

TITLE FORM OF ADRESS ISLAMIC FIGURE IN INDONESIA

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DOI : 10.56406/jkim.v10i02.401

ABSTRACT

This research delves into the selection of names for Islamic religious figures in Indonesia, prompted by the diversity of appellations for these figures. The study seeks to uncover linguistic phenomena inherent in the choice of address terms. Employing a qualitative research design with a descriptive method, the investigation reveals a variety of name selections for Islamic religious figures across different regions in Indonesia. Examples include "Kyai," "Gus," "Ajengan," and "Abuya" in Java; "Tuan Guru," "Buya," and "Tengku" in Sumatra; and "Anre Gurutta" and "Gurutta" in Sulawesi.

Keywords: *Form Of Adress, linguistic, etnosemantics*

ABSTRAK

Penelitian membahas mengenai pemilihan nama-nama tokoh agama Islam di Indonesia ,karena dilatarbelakangi oleh keragaman nama-nama panggilan tokoh agama Islam di Indonesia. Penelitian ini mencoba mengungkap fenomena kebahasaan didalam pemilihan nama-nama panggilan tersebut. Penelitian ini menggunakan Penelitian ini merupakan penelitian kualitatif dengan metod deskriptif.Penelitian ini menemukan ragam pemilihan nama-nama panggilan tokoh Agama Islam di berbagai daerah di Indonesia. Diantaranya adalah Kyai,Gus,Ajengan,Abuya di Jawa ,lalu Tuan Guru ,Buya ,Tengku di Sumatera dan Anre Gurutta serta Gurutta di Sulawesi

Kata Kunci: Nama Sapaan,linguistik,etnosemantik

INTRODUCTION

Every culture possesses a uniqueness that serves as a social identity to express who they are and why they exist. Indonesia consists of various ethnic groups, each with its own unique culture, including linguistic aspects. The culture embedded in each ethnic group becomes a distinctive feature that sets one culture apart from another. In other words, culture can represent individual or group behaviors.(Liliweri, 2017, pp. 57–59)The utilization of varied forms of address and appellations among the diverse ethnic groups in Indonesia is a cultural facet that necessitates preservation and documentation. For instance, in Balinese society, names such as Made and Wayan are employed for children in accordance with their birth order and adjusted based on caste to denote their social status. Conversely, the Batak community utilizes family names (marga) to bestow names upon their offspring. Meanwhile, the Sundanese ethnic group typically tailors names based on significant events accompanying the birth, mimicking the names of prominent figures, incorporating adjectives, and adopting specific forms of address or appellations in the Sundanese language.

Fundamentally, honorifics or forms of address constitute the most crucial linguistic elements in communication, as salutations play a pivotal role in initiating discourse across

various communicative contexts, including interactions with friends, family, and others. In societal communication, discourse is typically constructed through the adept use of appropriate forms of address. (Keshavarz, 2001, pp. 10–11) This aligns with the inherent function of employing honorifics, which serves to reprimand, greet, and even commence a conversation with a discourse partner. Through the use of honorifics in speech, the intended recipient of the discourse or salutation becomes evident. Consequently, honorifics bear significant social meaning.

Form Of Address

The term "forms of address" refers to an utterance employed by an individual to address, greet, or call someone according to customary norms in discourse. In the Indonesian language, the forms of address used by speakers to greet their interlocutors exhibit considerable variability, encompassing both kinship and non-kinship terms. Notably, the most frequently used types of forms of address include terminologies associated with both familial and non-familial relationships (Masfufah, 2019, pp. 6–7).

Meanwhile, Kridalaksana, , asserts that a linguistic unit possesses a system of address, a system that connects a set of words or expressions used to mention and call individuals involved in a linguistic event. Therefore, forms of address represent one method for conveying the intentions of the speaker to the addressee, whether in oral or written communication (Kridalaksana, 1998, pp. 112–113). In this discourse process, it involves the speaker, interlocutor, and the message or object being conveyed, contingent upon the discourse partner being conscious or aware of the utterance from the speaker (Chaer, 2010, p. 37). Crystal posits that forms of address constitute a means of referring to someone within linguistic interactions carried out directly (Syafyaha, 2020, p. 30).

