



## **Establishing Values of Insights Academic Communication for Students**

*Khotibul Umam*

*Lecturer Faculty of Tarbiyah and Teacher Training and Head of the Audit and Quality Control  
Center IAIN Jember Quality Assurance Institute*

### **ABSTRACT**

The development of communication technology in the era of globalization has caused the realm of interpersonal communication not only to be done in the form of face-to-face but also through various modern media or what is commonly called mediated interpersonal communication. The sophistication of information and communication technology is now able to accommodate this. The existence of telephones, SMS (short message services), video calls, to the features offered by several social media are very supportive of communication done over long distances. Forms of communication also vary, from formal to informal.

In terms of politeness in language, mediated communication can trigger users to ignore social and cultural values and prioritize the effectiveness of messages. Communication politeness is closely related to the use of good, polite, and correct language in accordance with norms and manners. The shift of times, cultural values, and the mindset of an increasingly advanced and modern society contributes to the politeness of communication. Modern and advanced mindset like this tends to forget the values / norms that already exist and are easily facilitated in everything. Not infrequently things that were once considered taboo can now become a norm, which used to be considered impolite now may be considered normal, which used to be impossible to do now it is very possible to be done.

The politeness of language is reflected in the procedure for communicating through verbal signs or language procedures. When communicating, language users must submit to cultural norms, not just convey the ideas we think about. The language procedure must be in accordance with the cultural elements that exist in the community where life and use of a language in communication.

**Keywords:** Politeness Values, Academic Communication, Students

## 1. INTRODUCTION

Nowadays there is often a phenomenon of impoliteness in academic communication in tertiary institutions. The facts show that the speech that was judged to be impolite occurred in academic communication between lecturers and students. It was found that some students' phenomena in communicating with lecturers tended to use short speeches accompanied by loud voices and high notes. It is said to be impolite because in this context the lecturer is an older person and has a higher social status when compared to students, students should communicate in showing appreciation or respect, using indirect sentences. This reinforces Leech's opinion that the more the speech is straightforward it will be considered the less polite the speech is. And vice versa, the more indirect the purpose of a speech will be considered more polite the speech (Leech, 1989)

The above phenomenon is a result of changes that occur in society. Indonesian society is undergoing a change towards the era of globalization. These changes, affect the values prevailing in society. Including there has been a shift in the values of politeness in academic communication in higher education.

Communication is an important thing in the delivery of ideas, ideas, intentions, messages, and goals to other parties. Other people can translate our commands in the form of actions / actions and do what we want is the

result of the effectiveness of a communication. Good communication is effective and simple communication in accordance with the situation and condition of the other person, that is to know who the other person is talking to, when and where the communication is carried out, and what the situation is when the communication is being carried out.

As a communication tool, language is used to express various things. The importance of language almost covers all areas of human life. Everything that is felt, thought, and experienced by someone will only be understood by others if it has been expressed in language, both verbally and in writing. Everyone realizes that interactions and all kinds of activities in society will not run smoothly without language.

The main function of language is as a communication tool, but language also has other functions. If you review the history of language growth and development, the function of language can be seen from the basis and motives for language growth and development itself. According to Keraf (2000) the basic and motives for language growth in general can function as 1) a tool for expressing self-expression, 2) as a communication tool, 3) a tool for carrying out social integration and adaptation, and 4) a tool for holding social control.

Language is basically a communication tool that is very important for human life. As a

communication tool, language is used to express various things. The importance of language almost covers all areas of human life. Everything that is felt, thought, and experienced by someone will only be understood by others if it has been expressed in language, both verbally and in writing. Everyone realizes that interactions and all kinds of activities in society will not run smoothly without language.

#### 1. Value Shift Theory.

One effect of modernization is the shift in values. The shift of cultural values in society occurs with the influence of globalization and other cultural influences. The development of cyber space, internet, electronic and digital information, found in reality is often independent of the value system and culture. Like it or not if it is not responded to with wisdom and awareness of fortifying the people, it will surely display psychological and sociological clashes.

In the era of globalization there have been changes in rapid changes. The world becomes transparent, feels narrow, relationships become very easy and close. This worldwide change will cause a shift in cultural values.

