



**HONORIFICS FOR *ULAMA* AS A FORM OF RESPECT MADURESE AND BANJARESE SOCIETIES:
COMPARATIVE SOCIOLINGUISTICS STUDY**

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Abstract

This research is a sociolinguistic study of the honorific in Madurese and Banjarese societies to glorify an ulama and his family as a form of their respect. This research aims to describe the differences and similarities between honorific patterns in the two groups of society. This research uses a qualitative descriptive method. The data collection techniques used in this research are observation techniques, interviews, proficient free-involved listening techniques, as well as note-taking and recording techniques. Data analysis techniques are carried out by applying an interactive model which consists of three components, namely data reduction, data presentation and interpretation, and withdrawal and verification. The findings of this research show that the Madurese and Banjarese have similarities and differences in honorific patterns as a form of their respect for ulama. Madurese show respect with an honorific pattern to ulama and all members of families, while Banjarese give honorific for the ulama only, while their family does not have a special title for honorifics. Based on the results of this research, it can be concluded that in general there are two patterns of honorific, both in South Kalimantan and Madura. Honorific in Banjarese have two points, (1) the word Tuan/Guru + regional name, (2) the word Tuan/Guru + a typical Banjarese nickname, namely adding the sound [i] before the name of the ulama. Meanwhile, Madurese also have two patterns, but they are slightly different. (1) The word kèyaè + regional name, (2) the word kèyaè + name of ulama. The similarities are that they both have a special honorific form that only applies to one ulama, and both have a pattern that uses regional names.

Keywords: Honorifics, Respect, Madurese Society, Banjarese Society, Comparative Sociolinguistics.

INTRODUCTION

Social life is never free from norms. These norms are social symptoms that underlie people's behavior, both verbal and nonverbal behavior. Verbal behavior is a person's behavior that can be seen from the language used, while nonverbal behavior is behavior in the form of a person's movements when communicating. In communicating, the use of good language accompanied by a polite attitude is a manifestation of harmonious relations among members of society. Therefore, language and society behavior are interrelated. Language as a communication medium according to Brown and Yule (1996) is not just for communicating, but also shows the social and even cultural identity of the user. Therefore, in communicating, the use of language is adjusted to the rules and norms that apply to the society. A member of society who is aware of applicable norms will demonstrate good language behavior.

Whether language behavior is good or not in social life is always related to ethical aspects. In this case, Holmes (2001) argues that language is considered a means of interaction in social life, whether carried out by individuals or groups using language that is in accordance with linguistic patterns and applicable social rules. The social rules that apply in social life are closely related to social factors, such as the social status of the speaker and speech partner, the social role of the speaker and speech partner, solidarity, and the formality of speech events. Several social factors influence language use in cultural contexts. In line with this, Duranti (2000) states that the use of language in social interactions cannot be separated from the social context and cultural norms of society.

Talking about cultural norms in relation to language use in Indonesia is quite interesting. The pluralistic condition of Indonesian society presents diverse linguistic patterns and social rules. The linguistic patterns and social rules in the Bugises society are certainly different from the patterns and rules that apply in the Batakese, Javanese, Madurese, Balinese societies, and so on. Likewise, on the contrary, the Batakese, Javanese, Madurese, Balinese and other societies have language rules and social norms that cannot be applied to the Bugises society. This

is in line with the opinion of Brown and Yule (1996) that the use of language cannot be separated from socio-cultural influences that differ between one region and the socio-culture in other places.

The existence of socio-cultural norm factors in the use of language and social interactions in society basically aims to realize harmonization of social life. Harmonization of society life will not be realized if in social interaction there is discomfort, offense, and other negative things that make someone as a member of society reluctant to interact. Therefore, in every culture there are norms that apply to regulate interaction patterns. These interaction patterns take the form of language rules and socio-cultural rules, especially those related to aspects of politeness. Martinich (2001) argues that the existence of a socio-cultural context in a social interaction is due to motivation and consideration of the fairness and politeness of speech.

One of the uses of language that is influenced by socio-cultural factors is the use of designations. Designation or naming is a morpheme, word, or phrase that is used to greet, reprimand, name the person being spoken to or to refer to each other in a conversation situation, and which varies according to the nature of the relationship between the speakers (Kridalaksana, 2016). Meanwhile, Crystal (1991) defines a term as a way of referring to someone in direct lingual interactions. For example, a child's address to his mother can be *emak*, *mama*, *ibu*, *bunda*, *ummi*, and so on. The forms in which children call their mothers cannot be separated from socio-cultural factors.

