

## STUDENT'S LANGUAGE POLITENESS IN LEARNING AT SMAN 1 KOTA PASURUAN

Mardiningsih \*)<sup>1</sup>, Ana Ahsana El Sulukiyah<sup>2</sup>, Itsnaini Fahmi Islami Imania<sup>3</sup>, Noerlaily<sup>4</sup>  
Bambang Herry Santoso<sup>5</sup>

<sup>1</sup> Universitas PGRI Wiranegara, [niningatria20@gmail.com](mailto:niningatria20@gmail.com)

<sup>2</sup> Universitas PGRI Wiranegara, [aahsana3@gmail.com](mailto:aahsana3@gmail.com)

<sup>3</sup> SMAN 1 Kota Pasuruan, [itsnainiimania01@gmail.com](mailto:itsnainiimania01@gmail.com)

<sup>4</sup> SMAN 1 Kota Pasuruan, [itsnainiimania01@gmail.com](mailto:itsnainiimania01@gmail.com)

<sup>5</sup> SMAN 1 Kota Pasuruan [bambangherry03@gmail.com](mailto:bambangherry03@gmail.com)

\*Corresponding author; E-mail addresses: [niningatria20@gmail.com](mailto:niningatria20@gmail.com)

### ARTICLE INFO

#### Article history:

Received September 02, 2023

Revised September 10, 2023

Accepted October 2, 2023

Available online November 30, 2023

**Keywords:** language politeness, speech acts, speech events

Copyright ©2023 by Author. Published by Lembaga Pengembangan Pembelajaran, Penelitian, dan Pengabdian Masyarakat Universitas PGRI Mahadewa Indonesia

**Abstract.** This study aims to obtain an objective picture of students' language politeness in learning at SMAN 1 Pasuruan City. The type of research is descriptive qualitative research. The data of this research is in the form of students' language politeness and its context. The data source in this research is the students' speech in learning at SMAN 1 Pasuruan City. The technique of data collection is simak catat technique. The main instrument in this research is the researcher himself. The analysis technique is done through (1) data reduction, (2) data presentation, (3) verification of data analysis results, and (4) conclusion drawing. The results of this study show that the communication made by students in learning at SMAN 1 Pasuruan still maintains language politeness which is shown in the use of tact maxim, generosity maxim, approbation maxim, and agreement maxim. However, students of SMAN 1 Pasuruan also still violate the politeness of approbation maxim and diction errors. The more dominant use of the politeness maxim shows that the students' character in language politeness is still well maintained as a form of maintaining cultural norms.

### INTRODUCTION

Politeness is a rule of behavior that is determined and agreed upon by a certain society, so politeness is also a prerequisite agreed upon by social behavior (Yule, 1996 & Sumandya et al., 2022). In social communication interactions, speech participants are always required to use polite language. The use of polite language in a social interaction depends on the boundaries or principles that apply or are agreed upon by speech participants at the time of communication. From that statement, the position of politeness is a link between language and social reality (Purnadewi et al., 2023).

In this case, politeness as a form of language use is always paired with social relationships and social roles. Therefore, participants need to pay attention to the principles of politeness in the use of language in social interaction so that there is a harmonious relationship, avoid

conflict, cooperation between speech actors, and communication continues (Sumandya et al., 2023).

It should be noted that language politeness is part of the study of pragmatics. Pragmatics is a science that examines the relationship between language and context, which is the basis of an explanation of language understanding. Thus, context is things that are related to the physical and social environment of an utterance or background knowledge that is shared by speakers and speakers so that it helps speakers interpret the meaning of the utterance (Leech, 2015). In pragmatics, a conversation can be called a speech event. The speech event is found in the participants' conversation in-class learning. (Hymes, 1974), explains that a speech event must fulfill eight components, which, when the first letters are strung together, become the acronym SPEAKING (Setting and scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norm, Genre). In the context of this research, SPEAKING is related to language politeness.