These changes automatically shift cultural values in society. Shifts in cultural values are changes in cultural values from bad values to good or vice versa. One aspect that is shifting in people's lives today is the value system of politeness in language. The values of politeness that have been embedded since long ago and are inherited from

ancestors have been almost forgotten by the present generation. This is caused, among others, by technological advances and the rapid pace of development that brings the impact of changes and shifts in politeness values in society.

Shifting values can be both positive and negative. Depending on how we see the shift in values. In order for our mass culture to make this shift as a constructive element, there needs to be awareness of all strata of society.

The development of communication technology in the era of globalization has caused the realm of interpersonal communication not only to be done in the form of face-to-face (face to face), but also done through various modern media or commonly called mediated interpersonal communication. The sophistication of information and communication technology is now able to accommodate this. The existence of telephone, SMS (short message services), video calls, to the features offered by several social media strongly support communication carried out over long distances. Forms of communication also vary, from formal to informal.

Communication messages sent via SMS, for example, due to the limited number of characters that can be written in each SMS, make SMS users try to develop creative communication so that the message delivered is effective and can be understood well by the recipient of the message. However,

this creativity often results in variations of languages that are different from the languages commonly used in conventional communication, both oral and written. As long as the purpose and purpose of the message is conveyed, then it is not a problem.

In terms of politeness in language, mediated communication can trigger users to ignore social and cultural values and prioritize the effectiveness of messages. Communication politeness is closely related to the use of good, polite, and correct language in accordance with norms and manners. The shift of times, cultural values, and the mindset of an increasingly advanced and modern society contributes to the politeness of communication. Modern and advanced mindset like this tends to forget the values / norms that already exist and are easily facilitated in everything. Not infrequently what was once considered a taboo can now become a norm, which was once considered impolite now may be considered ordinary, which was once impossible to do now it is very possible to do.

The politeness of communication may differ from one region to another, depending on the cultural values adopted by the local community. According to Eelen politeness is related to language and more specifically to the use of language and is a phenomenon that connects language with the social world. The politeness of language is reflected in the procedure for communicating through verbal signs or

language procedures. When communicating, we are subject to cultural norms, not just conveying the ideas we think about. The language procedure must be in accordance with the cultural elements that exist in the community where life and use of a language in communication. The politeness of communication in the era of globalization has become very important and becomes something that is absolute considering the rapid development of information technology that makes humans quickly access information up to date.

## **RESULTS AND DISCUSSION**

### **1. Value Revenue Theory.**

One effect of modernization is the change in values. The rotation of cultural values in society occurs because of the influence of globalization and other cultural influences. The development of cyberspace, the internet, electronic and digital information, found in reality, is often released from the value system and culture. Like it or not if it is not responded to with wisdom and awareness of fortifying the people, it will surely display psychological and sociological clashes.

In the era of globalization there have been changes in rapid changes. The world becomes transparent, feels cramped, very easy and close. This worldwide change will cause changes in cultural values.

These changes automatically shift cultural values in society. Changes in

cultural values are changes in cultural values from bad values to the other way around. One aspect that is shifting in people's lives today is the value system of politeness. The values of politeness that have been held since long ago and are inherited from ancestors have been almost forgotten by the present generation. This is caused, among others, by technological advances and increased development that brings changes and changes in the values of politeness in society.

Value rotation can be both positive and negative. Depending on how we see the change in value. In order for our culture to be able to change this as non-constructive, there needs to be awareness for the strata of society.

## **2. The Theory of Politeness in Language in Communication.**

### **a. Understanding the politeness of communicating.**

Before discussing politeness, firstly explained understanding of politeness, in the Big Indonesian Dictionary it is translated; polite means smooth and good (the language, behavior, patience and courtesy. While communication is a process of delivering information (messages, ideas, leadership) from one party to another in this place also sought from the language user (communicator) to the recipient of the language (communicant) .Thus polite communication can be interpreted as a way to use one's language subtly,

politely, and not offend others in the information frame.

