

Linguistic Politeness Values in Javanese Speech Levels as The Basis of Character Education

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Abstract

This research aims at exploring the linguistic politeness values in Javanese speech levels. Javanese is a unique language since it has a speech level. It is a linguistic system which regulates how Javanese is used in daily communication. Meanwhile, linguistic politeness is the foundation in improvement of a person's character to betterment. Politeness values in Javanese speech level teach us in-depth human values. Recently, linguistic politeness started to decline. This also indicates a change in Javanese youths' politeness values. Therefore, it is very important to study the exploration of linguistic politeness values in Javanese speech level. This article employs a qualitative approach and applies a descriptive method. The data are collected using listening method with tapping technique and listening while speaking advanced technique. In addition, the researcher also employs speaking technique. Data collection with speaking method means conversation between the researcher and informant. The data are analyzed by employing proportionate pragmatic method with hearer as the determinant. This proportionate pragmatic method aims at describing linguistic politeness in interaction using correct Javanese speech level between speaker and hearer in Yogyakarta and Purwokerto.

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INTRODUCTION

Javanese is a unique language that it has a speech level system (*undha usuk*) with orderly usage. Speech level or *undha usuk* is a (linguistic) code system which delivers variation of sense of respect or politeness with certain vocabulary elements and certain syntactic, morphological, and phonological rules (Poedjosoedarmo, 1979). A Javanese speaker may be categorized as a true Javanese speaker (*njawani*) when he/she can distinguish and put speech levels according to their functions in speech event. Sudaryanto (1989) divides Javanese speech level into four levels: (1) *ngoko*, (2) *ngoko alus*, (3) *krama*, and (4) *krama alus*. Speech levels in Javanese teach us in-depth human values for Javanese people, such as *andap asor*, *empan papan*, mutual respect, *aja dumeh* and *tepa seliro*. Javanese speech level system shows the importance of politeness in establishing Javanese people's relationship system (Poedjosoedarmo, 1979).

Using language by selecting polite vocabularies for Javanese people is one way to respect others. Linguistic politeness is the foundation in improvement of a person's character to betterment, so that he/she will have a sense of sensitivity or *tepo seliro* in community. There is a saying in Javanese society *Ajining dhiri gumantung ono ing lathi* which means that a person's self-regard is determined by his/her speech. Whether or not a person's language is polite in speech is the realization of his/her personal politeness (Fathurohman, 2013). Linguistic politeness cannot be separated from linguistic ethics since language determines human cultural behaviors (Wahab, 1995). That politeness is about linguistic substance, linguistic ethics is about behavior or conduct in the use of language. Speaking using polite language, refined words and smooth voice will make others sympathetic and pay respect. On the contrary, speaking rudely and impolitely while disregarding others' feeling will destroy his/her self-regard. Therefore, using polite language will reflect someone's identity. Javanese culture has *unggah ungguhing basa*, *kasar alusing rasa* and *jugar genturing tapa*. They are expressions which desire

harmony of physical-mind and material-spiritual life (Supadjar, 1978). In social life, Javanese people are required to follow social principles or *suba sita*. One thing to be taken into consideration in social life is the use of Javanese. Linguistic use principles, in this case the use of *ngoko krama*, or *unggah-ungguhing basa*, must be obeyed.

Politeness in communication is reflected in a person's verbal and non-verbal language. According to Pranowo (2009), the determinant aspect of linguistic politeness, both verbal and non-verbal, is influenced by its social and cultural backgrounds. This conforms to the opinion of (Nababan, 1986) that besides the capability in using speech level, linguistic politeness is also influenced by social and situational factors. Social factor consists of, for example, social status, sex, age, education level and economy, while situational factor consists of, for example, who talks with what language, to whom, when, where, about what, in what situation, what path is used, what language variety is used, and goal of conversation. According to Brown and Levinson (1987), linguistic politeness is a strategy to avoid conflict since linguistic politeness serves as the way to control potential aggression between interactional parties. However, not all Javanese people understand linguistic politeness. This takes place since not all people understand linguistic politeness and are proficient in using linguistic politeness. Linguistic politeness is, in this case, the capability to use speech level (*undha usuk*) correctly in communication.