A term of address is defined as the name used in greeting (Pusat Bahasa, 2014: 950). In this study, the term of address is synonymous with the concept of forms of address. According to Brown and Gilman, forms of address refer to pronouns used to address the second person (Fasold, 1990, p. 4). Meanwhile, Kridalaksana posits that forms of address pertain to words or expressions utilized to mention and call individuals involved in a linguistic event (Kridalaksana, 1998, p. 14). The individuals referred to as "actors" encompass the speaker, interlocutor, and the person being discussed. Based on this elucidation, it is discernible that two essential elements exist within the system of address, namely words or expressions and the actors in a linguistic event. The words or expressions employed in the system of address refer to terms of address or appellations, while the actors in a linguistic event encompass the speaker and the interlocutor. (Sebastian & Bristow, 2008, p. 9). Terms of address or appellations function to elucidate to whom the discourse is directed.

The use of terms of address or forms of address plays a crucial role because the system of address prevalent in a particular language differs from that in another language, such as written language. The divergence lies not only in the vocabulary of forms of address but also in the speaker's attitude during the application of these forms of address. In alignment with this assertion, Kridalaksana articulates that forms of address can be interpreted as morphemes, words, or phrases used for mutual reference in diverse conversational situations, intimately tied to the nature of the relationship between speakers (Kridalaksana, 1998, p. 35). Hence, through the application of forms of address, it becomes apparent to whom the discourse is directed.

In certain aspects, linguistic patterns exhibit regularities. Moreover, in reference to the Sapir-Whorf Hypothesis, a correlation between language, culture, and human cognition is identified. Language is not merely an arbitrary sound system; rather, it encompasses elements beyond the phonetic structure that influence its existence (Sapir, 200 C.E., p. 15). Language serves as a representation of the perspectives held by the speaker's community (Ilie, 2010, p. 8).

Therefore, if specific forms of address persist in certain regions in Indonesia and are even considered obligatory, it is conceivable that there exists a fundamental relationship between language, culture, and the underlying meanings of these forms of address within the Muslim community in Indonesia.

Definition of Religious (Islamic) Figures

According to Malik Bin Nabi, a Religious Figure is an individual within the Islamic community whose influence is extensive and significant, encompassing knowledge, efforts in upholding Islamic law, exemplary behavior that is emulated, and a charismatic presence that commands respect within society (Nabi, 1974, p. 13). Meanwhile, as per Taib Tahir, a Religious Figure is someone deemed capable, possessing high knowledge, exhibiting noble character, and expertise in the field of religion, covering religious rituals to a comprehensive understanding of religious insights, making them a role model for the surrounding community (Rahman, 2016, p. 11).

From these two definitions, several keywords can be extracted that encapsulate the general perception of religious figures (Islam). These keywords include high knowledge (about Islam), charismatic, influential, and possessing good character. Therefore, based on these keywords, it can be asserted that religious figures are integral to social relations within the society itself. Consequently, forms of address related to the concept of etiquette mentioned above naturally emerge, as etiquette demands appropriate discourse corresponding to an individual's dignity and position relative to age, social status, and familiarity.

However, in this context, the forms of address that arise exhibit diversity, stemming from the interpretations of a particular community towards the religious figures (Islam) in question. This is directly related to the previously mentioned keywords. The community's interpretation influences the selection of address terms for these religious figures, and the aforementioned keywords also impact the community in referencing a specific form of address for the religious figures (Islam).

This is attributed to our society's observance of social relationships among individuals. The norms of politeness within society necessitate appropriate discourse corresponding to an individual's dignity and position relative to age, social status, and familiarity. From the above exposition, it can be concluded that forms of address constitute a set of words, morphemes, phrases, or expressions employed for greeting or initiating conversation with an interlocutor within a linguistic event.

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Indonesia stands as one of the countries with the largest Muslim population globally. Beyond that, Indonesia is characterized by a diverse array of ethnicities and cultures, each possessing unique cultural characteristics. Consequently, the intersection of these two factors—namely, the Muslim population and cultural diversity—gives rise to a phenomenon that the author finds intriguing and worthy of in-depth exploration: the variations in forms of address for Islamic religious figures.