According to Moeliono, polite language is related to the grammar and word choice of speakers of the language using standard language and choosing diction in accordance with the contents and messages conveyed. Using politeness that is done subtly, using good sense value, full of politeness and also supporting the opposition between the speaker and the listener in the communication process. While impolite language is abusive language, hurting feelings and vocabulary that is delivered is not pleasant to listen to others (Moeliono, 1991).

Specifically politeness (politeness), politeness, or etiquette can be interpreted as procedures, customs, or customs that apply in society. Politeness is a rule that is determined and agreed upon by certain communities so politeness is a prerequisite agreed upon by social relations. Therefore, this politeness is usually called "manners".

Based on this understanding, politeness can be seen from various aspects of daily relationships. First, politeness shows attitudes that contain the value of courtesy or etiquette in everyday relationships. When a person is said to be polite, then in a person it is illustrated the value of good manners or etiquette values that apply in the society where a person takes part as a member.

Second, politeness is very contextual, that is, it applies in a

particular society, place, or situation, but it does not necessarily apply to other people, places or situations. When someone meets a close friend, he may use a rather harsh word in a loud voice, but it is not polite when addressed to a guest or someone new.

Third, politeness is always bipolar, that is, having a two-pole relationship, such as between a child and a parent, between a young person and an older person, between a host and a guest, between a man and a woman, between a student and a teacher, and so on.

Fourth, politeness is reflected in how to dress (dress), how to do (act), and how to speak (in language).

The politeness in communicating cannot indirectly be separated from the function of language in general. In everyday life humans and languages are inseparable. Humans as social beings always need language as one of the primary tools in the formation of society. Further explained that language is not just a tool to shape society. For humans, language is also a tool and way of thinking. Humans are only able to think with language. Various completeness of human life such as culture, science, technology and art are the completeness of human life.

The main function of language is as a communication tool, but language also has other functions. If you review the history of language growth and development, the function of language can be seen from the basis and motives for language growth and development itself.

Language is basically a communication tool that is very important for human life. As a communication tool, language is used to express various things. The importance of language almost covers all areas of human life. Everything that is felt, thought, and experienced by someone will only be understood by others if it has been expressed in language, both verbally and in writing. Everyone realizes that interactions and all kinds of activities in society will not run smoothly without language.

## **2. Language Function**

According to Keraf (1995) the basis and motives for language growth in general can function as 1) a tool for expressing self-expression, 2) as a communication tool, 3) a tool for carrying out social integration and adaptation, and 4) a tool for holding social control. The four functions of the language will be explained clearly as follows.

### **a) Language as a Self-Expression Tool.**

As a tool to express self-expression, language is a means to express everything that is in a person's mind, whether in the form of ideas, thoughts, feelings, and experiences. Language as a tool to express self-expression is also used to express the existence or existence of someone to others.

Self-expression is a person's ability to communicate their feelings in certain situations.

Conflict resolution refers to our ability to calmly discuss our problems with others and work together to resolve these issues. One way to express oneself is language (Suheri et al., 2018)

The function of language as an expression tool basically has been owned by someone since he was a baby to express hunger and thirst, for example a baby usually cries. In the next stage of development a person needs words or language to express hunger and thirst. Things like this continue until someone grows up. Everything that is felt, thought, and experienced is expressed in language to ease his inner burden. Thus, language tools for expressing self-expression not only reflect ideas and thoughts, but also reflect one's feelings and behavior.

b) Language as a communication tool.

As a communication tool, language is used by members of the speaker community to establish cooperation and relationships with other members of the community who have the same language. Relationships or communication can be done individually or in groups, further communication also allows one to work with others. In other words, language as a communication tool can be used as a means to establish cooperation with others, both for the benefit of

individuals, groups, and common interests.

Language as a communication tool can also be used to exchange opinions in discussing the problems encountered. With language, we can inherit the culture and traditions handed down by our ancestors, and with language we can teach and pass those cultures and traditions to the next generation.

c) Language as a Tool for Carrying Out Social Integration and Adaptation.

As an integration tool, language allows each speaker to feel attached to a social group or community that uses the same language. Members of these social groups can work together and form the same language community that enables them to unite or integrate.

