

**THE PRINCIPLE OF LANGUAGE POLITENESS  
IN KINSHIP JAVA CULTURE**

**SKRIPSI**

*Submitted in Partial Fulfillment of Requirements  
for The Degree of Sarjana Pendidikan (S.Pd)  
English Education Program*

**By**

**GUSTIWA FITA RIKA**  
**NPM. 1802050095**



**FACULTY OF TEACHER TRAINING AND EDUCATION  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**

**MEDAN**

**2022**



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
Website :<http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**BERITA ACARA**

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata - 1  
Fakultas Keguruan Dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Panitia Ujian Skripsi Strata – 1 Fakultas Keguruan Dan Ilmu Pendidikan Dalam Sidangnya  
Yang Diselenggarakan Pada Hari **Sabtu**, Tanggal **10 September 2022** Pada Pukul **08.30**  
WIB Sampai Dengan Selesai. Setelah Mendengar, Memperhatikan, Dan Memutuskan :

Nama Mahasiswa : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : The Principle of Language Politeness in Kinship Java Culture

Dengan diterimanya skripsi ini, sudah lulus dari ujian Komprehensif, berhak memakai  
gelar Sarjana Pendidikan ( S.Pd )

Ditetapkan : ( **A** ) Lulus Yudisium  
( ) Lulus Bersyarat  
( ) Memperbaiki Skripsi  
( ) Tidak Lulus

PANITIA PELAKSANA



Dra. Hj. Syamsyurnita, M.Pd

Sekretaris

Dr. Hj. Dewi Kusuma Nst, M.Hum

ANGGOTA PENGUJI :

1. Yusriati, S.S., M.Hum
2. Pirman Ginting, S. Pd., M.Hum
3. Habib Syukri Nst, S.Pd., M.Hum

1.

2.

3.



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**LEMBAR PENGESAHAN SKRIPSI**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Skripsi ini diajukan oleh mahasiswa di bawah ini

Nama Lengkap : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : The Principle of Language Politeness in Kinship Java Culture

sudah layak di sidangkan

Medan, 3 September 2022

Disetujui oleh  
Dosen Pembimbing,

**Habib Syukri Nst, S.Pd.,M.Hum.**

Diketahui oleh :

Dekan  
  
Dra. Hj. Syamsuurnita, M.Pd.

Ketua Program Studi

Pirman Ginting, S.Pd., M.Hum.





**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**PERNYATAAN KEASLIAN SKRIPSI**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertandatangan dibawah ini :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Fakultas : Keguruan dan Ilmu Pendidikan

Dengan ini menyatakan bahwa skripsi saya yang berjudul **“The Principle of Language Politeness in Kinship Java Culture”** adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

**YANG MENYATAKAN**



*Gustiwa Fita Rika*  
(Gustiwa Fita Rika)

## ABSTRACT

**Gustiwa Fita Rika. 1802050095. The Principle of Language Politeness in Kinship Java Culture. Skripsi. English Education Department, Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara. Medan. 2022.**

This study discussed about the principles of language politeness in kinship java culture. The objective of this study were to: (1) find out the types of the principles of language politeness used in kinship java culture, (2) describe the use of language politeness in kinship java culture, and (3) explain the reason of the use of language politeness in kinship java culture. The descriptive qualitative method was applied in this study. The data were obtained from the Javanese villagers in Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency, Aceh Province were communication utterances between Javanese villagers in Kinship Java culture, which were collected by using interview and observation techniques. Then, the analysis model of Miles and Huberman (1994) were used to analyze the data. Referring to Leech's (1983) theory regarding politeness, the results of this study show that all the principles of language politeness were realized by people in kinship java culture, namely: tact maxim were 25 utterances data (27,2%), generosity maxim were 12 utterances data (13%), approbation maxim were 21 utterances data (22,8%), modesty maxim were 13 utterances data (14,1%), agreement maxim were 16 utterances data (17,4%) and sympathy maxim were 5 utterances data (5,4%). The principle of language politeness that was applied was based on the context of the utterance that occurs in communication. The reasons for using each principles of language politeness were adjusted to the character inherent in Javanese culture in behavior namely: *tanggap ing sasmita*, *kurmat*, *tepa slira*, *andhap ashor*, *toto kromo*, and *empan papan*. So that, the researcher concluded that all the principles of language politeness were applied in communicating by people in kinship java culture.

Keywords: *politeness, principle of language politeness, kinship java culture.*

## ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Assalamu'alaikum Warahmatullahi Wabarakatuh*

*Alhamdulillah, Alhamdulillahirabil alamin*, the researcher did not forget to give praise and thanks to Allah SWT who has provided health benefits and opportunities to the researchers. So that the researcher can complete the research entitled “The Principle of Language Politeness in Kinship Java Culture.” *Shalawat* and greetings the researchers conveyed to the Prophet Muhammad SAW who has brought humans being from the darkness to the lightness era. In completing this research, the researcher encountered many obstacles. However, for the guidance, motivation, assistance and prayers given by various parties and by the will of Allah SWT the researchers can complete this research.

The researcher realizes that in writing this reasearch there are still many mistakes and shortcomings both in terms of content and writing. Therefore, the researchers expect criticism and suggestions from various parties for the improvement of further research. The researcher hopes that this research can be useful for the readers, especially for people who will do research. Therefore, with sincerity, the researcher expresses countless thanks to her beloved parents, Mr. Bambang Syarifuddin and Mrs. Misriati, who always provide motivation, support, good advice and provide blessings in every step of the researcher. In addition, the researcher is also very grateful to the three beloved siblings, Syafitria Ningsih, S.Pd, Fadilah Nuraini and Abdullah Fikry, who have never stopped encouraging

the researcher in completing this research. Do not forget to thank the researcher to:

1. Prof. Dr. Agussani, M.AP., as the Rector of Universitas Muhammadiyah Sumatera Utara.
2. Dra. Hj. Syamsuyurnita, M.Pd., as the Dean of the Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara.
3. Pirman Ginting, S.Pd., M.Hum., as the Head of the English Education Study Program, Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara.
4. Rita Kharisma, S.Pd., M.Hum., as the Secretary of the English Education Study Program, Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara.
5. Habib Syukri Nasution, S.Pd., M.Hum., as the Supervisor who provides a lot of help, suggestion and advice for writing this research so that this research can be completed.
6. Muhammad Arifin, S.Pd., M.Pd., as the Head of UMSU library who gave help, permission and support to the researchers to run the research and collect reference sources in the library.
7. Mr and Mrs Lecturers of the Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara, who have provided guidance and knowledge to the researchers during lectures.

8. The Administrative Employees of the Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara which helps the researchers a lot in taking care of the necessary administration.
9. Rina Diana Sirait, S.Pd., as the English teacher who always gives motivation in completing the process of lecture activities.
10. Harry Widodo Saragih., as the researcher's beloved men who always provide help, prayers, and motivation during the lecture process and completing this research.
11. Ayu Kiranti, as the researcher friends who always help and support the researchers during the lecture process and the preparation of this research.
12. Indah Asriani Siregar, S.S., as the senior of student Magister in English Applied Linguistic who provide suggestions and insights about research to the researchers.
13. The researcher friends VIII B1 Morning who always provide information, support and enthusiasm in the lecture process.
14. The researcher friends, namely Ningrum, Rizky Lestari and Tina Ervianti who always give their best prayers and support for the researchers.
15. Namira Fatma Purnomo and Denisya Triandini as the researcher's friend in one guidance who always give motivation and support during finished this research.
16. Sunggara and Nabila Aslam as the juniors of English Education who always supports the researcher.



Finally, with humility the researcher would like to express her deepest gratitude to all those who have provided assistance to the researcher. May all the goodness that is given is rewarded with a thousand goodness too by Allah SWT both in this world and in the hereafter. The researchers hope that this research can provide benefits to the readers and as a reference in writing reaserch.

*Wasalamu 'alaikum Warahmatullahi Wabarakatuh*

Medan, 3 September 2022

The Reseacher

Gustiwa Fita Rika  
NPM. 1802050095

## TABLE OF CONTENTS

|  |             |
|--|-------------|
| <b>ABSTRACT</b> .....                        | <b>i</b>    |
| <b>ACKNOWLEDGMENTS</b> .....                 | <b>ii</b>   |
| <b>TABLE OF CONTENTS</b> .....               | <b>vi</b>   |
| <b>LIST OF FIGURE</b> .....                  | <b>viii</b> |
| <b>LIST OF TABLES</b> .....                  | <b>ix</b>   |
| <b>LIST OF APPENDICES</b> .....              | <b>x</b>    |
| <b>CHAPTER I INTRODUCTION</b> .....          | <b>1</b>    |
| A. Background of the Study.....              | 1           |
| B. The Identification of the Problem .....   | 7           |
| C. The Scope and Limitation .....            | 7           |
| D. The Formulation of the Problem .....      | 8           |
| E. The Objective of the Study .....          | 8           |
| F. The Significance of the Study .....       | 8           |
| <b>CHAPTER II REVIEW OF LITERATURE</b> ..... | <b>10</b>   |
| A. Theoretical Framework .....               | 10          |
| 1. Pragmatics .....                          | 10          |
| 2. Politeness .....                          | 14          |
| 2.1. Language Politeness.....                | 18          |
| 2.2. The Scale of Politeness .....           | 20          |
| 3. The Principles of Politeness .....        | 23          |
| 3.1. Tack Maxim .....                        | 24          |
| 3.2. Generosity Maxim.....                   | 24          |

|  |            |
|--|------------|
| 3.3. Approbation Maxim .....                     | 25         |
| 3.4. Modesty Maxim .....                         | 26         |
| 3.5. Agreement Maxim .....                       | 26         |
| 3.6. Sympathy Maxim .....                        | 27         |
| 4. Kinship Java Culture .....                    | 28         |
| B. Previous Study .....                          | 30         |
| C. Conceptual Framework .....                    | 32         |
| <b>CHAPTER III METHOD OF RESEARCH .....</b>      | <b>35</b>  |
| A. Research Design.....                          | 35         |
| B. Source of Data.....                           | 35         |
| C. The Technique of Data Collection .....        | 36         |
| D. The Technique of Data Analysis.....           | 37         |
| <b>CHAPTER IV FINDING AND DISCUSSION .....</b>   | <b>39</b>  |
| A. Finding .....                                 | 39         |
| B. Discussion .....                              | 113        |
| <b>CHAPTER V CONCLUSION AND SUGGESTION .....</b> | <b>117</b> |
| A. Conclusion .....                              | 117        |
| B. Suggestion.....                               | 118        |
| <b>REFERENCES.....</b>                           | <b>119</b> |
| <b>APPENDICES</b>                                |            |

## LIST OF FIGURE

|            |                                       |    |
|------------|---------------------------------------|----|
| Figure 2.1 | Diagram of Conceptual Framework ..... | 34 |
|------------|---------------------------------------|----|

## LIST OF TABLES

|           |  |    |
|-----------|--|----|
| Table 4.1 | Types of the Principles of Language Politeness in Kinship Java Culture .....                     | 40 |
| Table 4.2 | The Number and Percentage of the Principles of Language Politeness in Kinship Java Culture ..... | 53 |



## **LIST OF APPENDICES**

- Appendix 1 The Utterances Data of The Principle of Language Politeness in Kinship Java Culture
- Appendix 2 Transcript of Communication between Kinship Java Culture in Javanese
- Appendix 3 Transcript of Communication between Kinship Java Culture in English
- Appendix 4 Transcript Interview with Informant in Javanese
- Appendix 5 Transcript Interview with Informant in English
- Appendix 6 Permohonan Persetujuan Judul Skripsi
- Appendix 7 Form K1
- Appendix 8 Form K2
- Appendix 9 Form K3
- Appendix 10 Berita Acara Bimbingan Proposal
- Appendix 11 Berita Acara Seminar Proposal
- Appendix 12 Surat Keterangan Seminar Proposal
- Appendix 13 Pengesahan Seminar Proposal
- Appendix 14 Surat Pernyataan Bukan Plagiat
- Appendix 15 Surat Permohonan Izin Riset
- Appendix 16 Surat Keterangan Selesai Riset
- Appendix 17 Berita Acara Bimbingan Skripsi
- Appendix 18 Surat Keterangan Bebas Pustaka
- Appendix 19 Curriculum Vitae

# CHAPTER I

## INTRODUCTION

### **A. Background of the Study**

The occurrence of social developments and changes in social phenomena has made researchers examine the use of language politeness in communication. Every human being communicates using language in carrying out daily activities (Mutmainah, 2018: 139). In communicating, language is used as a medium to convey ideas, messages and information from one individual to another. Aryanti and Zulaeha (cited in Kartikawati & Rokhman, 2019: 51) assert that language is not only a means of conveying information but language in communication is usually used to show one's personality. In this case, it is clear that language politeness is a social phenomenon and it is clearly needed to encourage harmonious interpersonal relationships (Indahsari & Surjowati, 2021: 11).

On the other hand, politeness is seen as a prerequisite for cooperation between humans that can lead to equality between foreigners (House & Giordano, 2020: 2). Language politeness is an important concept to build and regulate good communication between speakers and interlocutor. So that language as a communication tool and a medium for social interaction that is used by humans can run well and smoothly (Permana & Tressyalina, 2020: 337). Based on some of these descriptions, it is clear that politeness in communicating is very important to create comfort in communicating between speaker and interlocutors.

One of the studies related to politeness conducted by Imbowati et al. (2018: 128) shows that politeness is a condition in social interaction with good behavior and polite habits to a group of people mutually agreed upon by the community. In this case, Permana & Tressyalina (2020: 338) explain that politeness is related to ethics or people's procedures that apply in society. This situation shows that the basic principle of politeness is to avoid conflict between the speaker and the interlocutor. This means that every speech conveyed by the speaker to the interlocutor must contain elements of language politeness in communicating. Leech 1983 (cited in Indahsari & Surjowati, 2020: 11) point out that the general purpose of the principle of politeness is to minimize feelings of being unappreciated and uncomfortable between the speaker and the interlocutor when communication occurs. So that inconvenience and misunderstanding in conveying and receiving information in communicating can be avoided.

These conditions indicate that language and context of speech conveyed by speakers are very closely related in communicating, to show good communication to the interlocutor, politeness is needed. Lakoff (cited in Mahmud, 2019: 598) notes that politeness is a form of behavior to reduce friction in personal interactions that is developed in society. Shalekhah et al. (2020: 422) argue that the maxim of politeness is the character of a nation. The politeness of the language used in everyday life by a nation reflects the politeness of the nation itself. Therefore, there are several important factors in interacting and communicating that need to be considered by speakers. According to Wang (as cited in Indahsari & Surjowati 2021: 10) to build a conversation and maintain a

good relationship between the speaker and the interlocutor, the speaker must be able to choose various communicative strategies. This strategy is called the politeness strategy. This means that every speaker involved in the communication process must be able to satisfy the feelings of each speaker by not disturbing and forcing the space between them.

In communication and interaction between humans with one another, language errors often occur (Simatupang & Naibaho, 2021: 166). Therefore, language politeness in carrying out communication interactions between one individual and another is very important to pay attention to in the community. People who live in an area and live in society must of course follow the norms that apply in that society. Whether or not a person's language is polite is always based on a certain view (religion, society, culture or institution) in which the person is involved, in short politeness is defined as socially correct and appropriate behavior (Zainurrahman & Kofau, 2020: 2). This shows that polite language is related to a person's behavior in social interaction that is used by the community to avoid conflicts between others and form good relationships in the social environment.

This condition is the main reason for many studies that continue to examine the phenomenon of the principle of politeness which continues to develop. But so far the research has only focused on the study of politeness in a novel, film, or in a formal setting such as in the scope of education and the workplace. Meanwhile, the studies related to politeness principles in social contexts such as between kinship in certain cultures are still very rarely studied.

Some of research conducted by Mahmud (2019), Indahsari & Surjowati (2021), Mutmainah (2018), Surjowati (2021) and Togatorop (2019) which only focused on Brown & Levinson 1987 politeness theory related to politeness strategies in the context of the classroom and workplace. In fact, to examine politeness in people with certain cultures, a theory of politeness is needed that is in accordance with the characteristics of that culture. Because every culture has different rules and norm regarding politeness. Based on the description, it is clear that politeness in language is important to create comfort in communicating that reflects one's character (Shalekhah et al., 2020: 422).

Speaking of politeness in the social community, language politeness in relationships between kinship is of course very important to pay attention to. Because polite or not someone in the community can be reflected in politeness in their kinship. The relationship between individuals is mainly regulated by kinship norms and the basis for forming a group is called kinship (Nanda & Warms, 2007: 235).

Discussing about kinship, people with kinship java culture today are not only found on the island of Java. Along with the development of the times, many Javanese people live and settle in an area scattered throughout Indonesia. They even continued their descent from generation to generation so that a community group with a Java culture background was formed in the area. Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency is one of the areas in Aceh province where the majority of people are found with kinship java culture



backgrounds. Initially they migrated from Java to Aceh which later settled, grew and developed in this area.

In kinship Java culture based on blood relations and marriage, there are terms such as *Mbah Kakung*, *Mbah Putri (Idok)*, *Bapak*, *Mamak*, *Pakde*, *Mbokde*, *Buklek*, *Paklek*, *Kangmas*, *Mbakyu*, *Nduk*, *Le* and *Adhi*. Where between relatives very closely holds the principle of politeness in communicating. They always pay attention to the use of polite language. Respect and polite in kinship java culture are the main things that must be maintained from generation to generation. Showing an attitude of dislike or disagreement of something directly is a form of disrespectful attitude. This can be seen from the characteristics of Java culture in using language that tends to hide feelings among speakers, indicating that what is in the speaker's mind is considered inappropriate (Aryanti, 2015 & Chairiri, 2009: 47).

On the other hand, people with kinship java culture backgrounds often use the word “*maaf* (sorry)” when they will speak. They do this to avoid feeling bad or offended to the other person. Because in kinship java culture, their ancestors taught that being shy and polite is very necessary in speaking to the younger and older people, especially to the foreigners. As asserted by Santoso (2012: 225-226) that living in Javanese society must have harmony (harmonious unity) and character. Javanese people believe that each individual has a role to respect each other, be polite and have an attitude of shame to maintain relationships between others.

This polite attitude in speaking is what makes people with Java culture prowess look unique and interesting to study more deeply. Because in reality, people with backgrounds in kinship java culture from the generation to the generation at this time often have difficulty and pay less attention to the use of polite language in communication. For example, when speaking today's young generation often shows directly their disagreement and lack of humility in speaking. This creates a feeling of discomfort between the speaker and the interlocutor. So it is worried that if politeness speaking by the younger generation to relatives is not studied in depth, it will cause to the extinction of politeness speaking in kinship java culture.

These problems are the basis and strong reasons for the researchers to study the principles of language politeness between kinships java culture is very important. In this reseach, the resachers is intended so that communication between relatives such as *Mbah Kakong*, *Mbah Putri (Idok)*, *Bapak*, *Mamak*, *Pakde*, *Mbokde*, *Buklek*, *Paklek*, *Kangmas*, *Mbakyu*, *Nduk*, *Le* and *Adhi* can be well established as a form of politeness and respect between speakers and interlocutors in kinship java culture is maintained.

Based on the explanation above, the researchers are interested in the problem of language politeness in kinship java culture in Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency. This study aims to determine the types of language politeness principles, the use of language politeness principles and the reasons for using language politeness principles by the people in kinship java culture in the area. Because politeness in speaking has become a legacy of

trust for kinship java culture from the past until now as mentioned by Mulder 1978 (cited in Santoso, 2012: 226) Javanese people have the belief that “life must be polite, *rukun*, respectful and *kangen* (full of the feeling of belonging).”

## **B. The Identification of the Problem**

Based on the background of the problem above, the identification of the problem in this study were following:

1. People with a background in kinship java culture are known for their polite attitude and manners in speaking, but the generation to the generation often forgets how to speak politely.
2. People in kinship java culture do not understand the types of politeness.
3. People in kinship java culture do not understand well how to use the principle of language politeness in communicating between relatives.

## **C. The Scope and Limitation**

The scope of this study was about pragmatic studies related to the principles of language politeness. The limitation of this research was the principle of language politeness based on Leech's (1983) theory which consists of 6 principles of language politeness, including: Tact maxim, Generosity maxim, Aprobation maxim, Modesty maxim, Agreement maxim and Sympathy maxim.

#### **D. The Formulation of the Problem**

In this study, the researcher formulates several questions from the problem to be studied and will be answered in the research results. Some of the formulations of these problems include the following:

1. What types of language politeness are used in kinship java culture?
2. How to use language politeness in kinship java culture?
3. Why do people in kinship java culture use such politeness principles in communicating?

#### **E. The Objective of the Study**

Based on the formulation of the problem, the objectives of this research were as follows:

1. To find out the types of the principles of language politeness used by people in kinship java culture.
2. To describe how the principle of language politeness is used by people in kinship java culture.
3. To explain the reasons why people in kinship java culture use the principle of language politeness in communicating.

#### **F. The Significance of the Study**

The researchers hope that the results of this study can provide the significance to the readers theoretically and practically, including the following:

1. Theoretically

Theoretically, the results of this study are expected to contribute knowledge to the reader's understanding in a pragmatic study of politeness principles based on Leech's 1983 theory.

2. Practically

Practically, it is hoped that this research can be a reference source for researchers related to theory, how to analyze politeness principles that will be carried out by other researchers and can be used as an understanding to readers regarding how to communicate in polite language.



## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

##### **1. Pragmatics**

Pragmatics was introduced by Charles Morris 1938 (cited in Levinson, 1983: 1) which describes the general form of the science of signs (after Locke and Pierce) called semiotics. Morris distinguishes 3 branches of semiotics, namely syntax, semantics and pragmatics. Pragmatics is described as “the study of the relation of signs to interpreters.” On the other hand, Seken (2015: 3) describes that pragmatics is studied as a sub-study of linguistics related to the science of language used based on the context that limits it. This statement directs the perception of experts from internal language matters (such as phonology, morphology, syntax and semantics) to factors outside language (such as language users, social norms, culture, communication goals and social parameters). This shows that basically pragmatics is part of all forms and ways of communication with language as its meaning.

Levinson (1983: 12) point out that “Pragmatics is the study of all those aspects of meaning not captured in a semantic theory.” Pragmatics is closely related to semantics in the study of meaning, the communicative nature of language can be proven when someone understands semantics in communication or when the language is used (Djajasudarma, 2012: 75). As Peirce described in the 1930s (e.g. Morris 1938), according to the syntax, discussing the formal

relationship of signs between one another, namely semantics is the relationship of signs with what they symbolize, and pragmatics is the relationship of signs with their use and interpretation. Generally, pragmatics is concerned with studying context-dependent aspects of meaning that are systematically extracted from within the construction of logical forms (Horn & Keckes, 2013: 356).

Leech (1983: 5-6) explained that in fact the problem of the difference between language and language use is centered on the dispute between semantics and pragmatics regarding the boundaries of these fields, both of which can be distinguished based on the use of verb to mean:

*[1] What does X mean?*

*[2] What did you mean by X?*

Based on these two examples, it is very clear the difference between semantics and pragmatics in examples [1] and [2]. In example [1], semantics treats meaning from two aspects (dyadic), which includes form and meaning. Whereas in example [2], pragmatics treats meaning from three terms (triadic) which includes form, meaning and context.

Apart from the difference that Leech described in the example above, Rahardi et al. (2019: 20) distinguish between semantics and pragmatics from several sides of the context and level of meaning. First, semantics is context free, while pragmatics is context dependent. Second, semantics operates at the level of internal meaning, while pragmatics operates at the level external meaning. Third, semantics examines meaning intralinguistically, while pragmatics examines language extralinguistically. And the last, the meaning studied in semantics is the

linguistic meaning, while the meaning studied in pragmatics is the speaker's meaning.

Yule (1996: 3) classifying pragmatics into 4 scopes. First, “pragmatics is the study of speaker intent or the study of meaning conveyed by speakers (or writers) and interpreted by listeners (or readers).” Second, “pragmatics is the study of contextual meaning.” Third, “pragmatics is the study of how more is communicated than is conveyed.” Fourth, “pragmatic is the study of the expression of relative distance.” Based on this scope, it can be concluded that pragmatics is a science that studies linguistic forms and the forms of their use. Learning language through pragmatics provides benefits for someone to be able to speak about the meaning, assumptions, intentions or goals and types of one's actions. For example, for the purpose of "ordering" others, speakers can express it with imperative sentences, declarative sentences or integrative sentences (Putrayasa, 2014: 3).

Human concepts that are difficult to analyze in a consistent way often lead to inaccuracies in the meaning of communication. To prevent these problems, a pragmatics approach is needed. A branch of linguistics that examines the relationship between language and context encoded in the structure of language called as pragmatics (Lustyantie & Dewi, 2019: 134; Abbas, 2021: 516). This shows that in the speech process the conversation is not carried out simultaneously by each speaker, but there are speakers and listeners who take turns in delivering their utterances. Crystal (cited in Daskalovska et al., 2016: 56) describe that “Pragmatics is the study of language from the point of view of users,

especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication.”

On the other hand, the concept of pragmatics was also described by the anthropologist, who wrote in 1938 as a professor at Yale University of USA, who contributed to the development of linguistics, especially in the sub-field of pragmatics by providing three main concepts (Seken, 2015: 4-8). They are:

1. “Meaning (of language) lies in use.” The point is that pragmatics is a study related to meaning and its use by involving the context of meaning into three levels of meaning, namely abstract meaning, contextual meaning and speaker meaning.
2. “The use (of language) involves context situation.” The point is that the language used by the communication participants, both speakers and listeners in the context of certain situations and to a certain extent provides an interpretation of the meaning of communication about how what is meant by the speaker and interpreted by the listener is not only related to words (language) but is influenced by other factors outside the language.
3. “Language is a mode action.” The point is that using language in communication can provide actions both commands from speakers and responses from listeners in communicating.

Leech (1983: 13-14) argue that pragmatics is the study of meaning in relation to speech situations. To understand this pragmatic study, Leech divides several criteria related to aspects of meaning in relation to speech situations,

including (1) Addressers or addressees, (2) the context of an utterance, (3) the purpose of an utterance, (4) The utterance as a form of act or activity: a speech act, and (5) The utterance as a product of a verbal act.

## **2. Politeness**

The term politeness has been widely studied by several researchers in the 1970s and 1980s who showed that politeness was a driving force for certain aspects of how to make language choices and negotiate rational meanings (Locher, 2018: 1). This also shows that politeness is an undoubted social phenomenon and it is clearly needed to encourage harmonious interpersonal relationships (Surjowati, 2021: 114). In pragmatics, politeness includes linguistic and non-linguistic behavior shown by speakers to build good communication (Sarimsakova, 2021: 1456). As mentioned by McLaren et al. (2011: 71-72) in particular, the important universal function of minimize threats (i.e., public self-image of participants in the conversation) is a service of politeness linguistic expression. This is because politeness as an important concept to build and regulate good communication between speakers and interlocutors.

In communication, politeness is one of important thing to be attention (Mahmud, 2019: 598). While, Lim and Ahn (2015: 1) argue that politeness is assumed to be a social behavior that is determined by norms. Polite language shows polite behavior which is regulated normatively. Based on this statement, politeness can be done and seen from several ways and a certain scale. As stated Leech (2005: 6-7) that there are 2 types of scale to see a politeness, the first is the absolute politeness scale, namely looking at the context of politeness based on the

order of utterances in the context. Second, the relative politeness scale, namely politeness that is seen based on norms in certain communities, groups or situations. Based on these statements, the researcher can conclude that social politeness regulates relations between people who are bound by norms as an important concept that must be considered in speech ethics.

The concept of politeness in language must pay attention to ethics in communicating (Prayitno et al., 2019: 53). Because, politeness is seen as a prerequisite for cooperation between humans that can lead to equality between foreigners. While, Pfister (2010: 1266) show that maxim of politeness is a necessary part of rational communication. Grice's theory shows that a rational and efficient conversation is governed by the cooperative principle by using four cooperative principles in the conversation principle, namely; maxim of quality, maxim of quantity, maxim of relevance, and maxim of manner (cited in Riemer, 2010: 119 and Kreidler, 1998: 182).

- a. The maxim of quantity. This maxim requires the speaker to provide as much information as the recipient needs without being excessive.
- b. The maxim of relevance. The maxim of relevance requires the speaker to make utterances relative to the ongoing discourse according to the context of the conversation that is taking place.
- c. The maxim of manner. The meaning of this maxim is to be orderly and clear and to avoid ambiguity. In other words, this maxim occurs when the interlocutor is unable to give an answer to the speaker's question clearly. So the answer becomes ambiguous.

- d. The maxim of quality. The meaning of this maxim is to say only what one believes to be true (Kreidler, 1998: 182).

On the other side, Brown (2016: 958) assume that politeness is about the use of language related to caring for others in communicating. While in the interaction, politeness can be interpreted with the concept of face. The face is a person's public image, which shows a person's emotional and social attitudes. So politeness in interaction is defined as awareness of other people's faces.

According to Brown and Levinson (1987: 61) point out the face is the essence of politeness, to be polite is to save face. Where a rational human has a positive and negative face. A negative face means the right to self-protection not to be disturbed, which is freedom of action and freedom from coercion. While a positive face means the self-image that wants to be appreciated and approved by the parties who interact. Thus one must maintain "face" and avoid actions that threaten "face" so that in communicating Threatening Acts (FTAs) such as being offended, or annoyed, does not occur (Yusuf & Anwar, 2019: 70). This is also emphasized by Yule (1996: 60) that politeness in interacting is a tool used to show awareness of other people's faces. In other words, the face is a form of a person's personality in society.

The same statement is also shown by Holmes (2013: 285) that there are two different types of politeness. The first is positive politeness related to solidarity (for example, using more informal words than using slang words) which emphasizes shared attitudes and values. Second, negative politeness is respecting others and not bothering them (for example, being polite in expressing oneself

appropriately in terms of distancing and respecting status differences). Leech (2005: 6-7) also added 2 forms of politeness principles, namely negative and positive, which means minimizing impolite expressions and maximizing polite expressions. Al-Duleimi (2016: 263) argues that the term politeness means considering the feelings and desires of the listener when speaking and acting.

Lakoff 1973 (cited in Lim & Ahn, 2016: 1) identified there are three rules of politeness, namely “Don't impose,” “Give options,” and “Make your receiver feel good.” Based on those statement, in communicating every speaker involved in the communication process must be able to satisfy the feelings of each speaker by not disturbing and imposing space between both. This is because politeness has a close relationship with language and various aspects of social structure, both rules of behavior and ethics that will involve the speaker and the interlocutor in conveying information, warnings, questions, orders, refusals, and so on (Abbas, 2021: 517-518). These statements are supported by Togatorop (2019: 38) that the purpose of politeness is to make each participant feel relaxed and comfortable by showing several ways of politeness, namely (1) expressing indirectness, (2) lying politely, (3) using euphemisms and (4) making indirect questions.

Leech (1983 : 132-133) formulate a theory of politeness based on a scale of costs and benefits to self and others. Based on the formulation of this theory, in verbal interaction politeness can be achieved by maximizing and minimizing the costs and benefits of self (speaker) and others (recipient). In this theory, Leech divides politeness into six maxims of politeness, namely tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy



maxim. The general purpose of this politeness principle is to minimize feelings of being unappreciated and uncomfortable when a conversation occurs between the speaker and the other person (Leech cited in Indahsari & Surjowati, 2021: 11).

### **2.1. Language Politeness**

Linguistic politeness is expressed by saying something that make hearer feel that he/she is important, respectable, cared for, and appreciated, or by not saying anything that will make him/her feel bad, offended, unaccounted for, despised or disgraced (Made et al., 2021: 1; Omar et al., 2018: 350; Seken, 2015: 114). There are three rules that must be obeyed so that speech sounds polite to the listener or interlocutor, namely (1) formality, (2) uncertainty, and (3) equality (Blum-Kulka as cited in Simatupang & Naibaho, 2021: 166). This shows that the speech is said to be polite if the speech is not forced and the interlocutor feels comfortable. As Coulmas notes, “politeness is inextricably linked with social differentiation, with making the appropriate choices which are not the same for all interlocutors and all situations” (De Felice & Garretson, 2018: 223).

Language politeness is reflected in the procedure for communicating through verbal signs or language procedures (Ambarita & Mulyadi, 2020: 23). Language politeness can be done by speakers by doing forms or procedures in using language such as: (1) using indirect speech, (2) using language with figurative words, (3) speech using a smoothing language style, (4) using utterances with different meanings from those intended to be conveyed, and (5) implicit utterances (Pranowo, 2012: 6). While, Widarwati (2014: 47) identify that linguistic politeness is characterized by the presence of linguistic politeness

markers. The most obvious example of a politeness marker in English is please, but there are others, e.g., if you wouldn't/don't mind, tag questions with the modal verb will/would following an imperative structure (Close the door, will you/would you?), etc.

Rukhana et al. (2018: 73-74) describes that politeness in language is important in communication which shows a reflection of the politeness and attitude of speakers who can respect the interlocutor in both formal and informal situations. Therefore, to ensure whether the language used is polite or not Hymes (cited in Dawson-Ahmoah, 2017: 63) noted that there are eight components of speech that need to be considered in language politeness which is acronymized with the term SPEAKING, namely:

1. Setting and scene, it refers to the time and place where the utterance takes place.
2. Participant, it deals with the interaction between speaker and listener.
3. End, this relates to the intent and purpose as well as the results of the utterance.
4. Act sequence, this relates to the appropriateness and reality of the form and content of what will be said.
5. Key, it refers to cues that make up the "tone, manner, or spirit of the speech act" such as mild, serious, precise, verbose, mocking, sarcastic, or arrogant.
6. Instrumentalities, this relates to the speech form that is actually used, such as the language, dialect, code, or register chosen in the speech event.

7. Norm, this relates to the prescriptive attitudes and behavior of speakers about how one should act according to shared values in the speech community.
8. Genres, it refers to a clearly delimited type of speech.

In addition to these eight components, Pranowo (2012: 147-149) explained that in order to maintain language politeness, 3 things needed regularity in language. First, the self-image shown by the speaker is like speaking naturally and with common sense. Second, with regard to respect for the interlocutor. And the last, related to the choice of language used. These components emphasize that politeness in language can improve the emotional intelligence of speakers and interlocutors in communicating, because every speaker must convey the truth and be committed to maintaining a harmonious relationship (Ningsih et al., 2020: 159).

## **2.2. The Scale of Politeness**

In politeness research, there are three scales measuring politeness ratings that are used as a basis for conducting politeness research. The three politeness scales include the politeness scale according to Robin Lakoff, the Brown and Levinson politeness scale and the Leech politeness scale.