Designation or naming as a form of interaction patterns and language politeness is closely related to honorifics. Honorific is a pattern of politeness that is manifested in the form of designation. This pattern of politeness is of course aimed at a group of people who are collectively believed to be worthy and deserving of respect from other groups of society. Titles or names as a form of respect are usually used by lower class people to the class above them. For example, ordinary people will use honorific form for *ulama/kiai*.

Honorifics for *ulama/kiai* are a language reality that is tied to cultural norms. In this context, the lives of the Madurese and Banjarese societies can be seen. These two groups of people have similar behavioral patterns and structures of respect for *ulama/kiai*. One example that illustrates this reality is the attitude and behavior of the society in celebrating the anniversary of the local *ulama's haul*. If in Madura there is a great cleric, namely *Syaichona* Khalil, in South Kalimantan there is *Guru Sekumpul* as a great cleric who is their role model. In celebrating the *haul* of these two great *ulama*, there were similarities in society behavior as a form of respect. For example, these two groups of people without being asked to mobilize enormous amounts of energy, thoughts and even possessions to celebrate the anniversary of the *haul*. This is driven by the thought and belief that the things devoted to it, whether in the form of thoughts, energy and possessions, will bring blessings.

The description of the Madurese and Banjarese people's form of respect for *ulama* is relatively the same, so how do the two groups of people express their respect through designation? Therefore, it is necessary to conduct a research using a sociolinguistic approach, considering that the two groups of people have different social patterns and norms. Much research has been conducted on language politeness. Amil and Ramdhani (2023) researched politeness in netizens' language with the title "Analysis of netizens' politeness in the comments column of @Mastercorbuzier Instagram account posts" which emphasized violations of language politeness. Gunarta and Ekasriadi (2023) examined language politeness in relation to character education. The title of the research is "Evaluation of Language Politeness in Indonesian Language Learning: Efforts to Strengthen National Character".

Politeness and honorific are two inseparable things. Politeness according to Leech (2014) is a way of communicating between individuals by respecting other people, while honorific is a grammatical system used to show or apply politeness. Therefore, as study material, research on politeness and honorific needs to be reviewed. One research on honorific was conducted by Syafruddin and Supratmi (2022) with the title "Representation of Honorifics in Directive Speech Acts of High School Students in Makassar City". The results of his research show that cultural shifts caused by developments over time can be seen in the choice of language in communication activities, especially in using honorifics when speaking directives. Hanani (2022) researched Korean and Indonesian honorifics with the title of his research "Korean and Indonesian honorifics". The results of his research show that honorifics in Korean and Indonesian are realized both grammatically and lexically. However, the grammatical elements that form honorifics in Korean are not only limited to one type of sentence, whereas in Indonesian they are only used in imperative sentences. Vocabulary containing honorific meaning in Korean is found in adjectives, verbs and personal pronouns, whereas in Indonesian it is mostly found in personal pronouns and only a few in words from other word classes.

From the explanation above, the researchers are interested to conduct a research entitled "Honorific for *Ulama* as a Form of Respect Madurese and Banjarese Societies: Comparative Sociolinguistic Study". Researchers are interested in studying honorifics, considering that no research has been conducted regarding honorific, especially those in Madurese and Banjarese. This research is important to carry out considering that the two groups of people have different cultural and ethnic backgrounds, but have similar views on respect for *ulama*.

Research Methods

Descriptive qualitative is the research method used in this study. This method does not use numbers and is naturalistic because in this research real evidence is used that is actually found in the field. Thus, determining this method is relevant to the opinion of Sugiyono (2017) that qualitative research methods are often called naturalistic methods because the research is carried out in natural conditions (natural settings).

The data for this research are the speech of the Madurese and Banjarese societies regarding the honorific forms of addressing they use to show respect for the *ulama*. The data collection techniques used in this research are observation techniques, interviews, skillful free-involved listening techniques, and note-taking and recording techniques. In this research, 15 informants were determined: 7 people from the Banjarese society, and 8 people from the Madurese society. All informants consisted of 5 men and 2 women. Meanwhile, the Madurese society consists of 5 men and 3 women. In this research, data analysis techniques were carried out by applying an interactive model consisting of three components, namely data reduction, data presentation and interpretation, and withdrawal and verification (Miles and Huberman, 2014). Meanwhile, to check the validity of the data, data triangulation and peer checking were used.