Language politeness is reflected in the way of communicating through verbal signs or the way of speaking. Language politeness reflects the politeness of the speaker. To be able to realize polite verbal communication, speakers need to understand good language manners. Language procedures are very important to be considered by communication participants (communicators and communicants) for the sake of smooth communication. By knowing the language procedures, it is hoped that speakers can better understand the messages conveyed in communication. A person's language manner is influenced by the cultural norms of a particular ethnic or community group (Widana et al., 2023). The culture that is ingrained in a person affects his language patterns. That is why speakers need to learn or understand cultural norms before and learn the language because language manners that follow cultural norms will produce language politeness.

Kushartanti (2009) argues that politeness is a term related to 'politeness,' 'respect,' and 'good manners' or 'appropriate behavior.' The essence of language politeness is our ethics in socializing in society or where we are with the use of language and good word choice and paying attention to where, when, and to whom we speak because language is actually culture. To understand a language, we must understand the culture itself. (Leech, 2015), states that in essence, speaking must pay attention to six principles of politeness, namely: (1) tact maxim, this maxim outlines every speaker to minimize losses to others, or maximize gains for others; (2) generosity maxim, this maxim requires speakers to make their own gains as small as possible and make their own losses as large as possible; (3) approbation maxim, this maxim requires every speaker to criticize others as little as possible and praise speakers as much as possible; (4) modesty maxim, this requires each speaker to praise themselves as little as possible and criticize themselves as much as possible; (5) agreement maxim, this maxim seeks to make the disagreement between speakers and speakers occur as little as possible and try to make the agreement between speakers and speakers occur as much as possible, and (6) sympathy maxim, this maxim requires reducing the antipathy between speakers and speakers to the smallest possible and increasing the sympathy as much as possible between speakers and speakers.

Students, as an academic community, certainly have greater demands in maintaining their language politeness. Given that students are the next generation of the nation who represent the character of the Pancasila student profile, they are expected to have good character by maintaining politeness in language (Widana et al., 2023). The use of language politeness in

classroom learning is in line with the goals of national education. The goals of national education are not only oriented toward intellectual development, but also the development of moral values, ethics, and noble character. This is also in line with the objectives of the Merdeka Curriculum, which emphasizes the development of the Pancasila learner profile based on six dimensions. Therefore, students are expected to communicate effectively and efficiently in accordance with applicable ethics.

Efforts to maintain language politeness must be carried out continuously in all situations, including communication with teachers in classroom learning. This means that the role of students in maintaining their politeness should be done well and continuously in communication with teachers in class and outside the classroom.

SMAN 1 Kota Pasuruan is located in the horseshoe area, which has distinctive characteristics. The characteristic of the horseshoe area, in terms of society, is inhabited by the Madurese Pedalungan tribe, the Madurese tribe, and the Javanese tribe. The two tribes live and coexist with each other, with the language of daily conversation being the Javanese dialect of Surabaya, so the speech acts of the speech community in the horseshoe area tend to vary. Based on the location of SMAN 1 Pasuruan City, which is located in the horseshoe area, the speech of students of SMAN 1 Pasuruan City in the use of Indonesian as the language of instruction in classroom learning tends to vary. The use of varied speech acts shows the diversity in the use of varied forms of speech acts. Each form of speech acts carries language politeness in accordance with social norms (role, status, and social role relations of speakers and speakers) and culture (customs, religion, and other norms) that underlie it, as well as the use of Javanese and Madurese as the first language of speech participants.

The determination of the locus of this research at SMAN 1 of Pasuruan city was based on the consideration that SMAN 1 of Pasuruan city is located in the horseshoe area, which is in a speech community environment that varies from social, cultural, and linguistic aspects so that it affects the language politeness of students at SMAN I of Pasuruan city. The language politeness of the students of SMAN 1 Pasuruan City, which is motivated by social, cultural, and language variations, becomes very interesting to be studied. While in school learning, ideally, students have a high level of politeness compliance.

Conversations that occur in learning are not just an exchange of information but conversations that aim to do more than provide information to their tutoring partners. Speaking using polite language will represent the speaker as an ethical, educated, and cultured human being. The determinants of speech acts and the principles of politeness are very important in classroom communication. Thus, the use of language to socialize in learning is inseparable from the determinants of speech acts and the principles of politeness. Based on this, language politeness is important in classroom interaction.

