

The Violation of Principles of Linguistic Politeness in Javanese Speakers of the Banyumas Dialect: Studies of Sociopragmatics

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Abstract

The Banyumas dialect of the Javanese language (ngapak) was the Javanese language that is used by most people in Banyumas. The Banyumas dialect of the Javanese language (ngapak) had its uniqueness, namely its cablaka or frank-speaking nature. It was created a stereotype that ngapak speakers were not educated to speak or violate the principle of education. The cablaka character was a form of showing that Banyumas people prefer to express their opinions and thoughts frankly and without chattering or hiding anything. The purpose of this study was to analyze the form of violation of the principle of courtesy in the spoken language of Javanese speakers of the Banyumas dialect (ngapak). This study was located at Desa Samudra, Kecamatan Gumelar, Kabupaten Banyumas. This research was used a theoretical approach namely a pragmatic approach and a methodological approach was a qualitative descriptive approach. The data collected in this study used the listening method, followed by conversational engagement, recording, and note-taking techniques. The data were analyzed using the matching method with the basic technique of sorting the determining elements. The results of this study indicate that there was a violation of the principle of courtesy in the spoken language of the Javanese-speaking community of the Banyumas dialect (ngapak). The violation has found including (1) the maxim of wisdom (tact maxim); (2) maximum of generosity (generosity maxim); (3) maximum of approval (approbation maxim); (4) maximum of modesty (modesty maxim); (5) maximum of agreement (agreement maxim); (6) maximum of sympathy (sympathy maxim).

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INTRODUCTION

The language was a reflection of a person's personality. A person's personality can be seen from their speech. The speech of a person could reflect the courtesy that was a very important aspect of language because it facilitated the interaction between individuals. The language education was not only determined by the choice of the speech but other aspects which determine the level of education, such as age, the social distance between the speaker and the interlocutor, the situation, time, place, and the purpose of the speech. Zulaeha (2017) stated that local language communities had various social forms. Therefore, the use of language must be considered in the context of it used. Therefore, it was necessary to understand the meaning of maxim. Maxim according to Leech (1983) had the main fundamental principle, namely "minimize the losses of others, and increase the gains of others as much as possible". According to Zulaeha (2013) stated that "the inaccuracy in the selection and use of language causes misunderstanding and disharmony in relationships."

The Banyumas dialect in the Javanese language or often called the *ngapak* language was the Javanese language used in the Western Central Java region of Indonesia. Banyumas had an area of approximately 1,327.60 km². The Javanese language as a language used by most Javanese, as well as a legacy from the royal era, certainly has a level of speech or can even be called *unggah-ungguh*. According to Mangunsuwito (2002) stated that *unggah-ungguh* means good manners or politeness. In addition, the dialect of the language had differences from other Javanese dialects. It was because the Banyumas dialect was still closely related to the ancient Javanese language (*Kawi*). The Banyumas dialect of Javanese language was famous for its distinctive way of speaking. An interesting phenomenon that existed in the Javanese speaking of the Banyumas dialect was its open nature or Banyumas people interpret it as *cablaka* or speaking as it was.

According to Priyadi (2008) stated that the word *cablaka* was possible from the word *bocah blaka* or shortened to *cah blaka*, so it became *cahblaka*, read as *cablaka*. The word *wakala* has a meaning as "boy", "child" or "youth" it showed that *cahwalaka* or *cawlaka* means children who were still natural, who still display pure character. The word *blakasuta* came from the word one, which means "child". *Cablaka* and *blakasuta* have the meaning of honesty that was still pure, innocent, or whatever it was. The children by nature still showed more honesty than adults.

The speech of the Banyumas dialect community which had *cablaka* characteristics were analyzed by using the principle of courtesy of Leech in which there were several maxims. The maxims were linguistic rules in linguistic interaction; the rules governing the actions, the use of language, and the interpretations of the interlocutor's actions and words.

The expressions of Javanese speakers in the Banyumas dialect, which had an overt nature and tend to be considered rude, were certainly interesting to analyze using Leech's principle of courtesy.

