

Leadership and Speech Acts of Maulanasyaikh: Character and Educational Values in The Younger Generation

Siti Ainun Hasanah^{1*}, Bambang Eka Saputra², Lalu Murdi³, Hary Murcahyanto⁴

^{1*}Post Graduate. Universitas Negeri Yogyakarta, Indonesia

^{2,3}Faculty of Social and Economics, Universitas Hamzanwadi, Indonesia

⁴Faculty of Language, Art, and Humanity, Universitas Hamzanwadi, Indonesia

*Corresponding Author: ainunalfatiha057@gmail.com

Abstract: This study aims to examine Maulanasyaikh's daily speech acts, including when giving recitations, interacting with the community, and family, in politics and government, and other speech acts that have character values for the younger generation. In addition, this study also aims to understand the values contained in Maulanasyaikh's speech acts. This research was conducted in the village of Pancor Bermi Village, Selong District, East Lombok Regency, West Nusa Tenggara, four months from March to June 2022. Using a qualitative approach with the historical method, this research focuses on the value of speech acts of TGKH Muhammad Zainuddin Abdul Madjid (Maulanasyaikh). This approach allows data collection from in-depth written or oral words. The historical method involves the steps of heuristics, criticism, interpretation, and historiography. The results of this study reveal Maulanasyaikh's speech acts in various contexts, including interacting with students, in the social sphere, towards the congregation, in politics, and towards his family. Maulanasyaikh demonstrated politeness, caring, and teaching moral and ethical values in his communication and actions in various aspects of his life.

Article History

Received: 29-10-2023

Revised: 12-11-2023

Published: 20-11-2023

Key Words:

Education, Moral and ethical values, Speech acts

How to Cite: Hasanah, S. A., Eka Saputra, B., Murdi, L. M., & Murcahyanto, H. (2023). Leadership and Speech Acts of Maulanasyaikh: Character and Educational Values in The Younger Generation. *IJE : Interdisciplinary Journal of Education*, 1(2), 213–227. <https://doi.org/10.61277/ije.v1i2.64>



<https://doi.org/10.61277/ije.v1i2.64>

This is an open-access article under the [CC-BY-SA License](https://creativecommons.org/licenses/by-sa/4.0/).



Introduction

This paper discusses TGKH Muhammad Zainuddin Abdul Madjid, a founding figure of the Nahdlatul Wathan Diniyah Islamiyah Community Organisation in East Lombok, West Nusa Tenggara. He is also an Indonesian National Hero who contributed to Education, Da'wah, and Social. He is known by the title "Maulanasyaikh" and has a religious nature that is respected by many people (Karim & Senep, 2023; Yunitasari et al., 2023).

Values are references and beliefs that help in making choices. Values can be in the form of norms, ethics, legal regulations, customs, religious rules, and other aspects that individuals consider valuable. Values are abstract, and related to a person's behavior, morality, and psychological development. (Isnaini, 2013; Mustari & Rahman, 2014; Rozak et al., 2021; Yunitasari et al., 2023).

Value can also be interpreted as a standard or measure used to judge everything. In the context of this research, value refers to the characteristics and beliefs inherent in TGKH Muhammad Zainuddin Abdul Madjid's speech acts on character education.

Character education aims to shape good individuals with social values influenced by culture (Mustari & Rahman, 2014; Sudrajat, 2011; Wibowo, 2012). Character values cover various aspects such as religious values, social norms, laws, academic ethics, and human rights principles. Some of the emerging character traits include love of God, independence, honesty, respect, generosity, confidence, leadership, kindness, tolerance, peace, and unity (Annisa, 2019; Hidayah, 2015; Isnaini, 2013; Sahman et al., 2022).

The speech act of a cleric is a basic unit of communication that involves the action of the speaker, namely a cleric, in conveying the intention. Speech acts consist of illocutionary acts (linguistic expression), illocutionary acts (intent of delivery), and perlocutionary acts (impact on the listener). Speech acts can be used to express thoughts and feelings, and often the speaker has a deeper intention than the words he utters (Izhar & Seftika, 2020; Nasya & Rahmawati, 2022). So it is very important to examine the various forms of speech acts owned by TGKH Muhammad Zainuddin Abdul Madjid.

TGKH Muhammad Zainuddin Abdul Madjid was a prominent cleric from Lombok who had a great impact in various fields. He combined culture, art, education and politics in his da'wah, providing significant changes in Lombok society, especially in education and religion. He adopted the Walisongo method of da'wah, incorporated local culture as a means of transforming Islamic values, and was inclusive of local cultural practices, for example, not forcing Sasak women to wear the jilbab (Bahtiar et al., 2020; Wahid & Janah, 2022).

