

Naming Islamic Boarding Schools in Jember Regency: An Anthropolinguistic Study

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ABSTRACT: Naming an object always uses linguistic elements. The involvement of language in naming is the main locus in anthropolinguistic studies. In this research, we will examine the naming of Islamic boarding school-based educational institutions in Jember district. This research uses an anthropolinguistic approach to determine the relevance of cultural factors that form the lingual relationship to the naming of an object. The main data for this research is information submitted by respondents through interview and observation techniques, while for secondary data several scientific works are used that are relevant to this research. The data source for this research is qualitative because it comes from interviews and direct observation of the research object. The results of this research show that the naming of an educational institution always links the historical achievements of an institution; second, that what has been formulated in a name always has contributions, both implicit and explicit, from the cultural norms that are rooted in society; third, naming an object also implies the existence of an ideological image that symbolizes generally the object itself.

KEYWORDS -Naming, Islamic Boarding School, Nurul Islam, Nurul Qarnain, Anthropolinguistics.

I. INTRODUCTION

The naming of an educational institution, especially an Islamic boarding school, cannot be separated from the influence of external relations, such as location, founder and the community around it. The involvement of these relationships forms congruent buildings with each other. It is said this because it is widely known that naming an object always takes into account the existing ethnographic conditions, society and environment. In this case, the naming process links the relationship between the place object and the lingual element, and, therefore, Sapir (1985) calls it a link between two scientific angles between linguistics and anthropology. The meeting of these two points of view then gave rise to a view regarding the existence of anthropological and linguistic studies, where the two spectrums provide meaning in the same signal (Ahimsa, 1997).

In the process of naming an object, it can be seen as a series of processes, apart from giving a name on the one hand, it also involves forming perceptions and views of the object itself on the other hand. With the formation of this perception, the naming of the object is not limited to names and nicknames that have been embedded to become a reference to the object, but also has an ideological impact that is reflected in the object. In this regard, it is necessary to see how the construction of thinking becomes one of the points in exploring the formation of ideology towards an object. With ideology, people give meaning to social reality, and to facilitate the storage, maintenance and processing of these meanings, language is needed (Hidayat, 1988). Language, culture and ideology have a close relationship and are an inseparable unit (Abdul, 2006).

One of the objects for naming is Islamic boarding school educational institutions. Giving a name to an Islamic boarding school does not exist without contact with many elements. The purpose of naming certainly has a meaning that has been calculated beforehand, as is the case with naming Islamic boarding schools. Islamic

boarding schools as Islamic educational institutions have spread throughout Indonesia, of course they have distinctive names and diverse backgrounds. Pesantren is one of the educational institutions spread throughout Indonesia. From the past until now, Islamic boarding schools have demonstrated their existence in many ways, apart from preparing students to become religious agents (Dhofier, 2011; Madjid, 1997), they have also expanded their wings by forming students' personalities with many other general knowledge (Syamsul, 2018; Zakaria, 2010).

More specifically, the naming of an Islamic boarding school does not have a more specific nomenclature, but the naming is born from the views of people who have succeeded in creating abstractions to describe all parts of an object. In other words, this naming cannot be separated from the fundamental nature of language which provides full convention for the entire community so that the naming can be understood collectively. The existence of society is the main factor for a culture. Culture can be recognized, implemented and inherited only if there is a community in it. Society as the holder of control of a culture. Culture is things related to mind and reason (Putra, 2008). Therefore, the influence between linguistics and culture will form an integrative pattern, establishing a collective knowledge system between language and culture.

Several studies regarding the naming of objects that are born and exist also have intersections in many ways. Anthropolinguistics tries to provide a view regarding the use of language by a community group which influences the naming of an object (Mu'in et al., 2023). A name is an idea that functions as a referential tool to indicate, or "select," objects in the world one by one without any confusion (Basso, 1979; Rose-Redwood et al., 2010). The naming of a place plays a key role in the social construction of space and the contested process of attaching meaning to its objects. Place names are often used for commemorative purposes and can be studied as symbolic archives that deeply influence public memory (Alderman, 2016a).