### **a. The Scale of Robin Lakoff**

Robin Lakoff 1973 (cited in Rahardi, 2005: 70) point out that to fulfill politeness in speaking, there are three provisions of politeness, namely the formality scale, hesitancy scale and equality scale.

1. Formality scale, in the provisions of this politeness scale, it is stated that in speaking every speaker must be able to maintain formality and a reasonable distance. This means that every speaker must be able to provide a sense of comfort in speaking activities by not using a coercive and arrogant tone of speech.
2. Hestiancy scale or optionality scale, the provisions on this scale indicate that in speech activities between speakers and interlocutors must be able to provide choices to both. So that speaking activities do not cause a feeling of tension and stiffness that causes speaking activities to be impolite.
3. Equality scale, to be polite in speaking activities, each speaker must show a friendly attitude and consider the speech partner as a friend. This attitude of friendship is a prerequisite for achieving politeness.

**b. The Scale of Brown and Levinson**

Brown and Levinson 1987 (cited in Borris & Zecho, 2018: 35-36) indicate that there are 3 provisions to see the size of politeness in speaking, including:

1. The social ranking scale between the speaker and the interlocutors. This scale is determined based on the parameters on differences in age, gender and sociocultural background. Someone who has an older age, the level of politeness will be higher than the younger age. A person of the female gender is more polite than a man. Likewise, people who have certain positions or social statuses that have a higher degree will get more compensation in speaking.

2. The social ranking scale between the speaker and the speech partner is seen from the asymmetry between the two. This means that the level of politeness is based on the level of power in which the context of the speaking activity takes place.
3. The speech act rating scale is based on the relative position of one speech act with another.

**c. The Scale of Leech**

Leech (1983: 123-126) mention that to fulfill politeness in speaking there are five politeness provisions that must be met, including:

1. Cost benefit scale, this politeness scale shows the pros and cons for both the speaker and the interlocutor. Which mean that in speaking activities, the greater the loss of the speaker, the more polite the speech will be. Conversely, if the speaker's advantage in speaking is greater, it will be considered impolite. This politeness scale applies to every party involved in speaking activities.
2. Optionaly scale, this scale shows the number of choices given by the speaker to the interlocutor. This means that the more flexible the speaker and the interlocutor in making choices, the more polite the speech will be. And vice versa if the speech does not give freedom of choice to both the speaker and the interlocutor, the speech is considered impolite.
3. Indirectnes scale, this scale shows the direct or indirect attitude of an utterance. The more direct the speech is addressed, the more disrespectful

it will be. And the otherwise, if the speech is done more indirectly, the speech will be considered polite.

4. Authority scale, this scale shows the social status relationship between the speaker and the interlocutor. This means that the farther the social rank distance between the speaker and the speech interlocutor, the more polite the speech will be. While, the closer the social rank between the two, the more disrespectful the speech ranking will be.
5. Social distance scale, shows the ranking of social status relationships between speakers and speech partners. This means that the closer the social distance between the two, the more impolite the speech will be. However, the farther the social distance between the two, the more polite the speech will be.

### **3. The Principles of Politeness**

Politeness in pragmatic studies is a major phenomenon that is widely studied. People can express politeness in a number of ways when they interact with each other; the addressee's age, status, position, relationship, social constraints, gender, and so on (Fitriah & Hidayat, 2018: 27). Expression of politeness in language is done to show the politeness of the speaker when communicating with the interlocutor. In essence, there are six principles of language politeness that need to be considered in communicating. Leech (1983 : 132) mentions the six maxims of the principle of politeness in language, namely:

(1) Tact maxim, (2) Generosity maxim, (3) Approbation maxim, (4) Modesty maxim, (5) Agreement maxim, and (6) Symphaty maxim.

### 3.1. Tact Maxim

On this principle, Leech defined “Minimize cost to other, maximize benefit to other” (Leech, 1983: 132). The purpose of this maxim of tact shows that the principle of politeness in language that must be fulfilled by every speaker is to minimize the benefit of oneself and provide greater benefits to the interlocutor.

Example:

- a. Host : “Please just eat first, son! We have all gone before.”  
 Guest : “Wow, I'm not feeling well, ma'am.”

Context:

That is spoken by a mother to a young child who was visiting the mother's house. At that time, he had to stay at the mother's house until the evening because the rain was very heavy and did not stop soon.

(Source: Rahardi, 2005: 60)

In speech (a) it is very clear that the host maximizes profits for Guests and minimizes profits for herself. This can be seen in the host's speech “Please just eat first, son! We have all gone before”. The host invites Guests who are at home to eat food first as an effort so that the food served is worthy of being accepted and enjoyed by Guests. This speech is commonly used by Javanese in rural communities with the term "*dinak-nakke*" (Rahardi, 2005: 60).

### 3.2. Generosity Maxim

Generosity maxim, the principle emphasized by Leech (1983: 132) is “Minimize benefit to self, maximize cost to self”. The principle of politeness in

this maxim explains that each speaker must increase the harm to themselves, so that they can provide greater benefits to others.

Example:

- b. Brother : “Sister, You know that the Indosiar movie is good, now!”  
 Sister : “Wait a minute, brother. I’ll turn on the power line first.”

Context:

Spoken by a brother to his sister in a family, they are talking about a certain program on a television private.

(Source: Rahardi, 2005: 62)

In speech (b) it can be seen that the sister maximizes the profit to the brother and increases the loss to herself. This can be seen in the actions taken by the younger sister voluntarily to turn on the television channel so that the older brother can see the movie. This situation is a positive thing because good family relationships must help each other to show respect and polite to each other (Rahardi, 2005: 62).

### 3.3. Approbation Maxim

Approbation maxim shows the principle of politeness by adhering to the principle of “Minimize dispraise of other, maximize praise of other” (Leech, 1983: 132). The purpose of this principle is that every speaker will be considered polite if in speaking as much as possible the speaker gives praise to the interlocutor.

Example:

- c. Lecture A : “Sir, I just started my first lecture for Business English class.”

Lecturer B : “Oh yeah, I heard your English very clearly from here.”

Context:

Spoken by a lecturer to his friend who is also a lecturer in a lecturer's office at a university.



(Rahardi, 2005: 63)

In the example of speech (c) it is clear that the statement made by lecturer A was responded very well by lecturer B accompanied by giving praise to lecturer A. This shows that the speech made by lecturer B has fulfilled the principle of politeness in language in the approbation maxim (Rahardi, 2005: 63).

### 3.4. Modesty Maxim

In this Modesty maxim, the politeness principle that must be fulfill is “Minimize praise of self, maximize dispraise of self” (Leech, 1983: 132). This principle means that every speaker should be able to reduce the praise of theirself as well as possible.

Example:

d. Secretary A : “Sist, the meeting will be opened with a prayer first, ok!  
Please, you lead!”

Secretary B : “Yes, Sist. But, I'm ugly, you know.”

Context:

Spoken by a secretary to another secretary who is still juniors when they work together in their study.

(Source: Rahardi, 2005: 64)

In speech (c) it appears that secretary A is trying as much as possible to be humble by asking secretary B who is still a junior to lead the meeting, even though secretary A is more senior. Then secretary B also answered humbly by saying "Yes, Sist. But, I'm ugly, you know" even though secretary A actually has the ability to lead prayers well (Rahardi, 2005: 64).

### 3.5. Agreement Maxim

The maxim of agreement in the principle of politeness emphasizes that “Minimize disagreement between self and other, maximize agreement between

self and other” (Leech, 1983: 132). The meaning of this maxim is that in speaking, every speaker must be able to maximize mutual agreement rather than disagreement.

Example:

e. Noni : “Yun, tonight, let's eat together, okay!”

Yuyun : “Oke, I'll wait at Bambu Restaurant.”

Context:

Spoken by a student to her friend who is also a student when they are in the teacher's room.

(Source: Rahardi, 2005: 65)

In speech (e), it can be seen that Noni and Yuyun have spoken according to the politeness principle in the Agreement maxim. This can be seen when Yuyun agreed to noni's invitation to have dinner together (Rahardi, 2005: 65).

### 3.6. Symphaty Maxim

The last principle of politeness is the sympathy maxim. In this maxim, Leech emphasizes that every speaker must “Minimize antipathy between self and other, maximize sympathy between self and other” (Leech, 1983: 132). The purpose of this politeness principle is that every speaker must be able to give as much sympathy as possible to the interlocutor.

Example:

f. Ani : “Tut, my grandmother has passed away.”

Tuti : “Innalillahiwainnailaihi rojiun, deep condolences.”

Context:

Spoken by an employee to other employees who are already in close contact when they are in their workspace.

(Source: Rahardi, 2005: 66)

In the speech example (f) it appears that the speaker has fulfilled the sympathy maxim in the principle of language politeness. This can be seen from

Tuti's response "Innalillahi wainnailaihi rojiun, deep condolences" when she heard Ani's statement that her grandmother had pass away as an expression of sympathy for her co-workers (Rahardi, 2005: 66).

#### **4. Kinship Java Culture**

Kinship is universal which is used to greet or mention someone in a family relationship. In short, kinship can be defined as social relations related to birth (blood) and marriage (Dziebel, 2007: 131). Kinship is very important in social organization as a universal feature of language (Nanda & Warms, 2007: 235; Wardaugh 2015: 229). Kinship members consist of grandfather, grandmother, father, mother, uncle, aunt, sister, brother, and other relatives (Ruriana, 2018: 81). For the first people will identify themselves as family members, and when they meet strangers they try to find a connection between them (Nanda & Warms, 2007: 235). Leech 1974 (cited in Ruriana, 2018: 81) describe the term kinship can be assumed based on gender, generation and lineage. Wardaugh (2015: 229) describes that the term kinship is generally influenced by organizational factors based on gender, age, generation, blood, and marriage.

Based on blood and marriage relations, people in kinship Java culture has kinship term such as *Mbah Kakong*, *Mbah Putri (Idok)*, *Bapak*, *Mamak*, *Pakde*, *Mbokde*, *Buklek*, *Paklek*, *Kangmas*, *Mbakyu*, *Nduk*, *Le* and *Adhi* (Robson, 1987: 511). Every different culture has a different concept of kinship. Alo 1989 assert (cited in Campbell, 2021: 834) that different cultural rules and perspectives describe the meaning of kinship and family in different ways. Nanda and Warms (2007: 236) point out that culturally kinship ties are defined through two basic

functions needed for the sustainability of society. First, kinship provides continuity between generations. Second, kinship defines who a person depends on each other to help each other.

Talking about kinship java culture, many people know Javanese society with the characteristics of people who are polite in speaking. Chairiri (2009: 47) assume that seen from the use of the language, the Javanese have a complex code of etiquette and respect. Sukarno 2010 (cited in Efendi & Sukanto, 2020: 167) mentions three Javanese values related to politeness, namely (1) manners (attitudes or behaviors that are in accordance with culture), (2) *Andhap-asor* (being humble), and (3) *tanggap ing sasmita* (able to understand the hidden meaning of an utterance).

While, Arsim cited in Pranowo (2012: 48) mentions that there are 4 Javanese cultural teachings to create politeness in communication, namely (a) *Kurmat* (respect for others), (b) *Andhap-asor* (humble), (c) *Empan Papan* (understanding situations and conditions) and (d) *Tepa Slira* (tolerance). Purwanto (2020: 14) describe politeness Javanese language is a cultural heritage that provides two lessons to the community. First, to respect others, whether younger, older, or strangers. Second, as a form of smooth communication between each other. It can be concluded that people with Java cultural background highly uphold politeness.

Shyness is a basic principle of politeness in Javanese culture. As expressed by Geertz 1961 (cited in Wijayanto, 2013: 35) the feeling of *isin* (shame) becomes a guide in Javanese politeness which is introduced to the Javanese generation by

making them feel ashamed if they behave inappropriately. This shows that Javanese people love the attitude of harmony between others. Santoso (2012: 225) describes that the role of a harmonious attitude (*rukun*) in family groups is part of Javanese beliefs. This is also emphasized by Mulder 1978 (cited in Santoso, 2012: 226) as follows:

“The whole of society should be characterised by the spirit of *rukun*, but whereas its behavioural expression in relation to the supernatural and to superiors is respectful, polite, obedient, and distant, its expression in the community and among one’s peer should be ‘*akrab*’ (intimate) as in a family, cosy, and ‘*kangen*’ (full of the feeling of belonging).” (Mulder, 1978:39).

## **B. Previous Study**

Based on the results of the researcher's observations, there are several studies related to this research that have been carried out previously. The first research was conducted by Ningsih et al. (2020) with the title “Language Politeness of Students and Teachers: An Ethnographic Study.” The purpose of this study was to determine the types of politeness used by students and teachers as well as the factors of impoliteness of students and teachers in speaking at SMAN 01 Logas Tanah Darat, Kuantan Singingi, Riau by using a qualitative approach and ethnographic methods. The results of the study show that there are six types of politeness maxims based on Leech's politeness principles (which are used by teachers and students with 101 utterances found. Of these 101 utterances, 63 utterances meet Leech's politeness maxims and 38 utterances that violate Leech's politeness maxims. Factors The causes of the impoliteness include direct criticism, emotional encouragement, protective of opinions, accusing and

cornering the interlocutor. The findings of this study can be a reflection of forming good character in the school environment.

The second study was conducted by Rukhana et al. (2018) with the title “The Adherence Form of Linguistic Politeness in Learning Indonesian for Foreign Speakers.” This research was conducted using a qualitative descriptive method using politeness by Leech which focused on 4 politeness maxims, namely generosity maxim, approbation maxim, modesty maxim and agreement maxim. The results showed that in the process of teaching Indonesian to speakers of other languages (TISOL) at the Muhammadiyah University of Purwokerto, the four maxims of politeness were used. The findings of this study can be used as a contribution to science, especially in the field of pragmatics.

The third study was conducted by Simatupang & Naibaho (2021) with the title “Language Politeness.” The purpose of this study is to describe the compliance and violation of the Leech language politeness principle by employees at the Indonesian Christian University in their daily routine. This research was conducted with a qualitative approach and carried out with a descriptive analysis design. The results show that adherence to Leech's politeness principle is more dominant than violation. Judging from the findings, there were 248 utterances with 192 utterances that met the rules of politeness including tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. Then only 58 utterances that violate the politeness principle which consists of approbation maxim and tact maxim.

And another study was conducted by Lustyantje and Dewi (2019) with the title "Leech's Politeness Principle In Lenong Betawi Humorous Dialogue Entitled *Anak Durhaka*." This research uses content analysis method. The results of this study indicate the violation and fulfillment of the leech politeness maxim. The total percentage of meeting politeness leech is the maxim of agreeing 12,28%, maxim of wisdom 10,52%, maxim of sympathy 8,11%, maxim of generosity being 2,41%, maxim of agreement 1,97%, maxim of humility of 0,87%. And the percentage of politeness violations consists of the agreement maxim of 9,21%, the wisdom maxim of 2,63%, the sympathy maxim of 13,81%, the generosity maxim of 4,16%, the approval maxim of 20,83%, and the politeness maxim of 13,15%. In this study, more violations were found than the fulfillment of Leech's politeness maxim.

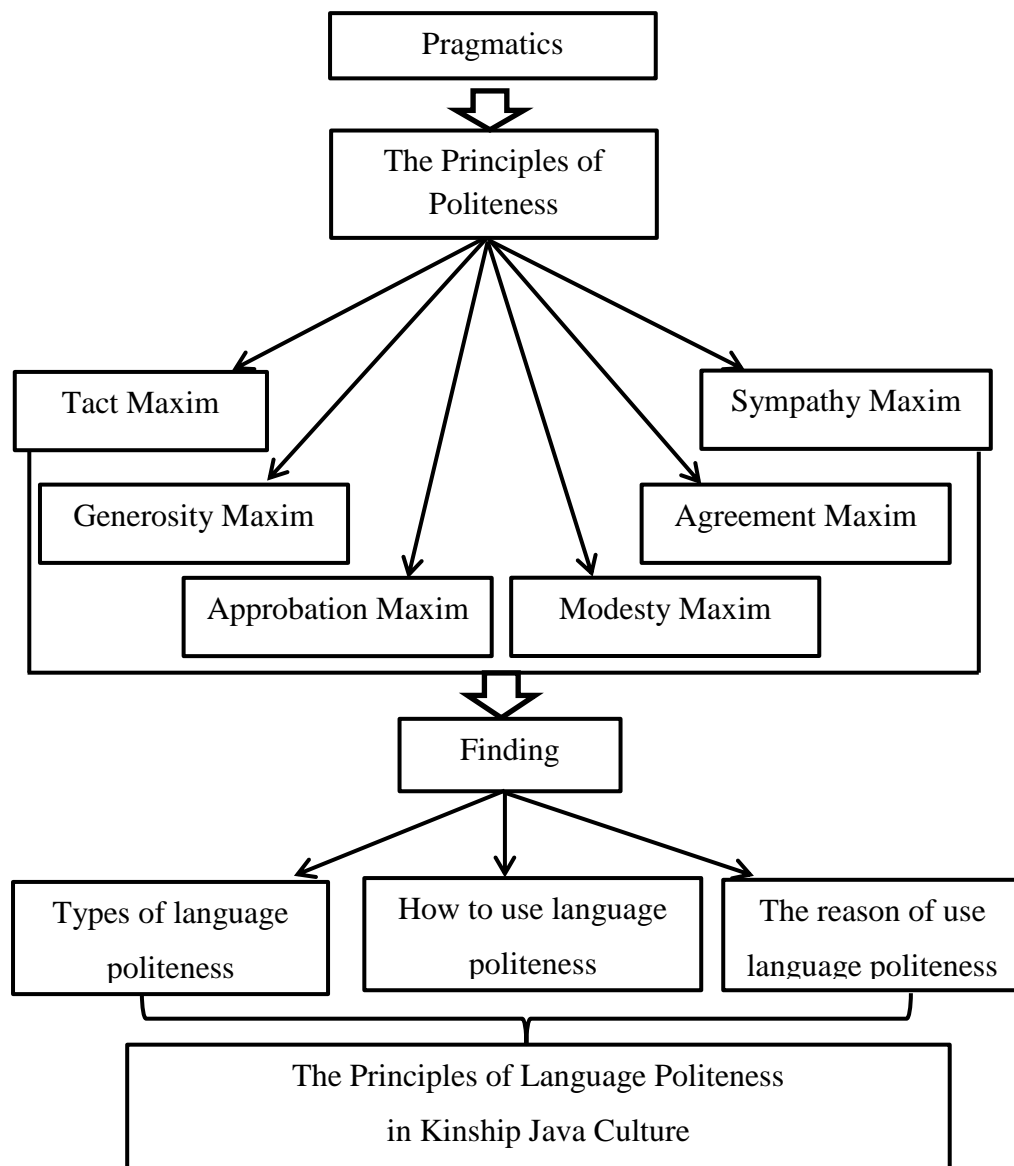
### **C. Conceptual Framework**

Pragmatics is the science of the meaning of language use and its relationship to the context of speech. Where in communicating the language used is related to the context of the speech that occurs. Polite language reflects the politeness of a person's attitude in speaking. In this case, kinship or commonly known as family is the main place for communication. If the communication that occurs between relatives can be done well and politely, then it can reflect the level of responsiveness of each speaker in the surrounding environment.

The principle of politeness in language is the main concept in communicating to show one's politeness in speaking to encourage good

communication between people. The politeness of a language aims to avoid conflicts that result from misunderstandings in interpreting the realm of communication. Therefore, this study will examine the principles of language politeness based on Leech's (1983) theory in kinship java culture related to the types of language politeness, how to use language politeness and the reasons for using language politeness principles in communicating by analyzing and identifying them. Briefly, the conceptual framework of this research is illustrated in the following figure:





**Figure 2.1 Diagram of Conceptual Framework**

## **CHAPTER III**

### **METHOD OF RESEARCH**

#### **A. Research Design**

This study uses a descriptive qualitative method. Where qualitative research is used to examine natural objects based on the philosophy of postpositivism and researchers as key instruments (Sugiyono, 2017:15). The researcher chose a qualitative research method because the aim of the researcher is to describe the phenomenon of the use of politeness in language towards a group in kinship java culture. The research will be carried out in a naturalistic manner based on accurate facts in certain contexts according to conditions in the local environment. This research method is useful for researchers who want to know what, how and why language politeness is in kinship java culture.

#### **B. Source of Data**

The source of this research was taken in Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency. Researchers also obtained data through interviews with an elder who really understands Javanese culture in speaking and acting, someone who is still strong in practicing the principles of the Javanese tribe. And the data of this research were all politeness utterances which were categorized under Leech (1983) politeness principles'.

### **C. The Technique of Data Collection**

The process of collecting data that researchers was used complete participatory observation and interviews. McMillan & Schumacher (cited in Made et al., 2021: 4) states that observation is the way researchers see and hear what is happening in the research location naturally. So that complete participatory observation is carried out by fully involving oneself with the data source to observe each participant and than the researcher does not appear to be doing research. This process was used to obtain data based on real and accurate conditions on communication interactions between relatives in Javanese culture in Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency.

Then, the researchers conducted unstructured interviews, where the interviews conducted by researcher was not guided by systematic and complete interviews as data collection. The interview that the researcher use was intended to describe the problem of politeness in communicating between relatives in Javanese culture. The interview was conducted through one of the participants selected by the researcher as an informant. In brief, the researchers can conceptualize the techniques of data collection through the following steps:

1. The researchers conducted direct observations to see and hear communication between Javanese relatives on Sumber Mukti Village, Kota Baharu District, Aceh Singkil Regency.
2. The researchers recorded directly every utterances used in communicating between Javanese relatives.

3. The researcher conducted an interview with one of the researchers selected as an informant regarding the use of politeness used.
4. After all the data recording process was completed, the researcher made all the recordings in the form of transcripts by coding each data and grouping the data according to its category.
5. After the data grouping process was completed, the data were analyzed to obtain answers to the questions on this research problem.

#### **D. The Technique of Data Analysis**

The technique of data analysis that was used in this research were the data analysis techniques by Miles and Huberman (1994: 12) which point out that there are 4 steps that need to be done to analyze the data, namely: data collection, data reduction, data display and conclusion. These stages in detail can be seen as follows:

##### **1. Data Collection**

Through observation and interviews, the researcher collected data by recording all the utterances between Javanese relatives into audio form. After the data were recorded, the recording were transcribed in written form.

##### **2. Data Reduction**

The researcher carefully classifies the data based on each unit category of politeness by coding them, namely Tact maxim (TM), Generosity maxim (GM), Approbation maxim (APM), Modesty maxim (MM), Agreement maxim (AGM) and Sympathy maxim (SM) on each word or sentence in the transcript.

### 3. Data Display

After the data was classified by category. The researcher present the data into a table and put a check mark on each data that corresponds to each category to find out the amount and type of data obtained in accordance with the Leech's politeness principle category.

### 4. Conclusion

In the last step, the researcher concludes the data by making a description and explanation of each data found. So that the researchers got the findings of this research problem.

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

#### **A. Finding**

In this chapter, the researcher describes the research findings obtained from the results of analyzing the data found. The findings of this research data were in the form of utterances used in kinship java culture which was included in the principle of language politeness by Leech (1983). The results of these findings the researchers describe as answers to problems that have been formulated previously. The research findings based on the previous problem formulation were related: (1) What types of language politeness were used in kinship java culture?, (2) How to used language politeness in kinship java culture? and (3) Why did people in kinship java culture use such politeness principles in communicating?

#### **1. Types of the Principle of Language Politeness Used by People in Kinship Java Culture**

Based on Leech's (1983) theory regarding the principle of language politeness which consists of six principles, namely: Tact maxim, Generosity maxim, Approbation maxim, Modesty maxim, Agreement maxim and Sympathy maxim. After the researchers identified the research data found, the researchers found that people in kinship java culture use the six principles of language politeness proposed by Leech in communicating. The following is a table that shows data on the types of politeness found in kinship java culture.

**Tabel 4.1**  
**Types of the Principles of Language Politeness in Kinship Java Culture**

| No | Politeness Principle | Uterences  | Data Number | Amount of Data |
|----|----------------------|--|-------------|----------------|
| 1  | Tact Maxim           | 1. <i>Buklek : Nggone Pakdeku lo. La uwong kami ki pisah uwes ket SMP kelas siji sampek wes ndue bojo. Makane iku dekne pun kangene eram-eram. Iki jane gak ngek i lo dekingi Bukde. Penting aku jikok duek gone Mas Andi mangkat. Marah-marahlah. Timbang aku gak petok karo Pakdeku, batinku (My Pakde's place. We were separated from the first grade of middle school until now I have a husband. That's why he misses me so much. Actually he is not given me, Bukde. The important thing is that I take the money to Mr Andi and leave. Let it be scolded. Than I don't see my uncle. I think so).</i> | 1           | 25             |
|    |                      | 2. <i>Paklek : Yo makane iku ra reti aku kok. Nek retikan aku karo sampean pun yo ora popo (Yes, that's why I don't know. If we know it's just me and you. It's okay).</i>   | 12          |                |
|    |                      | 3. <i>Bukde : Yokan sesok pak e Riza rono, koncone kan juga akeh sesok (Tomorrow Riza's father will be there and he will have a lot of friends).</i>   | 13          |                |
|    |                      | 4. <i>Nduk : Rene tak delok e Pak mana tau aku reti, biasane di delok percakapane nyambunge nang ndi ngono (Here, let me try to see, Pak. Who knows if I can read it. Usually it can be seen from the conversation where the greeting is).</i>   | 15          |                |
|    |                      | 5. <i>Bapak : Tapi yo apik e kita yo</i>   | 19          |                |

|  |  |  |    |
|--|--|--|----|
|  |  | <i>meski bales, uwong ikiye kegiatan kita jugak to</i> (But actually what is good is that we should give a response, because this is our activity too).  |    |
|  |  | 6. <i>Pakde : Terserah, gone Sardi yo kenek. Ngendi-ngendi kenek piye penak e</i> (Whatever, Sardi's place can also be. Wherever possible, how good).  | 21 |
|  |  | 7. <i>Bapak : Yo nek melu monggo, ora yo ra popo Mas. Ki pun mau Toyeb anak e operasi ngoyoh-ngoyoh balek deken. La uwong bajune iki deken sing njileh karo spanduk e nang mobile deken</i> (Then you can come or not, it's also okay. This was Toyeb's son has surgery to go home. Because he borrow this clothes and the banner is in his car).                                      | 29 |
|  |  | 8. <i>Mamak : Wes ora usah gawegawe ombe lo De, mau uwes ngombe kok nang omah. Malah ngerepotin ae</i> (You don't have to bother drinking, we already drank at home. It's going to be a hassle later).   | 30 |
|  |  | 9. <i>Pakde : Uwes, jane ra usah nggowo-nggowo ngono nek arepe takon ki. Tak omong karo deken nek arep takon yo moroen merene. Ra usah repot-repot nggowo opo-opo ngono tak kandani deken</i> (Yes, He has, he shouldn't need to bring anything if he want just asking. I said to him "if you want to ask please just come here and no need to bother carrying anything" I advise so). | 33 |
|  |  | 10. <i>Mamak : Mbak, ora usah</i>  | 35 |



|  |  |   |    |
|--|--|---|----|
|  |  | <i>gawe wedang Mbak. Banyu puteh ae lo ra popo (Mbak, you don't have to make a drink. Just plain water is enough).</i>  |    |
|  |  | 11. <i>Nduk : Iyo De matursuwon, uwes warek wes mangan mau sak durunge merene (Yes, thank you. We are full because we ate before come here).</i>  | 38 |
|  |  | 12. <i>Pakde : La wingi ki arep metu yo rebutan kreto. Jarene Ican "salah e Mamak ora gelem tuku kereto, aturane kan tuku kereto siji neh kan iso." Lakan siji wes digowo Lanjar, teros siji digowo Ican, yo uwes aku, mak e karo siti yo uwes meneng nang omah ae (Last night I wanted to go out but fight for a motorbike. I can said that "This is mom's fault, you don't want to buy a motorbike, Mamak can should have bought another one" The other one has been brought by Lanjar, then the other one brought by Ican. Yes, I, her mother and Siti just stayed at home).</i> | 42 |
|  |  | 13. <i>Pakde : Yo ibarate awak e dewe mengko istilahe iso golek dalan metu neh, ibarate tekan nol sek nek arep ndue opo ki (Yes, it seems like later we will find a way out, because if you want to have one it was from the start).</i>  | 44 |
|  |  | 14. <i>Pakde : Yo kabeh ki nek ndue yo eman, mergokan sitok-sitok sek endi sing lebih penting to (Yes, all of these if you have it, it's hard to let go).</i>   | 45 |
|  |  | 15. <i>Bukde : Yokan arepe dinggo kerjo, yo tak tukok ne seklah uwong pentingkan nek kerjo</i>  | 46 |

|  |  |  |    |  |
|--|--|--|----|--|
|  |  | (Caused he want to use it for work, so I'll buy it first because it's important for work).   |    |  |
|  |  | 16. <i>Pakde : Yo iyo, uwes ora popo. Wong jenenge dingge bantu uwong tuokan</i> (Yes, it's okay. Which is to help parents).   | 50 |  |
|  |  | 17. <i>Bukde : Moh aku ora usah koyo ngono, sing penting piro disileh yo sak mono ae dibalekne</i> (No, I don't want. It doesn't have to be like that. The important is how much borrowed it and just returned it).  | 51 |  |
|  |  | 18. <i>Bukde : Mangan sek lo, uwong arep ngombe obat</i> (Eat first, if you want to take medicine).  | 52 |  |
|  |  | 19. <i>Nduk : Yo uwes tak enterke sek nek ngono</i> (Well, I'll take her to go treatment).   | 65 |  |
|  |  | 20. <i>Mbah : Yo sing semangat nek sekolah ki Nduk, sing tenan-tenan mugo-mugo ndang rampong ben dadi uwong sing sukses Nduk</i> (A school that is enthusiastic and serious, <i>Nduk</i> . Hopefully it will be finished soon and become a successful person). | 66 |  |
|  |  | 21. <i>Mbakyu : Sopo ae kenak, Mbakyu yo ora popo. Koe atene lungo mengko mendak kesorean</i> (Anyone can, even <i>Mbakyu</i> is okay. You have to go this afternoon, it's better not to be too late later).   | 74 |  |
|  |  | 22. <i>Adek : Kene ben tak jaite ae Mbak</i> (Here, let me sew it <i>Mbak</i> ).   | 78 |  |
|  |  | 23. <i>Bukde : Iyo ora popo lo Nduk. Ora eneng neh sing atene ditakon? Nek eneng takonen ae, mengko nek Bukde iso</i>  | 80 |  |

|   |                  |  |    |    |
|---|------------------|--|----|----|
|   |                  | <p><i>jawab yo Bukde jawab Nduk. Nek ora yo ngapurone Bukde (guyu). Koe iki uwes semester piro Nduk? (No problem, Nduk. is there anything to be asked? If there are still questions please just ask to me and I'll answer it if I know it. But, if I can't answer it, I'm sorry (laughs). What semester are you in?).</i></p>                    |    |    |
|   |                  | <p>24. <i>Nduk : Matursuwon Bukde, aku wes mangan mau kok Bukde (Thank you so much Bukde, caused I have take eat before come here).</i></p>  | 82 |    |
|   |                  | <p>25. <i>Nduk : Oh oleh Bukde, ngopo kok ra oleh to. Atenen digowo nandi Bukde (Of course, why not. Where should I bring it?).</i></p>  | 91 |    |
| 2 | Generosity Maxim | <p>1. <i>Nduk : Wawak e jek mandi mau, jarene "walah Nduk uwong ben tak terke kok" yo tak omong ora popo wak sekalian lewat iki (She is still bathing, she said "Oalah Nduk let it be delivered later" than I said "That's okay it's all over")</i></p>  | 8  | 12 |
|   |                  | <p>2. <i>Mamak : Yo eneng wingi tak delok tapi nek sing putih ra ono, ono ne janur ijo kae lo Sur. Yo uwes sesok dijimok nek atene gae. Rene en gawe nangkene ae bareng-bareng (I saw it yesterday but there was no white one, there was a green leaf. Yes, it will be taken tomorrow if you want to make it. Just do it here together).</i></p> | 22 |    |
|   |                  | <p>3. <i>Mamak : Nduk engko nek Riswan tuku es batu, wei ae yo. Tinggal siji mesakne (Nduk later if Riswan buys ice, just give him one because only one pity).</i></p>   | 27 |    |

|  |  |  |    |  |
|--|--|--|----|--|
|  |  | 4. <i>Bukde : Yo uwes ora popo to, gor gawe teh legi sing anget ae kok (That's okey, just to make the sweet tea warm).</i>   | 31 |  |
|  |  | 5. <i>Nduk : Dipangan lo iki jajanane Buklek (Please eat the snacks, Buklek).</i>  | 32 |  |
|  |  | 6. <i>Pakde : Kae dipangani lo jajanane Nduk, ojo segen-segen. Engko nek segen-segen titonono nek nang omahmu malah tak entekne Nduk (Guyu) (Please eat the snacks Nduk, don't be shy. Later, if you're shy, look at your house when I'll spend the all Nduk (laughs).</i> | 34 |  |
|  |  | 7. <i>Bukde : Iyo ora popo uwong wedang ae lo Mbak (No problem, It's just water).</i>  | 36 |  |
|  |  | 8. <i>Bukde : Nduk, kene do mangan kene masak iwak gule akeh iki (Nduk, come here and let's take eat with some fish).</i>  | 37 |  |
|  |  | 9. <i>Pakde : Hah endang podo di ombe, ben dadi saksi iki lo ombene yo sak jajane (Please drink it, so that the drink and the sanck will be witnesses).</i>  | 40 |  |
|  |  | 10. <i>Mbakyu : Opo urung dibukak to Le. Kene tak bukak ne (is it unopened Le? Here I open it)</i>   | 60 |  |
|  |  | 11. <i>Adek : Kene Mbak tak sapune, aku iso kok (Here, sis. Let me to help you for sweep it. I can do it well).</i>  | 61 |  |
|  |  | 12. <i>Bukde : Uwes angket mau mangan Nduk. Koe uwes mangan opo urong Nduk. Kae mangan nggawe ejangen kentang tak sambel (I've been eating some hours ago, Nduk. Have you eaten or not yet? Please take some eat there and eat with potatoes with chili sauce).</i>        | 81 |  |