Theoretically, research conducted by previous researchers such as Fauzi (2019) with the title "*Violation of the Principle of Education in Student Discourse in the Context of a Multicultural Society: Sociopragmatic Studies at MTs Al Asror*". It showed that a violation of the principles of education of Leech among students, students to the teachers, and the factors behind the violation of the principles of education in the context of a multicultural society at MTs Al Asror. This research was one of the reasons for choosing the title of this research because the phenomenon of Javanese speakers in the Banyumas dialect has never been done with sociopragmatic studies.

METHOD

This study used two approaches, namely a theoretical approach and a methodological approach. A theoretical approach was a pragmatic approach while the methodological approach was a descriptive qualitative approach.

In addition, the data was collected with the listening method, followed by the listening technique of speaking, recording, and taking notes. The data were analyzed by using the matching method with the basic technique of sorting the determining elements. The study results showed there was a violation of the principle of courtesy in the spoken language of the Javanese-speaking community in the Banyumas dialect (ngapak).

The research into violations of the principle of courtesy in the language in the speech of the Banyumas dialect: sociopragmatic studies have never been done. The problem had found in this study was a form of violation of the principle of courtesy in the spoken language of the Javanese-speaking community with the Banyumas dialect (ngapak). The purpose of this study was to analyze the form of violation of the principle of courtesy in the spoken language of Javanese speakers of the Banyumas dialect (ngapak).

This study was related to the previous study which also discusses linguistic courtesy and sociopragmatic studies as follows: Rusbiyanto (2012), Alviah (2014), Nugraheni (2015), Nurjamily (2015), Apriliani (2016), Cahyani (2017), Rahayu (2017), Hastuti (2018) dan Fauzi (2019).

In practice, this study should be useful for institutions for the promotion and development of regional languages in the Kabupaten Banyumas was provided information on Leech's principles of courtesy that related to Javanese speech in the Banyumas dialect.

The data in this study were in the form of speech fragments that include the violation of language education transmitted by speakers of the Javanese language of the Banyumas dialect. The source of the data in this study was the speech of Javanese speakers in the Banyumas dialect who were in Banyumas. The substantial data sources in this study were the expressions of Javanese speakers in the Banyumas dialect in communication and the transcripts of interviews conducted with Javanese speakers in the Banyumas dialect. The dispositions of the informants in this study have been changed as

stated by Zulaeha (2016), were: able to speak Banyumasan and Indonesian, aged between 30 and 60, the maximum education was elementary school, born, raised and married to research people of the area, the indigenous peoples of the research area or at least have lived in the place of observation for 10 years, have a perfect linguistic apparatus.

RESULTS AND DISCUSSION

The discussion of research findings on violation of the principle of courtesy in Javanese-speaking community who speech in the Banyumas dialect (ngapak).

The Maxim of Wisdom Violation (Tact Maxim)

The principle of the maxim of wisdom (Tact Maxim) was a speech the participants should adhere to the principle of always reducing their profits and maximizing the benefits of other parties in conversation activities. People who speak by adhering to or implementing the maxim of wisdom can be said to be polite. If in speaking a person adheres to the maxim of wisdom, he could avoid envy, jealousy, and a less polite attitude towards the partner of the speech. The following were some of the violations of the maxim of wisdom that occur in the speech of Javanese speakers in the Banyumas dialect (ngapak) in the context of interacting with the people of the Desa Samudra, Kecamatan Gumelar, Kabupaten Banyumas.

(1) CONTEXT: THE LOCUTOR (A) GIVING THE DRINK TO THE INTERLOCUTOR (B) THAT LOOKED THROUGH THE FRONT OF HIS HOUSE:

P1: *mampir mbok?* (mampir kan?)

