

CHAPTER IV

CONCLUSION

Language is the main means of communication. By using a certain language, human beings, who live within the same speech community, establish their social interactions. Sociolinguistics is an area of linguistics that concerns with the social aspects of the language. He added that speech may reflect the social relations between the speaker and the addressee, especially the aspects of power and solidarity. Power is associated with asymmetrical relationship in which the power is held by the person in the one to one interaction especially those in the one-up position. Solidarity is associated with symmetrical relationship that concerns the social distance between people, the frequency of contact, and the characteristics they share. This is very interesting because there are some markers—for example, addressing words, the choice of words, or others that show the relationship between the members within one speech community.

One outstanding example of speech community in our society is one in a traditional pondok pesantren, namely Pondok Pesantren Salafi Qomaruddin. This speech community is quite exclusive from the common society because in daily life, the people inside this community interact to each other by using a language that sometimes cannot be understood by those who do not live in this community. This is actually one factor that separates them from other speech communities. It is justified that the language used by the speakers may reflect their roles and statuses within this community.

From the observation, the writer finds that there are several linguistic markers (or terms) that denote the aspects of power and solidarity when two or more members of this community involved in social interaction. Firstly, This may be seen in the choice of language level. Most members of this community use Javanese as their primary language to hold social interaction. The choice of language level, whether *ngoko* or *krama madya levels* will tell the participants involved. Besides this will also reveal the status and position of the participants. When both participants use Javanese of the same level, it indicates that there is equality in the aspect of power and high degree of solidarity aspect between participants. As a result, the relationship they maintain is symmetrical. Conversely, when both participants use Javanese of the different level, it indicates that there are inequality in the aspect of power and low degree of solidarity aspect between participants. Thus, their relationship they maintain is asymmetrical.

Secondly, the linguistic marker for power-solidarity aspects may be in the form of addressing terms, such as *Abah Yai, Ning, Yuk, Bu, ahlu fi*. These addressing terms are used when the participants of social interactions occupy different positions within this community. For example, when the addressing term *Bu* is used, the speaker must have a lower position than the hearer. When both of them meet in social interaction, the power aspect they have is unequal and the solidarity aspect they hold is low. As a result, their relationship can be categorized as asymmetrical. Terms for certain things like *kitab gundhul, ta'zir, and bulanan* or certain activities such as *disosial, sowan, sambang* and so on also denote the power-solidarity aspects of the speakers. When a certain term is used, *disosial* for

instance, the speakers, the hearers, the intimacy between them are then predictable.

Thirdly, the indicator of the aspects of power and solidarity is the grammaticality of sentences stated during the social interaction. Those who belong to the same position tend to use unstructured and incomplete sentences compared to those of different position. Mixing two languages, Javanese and Arabic, also denotes the power-solidarity aspects of the speakers. When participants communicate using a combination of languages, the situation must be informal and the degree of intimacy between them is high. As a result, they are equal in the aspect power and the solidarity aspect they maintain is high.

Fourthly, the non-verbal factors, such as body movement, facial expression, mimics, intonation, also implicitly explain the aspects of power and solidarity of the speakers. Whenever the younger speak to the older, it seems that there is a certain attitude performed by the younger to show respect to the older, which means that the addressee, the older, has more power. On the contrary, people with the same age tend to speak informally to each other, accompanied with gesture, facial expression, and body position, which indicate that they share a certain degree of intimacy and high solidarity.

Thus, it can be concluded that the linguistic markers of power and solidarity found in this pondok pesantren reflect their relationships among the members of this community. The higher the solidarity they possess, the closer and the more intimate they are, and the higher power they have towards each other, the more distant the relationship is.

BIBLIOGRAPY