Kaltsum (2019) who discusses three Islamic boarding school ideologies focuses his study on how an Islamic boarding school institution has special characteristics in developing its knowledge. Elvonny (2020) discusses the naming of Sanjai shops in the city of Bukittinggi and the Bukittinggi-Agam border area. Several mentions of shop names in the area have different identities, ranging from acronyms for place names to family names being one of the dominant aspects to indicate ownership. Apart from the purposes of naming places, Annisa (2020) also influences the origins of naming a geographical boundary which reflects a group of people who inhabit that area. However, in previous research no one has studied the relationship between the naming of Islamic boarding schools and Islamic boarding school ideology. Based on these facts, researchers want to study the naming of Islamic boarding schools and their relationship with the establishment of Islamic boarding school ideology in Jember.

Anthropolinguistics has a locus of study of several linguistic dimensions, which are mainly related to naming objects. In anthropolinguistics, naming an object will reveal the origins of why, why, and how the naming process emerged. Naming an object is also influenced by the culture of a society, one of which is determining the name of an area. The naming of this place is called toponymy. Kridalaksana (2008) states that toponymy is a branch of onomastics which discusses the naming of place names. Sibarani (2015) also defines anthropolinguistics as an interdisciplinary field of science to study the relationship between language and the systems, customs and values of human life which are influenced by ethnic habits, beliefs, language ethics, customs and other cultural patterns of an ethnic group. Place naming plays a key role in the social construction of space and the contested processes of attaching meaning to places. Place names are often used for commemorative purposes and can be studied as symbolic monuments that strongly influence public memory. Place names are symbolic texts that are embedded in a larger system of meaning and ideology to be read, interpreted and acted upon socially by society (Alderman, 2016b). Language and culture are two things that are interrelated and influence and balance each other. Language is part of culture whose function is as a medium for conveying cultural goals in interacting with other people.

The aspect of indexicality in linguistic elements always has a wide space for interpretation (Pangaribuan, 2008). Dell Hymes (2003; see also Sariono, 2020:64-69) formulated that there are eight components that must be studied in understanding context. These eight components are formulated in Speaking, namely setting or scene (place and time), participants (speech act participants), ends (goals to be achieved by the speech participants), act of sequences (form and content of something being discussed, words used). spoken and

how it relates to the topic being discussed), key (tone of voice, emotional state of the speaker), instrumentalities (media used), norms (linguistic norms adopted by a language community) and genres (types of discourse).

Issues related to naming do not only aim to provide a sign of an object. More than that, naming also forms a network of other contextual meanings, such as image and ideology. Giving a name which leads to an ideological scheme is a consequence of choosing diction for an object and has an impact on the formation of the ideology. With this ideology, it can be seen that language is not a system that can stand alone, when language is linked to external elements, then the language then characterizes the existence of a structure that is outside the linguistic aspect (Mubaligh, 2010; Rahardjo, 2002).

Nurul Qarnain and Nurul Islam Islamic boarding schools have made many contributions to the world of education with their own characteristics. Of course, these characteristics are related to the Islamic boarding school ideology set by the Islamic boarding school leaders and administrators. To introduce and identify the alma mater, the two Islamic boarding schools have almost the same name. The names attached to these two Islamic boarding school institutions certainly have different backgrounds, meanings and goals. With this background, researchers are interested in studying the background to the naming of Nurul Qarnain and Nurul Islam Jember as well as the relationship between naming and Islamic boarding school ideology. To understand ideology, Van Dijk uses analysis of social cognition and social context. Social cognition is the state or mindset of society or people who play a role in discourse, while social context is the cultural and social condition of that society (Van Dijk, 1993).

II. RESEARCH METHODS

The cultural values and language used in Islamic boarding schools are studied and analyzed using a linguistic approach, especially anthropolinguistics, focusing on aspects of diction selection in naming an object. This research chose qualitative research because the data obtained was in the form of transcripts from interviews and explained using descriptive methods. The object of this research is the method of naming Islamic boarding school institutions in Jember district. First, the Nurul Qarnain Sukowono Islamic boarding school is an Islamic boarding school that was founded in 1992 and is led by a charismatic kiai named KH. Yazid Karimullah with the classical learning system. This Islamic boarding school is located in the northern part of Jember, namely Sukowono sub-district. Second, the Nurul Islam Islamic boarding school (NURIS) Antirogo Jember.