The rapid development of the times and science is stated by (Suryalaga, 1993) that the use of language politeness develops or changes according to the dynamics of change in society. In that case, changes in politeness cannot be separated from the factors of time, place, and atmosphere. For example, in school, it is different from in the office. In a formal atmosphere, it is different from an informal atmosphere. Language manners are also related to social structure from various aspects, such as age, stature, and occupation.

The problems that occur today that need to be taken seriously are speech participants who tend to ignore aspects of language politeness. This phenomenon is currently found in many students when communicating with teachers in direct communication in the learning process in the classroom. In using language to communicate, many of them neglect the principle of language politeness. Often they are less careful in choosing words and sentence forms and pay less attention to language politeness. As a result, there is often disharmony or estrangement between the two parties due to impoliteness in communication in the learning process in the classroom. If this continues without a solution, it will certainly harm both parties in an effort to achieve educational goals at school. The problems mentioned above become the basis of this paper as an effort to examine further the language politeness of students of SMAN 1 Kota Pasuruan communicating with teachers in classroom learning. Therefore, the language politeness of students of SMAN 1 Pasuruan is an interesting topic to be studied.

In the context of this study, the researcher chose Geoffrey Leech's theory of language politeness principles with six maxims to examine language politeness because respect for participants is mentioned as one of the determinants of language politeness and is often applied in the learning process. Among participants, one must take into account the existence of solidarity, power, familiarity, and social status among them.

Based on the background that has been described, the researcher is very interested in examining the language politeness of students in learning at SMAN 1 Pasuruan City. Thus, the purpose of this study is to describe the compliance and violation of students' language politeness in learning in class XI of SMAN 1 Pasuruan City.

## **METHOD**

The research design applied is a qualitative research design because this research will produce descriptive data in the form of written and oral words from student behaviors during the learning process.

The research data is in the form of students' speech segments and the accompanying context during the learning process, which is suspected of language politeness. The data source of this research is the speech of grade XI students at SMAN 1 Kota Pasuruan in a project-based learning class and Indonesian language subject. The data collection technique was carried out using listening, note-taking, and recording techniques. Data collection was carried out in the even semester of the 2022/2023 academic year. The listening and recording technique was carried out by the researcher when the learning took place. This activity was carried out for three meetings. Data collection was carried out by listening and recording students' speech acts and their contexts in the learning process. Data recording is intended to recheck the data at a later date.

The instrument of this research is the researcher himself. The researcher as the key instrument is based on the consideration that by understanding the context as a whole, the researcher can explain and interpret the data (Eka Adnyana, M., 2020). Furthermore, the data that has been collected is analyzed to find out part by part or answers to the research focus. In addition, to increase the degree of data confidence, discussions were held between researchers and peers who have competence in scientific fields relevant to the focus and mode of research (Harta, I. W., 2020). Some of the stages carried out for data analysis

include (1) data reduction, (2) data presentation, (3) verification of data analysis results, and (4) interpretation and conclusion drawing.

## RESULTS AND DISCUSSION

### Students' Language Politeness Compliance in Learning at SMAN I Kota Pasuruan

Students and teachers are two groups that are different in identity. The communication carried out by both of them becomes different from the communication carried out by two groups that have the same status, relationship, identity, or strata. In terms of language, communication built between students and teachers is expected to maintain the values of wisdom, respect, maturity, and sympathy without eliminating familiarity. Students of SMAN I Kota Pasuruan, in communicating with teachers, still pay more attention to the values of language politeness by still referring to the maxims of language politeness. This can be seen in the following conversation:

**Table 1.** Tact Maxim

Students	Teacher
<i>pak ini bahannya dari bahan daur ulang atau bahan yang bisa dipake sehari-hari.</i> (Sir, this pack is made from recycled or everyday materials.)	<i>jangan dipakai sehari-hari</i> (don't wear it everyday)
<i>jadi bukan di pake sehari-hari yab pak</i> (so it's not in everyday use, sir)	
S: In class in project-based learning P: Students and teachers E: plan to make a product made from recycled or used materials A: Questions asked with affirmation K: Formal I : Oral conversation N: Formal Language G: Tact Maxim	

In the conversation, the existence of the Tact Maxim is seen in the attitude of students shown by accepting directions from the teacher without rejecting or rebutting so that it can be a sign that students still have an attitude of wisdom that tries to minimize other people's losses and increase other people's benefits.