In the field of education, TGKH Muhammad Zainuddin Abdul Madjid helped advance Islamic education in eastern Indonesia by building many educational institutions, including Madrasah Nahdlatul Wathan Diniyah Islamiah (NWDI) and Nahdlatul Banat Diniyah Islamiah (NBDI). He integrated religious and general sciences, created an education system that combined classical and modern aspects and succeeded in transforming the underdeveloped ummah into an advanced one (Samidi & Suharno, 2018).

In politics, TGKH Muhammad Zainuddin Abdul Madjid was involved in the Masyumi party and later moved to the Golkar party. He was elected as a member of the Constituent Assembly for the period 1955-1959. He became a member of the MPR-RI from Golkar in 1971 and 1977, as well as a member of the MPR-RI Regional Representative Faction in 1982. Despite his involvement in politics, he still upholds the values of his character as a scholar.

Relevant research that is in accordance with this research includes research on the Analysis of Directive Speech Acts in Teacher and Student Interaction in Learning in Class V of SD Kanisius Sumber Magelang by Silvester Adi Prasetyo discussing the types of directive speech acts in teacher and student interactions at SD Konisius Sumber Magelang. The results of this study provide an understanding of the pragmatic meaning of directive speech acts. The difference with the research on Reconstruction of Speech Acts of TGKH Muhammad Zainuddin Abdul Madjid is that this research does not discuss character values like the last research.

Humanist Expressive Speech Acts in Learning Interaction at SMA Negeri 1 Batang: Classroom Discourse Analysis by Lita Dwi Ariyanti and Ida Zulaeha discusses the form of

direct speech with imperative mode in learning interaction at school. The results of this study show the use of humanist expressive speech acts in interactional and individual social contexts. The difference with the research on the Reconstruction of Speech Value of TGKH Muhammad Zainuddin Abdul Madjid is that this research focuses on humanist expressive speech acts in the context of learning in high school.

Research Method

This research was conducted in Pancor Bermi Village, Selong Sub-district, East Lombok Regency, West Nusa Tenggara, four months from March to June 2022. The approach used is a qualitative approach with historical methods. This approach was chosen to obtain in-depth data and focus attention on the problem under study. Qualitative research allows data collection in the form of written or spoken words from observable individuals.

The historical method was used in this research, which involves four main steps: Heuristics (data collection), Criticism (source verification), Interpretation (data analysis), and Historiography (history writing). Heuristics involves finding historical sources from various written sources and sources. Criticism involves assessing the authenticity and credibility of the sources found. Interpretation involves analyzing the data and interpreting the results of the research. Finally, Historiography is the stage of writing the research results by combining all the information and analyses found during the research.

This research process includes interviews with sources who can provide insight into the value of TGKH Muhammad Zainuddin Abdul Madjid's speech acts. In addition, documentation in the form of photographs is also used to support the research. The final stage of this research is the writing of research results in the form of historiography, which is the culmination of the entire historical research process and tries to reveal historical facts related to the value of speech acts.

Result and Discussion

1. Maulana Syaikh's speech acts to students

Be Polite and Delicate When Speaking and Reprimanding

In every interaction with students, Maulanasyaikh always uses subtle language and when his students make mistakes Maulanasyaikh also reprimands in a good way so that students who make mistakes do not repeat their actions.

"Maulanasyaikh was polite and refined in his speech and teaching. He never gets angry with his students, but gives advice and examples of good behavior when they make mistakes. Maulanasyaikh is very compassionate towards his students, even when they make mistakes" (WTA1).

"Maulana Shaykh is a great example of teaching. Although he rarely gets angry, he teaches with great detail and hope that his students will become scholars or people who benefit many people." (WTA2).

Maulanasyaikh when giving advice to his students gave more good examples. In terms of eating and drinking, he always gave examples of how to drink and how to eat that

should start from the edge not directly from the middle, then he gave an example of how to eat well should be a little bit.

"In terms of teaching, Maulanasyaikh usually always corrects speech or the mention of sentences that are still wrong so that we as students can really receive learning from him." (WTB1).

"Maulanasyaikh has strict principles in teaching and giving advice to his students. He emphasizes diligence in learning and avoiding mistakes. Maulanasyaikh often uses sentences that are difficult for outsiders to understand when giving advice to his students to maintain their image. He was very tactful in his speech so that his students would not be exposed by others" (WTB2).

