
KH. HASYIM MUZADI'S LANGUAGE POLITENESS STRATEGIES IN RESPONDING THE DIFFERENT PERSPECTIVE BETWEEN NAHDLATUL ULAMA AND MUHAMMADIYAH: A SOCIOPRAGMATIC STUDY

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Abstract

This study highlights the concept of religious moderation as a strategic approach to mitigating conflicts that arise from differing religious viewpoints. The main objective of this research is to identify and explain the politeness strategies in language used by KH. Hasyim Muzadi (KHHM) in addressing national issues, using a socio-pragmatic approach. This study employs a qualitative descriptive method. The data analyzed consists of utterances containing language politeness strategies, with the data sources being speeches and statements made by KHHM that were uploaded to YouTube gontortv. Data collection was conducted by searching various social media platforms, online news sources, and related manuscripts. Once relevant materials were found, the researcher downloaded and watched KHHM's speech videos, then transcribed all utterances containing elements of politeness in language. After gathering the data, the researcher classified and validated the findings based on their relevance to the research questions. The results of the study show that: (1) the concept of religious moderation is effective in reducing the potential for religious conflict in Indonesia; (2) language politeness strategies are proven to be effective in addressing differing viewpoints, particularly between Nahdlatul Ulama and Muhammadiyah, and in encouraging mutual respect among Muslims; (3) the implementation of these strategies is influenced by several factors, such as the interlocutor's characteristics, the social situation, the topic of conversation, the purpose of communication, and its impact on social relations; and (4) KHHM's application of language politeness has a positive impact in fostering humane communication and harmonious social relationships, allowing communities to live together in safety, peace, and harmony.

Abstrak

Penelitian ini mengangkat konsep moderasi beragama sebagai pendekatan strategis dalam meredam konflik yang timbul akibat perbedaan perspektif keagamaan. Tujuan utama penelitian ini adalah untuk mengidentifikasi dan menjelaskan strategi kesantunan berbahasa KH. Hasyim Muzadi (KHHM) dalam merespons persoalan-persoalan kebangsaan, dengan menggunakan pendekatan sosio-pragmatik. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data yang dianalisis berupa tuturan yang mengandung strategi kesantunan berbahasa, sedangkan sumber data diperoleh dari pidato dan pernyataan KH. Hasyim Muzadi (KHHM) yang diunggah di platform *YouTube* gontortv. Pengumpulan data dilakukan dengan menelusuri berbagai media sosial, berita daring, dan naskah terkait. Setelah menemukan materi yang relevan, peneliti mengunduh dan menonton video pidato KHHM, kemudian mencatat seluruh tuturan yang mengandung unsur kesantunan berbahasa. Setelah data terkumpul, peneliti melakukan klasifikasi dan validasi berdasarkan kesesuaiannya dengan rumusan masalah. Hasil penelitian menunjukkan bahwa (1) konsep moderasi beragama efektif dalam mereduksi potensi konflik keagamaan di Indonesia; (2) strategi kesantunan berbahasa terbukti ampuh dalam merespons perbedaan pandangan, khususnya antara Nahdlatul Ulama (NU) dan Muhammadiyah (MD), serta mampu mengajak umat Islam untuk saling menghargai perbedaan; (3) penerapan strategi tersebut dipengaruhi oleh beberapa faktor, seperti karakteristik lawan tutur, situasi sosial, topik pembicaraan, tujuan komunikasi, serta dampaknya terhadap relasi sosial; dan (4) penerapan kesantunan berbahasa KHHM berdampak

positif dalam membentuk komunikasi yang humanis dan hubungan sosial yang harmonis, sehingga masyarakat dapat hidup berdampingan secara aman, damai, dan tenteram.

Keywords: KH. Hasyim Muzadi; Language Politeness Strategies; Concept of Religious Moderation

INTRODUCTION

Indonesia is a country well-known for its diversity, encompassing a wide range of ethnicities, races, religions, languages, and cultures. According to Muta'allim et al. (2022), this diversity arises from the amalgamation of various ethnic, racial, religious, belief, cultural, and linguistic groups¹. In line with this, several researchers—such as Putra (2013)², Widiyowati, Krisyantono & Bambang (2018)³, Akhmadi (2019)⁴, Radjab, Genda, Haris & Abdullah (2020)⁵, and Muta'allim et al. (2022)⁶—have noted that Indonesia is a nation rich in diversity across religious, cultural, linguistic, ethnic, and belief dimensions. However, behind this richness lies the unavoidable reality of social conflict, stemming from fundamental differences in these aspects of identity. Differences in perspectives regarding ethnicity, race, religion, language, and culture often lead to friction that can escalate into conflict⁷. In this context, ideological conflicts, especially those concerning differing religious understandings, are among the most frequently occurring issues.

This study specifically focuses on problems arising from differences in religious practices. As a country with diverse traditions and religious practices, Indonesia often becomes a space where variations in interpretation and worship practices surface, including between the two largest Islamic organizations: Nahdlatul Ulama (NU) and Muhammadiyah (MD) (Haryono, 2014)⁸. The differences between the two not only involve theological aspects but are also reflected in everyday religious practices, such as the recitation of *qunut* during the dawn (*subuh*) prayer or the determination of Eid al-Fitr and Eid al-Adha dates. These differences are not limited to rituals—NU and MD also differ in their approaches to guiding the Muslim community, which often becomes a topic of public discourse. Amid this potential for division, it is essential to implement the concept of religious moderation,

¹ Muta'allim, M., Munir, M., Pathollah, A., Nawiroh, L., & Muhalli, M. "Concepts of Religious Moderation Education at TAPAL KUDA: Linguistic Analysis and Local Wisdom". *Proceedings of Annual Conference for Muslim Scholars*, Vol. 6, No.1, (April 15, 2022): 798-811. <https://doi.org/10.36835/ancoms.v6i1.395>

² Putra, M. G. B. A. "Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur". *Masyarakat, Kebudayaan dan Politik*, Vol. 26, No. 1. (Maret, 2013). 1-14.

³ Widiyowati, Estu., Kriyantono, Rachmat., Prasetyo, B.D. "Model Manajemen Konflik berbasis Kearifan Lokal: Konflik Perguruan Pencak Silat di Madiun Jawa Timur". *Jurnal Komunikator*, Vol. 10, N0. 1. (Mei 01, 2018): 34-47, DOI: <https://doi.org/10.18196/jkm.101004>

⁴ Akhmadi, A. "Moderasi Beragama dalam Keragaman Indonesia". *Jurnal Diklat Keagamaan*, Vol. 13, No. 2. (Pebruari-Maret 2019): 45-55.

⁵ Radjab, M., Genda, A., Haris, A., & Abdullah, S. "Religious Tolerance Practices: A Case Study of Family with Different Religions in Toraja Ethnicity South Sulawesi Province, Indonesia". *International Journal of Management*, Vol 11, No 5. (Juli 15, 2020). 1145-1154. DOI: 10.34218/IJM.11.5.2020.104.

⁶ Ibid.

⁷ Muta'allim, M., Wassalwa, S. M. M., Nuraini, S., Agustin, Y. D., & Wicaksi, D. "Pesantren as Agent of Wasathiyah on Responding the Problems of the Indonesian Community in the Society 5.0 Era (Case Study of Alumni Abuya Sayyid Muhammad Bin Alawi Al- Maliki)". *International Conference on Humanity Education and Society (ICHES)*, Vol. 2, No. 1. (Maret 30, 2023).

⁸ Haryono, A. "Kisah Ulama/Kiai sebagai Strategi Penyampaian Pesan Warga Nahdlatul Ulama Etnik Madura". *HUMANIORA*, Vol. 26, No. 3, (Oktober 2014): 337-3350. <https://doi.org/10.22146/jh.6192>

accompanied by strategic use of language politeness (Rasyid, 2016)⁹; (Dahlan, 2016)¹⁰; (Haryono, 2018)¹¹; (Muniroh, 2018)¹²; (Arabi, 2018)¹³; (Rosidi, 2020)¹⁴; (Haryono et al., 2023)¹⁵; & (Dumiyati, 2023)¹⁶. This approach is expected to ease tensions, prevent the rise of negative ideologies, and strengthen the values of intergroup tolerance. In this regard, the role of wise religious leaders and scholars becomes a vital key in fostering harmony and preserving unity within diversity.

In addressing the differences between NU and MD, particularly in matters of worship and determining religious holidays, KH. Hasyim Muzadi (KHHM) emphasized the importance of tolerance and mutual respect, rather than intensifying existing differences. One of the key strengths of his approach lies in his careful choice of diction. KHHM was known for his ability to express his views using polite and inclusive language, without cornering or discrediting any party. Rather than highlighting differences, he focused on the importance of finding common ground to prevent polarization among Muslims. In the social sphere, KHHM also stressed the importance of collaboration between NU and MD as a collective force for nation-building and the welfare of the people. He encouraged the public to concentrate on concrete contributions toward shared progress, rather than becoming entangled in unproductive debates. Through the consistent application of polite language strategies, KHHM successfully delivered messages of unity and cooperation, making harmony the central goal and replacing group ego, which often triggers conflict. This approach not only helped ease tensions but also built a strong communication bridge between religious groups, contributing to the pursuit of shared well-being (*kemaslahatan bersama*) (Sofyan et al., 2022)¹⁷.