Meanwhile, as a social adaptation tool language allows one to adjust or adapt to other members of the community who use the same language. adaptation or behavior adaptation that takes place adaptation is an adaptation effort that takes place progressively as part of community members (Suheri.dkk, 2018). Through language a community member slowly learns to know all the customs, behavior, and manners of the community. He learned to adjust everything to the language. Thus, language is the main means that can be used by someone if he

wants to adjust and blend or integrate into a society.

d) Tools for Establishing Social Control

As a social control tool, language can be used to regulate various social activities, plan various activities, and lead to a desired goal. With language also one can analyze and evaluate various activities carried out by other people.

All activities or activities can run smoothly if set or by language. With language, we can give orders to others to carry out activities or prohibit them. In other words, language as a means of social control can be used to control all activities carried out by humans.

In addition to the four language functions mentioned above, there are several other language functions more broadly, including (Widjono, 2011) 1) function as a means of self-understanding, 2) function as a means of understanding others, 3) function as a means of observing the surrounding environment, 4) function as a means of logical thinking, 5) function as a means to build intelligence, 6) function as a means of character building, 7) function as a means of developing a profession, and 8) function as a means of creating new creativity.

### **3. Indicators of the use of polite language**

Theoretically, everyone must speak politely. Every person is obliged to maintain ethics in communicating for purpose communicating can be achieved. Language is a tool for communication and when using language must also pay attention the rules of speaking both linguistic rules and rules politeness so that the purpose of communicating can be achieved. The linguistic language rules referred to are among others the use of sound rules, tenses, sentence structures, and meaning correctly so that communication runs smoothly. At least if orderly communication using linguistic rules, speech partners it will be easy to understand the information conveyed by the speaker. Although by default Indonesian does not yet have the exact rules of politeness, at least the signs to communicate politely already can be identified. Grice identified that communicating politely must pay attention to the principle of cooperation.

When communicating, a speaker must pay attention to the principle of quality. That is, if someone conveys information to others, the information submitted must be supported by data. The principle of quantity, which means when someone communicates with other people who are communicated, must be in accordance with what is needed, no more and no less. The principle of relevance, meaning that when someone communicates what is said to be relevant or related to what is being discussed with the speech



partner. Principle of the way, meaning that when someone communicates with other people in addition there must be a problem that is discussed also must pay attention to the way deliver. Sometimes when someone communicates, actually the subject matter discussed is very good and interesting, but if the way of conveying is actually offensive, impressed patronizing, the words used feel rude, or inclined harassing, ultimately communication goals cannot be achieved (Grice, 1975)

The politeness of language according to Leech, in essence must pay attention to four principles (Leech, 1989).

First, the application of the principle of politeness (politeness principle) in language. This principle is characterized by maximizing pleasure / wisdom, profit, salute or respect, praise, compatibility and sympathy for others and (along with it) minimize these things to yourself. In communicating, in addition to applying the cooperative principle with the four maxims: the maxim of quantity, the maxim of quality, the maxim of relevance, and the way of maxim; also applies the principle of politeness with its six maxims, namely (1) the policy maxim that prioritizes language wisdom, (2) the maxim of acceptance that emphasizes the advantages for others and disadvantages for oneself, (3) the maxim of generosity that prioritizes propriety / respect for others and lack of respect for oneself, (4) maxim of

humility that prioritizes praise to others and humility to self, (5) maxim of compatibility that prioritizes compatibility with others, and (6) maxim of sympathy which promotes sympathy to other people. By applying this principle of politeness, people no longer use expressions that demean others so that communication will proceed in a conducive situation.

Second, avoidance of the use of the word taboo. In most societies, sex-related words, words that refer to organs commonly covered in clothing, words that refer to things that are disgusting, and words "dirty" and "rude" include words taboo and are not commonly used in daily communication, except for certain purposes.

Third, the use of euphemisms, which is a refined expression. The use of this euphemism needs to be applied to avoid negative impressions. The thing to remember is, euphemisms must be used fairly, not excessively. If the euphemism has shifted the understanding of a word, not to refine taboo words, then the euphemism actually results in impoliteness, even harassment.