Maulanasyaikh, besides always using subtle speech acts when speaking and reprimanding his students, had an important message to his students. The main principle he emphasized was to be diligent and earnest in learning. Maulanasyaikh did not want to see mistakes repeatedly, especially in the pronunciation of sentences. He emphasized the importance of correcting a wrong sentence as it comes to mind rather than letting it happen again.

"Maulanasyaikh always gave warnings by giving subtle and sweet examples. The main principle is that if we encounter someone who is doing something wrong, we should immediately reprimand them and help correct their mistake. For Maulanasyaikh, letting someone continue to do wrong is considered wrong and must be corrected immediately." (WTB3).

The statement from the informant above is in line with what is said by other informants where he always gives a principle that when we encounter people who do wrong, we must immediately reprimand and correct them. For him, giving people to continue to do wrong is an action that is wrong and must be corrected immediately.

Demonstrating with Actions

Maulanasyaikh set an example for his students through sarcasm or generalized expressions aimed at bringing awareness to students who made mistakes. In addition, he also gives direct warnings with expressions or figures of speech that only the student concerned understands. This action provides a lesson and inner punishment to correct oneself from mistakes, as expressed by one of his students in the interview.

"He never punishes his students, but on the other hand, when a student makes a fatal mistake, Maulana Shaykh usually punishes the student, such as no longer giving the student his trust until the student really changes." (WTA4).

"He never punishes his students, he rather provides an understanding if there are students who do wrong, he does not reprimand, but rather gives insinuations so that students who feel guilty will know their mistakes directly." (WTA5).

From the expression of the informant in the interview, Maulansyaikh in terms of teaching never gave punishment in front of the student concerned but Maulansyaikh gave

more warnings and good examples. The attitude that he always shows is a good attitude and polite and smooth speech that can be followed by his students.

TGKH Muhammad Zainuddin Abdul Madjid always gives warnings by giving examples, so that his students are always diligent and diligent, he also always provides learning in a subtle and sweet way at every meeting, as explained by the following sources:

"When we cannot understand what he teaches, he immediately gives examples and writes them on the blackboard so that what we do not understand we can understand quickly. And usually, he gives examples in the form of poetry because he is known as an arud expert." (WTB4).

"When he wanted to give advice to his students, he always included a verse or two. For example, the content of his will wants the students to always get along peacefully." (WTB5).

From what the informants explained, Maulanasyaikh always gives examples in a unique and specific way depending on who is being advised or taught.

Reprimanding Students with Figures of Speech

Maulanasyaikh reprimands his students through subtle insinuations in recitations and lessons. However, if a student makes a fatal mistake, he gives a direct reprimand with subtle but firm allusions. This was especially true if the mistake involved creed or organization. If the mistake is very serious, he may even ask the student not to attend lessons until the mistake is corrected. This was revealed by a student of his in an interview.

"If the student's mistake is said to be fatal or the student's mistake is related to the creed then the Maulanasyaikh punishes the student by no longer giving confidence in the task of struggle, meaning that it is stopped first until the student can improve himself, even until they improve their character." (WTB6).

"It depends, if the student's mistake is fatal then he immediately advises and reminds. But if the student's mistake will cause harm to the organization then the maulana shaikh punishes the student by no longer entrusting him with the task of struggle" (WTC1).

"Maulanasyaikh once gave a subtle insinuation in the morning recitation that had an effect on a student. This disciple intended to go to visit a girl's boarding house without telling anyone. However, Maulanasyaikh subtly insinuated by saying that as a thulab ma'had (resident of the pesantren), they should not need to visit the women's boarding house. The insinuation made the student realize and never did the same thing again." (WTC2).

From the results of interviews with several informants, it can be concluded that Maulanasyaikh is known as a teacher who is very loving towards his students and rarely gets angry. When students make mistakes, he does not directly reprimand them directly but uses subtle insinuations in the morning recitation, which makes the students feel embarrassed and aware.

"Maulanasyaikh has a wise approach when reprimanding students who do wrong. He does not use direct reprimands in public, but more often with subtle insinuations. This allows the erring student to feel touched and understand the reprimand without having to be humiliated in front of the crowd." (WTC3).

Maulanasyaikh educates his students with a heart approach, without emotion or anger, and gives advice through various methods such as reprimands, greetings, or subtle insinuations when giving lessons in the classroom or in the pesantren environment.

Setting an example with daily habits

Maulanasyaikh, TGKH Muhammad Zainuddin Abdul Madjid, often gave examples to his students through direct action in front of them. This approach helps his students understand and comprehend the lessons given by Maulanasyaikh more quickly, as expressed by one of the interviewees.

