

Politeness in Language of Female Students of the Al-Islahiyah Salafiyah Islamic Boarding School for Girls in Malang City

Muhammad Ayyina Yusron El Farouq

Maliki State Islamic University of Malang, Indonesia

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Abstract

The purpose of this study is to describe the linguistic disturbance in the surroundings of the Salafist guest house of Al-Islahiyah's daughter of the Poor City. The author's research is included in qualitative descriptive research. Data collection techniques are performed using observation and interview methods. Data analysis uses qualitative descriptive analysis techniques, i.e. written or oral data of people and behavior observed in formal and informal situations in the training environment. The results of the research showed that the santri had the ability to speak the shantun language that could bring goodness and goodness to the environment of the hostel. It can be seen in the phenomenon of the speech of the chancellor of the Salafist house of the daughter of Al-Islahiyah. The results of this study show that there are several maxims of humility used by women in interaction, namely (1) the maxim of wisdom, (2) the maximum of charity, (3) the maximum acceptance, (4) the maximum humility, (5) the maximum agreement, and (6) the maximum sympathy.

Keywords: Language Politeness, Female-Students

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□ Corresponding author :

Email Address : ayinfarouq@yahoo.co.id

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Introduction

Politeness in language is an important thing to do by every society when communicating. At the socio-cultural level, humans are required to behave politely in interacting with each other. Politeness should be applied in a formal setting so that politeness in language is used when interacting with others, so that the person feels respected with polite language. Politeness in an interaction between one human and another can be defined as a tool used to show awareness of the face of others (Yule, 2006: 104). Lakoff (in Gunarwan 1994: 87) explains that there are three rules that need to be obeyed so that our speech sounds polite to the listener, namely formality, hesitancy and equality or camaraderie.

In communicating, politeness in language is also seen from verbal and nonverbal behavior. Verbal behavior in imperative function, for example, how the speaker expresses orders, obligations, or prohibitions to do something to the conversation partner. Nonverbal behavior can be identified from the form of facial expressions, body movements, attitudes or behaviors that support the expression of a person's personality.



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Forms of politeness in language consist of verbal and nonverbal forms of politeness. Verbal politeness is a language in the form of a series of words or speech that forms a discourse or text, both spoken and written. On the other hand, a person's personality that needs to be developed is an expression of good, correct and polite personality, so that it reflects a person's refined manners and noble character. Noble character is a benchmark for a person's good personality.

Pranowo (2009:3) stated that everyone expects that attitudes, behavior, speech, writing and appearance in everyday life reflect politeness in language. In addition, the diversity of politeness in language also includes various social factors, such as social status, age, and gender, both in official echelons, such as government, and in the smallest echelons of society, such as families, impressions of politeness in language have an important role (Bintang and Azizah, 2023:2).

In the context of the Islamic boarding school world, there is a reciprocal relationship of social interaction. Social interactions in the Islamic boarding school environment (such as kiai, nyai, santri, ustadz, and administrators of the Islamic boarding school) are always based on the norms of the Islamic boarding school. In terminology, santri are students who live in Islamic boarding schools in order to surrender themselves to enable themselves to become students of the kiai in the full sense (Wahid, 2007:21). Santri generally have reverent, respectful behavior, and always maintain a good relationship with the kiai as a reflection of the santri's obedience in carrying out the teachings of Islam (Rokayah, 2011:2). Islamic boarding schools are also centers for cultivating the spiritual morals of students, in addition to the teachings of the yellow books conveying religious language media that describe expressions of nobility of character, politeness in language, peace of mind, and human closeness to God.