RESULTS AND DISCUSSION

In social interactions, society members are required to comply with applicable norms. One of the norms that exist in society is norms relating to the use of language. There are limitations and principles in communicating, for example the use of designation or naming. Indonesian society in general still adheres to the principle of using designations. The use of designation or naming is closely related to politeness. If a child refers to someone who is much older without saying '*bapak*' or '*ibu*', then the child's behavior is considered impolite.

Politeness is often shown with honorifics. According to Kridalaksana (2016), honorifics are a linguistic form used to show respect for other people in the form of designation. One form of honorific designation is naming that society uses for *ulama*. Ide (1982) suggests honorific politeness, namely a person's effort to maintain communication related to the use of respectful expressions to address people in a certain language. In this case, people use honorifics as an expression of respect.

In general, Indonesian people use the words *kiai* and/or *nyai* for *ulama*. The use of honorific designation cannot be separated from cultural aspects, so that cultural diversity in Indonesia has given rise to a variety of honorifics. The emergence of honorific designation is motivated by shame culture in Indonesian society. This culture views that the norms and values that exist in a society must be upheld by prioritizing the feelings of shame that can arise if a member of society violates the applicable rules or norms. Geertz (in Bertens, 2004: 87) believes that shame culture is a culture that emphasizes respect, reputation, good name, status and prestige because it has something positive. Madurese and Banjarese people have norms for using honorific designation to *ulama* figures in the area so that honorific appears.

Honorific designation is basically universal because they are found in all languages. This means that each language in the world has its own system and patterns for showing politeness and respect to someone. For example, in Indonesian there is a sociolinguistic difference between the words '*kamu*' and '*anda*' even though semantically the two words have the same meaning. The use of these two words depends on the position of the interlocutor in the social strata. Therefore, in sociolinguistic studies the concept of SPEAKING is explained, namely setting, participants, end, act sequences, keys, instrumentalities, norms and genre as components of speech that must be considered in social interaction (Hymes, 1974, Wardaugh, 1998:242; Duranti, 2000:288). By paying attention to this concept, language-speaking people will choose honorific language when interacting with speech partners who have a higher social class. This is in line with Levinson's opinion (1983:63) that honorific is concept to show differences in social strata between speakers and listeners which are expressed through choices in the form of pronouns, forms of address, exclamations and titles of address.

The use of honorific designation that occurs in Madurese and Banjarese society is generally still bound by socio-cultural rules and norms. Madurese and Banjarese have almost the same views towards *ulama*. In their view, clerics are figures who have high levels of religious knowledge and actualize it in their attitudes and actions so that they deserve high respect from society. In respecting themselves, these two groups of people have their own honorific methods and designation that are different from Indonesian society in general. The following is a table of honorific greetings from the two groups of society.

Table 1: Honorifics Form

No.	Honorifics in Madurese	Honorifics in Banjarese
1	<i>Syaikhona</i>	<i>tuan guru</i>

	<i>kèyaè (kètowan)</i>	<i>abah guru</i>
2	<i>nyai (nyi towan)</i>	-
3	<i>lora</i>	-
4	<i>nyai/ ennèng</i>	-
5		<i>datu</i>

The honorific designation used by Madurese for *ulama* figures are *kèyaè*, *nyai*, *lora*, and *ennèng*. *Kèyaè* is used as a designation to *ulama* or *kiai*. *Kiai* for the Madurese society is a social elite who is closely related to the Islamization process in Madura (Romadhon, 2020: 35-42). *Kiai* for the Madurese society is a figure who is seen as the highest caste group so that almost all the *kiai*'s orders will be accepted easily and carried out according to the *kiai*'s orders. Apart from that, history proves that *kiai* have quite an important role in the lives of Madurese people.

Kiai has a socio-religious role for the Madurese society because *kiai* is seen as figure who has expertise in resolving socio-religious problems. For example, *kiai* are figures who can provide the best solutions to various problems in society, whether these problems are related to social problems, or related to personal problems, such as family problems, and so on. Therefore, the figure of the *kiai* has quite a big influence on the continuity of social life. In social life, Madurese people are influenced by the figure of a *kiai*. Therefore, a *kiai* has the top position in the social strata in Madura.

From the data above, it can be seen the difference between the honorifics in Madura and South Kalimantan as a representation of the form of respect in the people of the two regions. The Madurese people respect the *kiai* and his entire family with honorifics designation. *Kiai/ulama* receives an honorific address as *kèyaè*. Usually, if the *kiai/ulama* has received the title of Hajj (has carried out the fifth pillar of Islam), then the term *kèyaè* changes to *kèyaè towan* or which is simplified to *ketowan*. Meanwhile, the term for the wife of a *kiai/ulama* in the Madurese society is called *nyai (nyi towan)*. The term *nyai towan* or what is more often pronounced *nyi-towan* can be addressed to the wife of a cleric who has not yet gone on the pilgrimage provided that her husband has already performed the pilgrimage.