"In terms of eating and drinking, he always models for us how to drink and how to eat, which should start from the edge not directly from the center" (WTC4). Maulanasyaikh, TGKH Muhammad Zainuddin Abdul Madjid, also gave examples of good behavior to his students. For example, he taught me the correct way to reply to greetings and answer them. Maulanasyaikh is very concerned that his students do not repeat mistakes, even trivial ones, such as in answering the greeting correctly, for example replacing "Walaikum salam" with "Walaikumussalam". (WTC5).

TGKH Muhammad Zainuddin Abdul Madjid, when he encountered mistakes or speech errors from his students, was always quick to give examples with the correct and good procedures in everyday life. For example, he would show the correct way to eat, such as starting from the edge of the plate, not directly from the middle. Likewise, in answering the greeting, he taught to answer correctly, namely "Walaikumussalam", not "Walaikumsalam". Through examples like these, he helped his students understand and correct their mistakes.

2. Maulanasyaikh's speech acts in the social field

Good manners in speech

TGKH Muhammad Zainuddin Abdul Madjid is an individual who always upholds polite and refined speech in interacting with anyone, including the general public. He has the ability to communicate with soft language, making people feel appreciated. In addition, he was known as a friendly and compassionate figure towards anyone, especially his community, so that he received high respect and appreciation from them.

"He is always friendly and welcoming to his surroundings, in that way he has enough respect for the community. Even though the Pancor language is not very refined, in general, the hearts of the Pancor people are good. The proof is that at the beginning of the struggle when they understood the purpose of Maulana Shaykh establishing the madrasa, they immediately accepted." (WTD1).

"He always uses polite and subtle speech even with ordinary people, he is very good at subtle language so that people are easy to accept and respect him very much, but when

with the surrounding community he cannot escape always using Sasak language, namely Pancor language".(WTD2).

Maulanasyaikh was renowned for not only showing courtesy and subtle speech acts towards people of a certain position or standing. He consistently practiced hospitality and polite speech in his daily interactions with all people, regardless of their position or social status. He did not differentiate who he served and when. Although he uses the Sasak language or Pancor language daily, people easily understand the meaning of the messages he conveys through his smooth speech.

Good manners in action/attitude

The form of Maulana Shaykh's concern for his community is one of which he founded an orphanage called Darul Aitam NWDI Pancor, from the establishment of the orphanage it was reflected in a social attitude that was moved and then he founded it and then invited his students to participate until now the orphanage still exists. As explained by the following source:

"His form of social care, for example, is that he built the NW orphanage beach (PA), which is one form of his concern for the community, then like earlier he always bought the merchandise of the traders he saw, even though sometimes what he bought was not useful. He also often sends students who want to continue their studies to Egypt or Shoulatiyyah, he hopes that when his student returns he can become an Ustadz and teach directly in Pancor, that is one form of his concern for the community" (WTD3).

"The form of his concern for the community with one of the evidence that he built an orphanage named Darul Aitam, alhamdulillah until now the orphanage is still running" (WTD4).

Apart from being a friendly and polite scholar in speech and action, Maulanasyaikh was also known for his dedication to the surrounding community. One proof of his concern is the establishment of an orphanage that is still operating today. This orphanage aims to provide protection and education to orphans and students who cannot afford to rent a cottage when they want to attend the madrasa managed by Maulanasyaikh. This reflects his concern for the education and welfare of the surrounding community.

3. Maulanasyaikh's speech acts to the congregation

Politeness in speech

The sentences that are often spoken by TGKH Muhammad Zainuddin Abdul Madjid always feel smooth and easy to accept because he uses a mixture of Sasak and Indonesian languages. This language combination makes the messages in his recitation easy to understand by the congregation so that messages about faith, piety, belief, sincerity, and Istiqomah can be conveyed well.

"The speech often used by TGKH Muhammad Zainuddin Abdul Madjid during his recitations is easily understood by the congregation. As the majority of the congregation is elderly, he uses a mixture of Indonesian and Sasak to ensure the

message is well delivered. Before starting the recitation, he always asks the congregation about the language he wants to use, and the congregation always requests the use of language that is easy to understand and comprehend." (WTD5).

"His speech is good and correct even though he mixes Indonesian and Sasak so that people who do not understand Indonesian can understand his teaching when he uses mixed or Sasak language." (WTD6).