To date, the researcher has not found any studies that specifically examine KHHM's language politeness strategies in responding to the differences in perspectives between NU and MD. However, there are several related studies. For instance, Sa'dullah, Muslimin, and

Supriyatno (2020) analyzed KHHM's contribution to the development of Islam in Indonesia, concluding that his concept of Islam rahmatan lil 'alamin could serve as a

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- ⁹ Rasyid, M.M. "Islam *Rahmatan Lil Alamin* Perspektif KH. Hasyim Muzadi. *Epistémé*, Vol. 11, No. 1, (Juni 01, 2016): 93-116. DOI: 10.21274/epis.2016.11.1.93-116
 - ¹⁰ Dahlan, M. "Moderasi Hukum Islam dalam Pemikiran Ahmad Hasyim Muzadi". (2016): *Al-Ihkam*: Vol. 11, No. 2. (Desember 02, 2016): 313-334. DOI 10.19105/al-ihkam.v11i2.1039
 - ¹¹ Haryono, A. "Communication Patterns among Kiai of Nahdlatul Ulama in the Madurese ethnic group". *Indonesian Journal of Applied Linguistics*, Vol. 7 No. 3, (Januari 31, 2018): 714-726. doi: 10.17509/ijal.v7i3.9822
 - ¹² Muniroh, A. "*Kontribusi Hasyim Muzadi terhadap Nahdlatul Ulama (NU) Tahun 1964-2010 M*". Yogyakarta: Universitas Islam Negeri Sunan Kalijaga. (2018): 1-51.
 - ¹³ Arabi, I. "Konstruksi Islam *Rahmah Li Al-'Alamin* K.H. Ahmad Hasyim Muzadi". *Humanistika*, Vol. 4, No. 1. (Januari, 2018): 31-52. DOI: 10.36835/humanistika.v4i1.29
 - ¹⁴ Rosidi, Muqowim., & Radjasa. "Implementasi *Islam Rahmatan Lil 'Alamin* di Pesantren Perspektif KH. A. Hasyim Muzadi". *TALIMUNA*, Vol. 9, No. 02, (September 02, 2020). 86-100. DOI: <https://doi.org/10.32478/talimuna.v9i2.436>
 - ¹⁵ Haryono, A., Wibisono, B., Sofyan, A., & Muta'allim. "The Use of Speech Levels by Madurese Students as Implementation of Politeness Principles in Islamic Boarding School in Bondowoso, East Java". *Journal of Southwest Jiaotong University*, Vol. 58, No. 2, (April, 2023): 93-104. DOI: <https://doi.org/10.35741/issn.0258-2724.58.2.9>.
 - ¹⁶ Dumiyati, D., Musnandar, A., Julhadi, J., Na'im, Z., & Muta'allim, M. "The Development of Islamic Education Curriculum on Building Religious Moderation at Manbaul Ulum Islamic Boarding School". *AL-WIJDÂN: Journal of Islamic Education Studies*, Vol. 8, No. 3, (Juli 17, 2023): 359-381. <https://doi.org/10.58788/alwijdn.v8i3.2607>
 - ¹⁷ Sofyan, A., Firmansyah, M. B., Muta'allim., Solissa, E. M., & Rosikh, F. "Islamic Boarding School Linguistic Landscape In the Development of Arabic Language Skills and Islamic Knowledge". *International Journal of Educational Research & Social Sciences*, Vol. 3, No. 6, (Desember 27, 2022): 2178–2185. <https://doi.org/10.51601/ijersc.v3i6.563>

foundation for strengthening moderate Islam¹⁸. Meanwhile, Syuhada (2020) studied KHHM's perspective on religious moderation within the context of Islamic education, affirming that his ideas are relevant to multicultural and multireligious societies and align with the values of Pancasila¹⁹. Additionally, Maknun, Nugroho, and Libriyanti (2022) found that two pesantren (Islamic boarding schools) play a significant role in the preservation and dissemination of Islamic knowledge through systematic documentation of scholarly works, with support from libraries and community involvement serving as key elements in the preservation and development of Islamic studies in Indonesia²⁰. These studies highlight KHHM's contributions to advocating for Islam and religious moderation, particularly in the context of Islamic education.

However, research conducted by Mahardhani, Nawiruddin, Jalaluddin, Julhadi, and Muta'allim (2023) found that rural communities tend to have low political awareness, and thus, their political support is strongly influenced by the role of Kyai (Islamic clerics) as role models, where religious values take precedence over political interests²¹. In addition to the studies on KHHM, there are several other studies relevant to this research in the field of language politeness. Sukarno (2015²² & 2018²³) conducted a pragmatic study on politeness strategies in responding to compliments in the Javanese language, revealing various strategies ranging from polite refusal to acceptance with an explanation. Furthermore, research by Yudistira, Muta'allim, Nurcaya, Julhadi, and Pattiasina (2022) found that linguistic concepts and local wisdom play a strategic role in building humanistic communication, strengthening interfaith relations, and creating a harmonious and peaceful social life amidst the diversity of the Tana Toraja community²⁴.

Furthermore, several studies have examined language politeness among ulama, santri, and ustadz in the pesantren environment. For example, (Al Faizi, 2022) found that santri language use is influenced by both pesantren culture and Madurese culture, although some sacred words conflict with Madurese politeness norms²⁵. (Haryono et al., 2023) discovered that santri consistently use *enggih-bhunten* language when addressing Kyai and Nyai as a form of respect and politeness²⁶. Meanwhile, (Badrudin et al., 2023) revealed that speech in pesantren

¹⁸ Sa'dullah, A., Muslimin, I., & Supriyatno, T. "Kontribusi Pemikiran KH. Hasyim Muzadi terhadap Islam Indonesia". *Jurnal Qolamuna*, Vol. 6 No. 1, (Agustus, 2020). 85-98.

¹⁹ Syuhada, A. "Moderasi Beragama Perspektif KH. Hasyim Muzadi dan Relevansinya dalam Pendidikan Agama Islam". (Skripsi: Universitas Islam Negeri Raden Intan Lampung, 1-60, 2020).

²⁰ Maknun, M. L., Nugroho, M. A & Libriyanti, Y. "Kontribusi Ulama Nusantara terhadap Keilmuan Islam di Indonesia: Studi Kasus Inventarisasi Manuskrip Ponpes Tremas dan Tebuireng". *Jurnal Muslim Heritage*. Vol. 7 No. 1. (Juni 24, 2022): 111-140. Doi : 10.21154/muslimheritage.v7i1.3625

²¹ Mahardhani, A. J., Nawiruddin, N., Jalaluddin, J., Julhadi, J., & Muta'allim, M. "The Kyai's Position in Rural Local Democracy Based on Patronage Politics at Tapal Kuda". *Muslim Heritage*, Vol. 8, No. 1. (Juni 29, 2023): 115–132. <https://doi.org/10.21154/muslimheritage.v8i1.6004>

²² Sukarno. "Politeness Strategies in Responding to Compliments in Javanese". *Indonesian Journal of Applied Linguistics*, Vol. 4, No. 2. (Januari, 2015). 91-101. DOI: <https://doi.org/10.17509/ijal.v4i2>

²³ Sukarno. "Politeness Strategies, Linguistic Markers and Social Contexts in Delivering Requests In Javanese". *Indonesian Journal of Applied Linguistics*, Vol. 7 No. 3, (Januari 31, 2018): 659-667. Doi: 10.17509/ijal.v7i3.9816

²⁴ Yudistira, R., Muta'allim., Nurcaya., Julhadi., & Pattiasina, P. J. "The Role of Linguistics and Local Wisdom on Knowing Harmony between Religions at Tana Toraja". *Jurnal Muslim Heritage*. Vol. 7, No. 2. (Desember 26, 2022): 409-431. <https://doi.org/10.21154/muslimheritage.v7i2.5023>

²⁵ Al Faizi, A.W., Rahmat, A., Boeriswati, E. "Students' Politeness Utilized By Students In Islamic Boarding Schools Based on The Madura Culture Perspective". *Getsempena English Education Journal*, Vol. 9, No. 2, (2022). 149-159.

²⁶ Haryono, A., Wibisono, B., Sofyan, A., & Muta'allim. "The Use of Speech Levels by Madurese Students as Implementation of Politeness Principles in Islamic Boarding School in Bondowoso, East

is generally categorized into two types: criticism and praise. Criticism is conveyed through reprimands, commands, sarcasm, advice, and corrective praise, while praise takes the form of motivation, direct compliments, and mild reprimands. The language used tends to be polite, metaphorical, and often delivered indirectly²⁷. While these studies are related to the broader themes of moderation, politeness, and politics, this research is distinct in that it specifically focuses on tolerance and linguistic strategies in addressing religious differences in Indonesia. The following table presents previous studies that examine linguistic politeness strategies in various contexts.