Upon closer scrutiny, there are discernible differences in the forms of address for Islamic religious figures across various regions in Indonesia. For instance, in the Javanese region, certain areas utilize the term "kyai" as a form of address for individuals considered religious figures. Conversely, in the western part of the country, particularly in Sumatra, the term "Tuan Guru" is employed when addressing someone regarded as a religious figure. This phenomenon exemplifies the cultural diversity in Indonesia. The variations in the interpretations of Islamic religious figures among the Muslim communities in Indonesia give rise to a multitude of forms of address within different societal groups

METHOD

This study employs a qualitative research design with a descriptive methodology. (Moleong, 2005, p. 5). Explicates that qualitative research is characterized by analytical procedures that eschew statistical methods or other quantitative approaches. This method suggests that the research conducted is solely grounded in the existing facts or phenomena that are palpably evident in the discourse. Through the utilization of this descriptive methodology, various forms of address for religious figures in Indonesia can be delineated. This section typically has the following sub-sections: Sampling (a description of the target population, the research context, and units of analysis; the sampling itself; and the respondents' profiles); data collection; and measures (or measurements).

The data analysis method employed in this study is descriptive analysis with an analytical descriptive technique utilizing an interactive model, as outlined by Miles and Huberman (Matthew B. Miles, A. Michael Huberman, 2014, pp. 19–20). This method comprises three components of analysis: data reduction, data display, and conclusion drawing. The steps involved in data analysis include organizing or arranging the collected data, classifying data based on categories or criteria, and conducting data analysis utilizing the field of meaning. Subsequently, a concise and clear description and conclusion are presented.

FINDINGS AND DISCUSSION

Classification of Address Terms for Religious Figures (Islam) in Indonesia

Every religion undoubtedly has individuals considered competent in the field of religion. Likewise, in Islam, particularly in Indonesia, there are individuals acknowledged for their religious knowledge.

Selection of Address Terms for Religious Figures (Islam) Within Community Groups in Indonesia)

As mentioned in the background of the issue, Indonesia is recognized as one of the countries with the largest Muslim population globally. This is substantiated by data reported on the official website of the Indonesian government, indicating that the majority of the population in Indonesia adheres to Islam. Presently, there are over 207 million Muslims in Indonesia, and undoubtedly, they are dispersed across various regions in the country.

Indonesia is also an archipelagic nation, with a total of 17,504 islands, approximately 6,000 of which are inhabited. The 2010 Population Census indicates the presence of more than 300 ethnic groups, 1,340 indigenous tribes, and 652 regional languages in Indonesia. As elucidated earlier, Indonesia's geographical diversity contributes to the formation of a heterogeneous culture. This leads to distinctions in perspectives on life, social behaviors, and belief systems. This heterogeneous culture exerts influence on Muslim communities within various regions across Indonesia. Diverse cultures and languages result in distinct choices of words when referring to religious figures (Islam). The richness of these cultural variations contributes to the diversity of address terms for Islamic religious figures in Indonesia.

Forms of Address for Islamic Religious Figures in Indonesia

1) Kyai

The first form of address is Kyai. There are several opinions regarding the origin of the term Kyai. Kyai is believed to stem from the word "yahi," which in Javanese means "purification towards the sacred, mystical, and powerful".(Zulaiha, 2017, p. 7) In Javanese society, Kyai is also interpreted as an honorary title for something considered sacred, as seen in the term Kyai Garuda Kencana for the golden carriage in the Yogyakarta Palace. Kiai (in Javanese) is an honorary title for elders (Dhofier, 1994, p. 35).

In the Javanese language dictionary, Baoesastra Djawa, the term kiai is described as a term for an elder person who is respected, or "an appellation for a respected elder." This meaning aligns with the term ki, which is defined as an appellation for an elder or a revered person, "an appellation for an elder or someone esteemed or respected." Both appellations are used to address parents, heirlooms, or teachers, as narrated in the Babad Tanah Jawi and Babad Jaka Tingkir.

Moreover, the term Kyai is based on the phrase "iki ae," which is an abbreviation of "iki ae yang dijadikan pemimpin" or "iki ae yang dijadikan rujukan dalam ilmu agama" – translating to "this one is made a leader" or "this one is made a reference in religious knowledge".(Zakiyah, 2018, p. 6) This is due to the role of the Kyai as a cultural agent with a dual function, serving on one side as a caregiver, owner of the Islamic boarding school (pesantren), mentor to students (santri), supporter of the community, and researcher, and on the other side as an assimilator of external culture introduced into the Islamic boarding school. The Kyai's position within the pesantren holds a strategic role due to the social construction present within the institution. The pesantren is likened to a small kingdom, where the Kyai represents the absolute source of power and authority within the life and environment of the pesantren (Farchan, 2005, p. 153). All these assumptions indicate that the term Kyai originates from the Javanese language, not the Arabic language typically associated with the sacred scriptures of Islam.

