understand himself. Meanwhile, in a narrow sense is the ability of students to recognize and identify emotions, as well as their desires. In addition, students are also able to think of actions that should be taken and motivate themselves. Students with this character are able to introspect themselves and correct their shortcomings. "Every student is gifted with this intelligence, but the levels are different."^{xviii} Self-intelligence consists of five interrelated stages, namely being able to understand one's own emotions, regulate emotions, motivate oneself, understand others, and interact with others. Parents can observe students who have different self-intelligence attitudes when facing a problem. Because students can understand the cause of an emotion, they will better understand other people when they are sad, angry and so on.

A high sense of empathy and sensitivity to their environment makes self-smart students have a great desire to help and love others, both friends, family, and society. This potential can be sharpened if parents detect it as early as possible, namely when students begin to communicate verbally. The level of this intelligence depends on the stimulation given by the parents.

Interpersonal intelligence (interpersonal intelligence) is one of the eight multiple intelligences proposed by Gardner in his book "Frames of Mind: The Theory of Multiple intelligences". Interpersonal intelligence is the ability to observe and understand the intentions, motivations and feelings of others. Sensitive to facial expressions, voice and body movements of others and he is able to respond effectively in communication. This intelligence is also able to enter into other people, understand other people's worlds, understand other people's views, attitudes and behavior generally, can lead the group.

Interpersonal intelligence is an individual's ability to build relationships with other people. Interpersonally intelligent individuals have the ability to perceive and capture differences in the moods, goals, motivations, and feelings of others. Included in this is the ability to distinguish various interpersonal signs,

intelligence to understand and be sensitive to feelings, intentions, motivations, character and temperament of others.

Interpersonal intelligence can also be interpreted as everything that takes place between two persons, characterizing the processes that arise as a result of individual interactions with other individuals. Interpersonal intelligence shows a person's ability to be sensitive to the feelings of others. They tend to understand and interact with other people so it is easy to socialize with the environment around them.

Overall, during adolescence, people have to deal with many social activities that require different adaptations. The concept of soft skills is an important factor for the individual success of people. Soft skills include internal, interpersonal skills that can develop and maximize human performance. Intrapersonal and interpersonal skills include empathy, initiative, decision-making, communication, teamwork, and teamwork. Soft skills do not include technical skills such as IT, finance, assembly skills, etc., which are often referred to as technical skills or academic skills.

3.2. *Akhlak*

Moral comes from Arabic, plural from the singular form "*khuluqun*" which means character, temperament, behavior and character. Meanwhile, according to the term is knowledge that explains about good and bad (right and wrong), regulates human relationships, and determines the ultimate goal of business and work.^{xix} Another meaning of morality is the basic nature that has been buried within and appears to the surface through the will/behavior and is carried out without being compelled by one reason or another.^{xx}

Morals are basically inherent in a person, united with behavior or deeds. If the inherent behavior is bad, then it is called bad morals or *mazmumah*. On the other hand, if the behavior is good, then it is called a good moral or *mahmudah*. Furthermore, there are also many aspects of morality that are related to mental attitudes or thoughts, such as religious morality which is related to patterns of behavior towards God, fellow human beings, and patterns of behavior

towards nature.

Akhlak or Islamic morals, namely morals that are sourced from the Qur'an and the hadith of the Prophet. This Islamic morality is an open deed so that it can be an indicator of whether a person is a good or bad Muslim. This morality is the result of correct *aqidah* and sharia. In fact, the Messenger of Allah was sent to perfect human morals, namely by improving the relationship between creatures (humans) and creator and good relations between creatures.

Akhlak inherent in a person can be directly seen in everyday life. Applicatively, someone who has good morals will be reflected in every activity carried out, for example how a person eats, walks, hangs out, including in this case communicating. In Islamic teachings, it has been fully explained about morals, from the smallest things, such as how to enter the bathroom, to a larger scope, such as how to worship God properly. A person's character can be seen in social communication, both between individuals and groups or between groups with one another, including politeness in speech.