|   |                   |   |    |    |
|---|-------------------|---|----|----|
| 3 | Approbation Maxim | 1. <i>Buklek : Ora, numpak bus gedi. Bus e mewah</i> (No, I ride the big bus. The bus is luxurious).  | 2  | 21 |
|   |                   | 2. <i>Mbakyu : Wes yo mantep ta Buklek</i> (Wow, that's a cool trip, <i>Buklek</i> ).   | 3  |    |
|   |                   | 3. <i>Paklek : Nangkonokan dekne ndue omah mangan gede, yo Jokowi uwes tau rono kok. Di booking omah makane</i> (There he has a big Restaurant, Mr Jokowi has also been there. He was booked the restaurant). | 6  |    |
|   |                   | 4. <i>Bukde : Yoh, pinter nek gelem Nyelengi</i> (That's good, if he want to save like that).   | 14 |    |
|   |                   | 5. <i>Mbkyu : Emh-emh gantenge, endi mbakyumu Le?</i> (Emh-emh you are so handsome, where is your <i>Mbakyu, Le?</i> ).   | 39 |    |
|   |                   | 6. <i>Mbakyu : Wes ayune</i> (You are very beautiful).  | 53 |    |
|   |                   | 7. <i>Mamak : Wes cilik, mernyil, sumehan, ayu tenan iki anak e sopo?</i> (You are small, cute, smiling and so beautiful. Whose child is this?)   | 55 |    |
|   |                   | 8. <i>Bukde : Yo uwes sampean ndisek, duete sampeankan akeh Lek</i> (Yes, you are the first, because you have a lot of money).  | 57 |    |
|   |                   | 9. <i>Adek : La iki gordene tuku nang endi Mbak, apik tenan</i> (Where did you buy this curtain, <i>Mbak</i> . It's really beautiful).  | 59 |    |
|   |                   | 10. <i>Mbakyu : Sendalmu tuku nandi Dek? Apik tenan. Podo koyo nggonku, bedone nggonku warnane ireng</i> (Where you bought your slippers? It's so beautiful. Same as mine except mine is black).              | 63 |    |
|   |                   | 11. <i>Mbakyu : Oh koe sing nukokne</i>   | 64 |    |

|  |  |   |    |  |
|--|--|---|----|--|
|  |  | <i>baju Bapak, koe peduli tenan</i><br>(Oh, you bought father's clothes, you are very careful).   |    |  |
|  |  | 12. <i>Mbah : Omah Pakmu sak iki tambah apik yo Nduk diambakne kae yo, wingi aku lewat ngarep omah yoh omah e Mas Bambang sakiki makin gede pageran besi keliling</i><br>(Your father's house is getting better now, <i>Nduk</i> . It's widen or how? Yesterday I passed in front of your house "Wow, Mr. Bambang's house is getting bigger and has an iron fence around it.")                                  | 67 |  |
|  |  | 13. <i>Nduk : Podo ae lo Mbah, yo memang Mbah opo-opo kudu nekat nek ora ngumpulne tekan ndi yokan Mbah. Tapi kan Mbah uwes ono mobile malahan nek Bapak kan urong ndue mobil Mbah (guyu isin)</i> (It's the same, <i>Mbah</i> . That's correct. Actually if we not reckless or not collect money, how we can get what we want? But right now, you already have a car. While my father haven't. (laughs shyly). | 70 |  |
|  |  | 14. <i>Mbah : Nek dolen iki koe karo Risky iki wonge menengan ora banter-banter nek ngomong</i><br>(When you're playing, I'll pay attention to you and Risky are uncommunicative, where both of you don't speak loudly).  | 71 |  |
|  |  | 15. <i>Mbah : Lah iyo iku, bocah iki iso didelok tekan sirahe Nduk. Koe pun uwonge hemat</i> (Yes that's true. Today children can be seen from their face and I see that you are frugal).   | 72 |  |
|  |  | 16. <i>Mbakyu : Yo uwes nek ngono koe sapu en omah e. Koe nek</i>   | 75 |  |

|   |               |  |    |    |
|---|---------------|--|----|----|
|   |               | <i>nyapu resik tenan kok</i> (It's okay then you just sweep the house. Because when you sweep the floor, It's very clean).   |    |    |
|   |               | 17. <i>Bukde : Oh mi lidi, enak iku Nduk. Isuk-isuk Mamak mu nek masak yo</i> (Oh noodle sticks, it's delicious. Early in the morning your mother had cooks, right).   | 83 |    |
|   |               | 18. <i>Bukde : Lah iyo Nduk omahmu gedi pageran wesi ngono. Atene tuku mobil opo piye Nduk?</i> (It's true that your house is big and iron fenced. Want to buy a car or what?)   | 84 |    |
|   |               | 19. <i>Bukde : La piye omahe ora gedi. Uwong Bapak Mamak mu iki rajin-rajin tenan lo Nduk pinter nyambut gawe. Sawite pun ombo yo Nduk, Pak mu</i> (How is your house not big, right. Because your father and mother very hardworking and good at work. Your father's palm is wide, isn't it Nduk?).   | 86 |    |
|   |               | 20. <i>Bukde : Iyo rajine Nduk, isuk-isuk uwes siap gawean</i> (You are really delligent).   | 88 |    |
|   |               | 21. <i>Bukde : Yo iyolah Nduk ngono. Uwong agdis-gadis iki kudu rajin Nduk. Ben ketok resik omahe Nduk. Tapi omah mu resik ae bendino tak delok latare Nduk</i> (Yes, you really have to be humble. The girl must be diligent. So that the house looks clean. But I see your yard is clean every day). | 90 |    |
| 4 | Modesty Maxim | 1. <i>Buklek : Lah wong Bapak e Angga pun ra reti bangetnya iku jane</i> (Actually, Angga's father is not very smart either).  | 16 | 13 |
|   |               | 2. <i>Buklek : Yo podo aku pun yo</i>  | 25 |    |

|  |  |  |    |  |
|--|--|--|----|--|
|  |  | <i>ra iso. Ione gor bukak facebook (Yes, I can't either, usually I just open Facebook).</i>  |    |  |
|  |  | 3. <i>Bukde : Yo kui arep tuku neh duek e jek urong cukop, Silok e jek di enggo Mbah e. Arep dijalok yo ora kepenak (That's why I want to buy again but the money is not enough, some are still used by her grandmother. Wanted to be asked but not cozy).</i> | 43 |  |
|  |  | 4. <i>Bapak : Yo aku iki sing ngerayu-ngerayu yo bocah-bocahku iku. Nek aku yo uweslah uwes tuek yo dinggo opo uwes ora minat (I also persuaded my children. If I'm done, I'm old and I'm not interested).</i>   | 47 |  |
|  |  | 5. <i>Mbakyu : Kami pun mengko nek jimok ora sing baru, sing seken-seken wae. Ora kuat tuku sing baru (We don't want to take a new one, only use half. We can't afford to buy a new one).</i>  | 48 |  |
|  |  | 6. <i>Nduk : (Isin) Mmmm opo to Mbakyu, ora kok (Shy) (Mmm not really).</i>  | 54 |  |
|  |  | 7. <i>Pakde : Yo sak iki nek aku uduk minat opo orane. Aku iki wonge kaku. Kae ki sing ngebet tuku Siti (Right now I'm not interested or not. I'm the one rigid. That's what Siti really wants to buy).</i>  | 56 |  |
|  |  | 8. <i>Mamak : Okeh opo to De, pas-pasan dingge ngerumat ladang iki (How much? It's just mediocre to take care of the fields really).</i>   | 58 |  |
|  |  | 9. <i>Nduk : Ora lo Mbah, ijek apik an omah e Mbah tas ngadek ijek baru. Kae ki gor nambah teras ae Bapak, Mbah (No,</i>   | 68 |  |



|   |                 |  |    |    |
|---|-----------------|--|----|----|
|   |                 | <i>Mbah</i> . It's still better your home, because it's still just stood up. My father can just add a terrace, <i>Mbah</i> ).  |    |    |
|   |                 | 10. <i>Mbah</i> : <i>Yokan apik Nduk gedean omah Pakmu. Mbah iki nek ora kumpol-kumpol ora nekat yo ora nggae omah Nduk. Omah e Mbah uwes reyok Nduk mangkane ngadekne iki</i> (That's is so beautiful and your father's house more big than me. If I don't collect my money, I can't be able to build this house. My old house was rickety, that's why I built this house). | 69 |    |
|   |                 | 11. <i>Nduk</i> : <i>Ora lo De, gor magere terase ae</i> (No <i>De</i> , just make a terrace fence).   | 85 |    |
|   |                 | 12. <i>Nduk</i> : <i>Ora lo Bukde, gedi piye yo kebutuhane pun akeh Bukde</i> (I don't think so, <i>Bukde</i> . Because there's also a lot of need must be met).   | 87 |    |
|   |                 | 13. <i>Nduk</i> : <i>Ora patek o. Yo jenenge cah wedok Bukde. Mengko nek gak diresik-resik yo diseneni Mamak, De</i> (Not really. It just because I'm a daughter. If I don't clean up, my mother will be angry).   | 89 |    |
| 5 | Agreement Maxim | 1. <i>Buklek</i> : <i>La iyo mantep tenan</i> (Right, that's really cool).   | 4  | 16 |
|   |                 | 2. <i>Adek</i> : <i>Iyo Mbak</i> (Well <i>Mbak</i> ).  | 5  |    |
|   |                 | 3. <i>Buklek</i> : <i>Yo iyo pasti dimasake</i> (Of course. That's correct).   | 7  |    |
|   |                 | 4. <i>Nduk</i> : <i>Iyo, motong ne</i> (Yes, cut off).   | 10 |    |
|   |                 | 5. <i>Bapak</i> : <i>Oh iyo duek santunan gae anak e. Tapi sopo sing arep ngenterke nang omah saket rono?</i> (Yes, it is true that the compensation money is for Toyib's son. But who will take   | 17 |    |

|  |  |    |
|--|--|----|
|  | it to the hospital?).  |    |
|  | 6. <i>Mbakyu : Iyo nang kene ae, nang omah saket pun ra iso lo mbesok akeh-akeh uwong. Ra diwei</i> (Yes, it's right here, at the hospital you are not allowed to visit many people).  | 18 |
|  | 7. <i>Le : Iyo Mak</i> (Yes mom).  | 20 |
|  | 8. <i>Buklek : Iyolah, barengan kambek aku</i> (Yes, the one with me too).   | 23 |
|  | 9. <i>Pakle : Iyo ngono ae kenek</i> (Yes, we can do that there too).  | 26 |
|  | 10. <i>Nduk : Iyo Mak, kek i aekan ra usah bayar</i> (Yes mom just give and he don't have to buy it).  | 28 |
|  | 11. <i>Pakde : Yo iyo, awak e dewe pun nek arep yo ijek arep puter-puter ndisek. Aku uwes nyerah, la wong bocah-bocah wes geger jarene "piye Pak?" La aku iki nek bocah-bocah podo setuju yo aku monggo. La mengko nek aku dewe sing gelem, mengko nek ono opo-opo disewoti ora kepenak</i> (Yes that's it. If I want to take it, I want to go round and round first. I've given up because the children can not wait they said "how Sir?" Because I am if the children have agreed, so I agree. Later if I want to myself, when something wrong to be accur and being scolded badly). | 49 |
|  | 12. <i>Adek : Oh iyo ronokan Mbak. Eh iki lampune rusak ora Mbak</i> (Yes it's there. Is this lamp broken or not?).  | 62 |
|  | 13. <i>Adek : Iyo aman iku Mbak</i> (Okay well, with my pleasure).   | 73 |
|  | 14. <i>Mbakyu : Oh oleh nek ngono sekalian. Deloken sek iki</i>  | 77 |

|   |                |   |    |   |
|---|----------------|---|----|---|
|   |                | <i>angket mau ora iso-iso dijahit</i> (Of course why not. Look at this from earlier it couldn't be sewn).   |    |   |
|   |                | 15. <i>Adek : Oh iyo yo. Yo uwes ngono ae pun ora popo ben penak</i> (that's right, like that is better).   | 79 |   |
|   |                | 16. <i>Nduk : Oh iyo Bukde, jimok e piye Bukde di enteni opo piye?</i> (Alright Bukde, how about for take it? am I waiting or how?).  | 92 |   |
| 6 | Sympathy Maxim | 1. <i>Mamak : Yo iyo mesakne wes tuo kok, makane tak omong "yo uwes Nduk terke jaitane sing iki. Sekalian jimok mau sing arep dijaitke eneh."</i> (Yes, she is very poor. That's why I said, "Yes, please deliver the stitches now. Take the one that will be sewn again.").  | 9  | 5 |
|   |                | 2. <i>Buklek : Yo jane Bapak e Angga ae pun yo ora popo, wong saket kok piye</i> (Yes, actually Angga's father is okay, because he is sick).  | 11 |   |
|   |                | 3. <i>Buklek : Yoh mesakne yo, jik cilik uwes di operasi. Mugo-ndang mari bocah iku</i> (Unfortunately, he's still young, he had surgery. Hope the kid gets well soon).   | 24 |   |
|   |                | 4. <i>Bukde : La aku wingi bengi ki mesakne karo anek e Mbak kae, kudanan sampek jam sepuluh tak kon turu kene yo ora gelem. Malah mekso bali dikerukupi jilbab</i> (That's it, last night I felt sorry for her son, it was raining until 10 o'clock. I told her to sleep here but she didn't want to. Even forced to go home covered with her veil). | 41 |   |
|   |                | 5. <i>Adek : Oalah mesakne eram. La kok iso sariawan ki piye?</i>   | 76 |   |

|                      |                                     |    |
|----------------------|-------------------------------------|----|
|                      | (Very pity. how do you get sprue?). |    |
| Total Number of Data |                                     | 92 |

Based on the table 4.1 above, it can be seen that the researcher found a total of 92 utterances data used in communication between kinship java culture. In the table the total data represents each category of politeness principles including tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. To find out more clearly the data found, the following the researchers present in detail the data found in a table that shows the number and percentage of each category of data found.

**Table 4.2**

**The Number and Percentage of the Principles of Language Politeness in Kinship Java Culture**

| No    | Types of Politeness Principle | Number | Percentage |
|-------|-------------------------------|--------|------------|
| 1     | Tact Maxim                    | 25     | 27,2 %     |
| 2     | Generosity Maxim              | 12     | 13 %       |
| 3     | Approbation Maxim             | 21     | 22,8 %     |
| 4     | Modesty Maxim                 | 13     | 14,1 %     |
| 5     | Agreement Maxim               | 16     | 17,4 %     |
| 6     | Sympathy Maxim                | 5      | 5,4 %      |
| Total |                               | 92     | 100 %      |

Based on the table 4.2, it can be seen that there were a total of 92 polite language utterances used in kinship java culture in communicating. From the 92 utterances data found, each of them represents each type of language politeness principle. First, 25 utterances data included in the tact maxim with a total percentage of 27,2%. Second, 12 utterances data included in the generosity maxim category with a total percentage of 13%. Third, 21 utterances data included in the approbation maxim category with a total percentage of 22,8%. Fourth, 13 utterances data included in the modesty maxim category with a total percentage of 14,1%. Fifth, 16 utterances data included in the agreement maxim category with a total percentage of 17,4%. And the last, 5 utterances data included in the sympathy maxim category with a total percentage of 5,4%.

Based on this analysis, it was found that there were 6 types of language politeness used by kinship java culture in communicating. From these findings, it can be seen that the principle of language politeness tact maxim is more dominantly used in communicating with a total of 25 utterances data (27,2%). While the principle of language politeness sympathy maxim is the least used with a total of 5 utterances data (5,4%).

## **2. The Description of How the principle of Language Politeness is Used by People in Kinship Java Culture**

Based on the data from observations and interviews that the researchers have obtained, it can be seen that the use of the principle of language politeness in kinship java culture is closely related to the characteristics inherent in Javanese culture. In communicating people in kinship java culture as much as possible

avoid utterance with disrespectful language that can cause feelings of offense and discomfort. The polite language used in communication is adjusted to the context of the utterance taking place while still holding the norms and rules of the character. In the following, the researcher describes how the principles of politeness are used in communicating by kinshp java culture based on the context of the occurrence of utterance and the amount of utterance data that has been found.

### 2.1. Tack Maxim

Tact Maxim shows the principle that every speaker should be able to maximize the benefits for others. In this principle, speakers must be able to minimize harm to others and maximize benefits to others. This principle shows the attitude of the speaker who prioritizes the interests of other people or the interlocutor rather than himself as a speaker. To clarify this type of politeness principle, the researcher provides some research data that have been found and fall into the following categories of tact maxim principles:

Data 1

*Bukde* : *Nggone sopo nyang Pekan Baru, Mbakyumu opo piye?*  
(Whose place was in the Pekan Baru, your sister or who?).

*Buklek* : *Nggone Pakdeku lo. La uwong kami ki pisah uwes ket kelas siji sampek wes ndue bojo. Makane iku dekne pun kangene eram-eram. Iki jane gak ngek i lo dekingi Bukde. Penting aku jikok duek gone Mas Andi mangkat. Marah-marahlah. Timbang aku gak petok karo Pakdeku, batinku.*  
(My Pakde's place. We were separated from the first grade of middle school until now I have a husband. That's why he misses me so much. Actually he is not given me, *Bukde*. The important thing is that I take the money to Mr Andi and leave. Let it be scolded. Than I

don't see my uncle (*Pakde*). I think so).

Context:

Spoken by *Buklek* to *Bukde* while visiting *Bukde's* house after coming home to unwind with *Buklek's Pakde* in Pekan Baru.

In the data 1 spoken by the speaker (*Buklek*) to the interlocutor (*Bukde*), namely “That's why he misses me so much. Actually he is not given me, *Bukde*. The important thing is that I take the money to Mr andi and leave. Let it be scolded. Than I don't see my uncle (*Pakde*). I think so.” The utterance uttered by the speaker showed concern for the interlocutor who was in Pekan Baru. The spaker's utterance shows an attitude of maximizing profit to the interlocutor so that the speaker can meet and miss, even though the speaker has to sacrifice costs by borrowing money to meet her *Pakde*. Therefore, by maximizing profit to the interlocutor, the utterance of data 1 has fulfilled the tact maxim politeness principle.

Data 12

*Bapak* : *Eh mau bengi jane Mas Budi ra iso lungo, masuk angen dekne. Tapi karna aku seng ngomong mangkat dekne.*  
(Actually last night, Mr. Budi said that he couldn't go, he got a cold. But, because I said it so he was going to leave).

*Paklek* : *Yo makane iku ra reti aku kok. Nek reti kan aku karo sampean pun yo ora popo* (Yes, that's why I don't know. If we know it's just me and you it's okay).

Context:

It was spoken by *Paklek* to *Bapak* who tried to provide a solution when he found out that his friend was sick.

In the utterance data 12 submitted by the speaker (*Paklek*) it has fulfilled the politeness principle in the tack maxim category. This is clearly seen in the

utterance “Yes, that's why I don't know. If we know it's just me and you it's okay.”

The utterance in the sentence shows that the speaker is wise by giving the maximum possible advantage to the interlocutor regarding the speaker's willingness to replace the sick partner of the interlocutor.

#### Data 13

*Buklek* : *Nek ngono, la sesok Riza karo sopo?* (Then who will go with Riza for tomorrow?).

*Bukde* : *Yokan sesok Pak e Riza rono, konconekan juga akeh sesok* (Tomorrow Riza's father will be there and he will have a lot of friends).

Context:

Spoken by *Bukde* to assure *Buklek* that his son will not be alone in the mosque.

In the data 13, it can be seen that the utterances conveyed by *Bukde* as a speaker show a wise attitude by giving full confidence to the interlocutor that the speaker's child will have friends. So that in the utterance “Tomorrow Riza's father will be there and he will have a lot of friends” the interlocuter get the maximum benefit because it is given by the speaker's belief.

#### Data 15

*Bapak* : *Iki maksud e piye da tulisane iki?* (What is the meaning from this text?).

*Nduk* : *Rene tak delok e Pak mana tau aku reti, biasane di delok percakapane nyambung nanging ndi ngono.* (Here, let me try to see, Dad. Who knows if I can read it. Usually it can be seen from the conversation where the greeting is).

Context:

Spoken by a daughter (*Nduk*) who tries help to understand the content of the message that is not understood by a father (*Bapak*).



In the data 15, on the utterance above that was spoken by *Nduk* to *Bapak* it fulfills the tact maxim politeness principle. Where the speaker has minimized the harm to the interlocutor by saying “Here, let me try to see, Dad. Who knows if I can read it. Usually it Can be seen from the conversation where the greeting is.” In this utterance the interlocutor get benefits from the speaker because the interlocuter gets help in understanding the content of the message that the speaker does not understand.

#### Data 19

*Paklek* : *Yo iyo, kitakan mung peserta yo melu boco ae.* (Yes, that's right, as the participants we just read it).

*Bapak* : *Tapi yo apik e kita yo meski bales, wong iki kan kegiatane kita jugak to* (But actually what is good is that we should give a response, because this is our activity too).

Context :

The statement conveyed by *Bapak* when advising *Paklek* regarding responding to a WA group forum.

On the data 19 which is spoken by *Bapak* in the utterance “But actually what is good is that we should give a response, because this is our activity too” shows the wise attitude of the speaker who tries to advise the interlocutor. That way the interlocutor gets the maximum benefit possible to know how to communicate well in a particular forum. So the utterance in the data 19 has met the principle of politeness tact maxim.

#### Data 21

*Paklek* : *Engko acarane kumpul nandi iki.* (For the event, where is the meeting point?).

*Pakde* : *Terserah, gone Sardi yo kenek. Ngendi-ngendi kenek piye penak e.* (Whatever, Sardi's place can also be. Wherever

possible, how good).

Context:

The utterance delivered by *Pakde* who gave *Paklek* the freedom to choose a place for discussion.

In the data 21, it can be seen that the speaker (*Pakde*) has fulfilled the tact maxim politeness principle by maximizing profits for the interlocutor. As seen in the utterance “Whatever, Sardi's place can also be. Wherever possible, how good” it is clear that the speaker has minimized the harm to the interlocutor not to impose in determining the meeting place. So that the interlocutor can freely determine the meeting place as desired.

Data 29

*Mas* : *Tapi yo sesok aku panitia ki piye?* (But tomorrow I will be the committee, how about this?).

*Bapak* : *Yo nek melu monggo, ora yo ra popo. Ki pun mau Toyeb anak e operasi ngoyoh-ngoyoh balek deknen. La wong bajune iki dekne sing njileh karo spanduk e nang mobile ndeknen* (Then you can come or not, it's also okay. This was Toyeb's son has surgery to go home. Because he borrow this clothes and the banner is in his car).

Context:

It was spoken by *Bapak* who tried to give *Mas* the best choice regarding his presence at a meeting.

In the data 29, it can be seen that the utterance conveyed by speaker (*Bapak*) “Then you can come or not, it's also okay” is a utterance that gives maximum benefit to the interlocutor by giving freedom to the interlocutor regarding a presence at a meeting. So that the utterance in data 29 has met the principle of politeness tact maxim.

## Data 30

- Bukde* : *Nduk, gaweke ombe Nduk. (Nduk, please make a drink).*  
*Mamak* : *Wes ora usah gawe-gawe ombe lo De, mau wes ngombe kok nang omah. Malah ngerepotin ae .(You don't have to bother drinking De, we already drank at home. It's going to be a hassle later).*

Context:

The utterance spoken by *Mamak* when received a drink during a visit to *Bukde's* house.

In the utterance of the data 30 spoken by *Mamak* as a speaker in the sentence “You don't have to bother drinking *De*, we already drank at home. It's going to be a hassle later” show the utterance that minimizes the loss of others. It can be seen that the utterance of the speaker who conveys a rejection is made to drink by the interlocutor. So that in this utterance is a category of the principle of politeness tact maxim.

## Data 33

- Bapak* : *Piye Mas, wes teko rene sing nakokne sapi wingi? (How about with someone who has come here to ask you? has he come here yesterday?).*  
*Pakde* : *Uwes, jane ra usah nggowo-nggowo ngono nek arepe takon ki. Tak omong karo deknen nek arep takon yo moro en merene. Ra usah repot-repot nggowo opo-opo ngono tak kandani deknen. (Yes, He has, he shouldn't need to bring anything if he want Just asking. I said to him “if you want to ask please just come here and no need to bother carrying anything” I advise so).*

Context:

It was spoken by *Pakde* to *Bapak* who didn't want to bother the Dayo.

On the data 33 above, it is very clear that the utterance delivered by *Pakde* fully complies with the tact maxim politeness principle. This is clearly seen in the utterance “He shouldn't need to bring anything if he want Just asking” and

continue with utterance “if you want to ask please just come here and no need to bother carrying anything.” Where the utterance conveyed by *Pakde* greatly minimizes the losses of others with the intention of providing the greatest possible advantage to the interlocutor, who if the interlocutor needs help to ask questions to the speaker is ready to help without the need to give anything in return.

#### Data 35

*Mamak* : *Mbak, ora usah gawe wedang Mbak. Banyu puteh ae lo ra popo.* (*Mbak, you don't have to make a drink. Just plain water is enough.*)

*Bukde* : *Iyo ora popo wong wedang ae lo Mbak.* (*No problem, It's just water.*)

Context:

It was spoken by *Mamak* who didn't want to bother *Bukde* when *Bukde* was about to make a drink.

The utterance in the data 35 which was spoken by *Mamak* when *Bukde* was going to make a drink. *Mamak* showed that as the speaker did not want to bother the interlocutor by showing a refusal “*Mbak, you don't have to make a drink. Just plain water is enough*” is a form of utterance in which the speaker tries as much as possible to minimize the loss of the interlocutor. In other words, the rejection utterance indirectly makes the interlocutor not need to waste time and money to make drinks.

#### Data 38

*Bukde* : *Nduk, kene do mangan kene masak iwak gule akeh iki.*  
(*Nduk, come here and let's take eat I cooked many fish.*)

*Nduk* : *Iyo De suwon, wes warek wes mangan mau sak durunge merene* (*Yes, thank you De. We are full because we ate before come here.*)

Context:

The utterance spoken by *Nduk* when *Nduk* received an invitation to eat at *Bukde's* house.

Data 38 is an utterance that is included in the tact maxim politeness principle. This is due to the refusal of the speaker (*Nduk*) to the interlocutor's invitation (*Bukde*) to eat at the interlocutor houses'. On the utterance "Yes, thank you *De*. We are full because we ate before come here" is an attempt by the speaker to minimize harm to the interlocutor. So that the food offered by the interlocutor will remain intact.

Data 42

*Pakde* : *La wingi ki arep metu yo rebutan kreto. Jarene Ican "salah e Mamak ora gelem tuku kereto, aturanekan tuku kereto siji neh kan iso." La kan siji wes digowo Lanjar, teros siji digowo Ican, yo uwes aku, Mak e karo Siti yo uwes meneng nang omah ae.* (Last night I wanted to go out but fight for a motorbike. I can said that "This is mom's fault, you don't want to buy a motorbike, *Mamak* can should have bought another one" The other one has been brought by Lanjar, then the other one brought by Ican. Yes, I, her mother and Siti just stayed at home).

*Bukde* : *Yo kui arep tuku neh duek e jek urong cukop, Silok e jek di enggo Mbah e. Arep dijelok yo ora kepenak.* (That's why I want to buy again but the money is not enough, some are still used by her grandmother. Wanted to be asked but not cozy).

Context:

The utterance that was conveyed by *Pakde* to *Bukde* who was wise by giving in to his children in a situation of lack of vehicles to travel.

In the data 42, the utterances spoken by *Pakde* are tact maxim utterances. Because in those utterances *Pakde* tries to give advice to *Bukde* as his interlocutor that showing a relentless attitude to the children in such a situation is the right

thing. So that by doing this utterance, *Bukde* as a interlocutor will benefit greatly in the form of self-awareness to understand the current situation and conditions without feeling angry or ungrateful.

#### Data 44

- Mbakyu* : *Iyo Bukde, cumankan duek bank metune bulan pitu. Dadi timbang ngenteni bulan pitu sing iki di dol ae lah sek. Mengko nek enek rezki neh dituku neh ngono. (Yes, De but the money from bank comes out in seven months'. So than waiting for this seventh month's better to be sold this first. Later if there is sustenance, we bought again).*
- Pakde* : *Yo ibarate awak e dewe mengko istilahe iso golek dalam metu neh, ibarate tekan nol sek nek arep ndue opo ki. (Yes, it seems like later we will find a way out, because if you want to have one it was from the start).*

Context :

*Pakde's* utterance was in the form of a suggestion to *Mbakyu* to address the problem wisely.

In the data 44, the utterances conveyed by *Pakde* to *Mbakyu* are utterance forms that fall into the category of tact maxim's politeness principles. This is because the utterance contains suggestions that are able to provide benefits to the interlocutor in the form of the belief that every problem there will always be a solution. So that the interlocutor has the advantage of not having doubts about the making a decisions.

#### Data 45

- Mbakyu* : *Jane yo eman lo. (Actually that's so hard).*
- Pakde* : *Yo kabeh ki nek ndue yo eman, mergokan sitok-sitok sek endi sing lebih penting to (Yes, all of these if you have it, it's hard to let go).*

Context:

It was spoken by *Pakde* as motivation to *Mbakyu* when *Mbakyu* had a hard time for selling her car.

The data 45 above shows that *Pakde's* utterance in the sentence “Yes, all of these if you have it, it's hard to let go” is a motivational sentence. In this utterance, which can indirectly help the interlocutor gain profit in the form of belief that the decision taken by the interlocutor to sell a car is the right decision. So that the interlocutor get benefits in terms of the confidence obtained.

Data 46

*Bukde* : *Yokan arepe dinggo kerjo, yo tak tukok ne seklah wong pentingkan nek kerjo.* (Caused he want to use it for work, so I'll buy it first because it's important for work).

*Pakde* : *Tak omong wingi ki, “Mak silehke duek sik lah di nggo tuku hp.” Tak krediti jarene.* (I said yesterday, "Ma'am, lend me money first to buy my cellphone." I credit it).

Context:

Spoken by *Bukde* to *Pakde* who is in need of a cellphone for work.

In the utterance of the data 46, the utterances spoken by *Bukde* provide the greatest possible benefit to the interlocutor. This can be seen in the utterance of *Bukde* “Caused he want to use it for work, so I'll buy it first because it's important for work” shows an attitude of being willing to sacrifice money to buy the interlocutor’s cellphone. So that the interlocutor getting the benefits of the cellphone that the speaker has bought for the interlocutor activities at work. It Shows that this utterance has fulfilled the tact maxim in the principle of politeness.

## Data 50

- Bukde* : *La iyo nek podo gelem kan ijek eneng duek sing disileh Mbak e sing nang Cinderawasih ki. Aku nek njileh sing pas tanggale yo ora masalah ben podo-podo penak. Ora usah balekne sing lebih lebih.*(Yes, it's true that if the all want, there is still money that his a grandma borrowed from Cinderawasih. If I borrow according to the date, it doesn't matter so that it will make it easier for both of us. No need return more).
- Pakde* : *Yo iyo, wes ora popo. Wong jenenge dingge bantu uwong tuokan* (Yes, it's okay. Which is to help parents).

## Context:

It was spoken by *Pakde* to *Bukde* when responding to *Bude's* statement regarding her money being borrowed.

The utterance of data 50 in the sentence “Yes, it's okay. Which is to help parents” what is spoken by *Pakde* as a speaker as much as possible provides benefits to the interlocutor by not worrying about the period of borrowing money. In this condition, the speaker harms himself to be able to buy a car while the interlocutor can use the money. So it is clear that *Pakde's* utterance contains tact maxim.

## Data 51

- Mbakyu* : *Tapi nek deknen ndue rizki nek niate arep ngewei lebihkan bedo opo podo iku bukde?* (But if she has more sustenance and intends to give it more to you, is it different or how is it?)
- Bukde* : *Moh aku ora usah koyo ngono, sing penting piro disileh yo sak mono ae dibalekne.* (No, I don't want. It doesn't have to be like that. The important is how much borrowed it and just returned it).

## Context:

The utterance that *Bukde* conveyed to *Mbakyu* when *Mbakyu* described the process of returning money as an example.



The data 51 above shows tact maxim's utterance. Because *Bukde's* statement regarding a unwillingness to be given more money when someone who borrows money. It is gives benefits to the borrower because it has been helped and it is not harmed at all without having to pay more.

#### Data 52

*Mas* : *Aku pun wes peng telu disuntek jan weslah.* (I have been injected three times).

*Bukde* : *Mangan sek lo, wong arep ngombe obat* (Eat first, if you want to take medicine).

Context:

The utterance that *Bukde* conveyed to *Mas* when he was about to take medicine.

In the data 52, the utterance spoken by *Bukde* to *Mas* shows the utterance of tact maxim. This can be seen in the utterance of *Bukde* "Eat first, if you want to take medicine" who tried to advise *Mas* to eat before taking medicine to provide the maximum possible benefit to the interlocutor. So that nothing would happen to the interlocutor if the interlocutor took medicine after eating rice first. So that the utterance has fulfilled the tact maxim politeness principle.

#### Data 65

*Mbah* : *Iyo Mbah mu kumat mumete angket isuk mau.* (Yes, your grandma got a headache since this morning).

*Nduk* : *Yo uwes tak enterke sek nek ngono.* (Well, I'll take grandma to go treatment).

Context:

It was spoken by *Nduk* to her mother when asked to take her grandmother for treatment.

The utterance shown in the data 65 in sentences “Well, I’ll take grandma to go treatment” what the speaker (*Nduk*) said to the interlocutor (*Mbah*) gave the interlocutor an advantage. That is because the speaker had helped the interlocutor to take grandmother for treatment when the speaker asked the interlocutor for help. So that the utterance has fulfilled tact maxim.

#### Data 66

*Nduk* : *Aku iki urong rampong Mbah sekolah e. Ijek semester akhir in sha Allah buan rolas mbah rampong. (I’m not yet finish with my education. I still last semester right now and in sha Allah at December in this year I’ll get my graduation).*

*Mbah* : *Yo sing semangat nek sekolah ki Nduk, sing tenan tenan mugo-mugo ndang rampong ben dadi uwong sing sukses Nduk. (A school that is enthusiastic and serious, Nduk. Hopefully it will be finished soon and become a successful person).*

#### Context:

The utterance spoken by *Mbah* told to *Nduk* when he was giving advice regarding her school.

The data 66 spoken by *Mbah* as the speaker to *Nduk* as the interlocutor in the utterance “A school that is enthusiastic and serious, *Nduk*. Hopefully it will be finished soon and become a successful person” show advice that can encourage the interlocutor to be enthusiastic in completing education. So that the interlocutor gets the maximum benefit from the speaker. Those 66 utterances have fulfilled the tact maxim politeness principle.