2) Ustadz

Referring to the "Mu'jam al-Wasith" dictionary, the term "ustadz" has its roots in "teacher, knowledgeable person, academic title at a high level in the university." Another meaning of the word "ustadz" is someone highly skilled in a particular field. According to this definition, a person should not be called "ustadz" unless they have expertise in one of the 18 or 12 sciences or fields of study. In Arabic literature, these include disciplines such as nahwu, shorof, bayan, badi', ma'ani, adab, mantiq, kalam, behavior, ushul fiqih, tafsir, and hadith. In Arab countries, the term "ustadz" refers to a lecturer or expert/academician with expertise in a specific field, such as a specialist in exegesis referred to as الأستاذ في التفسير. In Indonesia, as mentioned earlier, the term "ustadz" is associated with various roles related to individuals possessing religious knowledge, displaying the characteristics and attire of a knowledgeable person. Their actual knowledge may vary, and those referred to as "ustadz" include preachers, propagators, Quran teachers, teachers in religious schools, teachers of religious texts in pesantrens, and leaders/principals of pesantrens (typically modern ones).

3) Buya/Abuya

"Buya" or "Abuya" serves as a familial address for male elders, equivalent to the term "father" . This term originates from the Arabic language, signifying "my father," derived from the base words "abun" and "ya." In Sumatra, particularly within the Minangkabau community, this title can also denote individuals esteemed for their profound knowledge in religious studies. The designation "buya" is typically bestowed due to an individual's deep comprehension of religious knowledge. The term "buya" is frequently associated with "kiai" in Java . Examining its usage within Indonesian society, specifically in Sumatra, it is evident that the utilization of the title "buya/abuya" has expanded over time to various regions in Indonesia. For instance, in Banten, there exists a charismatic Islamic scholar known as Abuya Dhimyati, and in Cirebon, a popular religious figure bears the appellation Buya Yahya. Among all religious figures bearing the title "Abuya/Buya," the majority are perceived as influential within a particular community and concurrently regarded as significant figures in that society. With the progression of time, the use of the terms "buya/abuya" has broadened, extending to various regions in Indonesia. Notably, charismatic ulama or religious scholars are often granted these titles, symbolizing their impact on a specific community and their role as prominent figures within that society.

4) Syekh

The titles "Syekh," "Syaikh," or "Syech" represent honorary distinctions in the Arabic language, typically denoting the leader of a tribe or a member of royal lineage in Arab nations. Moreover, it serves as an honorific title for scholars within the Islamic faith. Additionally, this title is adopted by individuals who claim descent from the ahlulbait of the Islamic Prophet, Muhammad, whether through the lineage of Hasan or Husain, the grandsons of Prophet Muhammad. The term originally signifies "elder" and conveys the meaning of "the noble" within a monarchical context. The term "syaikh" appears in the 23rd verse of Surah Al-Qasas in the Qur'an. In Indonesia, the appellation "Syekh" is commonly used to address scholars originating from Arab countries, whether permanently residing in Indonesia or Ulama for the purpose of religious propagation. For instance, Ulama from Saudi Arabia who have settled in Indonesia, such as Syekh Ali Jaber, or like Syekh Al Mishri, are often addressed with this honorific title. This usage reflects the profound respect and esteem bestowed upon these scholars within the Indonesian Islamic community.

5) Habib

Habib in Arabic means "beloved" or "beloved" and habibi means "my beloved" or "my beloved. The origin of the word habba – yuhibbu means "to love" or "to like". In Indonesian society, the call or title "habib" is for religious figures who have a lineage to the Prophet Muhammad SAW.

6) Romo yai

The term "Romo" itself originates from the Javanese language, meaning "father." However, in some regions of Central Java, particularly in Yogyakarta, the term "Romo" is used to address Islamic religious figures who still have royal or sultanate lineage. In Yogyakarta, several Islamic religious figures are addressed as "Romo Yai" due to their lineage connection with the Yogyakarta Sultanate. The term "Yai" is an abbreviation of the word "Kyai," as explained previously.