Table 1. A Review of Previous Studies on Strategies of Language Politeness

Researchers	Research Focus	Approach/ Theory	Main Findings	Gaps
Sa'dullah et al., (2020)	KHHM's contribution to the development of Islam in Indonesia	Religious moderation	KHHM's concept of <i>Islam rahmatan lil 'alamin</i> could serve as a foundation for strengthening moderate Islam	This study has not yet conducted an analysis of KHHM's linguistic politeness using a sociopragmatic theoretical approach.
Syuhada (2020)	KHHM's perspective on religious moderation in Islamic education	Religious moderation	KHHM's ideas hold strong relevance in the context of multicultural and multireligious societies, and they align with the principles embedded in the values of Pancasila.	This study has not yet conducted an analysis of religious moderation using linguistic politeness as an analytical approach.
Sukarno (2015)	Politeness strategies in responding to compliments in Javanese	Pragmatics	This study reveals various strategies for responding to compliments, ranging from polite refusals to acceptance accompanied by explanations.	This study is limited to the analysis of linguistic politeness in responding to compliments, while the aspect of politeness in the context of Islamic communication using a sociopragmatic approach has not been explored in depth.
Sukarno (2018)	Politeness strategies in making requests	Pragmatics	In Javanese, there are four types of politeness strategies marked by four linguistic devices. The choice of strategy is influenced by social context factors such as age, status, and social distance. Using the appropriate strategy plays an important role in fostering harmonious communication.	This study discusses linguistic politeness in supporting harmonious communication but is limited to the Javanese language context. It has not explored the role of linguistic politeness in resolving conflicts arising from

Java". *Journal of Southwest Jiaotong University*, Vol. 58, No. 2, (April, 2023): 93-104. DOI: <https://doi.org/10.35741/issn.0258-2724.58.2.9>.

²⁷ Badrudin, A., Sofyan, A., Salikin, H., Muta'allim., & Wijaya, R. "Kyai and His Family's Criticism and Praise toward *Santri* at *Pesantren*". *Karsa: Journal of Social and Islamic Culture*, Vol. 31, No. 2, (Desember 28, 2023): 350–374. <https://doi.org/10.19105/karsa.v31i2.10940>

						differences in perspective between NU and MD.
Al Faizi, (2022)	Santri's politeness	language	Pragmatics	Santri language use is influenced by both pesantren culture and Madurese culture, although some sacred words conflict with Madurese politeness norms	The main focus of this study is on the use of refined speech levels as a form of linguistic politeness within Pesantren environment. However, this research has not yet elaborated on politeness strategies that can be employed to ease conflicts or resolve communication issues arising from differences in perspective.	
Badrudin et al., (2023)	The forms of criticism and praise expressed by the <i>Kyai</i> and his family toward the <i>santri</i> .		Sociopragmatics	Speech in pesantren is generally categorized into two types: criticism and praise. Criticism is conveyed through reprimands, commands, sarcasm, advice, and corrective praise, while praise takes the form of motivation, direct compliments, and mild reprimands. The language used tends to be polite, metaphorical, and often delivered indirectly	This study explores linguistic politeness in the form of criticism and praise expressed by <i>Kyai</i> toward the <i>santri</i> within pesantren environment. However, the study has not yet elaborated on politeness strategies used to resolve conflicts arising from differences in perspective.	
Yudistira et al., (2022)	The role of linguistics and local wisdom		Anthropolinguistics	Linguistics and local wisdom in Tana Toraja play a strategic role in shaping humanistic communication and strengthening peaceful social relationships by fostering awareness of diversity without discrimination based on social or cultural backgrounds.	This study makes a meaningful contribution to efforts in building interreligious harmony through a linguistic approach and the preservation of local wisdom in Tana Toraja. However, it has yet to develop specific language concepts or strategies aimed at alleviating conflicts arising from differences in perspective within social interactions.	
Haryono et al., (2023)	The use of madurese speech levels as a form of santri's politeness in the		Sociolinguistics	<i>Ēngghi-bhunten</i> language used by the <i>santri</i> is a manifestation of the culture of humility (<i>tawadhu</i>) toward the <i>Kiai</i> and <i>Nyai</i> , reflecting the traditions of the traditional	This study focuses on the use of <i>ēngghi-bhunten</i> speech level by <i>santri</i> toward pesantren family.	

pesantren environment	pesantren (<i>pesantren salaf</i>). It also plays a role in shaping moral character, strengthening polite behavior, and preventing conflicts in communication interactions.	However, it has not yet elaborated on the contribution of politeness strategies in resolving issues arising from differences in perspective. Additionally, the study is limited to sociolinguistic aspects, particularly language variation, without examining the underlying factors influencing its use.
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The table above illustrates that although there are several studies focusing on linguistic aspects in religious leaders' sermons, none have specifically examined KHHM's linguistic strategies within a sociopragmatic framework, particularly concerning the differences in worship rituals between NU and MD. Therefore, this study is expected to fill this gap by providing a more in-depth and specific analysis of KHHM's politeness strategies in their distinctive social and pragmatic contexts.

Based on this background, the researcher has several reasons for choosing KHHM's language politeness strategies as the focus of the study. First, these strategies are considered capable of providing peaceful, polite, and harmonious insights to the Indonesian public. Second, through this approach, the researcher seeks to emphasize that differences are a divine gift that should be wisely embraced. Third, language politeness strategies are believed to prevent conflict and offer solutions to differing religious perspectives. Fourth, until now, no study has specifically examined KHHM's language politeness strategies using a sociopragmatic approach. For these reasons, the researcher is motivated and enthusiastic to bring this topic forward as the central focus of the study.

Referring to the background above, the researcher formulates the main problem of this study as follows: How does KHHM employ language politeness strategies in responding to differing perspectives between NU and MD, particularly regarding the recitation of *qunut*, the determination of religious holidays, and their social contributions to society?. To address this issue, the study adopts a sociopragmatic approach as its primary theoretical framework. Sociopragmatics is a branch of linguistic study that combines two disciplines—sociolinguistics and pragmatics—with a primary focus on the analysis of language use in social contexts. This field examines how social factors—such as norms, values, social status, speaker relationships, culture, and communication situations—affect the way individuals speak, choose language varieties, and apply politeness strategies in verbal interaction. More specifically, sociopragmatics includes the study of variation in speech acts, such as differences in how requests are made between superiors and subordinates, cross-cultural politeness strategies, and techniques for delivering criticism or praise in formal and informal situations.

The main objective of sociopragmatic studies is to answer questions about what is considered polite, appropriate, and acceptable in particular social settings. Thus, this approach is highly relevant to research that focuses on the dynamics of communication between social or religious groups, such as in the multicultural and multireligious context of Indonesia. In this study, the sociopragmatic approach is chosen because it provides contextual understanding

of the issues explored, particularly in interpreting the meaning of KHHM's utterances, which are often shaped by the social, cultural, and religious contexts behind them. Spoken language is dynamic, as the meaning of an utterance is not only found in the words themselves, but also in the implicit meanings constructed by context (Purwo, 1990)²⁸.

Sociopragmatics as an analytical framework encompasses two main domains. Sociolinguistics, the study of the relationship between language and society. This discipline examines how social structures influence language use, including language variation, lexical choices, and the use of specific social markers (Wardhaugh, 1986²⁹; Garayev, Martynov, & Martynova, 2019)³⁰. Labov (1972) emphasizes the importance of considering social context in language studies to avoid neglecting key aspects of linguistic interaction³¹. While Pragmatics, the study of meaning in communication that involves the relationship between speaker and listener and takes context into account when interpreting utterances. Pragmatics explores the intentions and functions of language that are not always explicitly expressed through grammatical structures.

Through a sociopragmatic approach, this study seeks to uncover how KHHM's language politeness strategies reflect an attitude of tolerance, wisdom, and inclusivity in responding to religious differences, and how social context influences his choice of language and forms of utterance. In pragmatic studies, context is a crucial element that signifies the presence of external factors beyond linguistic structure in an utterance. In pragmatics, context refers to non-linguistic aspects that influence meaning, such as the social situation, the relationship between interlocutors, and the speaker's communicative intent. This differs from context in pure linguistics, which focuses more on the internal structure of language.

From a pragmatic perspective, meaning is not only contained in complete sentences, but also in propositional meaning—units of language that hold coherent meaning within a specific context (Bachman, 1990³²; Taguchi, 2009³³; Derakhshan & Shakki, 2021³⁴; (Sofyan et al., 2022³⁵; & Sudi et al., 2025)³⁶; Wibisono et al., 2022)³⁷; & (Nurcahyo et al., 2023)³⁸. Therefore, pragmatic context is external to the utterance and heavily depends on the speaker's and

²⁸ Purwo, B. K. *"Deiksis dalam Babasa Indonesia"*. (Jakarta: Balai Pustaka, 1990).