TGKH Muhammad Zainuddin Abdul Madjid has the ability to read the psychology of his congregation well. When giving recitations, he uses a mixture of Sasak and Indonesian. This is done because his congregation consists of various ages, including the elderly. Before starting the recitation, he always asks the congregation about the language they want, whether Indonesian or Sasak. This allows the congregation, including those who do not understand Indonesian, to more easily understand the message delivered by Maulanasyaikh. With this approach, he ensures that his messages are well conveyed to the entire congregation.

Good manners in action/attitude

In every recitation, TGKH Muhammad Zainuddin Abdul Madjid always emphasizes his main message, which is "NW, NW principle, faith, and piety." In addition, he also often uttered the words "Yakin, ikhlas, istiqomah". This message was strongly held by him and passed on to the Nahdlatul Wathan Diniyah Islamiyah (NWDI) community. These words have become a kind of motto of pride for the NWDI community.

"Maulanasyaikh always delivers his recitations in easy-to-understand sentences, mixing Indonesian and Sasak, and often using Pancor language, which is understood by his congregation. He delivered his recitations in a subtle and polite way, as in recitations in general." (WTE1). "Every recitation he always utters his main sentence NW main NW faith and piety than the sentence "yakin, ikhlas, istiqomah" This sentence is very emphasized by him so that the words that are often spoken in the past are passed down until now so that the sentence has become the pride of the NWDI community" (WTE2).

Maulanasyaikh's characteristic in giving recitations is the use of language that is easily understood by the congregation, messages about *Iman, Takwa*, belief, sincerity, and *istiqomah* are always delivered in every recitation, which makes the congregation stronger in their religious beliefs and practices.

4. Maulanasyaikh's Act of Speech in the Field of Government

Upholding Justice

TGKH Muhammad Zainuddin Abdul Madjid, known as Maulanasyaikh, is a respected cleric and politician in West Nusa Tenggara. He combines the role of ulama and politician with Islamic principles in an effort to actualise his political role. Maulanasyaikh saw Islam not only as a system of values and beliefs, but also as a foundation for shaping community and political life in a broader sense.

'Maulana Shaykh emphasised the importance of religion which includes creed, sharia, and hukumah (government). He highlighted the need for a just government to realize religious teachings. Although there were no elections in his time, he condemned injustice in government and tried to admonish officials to ensure justice in all aspects, including the distribution of resources and fulfillment of needs according to the situation. Maulana Shaykh believed that a just leader would have a special place in the afterlife' (WTE3).

In politics, Maulana Shaykh always applied the concept of normative human values, especially in terms of governing society and government. For him, morals and ethics are very important in politics, and without them, politics will only be dominated by personal interests and opportunism, especially if the goal is only to achieve position and power. Hence, Maulana Shaykh emphasised principles such as justice and trustworthiness in politics, as these are the starting points in Islam for building a just and trustworthy social order. He was always in favour of a just and law-abiding government.

"Because the maulanasyaikh's principle of obeying the government is a religious teaching, therefore it can be said that things or actions that contradict it are never" (WTE4).

Besides being active in various fields, Muhammad Noor et al (2014) also said that Maulanasyaikh, apart from being known as a clerical, educational and political figure, is also known as one of the fighters and pioneers of the independence of the Republic of Indonesia on the island of Lombok, history records that he pioneered the NICA attack in Selong in 1946 and was also recorded as a physical and behind-the-scenes fighter during the independence revolution (1945-1949).

Actively give criticism and suggestions

In the 1971 and 1977 general elections, TGKH Muhammad Zainuddin Abdul Madjid was elected as a member of the People's Consultative Assembly (MPR) RI from the Golongan Karya (Golkar) Party. He was then elected as a member of the MPR-RI from the Regional Representative Faction in 1982.

" At the time, he was a member of both the Constituent Assembly and the MPR, so it can be said that he was already involved in government. In his capacity as a member of the MPR, he gave advice to the government, especially in relation to laws that would be implemented by the executive, including the president and ministers." (WTE5).

"Yes, he was involved in the government when it was called Konstituante if the term now is MPR, he was always active in terms of government in providing suggestions and input to the existing government. So he also always advised his students to get a higher education if they wanted to work in politics (WTE6).

In addition, with regard to government, from the explanation of several sources above, TGKH Muhammad Zainuddin Abdul Madjid is an active person in providing constructive criticism and suggestions, because none other than the purpose of he wants a fair and

trustworthy government so is which makes him always active in providing suggestions and input to the existing government. because he upholds the name of justice.