The Salafiyah Putri Al-Ishlahiyah Islamic Boarding School is one of the Salafiyah female Islamic boarding schools inhabited by a majority of female students. This Islamic boarding school still upholds the tradition of yellow books, the Qur'an and manners. The students have a communication pattern that is formed between other students who are also in the boarding school. They have a variety of Islamic cultures and traditions, so that it will affect the diversity of politeness in language. The reason for choosing this research object is because this Islamic boarding school is located in a strategic area and close to the center of Malang city so that it will affect politeness in language. The Islamic boarding school is managed by Mrs. Nyai Umi Machmudah, Ir. H. Sholeh Wafiq Priadi, KH. Ali Mahmudi, Mrs. Nyai Kunti Africhatul Qulubiyah. The caretakers manage a foundation called Daarul Ilmi Al Ghozali which oversees this Ishlahiyah Islamic Boarding School.

In this condition, Islamic boarding schools are also expected to have the ability to educate and develop polite language ethics so that students can communicate better, especially students who are mostly still in college (Putra et al., 2022). Research on politeness in language in Islamic boarding schools is very interesting and important to do. This study will describe how politeness in language is carried out by students in relation to the speaker's intentions according to the context and circumstances that occur in the boarding school environment and its surroundings. This form of politeness in language is actually important to implement not only in the Islamic boarding school environment, but also in various national situations that require the influence of the presence of harmony between ethnicities, cultures, and people of the same nation (Risnawati et al., 2021).

There is an interesting event in this study that in the environment of Islamic boarding schools with different cultures and social interactions between kiai, nyai, santri, ustadz and administrators with different social statuses can still produce a perfect act of politeness. Polite language is a reflection of a polite personality. The Islamic boarding school community is believed to be a society that is obedient to "politeness and manners" and is thick with Islamic teachings. At the Al-Ishlahiyah Islamic boarding school, there has been social interaction between students and kiai, nyai, ustadz, administrators, and fellow students. This social

interaction shows polite behavior, especially towards the caretakers of the Islamic boarding school (kiaai and nyai).

In the future, the role of these female students is not only appointed to be married, but also taught how to interact in their social environment so that they can carry the image of female students who are able to study at university, but also study religion which is fardhu 'ain (Aljasiri et al., 2023).

The beauty of the morals of the students is also reflected through the medium of language. The ability of students to manage verbal communication to the caretakers of the boarding school, their teachers at the boarding school is one of the important things in order to build a peaceful atmosphere of tranquility at the boarding school. In addition, the influence of communication in Javanese and Indonesian at the Al-Ishlahiyah boarding school is a sign that the cultural climate is still maintained.

The use of Javanese language in Al-ishlahiyah Islamic boarding school is a characteristic that creates an attraction especially in the Salaf Islamic boarding school that upholds the noble tradition of Javanese culture, in addition to their daily use of Indonesian. This certainly maintains the legacy of the yellow book as a warehouse for the previous Salaf scholars whose teachings are still preserved in Islamic boarding schools. The teachings of the noble values of the Salaf scholars whose sanad lines are connected to the Prophet.

Methodology

This study is a language study that examines politeness in language with a pragmatic study approach. The researcher acts as a key instrument. The data sources are female students of the Al-Ishlahiyah Salafiyah Putri Islamic Boarding School and the family of the boarding school caretaker through the application of polite language. This study was conducted by observing various forms of speech and communication that include polite language in the Al-Ishlahiyah Islamic boarding school environment. The data are in the form of words that show the application of polite language with Leech's theory. Data collection techniques use observation and interviews. Data analysis is carried out by classifying data according to the focus of the research, codifying the data, then the data is analyzed, interpreted using relevant theories. Data triangulation uses expert and theory triangulation. Meanwhile, secondary data sources, in the form of books that support the writing of this article, journals and related articles. This research method uses descriptive analysis, so that the arguments built in this paper can be accounted for.

Results and Discussion

The theory of politeness in this study produces several maxims, including the maxim of tact, the maxim of humility, the maxim of sympathy, the maxim of agreement, and the maxim of generosity. (1) The maxim of tact, namely a speech act whose politeness is focused on the benefit of the speech partner, (2) the maxim of generosity is a speech act whose politeness is focused on the loss of the speaker (himself). (3) The maxim of humility is a speech act whose politeness is focused on praising the speech partner, (4) the maxim of humility is a speech act whose politeness is focused on criticizing the speaker (himself), (5) the maxim of agreement is a speech act whose politeness is focused on agreeing with the wishes of the speech partner, while (6) the maxim of sympathy focuses on eliminating antipathy towards the speaker (himself). This is also in accordance with the opinion of Yuliantoro (2020:56) who states that these maxims are closely related to each other so that they will collide.