#### Data 74

*Adek* : *Kok sego, laok e lo maksudku Mbak. Sopo sing arep esah-esah ki? (Not rice, I mean the side dish. Who want to wash the plates?)*

*Mbakyu* : *Sopo ae kenak, Mbakyu yo ora popo. Koe atene lungo mengko mendak kesorean.* (Anyone can, even *Mbakyu* is okay. You have to go this afternoon, it's better not to be too late later).

Context:

It was spoken by *Mbakyu* to *Adek* when the afternoon came to clean the house.

The utterance on the data 74 spoken by the speaker (*Mbakyu*) shows the principle of tact maxim politeness. This can be seen when the speaker was asked by the interlocutor (*Adek*) who would wash the dishes. The speaker responded by giving the freedom for anyone to do it. It is also adding with the utterance from the speaker that offered to do the work. Where, the interlocutor was not late to go that afternoon. It was very clear that it gave an advantage for the interlocutor. So that the interlocutor doesn't have to waste time to hurry away.

Data 78

*Mbakyu* : *Oh oleh nek ngono sekalian. Deloken sek iki angket mau ora iso-iso dijahit.* (Of course why not. Look at this from earlier it couldn't be sewn).

*Adek* : *Kene ben tak jaite ae Mbak.* (Here, let me sew it *Mbak*).

Context:

The utterance spoken by *Adek* when she saw that her sister was having trouble sewing her pants.

The utterance of the data 78 spoken by speaker (*Adek*) to the interlocutor (*Mbakyu*) shows the utterance of tact maxim's politeness principle. This is because the utterance “Here, let me sew it *Mbak*” when the interlocutor showed a difficulty sewing the pants. The speaker quickly helped the interlocutor. This utterance gives the interlocutor an advantage because the interlocutor gets help sewing a pants, so that the interlocutor doesn't have any more trouble.

## Data 80

- Nduk* : *Iyo Bukde. Yo uwes Bukde matursuwon yo Bukde. Sepurone ganggu waktune Bukde. (That's correct, Bukde. Bukde, I would like thank you so much for helping me. I'm really sorry for disturb your time).*
- Bukde* : *Iyo ora popo lo Nduk. Ora eneng neh sing atene ditakon? Nek eneng takonen ae, mengko nek Bukde iso jawab yo Bukde jawab Nduk. Nek ora yo ngapurone Bukde (guyu). Koe iki uwes semester piro Nduk? (No problem, Nduk. is there anything to be asked? If there are still questions please just ask to me and I'll answer it if I know it. But, If I can't answer it, I'm sorry (laughs). What semester are you in?).*

Context:

The utterance spoken by *Bukde* when *Nduk* asking about an coursework.

In utterance of the data 80, which the speaker (*Bukde*) said by offering the interlocutor (*Nduk*) to ask anything. It's mean that the speaker gave benefits to the interlocutor because the interlocutor get the freedom to ask questions that could help for complete the interlocutor assignments'. So that the utterance has fulfilled the politeness principle of tact maxim "minimize cost for other, maximize benefits for other."

## Data 82

- Bukde* : *Uwes angket mau mangan Nduk. Koe uwes mangan opo urong Nduk. Kae mangan nggawe ejangen kentang tak sambel. (I've been eating some hours ago, Nduk. Have you eaten or not yet?).*
- Nduk* : *Matursuwon Bukde, aku wes mangan mau kok Bukde. (Thank you so much Bukde caused I have take eat before come here).*

Context:

The utterances spoken by *Nduk* when offered to eat in the morning when at her *Bukde* house.

The utterance on the data 82, which is spoken by the speaker (*Nduk*) by showing a refusal when the speaker is offered to eat at the interlocutor's house. The utterance in the data 82 that meets the principle of politeness tact maxim because the speaker has maximized profits for the interlocutor. So that the food belonging to the interlocutor does not decrease and minimizes the cost of the interlocutor.

#### Data 91

*Bukde* : *Koe atenen lewat ndi Nduk? Atenen sekalian tak titipi kopi gelem opo ora Nduk?* (Where do you want to go, *Nduk*? Would you help me to bring this coffee or not?).

*Nduk* : *Oh oleh Bukde, ngopo kok ra oleh to. Atenen di gowo nandi Bukde* (Of course, why not. Where should I bring it?).

Context:

The utterance spoken by *Nduk* to *Bukde* who tried to help bring *Bukde's* coffee to be delivered to the mill.

In the utterance of the data 91, which was spoken by speaker (*Nduk*) who wanted to help the interlocutor (*Bukde*) too bring a coffee to the coffee mill. It can be seen in the utterance "Of course, why not. where should I bring it?" clearly gives an advantage to the interlocutor. So that the interlocutor doesn't have to bother going to the coffee mill. This utterance has fulfilled the tact maxim in politeness principle.

## 2.2. Generosity Maxim

In this Generosity maxim, the researcher found the data as many as 12 utterances used in communicating by people in kinship Java culture. In this maxim, each utterance participant must adhere to the principle of minimizing benefits to self and maximizing benefits to others. Based on the research data that

the researchers found, the following researchers describe each utterance data in the generosity maxim category.

#### Data 8

*Mamak* : *Opo jarene wawak iku.* (What did she said?).  
*Nduk* : *Wawak e jek mandi mau, jarene “walah Nduk wong ben tak terke kok” yo tak omong ora popo wak sekalian lewat iki.* (She is still bathing, she said "Oalah *Nduk* let it be delivered later" than I said "it's okay it's all over.").

#### Context:

The utterance was spoken by *Nduk* who happily and sincerely delivered the sewing of his neighbor's clothes.

Based on the data 8 that spoken by the speaker (*Nduk*) regarding the willingness to be sincere and happy without being asked to deliver a sewing clothes is a form of utterance that belongs to the category of the generosity maxim. This is because the speaker (*Nduk*) has maximized benefits to others as a form of generosity to the interlocutor. So that the utterance in data 8 has fulfilled the generosity maxim in politeness principle.

#### Data 22

*Buklek* : *Eneng janur nang omah De?* (Are there coconut leaves at *Bukde's* house?).  
*Mamak* : *Yo eneng wingi tak delok tapi nek sing putih ra ono, ono ne janur ijo kae lo Sur. Yo uwes sesok dijimok nek atene gae. Rene en gawe nangkene ae bareng-bareng.* (I saw it yesterday but there was no white one, there was a green leaf. Yes, it will be taken tomorrow if you want to make it. Just do it here together).

#### Context:

The utterance conveyed by *Bukde* who gladly gave and took coconut leaves to *Buklek*.

In the utterance of data 22 above, it is clear that in the utterance "Yes, it will be taken tomorrow if you want to make it. Just do it here together", which was said by *Mamak* regarding a willingness and sincerity to give and pick up coconut leaves to be given to *Buklek* as the interlocutor. In the utterance, it is very clear that *Mamak* has maximized the benefits to the interlocutor who is happy to give the leaves. So that this utterance data has fulfilled the generosity maxim politeness principle.

#### Data 27

*Mamak* : *Nduk engko nek Riswan tuku es batu, wei ae yo. Tinggal siji mesakne.* (*Nduk* later if *Riswan* buys ice, just give him one because only one pity).

*Nduk* : *Iyo Mak, kek i ae kan ra usah bayar.* (Yes mom just give and he don't have to buy it).

Context:

It was spoken by the *Mamak* to her child (*Nduk*) when she saw the number of ice cubes in the refrigerator for sale was one.

From the utterance in the data 27, it is clear that the speaker (*Mamak*) have maximized benefits for others and minimized benefits for self. This can be seen in the speaker utterance which says "*Nduk* later if *Riswan* buys ice, just give him one because only one pity" is a form of the speaker's sincerity. So that the utterance in the data 27 has fulfilled the generosity maxim politeness principle.

#### Data 31

*Mamak* : *Wes ora usah gawe-gawe ombe lo De, mau wes ngombe kok nang omah. Malah ngerepotin ae.* (You don't have to bother drinking, we already drank at home. It's going to be a hassle later).

*Bukde* : *Yo uwes ora popo to, gor gawe teh manis sing anget ae*

*kok.* (It's okay, just to make the sweet tea warm).

Context:

The utterance spoken by *Bukde* said that she didn't mind serving a drink to *Mamak* when she came to visit *Bukde*'s house.

The utterance shown in the data 31 above is a form of generosity maxim. It is seen in the utterance the speaker by said "It's okay, just to make the sweet tea warm" when *Bukde* will make a drink for *Mamak*. *Bukde* doesn't mind serving drinks to *Mamak*. According to *Bukde* it was just warm tea which was nothing out of the ordinary. So that the *Mamak's* utterance has maximized the benefits to the interlocutor (*Bukde*).

Data 32

*Nduk* : *Dipangan lo iki jajanane buklek.* (Please eat the snacks).

*Buklek* : *Iyo suwon, Mengko dipangani.* (Thank you, I'll eat them later).

Context:

It was spoken by a girl (*Nduk*) who invited her *Buklek* to eat the snacks provided.

From the utterance of the data 32 above, the utterance by *Nduk* which sincerely invites *Buklek* to eat the snacks that have been provided is a form of generosity maxim. This is because *Nduk* has maximized profits for the interlocutor. So that the interlocutor (*Buklek*) can eat and enjoy the snacks that have been served. The utterance "Please eat the snacks" shows that the speaker (*Buklek*) has minimized the benefits for self.

Data 34

*Pakde* : *Kae dipangani lo jajanane Nduk, ojo segen-segen. Engko*



*nek segen-segen titonono nek nang omahmu malah tak entekne Nduk (Guyu). (Please eat the snacks, don't be shy. Later, if you're shy, look at your house when I'll spend the all Nduk (laughs).*

*Nduk* : *Iyo lo De, ora segen. Engko dipangan iki. (Of course De, we don't hesitate. Later eaten).*

Context:

The utterance spoken by *Pakde* when he invited his nephew to enjoy the snacks provided.

Based on the data 34 shown above, the utterance spoken by the speaker (*Pakde*) who sincerely offers snacks to *Nduk* is effort the speaker who has maximized profits for the interlocutor. It is clear that in the utterance "Please eat the snacks, don't be shy" the speaker doesn't feel aggrieved in the slightest when the interlocutor eats the snacks that the speaker offers. So that the researcher can state that this utterance in the data 34 has fulfilled the principle of generosity maxim.

Data 36

*Mamak* : *Mbak, ora usah gawe wedang Mbak. Banyu putih ae lo ra popo. (Mbak, you don't have to make a drink. Just plain water is enough).*

*Bukde* : *Iyo ora popo wong wedang ae lo Mbak. (No problem, It's just water).*

Context:

An utterance that *Bukde* happily conveyed when making a drink and didn't feel bothered at all.

The data on utterance 36 spoken by *Bukde* in the utterance "No problem, It's just water" shows that the speaker is happy and sincere to give a drink to the interlocutor. *Bukde* didn't feel burdened and didn't feel bothered by giving a drink. So that the utterance in the data 36 is an utterance that meets the principle of

generosity maxim. This is because the speaker has succeeded in maximizing the benefits of others.

#### Data 37

*Bukde* : *Nduk, kene do mangan kene masak iwak gule akeh iki.*  
(*Nduk, come here and let's take eat with some fish*).  
*Nduk* : *Iyo De suwon, wes warek wes mangan mau sak durunge*  
*merene.* (Yes, thank you. We are full because we ate  
before come here).

Context:

The utterance spoken by *Bukde* invited his nephews to eat his homemade food.

In the data 37 above, the utterance spoken by the speaker (*Bukde*) who offered and invited *Nduk* as the interlocutor to eat at the speaker's house is a form of generosity maxim. This is clearly seen in the utterance "*Nduk, come here and let's take eat with some fish*" that the speaker has maximized giving benefits to others.

#### Data 40

*Pakde* : *Hah endang podo di ombe, ben dadi saksi iki lo ombene*  
*yo sak jajane.* (Please drink it, so that the drink and the  
sanck will be witnesses).  
*Nduk* : *Iyo iki wes do nuang lo de.* (Yes, it's already been poured).

Context:

The utterance spoken by *Pakde*, when he is invited his nephew not to be shy about enjoying the dishess available at his house.

In the utterance of the data 40 above, it contains the generosity maxim politeness principle in communicating. This is shown in the utterance "Please drink it, so that the drink and the sanck will be witnesses" where the speaker really

hopes that the interlocutor can eat and drink the dishess that provides with full sincerity. The utterance in the data 40 has fulfilled the principle of generosity maxim.

#### Data 60

*Le* : *Aku gelem iki mbak.* (I want this, *Mbak*).  
*Mbakyu* : *Opo urung dibukak to le. Kene tak bukak ne.* (is it unopened *Le*? Here I open it).

Context:

The utterance spoken by *Mbakyu* when her brother had trouble opening the a jar containing bread.

The utterance in the data 60 spoken by *Mbakyu* as a speaker who sincerely and has the generosity to open a jar containing bread for the interlocutor (*Le*). It is clear that the utterance "Here I open it" is a form of generosity maxim. Where the speaker has given the maximum benefit to the interlocutor.

#### Data 61

*Adek* : *Kene Mbak tak sapune, aku iso kok.* (Here, sis. Let me to help you for sweep it. I can do it well).  
*Mbakyu* : *Tenan?* (are you sure?).

Context:

The utterance that spoken by *Adek* when she saw her sister was sweeping the floor of the house.

The utterance in the data 61 above is the generosity maxim. This is due to the utterance "Here, sis. Let me to help you to sweep it. I can do it well" is a generous attitude shown by a younger sister to the eldest sister who sincerely helps the work of the interlocutor (*Mbakyu*). So that the utterance in data 61 has succeeded in fulfilling this politeness principle.

## Data 81

*Bukde* : *Uwes angket mau mangan Nduk. Koe uwes mangan opo urong Nduk. Kae mangan nggawe ejangan kentang tak sambel.* (I've been eating some hours ago, *Nduk*. Have you eaten or not yet? Please take some eat there and eat with potatoes with chili sauce).

*Nduk* : *Matursuwon Bukde, aku wes mangan mau kok Bukde.* (Thank you so much *Bukde* caused I have take eat before come here).

Context:

Spoken by *Bukde* when her nephew was visiting her house in the morning.

From the utterance on the data 81 above, the speaker (*Bukde*) has tried to maximize the benefits to the interlocutor. It is can be seen from the utterance “Please take some eat there and eat with potatoes with chili sauce” the speaker happily invited *Nduk* as the interlocutor to eat. So that this utterance in the data 81 has fulfilled the generosity maxim politeness principle.

### 2.3. Approation Maxim

Approbation maxim shows the politeness principle “minimize dispraise of other, maximize praise of other.” In this principle, the speaker must try to show as much praise as possible to the interlocutor. Based on the research data that the researchers found, the researchers found as many as 21 utterances data that used in kinship java culture in communicating. To find out more clearly regarding the use of the principle of politeness approbation maxim, the following researchers describe each data that the researcher found.

## Data 2

*Mbakyu* : *Numpak opo dekingi Buklek, L300?* (What did you ride

yesterday, is it L300?)  
*Buklek* : *Ora, numpak bus gedi. Bus e mewah* (No, I ride the big bus. The bus is luxurious).

Context:

It was spoken by *Buklek* to *Mbakyu* when she asked about the vehicle used to visit her *Pakde's* house in Pekanbaru.

In the utterance of the data 2, it can be stated that the principle of politeness is the approbation maxim. This is because the utterance spoken by *Buklek* which states that a trip while visiting the *Buklek's* family in the Pekanbaru by using a luxury bus is a praise for the *Buklek* trip. So that the utterance has met the principle of politeness approbation maxim.

#### Data 3

*Buklek* : *Ora, numpak bus gedi. Bus e mewah.* (No, I ride the big bus. The bus is luxurious).  
*Mbakyu* : *Wes yo mantep ta Buklek* (Wow, that's a cool trip, *Buklek*).

Context:

The utterance spoken by *Mbakyu*, when she listen *Buklek's* nice trip.

In the data of utterance 3, which is spoken by *Mbakyu* in the utterance "Wow, that's a cool trip, *Buklek*" it is clear that the speaker maximizes praise for the trip made by the interlocutor. So that the speaker can be said to have made a very polite utterance because the speaker has maximized the praise for the interlocutor.

#### Data 6

*Bapak* : *Opo kesibukane Pakdene nangkono?* (What is your uncle busy doing there?).  
*Paklek* : *Nangkonokan dekne ndue omah mangan gede, yo Jokowi*

*wes tau rono kok. Di booking omah makane* (There he has a big restaurant, Mr Jokowi has also been there. He was booked the restaurant).

Context:

It was spoken by *Paklek* when he told about his *Pakde* activities at Pekan Baru.

The utterance in the data 6 spoken by *Pakde* who state that "There he has a big restaurant" to the interlocutor has shown utterance that maximizes praise. This is very clear when *Pakde* answers the interlocutor's questions when communicating by maximizing praise for what the interlocutor asks.

Data 14

*Buklek* : *Ora reti riko yo. Deknen ki nyelengi duek, gae tuku motoran sing iso nyuper kae lo.* (Do you know. He is saving money to buy a toy car that can drive it).

*Bukde* : *Yoh, pinter nek gelem nyelengi* (That's good, if he want to save like that).

Context:

It was spoken by *Bukde* when she heard that *Buklek's* children was diligent in saving money.

Data 14 in the utterance above is included in the principle of politeness approbation maxim. This can be seen in the utterance "That's good, if he wants to save like that" which was spoken by *Bukde* to *Buklek* when responding to *Buklek's* story about *Buklek's* son who likes to save money. *Bukde's* statement that the son is smart is a form of maximum effort to give praise to the interlocutor. So that the utterance will be happy when the interlocutor gets such a response in communicating.

## Data 39

*Mbkyu* : *Emh-emh gantenge, endi Mbakyumu Le?* (Emh-emh you are so handsome, where is your *Mbakyu Le?*).

*Le* : *Mmm Ora reti Mbak.* (Mmm I don't know *Mbak*).

Context:

The utterance spoken by *Mbakyu* when she saw her cousin who had just arrived.

In the data 39 that spoken by *Mbakyu* to the interlocutor (*Le*) in the utterance "Emh-emh you are so handsome", it shows that the speaker (*Mbakyu*) has maximized praise to the interlocutor. This is because *Mbakyu* spontaneously praise the interlocutor's face that had just seen when the interlocutor came to the speaker house. So that the interlocutor feels comfortable and happy to get the utterance that contains the praise.

## Data 53

*Mbakyu* : *Wes ayune* (You are very beautiful)

*Nduk* : *(Isin) Mmmm opo to Mbakyu, ora kok.* (Shy) (Mmm not really).

Context:

The utterance spoken by *Mbakyu* when she saw *Nduk* who had just come to visit her house.

Based on the data 53 that spoken by the speaker (*Mbakyu*) to the interlocutor (*Adek*) in the utterance "You are very beautiful" shows the utterance as much as possible praising to the interlocutor. This clearly has fulfilled the principle of politeness approbation maxim. Where the speaker says a sudden utterance of praise when the younger sister as the interlocutor has just shown self. So, from the utterance makes the speaker feel very happy.

## Data 55

*Mamak* : *Wes cilik, mernyil, sumehan, ayu tenan iki anak e sopo?*  
(You are small, cute, smiling and so beautiful. Whose child is this?).

*Nduk* : *(Isin karo salaman) Anak e Bapak, Buklek.* (Embarrassed while shaking hands) my father's daughter).

## Conteks:

It was spoken by *Mamak* who saw *Nduk* as her niece who was friendly with a smile when she came to her house.

The data on the utterance 55 spoken by *Mamak* as a speaker to *Nduk* as the interlocutor when greeting *Nduk* who just coming to the speaker's house shows the utterance in the politeness principle of approbation maxim. This can be seen clearly in the utterance "You are small, cute, smiling and so beautiful" which was spoken by *Mamak* when she saw *Nduk* as a form of greeting for first time saw *Nduk*. The utterance contains praise because the speaker says that the interlocutor is very beautiful. So it is very clear that the speaker maximizes praise on the interlocutor which is the principle of politeness approbation maxim.

## Data 57

*Bukde* : *Yo wes sampean ndisek, duete sampeankan akeh Lek*  
(Yes, you are the first, because you have a lot of money).

*Bapak* : *Okeh opo to De, pas-pasan dingge ngerumat ladang iki.*  
(How much? It's just mediocre to take care of the fields really).

## Context:

It was spoken by *Bukde* to *Bapak* who allowed him to buy a car first because she thought that he had a lot of money.

The data on the utterance 57 spoken by *Bukde* in the utterance "Yes, you are the first, because you have a lot of money" shows an utterance that meets the



principle of politeness approbation maxim. It can be seen clearly that in the utterance spoken by *Bukde* to the interlocutor who gave as much praise as possible by stating that the interlocutor had a lot of money. This shows the fulfillment of the politeness principle of approbation maxim.

#### Data 59

*Adek* : *La iki gordene tuku nang endi Mbak, apik tenan* (Where did you buy this curtain, *Mbak*. It's really beautiful).  
*Mbakyu* : *Iki wingi tukune online lo Dek.* (Yesterday, I bought it by online, *Dek*).

**Context:**

The utterance spoken by *Adek* when she saw the curtains that her sister had just bought.

In the utterance of the data 59, which was spoken by the younger sister who said that the eldest's curtains was looking at were very beautiful. It was a utterance that contained the politeness principle in approbation maxim. This is because in the utterance *Adek* has maximized giving praise to *Mbakyu* in communicating.

#### Data 63

*Mbakyu* : *Sendalmu tuku nandi Dek? Apik tenan. Podo koyo nggonku, bedone nggonku warnane ireng* (Where you bought your slippers? It's so beautiful. Same as mine except mine is black).  
*Adek* : *Opo iku tukune nang petisah Medan, pas sak durunge balek rene.* (I'll bought it at Petisah Medan, before I go home).

**Context:**

The utterance spoken by *Mbakyu* when she was moved her sister's slippers.

In the utterance on the data 63, it can be stated that the utterance is contains praise. It is proven by *Mbakyu's* expression when *Mbakyu* saw and was move her sister's slippers while saying that her sister's slippers were so beautiful. So it is very clear that the utterance has met the principle of politeness approbation maxim.

#### Data 64

*Adek* : *Iyo Mbak, dekingi ki aku sekalian atene nukok ne bajune Bapak lo. (Yes that's right, yesterday I wanted to buy my father's clothes, so).*

*Mbakyu* : *Oh koe sing nukokne baju Bapak, koe peduli tenan. (Oh, you bought father's clothes, you are very careful).*

#### Context:

The utterance spoken by *Mbakyu* when she found out that her sister's care for his father was known from buying his father's clothes.

The utterance of the data 64 which was spoken by speaker (*Mbakyu*) to the interlocutor (*Adek*) when the speaker found out that the interlocutor who bought the father's clothes alone. The speaker who hears this responds to the interlocutor by giving the expression "you are very care" which is a form of utterance that means praise. So that the speaker has succeeded in fulfilling the principle of politeness approbation maxim in communicating with her relatives.

#### Data 67

*Mbah* : *Omah Pakmu sak iki tambah apik yo Nduk diambakne kae yo, wingi aku lewat ngarep omah yoh omah e Mas Bambang sak iki makin gede pageran besi keliling (Your father's house is getting better now, Nduk. It's widen or how? Yesterday I passed in front of your house "Wow, Mr. Bambang's house is getting bigger and has an iron fence around it.").*

*Nduk* : *Ora lo Mbah, ijek apik an omah e Mbah tas ngadek ijek baru. Kae ki gor nambah teras ae Bapak Mbah. (No, Mbah. It's still better your home, because it's still just stood up. My father can just add a terrace, Mbah).*

Context:

The utterance that spoken by *Mbah* when he was known about the development of her father's house.

In the utterance on the data 67, it is categorized as an approbation maxim. This is because the utterance in the data has fulfilled the principle of politeness in approbation maxim. The researcher's statement regarding the fulfillment of the politeness principle is evidenced by the utterance from the speaker which states that the father's house of the interlocutor (*Nduk*) is getting better, wider and has an iron fence that has greatly maximized praise to the interlocutor.

Data 70

*Nduk* : *Podo ae lo Mbah, yo memang Mbah opo-opo kudu nekat nek ora ngumpulne tekan ndi yokan Mbah. Tapi kan Mbah wes ono mobil malahan nek Bapak kan urong ndue mobil Mbah (guyu isin). (It's the same, Mbah. That's correct. Actually if we not reckless or not collect money, how we can get what we want? But right now, you already have a car. While my father haven't. (laughs shyly).*

*Mbah* : *La Pak mu sak iki wes ora kerjo ne opo piye Nduk. Aku wingi di wei reti Mas Kacuk jarene wes ora kerjone. (Is your father still working or has he left, at this time? Yesterday Mr Kacuk was told me that your father has not working again).*

Context:

The utterance spoken by *Nduk* to his grandpa, who knew that apart from her grandpa's house being built, he had just bought a car.

In the data of the utterance 70 which is spoken by *Nduk* with the statement that currently *Mbah* already has a new car in addition to newly built house. The utterance is the speaker's effort to maximize to give praise to the interlocutor. So

in the context of the utterance it is very clear that the utterance contains a approbation maxim.

#### Data 71

*Mbah* : *Nek dolen iki koe karo Risky iki wonge menengan ora banter-banter nek ngomong.* (When you're playing, I'll pay attention to you and Risky are uncommunicative, where both of you don't speak loudly).

*Nduk* : *(Mesem isin) opo iyo to Mbah.* (Smile with ashame) is it true *Mbah?*).

Context:

The utterance spoken by *Mbah* to *Nduk* when he saw the behavior of her grandchildren and friends playing together at his house.

The utterance on the data 71 which reveals that *Nduk's* behavior as the interlocutor is very quiet and does not like to speak out loud as a girl. The utterance is the maximum effort spoken by the speaker to praise the interlocutor. So from that utterance, it is clear that the speaker really fulfills the principle of politeness in approbation maxim.

#### Data 72

*Mbah* : *Lah iyo iku, bocah iki iso didelok tekan sirahe Nduk. Koe pun uwonge hemat.* (Yes that's true. Today children can be seen from their face and I see that you are frugal).

*Nduk* : *Aamiin Mbah, matursuwon Mbah podo ae lo Mbah koyok bature sing liyane.* (Aamiin *Mbah*, thank you but how come it's just like other friends).

Context:

The utterance spoken by *Mbah* to *Nduk* when he saw *Nduk's* daily habits.

In the utterance in the data 72 spoken by *Mbah* when understood the habits the interlocutor (*Nduk*). The speaker revealed that the interlocutor was a

frugal person. The speaker's utterance which states that the interlocutor is a thrifty person. That is a form of expression that as much as possible shows praise to the interlocutor. So that the utterance has fulfilled the politeness principle of the approbation maxim.

#### Data 75

- Adek* : *Masak aku ora penggawean nang omah sidone.* (So I don't do anything at home?).
- Mbakyu* : *Yo uwes nek ngono koe sapu en omah e. Koe nek nyapu resik tenan kok.* (It's okay then you just sweep the house. Because when you sweep the floor, It's very clean).

#### Context:

It was spoken by *Mbakyu* when she asked her sister who swept the house in the afternoon to tidy up and clean the house.

The utterance on the data 75 is an utterance that contains the principle of politeness in the approbation maxim. This can be seen in *Mbakyu's* utterance which states that the interlocutor is very clean when sweeping the house. The form of utterance delivered by *Mbakyu* as a speaker has fulfilled the politeness principle in the approbation maxim.

#### Data 83

- Nduk* : *Mamak mau numis mi lidi.* (My mother cooks noodle stick).
- Bukde* : *Oh mi lidi, enak iku nduk. Isuk-isuk mamak mu nek masak yo.* (Oh noodle sticks, it's delicious. Early in the morning your mother had cooks, right).

#### Context:

It was spoken by *Bukde* when she found out the vegetables that her mother cooked at home.

In the data 83 in the utterance “Oh noodle sticks, it's delicious. Early in the morning your mother had cooks, right” is a form of utterance from *Bukde* as a speaker. The speaker said that when the speaker found out that the interlocutor's mother only cooked a stick of noodle. But by saying that it was delicious, the speaker had tried the best praise to the interlocutor. So it is very clear that the utterance has fulfilled the principle of politeness in approbation maxim.

#### Data 84

*Bukde* : *Lah iyo Nduk omahmu gedi pageran wesi ngono. Atene tuku mobil opo piye Nduk?* (It's true that your house is big and iron fenced. Want to buy a car or what?).  
*Nduk* : *Ora lo De, gor mager terase ae.* (No *De*, just make a terrace fence).

#### Context:

Spoken by *Bukde* when *Nduk* was telling her experience when playing at her grandpa's house.

The utterance on the data 84 that was spoken by *Bukde* to *Nduk* as the interlocutor contained praise. The praise spoken by the speaker is clearly seen in the expression "your house is big and iron fenced". The utterance show that there is approbation maxim as much as possible from the speaker. So, from this utterance, the researcher can state that *Bukde's* utterance as the speaker has fulfilled the principle of the approbation maxim.

#### Data 86

*Bukde* : *La piye omahe ora gedi. Uwong Bapak mamak mu iki rajin-rajin tenan lo Nduk pinter nyambut gawe. Sawite pun ombo yo Nduk Pak mu.* (How is your house not big, right. Because your father and mother very hardworking and good at work. Your father's palm is wide, isn't it

*Nduk?*).

*Nduk* : *Ora lo Bukde ora gedi.* (No, *Bukde*. It's not big).

Context:

The utterance spoken by *Bukde* who knows the persistence of both parents *Nduk* in working.

The data 86 is shown in the utterance "your father and mother very hardworking and good at work. Your father's palm is wide" is a utterance conveyed by *Bukde* to *Nduk* when she was playing at *Bukde's* house. This utterance clearly fulfills the principle of politeness in the form of the approbation maxim. This is because the speaker has maximized praise to the interlocutor.

Data 88

*Bukde* : *Iyo rajine Nduk, isik-isuk wes siap gawean.* (You are really delligent).

*Nduk* : *Ora patek o De. Yo jenenge cah wedok Bukde. Mengko nek gak diresik-resik yo diseneni Mamak, De.* (Not really. It just because I'm a daughter. If I don't clean up, my mother will be angry).

Context:

The utterance delivered by *Bukde* when she found out that her *Nduk* had finished her homework early in the morning.

In the data 88, *Bukde* stated that "You are really delligent" is a form of expression of praise to the interlocutor (*Nduk*). This is because in the data 88, the speaker maximizes praise because it says the interlocutor is very diligent in cleaning the house early in the morning. So that the utterance can be said to have fulfilled the politeness principle in the approbation maxim.

Data 90

*Bukde* : *Yo iyolah Nduk ngono. Uwong gadis-gadis iki kudu rajin Nduk. Ben ketok resik omahe Nduk. Tapi omah mu resik ae bendino tak delok latare Nduk.* (Yes, you really have

to be humble. The girl must be diligent. So that the house looks clean. But I see your yard is clean every day).  
*Nduk* : *Sebenere yo royongan iku Bukde karo Adekku yo Mbakyu ku juga.* (Actually, that's also mutual cooperation with my sister).

Context:

The utterance spoken by *Bukde's* to *Nduk* who saw that the yard was always clean every day.

The data 90 spoken by speaker (*Mbakyu*) by saying that "I see your yard is clean every day" shows the intention of praising to the interlocutor. That statement show that the interlocutor who is diligent in cleaning the yard. The utterance is a form of praise. Because the speaker tries best to praise the interlocutor even though the speaker does not know for sure who cleans the yard of the interlocutor so that it can look clean every day. Based on the utterance, it is very clear that the utterances expressed by *Bukde* to the interlocutor in the data 90 have fulfilled the politeness principle in the approbation maxim.

#### **2.4. Modesty Maxim**

In communication between kinship java culture, it was found the use of the modesty maxim. As stated by Leech 1983 that the principle of modesty maxim is to maximize self-dispraise, which means that every speaker should always minimize self-praise. This principle can be interpreted briefly that in speaking, every speaker must be able to make every effort to show humility by maximizing dispraise for self. Based on the research data found, there were 13 utterances data that contain the principle of politeness in modesty maxim. In the following, the researcher describes in detail the intent of each data containing the modesty maxim.



## Data 16

*Pakde* : *Iyo mangkane ta kon ngajari bojo mu.* (Yes, this is why I ask your husband to teach me).

*Buklek* : *Lah wong bapak e Angga pun ra reti bangetnya iku jane* (Actually, Angga's father is not very smart either).

Context:

The utterance delivered by *Buklek* when she heard that *Pakde* did not understand how to use a cellphone.

The utterance of the data 16 is the data that is included in the category of modesty maxim in politeness principles. This can be seen clearly in the utterance "Actually, Angga's father is not very smart either" which was spoken by *Buklek* to *Pakde* as the interlocutor. *Buklek* maximizes dispraise by mentioning that *Buklek's* husband is not very good in using cellphones. The utterance that spoken by *Buklek* by said that *Buklek's* husband would not seem arrogant. Even though *Pakde* is actually much more experienced in using cellphones. So that the utterance in the data 16 has met the modesty maxim in politeness principle.

## Data 25

*Mamak* : *Aku ra iso lo nggawe koyo ngono.* (I can't use it like that).

*Buklek* : *Yo podo aku pun yo ra iso. Isona gor bukak facebook.* (Yes, I can't either, usually I just open Facebook).

Context:

The utterance delivered by *Buklek* when she heard *Mamak's* response could not use a cellphone.

The utterance on the data 25 which is spoken by *Buklek* by saying that "Yes, I can't either, usually I just open Facebook" to *Mamak* is a form of utterance that has tried to minimize self-praise and maximize self-criticism. This is because *Buklek* said that couldn't use a cellphone like *Mamak*. But in fact *Buklek* is much

more proficient in using cellphones because *Buklek* already knows how to apply Facebook. So that the utterance has fulfilled the modesty maxim in politeness principle.

#### Data 43

- Pakde* : *La wingi ki arep metu yo rebutan kreto. Jarene Ican "salah e mamak ora gelem tuku kereto, aturane kan tuku kereto siji neh kan iso." La kan siji wes digowo Lanjar, teros siji digowo Ican, yo uwes aku, mak e karo siti yo uwes meneng nang omah ae.* (Last night I wanted to go out but fight for a motorbike. Ican said that "This is mom's fault, you don't want to buy a motorbike, *Mamak* can should have bought another one" The other one has been brought by Lanjar, then the other one brought by Ican. Yes, I, her mother and Siti just stayed at home).
- Bukde* : *Yo kui arep tuku neh duek e jek urong cukop, Silok e jek di enggo Mbah e. Arep dijelok yo ora kepenak.* (That's why I want to buy again but the money is not enough, some are still used by her grandmother. Wanted to be asked but not cozy).

