CHAPTER I

INTRODUCTION

I.1. Background of the study

Have you ever really noticed the way people call you? Do they address you by your first name, or there is a special attribute attached to it? In certain cultures, western cultures for example, we often find children call older people who are familiar to them—or sometimes even their parents—just by their first names. The older people themselves seem not care with it, because addressing is considered as a peripheral aspect in their social relation. Conversely, in countries where a social relation with the elder holds a tight grip to the people, the matter of addressing seems to be crucial one. In our culture, for instance, you would be regarded impolite if you call the elder without adding "Pak" or "Bu" before their first names—although you have a very close relationship with her/him. Similarly, you may be irritated when a seven-year old boy calls you, "Hey, Rin!" instead of "Mbak Rin!". This phenomenon, apparently, has been patterned in our social life. Thus, the way we regard or address the elder may actually show our identities and positions within the society where we live.

Crystal (1987: 41) stated that each person, in any community, has social status and role. Status is the position that a person occupies in the social structure of a community. While roles are sequences of behavior that the society expects to be performed by a person in relation with the status he/she has. Speech produced

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by each individual in a certain community will indicate those two above factors, the aspects of power and solidarity (Crystal, 1987: 42). From this viewpoint, it seems clear that speech is probably the easiest way to recognize the social identity of the speaker.

Doubtless to say that every individual must be a member of one particular community, so that they must possess certain status and roles. They may also share the same values, norms, and the cultural experiences with those from the same community. They also speak particular language that will differentiate them from others. In this case, language then becomes the crucial distinguishing factor that separates them from those who are not the members of that community.

O'Grady, Debrovolsky, and Aronoff (1989: 337) shortly stated that when a group of people possess one language, interact linguistically to maintain their relationship with others, they can be said as a "speech community." One obvious example of speech community in Indonesian culture is *Pondok Pesantren*. It is quite familiar among our society, especially the muslim one. *Pondok Pesantren* is a traditional educational institution, which emphasizes on studying, understanding, and applying Islamic teachings (Mastuhu, 1994: 55). This educational institution has long been recognized as the expansion of Islam in Indonesia. This speech community consists of kyai, santri, ustadz, pondok pesantren staff, and the outer related society (1994: 58). Kyai—commonly a pilgrim, haji—is not paid and santris pay small amount of money for their tuition fee. The costs of this institution are borne by pious member of the *ummat* as part

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of the religious duties included under the *zakat*, the religious tax (Geertz, 1976: 178). They live together in cloister-like dormitories in a certain resident called *Pondok Pesantren*, which is quite exclusive from the common society nearby. To some extent, it is not merely an educational institution; it is also a social institution since its members maintain some social relationships.

In fact, Pondok Pesantren is now categorized into two kinds. First is traditional pondok pesantren, which preserves traditional patterns of its educational system. This type is mostly found in the country and suburban areas. Second is the modern one, which has adopted some new educational system. This type is mostly found in cities (Mastuhu, 1994: 55).

It is the uniqueness and the exclusiveness of the traditional pondok pesantren that attract the writer to study the social relations among its members, especially the aspects of power and solidarity that can be seen from their speech during the process of interaction. Based on this starting point, the writer aims to investigate some markers—in the form of terms, such as addressing terms, activity terms, etc—that function as linguistic signals or linguistic markers of power and solidarity in traditional pondok pesantren, named "Pondok Pesantren Salafi Qomaruddin Bungah Gresik". Besides, the writer intends to investigate the social association among its members based on the linguistic signals found.
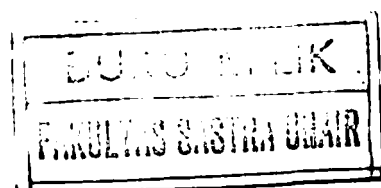
I.2. Statement of the Problem

What are the linguistic signals that indicate the aspects of power and solidarity used by the people in Pondok Pesantren Salafi Qomaruddin Bungah Gresik?

I.3. Objective of the Study

The objective of this research is to find out the linguistic signals that indicate the aspects of power and solidarity used by the people in Pondok Pesantren Salafi Qomaruddin Bungah Gresik.

I.4. Significance of the Study

Hopefully, this research will enrich studies on Sociolinguistics, because it concerns language and its social aspects. This research will possibly provide information, especially for common people outside the Pondok Pesantren, of the way the people inside the Pondok Pesantren interact one to another, so that they will be widely recognized.

I.5. Scope and Limitation

Since there are time limitations to conduct the study as well as the writer's limited ability, this study only examines the conversations that occur during the

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process of interaction. It can be between the Kyai and Santri, between Kyai and Ustadz, between Ustadz and Santr*i*, between santr*i* or Ustadz and the outer related society, namely those who have access to the area of Pondok Pesantren.

Actually, there are some similar communities in Gresik. The writer takes Pondok Pesantren Salafi Qomaruddin Bungah Gresik because she has an access to this community. Besides, this community is considered to be the most exclusive one, either geographically or socially.

I.6. Theoretical Framework

Language often encourages us to define our relationship with the person we are talking to in terms of power and solidarity. These terms are firstly, introduced into Sociolinguistics by Brown and Gilman (1960: 255) through their statement: "spoken discourse may reflect the social relations between participants, particularly the power and solidarity manifested in that relationship". According to Jan (2002: 1438), the word *'power'* is derived from the Latin word *'potere'* which means *to be able*. He defined *power* as follows:

> Power is a term that refers to the differential rights to control another person's behavior or to make decisions about matters concerning others. The bases of power are physical strength, age, birth, sex, wealth, profession or institutionalized role, army, state or within the family (Jan, 2002: 1438).