The data sources in this research process are transcripts obtained from interviews and several other archives obtained from the observation process. The transcript of the interview results in the form of linguistic text is also the primary data source used in this research. Informants in this research include Islamic boarding school administrators, caregivers, heads of foundations, Islamic boarding school administrators, teachers or figures who know the history of the Islamic boarding school. The second data source, which is secondary, is several other scientific papers that support the analysis, discussion and withdrawal processes in this research. After the data is obtained and collected, the next step is the data analysis process which includes descriptions, narratives and a comprehensive explanation of the naming process and selection of diction used in naming an Islamic boarding school educational institution in Jember district.

III. RESULTS AND DISCUSSION

The linguistic diction chosen and used as the name of the Islamic boarding school is influenced by the social and cultural nature of the Islamic boarding school and has different meanings and functions. As stated by Duranti (2011), in studying language and culture, there are three aspects that must be emphasized, namely, participation, performance and indexicality. Participation is a subject or actor who has an important role in the process of naming an Islamic boarding school. The performance shows that the name chosen is not just the identity of the institution but also carries the ideology and values of the institution. This ideology is also influenced by society's culture and society. Indexicality as a symbol or marker of culture and the form of an institution differentiates and distinguishes it from other institutions. Indexicality as a symbol or marker of culture and the form of an institution differentiates and distinguishes it from other institutions.

The name of the Nurul Qarnain Islamic boarding school is the name determined by the boarding school administrators after undergoing two changes, namely Karang Sabuh and Darul Ulum. This name is a combined name of KH. Yazid Karimullah's ancestors, namely Kiai DzulQarnain and Kiai Nur. Thus, there were four people who participated in determining the name of this Islamic boarding school, they were KH. Yazid Karimullah, and his father KH. Karimullah. Even though they were not the creators of the name, Kiai Dzul Qarnain and Kiai Nur also participated, because their names were used as the forerunner to the name Nurul Qarnain, which became the alma mater of the students and is known to the public to this day.

In the process of naming an Islamic boarding school, all aspects of culture influence the language used. Of course, in this case language plays a very important role in shaping thought patterns, ideologies, attitudes and traits as well as norms that apply in Islamic boarding schools (Duranti & Goodwin, 1992; Rouf, 2016). All these cultural aspects become an interest in understanding the culture of the Islamic boarding school and the extended family of caregivers who play a role in determining a name for the Islamic boarding school they founded.

Social Cognition

Social cognition according to Van Dijk (1993) is conceptualized as a mental structure which contains the way a person views humans, social roles and events. Cognition, as in the lingual meaning, is an effort to provide understanding and understanding that there is recognition from within and outside of an object. What is said to be recognition then gives rise to an understanding of the nature of the object. In other words, social cognition is an instrument used to provide a construction of thinking that objects are present and accompany people's lives.

The aspect of social cognition in naming an object, in this case the Islamic boarding school educational institution, also involves many things, one of the most dominant factors is the formation of society. The role of the surrounding community in building perceptions of Islamic boarding school institutions is present because of the real impact that Islamic boarding schools have. As in the two Islamic boarding schools in Jember Regency which were the objects of this research. Nurul Islam Islamic Boarding School, for example, is known as an educational institution that prioritizes religious values.

Regarding social cognition, the Nurul Qarnain Islamic boarding school is also one of the Islamic boarding schools that has certain characteristics. The manifestation of the vision and mission of Islamic boarding schools is one aspect of how image formation and social recognition are able to create Islamic boarding school knowledge. With knowledge of the existence of Islamic boarding schools, people are able to understand the educational regulations in Islamic boarding schools. Apart from that, in another realm, the labeling of an object as experienced by Islamic boarding schools also has the title of making it an institution that is deeply rooted in the minds of the public. This is a regulation of how social cognition is built between the manifestation of community collectivity and educational institutions.