The Madurese society respects not only for *kiai/ulama* and their wives. The whole family also gets honorary designation, namely *lora* and *ennèng/nyai*. *Lora* is used for the son of a *kiai/ulama* who is young and unmarried, while *ennèng/nyai* is used to refer to the daughter of a *kiai/ulama* who is female and unmarried. This respect is based on the opinion of *Sheikh Azzarnuji* in his book *Ta'limul Muta'allim*. He stated "This also includes the meaning of respecting teachers, namely respecting sons and all people related to them." It is from this concept that the people of Masdura pay respect with honorific designation to *kiai/ulama* and their entire families.

The term *kèyaè* in Madura is given to *ulama* and their families. Usually a cleric in Madura has a clear lineage with previous clerics, such as the *Wali Songo*. Therefore, heredity is the main determinant in the mention or use of honorific designation in Madura. In the view of the Madurese people, *Kèyaè* is synonymous with a charismatic figure who deserves to be respected with an honorific address, including his descendants even though they are still very young.

Banjarese use honorific designation only for *ulama/kiai* figures. Meanwhile, for the *kiai*'s family, there is no special honorific designation, unless the person concerned already has sufficient knowledge. If a *kiai*'s son/daughter does not have adequate religious knowledge, then he or she will never receive an honorific address. People will call him *bapak/ibu*, *abang/kakak* like society in general. Especially for deceased *ulama*, Banjar people call them *Datu*. This honorific designation is only used for deceased clerics or saints, but their charisma is still believed to have an influence on the Banjar people. They believe that *Datu* or *wali* have *karomah* as a guide in living life.

In table 1 there is *syaikhona* as an honorific designation. The term *syaikhona* is only applied to one *ulama*, namely K.H. Muhammad Kholil because he was a great *ulama* who was the teacher of several famous *ulama* such as K.H. Hasyim Asy'ari, K.H. As'ad Samsul Arifinn and many more. Just like in Madura, honorific that are only addressed to one person also occur in South Kalimantan. The honorific designation in the form of *Tuan Guru* is only used to pay respects to *Tuan Guru* Sekumpul. His name is Muhammad Zaini Abdul Ghani who was born in Tunggul Irang Village, Martapura, Banjar Regency, South Kalimantan. He is a prominent and influential cleric in South Kalimantan and is the eighth descendant of the great Banjarese cleric, Maulana Sheikh Muhammad Arsyad bin Abdullah Al-Banjari.

Not only *Tuan Guru* Sekumpul, he also has many titles given by the *ulama*. These titles include, for example, *Kiai Haji* Muhammad Zaini Abdul Ghani Al-Banjari, *Syaikhuna al-Alim al-Allamah* Muhammad Zaini bin *al-Arif billah* Abdul Ghani, and *Syaikhuna al-Alim al-Allamah al-Arif billah al-Bahr al-Ulum al - Waliy al-Qutb A-Shaykh al-Mukarram* Maulana Muhammad Zaini Abdul Ghani al-Banjari. Besidest, there are also titles given by the

local society, for example *Qusyairi* (his first name), *Tuan Guru Sekumpul*, *Abah Guru Sekumpul*, *Guru Ijai*, and *Guru Sekumpul* as honorific designations that are most popular in the society.

From these explanations, one conclusion can be drawn that the Banjar people have unique honorific designations. In general, honorific forms in Banjarese society can be illustrated by the following picture.

Figure 1: Banjarese honorific forms

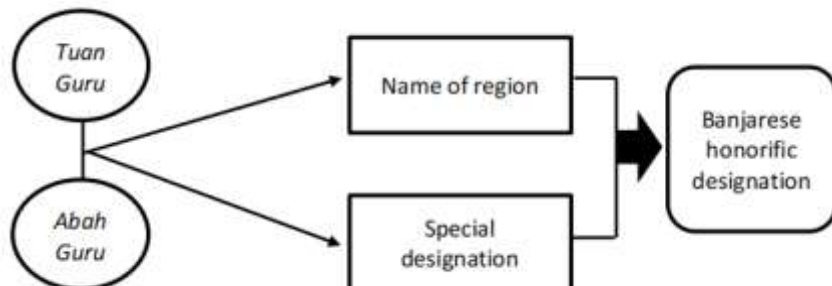
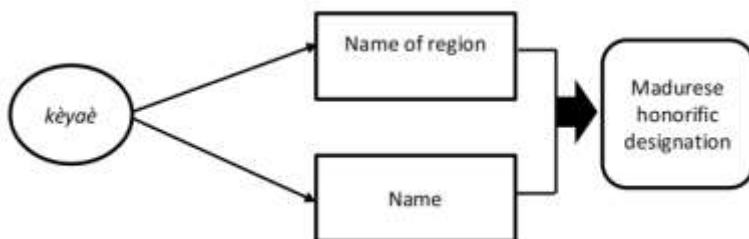