Conteks:

The utterance by *Bukde* conveyed to *Pakde* when planning to buy a car.

In the utterance of the data 43 above, the utterance conveyed by *Bukde* as a speaker to *Pakde* as the interlocutor is a form of modesty maxim's politeness principle. This can be seen when *Bukde* says that *Bukde* wants to buy a car but doesn't have enough money. The utterance of *Bukde* tries as much as possible to maximize dispraise and minimize praise. Even though in reality there is a lot of *Bukde's* money. It can be seen in *Bukde's* utterance which states that some of the money is still borrowed. So that the utterance has fulfilled the principle of modesty maxim.

## Data 47

*Bukde* : *Lah wingi ngomong Mas Bambang ae hp ne wes baru. Yo tak omong "koe iki kok opo-opo pinginan, wes tuek ae kok pingin HP."* (Yesterday, he said that Mr. Bambang had a new cellphone. Yes, I said, "Why do you want anything, you're old, why don't you want a cellphone.")

*Bapak* : *Yo aku iki sing ngerayu-ngerayu yo bocah-bocahku iku. Nek aku yo uweslah wes tuek yo dinggo opo uwes ora minat.* (I also persuaded my children. If I'm done, I'm old and I'm not interested).

Context:

It was spoken by *Bapak* to *Bukde* regarding his new cellphone.

The utterance in the data 47 spoken by *Bapak* as a speaker in the utterance "I also persuaded my children. If I'm done, I'm old and I'm not interested" In this utterance, it is clear that the speaker have made as much as possible dispraise and minimized praise for him. It can be seen in the speaker's utterance by saying that the cellphone currently owns is not because of the speaker interest in buying it, but at the invitation of the speaker's children. The speaker said that the speaker was old and felt that no longer needed to have a cellphone. So that the utterance has fulfilled the modesty maxim politeness principle.

## Data 48

*Bukde* : *Yo kan wongkan ewes podo jimok kabeh roto-roto pas mundak rego sawit iki.* (On average, everyone has taken it when the price of palm oil rises).

*Mbakyu* : *Kami pun mengko nek jimok ora sing baru, sing seken-seken wae. Ora kuat tuku sing baru.* (We don't want to take a new one, only use half. We can't afford to buy a new one).

Context:

It was spoken by *Mbakyu* to *Bukde* when she plan to by a car.

The utterance on the data 48 which is spoken by *Mbakyu* as a speaker to *Bukde* as the interlocutor in the utterance “We don't want to take a new one, only use half. We can't afford to buy a new one” shows the utterance by maximizing dispraise and minimizing praise. This is because the speaker humiliates herself by saying that the speaker cannot afford to buy a new car, while the speaker has a private car and a draft car which shows that the speaker actually has a lot of money. However, the speakers choose to humble and so the speaker as not to appear arrogant in speaking. So the utterance has fulfilled the modesty maxim.

#### Data 54

*Mbakyu* : *Wes ayune.* (You are very beautiful).  
*Nduk* : *(Isin) Mmmm opo to Mbakyu, ora kok.* (Shy) (Mmm not really).

Context:

The utterance conveyed by *Nduk* when responding *Mbakyu*'s praise from the statement that she was beautiful.

In utterance on the data 54, which is spoken by *Nduk* when responding to *Mbakyu*'s utterance by saying that *Nduk* is not beautiful is a form of utterance that has fulfilled the modesty maxim. It is clear that the speaker tries the best to dispraise herself for not being beautiful and minimizes praise for herself even though in fact what *Mbakyu*'s statement is true.

#### Data 56

*Bapak* : *Yo sampeanlah Mas tukuen ndang.* (You are the only one to buy it).  
*Pakde* : *Yo sak iki nek aku uduk minat opo orane. Aku iki wonge kaku. Kae ki sing ngebet tuku Siti.* (Right now I'm not interested or not. I'm the one rigid. That's what Siti really

wants to buy).

Context:

Spoken by *Pakde* when *Bapak* offered *Pakde* to buy a car.

In the utterance in the data 56 above, the utterance uttered by *Pakde* which states that at this time buying a cellphone is not about whether *Pakde* is interested or not, but by mentioning that *Pakde* is actually a rigid person to buy a car just for style and trends. The speakers feel that they are old and not very good at styling anymore. Based on this statement, *Pakde* has maximized dispraise and minimized praise. So that utterance 56 has complied with the modesty maxim in politeness principle.

Data 58

*Bukde* : *Yo wes sampean ndisek, duete sampeankan akeh Lek*  
(Yes, you are the first, because you have a lot of money).  
*Mamak* : *Okeh opo to De, pas-pasan dingge ngerumat ladang iki.*  
(How much? It's just mediocre to take care of the fields really).

Context:

The utterance conveyed by *Mamak* to *Bukde* at the time of *Bukde*'s praised for *Mamak*'s income.

The utterance of the data 58 spoken by *Mamak* in the utterance "How much? It's just mediocre to take care of the fields really" is a form of utterance in the category of modesty maxim in politeness principles. This is because in *Mamak's* utterance, which says that *Mamak* doesn't have much money and only barely cares for *Mamak's* fields. That is *Mamak's* effort as a speaker to maximize dispraise and minimize praise for herself. Although in fact *Bukde's* statement is true. But the speakers don't want to look arrogant with what the speaker have.

## Data 68

*Mbah* : *Omah Pakmu sak iki tambah apik yo Nduk diambakne kae yo, wingi aku lewat ngarep omah yoh omah e Mas Bambang sak iki makin gede pageran besi keliling. (Your father's house is getting better now, Nduk. It's widen or how? Yesterday I passed in front of your house "Wow, Mr. Bambang's house is getting bigger and has an iron fence around it.")*.

*Nduk* : *Ora lo Mbah, ijek apik an omah e Mbah tas ngadek ijek baru. Kae ki gor nambah teras ae Bapak, Mbah. (No, Mbah. It's still better your home, because it's still just stood up. My father can just add a terrace, Mbah).*

Context:

Spoken by *Nduk* when she got *Mbah's* statement about her father's house.

In utterance in the data 68 spoken by *Nduk* in the utterance "No, *Mbah*. It's still better your home, because it's still just stood up. My father can just add a terrace, *Mbah*." In this utterance, *Nduk* has tried to maximize her dispraise by saying that her father's house is no better than her grandpa. Then, the speaker continued by saying that her father only added a terrace as an attempt by the speaker to minimize her praise. So that the data 68 has fulfilled the modesty maxim in politeness principle.

## Data 69

*Mbah* : *Yo kan apik Nduk gedean omah Pakmu. Mbah iki nek ora kumpol-kumpol ora nekat yo ora nggae omah Nduk. Omah e mbah wes reyok Nduk mangkane ngadekne iki. (That's is so beautiful and your father's house more big than me. If I don't collect my money, I can't be able to build this house. My old house was rickety, that's why I built this house).*

*Nduk* : *Podo ae lo Mbah, yo memang Mbah opo-opo kudu nekat nek ora ngumpulne tekan ndi yokan Mbah. Tapi kan Mbah wes ono mobile malahan nek Bapak kan urong ndue mobil Mbah (guyu isin). (It's the same, Mbah. That's*

correct. Actually if we not reckless or not collect money, how we can get what we want? But right now, you already have a car. While my father haven't) (laughs shyly).

Context:

It was spoken by *Mbah* who was telling the story of the process of building his house.

In the data 69, *Mbah* as a speaker said that "If I don't collect my money, I can't be able to build this house. My old house was rickety" is a form of utterance based on the modesty maxim politeness principle. It is clear that in the utterance the speaker has made as much as possible dispraise and minimized praise for the interlocutor.

Data 85

*Bukde* : *Lah iyo Nduk omahmu gedi pageran wesi ngono. Atene tuku mobil opo piye Nduk?* (It's true that your house is big and iron fenced. Want to buy a car or what?).

*Nduk* : *Ora lo De, gor magere terase ae.* (No *De*, just make a terrace fence).

Context:

It was spoken by *Nduk* when she received praise about the renovated her house.

In utterance on the data 85 shows a humility. It can be seen in *Nduk's* utterance that responding to *Bukde's* statement by saying "No *De*, just make a terrace fence" is a form of the speaker's effort to maximize dispraise and minimize praise. Even though the father's house is really big, *Nduk* as a speaker doesn't want to look arrogant. So that the utterance in data 85 has fulfilled the modesty maxim in politeness principle.

## Data 87

- Bukde* : *Loh kok sawite Penghasilane Bapak mu lo maksude Bukde, Nduk.* (Em, I mean it's not palm oil, but his income, *Nduk*).
- Nduk* : *Ora lo Bukde, gedi piye yo kebutuhane pun akeh Bukde.* (I don't think so, *Bukde*. Because there's also a lot of need must be met).

## Context:

The utterance from *Nduk* to *Bukde* when she received a praise that her parents earned a lot while playing at the *Bukde*'s house.

The utterance in the data 87 spoken by *Nduk* by said "I don't think so, *Bukde*. Because there's also a lot of need must be met" shows the utterance on the modesty maxim in politeness principle. The utterance is very clear that the speaker has tried to maximize dispraise and minimize praise.

## Data 89

- Bukde* : *Iyo rajine Nduk, isik-isuk wes siap gawean.* (You are really delligent, early morning was done with your work).
- Nduk* : *Ora patek o. Yo jenenge cah wedok Bukde. Mengko nek gak diresik-resik yo diseneni Mamak, De.* (Not really. It just because I'm a daughter. If I don't clean up, my mother will be angry).

## Context:

The *Nduk*'s uttered to *Bukde* when she received praise from *Bukde* related to her speed in completing homework.

In the utterance data 89, it is contains the principle of modesty maxim politeness. This can be seen clearly in the utterance "Not really. It's just because I'm a daughter. If I don't clean up, my mother will be angry" in which the speaker tries to maximize dispraise and minimize praise by stating that the speaker is not really that diligent. Than, the speaker does it only because the speaker is a girl and



she is afraid of being angry with her mother. So that utterance 89 has fulfilled the modesty maxim in politeness principle.

## 2.5. Agreement Maxim

On the principle of politeness, agreement maxim in communication contains the principle of minimizing disagreements between self and others and maximizing agreement between self and others. In this principle, an utterance can be said to be polite if someone who speaks is able to maximize the agreement between the speaker and the interlocutor. In communicating, people in kinship java culture use the principle of politeness agreement maxim. The researchers found that there were 16 utterances data containing the principle of politeness agreement maxim. In the following, the researcher describes each data that has been found.

### Data 4

*Mbakyu* : *Wes yo mantep ta Buklek.* (Wow, that's a cool trip, Buklek).

*Buklek* : *La iyo mantep tenan.* (Right, that's really cool).

Context:

It was said by *Buklek* when she agreed to *Mbakyu's* response regarding her trip when she went to Pekan Baru.

The utterance in data 4 spoken by the speaker (*Buklek*) has fulfilled the agreement maxim of politeness principle in communicating. This can be seen in the utterance “Right, that's really cool” where *Buklek* agrees that the statement of the interlocutor (*Mbakyu*) regarding *Buklek's* cool trip is true.

## Data 5

*Mbakyu* : *Le, mandi Le wes sore. (Le, please take a bath, it's getting late).*

*Adek* : *Iyo mbak. (Well Mbak).*

Context:

The utterance spoken by a brother when he received an order to take a bath from his sister.

The utterance 5 which was said by the younger brother regarding a agreement to follow *Mbakyu's* orders is a form of utterance that contains the principle of politeness in agreement maxim. This is indicated by *Adek's* maximum effort to agree with *Mbakyu's* order without denying it. So it is very clear that the utterance has fulfilled the politeness principle of agreement maxim.

## Data 7

*Bapak* : *Berarti engko nek para sahabat Banser rono dimaksake baksolah yo. (It's mean that if the Banser's friends go there. It will be cooked. Is it correct).*

*Buklek* : *Yo iyo pasti dimasake. (Of course. It must be cooked).*

Context:

The utterance spoken by *Buklek* when father expressed his desire to be cooked when he wanted to play her house.

In the data of utterance 7 spoken by *Buklek* in the utterance "Of course. It must be cooked" which agreed to *Bapak's* request that when *Banser's* friends played at *Buklek's* house to be cooked, it was a form of utterance of agreement maxim. This is clearly seen in the *Buklek* utterance which minimizes her disapproval of the *Bapak's* request. So that the utterance has fulfilled the politeness principle of agreement maxim.

## Data 10

*Buklek* : *Nyapo, kepanjangan ngono.* (Why is it, is it so long)  
*Nduk* : *Iyo, motong ne.* (Yess, cut off).

Context:

The utterance spoken by *Nduk* who agrees with the *Buklek* statement regarding a pants that are too long.

In the utterance of the data 10, the utterance by *Nduk* that justify the *Buklek* question are a form of agreement maxim. This is because in the utterance the speaker (*Nduk*) has minimized disagreement in communicating. So that the principle has fulfilled the politeness principle of agreement maxim.

## Data 17

*Paklek* : *Berarti iki maksud e arep di gae mbesuk anak e Toyeb engko bengi.* (This means that it will be used to visit Toyeb's son tonight).  
*Bapak* : *Oh iyo duek santunan gae anak e. Tapi sopo sing arep ngenterke nang omah saket rono?* (Yes, it is true that the compensation money is for Toyib's son. But who will take it to the hospital?).

Context:

The statement conveyed by the *Bapak* when he agreed to the *Paklek* statement regarding the use of SPBM money.

The utterance shown in the data 17 above is a type of utterance that belongs to the agreement maxim in politeness principle. This is clearly seen in the speaker utterance, which maximizes *Paklek's* statement regarding the use of SPBM money to be donated to the interlocutor friend's child. So that the speaker utterance has fulfilled the agreement maxim.

## Data 18

*Buklek* : *Yo men ngenteni wonge balek nang omah ae.* (Just wait for them to go home).

*Mbakyu* : *Iyo nang kene ae, nang omah saket pun ra iso lo mbesok akeh-akeh uwong. Ra diwei.* (Yes, it's right here, at the hospital you are not allowed to visit many people).

Context:

*Mbakyu's* statement when she agreed to the *Buklek* statement to visit his friend's child at home.

The utterance in the data 18 spoken by *Mbakyu* is a type of agreement maxim. This can be seen in *Mbakyu's* utterance "Yes, it's right here, at the hospital you are not allowed to visit many people." In this utterance, the speaker (*Mbakyu*) maximizes agreement with *Buklek's* statement regarding their plan to go hospital. So that in utterance 18, it has fulfilled the politeness principle of agreement maxim.

## Data 20

*Mamak* : *Le, ndang mandi Le.* (*Le*, take a bath soon).

*Le* : *Iyo Mak* (Yes mom).

Context:

The utterance spoken by a *Le* when he received an order to take a bath from his mother.

In the utterance of data 20 above, it shows that the utterance conveyed by the speaker (*Le*) is a form of utterance that contains agreement maxim. The speaker's utterance has maximized agreement to the interlocutor (*Mamak*) to fulfill *Mamak's* orders without showing the slightest rejection.

## Data 23

*Mbakyu* : *Oh berarti sing teko dino minggu yo.* (Oh, those who

come on sunday too).

*Buklek* : *Iyolah, barengan kambek aku.* (Yes, the one with me too).

Context:

It was said by *Buklek* when confirming *Mbakyu's* statement when she saw her neighbor's grandson had just come to visit at the same time as *Buklek* was returning from Pekan Baru.

In the data 23, which was spoken by the speaker (*Buklek*) to the interlocutor (*Mbakyu*), which indicated that the speaker agreed with the interlocutor statement. It was an utterance of the agreement maxim. This is because *Buklek* as a speaker has maximized agreement to *Mbakyu* as the interlocutor. So that communication sounds more polite.

#### Data 26

*Bapak* : *Piye nggone Sardi ae.* (How about Sardi's place?).

*Paklek* : *Iyo ngono ae kenek.* (Yes, we can do that there too).

Context:

The utterance spoken by *Paklek* who received an agreement to meet at his friend's house in a meeting event.

The utterances in the data 26 show the utterances that contain the agreement maxim. This can be seen in *Paklek's* utterance as the speaker who agreed to the speaker request to meet in a meeting at Mr. Sardi's house. That way, the utterance has fulfilled the agreement maxim in politeness principle because the speaker (*Paklek*) has maximized agreement.

#### Data 28

*Mamak* : *Nduk engko nek Riswan tuku es batu, we i ae yo. Tinggal siji mesakne.* (*Nduk* later if Riswan buys ice, just give him one because only one pity).

*Nduk* : *Iyo Mak, kek i ae kan ra usah bayar.* (Yes mom just give

and he don't have to buy it).

Context:

The utterance spoken by a daughter (*Nduk*) who agrees to her mother's order to give ice to the buyer.

The utterance in the data 28, the speaker has carried out communication with the interlocutor in accordance with the principle of politeness agreement maxim. The speaker (*Nduk*) expressed agreement with the interlocutor's request to give ice for a buyer. So, it is very clear that in the utterance of the data 28, *Nduk* as the speaker has maximized agreement.

Data 49

*Mas* : *Iyo sing penting ndue wae ngono.* (Yes, it's important to have that).

*Pakde* : *Yo iyo, awak e dewe pun nek arep yo ijek arep puter-puter ndisek. Aku wes nyerah, la wong bocah-bocah wes geger jarene "piye Pak?" La aku iki nek bocah-bocah podo setuju yo aku monggo. La mengko nek aku dewe sing gelem, mengko nek ono opo-opo disewoti ora kepenak.* (Yes that's it. If I want to take it, I want to go round and round first. I've given up because the children can not wait they said "how sir?" Because I am if the children have agreed, so I agree. Later if I want to myself, when something wrong to be accur and being scolded badly).

Context:

The utterance by *Pakde's* statement agreeing to his son's statement (*Mas*) who intends to buy a half-used car.

The utterance on the data 49 in the statement "Yes that's it. If I want to take it, I want to go round and round first" which was said by *Pakde* to *Mas*, it shows the utterance in the agreement maxim. In the utterance 49, *Pakde* has shown as much as possible agreement with *Mas's* statement that buying a car does

not have to be new, it is important to have one. So that the utterance has fulfilled the principle of agreement maxim.

#### Data 62

*Mbakyu* : *Iki mengko mejone kita pindah rono yo.* (This table will be moved there, okay).

*Adek* : *Oh iyo ronokan Mbak. Eh iki lampune rusak ora Mbak.* (Yes it's there. Is this lamp broken or not?).

Context:

The utterance said by the younger sister when she agreed to her eldest sister's invitation when she wanted to move the table.

The utterance on the data 62 spoken by the speaker (*Adek*) regarding agreement to *Mbakyu's* statement for move the table is a form of utterance that contains the principle of politeness agreement maxim. This is because the speaker tries as much as possible to minimize disagreement to the interlocutor for move the table. So that the data in utterance 62 has met the principle of the maxim of agreement.

#### Data 73

*Mbakyu* : *Mengko koe yo sing bonceng aku.* (Please, Later you will drive. It's okay *Dek?*)

*Adek* : *Iyo aman iku Mbak.* (Okay well, with my pleasure).

Context:

The utterance spoken by *Adek* to *Mbakyu* when asked to ride a motorcycle when going out together.

The data on the utterance 73 spoken by the speaker (*Adek*) by saying "Okay well, with my pleasure" when asked the interlocutor (*Mbakyu*) to ride a motorcycle when going away is a form of utterance that contains the principle of

politeness agreement maxim. This is because the speaker has tried to minimize disagreement with the interlocutor's request. So that the utterance is more polite and has fulfilled the principle of agreement maxim.

#### Data 77

*Adek* : *Mbakyu, mengko sore sekalian nang singkohor yok jimok casing HP ku. (Mbakyu, how about this afternoon we will also go to Singkohor to take my cellphone case).*

*Mbakyu* : *Oh oleh nek ngono sekalian. Deloken sek iki angket mau ora iso-iso dijahit. (Of course why not. Look at this from earlier it couldn't be sewn).*

#### Context:

The utterance spoken by *Mbakyu* who agreed to her sister's invitation to all take the cellphone case at her friend's house.

The data on the utterance 77 that spoken by *Mbakyu* to *Adek* is a form of utterance that contains the principle of agreement maxim. This is because the utterance "Of course why not" shows that *Mbakyu* maximized approval of *Adek's* invitation to go that afternoon to Singkohor and take the cellphone case at the same time. So that the speaker (*Mbakyu*) has fulfilled the principle of politeness in agreement maxim.

#### Data 79

*Mbakyu* : *Yo nggawe janji petok nang pasar sekalian dikon nggowo casingmu to Dek. Pastek ne takon karo baturmu iku "sesok koe nang pasar ora? nek nang pasar petuk an nandi kita aku atenen jimok casing" Ngono loh Dek. (Make an appointment to meet at the market and ask her to bring your case. Make sure by asking your friends "are you going to the market tomorrow or not? If you go to the market, where is the point place we can meet caused I'll take my case" Like that).*

*Adek* : *Oh iyo yo. Yo uwes ngono ae pun ora popo ben penak.*



(That's right, like that is better).

Context:

The utterance conveyed by the younger sister when she got advice from her eldest sister when she was going to get the cellphone case.

The data 79 utterances that were spoken when the speaker (*Adek*) received advice from the interlocutor (*Mbakyu*) for pick up the cellphone case showed an utterance that contained the agreement maxim. This can be seen clearly in the utterance "That's right, like that is better" spoken by the speaker who has maximized agreement and minimized disagreement with the advice given by the interlocutor. So that the utterance data 79 have fulfilled the politeness principle of agreement maxim.

Data 92

*Bukde* : *Ampiri ae, mengko ngomong "Mbah gilingne kopi Bukde ngono yo"*. (That's correct. Just stop and put there by say, "Mbah please grind this coffee from *Bukde*" That's okay *Nduk*).

*Nduk* : *Oh iyo Bukde, jimok e piye Bukde di enteni opo piye?* (Alright *Bukde*, how about for take it? am I waiting or how?).

Context:

The utterance of *Nduk* to *Bukde* who agreed with *Bukde's* statement to just leave the coffee at the mill.

The utterance in the data 92 is an utterance that is included in the category of politeness principle in agreement maxim. This can be seen in *Nduk's* statement who agreed with *Bukde's* statement to leave the coffee at the mill. In the utterance 92, it is clear that the speaker (*Nduk*) has tried the best to maximize the approval of the interlocutor (*Bukde*).

## 2.6. Sympathy Maxim

The sympathy maxim in the principle of politeness requires the every speaker to maximize the attitude of sympathy to the interlocutor. In the utterance data that the researcher found in the communication between kinship java culture, there were 5 utterances data were found that contained the principle of politeness in sympathy maxim. The following is an explanation of how to use the politeness principle based on the findings.

### Data 9

- Nduk* : *Ora, yo ra sempet jimok palingo.* (No, maybe she didn't have time to take it).  
*Mamak* : *Yo iyo mesakne wes tuo kok, makane tak omong "Yo uwes Nduk terke jaitane sing iki. Sekalian jimok mau sing arep dijaitke neh."* (Yes, she is very poor. That's why I said, "Yes, please deliver the stitches now. Take the one that will be sewn again.").

#### Context:

The utterance spoken by *Mamak* who feels so pity for her elderly neighbor to take her finished stitches.

In the data of utterance 9 which is spoken when *Mamak* feels sympathy for the elderly neighbor. In the data 9, the utterance "Yes, she is very poor" spoken by *Mamak* shows that *Mamak* has maximized sympathy for others and minimized antipathy for others. So that the utterance on the data 9 has fulfilled the sympathy maxim in politeness principle.

### Data 11

- Bapak* : *Eh mau bengi jane Mas Budi ra iso lungo, masuk angen dekne. Tapi karna aku seng ngomong mangkat dekne.* (Actually last night, Mr. Budi said that he couldn't go, he got a cold. But, because I said it so he was going to leave).

*Buklek* : *Yo jane bapak e Angga ae pun yo ora popo, wong saket kok piye. (Yes, actually Angga's father is okay, because he is sick).*

Context:

The utterance spoken by *Buklek* who knows that her husband's friend (*Bapak*) is sick.

The utterance on the data 11 which was spoken by *Buklek* when she found out that her husband's friend (*Bapak*) was sick and said "Yes, actually Angga's father is okay, because he is sick" is a form of utterance that shows an attitude of sympathy. Where in the utterance the speaker of "*Buklek*" shows an attitude of sympathy by telling *Bapak* that if his friend is sick he does not need to come, but only her husband and *Bapak*. So it is clear that in the utterance *Buklek* has fulfilled the politeness principle of sympathy maxim.

Data 24

*Bapak* : *Jam tengah siji, tekan kono jam loro. Teros jam loro lewat balek. Yo makane mau tak takon karo Toyeb "Piye Yeb wes divonis?" Jarene Dokter e "ini usus buntu, kemungkinan udah pecah Pak." Teros diteken-teken berkas-berkase, mau isuklah di operasine. (At half past one we get there. After that at two o'clock home. That's why I asked Toyeb, "How did you get the verdict?" The doctor said "this is appendicitis, it's probably ruptured, sir." Then all the document were signed, this morning is time to surgery).*

*Buklek* : *Yoh mesakne yo, jik cilik wes di operasi. Mugo ndang mari bocah iku. (Unfortunately, he's still young, he had surgery. Hope the kid gets well soon).*

Context:

It was spoken by *Buklek* who heard that the child of her husband's friend who was still young had to be surgery.

In the data 24, which was spoken by *Buklek* to *Bapak* who heard that his friend's son had to be operated on utterance "Unfortunately, he's still young, he

had surgery. Hope the kid gets well soon” is a form of utterance that shows an attitude of sympathy. This is clearly seen when the speaker says "Hope the kid gets well soon" which shows the maximum possible sympathy. So that the utterance in the data 24 has fulfilled the sympathy maxim in politeness principle.

#### Data 41

- Bukde* : *La aku wingi bengi ki mesakne karo anak e Mbak kae, kudanan sampek jam sepuluh tak kon turu kene yo ora gelem. Malah mekso bali dikerukupi jilbab.* (That's it, last night I felt sorry for her son, it was raining until 10 o'clock. I told her to sleep here but she didn't want to. Even forced to go home covered with her veil).
- Mamak* : *Oalah yo mesakne no dijak udan-udanan.* (Oh my goodness, it's a pity that her son was taken by the rain).

#### Context:

It was spoken by *Bukde* to *Mamak* when She saw her neighbor's child being forced to rain when she was going home.

In the data 41 is an utterance that belongs to the sympathy maxim politeness principle. This can be seen in *Mamak's* utterance which says "Oh my goodness, it's a pity that her son was taken by the rain" in which *Mamak* tries her best to be sympathetic to *Bukde's* neighbor who is still baby in the rain. So the the data 41 has met the sympathy maxim of politeness principle.

#### Data 76

- Mbakyu* : *Aku ki sariawan loro tenan, jarene Mbak Nur di kongkon ngolesi ademsari. Tak olesi kok jan perihe eram-eram.* (I have very sick of sprue. Mrs. Nur was told to me that I should apply *Ademsari*. I smear it really hurts).
- Adek* : *Oalah mesakne eram. La kok iso sariawan ki piye?* (Very pity. How do you get sprue?).

Context:

The utterance spoken by a younger sister who knows that her eldest sister has sprue.

The utterance on data 76 was spoken by *Adek* to *Mbakyu* when *Adek* found out that *Mbakyu* had sprue. In the utterance, *Adek* showed sympathy by saying “Very pity. How do you get sprue?” in the utterance, it is clear that the speaker (*Adek*) has tried her best to be sympathetic by participating in feeling what the interlocutor (*Mbakyu*) feels and asking for the cause of the sprue. So that the utterance has fulfilled the politeness principle of sympathy maxim.

### **3. The Reasons of the Principle of Language Politeness Used by People in Kinship Java Culture in Communicating**

Based on the data that the researchers have found and analyzed, the principles of politeness used in kinship java culture to communicate between kinship members with one another describe relatively strong attitudes and behaviors to maintain relationships between relatives such as *Mbah Kakung*, *Mbah Putri*, *Bapak*, *Mamak*, *Pakde*, *Bukde*, *Buklek*, *Paklek*, *Kangmas*, *Mbakyu*, *Nduk*, *Le* and *Adek*. This means that the principle of politeness in language is generally used by people in kinship java culture as a form of respect for the interlocutor in communicating. The principle of politeness in language used by kinship java culture is closely related to the character that is firmly held by Javanese culture as a form of their cultural manners. In addition, these politeness principles are used as a form of respect for the interlocutor to create harmony, peace and prosperity in communicating. In the following, the researcher describes

the reasons specifically for each language politeness principle used by kinship java culture in speaking from the results of observations and interviews that the researchers have conducted.

### **3.1. The Reason for Tact Maxim of Politeness Principle Usage**

On the principle of politeness in the tact maxim, the researcher found that the reason people in kinship java culture use the tact maxim was to maximize the benefits or advantages for the interlocutor. This politeness principle is used as a form of the speaker's understanding of what someone wants. This attitude is the manifestation of the Javanese character who must be *Tanggap ing Sasmita* which means that the speaker must be able to understand the meaning of utterance. This attitude is carried out by showing the wise and sharp mind of the speaker, so that the interlocutor can gain prosperity.

### **3.2. The Reason for Generosity Maxim of Politeness Principle Usage**

Generosity maxim is used by speakers in communicating because the principle of politeness aims to make the interlocutor being happy. This principle shows the attitude and character of Javanese people who are *Kurmat*, which means caring and respecting others. With the attitude of *Kurmat*, the speaker tries to help the interlocutor about what the interlocutor needs and desires can be fulfilled. So that with the principle of politeness in speaking, it can create prosperity and the interlocutor being happy.

### **3.3. The Reason for Approbation Maxim of Politeness Principle Usage**

On the principle of politeness in the approbation maxim, the speaker gives as much praise as possible to the interlocutor. This is because people in kinship java culture holds the principle of *Andhap Ashor*, which means it is not allowed to favor itself. However, Javanese people must be able to show an attitude of respect (*Tepa Slira*) by favoring other people as their interlocutor. So that by using this politeness principle the interlocutor can be motivated and confident.

### **3.4. The Reason for Modesty Maxim of Politeness Principle Usages**

The speakers use modesty maxim utterance to avoid the occurrence of arrogance in communicating. The use of the principle of politeness is done as a form of respect for the interlocutor because people in Javanese culture do not want to show what their strengths are. This is one of the manifestations of the characteristics of the Javanese called *Andhap Ashor*. People in kinship java culture believe that without showing or acknowledging the greatness that one has, others will also know for themselves.

### **3.5. The Reason for Agreement Maxim of Politeness Principle Usage**

The existence of rules of etiquette (*Toto Kromo*) in kinship java culture by showing an attitude of reluctance or shame is the reason for using the agreement maxim. On the principle of politeness, in communicating between Javanese kinship to obtain a harmonious and acceptable agreement between the speaker and the interlocutor. This politeness principle is used so that each speaker can get an agreed goal. So that by doing this politeness principle, each speaker can avoid feeling uncomfortable or offended in making speeches.

### **3.6. The Reason for Sympathy Maxim of Politeness Principle Usage**

The principle of politeness in the sympathy maxim is used in speaking as a form to create harmony in speech. In addition, the principle of politeness is used to show an attitude of caring and mutual love between the speaker and the interlocutor in certain situations and conditions which is commonly known as *Empan Papan*. People in kinship java culture view that by doing this form of speech, it means they are able to embrace each other's people who are difficult and sad in order to get a sense of enthusiasm.

### **B. Discussion**

Based on the research findings, there are three important points to be discussed. In the first finding, the researcher found that there were six types of language politeness principles that were realized in communicating between kinship Java culture. The second finding shows how the use of politeness principles were realized in communicating between kinship Java culture. And the third finding, the researcher found that there were several reasons for using the principle of politeness in language in kinship Java culture.

Based on the first finding, there were six types of language politeness principles proposes by Leech (1983: 132-133) that used in kinship java culture in communicating, namely: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. The most dominant principle of language politeness used in communication is tact maxim with a total of 25 utterances data (27,2%). While the principle of politeness that is rarely used



is the sympathy maxim with a total of 5 utterances data (5,4%). The principle of politeness in using the dominant language of tact maxim is due to the fulfillment of the principle that every speaker must be able to provide greater benefits or advantages to the interlocutor. This means that in speaking activities, the speaker must prioritize the interlocutor over himself. As described by McLaren et al. (2011: 71-72) that universally politeness plays an important role in minimizing threats in carrying out conversations. Then, the principle of politeness in the language of sympathy maxim is rarely used in communication activities because the utterance that shows an attitude of sympathy will only occur in certain situations or conditions when the interlocutor is experiencing difficulties, disasters and others. That is because politeness is expressed by saying something that makes hearer feel that he/she is important, respectable, cared for, and appreciated (Made et.al., 2021: 1). Besides these two principles of language politeness, there are also four other language politeness principles, namely the approbation maxim of 21 utterances data (22,8%), agreement maxim of 16 utterances data (17,4%), modesty maxim of 13 utterances data (14,1%) and the generosity maxim of 12 utterances data (13%). These results indicate that language politeness is an undoubted social phenomenon and is clearly needed to encourage harmonious interpersonal relationships (Surjowati, 2021: 114).

The second research finding is related to how the use of politeness principles is realized in kinship java culture. The use of the principle of politeness in language is realized based on the context of the occurrence of utterance related to each principle carried out in communication. This show that politeness is based

on certain views (religion, society, culture or institutions) of the people involved (Zainurrahman & Kofau, 2020: 2). First, the tact maxim is used in an utterance where each speaker must be able to provide maximum benefit to the interlocutor. Second, in the principle of generosity maxim, each speaker uses this principle by minimizing the benefits to self so that the interlocutor gets the maximum benefit. Third, on the principle of approbation maxim, to create politeness each speaker must be able to maximize praise for the interlocutor. Then, on the principle of modesty maxim, every speaker must maximize self-dispraise in communicating, so that the speakers do not seem arrogant in communicating. Furthermore, the principle of politeness agreement maxim is used by showing the maximum agreement in speaking, so that the utterance can be said to be polite. And the last is the sympathy maxim which is used in speaking with the utterance principle that each speaker must show maximum sympathy between self and others. Based on the second result, that is clear that politeness is assumed to be a social behavior that is determined by norms (Lim and Ahn, 2015: 1).

Third, research findings related to the reasons for realizing the principle of politeness in communicating by kinship java culture. The use of the principle of politeness in language in kinship java culture is very important, because politeness in language is considered as a rule in speaking as an manifestation of respect for the interlocutor. Language politeness is realized to build a harmonious communication relationship so that harmony, peace, prosperity and comfort are realized in kinship java culture. As described by Leech 1983 (cited in Indahsari &

Surjowati, 2020: 11) the general purpose of politeness is to minimize feelings of discomfort and unappreciation in communication.