Javanese currently has its use changed, particularly among young generation. Many things cause this change, such as information media development, local language declining learning and non-conducive environment in maintaining Javanese usage, for example, Javanese parents do not teach Javanese language as mother tongue to their children. This change of Javanese use also indicates change in values adopted by Javanese young generation. For example, no respect of and obedience to parents, lack of respect of others, dispute between friends, conflict and pitting are currently

something normal. Meanwhile, courtesy, respect, sense of togetherness, tolerance (*tepa selira*), mutual aid, and true friendship are infrequently taken into consideration by current young generation. Their delinquency has made their parents pity. Our generation has lost eastern culture. They tend to prefer consumptive, pragmatic, instant, materialistic and violent cultures. Many parties are of the opinion that one reason causing these problems to arise is that our generation has lost moral value and character. Character is something rare and unknown anymore. No respect of and no obedience to parents' advice, lack of respect of others, dispute with friends, conflict and currently pitting something normal. Meanwhile, courtesy, respect, sense of togetherness, tolerance (*tepa selira*), mutual aid, and true friendship are infrequently taken into consideration by current young generation. Their delinquency has made their parents pity. Our generation has lost eastern culture. They tend to prefer consumptive, pragmatic, instant, materialistic and violent cultures. One reason causing these problems to arise is current young generation's declining good character that they disregard linguistic and behavioral politeness values.

One method to nourish and develop young generation's character is to teach Javanese linguistic politeness, both at home and at school. Wati (2015) states that linguistic politeness is expected to be a person's habit, which will eventually become character. Character education is very important in building a person's tradition, attitude, mindset and action pattern that need exemplification (Mulyani, 2016).

This article reviews Javanese speech act which conforms to linguistic politeness as character education. Theoretically, this research is useful for the development of pragmatics, particularly linguistic politeness. Practically, this research is expected to contribute to young generation and Javanese people in general in comprehending in depth correct use of Javanese speech levels, so that they will be able to use and apply Javanese linguistic politeness. This is very

important since using polite language in conformance to correct Javanese speech level will nourish good character and at the same time preserve local wisdom. So far, there is no Javanese linguistic politeness research associated with character education values, thus this research may add to the people's knowledge that in the application Javanese speech level, there are politeness values which become the basis of character education

METHODOLOGY

This research uses a qualitative approach by employing a descriptive method. Descriptive method is selected by the author since the method may provide accurate descriptions regarding to individuals, linguistic states, particular symptoms, or groups. The research design is conducted by making a survey or direct visit to the research location to figure out and directly involve in the communication activities performed using Javanese speech levels. Data are collected through listening and speaking method. Listening method has the basic technique in the form of tapping technique (Mahsun, 2005). Furthermore, tapping technique is followed by a further technique which is in the form of listening while speaking technique, in which the researcher does the tapping by participating in the conversation by listening to it. In this case, the researcher directly involves in the conversations. Furthermore, recording is a further technique used by the researcher when applying the listening method with the further techniques above.

In addition, the researcher also uses a speaking method since the data are collected through a speaking method in the forms of conversations between the researcher and the informants (Mahsun, 2005). A proportionate pragmatic method is employed to analyze the data using the determining instrument, that is, hearer (Sudaryanto, 2015). The proportionate pragmatic method should be understood with the determining elements beyond language (Djajasudarma, 1993). The data analyzed using the proportionate pragmatic method aims at

describing the linguistic politeness within interactions made using the proper Javanese linguistic speech levels between the speakers and the hearers in Yogyakarta and Purwokerto.

RESULTS AND DISCUSSION

Linguistic politeness for Javanese people is one way to respect others, although according to Thomas (1995) in conformance to the opinion of Brown and Levinson (1987), politeness bears different meaning from courtesy. The word courteous bears the meaning of showing respect to the hearer, while the word polite bears the meaning of having language (or behavior) on the basis of social distance between the speaker and the hearer. The word courteous refers to the grammatical structure of speech based on the awareness that every person has the right to respect, while the word polite refers to the awareness of social distance. However, to the Javanese people, polite words choice shows a speaker's level of character as well as attitude to appreciating or respecting others. In addition, to the Javanese people, linguistic politeness is also determined with the use of correct Javanese speech level. A speaker's capability of using correct speech level in communication reflects his/her level of behavioral politeness. In communication with hearer, a speaker does not only deliver ideas or notions, but should also consider or comply with social norms agreed on by the speaker's community. The purpose of this is that the speaker will not be considered impolite.