III. RESEARCH METHOD

In this study, the authors conducted research by means of case studies in a qualitative approach. This was chosen because this study aims to examine the daily life of a particular community, namely *pesantren*. By observing and interviewing several informants at Ma'had Tarbiyah Islamiyah Dar Al-Hikmah. In addition, the author will also read literature related to the *pesantren* to strengthen the idea of the values that apply to the *pesantren*. Furthermore, the author will use two instruments, namely an audio recorder and recording students' utterances during the interview. The author chose to use audio recording because the data needed is in the form of speech. This instrument is used when the informants are talking to their *kiyai/ustadz*.

In this study, the authors examine the speech challenges that contain politeness in the communication of students and their *kiyai/ustadz*. Because in qualitative research, the main data are the words and actions of the informants.

In determining the informants, the authors chose male students who were in the *pesantren* because of the prohibitions and rules that a male enter the female dormitory. The informants in this study were students with Javanese ethnic backgrounds and spoke Javanese in their daily lives. This makes it possible that the data to be obtained is sometimes presented in the form of Code Switching between Indonesian and Javanese.

IV. RESULT

Before further discussing and interpreting the data, according to Brown and Levinson's theory of politeness, we need to understand that there are 4 strategies that appear in the theory. Those strategies are *Bald on Record*, or utterances that are done clearly and openly. Second, positive politeness, which is a strategy to reduce high social distance by positioning the speaker himself as the listener. Third, negative politeness, which is an action that intends to keep the listener's feelings in a way that the speaker is more passive and minimizes speech to the listener. So negative politeness does not contain the connotation that this politeness is bad politeness, but a politeness strategy that is carried out minimally and more passively between speakers and listeners. While the last strategy is *Off Record*, which is a strategy that is carried out in an unclear way which requires the listener to translate the meaning intended by the speaker himself, such as gesturing and others. Furthermore, there are three abbreviations used to indicate informants such as U for *ustadz* and S for single students, Ss for students in the plural.

From the above analysis, it was found that all of Brown's and Levinson's politeness strategies can be found in this study with different amounts. It can be seen from the table below:

Table 4.1 Frequency of use of the strategy of politeness

Informant	Politeness Positive	Politeness Negatives	Bald On Record	Off the Record
U	30	24	28	10
S / Ss	52	11	1	-
Total	82	35	29	10

These strategies are implemented by U and S/Ss both when they are in formal or informal situations. The results show that there are no different strategies used in the two contexts. In other words, no particular strategy dominates in formal or informal situations.

Then, positive politeness done by U when they pray at the beginning and end of each lesson in class is also triggered by the values of the *pesantren*. A teacher's prayer for students believed to be something that is easy to be granted by Allah. Therefore, U did this to hope and pray that Ss would become a useful and successful person in the future. In addition, U also prayed that they would be given sincerity in teaching, namely not expecting anything but blessings from Allah.

On the other hand, Ss tend to use positive politeness in communicating with U. In the data obtained, the utterances that are often conveyed by Ss are dominated by simple sentences such as expressions of approval such as "*Inggih ustadz*". By doing positive politeness such as expressions of approval, it shows Ss's efforts to always obey and want to cheer U. Although U's social strength and social distance with Ss are quite high, the values that exist in Ma'had Tarbiyah Islamiyah Dar Al-Hikmah make U and Ss can respect each other especially in the fokus of the discussion in this study which relates to the selection of strategies in their communication.

V. DISCUSSION

The results of the interview show that the expression of approval arises because of the perception that is a belief among students that the *ustadz* is a person they must respect and obey. *Kiai*, *Bu nyai* and *ustadz / ustadzah* are considered as teachers who spread blessings from God. The blessing (*barokah*) that every students' hopes in their life can only be achieved by respecting and being kind to their *Kiai* and *Ustadz* in any case. The students got this insight from the learning process. These good attitudes include in terms of language such as showing expressions that do not imply coercion, insinuate, and irritate others. One of them is like the expression of consent mentioned above.

Furthermore, students are obliged to do whatever is ordered by the *ustadz*, so that the knowledge they get from their *ustadz* can be useful for everyone around. Among their goals for doing this is to seek the pleasure of the *ustadz* and make their hearts happy and willing. They are not allowed to be reluctant or even refuse what is ordered by their *Kiai* and *ustadz*.