P2 : *gagianan koh* (sedang buru-buru)

P1 : *kie medhang disit ana kopi napan, wis pada ngopi liane tah. gari nggo ko kie.* (Minum dulu sini ada kopi juga, kebetulan yang lain sudah ngopi, tinggal kamu)

P2 : *suwun bae.* (terima kasih saja)

P1 : *yawislah kebeneran nek ora gelem tah nyingget.*
(yasudahlah kebetulan kalau tidak mau lumayan mengirit)

(Data 1)

The speech fragment (1) P1 was identified as a violation of the principle of courtesy in the maxim of wisdom. It showed through P1 in the speech 'yawislah keberatan nek ora gelem tah nyingget' (it's a coincidence if you did not want to be cheap enough). The utterance violates the maxim of wisdom because the speaker provides benefits to himself and minimizes the other party's benefits in conversation activities. It was because speakers provide benefits to themselves and maximize profits for others. Furthermore, the P2 could make the interaction lead to jealousy because of the speech delivered by the P1.

The statement of P1 'yawislah kebeneran nek ora gelem tah nyingget' was intended so that the interlocutor did not stop because it will reduce the work of preparing the coffee as well as having the intention of being able to save the coffee that has been previously prepared for him. In addition, it was the intention of P1's utterance that could provide an image of disappointment at the same firmness of demand and supply given by speakers to P2.

The Maxim of Generosity Violation (Generosity Maxim)

The principle of the maxim generosity was the maxim of mercifulness, which required the speakers to talk respect others. This respect occurs if the speech participant could minimize the benefits for himself and maximize the benefits for the other party. The speech partner in an utterance was trying to get the maximum benefit; meanwhile, he or the speaker tries to get the smallest benefit. The maxim generosity required the utmost respect for others. The following fragment of speech (2) was a statement that violates the maxim of generosity.

(2) CONTEXT: WHEN INSERTING THE BAMBOO FOR INSTALLATION IN EACH ALLY, SPEAKER A WAS

OFFERING A HELP TO SPEAKER PARTNER B.

P1: *kie marah nggawane paroan?* (ini coba bawaanya di bagi separuh)

P2: *genah kie ge wis akeh koh, kue diberesi sekalian, nyong tah wis, gentenan!* (jelas ini sudah banyak loh, itu dibereskan sekalian, saya sudah, giliranmu!)

P1: *ujarku arep ngrewangi malah prentah balik!*
(saya kira mau membantu malah jadinya balik memerintah)

P2: *mayuh koh gagian* (ayo cepetan)

P1: *samun lah ko tah* (percuma lah kamu)

(Data 2)

The violation of speech (2) in the P2's speech had been identified as a violation of the principle of maximum courtesy generosity. The P2's expression 'genah kie ge wis akeh koh, kue diberesi sekalian, nyong tah wis, gentenan!' (Obviously, this has been a lot, all of them have been taken care of, I did, and it was your turn!), was a type of speech that violates the principle of maximum generosity of courtesy. Violation of the maxim of generosity because P2 seems to maximize benefits to oneself and minimize benefits to others, so it interpreted that speaker A does not receive respect from P2.

The expression of 'genah kie ge wis akeh koh, kue diberesi sekalian, nyong tah wis, gentenan!' he seems to be disrespecting the P1 who was asking him to help him lighten his baggage. It was certainly contrary to the opinion conveyed by Wijana in Fauzi (2019) that the maxim of generosity required participants in the speech to maximize respect for others and minimize disrespect for themselves.

The Maxim of Appreciatoin Violation (Approbation Maxim)

The principle of the maxim of appreciation was that people can be considered polite if in speaking they always tried to give appreciation to other parties. Therefore, the participants in the speech did not make fun of each other or demean the other party. Furthermore, the maxim of appreciation can be achieved by minimizing the denigration of the

other party and maximizing the praise of the other party. It required that each participant in the speech maximize the loss for himself and minimize the gain for himself. An expression was stated to violate the maxim of appreciation if the speaker in speech maximizes defamation to the speech partner and maximizes the harm to the speech partner. The following fragment was an expression that violates the kindness of the maxim of appreciation.

(3) CONTEXT: AT THE COURTYARD, THE CHIEF OF THE PEACE NEIGHBOR'S HOUSE, THE SPEAKER OFFERED THE IDEAS FOR THE NIGHT OF SEVENTEEN AND EXPLAINS THE CONCEPT OF THE IDEA.