Furthermore, social cognition that makes lingual elements the main focus is the regulative process that is built between language and societal conventions. The linguistic aspect that builds social cognition is a form of linguistic function which, as Leech (1993) said, is pragmatic in nature. What is related to these two Islamic boarding schools, Nurul Islam and Nurul Qarnain, is how social cognition is not only limited to knowledge about the existence of institutions, but also involves the reflection of these institutions because these Islamic boarding schools are also part of society.

"Kiai Muhammad Hasyim, the caretaker of the Nurul Jaded Islamic boarding school, suggested that this Islamic boarding school be named Nurul Islam. Yes, then I followed that, which means the light of Islam. Even at that time he said to me, "Dawuh, I think, in this place I saw a big shining dome" Why use NURIS as an acronym for Nurul Islam, so that it is easy to remember and pronounce, with this ease it will be known and enter the hearts of the people."

The results of obtaining the respondent data above show that naming Islamic boarding school institutions has a historical aspect. What is said to be a historical aspect is that the naming of the Nurul Islam Islamic boarding school does not exist without reason. This name was born because of a dream experienced by a Kyai and also the caretaker of the Nurul Islam Islamic boarding school. He said that the dream was a signal to give his Islamic boarding school a name that he had wanted for a long time.

Apart from historical reasons, the naming of this Islamic boarding school also aims to introduce an educational institution that can be remembered by the wider community, especially when the institution is able to provide real social impact. The name Nurul Islam, which was later shortened to NURIS, is an acronym to show the ease of remembering this Islamic boarding school institution. Therefore, the purpose of naming an Islamic boarding school is not just a name without any historical aspects or other social orientation. This naming has an orientation so that all people are able to recognize that an Islamic boarding school institution will reflect its entity from nicknames and names, as well as accommodate all forms of images that refer to Islamic boarding school institutions.

In Islamic boarding schools, the names chosen for diction also contain great expectations. This great hope is embedded in the name Nurul Islam, which means the light of Islam. The caretakers and chairman of the foundation and his staff have hopes for the Nurul Islam Islamic boarding school so that in the future it can become an institution that excels and has competitiveness in the development of globalization, not only in religious education but also in language, science and technology. This means that Islamic boarding schools take responsibility for improving and developing education for the better without losing the main identity of Islamic boarding schools as religious institutions.

With the name Nurul Islam, the name of this Islamic boarding school is taken from the Arabic vocabulary which means the light of Islam. It is inevitable that this naming is a form of realization of the main goal of this Islamic boarding school. In general, moving from the historical aspect, this Islamic boarding school aims to be a light for all of society. The meaning of the word enlightenment, which is the nature of light, is interpreted as the meaning of action, which is intended to make Islamic boarding schools a center of religious knowledge. Therefore, the meaning of the name Nurul Islam Islamic boarding school is to provide light for all groups who have the desire to deepen religious knowledge. In line with the historical achievements of the Nurul Islam Islamic boarding school, other Islamic boarding schools also have the same foundation, namely a long history, which is also the main aspect in formulating the name of an Islamic boarding school institution.

“As for aesthetic function, beauty... I think I can feel it. Nurul Islam. Islamic Light. These two words symbolize our religion, our messenger and our struggle as a Muslim community. Islam does not only represent the name of a religion, but the name Islam means safety, brotherhood among Muslims, our identity... even the cap, sarong, clothing... it is a representation of Islam itself. So yes, it's very good in my opinion...”

In relation to the aesthetic aspect of naming an object, what is said to be aesthetic is a linguistic panorama with a mechanism for selecting the accuracy of diction. The linguistic aspect which is structured in lingual units and the cultural aspect plays an important role in the aesthetic aspect of language. Basically, the aesthetic function of language means the existence of an open lingual space, and therefore, the openness of this space is intended to provide understanding and naming that has a philosophical basis for an institution. The interpretation of the name Nurul Islam Islamic boarding school is textually meaning the light of Islam. What is the nature of light here is not just light, but can also mean social warmth in the form of harmonious relationships between individuals.