Always Support Government Programmes

As for the nature or actions taken by Maulanasyaikh towards the government, namely, any form of action or program proposed by the government, Maulanasyaikh always takes part in this, because he is very supportive of any program proposed by the government, especially those related to the community, he is very enthusiastic, as the following source said:

"Yes, because it is an order we are only invited to always support the mandate or recommendation of the government, for example in the health sector he immediately socializes with the community in general. It even happened that at that time I was asked to be a figure for KBKes Manual Abri, at that time I was asked to participate so I at that time immediately received an award as the Hero of KBKes Manual Abri East Lombok from a general to represent the NW" (WTF1).

'Maulanasyaikh's attitude has always been to support government programs, especially in the area of family planning, when the provincial government had difficulties in implementing family planning programs. Maulanasyaikh mobilized the community to support the family planning program by requiring them to bring their Kartu Menuju Sehat (KMS) to every recitation and to carry out immunization, which resulted in a significant increase in the achievement of the family planning program." (WTF2).

Maulanasyaikh's nature continues to support the government's program as long as it is supported by the same government program as mentioned by the two sources above, to help the government run its program he does not need to think long to jump in and ask all his students to take part in this. That is why Maulansyaikh is so favored and respected by the government.

No Solicitation of Donations to the Government

TGKH Muhammad Zainuddin Abdul Madjid never asked for donations to the existing government, even when he built his madrasa it was the result of local community contributions not from government assistance, this is a habit that has been applied since a long time ago by, as said by the following source:

"If you say asking, yes never because what I know is that he never expects donations, if something is given, he accepts it, but if there is nothing, then there is nothing. He is the type of person who does not expect donations from anyone" (WTF3).

"Never, what is meant by never here is formally or by proposal never at all. The name of the proposal is never at all because the principle of his struggle started from Madrasah Nahdlatul Wathan Diniah Islamiah" (WTF4).

"He never asked for donations to the government, he, while in government he never asked for donations to the existing government" (WTF5).

Maulanasyaikh during his reign never asked the government for donations for personal use, but more often obtained donations from the local community and his congregation to finance development. Moreover, he was selective in his choice of political

vehicle, which sometimes led to opposing figures or people. In 1955, when the Maulanasyaikh chose Masyumi as his political vehicle, 72-year-old TGH. Yusuf Ma'mun described his views as follows:

"In the first election, there was no significant tension because the Masyumi party was considered to be the party that represented KH Asy'ari, and many parties, including religious and community leaders, felt comfortable with the choice. There was no fierce competition with other parties, and the first election was peaceful." (WTF6).

It was not until the second election in 1971 that there were pros and cons to the Maulanasyaikh's choice of political vehicle. The interviewee described this situation as follows:

"The second election was met with tension because of the relationship with the NU party, which was mostly controlled by Maulanasyaikh's disciples, except for one friend, Haji Muhammad Shaleh Hambali. Maulanasyaikh was faced with pros and cons within the party and some of his disciples expressed very strong views, stating that those who did not support an Islamic party were out of Islam, and those who supported a kafir party were considered infidels" (WTF7).

Despite the inappropriate words uttered by some of the figures opposed to Maulanasyaikh, in the direct campaigns he led, he never replied with the same or even wiser language. Maulanasyaikh himself stepped down as the head of the campaign at that time in addition to convincing the public of his choice as well as providing direct answers to the figures who opposed him. The interviewee explained as follows:

"Then Maulanasyaikh came out, who had no plans to come out to campaign, but because it was considered too much, so there was no wrong determination, he was the direct campaigner in the second election in 1971, but he never replied to the remarks or statements that said kafir, out of Islam, either directly at the campaign site or through the letters that were distributed, so he stated that the slander overflowed through the top of Rinjani" (WTF8).

Maulanasyaikh directly intervened to provide direct explanations during the campaign regarding his political choices, and the community understood why he directed his political vehicle to the Golkar Party, one of which was for the interests and welfare of the people in Lombok. At that time this party was in power, so naturally, if the people of Lombok did not vote for the Golkar Party, development would be increasingly difficult in Lombok. This is explained by the informant as follows:

"Maulana Syaikh in dealing with his competitors took two main approaches: first, working with the government through Golkar, and second, setting a positive example by actively participating in the campaign and utilizing his popularity as a religious leader to support Golkar. This approach proved successful in winning the election." (WTG1).

One of the views that Maulanasyeikh often conveyed as to why he chose a party that was not Islamic but national was explained by the interviewee as follows:

"The views of people who have different views from him are of course many of the parties that are said to be Islamic parties when in fact the parties founded by Muslims are not Islamic parties, but he explains that the party is to get seats. So he really never considers other people as rivals, let alone tense." (WTG2).