Furthermore, the principle of politeness in language was successfully applied in communication interactions between kinship java culture. Where these principles are closely related to the character of people in kinship java culture namely: *Tanggap ing sasmita, kurmat, tepa slira, andhap ashor, toto kromo and empan papan* (Arsim cited in pranowo 2012: 48). First, the character of Javanese people who are *Tanggap ing Sasmita* which means they can understand the meaning of the utterance conveyed by someone related to the tact maxim. Second, the Javanese character which requires to be *Kurmat* which means that they must be caring and respectful related to the generosity maxim. Third, approbation maxim is a Javanese trait called *Tepa Slira* which means respecting someone for what is his superiority related to the approbation maxim. Fourth, the character of Javanese people who are not allowed to show what is superior in themselves or known as a character called *Andhap Ashor* which is related to the modesty maxim. Fifth, Javanese people strongly adhere to the term *Toto Kromo*, which means that it is not allowed to show an open dislike of opinion as an manifestation of ethical procedures that must be ashamed and reluctant related to the agreement maxim. And lastly, the character of Javanese people who are *Empan Papan* which means that they must be able to understand situations and conditions related to Sympathy maxim.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

After analyzing the data and obtaining some research findings that have been discussed in the previous chapter, in this chapter the researcher clearly describes the conclusions from the findings and discussions that have been described previously. The following were some important points that can be concluded in this study:

1. There were a total of six principles of language politeness used by kinship java culture in communicating. First, the principle of politeness tact maxim was the most dominant used as many as 25 utterances data (27,2%). Second, Generosity maxim were 12 utterances data (13%). Third, the approbation maxim were 21 utterances data (22,8%). Fourth, the modesty maxim were 13 utterances data (14, 1%). Fifth, agreement maxim were 16 utterances data (17,4%). And lastly, sympathy maxim were the least used politeness principle with a total data of 5 utterances (5,4%).
2. The process of using the principle of politeness in communicate between javanese villagers in kinship java culture was carried out according to the context in which the utterance occurs that adjusted based on the level of kinship in the family. Different types of principles were also different ways to use them.

3. Regarding the reasons for using the principle of language politeness in kinship Java culture, it was closely related to the characteristics, rules norms and manners that were believed by Javanese culture. This means that different types of language politeness principles were used, so that they have different reasons.

## **B. Suggestion**

Based on the conclusions of the research above, the researcher gives the following suggestions for:

1. For the generation of kinship Java culture, this research can be used as a guideline to maintain the principle of language politeness in communicating between Javanese kinship in accordance with the theory of politeness and the characteristics of the Javanese people themselves.
2. For other researchers, this research can be used as a source of reference and inspiration on how to analyze, use methods and theories to conduct more in-depth research related to politeness in a particular culture.
3. For the readers, this research can be used as a source of understanding related to politeness theory and deeper knowledge regarding the cultural characteristics of certain ethnic groups in communicating.

## REFERENCES

- Abbas, A. (2021). The Imperative Speech-act and Language Politeness for Government Officers of South Sulawesi in The New Sulsel Book. *ELS Journal on Interdisciplinary Studies in Humanites*, 4(4), 515–522. <https://doi.org/10.34050/elsjish.v4i4.19541>
- Al-Duleimi, H. Y. (2016). A Critical Review of Prominent Theories of Politeness. *Advances in Language and Literary Studies*, 7(6). <https://doi.org/10.7575/aiac.all.v.7n.6p.262>
- Ambarita, R., & Mulyadi. (2020). Gender and Politeness. *European Journal of Applied Linguistics Studies*, 2(2), 19-29. <https://doi.org/10.5281/zenodo.3685601>
- Aryanti, N. Y. (2015). Javanese Cultural Socialization in Family and Ethnic Identity Formation of Javanese Adolescent Migrant at Lampung Province. *KOMUNITAS: International Journal of Indonesian Society and Culture*, 7(2), 251–258. <https://doi.org/10.15294/komunitas.v7i2.3624>
- Borris, D., & Zecho, C. (2018). The linguistic politeness having seen on the current study issue. *Linguistics and Culture Review*, 2(1), 32–44. <https://doi.org/10.37028/lingcure.v2n1.10>
- Brown, P. (2016). The pragmatics of politeness. By Geoffrey Leech. *Oxford studies in sociolinguistics- Reviewed by Marina Terkourafi, University of Illinois at Urbana-Champaign*. 957–960. <https://doi.org/10.1353/lan.2012.0004.Sprouse>
- Brown, P. & Levinson, S., C. (1987). *Politeness: Some Universals in Language Usage*. New York: Cambridge University Press.
- Campbell, Y. M. (2021). Kinship terminology of the bau-jagoi bidayuh in Sarawak, Malaysia. *Studies in English Language and Education*, 8(2), 833–847. <https://doi.org/10.24815/siele.v8i2.19035>
- Chariri, A. (2009). Ethical Culture and Financial Reporting: Understanding Financial Reporting Practice within Javanese Perspective. *Issues In Social And Environmental Accounting*, 3(1), 45-65. <https://doi.org/10.22164/isea.v3i1.37>
- Daskalovska, N., Ivanovska, B., Kusevska, M., & Ulanska, T. (2016). The Use of Request Strategies by EFL Learners. *Procedia - Social and Behavioral Sciences*, 232(April), 55–61. <https://doi.org/10.1016/j.sbspro.2016.10.015>
- Dawson-Ahmoah, G. N. A. (2017). Analysis of The Speech Events in an M-Net

- African Drama Series- Tinsel. *International Journal of Language and Literature*, 5(2), 61–71. <https://doi.org/10.15640/ijll.v5n2a6>
- De Felice, R., & Garretson, G. (2018). Politeness at Work in the Clinton Email Corpus: A First Look at the Effects of Status and Gender. *Corpus Pragmatics*, 2(3), 221–242. <https://doi.org/10.1007/s41701-018-0034-2>
- Djajasudarma, F. (2012). *Wacana & Pragmatik*. Bandung: PT Refika Aditama.
- Dziebel, G. V. (2007). *The genius of kinship. The phenomenon of human kinship and the global diversity of kinship terminologies*. New York: Cambria press (p. 565).
- Efendi, A., & Sukanto, K. E. (2020). Mbasaké in Family Circle: Linguistic Socialization of Politeness in Javanese. *Linguistik Indonesia*, 38(2), 165–178. <https://doi.org/10.26499/li.v38i2.177>
- Fitriah., & Hidayat, D. N. (2018). Politeness: Cultural Dimensions Of Linguistic Choice. *Indonesia Journal of Education (IJEE)*. 5(1), 26–34. <https://doi.org/10.15408/ijee.v5i1>
- Holmes, J. (2013). *An Introduction to Sociolinguistic*. (4<sup>th</sup> ed.). New York: Routledge.
- Horn, L., & Keckes, I. (2013). Pragmatics, Discourse, and Cognition. *The Language-Cognition Interface*, 353–375.
- House, D., & Giordano, G. (2020). Politeness in security directives: Insights in browser compliance for the human element. *Computers and Security*, 99, 1-13. <https://doi.org/10.1016/j.cose.2020.102007>
- Indahsari, V. A., & Surjowati, R. (2021). Politeness Strategies Used in Mata Natjwa Program; Cipta kerja: Mana Fakta Mana Dusta. *BRIGHT: A Journal of English Language, Teaching and Literature*. 4(1), 10–20. <https://erepository.uwks.ac.id/8356/2/Jurnal%20terbit.pdf>
- Kartikawati, V., & Rokhman, F. (2019). The Form of the Language Politeness of State Officials in Q and A Metro TV Talkshow: Pragmatic Analysis. *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 8(3), 50–56. <https://journal.unnes.ac.id/sju/index.php/seloka/article/view/35380>
- Kreidler, C.W. (1998). *Introducing English Semantics*. New York: Routledge.
- Leech, G. (2005). Politeness : Is there an East-West Divide ?. *Journal of Foreign Language*. 1(6), 1-30
- Leech, G. (1983). *Principle of Pragmatics*. New York: Longman.
- Levinson, S. C. (1983). *Pragmatic*. New York: Cambridge University Press.

<https://doi.org/10.1002/9781118540190.wbeic159>

- Lim, T., & Ahn, S. (2016). Politeness and Social Influence. *The International Encyclopedia of Interpersonal Communication*, 1–9.
- Locher, M. A. (2018). *Politeness. The Encyclopedia of Applied Linguistics*.  
<https://doi.org/10.1002/9781405198431.wbeal0916.pub2>
- Lustyantie, N., & Dewi, F. I. (2019). Leech's Politeness Principle in Lenong Betawi Humorous Dialogue Entitled "Anak Durhaka". *English Review: Journal of English Education*, 7(2), 133.  
<https://doi.org/10.25134/erjee.v7i2.1731>
- Made, N., Purnami, A., & Adiwijaya, P. A. (2021). A Gender-Based Analysis of Observance and Non-Observance of Conversational Maxims in Front Office Staff's Speech at Restaurants in Ubud District. *Getsempena English Education Journal (GEEJ)*. 8(1), 1–13.
- Mahmud, M. (2019). The use of politeness strategies in the classroom context by English university students. *Indonesian Journal of Applied Linguistics*, 8(3), 597–606. <https://doi.org/10.17509/ijal.v8i3.15258>
- McLaren, B. M., Deleeuw, K. E., & Mayer, R. E. (2011). A politeness effect in learning with web-based intelligent tutors. *International Journal of Human Computer Studies*, 69(1–2), 70–79.  
<https://doi.org/10.1016/j.ijhcs.2010.09.001>
- Milles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Mutmainah, I. (2018). Politeness Strategies Used by the Main Character in Spongebob Squarepants Movie. *JELTS*, 1(2), 139–147.
- Nanda, S., & Warms, R. L. (2007). *Cultural Anthropology*. (9<sup>th</sup> ed.). Belmont, CA: Wadsworth.
- Ningsih, R., Boeriswati, E., Muliastuti, L., & Jakarta, U. N. (2020). Language Politeness of Students and Teachers: An Ethnographic Study. *Getsempena English Education Journal (GEEJ)*. 7(1), 159–169.
- Omar, A., Ilyas, M., & Kassem, M. A. M. (2018). Linguistic politeness and media education: A lingua-pragmatic study of changing trends in 'forms of address' in Egyptian media talk shows. *Journal of Social Studies Education Research*, 9(2), 349–365. <https://doi.org/10.17499/jsser.09622>
- Permana, T. D., & Tressyalina. (2020). Implementation Politeness in Talk Show "Quality of Education in the Middle of Pandemy" For Learning Speech Skills In Schools. *International Conference on Language, Literature, and Education*. 485(Icile), 337–341.



<https://doi.org/10.2991/assehr.k.201109.055>

- Pfister, J. (2010). Is there a need for a maxim of politeness?. *Journal of Pragmatics*, 42(5), 1266–1282. <https://doi.org/10.1016/j.pragma.2009.09.001>
- Pranowo. (2012). *Berbahasa Secara Santun*. Yogyakarta: Pustaka Pelajar.
- Prayitno, H. J., Kusmanto, H., Nasucha, Y., Rahmawati, L. E., Jamaluddin, N., Samsuddin, S., & Ilma, A. A. (2019). The Politeness Comments on The Indonesian President Jokowi Instagram Official Account Viewed From Politico Pragmatics and The Character Education Orientation in The Disruption Era. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 1(2), 52–71. <https://doi.org/10.23917/ijolae.v1i2.8785>
- Purwanto, B. A. (2020). Politeness principle Analysis in Javanese Daily Conversation. *Metaphor*, 2(1986), 12–20. <https://ojs.unsiq.ac.id/index.php/metaphor/article/view/1206>
- Putrayasa, I. B. (2014). *Pragmatik*. Yogyakarta: Graha Ilmu.
- Rahardi, K. (2005). *Pragmatik: Kesantunan Imperatif Bahasa*. Jakarta: Erlangga.
- Rahardi, K., Setyaningsih, Y., & Dewi, R. P. (2019). *Pragmatik Fenomena Ketidaksantunan Berbahasa*. Yogyakarta: Erlangga.
- Riemer, N. (2010). *Introducing Semantics*. New York: Cambridge University Press.
- Robson, S. O. (1987). The Terminology of Javanese Kinship. *Bijdragen Tot de Taal-, Land- En Volkenkunde*, 143(4), 507–518.
- Rukhana, F., Andayani, A., & Winarni, R. (2018). The Adherence Form of Linguistic Politeness in Learning Indonesian for Foreign Speakers. *International Journal of Multicultural and Multireligious Understanding*, 5(6), 73-80. <https://doi.org/10.18415/ijmmu.v5i6.469>
- Ruriana, P. (2018). Istilah kekerabatan dalam masyarakat Banyuwangi. *Kadera Bahasa*, 10(2), 79–91.
- Santoso, B. (2012). the Influences of Javanese Culture in Power of Making Decisions in Indonesian Universities: Case Studies in Mm Programmes. *Jurnal Ekonomi & Bisnis Indonesia (Fakultas Ekonomi Dan Bisnis Universitas Gadjah Mada)*, 27(2), 224–241.
- Sarimsakova, S. B. Q. (2021). Politeness in Pragmatic. *Scientific Progress*. 2(6), 1455-1457.
- Seken, I. K. (2015). *Introduction to Pragmatic A course Book for Beginners*. Yogyakarta: Graha Ilmu.

- Shalekhah, R. A., Estayani, S. A., Sari, M., & Nugroho, R. A. (2020). Linguistic Politeness Analysis of Indonesia's Prominent YouTube Influencers. *Journal of English Language Teaching and Linguistics (JELTL)*, 5(3), 421. <https://doi.org/10.21462/jeltr.v5i3.464>
- Simatupang, M. S., & Naibaho, L. (2021). Language Politeness. *Proceedings of the 2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)*, 560(Acbleti 2020), 166–171. <https://doi.org/10.2991/assehr.k.210615.033>
- Sugiyono. (2017). *Metode Penelitian Pendidikan*. Bandung: Alfabeta.
- Surjowati, R. (2021). Politeness Strategies Used By the Students With Regional Multicultural Background. *Journal of Literature and Language Teaching*, 12(1), 112–135. <https://doi.org/10.15642/NOBEL.2021.12.1.112-135>
- Togatorop, F. (2019). Politeness Strategies Used in the Conversation between the Students of Finance and Banking Department in Murni Sadar Polytechnic Pematangsiantar. *Journal of English Teaching as a Foreign Language (JETAFL)*, 5(1), 37–48.
- Wardaugh, R., & Fuller, J., M. (2015). *An Introduction of Sociolinguistic*. (7<sup>th</sup> ed). Oxford: Wiley Blackwell.
- Widarwati, N. T. (2014). Politeness Strategies and Linguistic Politeness Markers of Imperative in *The Very Best of Donald Duck Comic Series* and Their Translation in Indonesian. *Journal of Language Studies*.3(1), 45-55.
- Wijayanto, A. (2013). The Emergence of the Javanese Sopan and Santun (Politeness) on the Refusal Strategies Used by Javanese Learners of English. *Journal of Language, Culture and Society*, 36, 34–47. [www.aaref.com.au/attachment.aspx?id=2272](http://www.aaref.com.au/attachment.aspx?id=2272)
- Yule, G. (1996). *Pragmatics*. New York: Oxford University Press.
- Yusuf, R. & Anwar. (2019). An Article Review on “The Use of Politeness Strategies in the Classroom Context by English University Students”. *ELSYA: Journal of English Language Studies*.1(2), 69-73.
- Zainurrahman, & Kofau, M. (2020). Linguistic Politeness in Public Virtual Communication. *Langua: Journal of Linguistics, Literature, and Language Education*, 3(2), 1–17. <https://doi.org/https://doi.org/10.5281/zenodo.4047249>

# **APPENDICES**

## Appendix 1 The Utterances Data of the Principle of Language Politeness in Kinship Java Culture

Information:

TM : Tact maxim

APM : Aprobation maxim

AGM : Agreement maxim

GM : Generosity maxim

MM : Modesty maxim

SM : Sympathy maxim

| No | Utterances  | The Principles of Language Politeness |    |     |    |     |    | Context   |
|----|---|---------------------------------------|----|-----|----|-----|----|---|
|    |   | TM                                    | GM | APM | MM | AGM | SM |   |
| 1  | <p><i>Buklek : Nggone Pakdeku lo. La wong kami ki pisah uwes ket SMP kelas siji sampek wes ndue bojo. Makane iku dekne pun kangene eram-eram. Iki jane gak ngek i lo dekingi Bukde. Penting aku jikok duek gone Mas Andi mangkat. Marah-marahlah. Timbang aku gak petok karo Pakdeku, batinku. (My Pakde's place. We were separated from the first grade of middle school until now I have a husband. That's why he misses me so much. Actually he is not given me, Bukde. The important thing is that I take the money to Mr Andi and leave.</i></p> | ✓                                     |    |     |    |     |    | Spoken by <i>Buklek</i> to <i>Bukde</i> while visiting <i>Bukde's</i> house after coming home to unwind with <i>Buklek's Pakde</i> in Pekan Baru. |

|   |  |  |   |   |  |   |  |
|---|--|--|---|---|--|---|--|
|   | Let it be scolded. Than I don't see my <i>Pakde</i> . I think so).   |  |   |   |  |   |  |
| 2 | <i>Buklek</i> : <i>Ora, numpak bus gedhi. Bus e mewah</i> (No, I ride the big bus. The bus is luxurious).  |  |   | ✓ |  |   | It was spoken by <i>Buklek</i> to <i>Mbakyu</i> when she asked about the vehicle used to visit her <i>Pakde's</i> house in Pekan Baru. |
| 3 | <i>Mbakyu</i> : <i>Wes yo mantep ta Buklek</i> (Wow, that's a cool trip, <i>Buklek</i> ).  |  |   | ✓ |  |   | The utterance spoken by <i>Mbakyu</i> , when she listen <i>Buklek's</i> nice trip.   |
| 4 | <i>Buklek</i> : <i>La iyo mantep tenan</i> (Right, that's really cool).  |  |   |   |  | ✓ | It was said by <i>Buklek</i> when she agreed to <i>Mbakyu's</i> response regarding her trip when she went to Pekan Baru.               |
| 5 | <i>Adek</i> : <i>Iyo Mbak</i> (Well <i>Mbak</i> ).   |  |   |   |  | ✓ | The utterance spoken by a brother when he received an order to take a bath from her sister.  |
| 6 | <i>Paklek</i> : <i>Nangkonokan dekne ndue omah mangan gedhe, yo Jokowi uwes tau rono kok. Di booking omah makane</i> (There he has a big restaurant, Mr Jokowi has also been there. He was booked the restaurant). |  |   | ✓ |  |   | It was spoken by <i>Paklek</i> when he told about his <i>Pakde</i> activities at Pekan Baru.   |
| 7 | <i>Buklek</i> : <i>Yo iyo pasti dimasake</i> (Of course. It must be cooked).   |  |   |   |  | ✓ | The utterance spoken by <i>Buklek</i> when father expressed his desire to be cooked when he wanted to play her house.                  |
| 8 | <i>Nduk</i> : <i>Wawak e jek mandi mau, jarene "walah Nduk wong ben tak terke kok" yo tak omong ora popo wak</i>   |  | ✓ |   |  |   | The utterance was spoken by <i>Nduk</i> who happily and sincerely delivered the sewing of his neighbor's clothes.                      |

|    |   |   |  |  |  |   |   |  |
|----|---|---|--|--|--|---|---|--|
|    | <i>sekalian lewat iki</i> (She is still bathing, she said "Oalah <i>Nduk</i> let it be delivered later" than I said "it's okay it's all over.").  |   |  |  |  |   |   |  |
| 9  | <i>Mamak : Yo iyo mesakne wes tuo kok, makane tak omong "yo uwes Nduk terke jaitane sing iki. Sekalian jimok mau sing arep dijaitke neh."</i><br>(Yes, she is very poor. That's why I said, "Yes, please deliver the stitches now. Take the one that will be sewn again."). |   |  |  |  |   | ✓ | The utterance spoken by <i>Mamak</i> who feels so pity for her elderly neighbor to take her finished stitches.             |
| 10 | <i>Nduk : Iyo, motong ne</i> (Yess, cut off).   |   |  |  |  | ✓ |   | The utterance spoken by <i>Nduk</i> who agrees with the <i>Buklek</i> statement regarding a pants that are too long.       |
| 11 | <i>Buklek : Yo jane Bapak e Angga ae pun yo ora popo, wong saket kok piye</i> (Yes, actually Angga's father is okay, because he is sick).   |   |  |  |  |   | ✓ | The utterance spoken by <i>Buklek</i> who knows that her husband's friend ( <i>Bapak</i> ) is sick.                        |
| 12 | <i>Paklek : Yo makane iku ra reti aku kok. Nek reti kan aku karo sampean pun yo ora popo</i> (Yes, that's why I don't know. If we know it's just me and you it's okay).   | ✓ |  |  |  |   |   | It was spoken by <i>Paklek</i> to <i>Bapak</i> who tried to provide a solution when he found out that his friend was sick. |
| 13 | <i>Bukde : Yokan sesok Pak e Riza rono, koncone kan juga akeh sesok</i> (Tomorrow Riza's father will be there and he will have a lot of friends).   | ✓ |  |  |  |   |   | Spoken by <i>Bukde</i> to assure <i>Buklek</i> that his son will not be alone in the mosque.                               |

|    |  |   |  |   |   |   |  |   |
|----|--|---|--|---|---|---|--|---|
| 14 | <i>Bukde : Yoh, pinter nek gelem Nyelengi</i> (That's good, if he want to save like that).   |   |  | ✓ |   |   |  | It was spoken by <i>Bukde</i> when she heard that <i>Buklek's</i> children was diligent in saving money.  |
| 15 | <i>Nduk : Rene tak delok e pak mana tau aku reti, biasane di delok percakapane nyambunge nang ndi ngono.</i> (Here, let me try to see, Dad. Who knows if I can read it. Usually it can be seen from the conversation where the greeting is). | ✓ |  |   |   |   |  | Spoken by a daughter ( <i>Nduk</i> ) who tries help to understand the content of the message that is not understood by a father ( <i>Bapak</i> ). |
| 16 | <i>Buklek : Lah wong Bapak e Angga pun ra reti bangetnya iku jane</i> (Actually, Angga's father is not very smart either).   |   |  |   | ✓ |   |  | The speech delivered by <i>Buklek</i> when she heard that <i>Pakde</i> did not understand how to use a cellphone.                                 |
| 17 | <i>Bapak : Oh iyo duek santunan gae anak e. Tapi sopo sing arep ngenterke nang omah saket rono?</i> (Yes, it is true that the compensation money is for Toyeb's son. But who will take it to the hospital?).                                 |   |  |   |   | ✓ |  | The statement conveyed by the <i>Bapak</i> when he agreed to the <i>Paklek</i> statement regarding the use of SPBM money.                         |
| 18 | <i>Mbakyu : Iyo nang kene ae, nang omah saket pun ra iso lo mbesok akeh akeh uwong. Ra diwei</i> (Yes, it's right here, at the hospital you are not allowed to visit many people).   |   |  |   |   | ✓ |  | <i>Mbakyu's</i> statement when she agreed to the <i>buklek</i> statement to visit his friend's child at home.                                     |
| 19 | <i>Bapak : Tapi yo apik e kita yo meski bales, wong iki kan kegiatane kita jugak to</i> (But actually what is good is  | ✓ |  |   |   |   |  | The statement conveyed by <i>Bapak</i> when advising <i>Paklek</i> regarding responding to a WA group forum.                                      |

|    |   |   |   |  |  |   |   |   |
|----|---|---|---|--|--|---|---|---|
|    | that we should give a response, because this is our activity too).  |   |   |  |  |   |   |   |
| 20 | <i>Le</i> : <i>Iyo Mak</i> (Yes mom).   |   |   |  |  | ✓ |   | The utterance spoken by a <i>Le</i> when he received an order to take a bath from his mother.   |
| 21 | <i>Pakde</i> : <i>Terserah, gone Sardi yo kenek. Ngendi-ngendi kenek piye penak e</i> (Whatever, Sardi's place can also be. Wherever possible, how good).   | ✓ |   |  |  |   |   | The speech delivered by <i>Pakde</i> who gave <i>Paklek</i> the freedom to choose a place for discussion.   |
| 22 | <i>Mamak</i> : <i>Yo eneng wingi tak delok tapi nek sing putih ra ono, ono ne janur ijo kae lo Sur. Yo uwes sesok dijimok nek atene gae. Rene en gawe nangkene ae bareng-bareng</i> (I saw it yesterday but there was no white one, there was a green leaf. Yes, it will be taken tomorrow if you want to make it. Just do it here together). |   | ✓ |  |  |   |   | The utterance conveyed by <i>Mamak</i> who gladly gave and took coconut leaves to <i>Buklek</i> .   |
| 23 | <i>Buklek</i> : <i>Iyolah, barengan kambek aku</i> (Yes, the one with me too).  |   |   |  |  | ✓ |   | It was said by <i>Buklek</i> when confirming <i>Mbakyu's</i> statement when she saw her neighbor's grandson had just come to visit at the same time as <i>Buklek</i> was returning from Pekan Baru. |
| 24 | <i>Buklek</i> : <i>Yoh mesakne yo, jik cilik uwes di operasi. Mugo ndang mari bocah iku</i> (Unfortunately, he's still  |   |   |  |  |   | ✓ | It was spoken by <i>Buklek</i> who heard that the child of her husband's friend who was still young had to be   |



|    |   |   |   |  |   |   |  |   |
|----|---|---|---|--|---|---|--|---|
|    | young, he had surgery. Hope the kid gets well soon).  |   |   |  |   |   |  | surgery.  |
| 25 | <i>Buklek : Yo podo aku pun yo ra iso. Isono gor bukak facebook</i> (Yes, I can't either, usually I just open Facebook).  |   |   |  | ✓ |   |  | The utterance delivered by <i>Buklek</i> when she heard <i>Mamak's</i> response could not use a cellphone.                                |
| 26 | <i>Pakle : Iyo ngono ae kenek</i> (Yes, we can do that there too).  |   |   |  |   | ✓ |  | The utterance spoken by <i>Paklek</i> who received an agreement to meet at his friend's house in a meeting event.                         |
| 27 | <i>Mamak : Nduk engko nek Riswan tuku es batu, wei ae yo. Tinggal siji mesakne</i> ( <i>Nduk</i> later if <i>Riswan</i> buys ice, just give him one because only one pity).   |   | ✓ |  |   |   |  | It was spoken by the <i>Mamak</i> to her child ( <i>Nduk</i> ) when she saw the number of ice cubes in the refrigerator for sale was one. |
| 28 | <i>Nduk : Iyo Mak, kek i ae kan ra usah bayar</i> (Yes mom just give and he don't have to buy it).  |   |   |  |   | ✓ |  | The utterance spoken by a daughter ( <i>Nduk</i> ) who agrees to her mother's order to give ice to the buyer.                             |
| 29 | <i>Bapak : Yo nek melu monggo, ora yo ra popo Mas. Ki pun mau Toyeb anak e operasi ngoyoh-ngoyoh balek deknen. La wong bajune iki dekne sing njileh karo spanduk e nang mobile ndeknen</i> (Then you can come or not, it's also okay. This was <i>Toyeb's</i> son has surgery to go home. Because he borrow this clothes and the banner is in his car). | ✓ |   |  |   |   |  | It was spoken by <i>Bapak</i> who tried to give <i>Mas</i> the best choice regarding his presence at a meeting.                           |
| 30 | <i>Mamak : Wes ora usah gawe-gawe</i>   | ✓ |   |  |   |   |  | The utterance spoke by <i>Mamak</i> when  |

|    |  |   |   |  |  |  |  |   |
|----|--|---|---|--|--|--|--|---|
|    | <i>ombe lo De, mau wes ngombe kok nang omah. Malah ngerepotin ae</i> (You don't have to bother drinking, we already drank at home. It's going to be a hassle later).   |   |   |  |  |  |  | received a drink during a visit to Bukde's house.   |
| 31 | <i>Bukde : Yo uwes ora popo to, gor gawe teh legi sing anget ae kok</i> (It's okay, just to make the sweet tea warm).  |   | ✓ |  |  |  |  | The utterance spoken by <i>Bukde</i> said that she didn't mind serving a drink to <i>Mamak</i> when She came to visit <i>Bukde's</i> house. |
| 32 | <i>Nduk : Dipangan lo iki jajanane Buklek</i> (Please eat the snacks).   |   | ✓ |  |  |  |  | It was spoken by a girl ( <i>Nduk</i> ) who invited her <i>Buklek</i> to eat the snacks provided.   |
| 33 | <i>Pakde : Uwes, jane ra usah nggowo-nggowo ngono nek arepe takon ki. Tak omong karo deknen nek arep takon yo moro en merene. Ra usah repot-repot nggowo opo-opo ngono tak kandani deknen</i> (Yes, He has, he shouldn't need to bring anything if he want Just asking. I said to him “if you want to ask please just come here and no need to bother carrying anything” I advise so). | ✓ |   |  |  |  |  | It was spoken by <i>Pakde</i> to <i>Bapak</i> who didn't want to bother the Dayos.  |
| 34 | <i>Pakde : Kae dipangani lo jajanane Nduk, ojo segen-segen. Engko nek segen-segen titonono nek nang omahmu malah tak entekne Nduk</i> (Guyu) (Please eat the snacks, don't be  |   | ✓ |  |  |  |  | The utterance spoken by <i>Pakde</i> when he invited his nephew to enjoy the snacks provided.   |

|    |   |   |   |   |  |   |   |
|----|---|---|---|---|--|---|---|
|    | shy. Later, if you're shy, look at your house when I'll spend the all <i>Nduk</i> (laughs).   |   |   |   |  |   |   |
| 35 | <i>Mamak</i> : <i>Mbak, ora usah gawe wedang Mbak. Banyu puteh ae lo ra popo</i> ( <i>Mbak, you don't have to make a drink. Just plain water is enough</i> ).   | ✓ |   |   |  |   | It was spoken by <i>Mamak</i> who didn't want to bother <i>Bukde</i> when <i>Bukde</i> was about to make a drink.                     |
| 36 | <i>Bukde</i> : <i>Iyo ora popo wong wedang ae lo Mbak</i> (No problem, It's just water).  |   | ✓ |   |  |   | An utterance that <i>Bukde</i> happily conveyed when making a drink and didn't feel bothered at all.                                  |
| 37 | <i>Bukde</i> : <i>Nduk, kene do mangan kene masak iwak gule akeh iki</i> ( <i>Nduk, come here and let's take eat with some fish</i> ).                          |   | ✓ |   |  |   | The speech spoken by <i>Bukde</i> invited his nephews to eat his homemade food.   |
| 38 | <i>Nduk</i> : <i>Iyo De suwon, wes warek wes mangan mau sak durunge merene</i> (Yes, thank you. We are full because we ate before come here).                   | ✓ |   |   |  |   | The utterance spoken by <i>Nduk</i> when <i>Nduk</i> received an invitation to eat at <i>Bukde's</i> house.                           |
| 39 | <i>Mbkyu</i> : <i>Emh-emh gantenge, endi Mbakyumu Le?</i> (Emh-emh you are so handsome, where is your <i>Mbakyu Le?</i> ).                                      |   |   | ✓ |  |   | The utterance spoken by <i>Mbakyu</i> when she saw her cousin who had just arrived.   |
| 40 | <i>Pakde</i> : <i>Hah endang podo di ombe, ben dadi saksi iki lo ombene yo sak jajane</i> (Please drink it, so that the drink and the sanck will be witnesses). |   | ✓ |   |  |   | The utterance spoken by <i>Pakde</i> , when he is invited his nephew not to be shy about enjoying the dishess available at his house. |
| 41 | <i>Bukde</i> : <i>La aku wingi bengi ki mesakne karo anak e Mbak kae, kudanan sampek jam sepuluh tak kon</i>  |   |   |   |  | ✓ | It was spoken by <i>Bukde</i> to <i>Mamak</i> when she saw her neighbor's child being forced to rain when she was                     |

|    |  |   |  |  |   |  |  |  |
|----|--|---|--|--|---|--|--|--|
|    | <i>туру кене yo ora gelem. Malah mekso bali dikerukupi jilbab</i> (That's it, last night I felt sorry for her son, it was raining until 10 o'clock. I told her to sleep here but she didn't want to. Even forced to go home covered with her veil).  |   |  |  |   |  |  | going home.  |
| 42 | <i>Pakde : La wingi ki arep metu yo rebutan kreto. Jarene Ican "salah e Mamak ora gelem tuku kereto, aturane kan tuku kereto siji neh kan iso." La kan siji wes digowo Lanjar, teros siji digowo Ican, yo uwes aku, mak e karo siti yo uwes meneng nang omah ae</i> (Last night I wanted to go out but fight for a motorbike. I can said that "This is mom's fault, you don't want to buy a motorbike, Mamak can should have bought another one" The other one has been brought by Lanjar, then the other one brought by Ican. Yes, I, her mother and Siti just stayed at home). | ✓ |  |  |   |  |  | The speech that was conveyed by <i>Pakde</i> to <i>Bukde</i> who was wise by giving in to his children in a situation of lack of vehicles to travel. |
| 43 | <i>Bukde : Yo kui arep tuku neh duek e jek urong cukop, silok e jek di enggo Mbah e. Arep dijalok yo ora kepenak</i> (That's why I want to buy again but the money is not enough, some are still used by her grandmother. Wanted   |   |  |  | ✓ |  |  | The utterance by <i>Bukde</i> conveyed to <i>Pakde</i> when planning to buy a car.   |