**Table 2.** Generosity Maxim

Students	Teacher
<i>Pak kalo buat 3 karya dari 1 bahan boleh? Satu bahan itu nanti ada karya-karya lain juga</i> (Sir, can you make 3 works from 1 material? That one material will have other works as well.)	<i>oh seperti itu ndak papa kan 1 bahan untuk buat baju terus sisa bahannya digunakan karya lain to? Yab gak papa</i> (oh like that it's okay, right 1 material to make clothes and then the rest of the material is used for other works to? Well that's okay)

---

S: In class in project-based learning  
P: Students and teachers  
E: plan to make a product made from recycled or used materials  
A: Straightforwardly worded question  
K: Formal  
I : Verbal  
N: Formal language  
G: Generosity Maxim

---

The conversation in Table 2 shows the Generosity Maxim by making one's own gain as small as possible and making one's own loss as large as possible. The conversation implies the greatest possible self-damage to the speaker (student), which appears in the utterance that the speaker's role as a donor by giving the ability to carry out the task of the speaker by making three works from 1 material so that the speaker makes the least possible self-benefit.

**Table 3.** Approbation Maxim

Students	Teacher
<p><i>Menurut saya, nilai baiknya itu mereka niat dalam property, sampai ada makanan peserta, bajunya juga sudah diniatin. Saya megapresiasi untuk Riski karena dua pemeran lainnya senyum-senyum tapi dia tidak senyum dia tetap menunjukkan aktingnya bagaimana, saya mengapresiasi itu. Mungkin itu saja dari saya</i>  (In my opinion, the good value is that they are intentional in the property, until there is food for the participants, the clothes are also intentional. I appreciate Riski because the other two actors are smiling but he is not smiling, he still shows how his acting is, I appreciate that. Maybe that's all from me)</p>	
<p>S: Classroom learning with Indonesian language subject  P: Students  E: Appreciate the role-playing ability of speech participants  A: Discussion  K: Expressing with formal language  I : Student oral conversation  N: Formal variety language  G: Approbation Maxim</p>	

The conversation in Table 3 above shows the Approbation Maxim performed by students. The compliment is not meant to be a pleasantry or to establish intimacy. However, more than that, the student did assume that the speaker had the ability to play a role in the drama. The conversation also shows a fairly high level of politeness from students to speakers (other students). The use of the phrase good value and the sentence I appreciate it is a form of Approbation Maxim, which is very appreciative of the speaker.

Language politeness is also shown by speakers (students) when communicating by using the word I as the first person pronoun of the formal language variety. Even though the speaker (student) communicates with the speaker (fellow student) who has the same level and role, the speaker uses formal language, which is shown by the choice of diction by using the pronoun I, not using the word I. This shows respect for the speaker that it should be in the context of learning using formal language. This shows respect for the speaker that it should be in the context of learning using formal language. In addition to considerations of language politeness, it is also intended that what you want to convey can run smoothly and the purpose of the conversation can be achieved. Thus, the language politeness of the maxim of praise increases the goodness of the judgment expressed by Pn about others.

**Table 4.** Agreement Maxim

Students	Teacher
Amin	<i>Semoga gak ada yang remidi</i> (Hopefully no one will remediate)
	<i>Semoga sukses, intinya yang saya inginkan yang baik-baik aja, kalo ada yang mau bertanya boleh langsung WA Bu Aisyah</i> (Good luck, the point is what I want is fine, if anyone wants to ask, you can directly WA Ms. Aisyah)

S: Classroom learning in Indonesian language subject

P: Students and teachers

E: plan to make a product made from recycled or used materials

A: Statement

K: Delivered with hope and agreement I : Oral conversation

N: Deal language

G: Agreement Maxim

Another way to build language politeness with speakers, which can be done by students with teachers, is to build an agreement without reducing respect and appreciation for speech partners. Direct communication can be a means of conveying or making an agreement on a goal, in this case, reflected in the conversation in Table 4.