Fourth, the use of honorific choices, namely expressions of respect to talk and greet others. The use of honorific words does not only apply to languages that recognize tiers (undha-usuk, like Javanese) but also applies to languages that do not recognize tiers. However, for languages that recognize levels, the determination of honorific

words has been determined in a standard and systematic way for the use of each level. For example, the language of *krama inggil* (high barrel) in Javanese needs to be used for people whose social level and age are higher than the speaker or to people who are respected by the speaker.

Dahlan (2001) tried to understand the meaning of politeness with the Koran as a reference. With the reference of the Koran, Dahlan then put forward the principle of religious politeness, namely (1) *qaulan sadida*, namely speaking properly, (2) *qaulan ma'rufa*, namely speaking in good language, which is heartening, (3) *qaulan baligha* i.e. speaking using the right or striking expression, (4) *qaulan masyura*, namely speaking well and properly so that others are not disappointed, 5) *karma qaulan* that is speaking using words that contain and respectful, and 6) *qaulan layyina* namely speak softly.

Politeness in language also has to do with action said as stated by Austin. Austin watched that every utterance in the act of communication always contains three elements, namely (1) acts of locution in the form of utterances produced by a speaker, (2) illocutionary acts in the form of the intent contained in utterances, and (3) acts of perlocution in the form of effects by utterance. The sentence "Can you leave this room?" The localized act is the "question sentence", the act of focus can be in the form of requests while the focus is in the form of actions, merely

answers, and acceptance or rejection according to the situation (Austin, 1978). The main purpose of politeness in language is to facilitate communication. Therefore, the use of language that is deliberately twisted, which is not on target, or that does not reveal the truth because of being reluctant to older people is also a language impoliteness. This fact is often found in Indonesian society because it is carried by a culture of "not being frank" and accentuates feelings.

#### **4. Principles of Politeness in Communicating.**

The principles that must be considered by language users in order to achieve the purpose of communicating, namely:

a) Maximum wisdom

The maxim of wisdom in the principle of politeness is that the speech participant should hold to the principle of always reducing his own profits and maximizing other parties in speaking activities. Beneficial treatment of the other party is done to be considered polite and to maintain the feelings of the interlocutor.

b) Maxims of generosity

This minima expects the speech participant to reduce his own profits and maximize self-sacrifice. The maxim of generosity is self-centered. Someone who tries to add a burden on himself for the sake of others, it is

considered he fulfills the maxim of generosity.

c) Maximum appreciation

At these maxims, it is assumed that people who are polite are people who always try to give appreciation to others. This award maxim requires every speech participant to maximize respect for others and minimize scolding to others.

d) Maximum simplicity

At this maxim of simplicity the speaker minimizes self-praise and maximizes self-criticism. This maxim means that the speaker can be humble and the speaker does not show an arrogant impression on his speech partner.

e) Maximum agreement

Conflicting maxims measure politeness if there is a match between the speaker and the speech partner. Then the maxim of this agreement also requires the speech participants not to directly deny speeches that they deem inappropriate or not agreed upon. It considers the age factor to social status not to show rejection directly when in a speech situation.

f) Sympathetic maxims

A sympathetic maxim is a maxim that marks a person politely if he is able to maximize sympathy between himself and others and is able to minimize the feeling of self-antipathy and others.

## 5. Courtesy Scale Communicate

The politeness scale according to Brown and Levinson (1987) is as follows.

- 1) The scale of social distance ranking between speakers and speech partners is largely determined by the parameters of differences in age, sex, and socio-cultural background. In relation to the age difference between the speaker and the speech partner, it is commonly found that the older a person is, the higher the courtesy level in kneeling. Conversely people who are still young tend to have a low rank in speaking activities. People, who have a female gender, tend to have higher politeness than men. This is due to the fact that women tend to deal with something of aesthetic value in their daily lives. Instead men tend to be far from these things. A person's socio-cultural background has a very important role in determining speech politeness. people who have certain positions in the community, tend to have higher politeness when compared to most people / lay people such as: farmers, traders, construction workers, domestic helpers. Likewise, urbanites tend to have higher politeness ratings compared to rural communities.
- 2) The scale of social status ranking between the speaker and the

speech partner or often referred to as the power rating is based on the asymmetric position between the speaker and the speech partner. For example: in class a lecturer has a higher politeness rating when compared to a student.