|    |  |   |  |  |   |  |  |  |
|----|--|---|--|--|---|--|--|--|
|    | to be asked but not cozy).   |   |  |  |   |  |  |  |
| 44 | <i>Pakde : Yo ibarate awak e dewe mengko istilaha iso golek dalam metu neh, ibarate tekan nol sek nek arep ndue opo ki</i> (Yes, it seems like later we will find a way out, because if you want to have one it was from the start). | ✓ |  |  |   |  |  | <i>Pakde's</i> speech was in the form of a suggestion to <i>Mbakyu</i> to address the problem wisely.                |
| 45 | <i>Pakde : Yo kabeh ki nek ndue yo eman, mergokan sitok-sitok sek endi sing lebih penting to</i> (Yes, all of these if you have it, it's hard to let go. But first thing first more important).                                      | ✓ |  |  |   |  |  | It was spoken by <i>Pakde</i> as motivation to <i>Mbakyu</i> when <i>Mbakyu</i> had a hard time for selling her car. |
| 46 | <i>Bukde : Yokan arepe dinggo kerjo, yo tak tukok ne seklah uwong pentingkan nek kerjo</i> (Caused he want to use it for work, so I'll buy it first because it's important for work).  | ✓ |  |  |   |  |  | Spoken by <i>Bukde</i> to <i>Pakde</i> who is in need of a cellphone for work.                                       |
| 47 | <i>Bapak : Yo aku iki sing ngerayu-ngerayu yo bocah-bocahku iku. Nek aku yo uweslah wes tuek yo dinggo opo uwes ora minat</i> (I also persuaded my children. If I'm done, I'm old and I'm not interested).                           |   |  |  | ✓ |  |  | It was spoken by <i>Bapak</i> to <i>Bukde</i> regarding his new cellphone.   |
| 48 | <i>Mbakyu : Kami pun mengko nek jimok ora sing baru, sing seken-seken wae. Ora kuat tuku sing baru</i> (We don't want to take a new one, only use half. We can't afford to buy a new one).   |   |  |  | ✓ |  |  | It was spoken by <i>Mbakyu</i> to <i>Bukde</i> when she plan to by a car.  |

|    |  |   |  |  |  |  |  |  |  |
|----|--|---|--|--|--|--|--|--|--|
| 49 | <i>Pakde : Yo iyo, awak e dewe pun nek arep yo ijek arep puter-puter ndisek. Aku wes nyerah, la wong bocah-bocah wes geger jarene “piye Pak?” La aku iki nek bocah-boca podo setuju yo aku monggo. La mengko nek aku dewe sing gelem, mengko nek ono opo-opo disewoti ora kepenak (Yes that’s it. if I want to take it, I want to go round and round first. I’ve given up because the children can not wait they said "how sir?" Because I am if the children have agreed, so I agree. Later if I want to myself, when something wrong to be accur and being scolded badly).</i> |   |  |  |  |  |  |  | The utterance by <i>Pakde's</i> statement agreeing to his son's statement ( <i>Mas</i> ) who intends to buy a half-used car.         |
| 50 | <i>Pakde : Yo iyo, wes ora popo. Wong jenenge dingge bantu uwong tuokan (Yes, it's okay. Which is to help parents).</i>  | ✓ |  |  |  |  |  |  | It was spoken by <i>Pakde</i> to <i>Bukde</i> when responding to <i>Bude's</i> statement regarding his money being borrowed.         |
| 51 | <i>Bukde : Moh aku ora usah koyo ngono, sing penting piro disileh yo sak mono ae dibalekne (No, I don’t want. It doesn't have to be like that. The important is how much borrowed it and just returned it).</i>  | ✓ |  |  |  |  |  |  | The utterance that <i>Bikde</i> conveyed to <i>Mbakyu</i> when <i>Mbakyu</i> described the process of returning money as an example. |
| 52 | <i>Bukde : Mangan sek lo, wong arep ngombe obat (Eat first, if you want to take medicine).</i>   | ✓ |  |  |  |  |  |  | The utterance that <i>Bukde</i> conveyed to <i>Mas</i> when he was about to take medicine.   |

|    |  |  |  |   |   |  |  |  |
|----|--|--|--|---|---|--|--|--|
| 53 | <i>Mbakyu : Wes ayune (You are very beautiful).</i>  |  |  | ✓ |   |  |  | The utterance spoken by <i>Mbakyu</i> when she saw <i>Nduk</i> who had just come to visit her house.                                 |
| 54 | <i>Nduk : (Isin) Mmmm opo to Mbakyu, ora kok (Shy) (Mmm not really).</i>   |  |  |   | ✓ |  |  | The utterance conveyed by <i>Nduk</i> when responding <i>Mbakyu's</i> praise from the statement that she was beautiful.              |
| 55 | <i>Mamak : Wes cilik, mernyil, sumehan, ayu tenan iki anak e sopo? (You are small, cute, smiling and so beautiful. Whose child is this?)</i>   |  |  | ✓ |   |  |  | It was spoken by <i>Mamak</i> who saw <i>Nduk</i> as her niece who was friendly with a smile when she came to her house.             |
| 56 | <i>Pakde : Yo sak iki nek aku uduk minat opo orane. Aku iki wonge kaku. Kae ki sing ngebet tuku Siti (Right now I'm not interested or not. I'm the one rigid. That's what Siti really wants to buy).</i> |  |  |   | ✓ |  |  | Spoken by <i>Pakde</i> when <i>Bapak</i> offered <i>Pakde</i> to buy a car.  |
| 57 | <i>Bukde : Yo wes sampean ndisek, duete sampeankan akeh Lek (Yes, you are the first, because you have a lot of money).</i>   |  |  | ✓ |   |  |  | It was spoken by <i>Bukde</i> to the <i>Bapak</i> who allowed him to buy a car first because she thought that he had a lot of money. |
| 58 | <i>Mamak : Okeh opo to De, pas-pasan dingge ngerumat ladang iki (How much? It's just mediocre to take care of the fields really).</i>  |  |  |   | ✓ |  |  | The speech conveyed by <i>Mamak</i> to <i>Bukde</i> at the time of <i>Bukde's</i> praised for <i>Mamak's</i> income.                 |
| 59 | <i>Adek : La iki gordene tuku nang endi Mbak, apik tenan (Where did you buy this curtain, Mbak. It's really beautiful).</i>  |  |  | ✓ |   |  |  | The utterance spoken by <i>Adek</i> when she saw the curtains that her sister had just bought.                                       |

|    |  |   |   |   |  |   |  |  |
|----|--|---|---|---|--|---|--|--|
| 60 | <i>Mbakyu : Opo urung dibukak to Le. Kene tak bukak ne (is it unopened Le? Here I open it)</i>   |   | ✓ |   |  |   |  | The utterance spoken by <i>Mbakyu</i> when her sister had trouble opening a jar containing bread.  |
| 61 | <i>Adek : Kene mbak tak sapune, aku iso kok (Here, Mbak. Let me to help you for sweep it. I can do it well).</i>   |   | ✓ |   |  |   |  | The utterance that spoken by <i>Adek</i> when she saw her sister was sweeping the floor of the house.                                      |
| 62 | <i>Adek : Oh iyo ronokan Mbak. Eh iki lampune rusak ora Mbak (Yes it's there. Is this lamp broken or not?).</i>  |   |   |   |  | ✓ |  | The utterance said by the younger sister when she agreed to her eldest sister's invitation when she wanted to move the table.              |
| 63 | <i>Mbakyu : Sendalmu tuku nandi dek? Apik tenan. Podo koyo nggonku, bedone nggonku warnane ireng (Where you bought your slippers? It's so beautiful. Same as mine except mine is black).</i> |   |   | ✓ |  |   |  | The utterance spoken by <i>Mbakyu</i> when she was moved her sister's slippers.  |
| 64 | <i>Mbakyu : Oh koe sing nukokne baju Bapak, koe peduli tenan (Oh, you bought father's clothes, you are very careful).</i>  |   |   | ✓ |  |   |  | The utterance spoken by <i>Mbakyu</i> when she found out that her sister's care for his father was known from buying his father's clothes. |
| 65 | <i>Nduk : Yo uwes tak enterke sek nek ngono (Well, I'll take grandma to go treatment).</i>   | ✓ |   |   |  |   |  | It was spoken by <i>Nduk</i> to her granpa when asked to take her grandmother for treatment.   |
| 66 | <i>Mbah : Yo sing semangat nek sekolah ki Nduk, sing tenan-tenan mugo-mugo ndang rampong ben dadi uwong sing sukses Nduk (A school that is enthusiastic and serious, Nduk.</i>               | ✓ |   |   |  |   |  | The utterance spoken by <i>Mbah</i> told <i>Nduk</i> when he was giving advice regarding her school.                                       |



|    |   |  |  |   |   |  |   |
|----|---|--|--|---|---|--|---|
|    | Hopefully it will be finished soon and become a successful person).   |  |  |   |   |  |   |
| 67 | <i>Mbah : Omah Pakmu sak iki tambah apik yo Nduk diambakne kae yo, wingi aku lewat ngarep omah yoh omah e Mas Bambang sak iki makin gede pageran besi keliling (Your father's house is getting better now, Nduk. It's widen or how? Yesterday I passed in front of your house "Wow, Mr. Bambang's house is getting bigger and has an iron fence around it.").</i> |  |  | ✓ |   |  | The utterance that spoken by <i>Mbah</i> when he was known about the development of her father's house. |
| 68 | <i>Nduk : Ora lo Mbah, ijek apik an omah e Mbah tas ngadek ijek baru. Kae ki gor nambah teras ae bapak Mbah (No, Mbah. It's still better your home, because it's still just stood up. My father can just add a terrace, Mbah).</i>  |  |  |   | ✓ |  | Spoken by <i>Nduk</i> when she got <i>Mbah's</i> statement about her father's house.                    |
| 69 | <i>Mbah : Yo kan apik Nduk gedean omah Pakmu. Mbah iki nek ora kumpol-kumpol ora nekat yo ora nggae omah Nduk. Omahe Mbah uwes reyok Nduk mangkane ngadekne iki (That's is so beautiful and your father's house more big than me. If I don't collect my money, I can't be able to build this house. My old house was</i>  |  |  |   | ✓ |  | It was spoken by <i>Mbah</i> who was telling the story of the process of building his house.            |

|    |   |   |  |   |  |   |   |
|----|---|---|--|---|--|---|---|
|    | rickety, that's why I built this house).  |   |  |   |  |   |   |
| 70 | <i>Nduk : Podo ae lo Mbah, yo memang Mbah opo-opo kudu nekat nek ora ngumpulne tekan ndi yokan mbah. Tapi kan Mbah wes ono mobile malahan nek Bapak kan urong ndue mobil Mbah (guyu isin) (It's the same, Mbah. That's correct. Actually if we not reckless or not collect money, how we can get what we want? But right now, you already have a car. While my father haven't). (Laughs shyly).</i> |   |  | ✓ |  |   | The utterance spoken by <i>Nduk</i> to his grandpa, who knew that apart from her grandpa's house being built, he had just bought a car.     |
| 71 | <i>Mbah : Nek dolen iki koe karo Risky iki wonge menengan ora banter-banter nek ngomong (When you're playing, I'll pay attention to you and Risky are uncommunicative, where both of you don't speak loudly).</i>   |   |  | ✓ |  |   | The utterance spoken by <i>Mbah</i> to <i>Nduk</i> when he saw the behavior of her grandchildren and friends playing together at his house. |
| 72 | <i>Mbah : Lah iyo iku, bocah iki iso didelok tekan siraha nduk. Koe pun uwonge hemat (Yes that's true. Today children can be seen from their face and I see that you are frugal).</i>   |   |  | ✓ |  |   | The utterance spoken by <i>Mbah</i> to <i>Nduk</i> when he saw <i>Nduk's</i> daily habits.  |
| 73 | <i>Adek : Iyo aman iku Mbak (Okay well, with my pleasure).</i>  |   |  |   |  | ✓ | The utterance spoken by <i>Adek</i> to <i>Mbakyu</i> when asked to ride a motorcycle when going out together.                               |
| 74 | <i>Mbakyu : Sopo ae kenak, Mbakyu yo ora popo. Koe atene lungo mengko</i>   | ✓ |  |   |  |   | It was spoken by <i>Mbakyu</i> to <i>Adek</i> when the afternoon came to clean the  |

|    |   |   |  |   |  |   |   |   |
|----|---|---|--|---|--|---|---|---|
|    | <i>mendak kesorean</i> (Anyone can, even <i>Mbakyu</i> is okay. You have to go this afternoon, it's better not to be too late later).   |   |  |   |  |   |   | house.  |
| 75 | <i>Mbakyu : Yo uwes nek ngono koe sapu en omah e. Koe nek nyapu resik tenan kok</i> (It's okay then you just sweep the house. Because when you sweep the floor, It's very clean).   |   |  | ✓ |  |   |   | It was spoken by <i>Mbakyu</i> when she asked her sister who swept the house in the afternoon to tidy up and clean the house.         |
| 76 | <i>Adek : Oalah mesakne eram. La kok iso sariawan ki piye?</i> (Very pity. how do you get sprue?).  |   |  |   |  |   | ✓ | The utterance spoken by a younger sister who knows that her eldest sister has sprue.  |
| 77 | <i>Mbakyu : Oh oleh nek ngono sekalian. Deloken sek iki angket mau ora iso-iso dijahit</i> (Of course why not. Look at this from earlier it couldn't be sewn).                      |   |  |   |  | ✓ |   | The utterance spoken by <i>Mbakyu</i> who agreed to her sister's invitation to all take the cellphone case at her friend's house.     |
| 78 | <i>Adek : Kene ben tak jaite ae Mbak</i> (Here, let me sew it <i>Mbak</i> ).  | ✓ |  |   |  |   |   | The utterance spoken by <i>Adek</i> when she saw that her sister was having trouble sewing her pants.                                 |
| 79 | <i>Adek : Oh iyo yo. Yo uwes ngono ae pun ora popo ben penak</i> (that's right, like that is better).   |   |  |   |  | ✓ |   | The utterance conveyed by the younger sister when she got advice from her eldest sister when she was going to get the cellphone case. |
| 80 | <i>Bukde : Iyo ora popo lo Nduk. Ora eneng neh sing atene ditakon? Nek eneng takonen ae, mengko nek Bukde iso jawab yo Bukde jawab Nduk. Nek ora yo ngapurone Bukde (guyu). Koe</i> | ✓ |  |   |  |   |   | The utterance spoken by <i>Bukde</i> when <i>Nduk</i> asking about an coursework.   |

|    |   |   |   |   |  |  |  |
|----|---|---|---|---|--|--|--|
|    | <i>iki uwes semester piro Nduk?</i> (No problem, <i>Nduk</i> . is there anything to be asked? If there are still questions please just ask to me and I'll answer it if I know it. But, If I can't answer it, I'm sorry (laughs). What semester are you in?).            |   |   |   |  |  |  |
| 81 | <i>Bukde : Uwes angket mau mangan Nduk. Koe uwes mangan opo urong Nduk. Kae mangan nggawe ejangan kentang tak sambel</i> (I've been eating some hours ago, <i>Nduk</i> . Have you eaten or not yet? Please take some eat there and eat with potatoes with chili sauce). |   | ✓ |   |  |  | Spoken by <i>Bukde</i> when her nephew was visiting her house in the morning.                            |
| 82 | <i>Nduk : Matursuwon Bukde, aku wes mangan mau kok Bukde</i> (Thank you so much <i>Bukde</i> caused I have take eat before come here).  | ✓ |   |   |  |  | The utterances spoken by <i>Nduk</i> when offered to eat in the morning when at he <i>Bukde's</i> house. |
| 83 | <i>Bukde : Oh mi lidi, enak iku Nduk. Isuk-isuk Mamak mu nek masak yo</i> (Oh noodle sticks, it's delicious. Early in the morning your mother had cooks, right).  |   |   | ✓ |  |  | It was spoken by <i>Bukde</i> when she found out the vegetables her mother cooked at home.               |
| 84 | <i>Bukde : Lah iyo Nduk omahmu gedi pageran wesi ngono. Atene tuku mobil opo piye Nduk?</i> (It's true that your house is big and iron fenced. Want to buy a car or what?)  |   |   | ✓ |  |  | Spoken by <i>Bukde</i> when <i>Nduk</i> was telling her experience when playing at her grandpa's house.  |

|    |  |  |  |   |   |  |  |  |
|----|--|--|--|---|---|--|--|--|
| 85 | <i>Nduk : Ora lo De, gor magere terase ae (No De, just make a terrace fence).</i>  |  |  |   | ✓ |  |  | It was spoken by <i>Nduk</i> when she received praise about the renovated her house.   |
| 86 | <i>Bukde : La piye omahe ora gedi. Uwong Bapak Mamak mu iki rajin-rajin tenan lo Nduk pinter nyambut gawe. Sawite pun ombo yo Pak mu (How is your house not big, right. Because your father and mother very hardworking and good at work. Your father's palm is wide, isn't it nduk?).</i> |  |  | ✓ |   |  |  | The utterance spoken by <i>Bukde</i> who knows the persistence of both parents <i>Nduk</i> in working.   |
| 87 | <i>Nduk : Ora lo Bukde, gedi piye yo kebutuhane pun akeh Bukde (I don't think so, Bukde. Because there's also a lot of need must be met).</i>  |  |  |   | ✓ |  |  | The utterance from <i>Nduk</i> to <i>Bukde</i> when she received a praise that her parents earned a lot while playing at the <i>Bukde's</i> house. |
| 88 | <i>Bukde : Iyo rajine Nduk, isik-isuk wes siap gawean (You are really delligent).</i>  |  |  | ✓ |   |  |  | The utterance delivered by <i>Bukde</i> when she found out that her <i>Nduk</i> had finished her homework early in the morning.                    |
| 89 | <i>Nduk : Ora patek o. Yo jenenge cah wedok Bukde. Mengko nek gak diresik-resik yo diseneni Mamak De (Not really. It just because I'm a daughter. If I don't clean up, my mother will be angry).</i>   |  |  |   | ✓ |  |  | The <i>Nduk's</i> uttered to <i>Bukde</i> when she received praise from <i>Bukde</i> related to her speed in completing homework.                  |
| 90 | <i>Bukde : Yo iyolah Nduk ngono. Uwong gadis-gadis iki kudu rajin Nduk. Ben ketok resik omahe Nduk. Tapi omah</i>  |  |  | ✓ |   |  |  | The utterance spoken by <i>Bukde's</i> to <i>Nduk</i> who saw that the yard was always clean every day.  |

|    |   |   |  |  |  |   |  |  |
|----|---|---|--|--|--|---|--|--|
|    | <i>mu resik ae bendino tak delok latare Nduk</i> (Yes, you really have to be humble. The girl must be diligent. So that the house looks clean. But I see your yard is clean every day). |   |  |  |  |   |  |  |
| 91 | <i>Nduk : Oh oleh Bukde, ngopo kok ra oleh to. Atenen di gowo nandi Bukde</i> (Of course, why not. where should I bring it?).   | ✓ |  |  |  |   |  | The utterance spoken by <i>Nduk</i> to <i>Bukde</i> who tried to help bring <i>Bukde's</i> coffee to be delivered to the mill. |
| 92 | <i>Nduk : Oh iyo Bukde, jimok e piye Bukde di enteni opo piye?</i> (Alright <i>Bukde</i> , how about for take it? am I waiting or how?).  |   |  |  |  | ✓ |  | The utterance of <i>Nduk</i> to <i>Bukde</i> who agreed with <i>Bukde's</i> statement to just leave the coffee at the mill.    |

## **Appendix 2 Transcript of Communication between Kinship Java Culture in Javanese**

- Bapak* : *Sampean lungo nyang ndi rupane dekingi?*
- Paklek* : *Lungu nyang pekan Baru dekingi kae.*
- Bukde* : *Nggone sopo nyang pekan baru, mbakyumu opo piye?*
- Buklek* : *Nggone Pakdeku lo. La wong kami ki pisah uwes ket SMP kelas siji sampek wes ndue bojo. Makane iku dekne pun kangene eram-eram. Iki jane gak ngek i lo dekingi Bukde. Penting aku jikok duek gone mas Andi mangkat. Marah-marahlah. Timbang aku gak petok karo Pakdeku, batinku.*
- Mbakyu* : *Numpak opo dekingi Buklek, L300?*
- Buklek* : *Ora, numpak bus gedi. Bus e mewah.*
- Mbakyu* : *Wes yo mantep ta Buklek.*
- Buklek* : *La iyo mantep tenan.*
- Mbakyu* : *Le, mandi le wes sore.*
- Adhi* : *Iyo Mbak.*
- Bapak* : *Opo kesibukane Pakdene nangkono?*
- Paklek* : *Nangkonokan dekne ndue omah mangan gedhe, yo Jokowi wes tau rono kok. Di booking omah makane.*
- Buklek* : *Makane aku bali tekan kono digawani iwak, bakso, sosis, naget.*
- Mamak* : *Gak basi tekan kene?*
- Buklek* : *Ora, tekan kene tak godoki enehkan.*
- Bapak* : *Berarti engko nek para sahabat banser rono dimaksake baksolah yo.*
- Buklek* : *Yo iyo pasti dimasake.*
- Mamak* : *Nang omah Nduk uwonge?*
- Nduk* : *Nang omah*
- Mamak* : *Opo jarene wawak iku.*
- Nduk* : *Wawak e jek mandi mau, jarene “walah Nduk wong ben tak terke kok” yo tak omong ora popo wak sekalian lewat iki.*
- Buklek* : *Lali wak pirun ne.*
- Nduk* : *Ora, yo ra sempet jimok palingo.*
- Mamak* : *Yo iyo mesakne wes tuo kok, makane tak omong “yo uwes Nduk terke jaitane sing iki. Sekalian jimok mau sing arep dijaitke neh.”*
- Buklek* : *Nyapo, kepanjangan ngono?*
- Nduk* : *Iyo, motong ne.*
- Mbakyu* : *Dadi sidane dipasang nandi spanduk e Pak?*
- Bapak* : *Neng warunge wak Idah. Wong dekne seng nawarke “pasang kene ae Lek” jarene. Yoh malah beneran to.*
- Mamak* : *Oh yo malah beneran nek ngono.*

*Bapak : Eh mau bengi jane Mas Budi ra iso lungo, masuk angen dekne. Tapi karna aku seng ngomong mangkat dekne.*  
*Buklek : Yo jane Bapak e angga ae pun yo ora popo, wong saket kok piye.*  
*Paklek : Yo makane iku ra reti aku kok. Nek reti kan aku karo sampean pun yo ora popo.*  
*Bapak : Awas engko tibo lo Le, ngebruk i Adine?*  
*Le : Iyo lo Pak, ora kok.*  
*Buklek : La kok kilatan iku bajune De? Arep dingge kapan iku?*  
*Bapak : La iki jek baru kok.*  
*Buklek : Oh, arep di ngge kapan?*  
*Pakde : Sesok*  
*Buklek : Nek ngono, la sesok Riza karo sopo?*  
*Bukde : Yokan sesok pak e Riza rono, koncone kan juga akeh sesok.*  
*Bapak : Awas lo Le, keculek engko motone Adek e.*  
*Le : Iyo, ora kok Pak.*  
*Buklek : Ora reti riko yo. Deknen ki nyelengi duek, gae tuku motoran sing iso nyuper kae lo.*  
*Bukde : Yoh, pinter nek gelem nyelengi.*  
*Buklek : Yo ngono dikon nyelengi duek sewu rongewu ra gelem lo dekne, nyelengi geleme satos ewu.*  
*Bapak : Iki maksud e piye da tulisane iki?*  
*Nduk : Rene tak delok e Pak mana tau aku reti, biasane di delok percakapane nyambungne nang ndi ngono.*  
*Bulek : La iku baru to hp ne?*  
*Pakde : Iyo mangkane ta kon ngajari bojo mu.*  
*Buklek : Lah wong Bapak e Angga pun ra reti bangetnya iku jane.*  
*Bapak : Lah makane iku jare ne Pak Ipin “lah kok belajar di walak walek ki piye.” Aku ki ket mbiyen ra iso lo, di tukokne yo tak cobo-cobo ae.*  
*Nduk : Iso lo pak, nek sering-sering engko iso.*  
*Mamak : Aku pun ndelok koyok ngono wes ra ketok motoku.*  
*Nduk : Oh iki duek SPBM e nang omah maksud e Pak.*  
*Paklek : Berarti iki maksud e arep di gae mbesuk anak e Toyeb engko bengi.*  
*Bapak : Oh iyo duek santunan gae anak e. Tapi sopo sing arep ngenterke nang omah saket rono?*  
*Buklek : Yo men ngenteni wonge balek nang omah ae.*  
*Mbakyu : Iyo nang kene ae, nang omah saket pun ra iso lo mbesok akeh akeh uwong. Ra diwei.*  
*Bapak : Oh iki penguros kok yo sing marai ngajak in.*  
*Paklek : Yo iyo, kitakan mung peserta yo melu boco ae.*



*Bapak : Tapi yo apik e kita yo meski bales, wong iki kan kegiatane kita jugak to.*

*Paklek : Iyo misale, sing duek iki maukan atene di dudukne karo sopo pertanyaan ne. Yo pas yo kudu dijawab.*

*Mamak : Le, ndang mandi Le.*

*Le : Iyo Mak.*

*Paklek : Engko acarane kumpol nandi iki.*

*Pakde : Terserah, gone Sardi yo kenek. Ngendi-ngendi kenek piye penak e.*

*Bapak : Aku mau tuku ayam, mungguh nang kandang ayame Lek Icu. Jarene “awas lo wak alon-alon ra sepiro kuat iku kandange” Iki arep melok mungguh juga, wedi ambrok deknen.*

*Paklek : La tuku nang omah e langsung ta?*

*Bapak : Iyo nang omah e dalan Bawal.*

*Dayo : Assalamualaikum.*

*Bapak : Waalaikumsalam, rene mlebu. Pilih en arep gae sing gone sopo? Gone Saipul iki.*

*Dayo : Sampean gawe gone sopo?*

*Pakle : Aku gawe sepatu ne ae ambek gawe kaos.*

*Bapak : Iki bajune eneng loro iki.*

*Paklek : Eneng sing tebal, eneng jenenge.*

*Dayo : Gak penaklah nek ono jenenge, aku gae sing iki ae lah.*

*Mbakyu : Mamak kok urong mandi to Mak?*

*Mamak : Yo engko jek ngenteni si Adi mu mau mandi.*

*Buklek : Piye mbakyu wes siap gone Mbah.*

*Mbakyu : Wes bulek wonge jek nang buri.*

*Mamak : Oalah Sur, untunge ae aku ra tuku loro.*

*Buklek : La nyapo to De?*

*Mamak : Lah iyo nek loro keakean, siji ae ombone eram.*

*Buklek : Eneng janur nang omah De?*

*Mamak : Yo eneng wingi tak delok tapi nek sing putih ra ono, ono ne janur ijo kae lo Sur. Yo uwes sesok dijimok nek atene gae. Rene en gawe nangkene ae bareng-bareng.*

*Buklek : La ndi Dek Dilla, mbakyu.*

*Mbakyu : Jek ngancani Dek Fikry mandi kae lo Buklek, wong Dek Fikry ki wedian kok.*

*Dayo : La iki engko bajune kita piye, atene digawe jenenge langsung opo ora.*

*Pakde : Yo paling yo sekalian di gawenya. Wong suwimen ra siap iku.*

*Buklek : Duete lo lek nek nyisihke wes cemet gawe bayar kelambi banser.*

Dayo : *Lo iki kok koyo ngene iki.*  
 Mbakyu : *Yokan ganti jeneng ecek e Mas Ipan.*  
 Buklek : *La iyo ikukan satos eket tukune, aturanne iso gae tuku dageng sapi. Engkokan nganggur ki bajune gor digawe sekali.*  
 Dayo : *Mangkane aku gak tuku Mbak.*  
 Buklek : *Ngono yo nggak ngomong. Ngertio ngono tak tukokne dageng sapi sak kilo.*  
 Paklek : *Yo maune wingi tukok ne dageng sapi sek.*  
 Paklek : *Lo yakan sapi engko kami intok jatah seko Sangkarudang kok.*  
 Buklek : *Lah iku kok elek warnane?*  
 Dayo : *Iyo iki sing luntor. Sing harga satos seket kok.*  
 Buklek : *Tuku opo, es batu ta?*  
 Mamak : *Iyo, wong kene ndue kolkas do males gawe dewe. Podo tuku malahan.*  
 Buklek : *Nggonku nek entek tak isi teros kae nang omah. Tak isini aqua-aqua ngono digae kerjo men ra eman kolkase nek ra di isi.*  
 Mamak : *Mambu opo iki? Mambu kapor baros yo?*  
 Bapak : *Iyo kapor baros sing nang baju iki lo.*  
 Mbakyu : *Suwi nang lemari iku.*  
 Bapak : *Mau bengi deknen teko juga to nanggene puskesmas sampek jam rolas. Iki pun paleng rame iki sing lungo nang Subulusalam.*  
 Buklek : *Kan wes cedak sak iki nang sebulusalam yokan de?*  
 Bapak : *Opone sing cedak, jam telu mau bengi sampek kono ambek bojomu.*  
 Mamak : *Iku sopo to, wong baru opo piye.*  
 Buklek : *Iku ki putune Buk Etik si Erni.*  
 Mamak : *Oh Erni.*  
 Mbakyu : *Iku suami ne, buklek?*  
 Mamak : *La iku putune sing nomer piro?*  
 Buklek : *Yo sing paling gedi.*  
 Mamak : *Oh, berarti teko kabeh wong iki?*  
 Mbakyu : *Oh berarti sing teko dino minggu y.*  
 Buklek : *Iyolah, barengan kambek aku.*  
 Mamak : *Lah rono nggone sopo?*  
 Buklek : *Yo Mbak Nik kan Bukde ne.*  
 Buklek : *Loh iki wes gedi kok mandi njalok dikancani.*  
 Bapak : *Dekne iki wedi, wedi ndelok hantu.*  
 Paklek : *Iku nang nduwor lemari iku le, lungguh gedi ikukan.*  
 Le : *Mana ora coyo aku, Lek.*  
 Paklek : *Dadi kok wedi koe Le?*  
 Le : *Yo nggak, aku biasanekan turu kono.*

Mamak : Nduk, Nduk, iki Buklek atene jikok jaitan ne.  
 Nduk : Iyo, Mak.  
 Dayo : Aku winginane retine  
 Paklek : Yo kami retine pas jagong-jagongan nangkono.  
 Dayo : Aku balek Bang Toyeb mangkat. Pas aku arep lungo dekingi. Jarene pas wingine iku wes mangkat tapi balek neh.  
 Paklek : Yo, mau bengi rono. Mangkat sekitar jam siji juga yo.  
 Bapak : Jam tengah siji, tekan kono jam loro. Teros jam loro lewat balek. Y makane mau tak takon karo Toyeb “Piye Yeb wes divonis?” Jarene dokter e “ini usus buntu, kemungkinan udah pecah Pak.” Teros diteken-teken berkas-berkase, mau isuklah di operasine.  
 Buklek : Yoh mesakne yo, jik cilik wes di operasi. Mugo ndang mari bocah iku.  
 Le : Kek i kode hp ne Pak. Cobo Pak bukaen kode ne.  
 Bapak : Arep nyapo, ben koe retikan.  
 Mamak : Aku ra iso lo nggawe koyo ngono.  
 Buklek : Yo podo aku pun yo ra iso. Isona gor bukak Facebook.  
 Mamak : Tapi nek yakin belajar yo suwi-suwi iso. Tapi yo gae opolah wes males wes tuo.  
 Le : Mak e, Pak e ayo bali.  
 Mamak : Yo iyok bali, wes sore.  
 Bapak : Yoklah balek, wes ampir tengah pitu urong mandi.  
 Paklek : Yawes tak pamit sek aku yo De. Engko atine nandi kumpulane?  
 Mamak : Terserah arep nang kene, nggone Juarai opo nggone Sardi.  
 Dayo : Ben penak nggolekin ne ora munyer-munyer.  
 Bapak : Piye nggone Sardi ae.  
 Paklek : Iyo nggone ae kenek.  
 Bapak : Mas engko jimok bajune nang kene yo Mas.  
 Paklek : iku jik enek siji neh.  
 Bapak : Mana gak ngepam kae, wong e ra gelem.  
 Mamak : Nduk engko nek Riswan tuku es batu, we i ae yo. Tinggal siji mesakne.  
 Nduk : Iyo Mak, kek i ae kan ra usah bayar.  
 Mamak : Iyo kek in ae.  
 Bapak : Sing nggone kita beku opo ra.  
 Nduk : Iyo eneng beku kok.  
 Bapak : Piye Mas, sampean melu ngepam opo ora. Nek melu engko bengi rapat bagi tugas.  
 Mas : La aku ra ono bajune kok.  
 Dayo : La iki eneng loro. Tinggal sampean arep sing tebal opo sing tipis?