Another form of positive politeness type is the use of the word "*God willing*" in the communication of the students when they are asked about understanding the lesson or when they want to do something. It is an Islamic principle that advises every Muslim to say '*God willing*' in every statement about something that hasn't happened yet. This shows that Islam guides its followers not to precede the will of Allah because at any time everything can change by the will of Allah. This shows that Ss and U instill the value of obedience and obedience to Allah and apply it through their words. This is in line with the theocentric *pesantren* principle, namely God as the main center of everything in this world - as Mastuhu stated.^{xxi} This is the result of the learning process in Ma'had Tarbiyah Islamiyah Dar Al-Hikmah which is based on Islamic values, namely theocentricity.

In fact, apart from the strategies used by Ss and U in the category of positive politeness, the purpose and factors of their use are slightly different; the use of politeness strategies by U tend to minimize the distance that exists between them, while the use of politeness strategies by Ss is more to show respect and obedience to U as their teacher.

Furthermore, the politeness strategy that is found to be frequently used is negative politeness. In some parts of the conversation, U and Ss seem to minimize or even avoid forcing the listener. This strategy can be considered as negative politeness. This strategy is the second most widely used strategy in this study. Ss do this strategy to show their respect for U. On the other hand, U also apply this strategy for several purposes, for example, U's use of "*monggo*" (please) in asking S to do something is U's attempt to show their affection as a teacher towards S. While this word is usually used to invite someone older or higher in his social

position to do something respectfully, U also uses this word to show S that he also respects him as his 'son'. U did this to make S not seem too pushy for S to do what he was told. Thus, they can carry out these orders without feeling forced.

The emergence of negative politeness which is motivated by the existence of these values is not only applied by the students where they must have a good attitude towards the *ustadz*, but also must be applied by the teacher where they must be friendly and close to the students. It is clearly stated in the book *Taysir al-Khollaq*, one of the learning resources at this *pesantren*, that the teacher is a 'guide' who can direct students to become good people.

The third strategy that comes up a lot is *Bald on the record*. This type of non-repressive strategy mostly appears in U's utterances. When data is obtained, this strategy is used by U to prohibit, command, warn Ss either about matters related to lessons in Madrasah or their daily life in the *pesantren*. Prohibitions, warnings, and commands are ideally stated in a clear, direct and unambiguous manner. This is also because it is motivated by several reasons. First, the speakers of the speech are usually those in power or have a higher social level than the interlocutor, in this case the *ustadz*. Second, an action that is very urgent to take, as if in an emergency situation, which makes the action take precedence over words.

U's power factor as *ustadz* made them feel free to command and forbade Ss to do something. However, that authority does not mean negative. According to one informant, U's orders and prohibitions were all done for S's good. It was U's obligation as a teacher and educator who made them use this strategy. This is in line with the value and compassion for student by warning them when they do something bad, which can get them into a problem. It is also added in the book *Tanwir al-Qulub*, that it is not permissible for teachers to use harsh or disrespectful language in warning students. This kind of value must be instilled in each *ustadz* because they have been considered as pious people.

In addition, as understood by every *ustadz*, that teachers are supposed to be wise and firm with their students. This wise and firm attitude can be done when delivering lessons in a clear and firm manner so that students can understand them easily. This kind of strategy can be seen in U's way of teaching S in a direct and unambiguous way when the learning process is carried out. This can be seen from the responses of Ss, most of which show agreement or understanding about the things being discussed. The *ustadz's* strategy is to be firm and wise in teaching and educating students.

Furthermore, it is further that U will be held accountable by Allah later in the hereafter. They are obliged to order students to do something good or forbid them to do something bad (*amar ma'ruf nahi munkar*). The strategy *Bald on record* used by U reflects the value of the book that has been internalized within them.

Finally, the *Off record* strategy is the least used politeness strategy in the interaction. Strategies that consist of ambiguity and ambiguity make the informants think twice about using them. In this study, some utterances were *Off record* used by providing some clues to understand the utterances or exaggerating the utterances which made the listeners interpret for themselves what was actually being said. Most of these strategies are implemented by U. They use this strategy to insinuate S about an action that should be taken.

In addition to warning S directly, the strategy is *Off Record* also considered more helpful to remind S not to repeat actions that should not be done. This kind of strategy is strongly influenced by the strength of each informant who has many differences and a fairly high social distance. The power of U as the 'parent' of Ss resulted in the understanding that they had the right to regulate and control Ss's life while at the *pesantren*, including reminding them not to repeat anything bad.