3) The rating scale of the speech act (rank rating), based on the relative position of the speech acts one with the other. For example: in a very special situation, meeting a woman by passing a reasonable deadline will be said to be ignorant and even violate the politeness and politeness that applies to the speech community. However, the same thing would be considered normal in different situations. For example, when a riot occurs, someone is in someone else's house or a neighbor's house until an unspecified time (Brown, 1987). The politeness scale according to Robin Lakoff (1973) is as follows.

1) The formality scale is the scale stated so that the speech participants can feel comfortable in speaking activities. The utterances used should not be constrained and may not appear to be arrogant. In speaking activities, each speech participant must be able to maintain formality and maintain a

reasonable distance between the speech participants.

2) The scale of uncertainty (hesitancy scale) is a scale that shows that speakers and speech partners in speaking activities. Choices in speaking must be given by both parties. People are not allowed to be too tense and too rigid in speaking because they are considered impolite.

3) Equality or equality scale shows that in order to be polite, a person at the time of speaking must be friendly and always maintain friendship between the participants of the speech with one another. In order to achieve this intention, the speaker must use the speech partner as a friend. Thus, a sense of solidarity and alignment as one of the prerequisites of politeness can be achieved. The politeness scale according to Leech (1983) is as follows

1) The scale of the loss and profit (cost-benefit scale) refers to the size of the losses and gains caused by a speech act. The more the speech is detrimental to the speaker, the more polite the speech will be considered. And vice versa, the more profitable the speech is to the speaker, the less polite the speech will be considered.

2) The option scale (optionality scale) refers to the many or at least choices that the speaker

delivers to the speech partner. The more the narrative allows the speaker or the speech partner to make a choice of lots and flexibility, the more polite the speech will be considered. Conversely, if the speech does not provide a choice for the speaker and the speech partner, the speech will be considered impolite.

- 3) The indirectness scale refers to the ranking of direct or indirect meaning of a speech. The more the speech is straightforward it will be considered the less polite the speech is. And vice versa, the more indirect the purpose of a speech will be considered more polite the speech.
- 4) Authority scale refers to the social status relationship between the speaker and the speech partner involved in the narrative. The farther the distance between social speakers and speech partners, the speech used will tend to be more polite. Conversely, the closer the social status ranks between the speaker and the speech partner, the less will be the level of politeness of the speech used in the speech.
- 5) Social distance scale refers to the ranking of social relations between speakers and the speech partners involved in the narrative. There is a tendency that the closer the social rank between the speaker and the

speech partner, the less polite the speech is. And vice versa, the farther the distance between social speakers and speech partners, the more polite speech is used.

## CONCLUSION

In terms of politeness in language, mediated communication can trigger users to ignore social and cultural values and prioritize the effectiveness of messages. Communication politeness is closely related to the use of good, polite, and correct language in accordance with norms and manners. The shift of times, cultural values, and the mindset of an increasingly advanced and modern society contributes to the politeness of communication. Modern and advanced mindset like this tends to forget the values / norms that already exist and are easily facilitated in everything. Not infrequently what was once considered a taboo can now become a norm, which was once considered impolite now may be considered ordinary, which was once impossible to do now it is very possible to do.

The politeness of communication may differ from one region to another, depending on the cultural values adopted by the local community. According to Eelen politeness is related to language and more specifically to the use of language and is a phenomenon that connects language with the social world. The politeness of language is reflected in the procedure for

communicating through verbal signs or language procedures.

When communicating, we are subject to cultural norms, not just conveying the ideas we think about. The language procedure must be in accordance with the cultural elements that exist in the community where life and use of a language in communication. The politeness of communication in the era of globalization has become very important and becomes something that is absolute considering the rapid development of information technology that makes humans quickly access information up to date.