According to Brown and Levinson (1987), linguistic politeness means to show concern on the face. The face is meant to be public image or self-regard to the public view. The concept of face is based on the Chinese traditional concept related to human values (Aziz, 2008). Face is a person's universal attribute. However, Goffman (1967) states that face is a social attribute. There are two types of face: positive face and negative face. Positive face is related to solidarity, informality, acknowledgement and friendship values, while negative face is related to a person's desire to be free from external party's

interference and that external party respects the speaker (Aziz, 2008). Brown and Levinson (1987) identify four basic strategies in linguistic politeness, namely 1. less polite strategy, 2. slightly polite strategy, 3. more polite strategy, and 4. most polite strategy.

Linguistic politeness (according to Leech, 1986) should essentially consider four principles. First, to apply linguistic politeness principle. This principle is marked with maximization of pleasure/wisdom, advantage, salute or respect, praise, suitability, and sympathy for others and minimization of those aspects of oneself. Second, to avoid using taboo words. In most societies, sexual related words, words referring to organs commonly covered by clothes, words referring to disgusting thing, and "dirty" and "rude" words, including taboo words uncommonly used in daily communication, except for certain purposes. Third, to use euphemism, that is sublimating expression. This euphemism needs to be applied in avoidance of negative impression. Fourth, to use honorific words, which are honorific expression to speak to and greet others. Leech (1983) proposes six politeness principles in communication called politeness maxim, namely (a) tact maxim, (b) generosity maxim, (c) approbation maxim, (d) modesty maxim, and (e) agreement maxim.

Meanwhile, Sasangka (2004) pragmatically explains that Javanese linguistic politeness is also related to Javanese unggah-ungguh choice on the basis of situational factors (formal or informal) and social factors, such as level of intimacy, similarity or difference in the social status of speaker and hearer which raise symmetrical-asymmetrical, intimate-non-intimate, and both mixed relationships. In addition, linguistic politeness attitude in Javanese is also shown by paying respect to older people with no loud voice or no direct use of imperative sentence. From some experts' opinions above, we may conclude that linguistic politeness is one aspect to be taken into consideration in communication for harmony and balance.

Politeness is one pillar of character education which should be maintained and

practiced by young generation (Rohali, 2011). The application of politeness principles and strategies in daily speech act may prevent any arising social frictions and turmoil in the community, which may thus create harmony in family, friendship and community lives. Hernowo (2004) states that character is trait or something fundamental of an individual. Character refers to a series of a person's knowledge, attitude and behavior in his/her relationship with others. Character education consists of three main elements, namely knowing the good, desiring the good, and doing the good (Lickona, 1991). Good character covers knowledge of the good, commitment (intention) to the good, and actual action of the good. Character education is the education to shape an individual's personality in order to have good character, of which outcome may be viewed through his/her real action, both in communication and in behavior. Character education does not only teach which is correct and which is false, but it is more of habituation of good things, that a person may behave and act based on the values of his/her personality. Good character education should involve moral knowing, loving good (moral feeling) and moral action. (Balitbang Kemdiknas, 2011). Therefore, it is clear that linguistic politeness is closely related to character education. Using polite language in communication will minimize conflict with others. On the contrary, using impolite and rude language in communication will trigger conflict and quarrel. Therefore, linguistic politeness plays an important role in nourishing and developing character education.