7) Gus

The term "gus" is directed towards the son or male in-law of a Kyai. The term "gus" is a shortened form of the word "agus," originating from the word "bagus" (Dhofier 1984, 69). This designation bears resemblance to the noble title in Javanese culture, known as "raden bagus" (Sukanto 1999, 84). The "gus" is expected to be the successor to the Kyai, thus receiving special treatment (Dhofier 1984, 69-71). One of the special treatments involves bestowing a unique honorary title, namely "gus." As for the term "ustadz," it has been previously explained as outlined above.

8) Ajengan

Examining the term "ajengan" in greater detail reveals its morphological and semantic proximity to the Sunda language term "ageung," connoting notions of "grand and expansive." Within the specific societal context, particularly among the Sundanese community, "ajengan" is construed as someone who exhibits profound respect towards societal issues. This designation is also bestowed upon muallims (teachers in Islamic studies) who have been instructing for an extended period, demonstrating an increasingly pronounced and distinctive scholarly prowess. The term "ajengan," rooted in the Sundanese culture, encapsulates a sense of reverence and recognition for individuals who not only possess significant knowledge but also exhibit a commitment to addressing societal concerns. It is frequently attributed to seasoned muallims, highlighting their enduring dedication to Islamic education and the distinctive scholarly characteristics they have developed over time. This designation, akin to the Sunda term "ageung," underscores the expansive influence and significance attributed to these revered figures within the societal fabric.

9) Lora

In the Madurese-speaking regions, there are distinct differences in the forms of address for Islamic religious figures. One notable term is "Lora," which is used to address the son of an Ulama. The term "Lora" is likely derived from the Persian language, as during the 10th century AD, there was a migration of Persian families to the Nusantara archipelago. Among them, the largest family was the Lor family, which established a village named Loran, signifying the residence of the Lor people.

10) Gurutta/Anre Gurutta

Specifically, "Gurutta" and "Anreguru" are terms used in the context of addressing Islamic religious figures. The etymological interpretation of "Anreguru" reveals a combination of two morphemes with different meanings. The term "anre" in the Bugis language translates to "eat," while "guru" signifies "teacher." However, when amalgamated into "anreguru," the meaning transforms into "supreme teacher" or "master teacher" (Kadir, 2013)

In terms of terminology, "anreguru" or "gurutta" refers to an individual with a high level of religious knowledge and exemplary moral conduct in the Bugis society. Consequently, only Islamic scholars (Ulama) can be bestowed with the titles of "anreguru" and "gurutta," and these designations represent societal recognition of the scholars who have attained the esteemed status of "anreguru" and "gurutta."

It is essential to note that "anreguru" holds the highest position in the hierarchy of religious scholars in Bugis society compared to "gurutta." However, the usage of these terms can vary, and sometimes they are interchangeable. This interchangeability stems from the fact that individuals with the title of "anreguru" are undoubtedly addressed as "gurutta," but the reverse may not be necessarily true.

For instance, among the Muballighs, there are those who are still addressed as "Ustadz," signifying individuals who deliver sermons and lectures in the community. However, they may not be considered authoritative figures for religious inquiries. The position of "Anregurutta" serves as a reference for various issues and aspects of life in general. "Ustadz" is generally recognized within smaller groups, such as study circles and public lectures.

In Sulawesi Selatan, particularly among the Bugis and Makassar ethnic groups, the terms "anreguru" and "gurutta" are commonly used to refer to Islamic scholars. The addition of "ta" to "gurutta" implies "our," conveying the meaning of "our teacher." Not everyone teaching religion is addressed as "Anregurutta," as it depends on their level of knowledge. Additionally, the Bugis society believes in the extraordinary qualities of "Anregurutta," referred to as "makarama" in the Bugis language.

11) Tuan Guru

Before the 18th century (1700-1799), the designation "Tuan Guru" did not exist on Lombok. This term emerged within the community following changes in the social structure or strata. In this century, social strata on Lombok were divided into several groups: 1. Kings and the royal family, 2. Royal officials, including those influential in the realm of religion within the kingdom or principality, 3. Aristocratic or noble groups, commonly referred to as Raden, Roro, Lalu, Lale, and 4. The common populace or Pruangse, and 5. The Jajar Karan group, who served the four aforementioned groups.