²⁹ Wardhaugh, R. *"An Introduction to Sociolinguistics"*. (Oxford: Basil Blackwell, 1986).

³⁰ Garayev, I. N., Martynove, D. E., & Martynova, Y. A. "A Sociolinguistic Survey of Fourth Movement 1919 in Zhejiang: Participants' Attitudes and Linguistic Perspectives. *Journal of Research in Applied Linguistic, Vol 10* (SP). (Juli 19-20, 2019). 1300-1306. Doi: [10.22055/rals.2019.15373](https://doi.org/10.22055/rals.2019.15373)

³¹ Labov, W. *"Sociolinguistics Patterns"*. (Philadelphia: University of Pennsylvania Press, 1972).

³² Bachman, L. F. *"Fundamental Considerations in Language Testing"*. (Oxford University Press, 1990).

³³ Taguchi, N. "Comprehension of indirect opinions and refusals in L2 Japanese". In N. Taguchi (Ed.), *Pragmatic competence*. (New York: Mouton de Gruyter, 249-274, 2009).

³⁴ Derakhshan, A., & Shakki, F. "A Meta-Analytic Study of Instructed Second Language Pragmatics: A Case of The Speech Act of Request". *Journal of Research in Applied Linguistics*, Vol. 12, No. 1. (Maret 20, 2021). 15-32. <https://doi.org/10.22055/RAIS.2021.16722>

³⁵ Sofyan, A., Yudistira, R., Muta'allim., Alfani, F.R., & GhaffarA, A.A. "The Analysis of Conversational Implicature between Students and Teachers at Al-Azhar Islamic Boarding School". *RETORIKA: Jurnal Ilmu Babasa*, Vol. 8, No. 1, (April 01, 2022): 65–72. <https://doi.org/10.55637/jr.8.1.4042.65-72>

³⁶ Sudi, M., Naim, Z., Zunaih, A. I., Alfani, F. R., & Muta'allim. "The Role of *Enggbi-Bhunten* Madurese Language Communication in Shaping Children's Morals Parental Preferences in Rural Communities". *Retorika: Jurnal Ilmu Babasa*, Vol. 11, No. 1, (April 30, 2025). 176-190. DOI: 10.55637/jr.11.1.11650.176-190

³⁷ Wibisono, B & Haryono, A. "Turn-Taking in Conversation Uttered by Madurese Community in Jember". *JOALL (Journal of Applied Linguistics and Literature)*, Vol. 7 No. 2, (August 09, 2022): 345-361. <https://doi.org/10.33369/joall.v7i2.20773>

³⁸ Nurcahyo, H., Sukarno., & Salikin, H. "The Use of *Enggbi-Bhunten* Speaking Levels by Madurese Students in Al-Azhar Islamic Boarding School: A Sociolinguistic Study". *RETORIKA: Jurnal Ilmu Babasa*, Vol. 9, No. 2, (September 04, 2023): 144–156. <https://doi.org/10.55637/jr.9.2.5935.144-156>

listener's ability to understand implied meanings, the speaker's intentions, and the social function of the utterance. Meanwhile, sociolinguistics describes how language is used in society by classifying the functions of speech based on social and cultural contexts (Ellul, 1978)³⁹; (Muta'allim et al., 2021)⁴⁰; (Yudistira et al., 2024)⁴¹; & (Yudistira et al., 2023)⁴². In this regard, pragmatics complements sociolinguistics by placing a specific emphasis on the meaning and purpose of utterances in interpersonal interactions (Levinson, 1983⁴³; Rohmadi, 2024⁴⁴; Rahardi, 2005;⁴⁵ Gunarwan, 2007⁴⁶; Leech, 2011⁴⁷; & Pranowo, 2015)⁴⁸.

Studies by Muta'allim, Sofyan, and Haryono (2020)⁴⁹, as well as Muta'allim, Alfani, Mahidin, Agustin, and Wicaksi (2021)⁵⁰, demonstrate that in the daily practices of Kangean community, pragmatic functions appear in the form of advice, suggestions, criticism, motivation, commands, and even sarcasm. The purposes of these utterances vary, ranging from showing respect, influencing, pressuring, to hurting the interlocutor, depending on the social context in which they occur (Haryono, 2015)⁵¹ & (Sofia et al., 2022)⁵². The sociopragmatic theoretical framework provides a solid foundation for analyzing KHHM's language politeness strategies, particularly in responding to differing perspectives between NU and MD. Issues such as the recitation of *qunut*, differing methods in determining religious holidays, and the roles of both organizations in society form the social background that underlies KHHM's utterances.

One of the key theories employed in this analysis is the Politeness Theory developed by Penelope Brown and Stephen Levinson. This theory posits that in communication, individuals select specific strategies to maintain face—which includes both positive face (the desire to be appreciated and accepted) and negative face (the desire to be free from imposition

³⁹ Ellul, S. "A Case Study in Bilingualism: Code Switching between Parents and Their Preschool Children in Malta". (Great Britain: Campfield Press, 1978).

⁴⁰ Muta'allim, Nawawi, Alfani, F.R., Ghaffar, A.A., & Wafi, A. "Codes Switching and Codes Mixing of Sellers and Buyers in Traditional Markets: Case Study of Market Kampong Asembagus Situbondo". *RETORIKA: Jurnal Ilmu Bahasa*, Vol. 7, No. 2, (Oktober 19, 2021). 121–129. <https://doi.org/10.22225/jr.7.2.2627.121-129>

⁴¹ Yudistira, R., Rafiek, M., Herdiani, R., Saputra, M., Muta'allim, M., Irmani, I., & Asfar, D. A. "A Bibliometric Analysis of Sociolinguistic Research in The Past Decade: Trends, Challenges, and Opportunities". *AIP Conf. Proc.* 3065, 030026 (September 09, 2024). DOI: <https://doi.org/10.1063/5.0225229>

⁴² Yudistira, R., & Muta'allim. "Code Mixing as An Anti-Political Indiscretion among Farm Laborers at Ajung, Kalisat, Jember". *LiNGUA*, Vol. 18, No. 1. (Juni 01, 2023): 25–35. DOI: <https://doi.org/10.18860/ling.v18i1.20312>

⁴³ Levinson, S. C. "Pragmatics". (Cambridge University Press, 1983). doi: 10.1017/CBO9780511813313.

⁴⁴ Rohmadi, M. "Praktik Teori dan Analisis". (Jogjakarta: Lingkar Media, 2004).

⁴⁵ Rahardi, K. "Pragmatik: Kesantunan Imperatif Bahasa Indonesia". (Surabaya: Penerbit Erlangga, 1-177, 2005).

⁴⁶ Gunarwan, A. "Pragmatik: Teori dan Kajian Nusantara". (Jakarta: Universitas Atma Jaya, 2007).

⁴⁷ Leech, G. N. "Prinsip-Prinsip Pragmatik". (Jakarta: Universitas Indonesia-Pres, 2011).

⁴⁸ Pranowo. "Tergantung Pada Konteks". (Prosiding Seminar Nasional PIBSI, 2015).

⁴⁹ Muta'allim, Sofyan, A., & Haryono, A. "Adjektiva Superlatif Bahasa Madura Dialek Kangean: Sebuah Kajian Pragmatik". *Leksama: Jurnal Bahasa dan Sastra*, Vol. 5, No. 1. (Juni 17, 2020). 15-26, DOI: <https://doi.org/10.22515/ljbs.v5i1.2057>

⁵⁰ Muta'allim., Alfani, F. R., Mahidin, L., Agustin, Y. D & Wicaksi, D. "FUNGSI ADJEKTIVA KOMPARATIF DALAM BAHASA MADURA DIALEK KANGEAN: KAJIAN PRAGMATIK". "(The Function of Comparative Adjectives in Kangean Dialect of Madurese Language and Its Impact)". *TOTOBUANG*, Vol. 9, No. 2. (Desember 22, 2021). 257-271. Doi: <https://doi.org/10.26499/tbng.v9i2.299>

⁵¹ Haryono, A. "Etnografi Komunikasi: Konsep, Metode, dan Contoh Penelitian Pola Komunikasi". (Jember: UPT Penerbitan UNEJ, 2015).

⁵² Sofia, D., Haryono, A., Badrudin, A. "Communication Patterns of Gus Baha' Religious Speech (Ethnographic Study of Communication)". *IJEAL (International Journal of English and Applied Linguistics)*, Vol. 2, No. 3, (December 24, 2022): 488-495. DOI: [doi.org/ijeal.v2i3.1939](https://doi.org/10.2139/ssrn.4211939)

or intrusion). Within this context, KHHM frequently employs mitigation strategies, opting for soft, non-confrontational language and avoiding face-threatening acts (FTAs). The purpose of these strategies is to foster a harmonious and dialogic atmosphere, and to preserve social harmony amid differing opinions. This approach makes KHHM's communication rich in politeness, tolerance, and unity values.