For public acceptance, a speaker should understand how to use language appropriately in accordance with speech act prevailing in the community. In relation to appropriate speech act in communication, Austin (1978) divides speech act into 3, namely locutionary act (act of saying something), illocutionary act (act of doing something), and perlocutionary act (act with effect or influence). Locutionary act is the act of saying something with lexical meaning or meaning according to the word said without raising any effect to the hearer. For example, a

person who says 'aku kesel' (informative speech act) intends to inform the hearer that speaker is being tired and does not intend to obtain the hearer's attention. Similarly, for example, 'klambimu apik tenan' is a speech intending only to inform that the clothes the hearer is wearing are good. Illocutionary speech act is the act of doing something, in which the speech act does not only inform something to the hearer, but the speaker also requires the hearer to do something in relation to the speech. The act the speaker desires of the hearer may be marked with verb, such as to suggest, to thank, to apologize, to command, to coerce, etc. The speech 'Bapak lagi sare amarga sayah' said by a mother to her children does not only inform them that the father is sleeping since he is tired, but also to require them not to be noisy. Perlocutionary speech act is speech act with no effect to the hearer (the act of affecting someone). The speech 'Bu, kula boten gadah sepatu' said by a child to his/her mother does not only inform her that he/she does not have shoes, but also asks her for shoes and the effect is that the mother feels sorry and then buys some shoes for him/her. Therefore, perlocutionary speech act serves to influence the hearer. There are verbs which mark perlocutionary speech act, such as to persuade, to deceive, to encourage, to annoy, to threaten, to please, to relieve, to embarrass, to attract, etc. (Leech, 1986).

In line with Austin, Searle (1986) and Yule (2006) divide speech act in general into two, namely function based classification and situational context based classification. Based on the function, speech act is divided into five, namely (1) declarative speech act, (2) representative speech act, (3) expressive speech act, (4) directive speech act, and (5) commissive speech act. Declarative act means speech act made by speaker intending to create something (status, condition, etc.) or change a condition through speech. Declarative speech act includes, for example, to decide, to cancel, to prohibit, to permit, and to forgive. The speech act 'poko ke nek wes jam 7 ora keno nyetel TV' is a deciding or prohibiting declarative speech act. The speech act above is said by parents to their children to

prohibit them from watching TV starting from 7 p.m. Representative Speech act is speech act which binds the speaker of the truth (belief) of what is said, intending to inform of something. Representative speech act includes, for example, to show, to state, to report, and to mention. The speech act 'Pak, kula sampun dumugi Jakarta kanti selamat' is a reporting or informing representative speech act. The speech act above is said by a child to his/her father, reporting or informing that he/she has reached Jakarta safely. Expressive speech act is speech act made by a speaker intended to be evaluation of what is mentioned in the speech. Expressive speech act includes, for example, to praise, to thank, to criticize, and to avoid. The speech act 'jammu apik banget Rin!' is an example of praising expressive speech act by the speaker to the hearer, Rina, that her watch is good. Directive speech act is speech act made by a speaker intending the hearer to do the act mentioned in the speech. For example, to command, to request, to demand, to suggest, and to advise. The speech act 'Mangga dipun unjuk' said by a host to his/her guest is a commanding directive speech act. Commissive speech act is speech act which binds the speaker to do what is mentioned in the speech, for example: to promise, to swear, to reject, and to threaten. The speech act 'kula janji boten badhe bangsuli ngepek malih Bu guru' said by a student to his/her teacher is a promising commissive speech not to repeat cheating.

This research will discuss about the use of Javanese speech act in accordance to speech level and linguistic politeness as the basis of character education. This research employs collaboration of Leech's politeness theory and Austin and Searle's speech act theory.

1. Locutionary speech act

Context: The speech takes place in an evening when a girl says to her mother that she feels sultry since the weather is hot.

Girl : "Bu, kula sumuk sanget."
 Mother : "Iyo hawane panas, paling arep udan Nduk".

The speech above is a locutionary speech containing information that the speaker feels

sultry since the weather is hot and does not intend to ask for the mother's attention. Meanwhile, the mother also tells her that the weather is hot that it will likely to rain. The speech above is polite since it conforms to Javanese speech level. The daughter's speech to her mother uses krama alus speech. Meanwhile, the mother's speech 'paling arep udan Nduk' addressed to her daughter also conforms to Leech's politeness principle in the use of honorific word of Nduk, which is an honorific expression or greeting word for a daughter. The character education value which may be learnt from the speech above is a mother's honorific value to her daughter.