Brown and Gilman (1960: 255) are explicit in their assumption that *power* is associated with asymmetrical relationship in which the power is held by the

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person in the one to one interaction especially those in the one-up position. As such, one person may be said to have power over another to the degree that he is able to control the behavior of the other. Therefore, *power* is a relationship between at least two persons, and it is non-reciprocal in the sense that both cannot have the same power in the same area of behavior. As they indicate, in many cases, when there is a power differential between two parties in an interaction, one of the parties has total control over the whole situation and the other party has to obey whatever is asked of him/her.

Unlike power being asymmetrical, *solidarity* is symmetrical. *Solidarity* concerns the social distance between people, the social characteristics they share (religion, political membership, family, profession, sex, region of origin, race, interest etc.) and the frequency of contact which leads to the discovery of 'like-mindedness' (Brown and Gilman, 1960).

Hudson (1980: 122) stipulates that *solidarity* refers to the social distance between people that is ' how much experience they have shared, how many social characteristics they share (religion, sex, age, occupation, etc.), how far they are prepared to share intimacies, and other factors." Gulley (cited in Jan 2003: 1439) simply defines *solidarity* as "sharing of interest" whereby members share a community or commonness of interests. Solidarity governs symmetrical relationship characterized by social equality and similarity.

Hudson (1980: 128) stated that the linguistic signaling of power and solidarity can be seen as a way in which a participant locates himself in his social world when he speaks. As such, one's access to and participation in the power

forums of society is dependent on knowing the linguistic signals and language of those forums; and how using that language power enables personal and social goals to be achieved. He further explained that there are different ways of signaling power and solidarity in languages. In English, for instance, the main marker of it is the use of proper names as vocatives (i.e. to address someone). In other languages, Japanese and Korean, for instance, there is fairly, direct relation between power-solidarity and *verb-forms* (Martin cited in Hudson, 1960: 126). Verbs are also signals of power and solidarity in Persian. Another type of linguistic signals of power and solidarity is vocabulary level, which is found in Javanese (Geertz cited in Hudson, 1960: 127).

I.7. Method of the Study

The method of the study is qualitative research, since the data obtained from the field research are not in the form of number (Punch, 1998: 192). Instead, the writer is going to make a qualitative description and explanation about the data gained from the field observation.

I.7.1. Definition of key terms

Below are some terms that need deeper explanation in order to reach maximum understanding:

❖ *Power:* Self-explanatory. It indicates whether someone is more or less superior to others.

- *Solidarity:* The social distance between people

- *Kyai:* A male, mature, and highly acknowledged person. He possess the highest position in this community, because he is the owner as well as the leader of Pondok Pesantren, Sometimes, he is also the founder of it.

- *Santri:* Students, either male or female, who are studying Islam in this Pondok Pesantren. Santri are the dominant members of this speech community, since they are a lot in number.

- *Ustadz:* The teachers, either male or female, who are responsible for transferring the knowledge to the students.

- *Outer related societies:* Those who live outside the Pondok Pesantren community. They are directly involved in the interactions that occur in this speech community. For instance, those who work in canteen of Pondok Pesantren. They do not live inside it, but actively interact with those who stay inside. Mostly, they are the nearby society.

- *Linguistic signals:* Signals used within their language or as particular symbols inserted in language of daily communication. These can be in the form of verbal language (speech) or non-verbal language such as gestures, facial expression, body motion, and so on.

- *Speech community:* A certain community that possesses a particular language to maintain their social relationship.

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❖ *Islamic teachings:* Religious teachings that are taken from the *Alquran* (the holy book of Islam) and *Assunnah* (statements and activities by Muhammad, the messenger of Allah).

I.7.2. Location and Population

This research is conducted at Pondok Pesantren Salafi Qomaruddin Bungah Gresik. The writer chooses this one, because she has an access to this community and she has had a good relationship with this community. The population of this research is all the members of this speech community—including the Kyai, the Kyai's family, Santri, Santris' families (when they are visiting their sons or daughters), and others (who live surrounding this community)—when they are interacting and communicating one to another.

I.7.3. Technique of Data Collection

Since the data require two sides, the speakers and the audiences, the writer uses *conversation* as a source of the data as it fills these two requirements mentioned. In collecting the data, the writer observes directly the aspects of *power* and *solidarity* through the conversations among the member of speech community. Sometimes, during the conversation, she probably involves herself to the conversation that she has been observed. While observing, the writer records some important dialogues that contain some linguistic signals. Due to time limitation, the writer conducts the observation for only six studying days.

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In short, the steps of data collection are:

1. Observing directly the conversation.

2. Recording some important dialogues.

I.7.4. Technique of Data Analysis

In this stage, the writer describes some dialogues, which contain some linguistics signals, obtained from the observation by rewriting them as completely as possible. Later, she identifies the linguistic signals found within the conversation. After that, she continues to describe and explain how those linguistic signals (found within the dialogues) indicate the aspects of power and solidarity of the speakers and the audiences by the help of the given theory. Finally, the writer concludes the whole study.

Shortly, the steps of analyzing the data are:

1. Rewriting the dialogues

2. Identifying the linguistic signals within the dialogues

3. Describing and explaining how the aspects of *power* and *solidarity* can be seen through the conversation.

4. Drawing a conclusion.

I.8. Organization of the Paper

This paper is divided into four chapters. The first chapter is *Introduction*, which consists of several subchapters, i.e: background of the study, statement of the problem, objective of the study, significance of the study, scope and

limitation, theoretical framework, method of the study, and organization of the paper. The second chapter is *Literature Review*. In this chapter, the writer includes some theories used to analyze the data as well as some opinions that support the analysis process. *Presentation and Analysis of the Data* is in the third chapter. The last chapter is *Conclusion* in which the writer draws the conclusion of the whole study.

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CHAPTER II

LITERATURE REVIEW