In addition to Politeness Theory, Speech Acts Theory is also relevant to the analysis of KHHM's communication style. In his public communication, KHHM does not merely convey literal information; he often performs illocutionary acts intended to influence the attitudes, emotions, and understanding of his listeners. His illocutionary acts frequently emphasize the values of dialogue, mutual respect, and the search for common ground, especially when addressing religious differences. A particularly prominent pragmatic strategy in KHHM's speech is the use of presuppositions—shared assumptions that are not stated explicitly but are understood or accepted by all parties involved. For example, when discussing variations in religious practices, KHHM often highlights the idea that the primary goal of religion is to promote collective goodness and peace. Thus, differences in ritual practices should not be viewed as causes of conflict but rather as part of the dynamic reality of religious diversity. This strategy is effective in fostering a sense of togetherness and strengthening social solidarity.

From a sociopragmatic perspective, KHHM's linguistic style is highly contextual, adapted to the social setting, audience, and his position as a religious leader. This flexibility allows his messages to resonate across various groups—from grassroots communities to religious and political elites. Through polite, inclusive, and open language, KHHM plays an active role in building a social consensus that respects diversity and encourages social cohesion. Accordingly, sociopragmatic theories—including those on speech acts, politeness, and social context—are highly instrumental in understanding the effectiveness of KHHM's communication strategies. These strategies have proven capable of diffusing tensions, maintaining harmony among groups, and strengthening a sense of brotherhood within Indonesia's pluralistic society. This research is a qualitative study focusing on the analysis of sentences containing elements of politeness in KHHM's speech in responding to differing perspectives between NU and MD.

KH. HASYIM MUZADI'S LANGUAGE POLITENESS STRATEGIES IN RESPONDING THE DIFFERENT PERSPECTIVE BETWEEN NU AND MD

The results of this study reveal three main findings related to the language politeness strategies employed by KHHM in addressing differences in perspective between Nahdlatul NU and MD. These findings include: (1) the forms of politeness strategies applied; (2) the factors influencing the selection of these strategies; and (3) their impact on social relations and public perception. In the context of religious disagreements—such as the recitation of *qunut*, the determination of Islamic holidays, and the social contributions of both organizations—KHHM demonstrated an approach rooted in politeness, wisdom, and sensitivity to the surrounding social context. The strategies he employed included careful word choice, the use of light yet meaningful humor, and delivering messages in a gentle, non-provocative manner. This approach aligns with Brown and Levinson's Politeness Theory, in which communicative strategies are aimed at preserving the *face* of the interlocutor—whether to protect self-esteem (*positive face*) or individual autonomy (*negative face*). One of KHHM's greatest strengths lies in his ability to minimize potential conflict by avoiding generalizations and not targeting any

particular group. Instead, he consistently emphasized unity among Muslims, highlighted shared values between NU and MD, and celebrated differences as a form of the community's intellectual richness.

This outlook not only reflects a moderate stance, but also serves as a pragmatic strategy for maintaining social harmony. The selection of politeness strategies by KHHM was highly context-dependent. He carefully considered his audience (interlocutors), the setting of interaction (social situation), the subject matter (topic), the intended communicative purpose, and the potential impact on social relationships. This approach is consistent with the sociopragmatic perspective, which views language as a social action inseparable from its context. The impact of KHHM's politeness strategies is substantial in shaping public perception and fostering positive social relations. These strategies succeeded in creating an inclusive space for dialogue, mitigating potential conflicts between groups, and reinforcing a humanistic communication culture grounded in mutual respect. In practice, the use of polite and contextually appropriate language proved effective in building harmonious, peaceful, and comfortable relationships within a pluralistic society.

KHHM's strategy in responding to perspective differences between NU and MD through the application of language politeness principles. In every statement and lecture, he carefully avoids using diction that carries negative, stigmatizing connotations or has the potential to corner certain groups. He ensures that no party feels marginalized or offended, while maintaining the inclusivity of his religious messages. The main focus of his communication is the emphasis on universal values in Islamic teachings—such as brotherhood, tolerance, and compassion—which can serve as a unifying bridge amidst the diversity of thought among the community. This study aims to deeply examine the language politeness strategies employed by KHHM in responding to perspective differences between NU and MD, particularly on issues such as the reading of qunut, the determination of the Eid dates, and the contributions of both organizations in community development. This analysis is important to understand how polite and strategic religious communication can serve as a vital tool in fostering social harmony and strengthening the integration of the ummah in a pluralistic society.

RECITATION OF QUNUT (RQ)

Among members of NU, the recitation of qunut in the Fajr (Subuh) prayer is regarded as part of the fiqh tradition inherited from scholars of the Shafi'i school of thought. Consequently, it is maintained as a religious practice passed down through generations. Meanwhile, MD does not consider the qunut obligatory in the Fajr prayer, as it refers to different evidences and applies a strict *tarjih* (preference) method in interpreting primary Islamic sources. This difference in perspective often leads to tensions, both in religious discourse and in the social practice of religion within communities.

In response to this divergence, KHHM emphasized the importance of tolerance, mutual respect, and maturity in dealing with varying religious understandings. He taught that differences in *furū'* (subsidiary matters) should not be a reason for mutual negation, but rather seen as opportunities to enrich understanding. In every explanation, he consistently used polite, moderate, and respectful language toward all parties. He affirmed that each group has valid juridical foundations for its stance, and thus, such differences should be respected as expressions of diversity within the framework of Islam as a mercy to all creation (*rahmatan lil*

'alamin). This attitude reflects his commitment to Islamic brotherhood (*ukhuwah Islamiyah*) and his efforts to preserve the unity of the Muslim community.

Data: (RQ01)

"Pada waktu saya masih mondok di sini, keadaan masyarakat itu sederhana. Orang Islam itu cuma dua, kalau endak NU ya Muhammadiyah. Sudah gak ada lain-lain ini lagi. Ini mau besanan saja takut, takut tidak mendapat barokah dari masing-masing pemimpinnya". (YouTube gontortv: 13.31-14.00: <https://www.youtube.com/watch?v=buvBgUpntcs>)

(When I was still studying at this Islamic boarding school, the community lived very simple lives. At that time, the general perception was that Muslims were divided into only two groups: if not NU, then surely Muhammadiyah. No other categories were known. Even when it came to marriage alliances, people could be hesitant, fearing they wouldn't receive blessings from their respective religious leaders).

The above narration reflects the linguistic politeness employed by KHHM in responding to differences in religious practices within society. He shared his experience during his time as a student at the Gontor Islamic boarding school, where, at the time, the community only recognized two major Islamic mass organizations, NU and MD. This is illustrated in his statement "Pada waktu saya masih mondok di sini, keadaan masyarakat itu sederhana. Orang Islam itu cuma dua, kalau endak NU ya Muhammadiyah". This statement reflects the religious and social condition of the past, which was relatively straightforward—people generally identified themselves as either part of NU or MD. No other organizations were widely recognized; thus, if someone wasn't a member of NU, they were almost certainly assumed to be part of MD.

KHHM also highlighted the deep obedience that communities had toward their respective religious leaders. In another remark, he stated "Ini mau besanan saja takut, takut tidak mendapat barokah dari masing-masing pemimpinnya". This sentence illustrates the high level of respect and loyalty shown by NU and MD communities toward their figures of authority—whether *kyai*, *ustadz*, or other influential religious figures. Even in matters of marriage, people felt the need to seek approval to ensure spiritual blessings. This obedience extended into differences in religious practices. For example, NU followers continued to recite the *qunut* prayer during the dawn (*Subuh*) prayer, in accordance with the teachings of their leaders, whom they believed upheld what was right and good. In contrast, MD members refrained from reciting *qunut*, as their leaders did not teach it. These differences once led to tensions, especially as some MD followers viewed the practice of *qunut* as inconsistent with the Prophet's Sunnah, thereby deeming NU followers mistaken.

In addressing such potential conflicts, KHHM did not take sides. Instead, he employed a language strategy that was both polite and laced with humor to maintain harmony. Rather than assigning blame, he highlighted the fact that both NU and MD members were equally loyal to their respective leaders and grounded in their own religious convictions. His remarks on marriage reflect the psychological reality of a society highly reliant on religious approval in many areas of life. With a calm and neutral tone, KHHM effectively diffused tension arising from these differences. He emphasized the importance of mutual understanding and respect

for each other's religious choices. His communication strategy prioritized politeness, balance, and reverence for diversity—creating a peaceful atmosphere amid religious plurality. This account shows that KHHM was not merely expressing a religious viewpoint, but also educating the public on the need to maintain unity and social harmony. He served as a role model in using language as a bridge across differences, not as a tool to deepen division. As such, the values of togetherness and mutual respect continued to flourish within the community.