The conversation in Table 04 shows that the intention of the student's speech shows an attitude of acceptance and realizes his position as a student with the speaker (teacher), who is different in age, experience, identity, and even academic status. In the conversation above, the speaker gives the widest possible opportunity to the speaker (student) to ask questions directly or by Whats App. Agreement Maxim is also seen in the speaker (student) agreeing with the speaker (teacher) on the use of the word Amin which means agreeing with the sentence spoken by the teacher. Hopefully, no one remidi is the teacher's speech which shows that the teacher hopes that all students will not be remidi so that students agree to the expectations of the teacher. In communication, sometimes agreement is much more supportive of communication effectiveness compared to differences in the roles of speakers and speakers and their environment.

### Violation of Students' Language Politeness in Learning at SMAN I Kota Pasuruan

In communicating, speakers (students) and speakers (speakers) often commit many violations. Although not all, these violations can lead to misunderstandings that result in disharmony in communication. The result of these violations can be disappointment, anger, loss of self-esteem, feeling humiliated, lack of appreciation, and so on.

Violations in communication, especially in terms of violations of language politeness, can be in the form of omission of pleasantries (phatic), ignoring opening greetings, not paying attention to space and time, and errors in grammar (diction, word structure, language style, and writing style).

**Table 5.** Violation of Approbation Maxim

Students	Teacher
<i>Berarti bu Iin yang salah</i> (That means Ms. Iin is wrong)	
<i>Wa butuh info lebih lanjut</i> (Wa need more info)	
S: Classroom learning of Indonesian language subject P: Students and teachers E: Denounce A: Condemnation statement K: Delivery with a condemning tone I : Oral conversation N: Implicature and presumption G: Approbation Maxim Violation	

**Table 6.** Violation of Approbation Maxim Politeness

Students	Teacher
<i>Salah dialognya aja sih bu</i> (It's just the wrong dialog, ma'am.)	
S: Classroom learning of Indonesian language subject P: Students and teachers E: Denounce A: Condemnation sentence K: Casual delivery in a formal setting I : Oral conversation N: Straightforward language G: Approbation Maxim Violation	

The conversations in Tables 05 and 06 show the violation of the maxim of praise. The utterance of Pn (student) means that Mrs. Iin is wrong. The utterance violates the maxim of praise because the utterance of Pn Means that Mrs. Iin is wrong and implies criticism to others. Likewise, in the speech of Pn (student), The dialogue is wrong, ma'am, implying criticism of others. Pn's utterances in Tables 5 and 6 violate the maxim of praise because they imply criticism of others. The maxim of praise should criticize others as little as possible and praise others as much as possible. Thus, speech that implies criticism violates the maxim of praise.

Violation of language politeness can occur in terms of errors in the use of diction. Violation of politeness due to errors in the use of diction can be seen in the following conversation:

**Table 7.** Violation of Language Politeness due to Incorrect Use of Diction

Students	Teacher
	<i>Bagaimana? Sudah menentukan bikin apa kelompok 2 kalo bikin makanan boleh ya Makanan seperti soto dari daun jati</i> (How is it? Have you decided what to make for group 2, if you make food, you can make food like soup from teak leaves?)
<i>Hub?</i> (Hah?)	
S: In class in project-based learning P: Students and teachers E: plan to make a product made from recycled or used materials A: Expressive statement K: Expressed with astonishment I : Oral conversation N: Javanese G: Violation of language politeness due to incorrect use of diction	

**Table 8.** Violations of Language Politeness due to Incorrect Use of Diction

Students	Teacher
<i>Loh loh waa</i> <i>Apa rek istirahat? Wa wa wes</i> ( <i>Loh loh waa</i> ) (Is it break? Wa wa wes)	
<i>Lah ancene ngunu</i> (it's like that)	
S: In the classroom during Indonesian language learning P: Students and teachers E: Seek attention with negative expressions A: Questions and Statements of grievances and disappointments K: Formal I : Oral conversation N: Ngoko Javanese G: Violation of language politeness due to incorrect use of diction choices	

Tables 7, 8, and 9 violate language politeness because of the wrong use of diction by speakers (students) in the context of classroom learning. Classroom learning is a formal academic activity, so the language used should be formal Indonesian. The use of the sentence *Lah ancene ngunu* in the conversation above is a violation of language politeness. This speech is characterized by the use of markers in the form of sentences in the mother tongue (first), Ngoko Javanese. The use of Ngoko Javanese in daily conversations in community groups is used by speakers and speakers who have the same age and familiarity.