P1: *kie wengine nggo renungan tah apik?* (ini malamnya untuk acara renungan bagus)

P2: *rika maning, mending nggo nanggap dangdut bae* (kamu lagi, mending untuk pertunjukan orkes dangdut saja)

P1: *dangdut kan bisa sewayah wayah* (dangdut kan bisa kapan saja)

P2: *rika tah wong tua sih* (anda ini orang tua si)

P1: *lah ya nyong ge tau nom* (lah ya saya juga pernah muda)

P2: *ujare rika kepriwe jajal* (menurut anda bagaimana coba)

P1: *bocah siki kue mbuh pada ngerti perjuangane pahlawan mbuh ora, dadine kon pada melu nggrentese olih kemerdekaan* (anak sekarang ini belum tentu paham bagaimana perjuangan para pahlawan, sehingga mereka diajak untuk ikut tersentuh mendapatkan kemerdekaan)

P2: *lah mbuh pada gelem nonton mbuh ora* (lah belum tentu mau ikut nonton atau tidak mereka) (Data 3)

The speech fragment (3) the P2 in rika maning speech, imending nggo nanggap dangdut bae (you were again, better for dangdut orchestra show) at the same time speech lah mbuh pada gelem nonton mbuh ora (not necessarily will watch them or not) violates the principle of utmost courtesy. It was because the P2 did not seem to give prizes to the other party, which was the P1. P2 seems to maximize the

denigration of the P1. It was evidenced in the P2 which used the word "rika maning" to denigrate the P1. Furthermore, the P2 added the 'lah mbuh' speech to maximize the denigration of the P1.

Both of these expressions included a speech that could influence the P1. The effect or influence of speech could cause disharmony in a relationship between community members because there was no sense of respect for others.

The Maxim of Simplicity Violation (*Modesty Maxim*)

The principle of the maxim of simplicity was a maxim that expected the speech participant to be humble by reducing praise for themselves. The maxim of simplicity could be applied by maximizing self-irony and minimizing self-praise. The purpose of the maxim of simplicity was how the efforts of simplicity and humility did not demean the speaker, so as not to have the impression of being arrogant in the judgment of the other party. Here were some expressions that violated the principle of the maxim of modesty.

(4) CONTEXT: WHEN WE GOT TOGETHER IN DISCUSSION AND GIVING ADVICE TO EACH OTHER AFTER CUTTING BAMBOO TREE FOR THE NIGHT OF SEVENTEEN ACTIVITIES.

P1: *mengko pada ngunjali pring siji-siji ya maring lapangan!* (nanti kita membawakan bambu satu-satu ya ke lapangan)

P2: *siji tah nden kakea sikil* (satu hanya akan memperbanyak pekerjaan)

P1: *melasi mbok pada ora kuat nek gawane kakean* (kasian kalua nanti tidak kuat membawa terlalu banyak)

P2: *lah nggawa semono tah nden aku tah sanggup* (lah membawa begitu saya sanggup)

P1: *ya koe sing langka wudele* (ya kamu yang tidak ada wudel) (Data 4)

The speech fragment (4) in the P2's speech could be identified as a violation of the principle of courtesy in the maxim of simplicity. It had shown by the P2 in the expression 'lah

gawa semono tah nden aku tah sanggup' (So, I can bring it). The P2 utterance had been violated the maxim of simplicity because the speaker maximizes self-praise or the utterance did not show an attitude of humility. In this case, the P2 answered P1's question with a clear statement that the P2 felt more capable than others, this kind of thing did not give an image of simplicity in terms of attitude towards others.

The Maxim of Agreement Violation (Agreement Maxim)

The principle of the maxim of agreement or the maxim of compatibility was the maxim that required speech participants to be able to build compatibility with each other in conversation activities. If there was a match between the two, then they could be said to be polite. The maxim of agreement minimizes disagreement between themselves and others and maximizes agreement between themselves and others. On the other hand, speech that violated the maxim of the agreement if in the speaker's speech maximizes the disagreement between themselves and the other party. Here were some fragments of speech that violated the principle of maximum courtesy of agreement.