Data: (RQ02)

“Selisih sedikit ribut, yang satu qunut yang satu tidak qunut ribut. Padahal di kitabnya orang NU ada qunutnya dan ada tidak qunutnya, tapi karena dia terkooptasi oleh pihak lain ya ribut, kalau gak qunut itu begini begini. Alhamdulillah sekarang ini sudah tidak ribut karena sudah tidak salat subuh. Jadi, apa, masalahnya sudah kelewat”. (YouTube gontortv: 14.02-14.39: <https://www.youtube.com/watch?v=buvBgUpntcs>)

(In the past, even a slight disagreement over the qunut prayer could spark conflict. Yet, even within NU's own reference books, there are explanations that both permit and omit the recitation of qunut. However, due to external influences, it eventually became a source of tension—if one didn't recite qunut, they were judged in one way; if they did, in another. Ironically, that conflict has now subsided not because people have reached mutual understanding, but because many no longer perform the Subuh prayer. So the issue wasn't resolved through enlightenment, but rather through abandonment).

This statement reflects a sharp yet courteous form of admonition from KHHM, delivered with humor and linguistic politeness. His remark, *“Selisih sedikit ribut, yang satu qunut yang satu tidak qunut ribut”*, indicates that differing views on the recitation of the qunut prayer in the Subuh prayer should not be a serious issue. It is merely a matter of *furu'iyah* (secondary or branch issues in Islamic jurisprudence), not a matter of core belief or creed. KHHM insightfully illustrated how society often exaggerates minor differences, including those surrounding qunut. In his statement, *“Padahal di kitabnya orang NU ada qunutnya dan ada tidak qunutnya, tapi karena dia terkooptasi oleh pihak lain ya ribut, kalau gak qunut itu begini-begini”*, he clarifies that even within NU's own jurisprudential sources, both positions are valid. However, external pressures and religious fanaticism have at times led some NU followers to view the non-qunut practice as deviant.

As a prominent NU figure, KHHM demonstrated a gentle and open attitude. In front of Muhammadiyah audiences, he did not hesitate to acknowledge that omitting qunut in Subuh prayer is not an error. He emphasized that both views—supporting and omitting qunut—have legitimate foundations within the NU tradition itself. This statement serves both as a clarification and a call to avoid hastily judging others over differences in worship practices. However, KHHM didn't stop at normative explanation. He embedded sharp but effective humor in the line, *“Alhamdulillah sekarang ini sudah tidak ribut karena sudah tidak salat subuh. Jadi, apa masalahnya sudah kelewat”*. This remark functions as a subtle critique, reminding both NU and MD followers that debates about qunut become irrelevant if neither group consistently

performs the Subuh prayer. In other words, he emphasized that the substance of worship is far more important than arguing over its form.

KHHM's polite, honest, and humorous style encouraged both groups to self-reflect. Rather than blame each other, they began to see and accept differing perspectives as part of the diversity and richness within the Muslim community. Through this approach, KHHM successfully built a humanistic and harmonious communication model, fostering mutual respect and inclusivity. From a sociopragmatic perspective, his approach represents a highly effective communication strategy. He was able to deliver critique on socio-religious tensions without offending any group. Expressions such as "selisih sedikit ribut" reflect his sensitivity to existing tensions, while the term "terkooptasi" subtly indicates external influences without explicitly blaming any particular party. His language is imbued with refined politeness, preserving the ethics of communication and avoiding further polarization. In this way, KHHM stands as a true example of a religious leader capable of diffusing conflict, promoting cross-organizational understanding, and reinforcing unity within diversity. He not only conveyed his message but did so with profound wisdom and care in delivery. This is what made his communication style so effective in bridging differences, maintaining social cohesion, and inspiring communities to live with tolerance and mutual respect.

DETERMINING THE DATE OF ISLAMIC HOLIDAYS (DDIH)

Differences in determining the date of Islamic holidays, such as Eid al-Fitr and Eid al-Adha, have often been a point of divergence between NU and MD. NU combines the methods of hisab (astronomical calculation) and rukyat (moon sighting), whereas MD consistently applies a purely hisab-based approach. KHHM viewed this difference as a technical matter that should not be approached rigidly. Through a dialogical and courteous approach, he emphasized the importance of maintaining Islamic brotherhood (ukhuwah Islamiyah), while teaching that methodological diversity should not be a source of division within the Muslim community.

Data: (DDIH01)

"Dulu pak Den waktu saya masih habis dari Gontor pulang, beda hari Raya itu berkelahi, Pak. Takut ini puasanya dosa segala macem, padahal yang selisih Muhammadiyah sama NU ini kan cuman tanggalnya, kan bukan hari rayanya. Betul apa enggak..... BETUL. Nah kalau dibetulkan pengasuh shobeh... yang beda itu tanggalnya".

(YouTube

gontortv:

14.40-15.11:

<https://www.youtube.com/watch?v=buvBgUpntcs>)

(Mr. Den, back when I returned from Gontor, there was once a fight that broke out just because of a difference in the date of Eid. Many people were worried that their fasting would be considered invalid or sinful, even though in reality, the difference between NU and Muhammadiyah is merely about determining the date, not the essence of Eid itself)

KHHM's speech reflects a high level of linguistic politeness. He calmly conveyed that the difference between NU and Muhammadiyah in determining the date of Eid does not lie in the essence of the celebration, but merely in the timing. In fact, Eid in Islam is a significant occasion, and its determination often sparks serious debate. Yet, KHHM chose a relaxed and calming approach, as shown when he said, *"Padahal yang selisih Muhammadiyah*

sama NU ini kan cuma tanggalnya, kan bukan hari rayanya". This statement reflects a wise attitude rooted in deep understanding—that despite the substantial nature of the difference, both Islamic organizations remain firmly grounded in their respective beliefs and principles, which are difficult to unify completely.

KHHM did not pass judgment; rather, he sought to bridge the divide by emphasizing that the core of the celebration remains the same, and only the timing differs. Furthermore, KHHM recalled the time when he had just returned from the Modern Islamic Boarding School of Gontor. He witnessed conflicts between NU and Muhammadiyah members, triggered by differences in Eid dates. At the time, public concern was high, to the point where people feared their fasting might be invalid or even sinful if they did not follow the date set by their own group. However, this tension was alleviated thanks to KHHM's courteous approach, delivered with humor and intellectual insight into differing perspectives.

From a sociopragmatic perspective, KHHM employed a descriptive and humorous language strategy, avoiding direct confrontation. He chose words that did not corner any side, even when describing the conflicts that occurred, while still showing empathy toward the community's anxiety. Statements like *"Takut ini puasanya dosa segala macam"* illustrate his understanding of the public's unease. Through expressions such as *"Yang selisih MD sama NU ini kan cuma tanggalnya, kan bukan hari rayanya"*, KHHM stressed that such differences need not be a source of conflict. Light-hearted affirmations like *"Betul apa enggak... BETUL"* were used rhetorically to strengthen his argument without seeming forceful. Thus, KHHM demonstrated how politeness in language can serve as a bridge to harmony, foster mutual understanding, and ease conflicts between groups with differing views.

Data: (DDIH02)

"Kalau shalatnya ya itu Allahu Akbar sekian lagi takbirnya ya sama. Loh kenapa tanggalnya enggak sama?. Ngitungnya gak sama, kalau NU itu harus kelihatan tanggalnya dan itu perlu dua derajat di atas ufuk. Muhammadiyah pokok sudah istimah sudah selesailah. Ada apa masih diinceng itu apa tamu dia?. Lah yang ngiceng ini endak mau disalahkan karena Rasulullah Shallallahu Alaihi Wasallam itu ngiceng".
(YouTube gontortv: 15.12-15.48:
<https://www.youtube.com/watch?v=buVbgUpntcs>)

(In the performance of prayer, the words of the takbir remain the same—*Allahu Akbar*. So why can the date of Eid differ? This discrepancy arises from the different methods of *hisab* (astronomical calculation) and *rukyat* (moon sighting) used by various Islamic organizations. NU (Nahdlatul Ulama) determines the beginning of the month when the new moon (*hilal*) is visible at least two degrees above the horizon. Meanwhile, Muhammadiyah adheres to the *hisab* method, in which the new month is considered to begin once the moon and the sun reach conjunction (*istimak*). This difference often raises questions, as if someone is "on the lookout" for the *hilal* like waiting for a guest. In reality, those conducting the *rukyat* do not want to be blamed either, as they are following the example of the Prophet Muhammad (peace be upon him), who also observed the *hilal* to determine the start of a new month).