In the context of classroom learning, students should use formal Indonesian and not use their mother tongue, Ngoko Javanese. In addition, the error in the use of the sentence *Lah ancene ngunu* also results in a lack of respect for the teacher because the communication created by students is not in accordance with social roles. In the conversation, it is shown that the teacher did not respond back. The absence of a response back from the teacher indicates that the teacher is annoyed by the words spoken by the speaker (student), who violates language politeness. Even in general, people will judge that it is disrespectful speech.

Violations of language politeness occur in student communication with teachers because students have varied mother tongue (first) backgrounds and the culture of the speech community groups in the horseshoe area. The speech community group in the horseshoe area in the Pasuruan region with daily conversation language is the Javanese dialect Surabaya. The culture that has been ingrained in a person affects the pattern of language. Similarly, the language politeness of the students of SMAN 1 Pasuruan is influenced by their mother tongue, the Surabaya dialect Javanese, in their communication with the teacher in the classroom, resulting in language impoliteness in the speech of the students of SMAN 1 Pasuruan. The violation of language politeness by students occurs with diction errors that use Javanese ngoko in students' conversations with teachers in classroom learning. Thus, the variation of the mother tongue (first) and the culture of the Madurese pedalangan community group in the horseshoe area is the cause of the violation of language politeness of students of SMAN 1 Pasuruan city in communicating with teachers in classroom learning.

The violation of language politeness in diction errors due to the variation of the mother tongue (first) and culture of the community group is reinforced in the following conversation:

**Table 9.** The Violation of Language Politeness in Diction Errors due to The Variation of The Mother Tongue (First) And Culture

Siswa	Guru
	<i>Jangan dipake sehari-hari kalo kehujan baban yang nanti digunakan itu di pameran kemudian dipake fashion</i> (Don't use it everyday if it rains, the material that is later used is exhibited and then used in fashion.)
<i>hem ngunu</i> (yes it's like that)	
S: Project-based learning P: Students and teachers E: plan to make a product made from recycled or used materials A: Statement K: Formal I : Learning N: Ngoko Javanese G: Violation of language politeness due to incorrect use of diction choices	

The use of the word *hem ngunu* with the purpose of responding to the teacher's speech is considered to violate politeness in language. The use of the word *hem ngunu* in communication is influenced by the culture of the *pedalungan* community group, which uses the colloquial language of the Surabaya dialect of Javanese.

The use of *ngunu* diction in students' speech in conversation data tables 08 and 09 shows the influence of the mother tongue (first) with Surabaya dialect Javanese and the culture of the community group. Based on the SPEAKING context, there are similarities in the use of *ngunu* diction errors spoken by speakers (students) in different speech events. It is stronger to show that the mother tongue (first language) influences the language politeness of students of SMAN 1 Pasuruan City.

Even though it is in a casual situation, students' speech when communicating with teachers must still be considered formal language rules. This is intended to maintain the harmony of communication without violating language politeness. The choice of the word *hem ngunu* as Javanese *Ngoko*, which in its use is only appropriate to be spoken to speakers who are at the same level (fellow students) and have the same age and similar social roles. The use of the word *hem ngunu* in the communication above creates communication that does not run effectively. Moreover, its use is done in formal situations in classroom learning. Therefore, it is expected that students always pay attention to the selection of polite diction whenever communicating with teachers in classroom learning and outside the classroom.