Referring to the information above, especially with regard to political choices, it does not mean that there are no challenges. Still, it is related to how Maulanasyeikh responds to people or figures who are politically opposed to him.

5. Maulanasyaikh's speech acts to family

Maulanasyaikh's Speech and Language

TGKH Muhammad Zainuddin Abdul Madjid was a very loving grandfather and his affection is reflected in his daily actions and in educating his children and grandchildren. He never wasted time and always set a noble example through his daily life. Until his old age, he remained active in recitation, even when he could not walk, he used a wheelchair. This illustrates his determination to continue doing good and providing benefits, without ever giving up.

"While his attitude is very affectionate the words he often uses are subtle words, in terms of advising he is always in a subtle way so that we as his grandchildren also feel ashamed of ourselves if he advises us to introspect and be ashamed immediately" (WTG3).

From the expression of one of the sources above, it can be said that Maulansyaikh not only speaks softly and politely to students and even the community, but more than that, Maulansyaikh also in the family always speaks kindly and politely, rather than that the way Maulanasyaikh reprimands his grandchildren is very unique where when the grandchildren do wrong he immediately advises gently so that his grandchildren when they feel guilty will immediately be embarrassed.

Maulanasyaikh's love for his family

From the explanation above, it can be concluded that TGKH Muhammad Zainuddin Abdul Madjid is a figure and scholar who sets an example through his actions and life. He is very concerned about education, especially in terms of letting his children and grandchildren choose a field that suits their abilities and expertise without burdening them with certain expectations. However, he also gave special guidance to some of his grandchildren who had shown particular talent and interest in religious knowledge.

"Likewise, his affection for his children and grandchildren is extraordinary, he is very concerned as well as in education how he is very concerned about education, meaning that he is very obliged to study for his grandchildren, he hopes that our grandchildren

can be useful for the nation and religion. In matters of education, we are always encouraged to do our best so that is what motivates us to do our best." (WTG4).

From the explanation, it can be seen that TGKH Muhammad Zainuddin Abdul Madjid always emphasized the importance of education and hoped that his children and grandchildren could continue his struggle in various aspects, including education, social, and da'wah. However, he never forced his grandchildren to follow his wishes. He focused more on education that suited his grandchildren's interests and abilities. Apart from education, he also taught the importance of living a simple life and avoiding excess.

Maulanasyaikh's advice to family

TGKH Muhammad Zainuddin Abdul Madjid is not only known as a great figure and scholar whose every day is always spent doing various activities, one of which is filling recitations in various places, especially to his family, he always advises his children and grandchildren on various matters, especially in how to live a simple life, meaning that life should not be too excessive, just enough, not less, but enough for our provision for worship, our provision for learning, our provision for using the best things for the people.

Maulanasyaikh gave some important advice to his family: High work ethic: He encouraged a high spirit of work, reflecting discipline, respect for time, and great responsibility. Gratitude: Maulanasyaikh taught the importance of giving thanks to Allah for all the favors bestowed upon us. Gratitude is the key to enjoying more favors.

From the explanation, it can be concluded that TGKH Muhammad Zainuddin Abdul Madjid gave important advice to his family, especially his children and grandchildren. The advice includes the importance of living life in accordance with Islamic teachings, being humble, and grateful, and understanding life in the world as a provision for the hereafter. Being grateful involves not only words but also concrete actions, such as using the favors given by Allah to do good to others and share knowledge and kindness. The belief that every provision of Allah always has wisdom is also part of his advice. In addition, living life with positive thoughts can make life more beautiful, while negative thoughts can make life difficult. Maulanasyaikh taught that all the favors given by Allah have wisdom behind them.

Conclusion

Based on the results of research and discussion, the conclusion regarding the speech acts of TGKH Muhammad Zainuddin Abdul Madjid is as follows: Acts of Speech with Students: Maulanasyaikh is always polite and refined when interacting with students, including when giving reprimands. He uses gentle language and gives examples through direct or figurative actions, giving students the opportunity to improve themselves. Maulanasyaikh's Acts of Speech in the Social Field: Maulanasyaikh shows courtesy in speech and action towards the community. The establishment of Darul Aitam NWDI Pancor orphanage reflects his concern for the community.