The speech delivered by KHHM reflects a refined form of linguistic politeness. Although the discussion concerns differences in the date of Eid celebration, he responds with a calm and relaxed demeanor, as if the issue were not a major source of conflict. In his statement, “Kalau shalatnya ya itu Allahu Akbar sekian laki takbirnya ya sama”, KHHM emphasizes that the procedure for the Eid prayer between NU and Muhammadiyah is essentially the same. Both the number of prayer units (*rakaat*) and the recitations are identical, ensuring that the essence of the worship remains intact despite differences in timing. Moreover, his remark, “Loh kenapa tanggalnya enggak sama? Ngitungnya nggak sama. Kalau NU itu harus kelihatan tanggalnya dan itu perlu dua derajat di atas ufuk. Muhammadiyah pokok sudah istimak, sudah selesailah,” shows that the variance in Eid dates arises from differing methods of determining the start of the lunar month. NU relies on the *rukyat* method—moon sighting—requiring the new crescent (*hilal*) to appear at a specific elevation, while Muhammadiyah follows the *hisab* method—astronomical calculation—declaring the new month upon lunar-solar conjunction.

In this context, KHHM does not take sides. Instead, he acknowledges the validity of both approaches, grounded in each organization’s principles and methodology. Using a humorous tone, he jokes, “Ada apa masih diinceng, itu apa tamu dia? Lah yang nginceng ini endak mau disalahkan karena Rasulullah Shallallahu ‘Alaihi Wasallam itu nginceng”. This was directed toward NU members who use moon sighting. Though it carries a light critique, it still shows respect, linking the practice to the Prophet’s Sunnah. In doing so, KHHM presents the differences in a relaxed and non-confrontational manner.

From this explanation, it can be concluded that KHHM applies a polite communication strategy by avoiding direct confrontation and choosing a neutral, descriptive approach. He outlines the technical distinctions between NU and MD without blaming or belittling either party. In fact, by highlighting the shared elements of Eid prayer, he underscores the unity in the core of Islamic worship. KHHM skillfully avoids casting negative judgment on either organization. He merely explains that they differ in method—NU with *rukyat*, MD with *hisab*. This explanation is delivered in a light-hearted, humorous tone, yet still grounded in religious respect. The use of humor, particularly references to “tamu” and “nginceng”, serves to ease tension and prevent prolonged debate. Mentioning the Prophet Muhammad in this context reinforces that the differing methods both draw from valid, authentic sources. This attitude reflects an effort to maintain social harmony and foster mutual respect within the diversity of religious practice. In summary, KHHM demonstrates linguistic politeness through an inclusive, humorous, and balanced approach. He succeeds in objectively addressing the differences without judgment, while upholding religious values and promoting unity among Muslims. This politeness in speech embodies respect for differences and strengthens tolerance and harmony within the community.

CONTRIBUTION TO SOCIETY (CTS)

KHHM is known not only as a religious figure but also as a leader with a strong commitment to societal progress. He consistently emphasizes the importance of linguistic politeness as a foundation for building effective communication amidst diversity. In his role, he serves as a bridge connecting various groups, both in religious and social spheres. By upholding the principle of politeness in every word he speaks, he has successfully fostered harmonious relationships with different communities, including MD, in the

collective effort to build a more inclusive and peaceful society. Through his wise approach, KHHM encourages the Muslim community to focus more on shared progress rather than being trapped in technical differences that could lead to division. The polite communication strategy he applies in responding to differing views between NU and MD reflects his depth of thought and maturity in understanding religion. He teaches that differences are not a source of conflict, but a potential strength that can enrich Islamic understanding and unity. With his respectful attitude toward diversity, KHHM offers a valuable example of how to uphold *ukhuwah Islamiyah* (Islamic brotherhood) and make tangible contributions to both religious and social advancement within the community.

Data: (CtS01)

“Orang NU suruh bikin Universitas rapi seperti Muhammadiyah, sulit pak. Tapi rahasia jgn ngomong-ngomong orang, tapi orang muhammaddiah suruh ngurusin orang makezul yang sehari-hari gak ngerti apa-apa sehingga dia musyrik menjadi muslim enggak sabar juga, Pak. Nah.. bertemunya ini banyak yang tidak suka, oleh karenanya maka wawasan keagamaannya, wawasan keummatan, wawasan kebangsaan dan kenegaraan tidak boleh dirobek oleh kepentingan apapun juga”. (YouTube gontortv: 20.11-21.00: <https://www.youtube.com/watch?v=buvBgUpntcs>)

(Building a well-organized university, as Muhammadiyah has done, is certainly not an easy task for members of NU. However, this is not something that needs to be publicly broadcast. On the other hand, inviting the general public—especially those who do not yet have a deep understanding of religious teachings—to shift away from practices that are not aligned with Islamic principles toward correct understanding is also not an easy task for Muhammadiyah. The challenge lies in patience and in applying the right approach. The meeting of these two different approaches often provokes reactions from certain parties who feel uncomfortable. Therefore, it is crucial to maintain a broad perspective on religious, societal, and national issues so that they are not overshadowed by the interests of specific groups or individuals. All parties must act wisely and strive to understand one another in order to safeguard the unity and integrity of the nation).

The statement illustrates that both NU and MD possess distinct strengths and face their own unique challenges. For NU members, building a well-organized and structured university like those established by Muhammadiyah is not an easy feat. Conversely, for Muhammadiyah, guiding the general public—particularly those with limited understanding of Islamic teachings—away from religious practices that are less accurate is a challenge in itself. This reveals that NU and Muhammadiyah have complementary strengths. However, this potential for collaboration is often perceived as a threat by certain societal organizations. The reason lies in the formidable strength that could emerge from the unity of these two major Islamic organizations, making them difficult to undermine.

The statement “Nah... bertemunya ini banyak yang tidak suka, oleh karenanya maka wawasan keagamaannya, keummatan, kebangsaan dan kenegaraan tidak boleh dirobek oleh kepentingan apapun juga”, underscores that some parties feel uneasy about the synergy between NU and Muhammadiyah, and therefore attempt to obstruct such

unity. In response, KHHM calls for the strengthening of religious, communal, national, and state awareness—resilient to provocation, interference, and the interests of individuals or groups.

KHHM's remarks are rich in values of linguistic politeness, reflecting sensitivity to social dimensions and communication context. From a sociopragmatic perspective, it is evident that he delivers criticism and observations on the differing approaches to managing educational institutions between NU and Muhammadiyah with subtlety, avoiding direct confrontation and maintaining social harmony. For instance, the statement, "Orang NU suruh bikin universitas rapi seperti Muhammadiyah, sulit pak," is expressed with humility. The phrase "sulit pak" reflects a reluctance to blame or make demeaning comparisons.

Additionally, tact and verbal discretion are evident in phrases like "tapi rahasia jangan ngomong," which indicate an effort to protect others' feelings. Statements such as "orang Muhammadiyah suruh ngurusin orang makzul yang sehari-hari gak ngerti apa-apa?" are not meant to belittle but to objectively describe the real challenges faced, without targeting any party. Even remarks like "musyrik menjadi muslim enggak sabar juga" are used to reflect the complexity of religious outreach (*dakwah*) in a reflective yet respectful tone. Thus, KHHM's communication style reflects strong principles of linguistic politeness, where he prioritizes constructive dialogue over sharp judgment. His emphasis on the importance of unity and national awareness is a conscious effort to maintain social harmony and uphold both religious and national values amid societal diversity.

THE USE OF KH. HASYIM MUZADI'S LANGUAGE POLITENESS STRATEGIES

ENCOURAGING MUSLIMS TO EMBRACE DIFFERENCES (EMED)

Data: (EMED01)

"Sampek saya ketika itu, Pak Den belum jadi ketua Muhammadiyah. Jadi ketika itu ketua muhammadiyahnya Pak Syafi'i Ma'arif, saya diundang oleh pak Jusuf Kalla, marah-marah pak Jusuf Kalla".

Jusuf Kalla (JK): Ini gimana NU dan Muhammadiyah masa endak bisa jadi satu hari rayanya?. Repot masyarakat kalau begini.

KHHM: Saya tanya, caranya bagaimana Pak?

JK: Ya kompromila. Bagaimana jika Muhammadiyah turun 1 drajat, NU nya naik sederajat.

KHHM: Oh kalau begitu langsung cash and carry saja. Ini siqihnya pedagang itu disini. Saya bilang gak bisa pak begitu.

JK: Lah terus yang bisa bagaimana?