## CONCLUSION

In the language politeness of students in learning at SMAN 1 Kota Pasuruan, from the discussion above, it can be concluded that students of SMAN 1 Kota Pasuruan still maintain language politeness which is shown as an intact maxim, generosity maxim, approbation maxim, and agreement maxim. The use of these maxims is expected to build effective communication between students and teachers without having to eliminate the value of tolerance, respect, and appreciation for interlocutors who have different social roles. In addition to using the maxims of politeness in communication, students of SMAN 1 Pasuruan also still violate the politeness of language. The form of violation is seen in the violation of the approbation maxim and the misuse of diction. The more dominant use of the politeness maxim shows that the character of students of SMAN 1 Pasuruan in communicating with teachers is still well maintained as a reflection of Indonesian culture and character.

## BIBLIOGRAPHY

- Eka Adnyana, M. (2020). Implementasi model pembelajaran STAD untuk meningkatkan motivasi dan prestasi belajar. *Indonesian Journal of Educational Development*, 1(3), 496-505. <https://doi.org/10.5281/zenodo.4286979>
- Harta, I. W. (2020). Penerapan model pembelajaran induktif berbasis pendekatan analogi untuk meningkatkan prestasi belajar bahasa Indonesia dalam menulis teks ekposisi. *Indonesian Journal of Educational Development*, 1(1), 122-130. <https://doi.org/10.5281/zenodo.3760735>
- Hymes, Dell. (1974). *On Communicative Competence*. Pergarmon Press
- Kushartanti. (2009). Strategi Kesantunan Bahasa Pada Anak-Anak Usia Prasekolah: Mengungkapkan Keinginan. *Jurnal Ilmiah Masyarakat Linguistik Indonesia* (edisi Agustus 2009) Soenjono Dardjowidjodjo, dkk (ed.). Unika Atma Jaya.
- Leech, Geoffrey. (2015). *Prinsip-prinsip Pragmatik*. Universitas Indonesia Press.

- Purnadewi, G. A. A., Arnawa, N., & Tatminingsih, S. (2023). The influence of school culture, learning interest, and learning motivation on science learning outcomes. *Indonesian Journal of Educational Development (IJED)*, 4(2), 126-138. <https://doi.org/10.59672/ijed.v4i2.3040>
- Seminar Internasional Semiotik, Pragmatik, dan Kebudayaan 409 Mahsun. (2011). *Metode penelitian bahasa: tabapan strategi, metode, dan tekniknya*. Jakarta: Rajawali Press.
- Sumandya, I. W., Widana, I. W., & Nugraha, I., N., B., S. (2022). The skills of high school mathematic teachers in utilizing the *merdeka belajar* plattform. *Indonesian Research Journal in Education |IRJE|*, 6(2), 455 - 464. <https://doi.org/10.22437/irje.v6i2.22504>
- Sumandya, I. W., Widana, I. W., Suryawan, I. P. P., Handayani, I. G. A., & Mukminin, A. (2023). Analysis of understanding by design concept of teachers' independence and creativity in developing evaluations of mathematics learning in inclusion schools. *Edelweis Applied Science and Technology*, 7(2), 124-135. <https://doi.org/10.55214/25768484.v7i2.382>
- Suryalaga, H. (1993). *Etika Jeung Tata Krama*. Geversunten.
- Widana, I. W., Sumandya, I. W., Citrawan, I. W. (2023). The special education teachers' ability to develop an integrated learning evaluation of Pancasila student profiles based on local wisdom for special needs students in Indonesia. *Kasetsart Journal of Social Sciences*, 44(2), 527-536. <https://doi.org/10.34044/j.kjss.2023.44.2.23>
- Widana, I. W., Sumandya, I. W., Citrawan, I. W., Widana, I. N. S., Ibarra, F. P., Quicho, R. F., Delos Santos, M. R. H. M., Velasquez-Fajanela, J. V., & Mukminin, A. (2023). The effect of teacher's responsibility and understanding of the local wisdom concept on teacher's autonomy in developing evaluation of learning based on local wisdom in special needs school. *Journal of Higher Education Theory and Practice*, 23(10), 152-167. <https://doi.org/10.33423/jhetp.v23i10.6189>
- Yule, George. (2006). *Pragmatik*. Pustaka Pelajar.