Below is a discussion that analyzes the politeness of language in female students of Al-Ishlahiyah Malang. To facilitate the research, the maxim is abbreviated as M, the politeness is abbreviated as 'K', then the type of maxim is abbreviated according to its category;

MK 1: sympathy maxim;

MK 2: maxim of agreement;
 MK 3: maxim of wisdom
 MK 4: maxim of humility
 MK 5: Maxim of Generosity
 MK 6: maxim of acceptance

Analysis of Data on Language Politeness Markers in Social Interactions in Ishlahiyah Islamic Boarding School in Malang City

Maxim of Sympathy (MK 1)

MK 1.1 Data

Context: This data represents a student who wants to visit the ndalem (house for the caretaker of the pondok).

With the humility that you have, there will be no difficulties.

Santriwati: "Assalaamu'alaikum.. menawi pareng tanglet,, niki badhe nyetoraken the Pesantren Expo agenda. Menika the list of ingkang goods dibeto damel day H of the EXPO event...

Ustadzah: Okay miss, are there any activities or events after this?

Female Student: There is no female teacher, what's wrong?

Ustadzah: Can you help me arrange flower decorations in preparation for the Islamic boarding school expo?

Female student: "Yes, Ustadzah, I will help as instructed."

Based on the data, including the sympathy maxim. then it indicates the readiness of the female student to carry out the task given to the female teacher. The question sentence 'what's up' shows sympathy for the female teacher about how to respond to her asking whether there is an event or not. After that, the female student is able to carry out the task.

MK 1.2 Data

Context: Sunday morning roan picket for female students of Ishlahiyah

On Sunday morning, the students were seen preparing to do roan, a tradition to maintain cleanliness around the pondok and the house of the caretaker of the pondok. All students without exception carried out their respective duties that morning.

Female Student: Miss, do you have any more work after this?

Santriwati: Mboten, wonten nopo?

Santriwati: "Sister, Tulung Jupukno is in the mouth of a large zinc stick broom in the mouth of your wingking's niku teng...

Santriwati: Please sweep, mangke tulung is returned, thank you..

Based on the statement, it can be explained that seen from the strategy used, he uses a strategy by not forcing his students to immediately do what he will do. This includes a form of sympathy for students who ask for help.

Maxim of Sympathy (MK 2)

MK 2.1

Context: The administrators held a meeting to discuss the target of socialization of new student registration at SMP Islam Walisongo Karangduren Malang Regency. At that time, the head of the pondok administrators wanted to coordinate with other students to socialize to the community.

Chairman of the boarding school management:

"Miss, that day the kiai talked about something that was not easy. He asked the female students who were still in the 2023-2024 management period to complete their duties well. Our closest job desk lately is how to recruit from Walisongo Islamic Middle School which was

initiated by the founder of this boarding school. So let's try to politely invite the people around here who have 6th grade elementary school children to immediately go to Walisongo Islamic Middle School. "Miss, is there anyone who can help me?"

Adel: "Okay, I can, let's ask the NU elders and the Islamic boarding school to collaborate here. Hopefully our request will be granted by Allah and accepted by the local residents."

Based on the data above, the politeness of language here plays an important role in enlivening Islamic educational institutions in the area. A concrete example is when language is a means of speech through politeness of language between female students and the surrounding community.

Data 2.2

Context: After completing the study of the Akhlaquillilbanat book, a conversation took place between Mrs. Nyai and the female students explaining the updated data for the Islamic boarding school profile in 2024 ahead of the registration of new female students.

Mrs. Nyai: Do you have any lectures after this?

Santriwati: No Mrs. Nyai. Wonten nopo eh?