KHHM: Yang bisa pengertian seluruh ummat islam bahwa perbedaan itu terbuka memang ada. Yang kedua, ini tidak mengada-ada karna solatnya sama, tanggalnya yang tidak sama. Wong hari di sini sama hari di Amerika tidak sama kok. Kita berangkat dari jepang, dari Marita itu ya pak Wahed. Itu jum'at sore, sampek di kalifornia itu Jum'at pagi. Ini sembahyang jum'at lagi apa tidak?. Kalau Jum'at lagi kok surgo banget gitu loh. Tapi ketika pulang nya Misalnya dari New York ke Jakarta berangkatnya jum'at pagi itu sampek Jakarta hari Minggu. jadi kehilangan 1 hari gak tahu di mana sabtunya. Jadi soal tanggal itu sudah biasa-biasa sajalah soal tanggal". (YouTube gontortv: 15.50-18.07:

<https://www.youtube.com/watch?v=buvBgUpntcs>)

The utterance above is part of a deliberative discussion addressing efforts to unify the perspectives of NU and Muhammadiyah regarding the differing determinations of the Eid celebration date. In the forum, Jusuf Kalla (JK) expressed his concern by stating, “Ini gimana NU dan Muhammadiyah, masa tidak bisa satu hari rayanya? Repot masyarakat kalau begini.” This statement reflects JK’s frustration over the disagreement between these two major Islamic organizations, which he fears could confuse the public in deciding which Eid date to follow and potentially create uncertainty in matters of faith. In response to JK’s comment, KHHM replied with a simple question, “Caranya bagaimana, Pak?” This question indicates KHHM’s openness to potential solutions. JK then proposed a compromise, “Ya kompromilah. Bagaimana jika Muhammadiyah turun satu derajat, NU-nya naik satu derajat”. This statement shows JK’s attempt to find middle ground by suggesting both sides adjust their criteria for *bisab* and *rukyyat* by one degree each, given that the current difference between them is approximately two degrees.

However, KHHM immediately commented with a humorous yet pointed response, “Oh kalau begitu langsung cash and carry saja. Ini fiqihnya pedagang itu di sini. Saya bilang tidak bisa, Pak, begitu”. This remark subtly but firmly rejected the compromise approach. The phrase “*cash and carry*” used by KHHM satirically likens the proposal to a commercial transaction—pay now, take now—as if *fiqh* could be bargained like a market commodity. Through this statement, KHHM clearly rejects such an approach, arguing that compromising on matters of *fiqh* oversimplifies theological and methodological principles that each group upholds. When JK asked again, “Kalau tidak bisa, terus bagaimana solusinya?”, KHHM responded with a thoughtful and expansive answer, “Yang bisa adalah pengertian seluruh umat Islam bahwa perbedaan itu memang ada dan terbuka. Yang kedua, ini tidak mengada-ada, karena shalatnya sama, hanya tanggalnya yang berbeda.”

This response reflects KHHM’s profound insight in viewing differences as a natural and acceptable part of religious life. According to him, the most important step is to cultivate a collective awareness among Muslims that differences in determining the date of Eid are not something to be disputed, as both positions remain within the bounds of valid Islamic jurisprudence. To reinforce his argument, KHHM used an analogy drawn from cross-national experience. He remarked, “Wong hari di sini sama hari di Amerika tidak sama kok. Kita berangkat dari Jepang, dari Narita itu ya Pak Wahed. Itu Jumat sore, sampai di California itu Jumat pagi. Ini shalat Jumat lagi apa tidak? Kalau Jumat lagi, kok surga banget gitu loh”. This light-hearted yet sharp analogy illustrates that differences in date and time are common in a global context. He pointed out that someone flying from Japan on a Friday evening might arrive in the U.S. on Friday morning due to time zone differences. Similarly, a person departing from New York on Friday morning might arrive in Jakarta on Sunday, “kehilangan” Saturday entirely. These examples demonstrate that discrepancies in time and date are geographic and astronomical realities that cannot be avoided.

Thus, KHHM concluded that, “soal tanggal itu sudah biasa-biasa saja”, emphasizing that such differences should not be a source of conflict. In this context, he advised Muslims to follow the decisions of their respective organizations without questioning the validity of other differing determinations. He clarified that performing the Eid prayer on different days does not necessitate repeating it, as both are valid if done with

conviction and in accordance with one's trusted religious authority. KHHM's statements reflect a high level of linguistic politeness. He avoided accusatory or confrontational language, opting instead for open-ended questions and rational explanations to prevent conflict. The humor he included served as an effective communication strategy to ease tension without diluting the core message. His approach exemplifies a spirit of collaboration, mutual respect, and harmony amidst differing viewpoints. Overall, KHHM's remarks demonstrate deep religious insight, communicative intelligence, and principled clarity without rigidity. He was able to articulate a position in Islamic jurisprudence while maintaining a relaxed and meaningful tone throughout the discussion. His conduct serves as a real-life example of polite, open, and wise communication in addressing sensitive matters related to faith.

FACTORS INFLUENCING KHHM'S CHOICE OF LINGUISTIC POLITENESS STRATEGIES

KHHM's use of linguistic politeness strategies in addressing differences between NU and MD—particularly regarding *qunut* recitation, the determination of Eid dates, and the religious-social roles of both organizations—is shaped by several significant factors. Firstly, KHHM consistently prioritizes an inclusive and harmonious approach to linguistic politeness. He is careful in selecting words that neither judge nor corner any party. This approach aligns with Politeness Theory, which emphasizes the importance of mitigation in communication to maintain harmony amid differences. Through his calming choice of words, KHHM creates a dialogic space that is acceptable to all sides. Secondly, his moderate (*wasathiyah*) approach to Islamic preaching also greatly influences how he responds to differences. KHHM consistently encourages the Muslim community to be tolerant, respectful, and to view diversity as a blessing to be preserved. In matters such as *qunut* recitation, for example, he adopts conciliatory language while underscoring the shared goal of unity in worship.

Furthermore, KHHM's awareness of Indonesia's complex socio-political reality plays a crucial role in shaping his communication style. Understanding that Indonesia is a pluralistic nation with diverse ethnicities, cultures, and religious views, he chooses language that fosters peace and prevents potential intergroup conflicts. In every statement, KHHM emphasizes the importance of *ukhuwah Islamiyah* (Islamic brotherhood), encouraging mutual respect and viewing differences as an asset rather than a threat. KHHM also shows deep respect for local wisdom and the religious traditions that flourish within the community. He does not view differences in black-and-white terms but frames them within a context of mutual appreciation. For instance, in the case of *qunut* recitation, he maintains NU's tradition without denying Muhammadiyah's practice and encourages the public to embrace these differences with openness and patience.

Moreover, KHHM recognizes the major roles both NU and MD play in religious and national life. As a prominent NU figure, he frequently stresses that these two organizations are foundational pillars in building both the ummah and the nation. Thus, differing perspectives should not lead to division but should be wisely managed as a form of constructive dynamism within the Muslim community. Lastly, KHHM's diplomatic skill is a key factor in shaping his communicative style. He is able to craft his words calmly and persuasively, de-escalate potential tensions, and build communication bridges between groups. This approach reflects not only his personal wisdom but also enhances his image

as a religious leader committed to unity amid diversity. In conclusion, KHHM's use of politeness strategies is oriented toward respectful dialogue, social stability, and a spirit of togetherness in the face of difference. Through his thoughtful word choices and inclusive methods, he serves as a model for preserving peace within a diverse religious society.

THE IMPACT OF KHHM'S LINGUISTIC POLITENESS STRATEGIES IN RESPONDING TO DIVERGENT PERSPECTIVES BETWEEN NU AND MUHAMMADIYAH

In this regard, KHHM emphasizes the importance of linguistic politeness in responding to differing perspectives, as it can de-escalate tension and open space for constructive dialogue. The politeness strategies he employs play a vital role in mitigating potential conflicts, respecting diverse viewpoints, fostering humanistic communication, and creating harmonious and peaceful relations within society. KHHM's approach has proven effective in reducing friction and building harmony between NU and MD, the two largest Islamic organizations in Indonesia. Through an inclusive, empathetic, and dialogic approach, KHHM uses language as a tool to appreciate differences, strengthen *ukhuwah Islamiyah* (Islamic brotherhood), and foster humanistic communication. This strategy not only reflects personal ethical conduct but also serves as a model for constructive social communication in a multicultural society. The findings of this study underscore that linguistic politeness is a key to fostering peace, tolerance, and unity among the ummah, and should be adopted by community leaders and the younger generation alike.

CONCLUSION

The findings reveal that (1) the concept of religious moderation (*wasathiyah*) can significantly reduce the potential for religious conflict in Indonesia; and (2) linguistic politeness strategies are highly effective in responding to differing perspectives, fostering humanistic communication, and cultivating harmonious relationships that enable people to coexist peacefully and securely. This study offers significant theoretical and practical contributions to the field of sociopragmatics, particularly in the context of inter-organizational religious communication in Indonesia. Theoretically, it expands the understanding of politeness strategies as tools for social and ideological mediation by examining how KHHM responded to differing perspectives between NU and MD. The findings enrich Brown and Levinson's (1987) politeness framework by applying it within a uniquely Indonesian cultural and religious context, highlighting the need to adapt sociopragmatic theories to better suit non-Western societies. Practically, KHHM's communication strategies serve as a model for fostering respectful, inclusive, and harmonious dialogue amidst religious differences. The insights from this research are valuable for religious leaders, educators, and communication practitioners in developing effective communication approaches, and can be applied in character education programs, interfaith communication training, and the promotion of cultural diplomacy grounded in local and Islamic values.

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