#### Reference

- [1]. Austin, J.L. 1978. *How to Do Things with Words*. Cambridge: Harvards University Press.
- [2]. Azis.E.A. 2008. *Horison Baru Teori Kesantunan Berbahasa: Membingkai yang Terserak, Menggugat yang Semu, Menuju Universalisme yang Hakiki*. Pidato Pengukuhan Guru Besar, Indonesia: Universitas Pendidikan Indonesia.
- [3]. Brown, P. dan Levinson, S.C. 1987. *Politeness some Universals in Language Usage*. Cambridge: Cambridge University Press.
- [4]. Chaer, Abdul. 2012. *Linguistik Umum*, Jakarta: Rineka Cipta.
- [5]. Cresswel, John W. 2007. *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. California: Sage Publication, inc.
- [6]. Cresswel, John W. 2015. *Penelitian Kualitatif dan Desain Riset: Memilih Diantara Lima Pendekatan*. Terjemahan Ahmad Lintang Lazuardi. Yogyakarta: Pustaka Pelajar.
- [7]. Djajasudarma, Fatimah.1994. *Metode Linguistik Ancangan Metode Penelitian dan Kajian*. Bandung: PT Eresco.
- [8]. Eelen, Gino. 2001. *Kritik Teori Kesantunan*. terj. Abdul Syukur Ibrahim. Surabaya: Airlangga University Press.
- [9]. Grice, H.P. 1975. "Logic and Conversation" dalam Cole; P&J.L Morgan. 1975. *Syntax and Semantics Vol3: Speech Acts*. New York: Akademic Press.
- [10]. Keraf, Gorys. 1993. *Komposisi; Sebuah Pengantar Kemahiran Bahasa*. Flores: Nusa Indah.
- [11]. Leech, G. 1989. *Principle of Pragmatics*. London: Longman.
- [12]. Levinson, Stephen C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- [13]. Mahsun.2005. *Metode Penelitian Bahasa Tahapan Strategi Metode dan Tekniknya*. Jakarta: PT Raja Grafindo Persada.
- [14]. Mastoyo, Tri Jati Kesuma. 2007. *Pengantar Metode Penelitian*

- Bahasa. Yogyakarta: Carasvatibooks. Kualitatif dan R & D, Bandung: Alfabeta.
- [15]. Moeliono, Anton. 1991. Santun Bahasa. PT Gramedia Pustaka Utama: Jakarta
- [16]. Moleong, J Lexy. 2000. Metode Penelitian Kualitatif. Bandung: PT Remaja Rosda Karya.
- [17]. Moleong, J. Lexy. 2001. Metodologi Penelitian Kualitatif, Bandung: PT Remaja Rosdakarya.
- [18]. Muslich, Masnur, “Kesantunan Berbahasa: Sebuah Kajian Sociolinguistik” (online), diakses 15 Oktober 2016).
- [19]. Nababan, PWJ. 1986. Sociolinguistik: Suatu Pengantar. Jakarta: PT Gramedia.
- [20]. Pranowo. 2009. Berbahasa Secara Santun. Yogyakarta: Pustaka Pelajar.
- [21]. Rahardi 2003. Berkenalan dengan Ilmu Bahasa Pragmatik. Malang: DIOMA.
- [22]. Rahardi, 2005. Kesantunan Imperatif Bahasa Indonesia. Jakarta: Erlangga.
- [23]. Rahardi, R. Kunjana. 2000. Imperatif dalam Bahasa Indonesia. Yogyakarta: Duta Wacana University Press.
- [24]. Sugiyono, 2001. Metode Penelitian Pendidikan; Pendekatan Kuantitatif,
- [25]. Sugiyono, 2012. Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif, dan R&D. Bandung: Alfabeta
- [26]. Suheri, Citra K, H. dkk. (2018). Psikologi Pembelajaran dari Teori ke Aplikasi 2. In Suheri (Ed.), Goresan Pena (2nd ed.). Jakarta: Goresan Pena.
- [27]. Suheri, Citra K, H. dkk. (2018). Psikologi Pembelajaran dari Teori ke Aplikasi 1 (1st ed.; Suheri, ed.). Jakarta: Goresan Pena.
- [28]. Widjono, 2011. Bahasa Indonesia sebagai Matakuliah Pengembangan Kepribadian di Perguruan Tinggi, Jakarta: PT Gramedia Widiasarana.
- [29]. Yule, George. 2006. Pragmatik. Yogyakarta: Pustaka Pelajar.