Mrs. Nyai: Then, can you help me for a moment to input the updated data for the Islamic boarding school profile at the office?

Santriwati: "I'm really shocked"..

Mrs. Nyai: Thank God, that means you are as happy as you can be, thank you for menawi ngaten.

In the conversation above, it shows that the female students are willing to comply with the order from Mrs. Nyai who asked the female students to input the latest pesantren profile data on the website of the Ministry of Religion. The sentence "wonten nopo nggeh" shows the meaning of "what's up" which explains how the sympathy maxim has been realized in the interaction.

Maxim of tact (MK 3)

MK 3.1 Data

Santriwati: "Assalamualaikum Gus... ngapunten bade tanglet, "Ngapunten ning,,, this is sudden... Menawi was shocked by mbenjing ning Hilda was shocked to hear Mboten's deposit, right? Thank you..

Gus: "Oh, God willing, I was shocked... the nyuwun tulung was delivered while planning to take the class and all of a sudden went to the poskentren room....."

Based on the conversation above, the utterance "menawi saget mbenjing nyimak dump" is evidence of asking about Ning's readiness to accept the Qur'an memorization dump from her female students, so this is also not too forcing Ning's will, but politely offering Ning's ability.

MK 3.2 Data

The students nodded and agreed when Gus gave them orders to help Ibu Nyai in the kitchen.

Santriwati: "Nggih gus, nice niki kulo immediately go to the kitchen to help,,, niki tasik bade teng wingking...

Gus : Teng wingking niku teng in the bathroom what do you mean?"

Female student: "Yes, Gus..."

Gus: If you're going to the back, please immediately go to the inside kitchen. Thank you.

Based on the data above, this is included in one of the wise and prudent attitudes when a Gus does not directly force his students to carry out the tasks that he will do, but he is still wise because he considers it because the female student has a need to go to the bathroom.

Maskim Humility (MK 4)

MK 4.1 Data

Context: The female students listened attentively to what their teacher said. Then there was a student who raised her hand and asked the teacher.

Female students: "Excuse me, Tanglet. Is there any lesson that can be learned from the events experienced by the prophet in the lives of female students?"

Ustadz: Of course, ma'am, because one of the important things is politeness in socializing. This indicates that the Prophet was very gentle and affectionate with his wives, even though his wives had different characters from each other.

Female student: Yes, Ustadz.

Ustadz: I will continue, so one of the strong indicators that shows that if a person behaves like the Apostle, then he has politeness in language and action.

The above utterance is a maxim of humility that makes the female students accept the politeness of language experienced by the male students so that the female students will be obedient and obedient to what their teacher has advised them.

MK Data 4.2 (Humility Maxim)

MK Data 4.2.1

Context: Gus entered the boarding school office. There were various bridal gowns for women arranged, some of which were used to run an Islamic clothing business. The female students answered in a soft, polite tone and nodded shyly. They could not just stay silent, because they were also preparing to welcome the family of the boarding school administrator.

Gus: "Please provide a brochure for the admission of new students for class 1 of Walisongo Islamic Middle School. I looked for it earlier but couldn't find it.

Female Student: Okay, I will prepare it, I forgot the brochure at Ishlahiyah."

Gus: "Okay, please bring it next time for tomorrow's duty. I think you are a future candidate for the head of the pondok."

Female Student: Yes, Gus, pangestunepun, (while the student folds her legs cross-legged and both hands on her legs, her eyes looking down)."

Islamic Boarding School Expo Decoration Committee: "Excuse me, I think I need some help. Please help me arrange the flowers and decorations.

Female Student: "Is the decoration like last year's expo or what?

The Islamic Boarding School Expo Decoration Committee is according to Ibu Nyai's order, try looking at the Islamic boarding school group.

Female students: "Oh thank you, I'll do it right away, nggeh." Come on friends, let's be more enthusiastic, nggeh, we have been entrusted. We are nothing without the guidance of the pondok supervisor."