According to *shari'ah* (Islamic rules) as the basic root of values in Ma'had Tarbiyah Islamiyah Dar Al-Hikmah, it is permissible for the *ustadz* to do so as long as it does not demean the student. Because in the Qur'an it has been

stated that no one is allowed to humiliate others, even though they have more power over others. Another reason why U applies this strategy in daily life is to let Ss get used to thinking what's behind U's words as well as train their sensitivity. Doing this kind of thing will be able to cause Ss to think critically about everything that happens around them.

However, this strategy is not used by Ss because it is a kind of ambiguous and vague strategy in conveying something. As Ss they should say things clearly and not confuse their teacher. Therefore, there is no strategy *Off record* appears in the speech Ss. On the other hand, in U utterance, this strategy is also the least used strategy. This is influenced by the principle of the *ustadz* in this *pesantren* not to confuse the students.

Overall, the main goal of students doing such things is to achieve success both in this world and in the hereafter. as mentioned in the book *Ta'limul Muta'allim* explained the purpose of learning is;

"Should a person who seeks knowledge intend to gain the pleasure of Allah to enter the paradise, eliminating ignorance in himself and the ignorance of others, reviving religion and preserving Islam, and intending out of gratitude for Allah's favors and good health and not intending to seek face before humans and do not expect worldly wealth and glory in front of rulers and others."xxii

Based on the explanation from the book *Ta'limul Muta'allim*, it can be seen that in essence the objectives of learning are; 1). Get Allah's pleasure to enter heaven; 2). Eliminate ignorance; 3). Revive religion and preserve Islam; and 4). Be grateful for the blessings that God has given us. To make this happen, of course, one of them is the *kitab kuning* learning material. Because learning materials, especially the *kitab kuning*, are very primary that must be given to students, both in the form of knowledge, attitudes (values) and skills. From here, the personality of students both interpersonal and intrapersonal are formed, all of which are inspired by the teachings of the *kitab kuning* at the *pesantren* Mahad Dar Al-Hikmah Malang.

VI. CONCLUSION

The concept of politeness as an element of building social relations and avoiding any conflict is in accordance with the concept of politeness in Ma'had Tarbiyah Islamiyah Dar Al-Hikmah which aims to always maintain good relations between pesantren people, in this case student and Kiai/ Chaplain. From the analysis of Kiai/Ustadz utterances, it is known that all politeness strategies are applied by them. Based on the number of strategies produced, the most common politeness strategies by Kiai/Ustadz are *Bald on Record*, negative politeness, *Off Record*, and positive politeness. On the other hand, not all strategies were carried out by the students during this study. There are only three strategies that appear, in order, namely: positive politeness, negative politeness and *Bald on Record*. As explained in the theory of politeness by Brown and Levinson, social factors such as social power and social distance, have a role in the use of these politeness strategies. However, the culture of Ma'had Tarbiyah Islamiyah Dar Al-Hikmah which includes several values in it is another factor that also greatly influences the use of politeness strategies between students and Kiai/Ustadz in their daily interactions. These factors are related to several values that are internalized in each individual student which are instilled through learning the kitab kuning adopted from two Islamic sources, the Qur'an and Hadith. These values are attitudes that must be possessed by both student and Kiai/Ustadz at Ma'had Tarbiyah Islamiyah Dar Al-Hikmah so that they can get God's blessing.

In general, the politeness strategy carried out by U and Ss is triggered by social forces, social distance between speakers and the cultural values of the pesantren that apply at Ma'had Tarbiyah Islamiyah Dar Al-Hikmah which is based on Islamic values and is realized through learning resources in pesantren. This is the kitab kuning. By analyzing this politeness strategy, it can be seen that there is a social distance between U and Ss on a fairly high scale. However, sometimes there are some attempts by U to reduce it to be closer to Ss which will

make it easier for Ss to understand the lesson or some advice. Furthermore, the strengths of the two participants were not balanced, because as a teacher U was highly respected by Ss under any circumstances. This was triggered by the belief *blessings* in U's that made Ss do this. In addition, U's sincerity in teaching and educating Ss by not expecting anything except God's grace and blessing triggered them to adopt several strategies in their interactions with Ss.

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