(5) CONTEXT: A CONVERSION BETWEEN TWO PEOPLE WAS TRYING TO LIFT A LONG HEAVY BAMBOO.

P1 : *tangane nyong lunyu men kie* (tanganku licin sekali ini)

P2: *lah terus priwe* (lah terus bagaimana)

P1: *rewangi kie, ko nyekel sing kiwe nyong tengene* (tolong ini, i kamu mengangkat yang kiri aku yang kanan)

P2: *dap lah, kie aku ge lagi luguten koh* (tidak mau lah, ini aku sedang terkena bulu dari bambu)

(Data 5)

The speech fragment (5) could be identified as a violation of the principle of maxim courtesy of agreement. It had shown through the P2 in the statement 'dap lah, kie aku ge lagi luguten koh' (I don't want to, here I am struck by a bamboo feathe. The P2's expression had been violated the maxim of agreement

between themselves and the other party. In this case, the P1 asked for help lifting heavy bamboo but was refused by the P2. The statement 'Dap' was a rejection speech addressed to the P1 who wanted to ask him for help. By transmitting this speech, the P2 did not favor compatibility in conversation activities.

The Maxim of Sympathy Violation (Sympath Maxim)

The principle of the maxim of sympathy was that speakers should minimize the antipathy between themselves and others and maximize their sympathy with others. Speech could be said to obey the maxim of sympathy if the speaker produces speech that maximizes sympathy between themselves and the other party as a partner in the speech. On the other hand, if the speaker minimizes sympathy for themselves with the other parties, then the speech had been violated the maxim of sympathy. Leech (1983) stated in this maxim that it was hoped that the participants in the discourse could maximize the sympathy between one party to another. The antipathy toward one of the participants in the discussion would be considered an act of disrespect. Here were some expressions that showed the violation of the maxim of sympathy.

(6) CONTEXT: THE CONVERSATION BETWEEN TWO PEOPLE WHO WERE PREPARING GATEWAY PAINT BLEND ACTIVITIES.

(7) P1: *asem yah malah tumpuk deneng lagi gagianan* (asem yah malah tumpah padahal sedang buru-buru)

P2 : *'makane dadi wong usah gemrungsung, pethakilan maning* (makanya jadi orang tidak usah terburu-buru, tidak mau diam lagi)

P1: *barengan lah ya ari ngecet* (berbagi lah ya untuk cat nya)

P2: *'wegah, nganah njaluk pak rt maning bae, sisan domaih* (tidak mau, sana minta sama pak RT lagi, sekalian dimarahi).

(Data 6)

The speech fragment (6) could be identified as a violation of the principle of the

maxim courtesy of sympathy. It had shown through the P2 in the expression 'makane dadi wong usah gemrungsung, pethakilan maning (so people do not have to hurry, they do not want to be silent anymore). The P2's expression violated the maxim of sympathy because the speaker minimizes self-sympathy with the other parties and maximizes the starters between themselves and the other party. The P2 expression's 'makane dadi wong usah gemrungsung, pethakilan maning' (so people don't have to hurry, they don't want to be silent anymore) gave a clear meaning about antipathy for the events they were experiencing by the P1. The utterance seems to blame and at the same time gave an answer that the person has a bad personality and attitude.

The speakers who had low sympathy toward the interlocutor would certainly have an impact on harmonious relationships. Kumalasari, Rustono, and Santoso in Fauzi (2019) concluded that if the speaker shows disinterest, disagreement, or antipathy towards their interlocutor, would make the distance between them. On the other hand, to minimize the distance between the speaker and the interlocutor, a statement of admiration for the interlocutor could be used.

CONCLUSION

The study concluded that there were violations of Leech's maxim of courtesy, including: (1) the maxim of wisdom (tact maxim); (2) maximum of generosity (generosity maxim); (3) maximum of approval (approbation maxim); (4) maximum of modesty (modesty maxim); (5) maximum of agreement (agreement maxim); (6) maximum of sympathy (sympathy maxim).

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