Based on the conversation above, it has been determined that there is a process of politeness communication in language. The Al-Ishlahiyah Islamic Boarding School Expo Committee invited his friend to prepare the decoration for the Islamic boarding school Expo which will be held at UIN Maliki Malang. The expo is still about 1 week away. At the end of the conversation, the student did plan to carry out the task, but because he knew it would take extra energy, he invited him to eat first. So far, the dual role of women has shown the urgency of personal, home and community existence. The potential of women, both in domestic aspects

or as working individuals, is a fundamental factor in determining the dynamics of gender strategy (Hasibuan, 2022:25)

Maxim of Generosity Data (MK 5)

MK 5.1

Context: Ustadz teaches the yellow book and asks the students to help erase the blackboard.

Ustadz Ali: "Assalamualaikum.. (while opening the door a little).

Female students: Waalaikumsalam"

Ustadz Ali: Excuse me,,, I'm coming in. "Wow, that's good. Ustadz Ali saw his students had prepared their books and were sitting politely. Ustadz Ali said, "Let's recite tawasul to the prophet. Please erase the blackboard first before starting the lesson!

Santriwati: "nggih ustadz, kulo mawon ingkang delete"..

Ustadz: Thank you. Let's start by reciting a prayer for studying.

This form of speech is done when seeing female students who have already entered the classroom to study the Islamic religious studies. However, the sitting position, hands to feet indicate that the students already know and practice the manners of etiquette when facing a teacher who will study the Islamic studies. It is seen that the students accept the presence of their ustad, because it appears that they are willing to erase the writing on the board so that it can be erased immediately so that the lesson can start immediately.

MK 5.2

Context: Politeness was also seen when one of the female students greeted Ning when they met on the alley of the boarding school...

Santriwati: "Assalamualaikum ning... pripun Kabare Lujeng?"

Ning : Badhe teng pundi sis"?"

Student : Bade Teng CFD, Jalan Ijen ning"

Ning: Okay, please ask me to buy 1 kg of chicken and vegetable soup and spinach, here's the money.

Female students: "Did you buy it at Mergan market or big market? Is there anything else you need to buy?"

Ning: Just buy it at Mergan market because it's closer, oh yeah, I just remembered, also buy a ripe melon.

Female student: Okay, Ning.

The dialogue above states that the female student is innocent and honest that she will go to CFD (Car Free Day), which is a place where morning markets are usually held in the middle of the city, located on Jalan Ijen and its surroundings. The student also agrees to the desire to buy the necessities requested by Ning at the Mergan market. This indicates the female student's willingness to Ning to be able to fulfill the shopping needs at the Mergan market.

MK 5.3

Context: The kiai as the caretaker of the pondok deliberated regarding the implementation of the pondok's haflatul imtihan with the committee.

Pak Kiai: Ma'am, I think it is necessary to hurry up and discuss the implementation of Haflah Akhirussanah with Mrs. Nyai.

Chairman of the Committee: "Okay, Niki's bride will be shown to Mrs. Nyai Teng of the Daarus Sholihin Islamic Boarding School soon."

Based on the conversation, the word "showan" means a morality when visiting and facing politely. The female students await instructions from the head of the boarding school

when she returns to the boarding school. Ahead of Mrs. Nyai's departure to Jakarta, one of the female students helps to prepare the required files, such as books, important letters, other documents related to the commemoration of the end of the school year.

The tendency of female students to carry out their responsibilities looks good, but in what conditions do they have duties on their respective campuses. Students are still willing to carry out the duties that have been entrusted and mandated by the kiai to them, although sometimes it is still not optimal. This indicates that many of the Ishlahiyah students use a good and honest language style.

Based on the maxims in the context above, the grammar delivered by the students with meaningful speech does not seem like mere small talk. The readiness of the students to accept the command of the leader of this boarding school shows that they still respect the caregiver as a person who bears the responsibility of providing care, direction and education for the students without exception.

Based on the data above, there has been politeness in language that leads to humble behavior through the direction of Gus's orders. Gus did not force immediately to order his orders to be followed right away, but it could be that the santri also has politeness in language by agreeing to the orders from Gus who is still part of the ndalem family.