As time progressed, during the 18th and 19th centuries when the feudal system began to decline, marked by the emergence of new governance patterns and territorial divisions, the general population of Lombok adhered to norms and regulations primarily guided by the teachings and preaching of religious figures. Gradually, these individuals became disciples of these religious figures, referring to their teachers or figures as "guru." After performing the Hajj pilgrimage to Mecca, the teacher would return to impart knowledge, and over time, the disciples began to address him as "Tuan Guru."

Selection of Address Terms Islamic Religious Figures Based on the Constructive Aspects in the Selection of Terms

In the selection of terms for addressing Islamic religious figures, several aspects influence the choice of these terms. These aspects include the root meaning of the words, scholarly background, genealogical background, and emotional closeness to the community. This study aims to elucidate the aspects of construction using a semantic field table.

Panggilan	Utilized by the General Public	Utilized by Students (santri) of Islamic Boarding Schools	Rooted in the Meaning of 'Father'	Alumni of Islamic Boarding Schools	Graduates of Islamic Educational Institutions	Descendants of Religious Figures (Ulama)	Graduates of Higher Education Institutions in the Arab World	Regions where it is employed	Description
Kyai	+	+	+	+	-/+	+	-	Jawa, Sumatera	Commonly employed among both the general public and students (santri) of Islamic boarding schools
Yai	+	+	+	+	-/+	+	-	Jawa	Commonly employed among both the general public and students (santri) of Islamic

									boarding schools
Yi	+	+	+	+	-/+	+	-	Jawa	Commonly employed among both the general public and students(santri) of Islamic boarding schools
Romo Yai (Yogyakarta)	+	+	+	+	-/+	+	-	Jawa	Commonly employed among both the general public and students(santri) of Islamic boarding schools
Ajengan	+	+	-	-	-/+	+	-	Jawa Bagian Barat	Rooted in the meaning of "one who is revered"
Anre Gurutta	+	+	-	-	-/+	+	-	Sulawesi	Rooted in the meaning of a teacher
Gurutta	+	+	-	-	-/+	+	-	Sulawesi	Rooted in the meaning of a teacher

Abuya	+	+	+	-	-/+	-	+	Jawa bagian barat	Commonly employed among both the general public and students(santri) of Islamic boarding schools
Buya	+	+	+	-	-/+	-	+	Sumatera,Jawa	Commonly employed among both the general public and students(santri) of Islamic boarding schools
Syekh	+	+	+	-	-/+	-	+		Commonly used in the general public or Islamic learning environments
Habib									
Teungku	+	+	-	-	-/+	-	-	Sumatera	Commonly used within specific community groups
Bapak	-	+	-	+	-/+	+/-	-	Jawa	Specifically employed in

									certain Islamic boarding school (Pondok Pesantren) environments
Gus	+	+	-	+	-/+	+	-	Jawa	Rooted in the meaning of "a good child"
Ustadz	+	-	-	-/+	-/+	-	-	Nearly all regions in Indonesia utilize this term.	Rooted in the meaning of an expert in a particular field

Selection of Address Terms Islamic Religious Figures Based Original Language

Panggilan	Original Language
Kyai	Jawa
Yai	Jawa
Yi	Jawa
Romo Yai (Yogyakarta)	Jawa
Ajengan	Sunda
Anre Gurutta	Sulawesi
Gurutta	Sulawesi
Abuya	Arab
Buya	Arab
Syekh	Arab
Bapak	Indonesia
Gus	Jawa
Ustadz	Arab
Tengku	Sumatera (Aceh)
Tuan Guru	Sangsekerta

CONCLUSION

In conclusion, this research reveals that each region in Indonesia has distinct choices of terms for addressing Islamic religious figures. This is influenced by various factors, among them is culture. The interpretation of Islamic religious figures by different community groups significantly impacts the selection of words used for addressing them. For instance, in the Javanese region, the term "Kyai" is commonly used, reflecting the interpretation of the Javanese community in Central Java, where Islamic religious figures are considered highly respected individuals. Therefore, the choice of the term "Kyai" for addressing Islamic religious figures in the Javanese region aligns with the beliefs and values of that community.

The use of Arabic-origin words is also prevalent among various communities in Indonesia. This is because the utilization of the Arabic language is perceived to carry Islamic values, considering that Arabic is the language of the Qur'an and Hadith, the primary sources of Islamic knowledge. Given the limitations of this study, the author believes that there is ample room for further exploration. The complexities of selecting terms for addressing Islamic religious figures in Indonesia offer numerous possibilities for extended research and analysis.

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