Figure 1 shows that in general, Banjar people have two patterns of honorific designations. First, use the words *Tuan Guru* or *Abah Guru* plus the name of the region. For example, *Tuan Guru Sekumpul* or *Abah Guru Sekumpul*. The word 'Tuan' is used as the highest respect and is only used for one cleric, namely *Kiai Haji Muhammad Zaini Abdul Ghani Al-Banjari* as *Syaikhona* is called in the context of Madurese society. The word 'Abah' (*Abah Guru Sekumpul*) in this context is a title for his congregation. Meanwhile, the word 'Sekumpul' is the name of a region in South Kalimantan. Another example of an honorific designation that uses additional regional names is *Abah Guru Danau*. The word 'Danau' is the name of an area in South Kalimantan.

Beside the name of a region, honorific designations are also formed from special addresses, namely special addresses for the Banjarese society, for example *Guru Ijai*. *Guru* is the term for *kiai/ulama*, while *Ijai* is a typical Banjarese nickname. Nicknames in Banjarese have the following pattern: nickname + [i] placed at the beginning, for example: Zaini (Zai/Jai) + [i] placed at the beginning = *Ijai*, and so on.

Like the Banjarese people, the Madurese people also have an honorific designation patterns using the name of a region. Of the four districts in Madura, the use of regional names for *ulama* is found in Sumenep Regency, such as *Kèyaè Lukguluk*, *Kèyaè Karai*, while in Pamekasan Regency there are *Kèyaè Tabheta* and *Kèyaè Bhenyo Anyar*, and in Sampang Regency there are *Kèyaè Lân-bulân* and *Kèyaè Tengghina*. Meanwhile, in Bangkalan Regency there was no mention of honorific designation using regional names. If in Banjarese the honorific designation is a special address, this is not occurred in Madura. So, beside naming the *ulama* using the name of a region, Madurese use honorific designation by mentioning the name of the cleric, such as *Kèyaè Basyir*, *Kèyaè Muqsith*, *Kèyaè Warits*, and so on.

Figure 2: Madurese honorific forms



The phenomenon of honorific designation in these two groups of people illustrates the complexity of the language use system related to honorific forms. This shows that Madurese and Banjarese people still adhere to cultural norms which are shown by respect and politeness in their linguistic behavior. The linguistic behavior they show is not only limited to honorific designation, but it is expressed in attitudes and behavior in their social interactions in accordance with the norms that apply in Madura and South Kalimantan. This is in line with the opinion of Ahmadin and Sulfiah (2020) that the use of honorifics is influenced by tribal rules or cultural norms that apply among language-using communities.

The people of Madura and South Kalimantan are language-using communities. In their interactions, the two groups of people use honorific designations in the form of linguistic and non-linguistic aspects. This needs to be

done so that local cultural values are maintained so that they as a cultured society do not lose their identity. Social construction built from the awareness of the people will form a nation with a high level of civilization.

CONCLUSION

Based on the results of the research and the data analysis, Madurese and Banjarese people have a pattern of honorific designations as a form of respect for *ulama*. Madurese people show respect with an honorific pattern of addressing to clerics and all members of their families, while Banjar people show respect for clerics with addressing that are only reserved for a cleric, while their family does not have a special naming. Based on the results of this research, it can be concluded that in general there are two patterns of honorific designations, both in South Kalimantan and Madura. Honorific designations in Banjar society have two points, (1) the word pattern *Tuan/ Guru* + regional name, (2) the word pattern *Tuan/ Guru* + a typical Banjarese nickname, namely adding the sound [i] before the name of the *ulama*. Meanwhile, Madurese people also have two patterns, but they are slightly different. (1) The word pattern *kèyaè* + regional name, the word pattern *kèyaè* + name of cleric. The similarities are that they both have a special addressing that only applies to one cleric, and both have an honorific pattern that uses regional names.

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