MK 5 Maxim of Generosity (MK 5)

MK 5.1 Data

Ibu Nyai: "Assalamu'alaikum, please arrange the daily duty of female students and coordinate them in advance. Don't forget to try to carry out your duties as well as possible and avoid things that will harm others.

Santriwati: "nggeh, kulo sampun mirengaken kulo promise to try to carry out the act as best as possible"

Immediately the sound came over

Mrs. Nyai: "Leres niku sis, please ma'am sing iseh turu be inspired, sing iseh keleleran's belongings please make art"

Female student: "Yes, God willing, Mrs. Nyai, I will do it myself"

Based on the above narrative event, on that day there was a study of the book khulashoh nurul yaqin which explains the event of the migration of the prophet Muhammad SAW. The Prophet Muhammad SAW had a polite but firm style of preaching. When he was outside the house and at that time a war occurred, the prophet had a character like a warrior and fighter who was brave in facing any situation. When the prophet was at home, the prophet had a character that was educative, patient, loving and pampered his wife.

Maxim of acceptance (MK 6)

MK 6.1

Context: The student apologized for not parking his motorbike in the right place.

" Gus: Assalamualaikum, excuse me, whose motorbike is this?

Female student: Oh, mine, Gus..

Gus: Please arrange the parking lot neatly, miss!

Female student: Oh, sorry, Gus, I will tidy it up, thank you.

There is an utterance "Oh, mine, Gus. This can be categorized as complying with the maxim of acceptance (a maxim related to assertive speech), namely the maxim to state the truth of a proposition. The female student states (acknowledges) that the motorbike referred to by her interlocutor (Gus) is hers. The utterance "Oh, sorry, yes, Gus, I will tidy it up, maturnuwun" shows the maxim of acceptance. This maxim outlines that each participant in the speech maximizes the agreement between them. The female student maximizes her agreement by acknowledging that the parking lot of the student's motorbike is not neat (not) so that the female student is willing to tidy it up.

Based on the results of the research and discussion, it can be concluded that the speech in the environment of the Salafiyah Putri Al-Ishlahiyah Malang Islamic Boarding School contains several politeness of language, including the maxim of sympathy, the maxim of agreement, the maxim of wisdom, the maxim of humility, the maxim of generosity, and the maxim of acceptance. Various forms of interactive speech that occur in Islamic boarding schools with diverse communication patterns and prioritize elements of politeness. Politeness is reflected when students are able to respect the caretakers of the boarding school (Kiai, Bu Nyai, Gus, and Ning). The speech of female students to teachers (ustadz and ustadzah) also reflects gentleness in responding to their words. In addition, students also carry out polite speech acts with fellow students. In this condition, Islamic boarding schools are required to have the ability to educate and develop polite language ethics so that students can communicate better. After all, polite language is a reflection of a polite personality..

Conclusion

Based on the analysis of the data, it can be concluded that the politeness theory applied in the interactions of female students at Al-Ishlahiyah Islamic Boarding School in Malang reflects six main maxims: sympathy, agreement, tact, modesty, generosity, and approbation. The students demonstrate politeness through empathetic expressions and a willingness to help, as seen in their responses to requests from teachers or boarding school administrators. Politeness is also evident when students express opinions without imposing their will, reflecting the tact maxim. Furthermore, modesty is shown through students' readiness to admit their shortcomings and express high respect toward their teachers. In other contexts, generosity is illustrated by the students' willingness to bear losses or sacrifice their time to help others. Agreement is also a sign of politeness when students show consent to suggestions or instructions given, in order to maintain harmonious communication. Dialogues between the students and administrators take place in a warm manner and avoid conflict, indicating a strong presence of the approbation maxim. This polite communication supports the creation of a conducive and character-building educational environment. The students are not only verbally obedient but also internalize politeness values through their actual behavior. These findings indicate that the practice of polite language within the boarding school plays a significant role in shaping the students' social and religious character.

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