“When this Islamic boarding school was first established in 1900, it was still a prayer room with a system of studying Arabic letters and reading the Al-Qur'an which was taught by KH. Nur. When KH. Nur returned to his day, then was replaced by KH. Idris is more effective in studying the Koran and Hadith. Then in 1981 it was replaced by KH. Karimullah added additional yellow book studies, namely concentrating on the science of jurisprudence and Tawhid. In 1961, KH. Yazid Karimullah, who was eleven years old at that time, continued the ideals of the late KH. Karimullah by establishing an Islamic boarding school.”

From the data obtained through interviews with one of the Nurul Qarnain Islamic boarding school caregivers above, there are historical aspects that started from the beginning of the formation and establishment of the Islamic boarding school. The results of the interview show that historical aspects also accompany how the Nurul Qarnain Islamic boarding school was founded. From the history of naming educational institutions, it is defined as a process that always looks at what possibilities might occur. In other words, the Islamic boarding school was born and established and undoubtedly has a very long historical value, and from this history the Islamic boarding school can gain knowledge from the surrounding community.

Community involvement in the establishment of Islamic boarding schools also plays a large role, both implicitly and explicitly. Implicitly, community involvement can be felt when many people use this Islamic boarding school as a place to study religious knowledge, so that this enthusiastic support becomes capital in developing the Islamic boarding school so that its impact can be felt. Apart from that, explicitly, the establishment of Islamic boarding schools certainly aims to provide a forum for the entire community to make this Islamic boarding school a location that can change views.

From here, the definition of an explicit contribution can be viewed from the historical aspect which has succeeded in changing the social orientation of the community around the Islamic boarding school. As part of the landscape, toponymy is not simply historical evidence, as research on traditional place names suggests, but part of an ideologically driven process of grounding the past in the present and framing historically charged meanings.

“The name Nurul Qarnain is to give an identity to this institution, it has to have a name, something has to be named, especially an Islamic boarding school. If you just mention the identity of the place, there isn't just one Islamic boarding school in Sukowono. “So this Nurul Qarnain is for information, if there is a cottage called Nurul Qarnain.”

What was conveyed by one of the Nurul Qarnain Islamic boarding school caregivers as in the interview transcript above shows that naming also implies an identity. Here, what is meant by identity is the process of seeking status, so that at a certain time, the identity of the status of this Islamic boarding school is known, and it becomes an understanding for all groups.

Relational Relationships

When anthropolinguistic studies have the main aim of juxtaposing linguistic elements with culture, at this point language is no longer seen as an independent entity, it always accompanies cultural elements which are the basis for forming collective conventions. Anthropolinguistic studies, which emphasize linguistic and cultural aspects, then make language always intertwined with normative forms of culture. Therefore, anthropolinguistics makes language an entity which, on the one hand, is part of a cultural product, and forms a cultural paradigm on the other hand.

In the context of naming Islamic boarding schools, the relationship between the name of an Islamic boarding school cannot be separated from the cultural aspects that already exist in society. The naming of Islamic boarding schools has relationships and relationships that are integrative with the structure, culture and collective views of community groups. The relationships built inside and outside language will influence the image and identity of an object. In this context, the function of language as a form of reference or referentiality emphasizes that there is a system that binds each other.

In this system of linguistic relations, the correlation between lingual units and several external elements gather in the same space. This meeting point then provides the assumption that language is a form of fluidity in linguistic aspects. In the sense that every word has inclusiveness for meaning to be carried out, and, of course, this meaning is also in favor of the recipient of the language, and from this openness language always has a dynamic nature (Iser, 2014).

“If you are fostering or taking care of you, you are taking care of it, looking after it. “The nature of nurturing has ability and love has caring, both of which must be balanced with the nature of nurturing as a real implementation of that form of caring” (Rijal, Antirogo).

From the results of the interview, it was explained that there is a value orientation in Islamic boarding school educational institutions. As from the interview, this value then becomes the main orientation of the learning process for the students, with the hope that the students will be able to make a real contribution by practicing their knowledge to the wider community. This is a form of contextual meaning in how educational orientation then provides meaning to translate each of these orientations, so that, at a certain time, the image of the Islamic boarding school without having direct contact with the community will be known by the development and service mechanisms carried out by the students.