2. Illocutionary speech act

Context: A Lady perceives that the vegetable cooked by her maid is delicious but lacks salt.

Lady : "Yu, lehm u jangan enak neng kurang asin sithik."

Maid : "Matur nuwun sanget." "Inggih, Bu benjang menawi nyayur malih kula tambah sarempun."

The speech 'Yu, lehm u jangan enak neng kurang asin sithik' is an illocutionary speech since the speaker does not only inform that the vegetable is delicious even if it is less salty. However, the speaker also expects the hearer to do something, that is to add more salt to vegetable in cooking. The speech above is polite since it conforms to Leech's politeness principle since the speaker praises the hearer with the speech 'Yu, lehm u jangan enak' and the hearer answers using Javanese krama alus 'Matur nuwun sanget' in accordance with Javanese speech level that a maid should use Javanese krama in communication with her Lady. The character education value which may be learnt from the speech above is a Lady's appreciation and honesty and a maid's humility.

3. Perlocutionary speech act

Context: A daughter gets bored each weekend staying at home and hopes that her father will bring her swimming.

Daughter : "Pak, kula bosen menawi prei, minggu-minggu namung wonten griya"

kemawon, kadosipun menawi renang asik sanget gih Pak.”

Father :“Yo, sesuk yo Nduk nek Bapak wes gajian tak ajak mlaku-mlaku karo renang.”

The speech ‘Pak, kula bosen menawi prei, minggu-minggu namung wonten griya kemawon, kadosipun menawi renang asik sanget gih Pak’ is a perlocutionary speech since it does not only inform the father that the daughter gets bored each weekend staying at home, but she also asks her father to bring her to go swimming. This is indicated in the speech act ‘kadosipun menawi renang asik sanget gih Pak’. The effect is that the father feels sorry and thus promises to bring her to go around and swimming after payday. The speech above is polite since it conforms to Javanese speech level. The daughter’s speech to her father uses krama alus speech. Meanwhile, the father’s speech ‘Yo, sesuk yo Nduk’ addressed to his daughter also conforms to Leech’s politeness principle of the use of honorific word of Nduk, which is an honorific expression or greeting word for a daughter. The character education value which may be learnt from the speech above is a father’s love and appreciation to his daughter.

4. Declarative speech act

Context: A maid as her Lady for permission not to go to work that her husband is sick.

Maid :“Bu, sakderengipun nyuwun pangapunten kula bade matur, menawi kepareng benjang kula bade izin setunggal dinten boten mlebet nyambut damel amergi bojo kula sakit.”

Majikan:“O yoh Mbak, oleh tak izinke nek meng sedina anggere ora pirang-pirang dina. Muga-muga bojomu lek enggal waras.”

The speech above is a permitting declarative speech act marked with speech act ‘O yoh yu, oleh tak izinke nek meng sedina anggere ora pirang-pirang dina. Muga-muga bojomu lek enggal waras’. The speech above is polite since it conforms to Javanese speech level. The maid should use Javanese krama in communication with her Lady. In addition, the Lady also uses honorific word, Mba to call the maid as an honorific expression. The character

education value which may be learnt from the speech above is a Lady’s tolerance to her maid.

5. Representative speech act

Context: A child informs his father that he and his team have won football match between schools.

Child :“Pak, alhamdulillah kula kaliyan tim kula kala wingi menang anggenipun pertandingan sepakbola antarsekolah se-Kabupaten Banyumas.”

Father : “O iyo to Le, syukur alhamdulillah Bapak melu seneng. Le latihan sing mepeng meneh yo Le, ben iso juara terus.”

The speech above is an informative representative speech act as marked with speech act ‘pak, alhamdulillah kula kaliyan tim kula kala wingi menang anggenipun pertandingan sepakbola antarsekolah sekabupaten Banyumas’.The speech above is polite since it conforms to Javanese speech level. The child’s speech to his father uses krama alus speech. Meanwhile, the father’s speech ‘O iyo to Le,’ addressed to his son also conforms to Leech’s politeness principle of the use of honorific word marked with the word Le, which is an honorific expression or greeting word used for a son. In addition, the speech ‘syukur alhamdulillah Bapak melu seneng’ the father says to his son also conforms to Leech’s politeness principle of maximizing other’s enjoyment by praising. The character education value which may be learnt from the speech is a child’s happiness and a father’s appreciation for his son.