Maulanasyaikh's Acts of Speech to *Jama'ah*: Maulanasyaikh uses language that is easily understood by the congregation and conveys NWDI messages in his recitations. These messages help the congregation understand and practice NWDI values. Maulanasyaikh's Act of Governance: Maulanasyaikh prioritizes justice in politics and applies humanitarian norms and moral ethics. He actively provides constructive criticism and suggestions to the

government and upholds trust. Maulanasyaikh's Acts of Speech to Family: Maulanasyaikh is a loving parent and grandfather. He encouraged a high work ethic, taught gratitude, and recognized individual talents in his family. Through his speech acts, Maulanasyaikh builds good relationships with his students, community, congregation, and family. Politeness, caring, and teaching moral and ethical values are at the core of his communication and actions in various aspects of his life.

References

- Annisa, F. (2019). Penanaman nilai-nilai pendidikan karakter disiplin pada siswa Sekolah Dasar. *Perspektif Pendidikan Dan Keguruan*, 10(1), 69–74.
- Bahtiar, H., Djamaluddin, M., & Samsu, L. M. (2020). Digitization of Hizib Nahdlatul Wathan by TGKH. Muhammad Zainuddin Abdul Madjid Based on the OPF Flipbook. *Conference Series*, 3(1). <https://doi.org/10.34306/conferenceseries.v3i1.378>
- Hidayah, N. (2015). Penanaman Nilai-Nilai Karakter dalam Pembelajaran Bahasa Indonesia di Sekolah Dasar. *TERAMPIL: Jurnal Pendidikan Dan Pembelajaran Dasar*, 2(2), 190–204.
- Isnaini, M. (2013). Internalisasi nilai-nilai pendidikan karakter di madrasah. *Al-Ta Lim Journal*, 20(3), 445–450.
- Izhar, I., & Seftika, S. (2020). Tindak Tutur Dalam Tinjauan Filsafat Bahasa. *Anterior Jurnal*, 20(1). <https://doi.org/10.33084/anterior.v20i1.1528>
- Karim, B., & Senep, Z. (2023). Pengaruh Teologi Asyariyah terhadap TGKH. Zainuddin Abdul Madjid di Lombok. *Jurnal AlifLam Journal of Islamic Studies and Humanities*, 4(1). <https://doi.org/10.51700/aliflam.v4i1.484>
- Mustari, M., & Rahman, M. T. (2014). *Nilai Karakter: Refleksi untuk Pendidikan*.
- Nasya, M. J., & Rahmawati, L. E. (2022). Analisis Tindak Tutur Direktif dalam Pidato Presiden Joko Widodo Terkait PPKM di Indonesia. *Klitika: Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 4(1).
- Rozak, R. W. A., Suabuana, C., Kembara, M. D., & Islamy, M. R. F. (2021). INTEGRASI NILAI-NILAI PENDIDIKAN SOSIAL-BUDAYA. *Semantik*, 10(1).
- Sahman, S., Haritani, H., & Murcahyanto, H. (2022). Inkulkasi Nilai Karakter dalam Teks Cerita Fantasi pada Peserta Didik. *JOEAI (Journal of Education and Instruction)*, 5(2), 444–455.
- Samidi, R., & Suharno, S. (2018). Implementasi nilai keadilan sosial melalui pendidikan persepektif TGKH Zainuddin Abdul Majid. *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya*. <https://doi.org/10.25217/jf.v3i2.314>
- Sudrajat, A. (2011). Mengapa pendidikan karakter? *Jurnal Pendidikan Karakter*, 1(1).
- Wahid, L. A., & Janah, F. B. (2022). Pendidikan Islam Transformatif Perspektif Maulana Syaikh TGKH Muhammad Zainuddin Abdul Majid di Nusa Tenggara Barat. *AS-SABIQUN*, 4(1). <https://doi.org/10.36088/assabiqun.v4i1.1663>
- Wibowo, A. (2012). *Pendidikan karakter: Strategi membangun karakter bangsa berperadaban*. Pustaka Pelajar.
- Yunitasari, D., Lasmawan, I. W., & Kertih, I. W. (2023). Menggali Nilai-Nilai Kepahlawanan TGKH. Muhammad Zainuddin Abdul Madjid Sebagai Sumber Pendidikan Karakter



IJE

Interdisciplinary Journal of Education

<https://skillerindonesia.id/index.php/ije/index>

Vol. 1, No 2: November 2023

E-ISSN: 2988-7798

pp. 213-227

[Email:ije@skillerindonesia.com](mailto:ije@skillerindonesia.com)

dalam Pembelajaran IPS. *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan*, 7(1).
<https://doi.org/10.29408/fhs.v7i1.15317>