The social conditions of this community greatly influence the goals and direction of education provided to the community and the sons and daughters of the community in Balebaru village. The main focus of Islamic education provided is to introduce Tawhid, Fiqh and the study of Islamic laws with the hope that society can

slowly and gradually reduce and abandon behavior prohibited by religion. Some of the basics in religious knowledge are one of the superior materials that are always put forward by the institution.

"The ideology of Islamic boarding schools is basically the same. Ideology or values that the Prophet brought. Eliminate stupidity and ugliness, especially bad behavior. However, it needs to be emphasized that from the start this Islamic boarding school has also balanced general education. Yes, so that it is balanced, so that we both have it" (Zulfa Yazid, Sukowono).

In connection with the existence of Islamic boarding school ideology, as the interview data above shows shows that Islamic boarding school ideology focuses more on creating an educative image. As a basis, they strive to always translate what has become the nomenclature of Islamic education from time to time. The hope they want to achieve is to be able to make the translation of the context of Islamic education closer to the community and able to sit side by side with the dynamics of changing times.

The relationship of meaning between language and the context of naming Islamic boarding school educational institutions, such as interview data from the two Islamic boarding schools, confirms that each process always has a different orientation. When viewed from a historical aspect, the two Islamic boarding schools strive to serve as a wide open space for anyone to study religious knowledge. In line with that, transformation also continues to develop by producing various other innovations such as to answer the challenges of current developments. If from a historical aspect as has been explained, then from a more recent context aspect these two Islamic boarding schools are also opening themselves up to becoming one of the Islamic boarding school-based educational institutions that also studies other general sciences based on cultural and religious values.

The broader relationships that are built on the basis of the social context of the naming of an Islamic boarding school institution are a form of dissemination of contextual meaning. The reason behind the existence of contextual meaning is based on the formation of the image of each Islamic boarding school institution. For this reason, naming institutions is sometimes no longer based on the textual meaning of an Islamic boarding school's name, but can be seen from many things, such as ideology, educational style, the name of the village where the Islamic boarding school was founded, and several other indexicals. Therefore, the contextual meaning of the name of an Islamic boarding school institution has its own meaning, which was originally characterized by a textual meaning and then had a more contextual meaning dissemination. The aim of this dissemination, contextual meaning, is to provide broader and binding characteristics to community conventions that have been collectively agreed upon (Haryatmoko, 2017).

IV. CONCLUSION

The relationship between the naming and ideology of the Nurul Qarnain Islamic boarding school lies in the main ideas or thoughts instilled by Kiai Nur and Kiai Qarnain, whose names were both later chosen as the name of the Nurul Qarnain Islamic boarding school. The main ideas of Kiai Nur and Kiai Qarnain are the science of Tauhid and Fiqh. This idea was later established as the ideology of the Nurul Qarnain Islamic boarding school because it was considered capable of molding the students into individuals who were pious, had good morals and had a deep understanding of religious knowledge (Tafaquh fiddin) in accordance with the vision of the Nurul Qarnain Islamic boarding school. The name Nurul Islam is a memory from Kiai Muhammad Hasyim which comes from his dream of seeing a bright light from the location where the Islamic boarding school was to be established. The educational ideology of the Nurul Islam Islamic boarding school is a liberalist educational ideology, very much in line with education in Islamic boarding schools which are very concerned with developing language, science and technology education. Language, science and technology are the superior values of the Nurul Islam Islamic boarding school among other Islamic boarding schools.

The meaning of anthropolinguistic forms also focuses on co-text sequences and context. In these two points of view, between co-text and context, lingual units also relate meanings that utilize semantic and pragmatic aspects. The lingual form in naming an object which becomes a reference based on the co-text is a form of performance in a typology that originates from cultural values. The cultural values contained in the linguistic system then become the logic in calculating how to name a referential object. Two Islamic boarding schools in Jember district, such as Nurul Islam and Nurul Qarnain, are examples of Islamic boarding schools

that identify institutional identity as a form of articulation of history, systems, and orientation, both educational and social.

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