6. Expressive speech act

Context: A grade 2 Elementary School child learns to iron her own school uniforms.

Child : “Bu, klambi seragam kula sampun kula gosok piyambak.”

Mother : “Iyo, wes pinter, sregep tenan kowe Nduk. Ibu seneng banget. Saiki anak Ibu wes mandiri wes ora gantungke ibu meneh. Ananging iki iseh kurang alus sithik yo Nduk. Ananging ora papa soale ge ajar. Sesuk suwe-suwe lak alus.”

The speech act above is praising as well as criticizing expressive speech acts. The praising expressive speech act is marked with speech act

'Iyo, wes pinter seregep tenan kowe Nduk. Ibu seneng banget', while the criticizing expressive speech act is marked with speech act 'Ananging iki iseh kurang alus sithik yo Nduk'. The speech above is polite since it conforms to Javanese speech level. The child's speech to her mother uses krama alus speech. Meanwhile, the mother's speech 'Iyo, wes pinter, seregep tenan kowe Nduk' addressed to her daughter also conforms to Leech's politeness principle of praising and using the honorific word Nduk. The character education value which may be learnt from the speech is a child's responsibility and a mother's appreciation for her daughter.

7. Directive speech act

Context: A child is asking the guest to wait and to enjoy the drink she serves that her mother is currently in the toilet.

Child : "Nyuwun pangapunten Bu, panjenengan kapureh nengga sekedap amargi Ibu nembe wanten wingking."

Guest : "O inggih Mba, boten menapa kula tengga."

Child : "Mangga Bu, kaliyan dipun unjuk."

Guest : "Inggih Mba, maturnuwun sanget."

The speech act above is a commanding/requesting directive speech act as marked with speech act 'nyuwun pangapunten Bu, panjenengan kapureh nengga sekedap amargi Ibu nembe wonten wingking' dan 'Mangga Bu, kaliyan dipun unjuk'.

The speech above is polite since it conforms to Javanese speech level. The child's speech to the guest uses Javanese krama. Similarly, the guest uses Javanese krama. The speech 'Ibu nembe wonten wingking' which bears the meaning 'Mother is currently in the toilet' the child says to the guest is a politeness principle of euphemism. The character education value which may be learnt from the speech is respect and tolerance.

8. Commissive speech act

Context: A mother threatens her daughter that she will take her mobile phone if she plays it during study time.

Mother : "Angger iseh dolanan HP terus ora lek sinau, tak jaluk Hpne lo Nduk."

Child : "Gih Bu, boten. Kula janji badhe sinau boten badhe dolanan HP malih."

The speech act above is a threatening commissive speech act as marked with speech act 'Angger iseh dolanan HP terus ora lek sinau, tak jaluk Hpne lo Nduk' anda promising commissive speech act as marked with speech act 'Gih Bu, boten. Kula janji badhe sinau boten badhe dolanan HP malih'. The speech above is polite since it conforms to Javanese speech level. Although the mother gets mad to her daughter, but she still uses polite language of greeting word Nduk for her daughter. Meanwhile, the child uses Javanese krama to her mother. The character education value which may be learnt from the speech is responsibility.

CONCLUSION

In Javanese linguistic politeness, a speech is deemed polite when it conforms to correct speech level. In addition, a polite speech is made by a speaker to respect the hearer. In Javanese cultural concept, a person who uses correct speech level in his/her speech act is someone who have high politeness level in his/her behavior. The reason is that the positive correlation between speech act and behavior. The more polite a person in speech, the more polite his/her behavior is. On the contrary, the more impolite a person in speech, the more impolite his/her behavior is.

Linguistic politeness is a foundation which would improve a person's characteristics to be more sensitive of the life. Tolerance, love, cooperation, *andhap asor*, humanity, mutual respect, and grateful are the noble values in Javanese language politeness which should be preserved. The character education learnt from Javanese language substance may become the nation's pillar of character education. Javanese people's character will be identified in their speech acts with continuous consideration of the hearer's social status.

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