*Mas : Wes jimok kabeh iki berarti.*  
*Bapak : Wes mau wong iku sekalian.*  
*Dayo : Engko bengi nek apo ngumpol sekalian bagi tugas kita.*  
*Bapak : Yo nek sampean gak melu ngepam, gak melu ngumpol yo ora popo. Sing penting sesok ngepam kegiatane. Nek ra iso mangkat yo di urepke hp ne, ben di info ke sampean bagean tugas e nandi, ngono. Engko dikabari, sing penting wes lengkap bajune.*  
*Mas : Tapi yo sesok aku panitia ki Mas piye.*  
*Bapak : Yo nek melu monggo, ora yo ra popo Mas. Ki pun mau Toyeb anak e operasi ngoyoh-ngoyoh balek deknen. La wong bajune iki dekne sing njileh karo spanduk e nang mobile ndeknen.*  
*Mas : Lah saket opo anak e?*  
*Dayo : Usus buntu, wes pecah jarene.*  
*Mas : Dadi nang konolah yo.*  
*Dayo : Lah iyo, nggak-nggak e nek operasi patang dino baru intok balek.*  
*Mas : Kapan kita atene jengok bareng-bareng.*  
*Bapak : Yo aku wes jengok.*  
*Mas : Karo sopo sampean rono.*  
*Bapak : Yo mau bengi kami bareng-bareng ngenterke rono lo. Aku malah sing ngancani Budi ne Anik. Bali jam telu kami tekan omah. Yokan mau nang Wa grub eneng info ne. Nek arep mangkat yo engko bareng bareng.*  
*Dayo : Nek ora yo koe rono dewe yo ra popo.*  
*Bukde : Nduk gaweke ombe Nduk.*  
*Mamak : Wes ora usah gawe-gawe ombe lo De, mau wes ngombe kok nang omah. Malah ngerepotin ae.*  
*Bukde : Yo uwes ora popo to, gor gawe teh manis sing anget ae kok.*  
*Nduk : Dipangan lo iki jajanane Buklek.*  
*Buklek : Iyo suwon, Mengko dipangani.*  
*Pakde : Nah iyo tinggal mileh iki, eneng sing nang kene eneng sing nang kono.*  
*Bapak : Piye Mas, wes teko rene sing nakokne sapi wingi?*  
*Pakde : Uwes, jane ra usah nggowo-nggowo ngono nek arepe takon ki. Tak omong karo deknen nek arep takon yo moro en merene. Ra usah repot-repot nggowo opo-opo ngono tak kandani deknen.*  
*Bapak : Yo kui sak durunge yo uwes tak kandani, palingo yo segen mboh piye karo sampean Mas.*  
*Pakde : Kae dipangani lo jajanane Nduk, ojo segen-segen. Engko nek segen-segen titonono nek nang omahmu malah tak entekne Nduk (Guyu.)*

*Nduk : Iyo lo De, ora segen. Engko dipangan iki.*  
*Mamak : Mbak, ora usah gawe wedang mbak. Banyu putih ae lo ra popo.*  
*Bukde : Iyo ora popo wong wedang ae lo mbak.*  
*Pakde : Iyo wes ben to mumpung eneng iki lo. Nek banyu putih nang omahkan ono.*  
*Bukde : Nduk, kene do mangan kene masak iwak gule akeh iki.*  
*Nduk : Iyo De suwon, wes warek wes mangan mau sak durunge merene.*  
*Mbakyu : Reneo lo Dek.*  
*Adhi : Mosok aku dewean nang buri.*  
*Mbakyu : Karo Mbakyu kene lo.*  
*Mbakyu : Emh-emh gantenge, endi Mbakyumu Le?*  
*Le : mmm Ora reti Mbak.*  
*Pakde : Mau sore ki awakmu to sing lewat Nduk?*  
*Nduk : Iyo De (guyu).*  
*Pakde : La kui aku jek tas metu ket omah arep dulinan hp. Lah kok bocah-bocah ki ngomong “engko sore De karo Bapak” Yo aku muni iyo (guyu).*  
*Nduk : Iyo lo De, maksud e ben bareng-bareng karo Mamak Bapak.*  
*Pakde : Iyo ora popo pintune terbuka ombo di enggo awakmu lan keluargamu lo Nduk.*  
*Bukde : Iku ombene dituangne Nduk, ben dituangne yo.*  
*Mbakyu : Ora usah De, ben dituangne dewe ae mengko nek gelem lo De. Ijek panas De.*  
*Bukde : Mase karo pak e arep ngopi opo piye?*  
*Bapak : Ora usah ben iki ae podonya iku.*  
*Pakde : Hah endang podo di ombe, ben dadi saksi iki lo ombene yo sak jajane.*  
*Nduk : Iyo iki wes do nuang lo De.*  
*Mas : Bararti Toyep urong bali? Arep delok rono urong reti wes bali opo urung.*  
*Bapak : Jek sisok jarene doktere ngenteni petang dino sek.*  
*Bukde : La aku wingi bengi ki mesakne karo anak e mbak kae, kudanan sampek jam sepuluh tak kon turu kene yo ora gelem. Malah mekso bali dikerukupi jilbab.*  
*Mamak : Oalah yo mesakne no dijak udan-udanan.*  
*Pakde : La wingi ki arep metu yo rebutan kreto. Jarene Ican “salah e Mamak ora gelem tuku kereto, aturane kan tuku kereto siji neh kan iso.” La kan siji wes digowo Lanjar, teros siji digowo Ican, yo uwes aku, mak e karo siti yo uwes meneng nang omah ae.*  
*Bukde : Yo kui arep tuku neh duek e jek urong cukup, ssilok e jek di*

- enggo Mbah e. Arep dijalog yo ora kepenak.*
- Pakde : Yo uwes ben kono mengko-mengko ae.*
- Bapak : Yowes gentenan nganggone.*
- Pakde : Lah nek sing sering takon ki si Ican. La Bapak ki kok ra tau dolan nggone Paklek la nyapo? Yo tak omong ora popo, yokan Paklek sibuk Banser.*
- Bapak : La iyo, wong amben bengikan piket awak e dewe.*
- Pakde : La iyo mengkokan nek ora jadwale kenek piket yo dolan neh.*
- Bukde : La kae Mas mu arep tuku mobil dam eneh?*
- Mbakyu : Iyo Bukde, cumankan duek bank metune bulan pitu. Dadi timbang ngenteni bulan pitu sing iki di dol ae lah sek. Mengko nek enek rezki neh dituku neh ngono.*
- Pakde : Yo ibarate awak e dewe mengko istilahe iso golek dalam metu neh, ibarate tekan nol sek nek arep ndue opo ki.*
- Mbakyu : Jane yo eman lo.*
- Pakde : Yo kabeh ki nek ndue yo eman, mergokan sitok-sitok sek endi sing lebih penting to.*
- Bapak : La sak iki nek ora ndue pun yo uwes gampang lo, koyo mobile Mas Budi kaekan intok disewo ne nang medan yo nang endi-endi.*
- Pakde : Cuman aku ikikan yo jane arep nuruti bocah-bocah iki. Lah jarenen nduk e “ojo gerdang ngarep lah pak.” Yo tak kandani “Loh koe ki arep njalok opo kok ojo gerdang ngarep ojo gerdang mburi ngono.”*
- Bukde : Yo ngono kui jarene ben penak nek arep mupok. Koyo wingi aku ki dikon tuku pupok 2 ton, yo dilangser bolak-balek.*
- Pakde : Yo iku pesen pupok sak ton neh. Tak omong bulan ikikan tak kumpulne tukokne ae pupok ndisek. Engko mana tau bar bulan iki engko nek ono sing nanggapkan intok. Mergo nek iku selo ae, iki oranya buru-buru.*
- Bukde : Yokan arepe dinggo kerjo, yo tak tukok ne seklah wong pentingkan nek kerjo.*
- Pakde : Tak omong wingi ki, “Mak silehke duek sik lah di nggo tuku hp.” Tak krediti jarene.*
- Bukde : Lah wingi ngomong Mas Bambang ae hp ne wes baru. Yo tak omong “koe iki kok opo-opo pinginan, wes tuek ae kok pingin hp.”*
- Bapak : Yo aku iki sing ngerayu-ngerayu yo bocah-bocahku iku. Nek aku yo uweslah wes tuek yo dinggo opo uwes ora minat.*
- Pakde : Yo iki pun karna rusak, nek ora yo ra tuku. Tapi nomore ijek di delekne ketok e iki.*
- Nduk : Nomore sopo De?*
- Pakde : Nomore Bapak.*

*Nduk : Oh nomore yo nomor telephone Bapak iku lo De.*  
*Pakde : Oh sing ujonge 16 ikukan.*  
*Nduk : Iyo sing iku De, iku nomor WA ne jugak.*  
*Pakde : Arep tek kerjani ngono lo.*  
*Nduk : Ijek urong paham tenan Bapak ki ngenggene De.*  
*Pakde : Oh urong paham tenan, tapi nek dichat kan iso.*  
*Nduk : Iyo iso De.*  
*Pakde : Yo men disayang-sayang sik, mung gor siji ae lo. Duek iso digolekne. La mung hiburane wong tuek ki gor iku.*  
*Nduk : Iyokan De, men iso youtube an.*  
*Pakde : Aku yo ngono, dadi kuncine iku gor dikanggo huburan ae. Ojo sing aneh-aneh.*  
*Bukde : Yo kan wongkan ewes podo jimok kabeh roto-roto pas mundak rego sawit iki.*  
*Mbakyu : Kami pun mengko nek jimok ora sing baru De. Sing seken-seken wae. Ora kuat tuku sing baru.*  
*Mas : Iyo sing penting ndue wae ngono.*  
*Pakde : Yo iyo, awak e dewe pun nek arep yo ijek arep puter-puter ndisek. Aku wes nyerah, la wong bocah-bocah wes gejer jarene “piye pak?” La aku iki nek bocah-bocah podo setuju yo aku monggo. La mengko nek aku dewe sing gelem, mengko nek ono opo-opo disewoti ora kepenak.*  
*Bukde : La iyo nek podo gelem kan ijek eneng duek sing disileh mbak e sing nang cinderawasih ki. Aku nek njileh sing pas tanggale yo ora masalah ben podo-podo penak. Ora usah balekne sing lebih lebih.*  
*Pakde : Yo iyo, wes ora popo. Wong jenenge dingge bantu uwongtuokan.*  
*Mbakyu : Tapi nek deknen ndue rizki nek niate arep ngewei lebihkan bedo opo podo iku Bukde?*  
*Bukde : Moh aku ora usah koyo ngono, sing penting piro disileh yo sak mono ae dibalekne.*  
*Mas : Aku njalok banyu putehe de, wes mangan mau urung sempet ngombe obat arep ngombe obat sek.*  
*Bapak : La nyapo awak mu iki?*  
*Mas : Ora iso mangan daging Lek, asal mangan daging kumat. La arep ora dipangan awak e dewe pengen ngeraksakne mangan daging (guyu).*  
*Pakde : Yo aku malah asam lambung iki sing angel tenan, mangan santen yo ora iso.*  
*Bapak : Jan nek penyakite menungso iki bedo-bedo, aku nek managan*

- kacang yo asam urate kumat. Atene dicegah yo kadang ora iso nek wes jenenge kepengen yo kan De.*
- Pakde : La mulakno kui, sing penting ijek iso ngeraksakno yo ben kono (guyu).*
- Mas : Aku pun wes peng telu disuntek jan weslah.*
- Bukde : Mangan sek lo, wong arep ngombe obat.*
- Mas : Wes mangan mau De.*
- Mbakyu : Langsung telu-telunelah Mas di umbe. Kan mau urong diumbe. Umbe ae teros, esok isuk baru neh.*
- Pakde : La iki tole kok lungguh nang nduwor dewe iki (guyu).*
- Nduk : Iyo lo De sok tuek iku, Jarenen mau pas melaku-melkau karo kami medon nggone tonggo kok jarene “asam uratku iki kumat, aku kan Pakde” (guyu).*
- Pakde : Oh etok e dadi Pakde-Pakde jawane (guyu). La aku pas tuku pecel kan eneng kacang panjange iku. Padahal yo uwes tak siseh ne. Yo tetep kumat kok.*
- Nduk : Oh iyo la De, kan sarine kacang wes nang kuahe iku.*
- Pakde : Iyo Nduk, tapi nek iku. Tojenkan iku Nduk? Ijek wani aku iku.*
- Mbakyu : Yo aku nek kacang tojen iku seneng De, tapi nek mangan iku mumet. Pak, oh pak kacang iki lo Pak dinggo obat (guyu).*
- Bapak : (Guyu) Obat opo, nggarai kumat asam urat Bapak e iyo iku. Ora iso melaku sisan. Tapi nek mau kacang eneng kulite, kacang godok wes tak paksa mangan iku (guyu).*
- Mbakyu : Yo podo ae no Pak.*
- Pakde : Lah iki mau kocomotone sopo?*
- Nduk : Koco motoku De.*
- Pakde : Lah untung ae ora kelungguhan Nduk-Nduk. Ya ampun, ndeleh kok asal ae koe ki to Nduk.*
- Nduk : Ben ndang ganti baru lo De.*
- Pakde : Yo uwes ndang ganti iki nganggo nggone Pakde (guyu). Nek tahan, mergo mengko nek ngelebokne benang pokok e gedi ne wes ora tanggung-tanggung lobang dom e.*
- Le : Mbakyu isikne iki Mbakyu.*
- Pakde : Lah ngono diumbe, mengko nek entek ben digawe neh.*
- Mamak : Walah ora usah, wes iku ae De.*
- Mbakyu : Seneng ngombe teh dekne iki Pakde. Opone manise- manis jambu.*
- Nduk : Assalamualaikum.*
- Kabeh : Waalaikumsalam.*
- Mbakyu : Wes ayune.*
- Nduk : (Isin) Mmmm opo to Mbakyu, ora kok.*



*Mbakyu : Rene mlebu, karo Mbakyu kene lunggoh.*  
*Mamak : Wes cilik, mernyil, sumehan, ayu tenan iki anak e sopo?*  
*Nduk : (Isin karo salaman) Anak e Bapak, Buklek.*  
*Mamak : Sing rajin sekolah e yo Nduk.*  
*Nduk : (Sumeh isin) in sha Allah, suwon yo Buklek.*  
*Mbakyu : Wes digawe umbene, panganin lah jajane Dek.*  
*Nduk : Uwes lo Mbak, aku ki mangan iki kok eneng roso-roso bawange yo Mbak?*  
*Mbakyu : Iyo emang rosone bawang goreng iku dek dicampur kacang iku*  
*Bukde : Nyandi kok wes menyat, arep bali?*  
*Mas : Iyo De, arep ngone Lek Supreh sek De. Mau arep rono wes adan magreb. Yo uwes yo De, lek balek sek kami.*  
*Pakde : Iyo yo uwes nek ngono.*  
*Bapak : La iku mau mobile sing sigra arep didol to.*  
*Pakde : Iyo, duek e mengko arep dinggo tuku dam.*  
*Bapak : Plat e BL to iku.*  
*Pakde : Iyo BL iku.*  
*Mbakyu : Lakan wingi eneng sing ngedol juga sigra taon 2022 tapi bulan rolas pajak e mati.*  
*Bukde : La iku nggone Mas mu mau arep didol, tapi taon sesok 2023 bulan loro wes ganti plat. Yo tinggal mbalek jeneng wae.*  
*Bapak : Yo sampeanlah Mas tukuen ndang.*  
*Pakde : Yo sak iki nek aku uduk minat opo orane. Aku iki wonge kaku. Kae ki sing ngebet tuku siti.*  
*Bapak : Yo wes ti, sing iki dituku sek. Mengko nek kepengen sing anyar, iki didol karo aku (podo guyu).*  
*Pakde : Iyo tapi sak iki duet e, didol e ngesok (guyu).*  
*Bukde : Yo wes sampean ndisek, duete sampeankan akeh Lek.*  
*Bapak : Okeh opo to De, pas-pasan dingge ngerumat ladang iki.*  
*Pakde : La uwes dadi kesimpulan piye kok udur-uduran malahe.*  
*Bukde : Yowes ben Paklek sing tuku, Paklek kan keluarga gede mengko nek lungo-lungo ben kepenak.*  
*Bapak : Yo aku tak kerjo ae sampean sing tuku. Mengko aku supire.*  
*Bukde : Lo yo ojo to Lek, wong ben mangkat podo-podo kok.*  
*Bapak : Yo uwes aku tak nyewo nggone Lek Nizar wae nek ngono.*  
*Bukde : Lo sampean iki nek nyewo malah rugi Lek, wong sampeankan keluarga gedi.*  
*Mamak : Yo timbang jekakrak mengko nang omah. Gor digawe lungo setaon sekali tok (guyu).*  
*Pakde : Yo nek kuluarga koyok ngene nek enek keperluan opokan ben*

*penak. Kita sing tuek ki kadang-kadang nyawang iki sebenere batine bocah-bocah Mamak iki yo endang tuku. Mergo sing tuek isek miker ngene ngono. Yo awak e dewe pun yo ngono.*

- Bapak : Lah winge kae iki jikok duek nang bank yo ijek urong kelar bayarane, jek pirang bulan baru bayar 5 kali mboh piro.*
- Pakde : Lah uwes nek ngono sigra wae siji (guyu).*
- Mbakyu : Eh udan rupane Pak.*
- Pakde : Ndang lebokne wae kretone nang teras iki.*
- Bapak : Yo uwes ben ora popo. Mung ora deres ae kok.*
- Adek : La iki gordene tuku nang endi Mbak, apik tenan.*
- Mbakyu : Iki wingi tukune online lo Dek.*
- Le : Aku gelem iki Mbak.*
- Mbakyu : Opo urung dibukak to le. Kene tak bukak ne.*
- Bapak : Nduk, pakde mu iki arep tuku HP rong juta malah tuku mobile dipending. Awak e nek ndukung nganti mimpi-mimpi kok ora endang-ndang tuku.*
- Pakde : Tapi ndisek ne sing penting sek, Hp nek perlu gae kerjo yokan Nduk (guyu).*
- Nduk : Pak ayok bali. Mamak ngejak bali.*
- Bukde : Walah arep nyandi to kok buru-buru men balek e.*
- Nduk : Bioso De, Mamak iki ora tahan ngantuk lo De.*
- Bapak : Ya uwes ayok.*
- Nduk : Pamit yo Pakde, Bukde.*
- Bapak : Pamit yo Mas, assalamualaikum*
- Pakde : Iyo yowes, waalaikumsalam.*
- Adek : Iki sepedone sopo Mbak?*
- Mbakyu : Sepedone Adek ku iku.*
- Adek : Kene Mbak tak sapune, aku iso kok.*
- Mbakyu : Ora popo to?*
- Adek : Iyo ora popo, aku iki nyapu tapi kok sendale tak gawe nang kene (guyu).*
- Mbakyu : Yo uwes ora popo jenenge nganggo kaos kaki koe ki. La wong iku nyandi kok suwi tenan.*
- Adek : La wes diomong mangan sek wong iku jarene.*
- Mbakyu : Iki mengko mejone kita pindah rono yo.*
- Adek : Oh iyo ronokan Mbak. Eh iki lampune rusak ora Mbak.*
- Mbakyu : Iki sakjane ora rusak lo, tak cepot lali ndeleh malah tak jarke nangkono.*
- Adek : Oalah kan eman to mbak ijek iso dikanggo.*
- Mbakyu : Sendalmu tuku nandi Dek? Apik tenan. Podo koyo nggonku,*

*bedone nggonku warnane ireng.*

*Adek : Opo iku tukune nang petisah Medan, pas sak durunge balek rene.*

*Mbakyu : Oh yo podo aku pun tukune nang medan online.*

*Adek : Iyo koyok ngono iku awet lo puas nganggone.*

*Mbakyu : Iyo, piro nek koe tuku Dek.*

*Adek : Limang puloh ewu aku tukune Mbak.*

*Mbakyu : Dewek an koe nggolek e.*

*Adek : Iyo Mbak, dekingi ki aku sekalian atene nukok ne bajune Bapak lo.*

*Mbakyu : Oh koe sing nukokne baju Bapak, koe peduli tenan.*

*Adek : Ayok nek arep mindah mejone Mbak, ben gotongan kita.*

*Mbakyu : Yok Dek.*

*Adek : Mbak, iki deleh nang kene ora popokan?*

*Mbakyu : Iyo ora popo, karepe sing penting mengko diberesi podo-podo.*

*Mbah : Konluon Nduk.*

*Nduk : Monggo Mbah.*

*Mbah : Nduk enterke ndisek Mbahmu berobat Nduk.*

*Nduk : Tapi sing saket Mbah lanang, kok sing di enterke berobat Mbah putri.*

*Mbah : Iyo Mbah mu kumat mumete angket isuk mau.*

*Nduk : Yo uwes tak enterke sek nek ngono.*

*Mbah : Iyo alon-alon nggowo Mbah. Mbah atine bali sek nek ngono.*

*Mbah : La iki koe wes rampongan sekolah mu Nduk. Kerjo nandi sak iki Nduk?*

*Nduk : Aku iki urong rampong mbah sekolah e. Ijek semester akhir in sha Allah buan rolas mbah rampong.*

*Mbah : Yo sing semangat nek sekolah ki Nduk, sing tenan-tenan mugo-mugo ndang rampong ben dadi uwong sing sukses Nduk.*

*Nduk : Aamiin, matursuwon Mbah.*

*Mbah : Omah Pakmu sak iki tambah apik yo Nduk diambakne kae yo, wingi aku lewat ngarep omah yoh omah e Mas Bambang sak iki makin gede pageran besi keliling.*

*Nduk : Ora lo Mbah, ijek apik an omah e Mbah tas ngadek ijek baru. Kae ki gor nambah teras ae Bapak Mbah.*

*Mbah : Yo kan apik nduk gedean omah Pakmu. Mbah iki nek ora kumpol-kumpol ora nekat yo ora nggae omah Nduk. Omah e Mbah wes reyok Nduk mangkane ngadekne iki.*

*Nduk : Podo ae lo Mbah, yo memang Mbah opo-opo kudu nekat nek ora ngumpulne tekan ndi yokan Mbah. Tapikan Mbah wes ono mobile malahan nek Bapak kan urong ndue mobil Mbah (guyu isin).*

*Mbah : La Pak mu sak iki wes ora kerjo ne opo piye Nduk. Aku wingi di wei*

reti Mas Kacuk jarene wes ora kerjone.

Nduk : Iyo Mbah, wes ora kerjo neh. Wes eneng telu wulan nang omah ae. Jarene Bapak ngurusin ladang ae Mbah.

Mbah : Oh yo patut sering ketok sak iki. La iki prei opo piye kok nang omah Nduk?

Nduk : Ora Mbah, iki aku ijin sek Mbah eneng perlu.

Mbah : Oh yo patut, la kok Risky ora bali. Tiba e urung libur juga. Opo nek wes podo ngumpul karo batur-bature ramene jan eram. Awak e dewe yo seneng ndelok e. Sing podo-podo rukon angket cilik dolan podo yo uwes podo sekolah duwur yo ojo lali karo bature. Ngonokan Nduk.

Nduk : Iyo tenan iku Mbah, masak atene lali karo bature dewe.

Mbah : Nek dolan iki koe karo Risky iki wonge menengan ora banter-banter nek ngomong.

Nduk : (Mesem isin) opo iyo to Mbah.

Mbah : Lah iyo iku, bocah iki iso didelok tekan sirahe Nduk. Koe pun uwonge hemat.

Nduk : Aamiin mbah, matursuwon Mbah podo ae lo Mbah koyok bature sing liyane.

Adek : Mbakyu wes tangi angket mau ta?

Mbakyu : Uweslah angket mau Dek.

Adek : Bapak nandi Mbak?

Mbakyu : Lungo royongan

Adek : Royongan opo lungo karo Adek?

Mbakyu : Yo royongan mangkat bareng Adek.

Adek : Oh nerusne nang mushola mau isuk yo Mbak?

Mbakyu : Atene nyapo kok goolek in?

Adek : Ora popo golek in kok sepi tenan.

Mbakyu : Wes iso Dek? Sopo sing benahi?

Adek : Bapak mau sakdurunge lungo.

Mbakyu : Mbak jalok tulong iso? Celonoku iki jaitne sitik ngisore iki suek.

Adek : Iso, la kok iso suek piye

Mbakyu : Yo paling pas melebu mesin cuci dekingi. Oh dek, mengko sore kita lungo yok.

Adek : Iyo yok. Atene ngejak lungo nandi Mbak?

Mbakyu : Enterke aku nggone koncoku.

Adek : Jam piro?

Mbakyu : Yo jam limo.

Adek : Iyo, bar adoskan Mbak?

Mbakyu : Mengko koe yo sing bonceng aku.

Adek : Iyo aman iku Mbak.  
Mbakyu : Atene nandi si kalian  
Adek : Nggone koncoku lo nang Garuda. Mengko bengi tuku mie ayam yok.  
Mbakyu : Mangan ae urip iki jan. Koe kapan mangkat nang Medan, sido sesok?  
Adek : Paling nak ora sesok yo dino seloso opo enggak malam rebo. Iki atene masak opo ora?  
Mbakyu : Delok en disek segone ijek ono opo ora?  
Adek : Kok sego, laok e lo maksudku Mbak. Sopo sing arep esah-esah ki?  
Mbakyu : Sopo ae kenak, Mbakyu yo ora popo. Koe atene lungo mengko mendak kesorean.  
Adek : Masak aku ora penggawean nang omah sidone.  
Mbakyu : Yo uwes nek ngono koe sapu en omah e. Koe nek nyapu resik tenan kok.  
Adek : Yo uwes nek ngono aku tak nyapu ndisek yo.  
Mbakyu : Aku ki sariawan loro tenan, jarene Mbak Nur di kongkon ngolesi Ademsari. Tak olesi kok jan perihe eram-eram.  
Adek : Oalah mesakne eram. La kok iso sariawan ki piye?  
Mbakyu : Pas ados sikatan untu kenek sodok sikat untu dekingi sore.  
Adek : Mbakyu, mengko sore sekalian nang singkohor yok jimok casing HP ku.  
Mbakyu : Oh oleh nek ngono sekalian. Deloken sek iki angket mau ora iso-iso dijahit.  
Adek : Kene ben tak jaite ae Mbak.  
Mbakyu : Eh tapi mengko atene jimok paket nanggone baturku mengko kesoren kita nang dalan. Opo enggak sesok setu ae sekalian lungo nang pasar jimok casinge ben ora bolak-balekkan.  
Adek : Sesok setu wonge pun lungo nang pasar to Mbak.  
Mbakyu : Yo nggawe janji petok nang pasar sekalian dikon nggowo casingmu to Dek. Pastek ne takon karo baturmu iku “sesok koe nang pasar ora?nek nang pasar petuk an nandi kita aku atenen jimok casing” Ngono loh Dek.  
Adek : Oh iyo yo. Yo uwes ngono ae pun ora popo ben penak.  
Bukde : Koe kapan bali renen Nduk?  
Nduk : Aku uwes suwi lo De, wes eneng seminggu.  
Bukde : Oh dadi iki bali eneng tugas kuliah?  
Nduk : Iyo Bukde. Yo uwes Bukde matursuwon yo Bukde. Sepurone ganggu waktune Bukde.  
Bukde : Iyo ora popo lo nduk. Ora eneng neh sing atene ditakon? Nek eneng takonen ae, mengko nek Bukde iso jawab yo Bukde jawab Nduk.

*Nek ora yo ngapurone Bukde (guyu). Koe iki uwes semester piro Nduk?*

*Nduk : Aku uwes semester akhir iki Bukde, wes garek e nyuson skripsi.*

*Bukde : Oh wes semter akhir. Mbakyu mu kae piye?*

*Nduk : Mbakyu wes kerjo Bukde nang D3 karo nang Pondok D4. La iki Mbah nyandi Bukde.*

*Bukde : Mbah lungo ngaret mboh nandi. Mau iki pametanne ngaret.*

*Nduk : Oh lungo ngaret. Ora lungo nang ladang Bukde?*

*Bukde : Ora iki kesel.*

*Nduk : Oh iki Bukde jek tas goseng kopi.*

*Bukde : Iyo Nduk, goseng kopi. Uwong Mbahmu iki nek ngombe kopi kudu goseng dewe nek tuku ora resik ora penak jarene. Dadi mau Bukde goseng dewe ngisuk-isuk.*

*Nduk : Oh ngono De pantes kok wes siapan lan ora nyang ladang. Iki Bukde wes mangan.*

*Bukde : Uwes angket mau mangan Nduk. Koe uwes mangan opo urong Nduk. Kae mangan nggawe ejangan kentang tak sambel.*

*Nduk : Matursuwon Bukde, aku wes mangan mau kok Bukde.*

*Bukde : Mamak mu masak opo mau?*

*Nduk : Mamak mau numis mi lidi.*

*Bukde : Oh mi lidi, enak iku Nduk. Isuk-isuk Mamak mu nek masak yo.*

*Nduk : Iyo isuk-isuk tenan bukde. Tangi isuk adan subuh iku wes masak Mamak, Bukde.*

*Bukde : Bapak mu saiki kerjo?*

*Nduk : Bapak iyo ijek kerjo.*

*Bukde : Kerjo nandi Nduk?*

*Nduk : Kerjo nang PT. Nafasindo Bukde.*

*Bukde : Nek sak iki Adekmu kae wes jait yo.*

*Nduk : Iyo Adekku kae wes buka jait De. Yo sitik-sitik lah Bukde buka jaitane.*

*Bukde : La mbiyen sekolahe nang ndi?*

*Nduk : Mbiyen sekolahe nang Tebing Tinggi, SMK jait Bukde.*

*Bukde : Pantes ora tau ketok. Nek uwong-uwong ngomong “kae lo jait nggone anak e Bambang kae.”*

*Nduk : Yo ijek iki tapi Bukde, baru-baru merintis.*

*Bukde : Oh iyo iyo.*

*Nduk : Dungokne lancar y Bukde.*

*Bukde : Iyo mesti Nduk, sukses-sukses pokok e anak e Lek Bambang iki. Sekolahe pinter-pinter yo Nduk.*

*Nduk : Amin Bukde.*

*Bukde : Pokok e nek sekolah iki ojo dolanan yo Nduk. Yo kabeh dilakoni alon-alon.*

*Nduk : Iyo Bukde dekingi pun dolan nggone Mbah Siran. Ditakoni “Oh bapakmu kae kerjo nang Pt. Nafasindo yo, urung leren nduk?” Tak omong urung mbah sak diluk neh atenen pension. Terus iku Mbah iku ngomong “Omahmu sak iki apik yo nduk” Padalan yo ijek apik an omahe mbah iku ijek tas ngadek.*

*Bukde : Lah iyo Nduk omahmu gedi pageran wesi ngono. Atene tuku mobil opo piye Nduk?*

*Nduk : Ora lo De, gor magere terase ae.*

*Bukde : Yo tuku mobil ora popo lo Nduk. Uwong omahe wes gedi ngono.*

*Nduk : Aamiin Bukde.*

*Bukde : La piye omahe ora gedi. Uwong Bapak Mamak mu iki rajin-rajin tenan lo Nduk pinter nyambut gawe. Sawite pun ombo yo Nduk Pak mu.*

*Nduk : Ora lo Bukde ora gedi.*

*Bukde : Loh kok sawite Penghasilane Bapak mu lo maksude Bukde, Nduk.*

*Nduk : Ora lo Bukde, gedi piye yo kebutuhane pun akeh Bukde.*

*Bukde : La sak iki rego sawit medun yo Nduk?*

*Nduk : Iyo lo bukde, sak iki wes 900.*

*Bukde : Lah iyo Nduk. Makane koe nek sekolah sing tenan-tenan Nduk.*

*Nduk : Yo makane iki Bukde, aku atenen endang nyelesaike ben edamg tamat.*

*Bukde : Kapan tamat e Nduk?*

*Nduk : In sha Allah tamat e tahun iki De.*

*Bukde : Yo aamiin Nduk, wes ora kroso diluk neh.*

*Nduk : Iku kucinge sampean Bukde.*

*Bukde : Iyo iki kucing e Bukde, yo koncone Mbah nek lungo nang ladang.*

*Nduk : Bandel opo ora iki Bukde?*

*Bukde : Ora, baik budi iki Nduk.*

*Nduk : Turune nandi Bukde. Nang jero opo nang jobo.*

*Bukde : Turune nang jero, nang kamar bareng Bukde. Pokok e nek wes wayahe turu yo melu nang kamar. Mengko nek atene ngising tengah wengi, deknen yo muni ngeong-ngeong nangekne Bukde jalok metu.*

*Nduk : Oalah pinter tenan iki kucinge. Iki mangane opo Bukde?*

*Bukde : Mangane sembarang. Tapi iki ora gelem mangan iwak asin lo Nduk.*

*Nduk : Lo kok ora gelem, kucing elit iki Bukde.*

*Bukde : Iy nduk bedo iki. Tapi nek kucing sing sijine neh kabeh gelem Nduk bakwan ae dipangan.*

*Nduk : Iyo resik kok kucinge Bukde.*

*Bukde : Yo iyo Nduk, nek ora resik yo emoh toh Bukde turune nang kamar. Mamak mu nang ladang?*

*Nduk : Ora mau lungo bantoni tonggo atenen yasinan mengko sore.*

*Bukde : Yasinan nandi Nduk?*

*Nduk : Yasinan uwong wedok lo Bukde. Nanggone Pak ustad sing ngisor kae Pak Ngadia, bojone.*

*Bukde : Oh bojone Pak Ngadia. Reti-reti. Oh ikikan jemuah yo.*

*Nduk : Iyo Bukde. Iku mangkane uwes resik-resik aku endang merene nanggone Bukde takon iku mau.*

*Bukde : Dadi wes rampung nang omah?*

*Nduk : Iyo uwes Bukde.*

*Bukde : Iyo rajine Nduk, isik-isuk wes siap gawean.*

*Nduk : Ora patek o. Yo jenenge cah wedok Bukde. Mengko nek gak diresik-resik yo diseneni Mamak, De.*

*Bukde : Yo iyolah Nduk ngono. Uwong agdis-gadis iki kudu rajin Nduk. Ben ketok resik omahe Nduk. Tapi omah mu resik ae bendino tak delok latare Nduk.*

*Nduk : Sebenere yo royongan iku Bukde karo Adekku yo Mbakyu ku juga.*

*Bukde : Mbakyu mu iku kapan rabi Nduk?*

*Nduk : Urong reti Bukde. Dungokne ae Bukde gek endang ketemu jode sing apik.*

*Bukde : Jane piro to anak e Pak mu iki.*

*Nduk : Kami iki papat lo Bukde. Telu wedok siji lanang sing keru ijek cilik kelas limo SD. Mbayu ku sing barep sing wes kerjo, Adek ku sing sijineh sing bukak jaitan iku. Yo uwes Bukde, aku atenen pamit bali yo Bukde.*

*Bukde : Loh, ngopo kok atenen buru-buru.*

*Nduk : Iki lo Bukde ijek arepe lanjutke tugas eneh.*

*Bukde : Koe atenen lewat ndi Nduk? Atenen sekalian tak titipi kopi gelem opo ora Nduk?*

*Nduk : Oh oleh Bukde, ngopo kok ra oleh to. Atene di gowo nandi Bukde.*

*Bukde : Atenen digilingne mesin nanggone Mbah sopo iku sing nang camar.*

*Nduk : Oh reti De, Mbah sing tinggal nang dalam camar kae nirimo gilingan kopi to.*

*Bukde : Ampiri ae, mengko ngomong “Mbah gilingne kopi Bukde ngono yo”.*

*Nduk : Oh iyo Bukde, jimok e piye Bukde di enteni opo piye?*

*Bukde : Uwes ora usah, tinggalne ae nang kono. Mengko di jimok Bukde.*

*Nduk : Oh yo uwes nek ngono Bukde. Tak gowone iki yu Bukde.*

*Bukde : iyo iyo Nduk, matursuwon yo Nduk.*



*Nduk : Iyo podo-podo Bukde. Pamit yo Bukde.*  
*Bukde : Iyo Nduk yo uwes ati-ati nang dalan.*

### Appendix 3 Transcript of Communication between Kinship Java Culture in English

- Bapak* : Where did you go yesterday?  
*Paklek* : Yesterday I went to the Pekan Baru.  
*Mamak* : Whose place was in the Pekan Baru, your sister or who?  
*Buklek* : My uncle's place. We were separated from the first grade of middle school until now I have a husband. That's why he misses me so much. Actually he is not given me, *Bukde* . The important thing is that I take the money to Mr Andi and leave. Let it be scolded. Than I don't see my uncle. I think so.  
*Mbakyu* : What did you ride yesterday, is it L300?  
*Buklek* : No, I ride the big bus. The bus is luxurious.  
*Mbakyu* : Wow, that's a cool trip, *Buklek*.  
*Buklek* : Right, that's really cool.  
*Mbakyu* : *Le*, please take a bath, it's getting late.  
*Adhi* : Well *Mbak*.  
*Bapak* : What is your uncle busy doing there?  
*Paklek* : There he has a big restaurant, Mr Jokowi has also been there. He was booked the restaurant.  
*Buklek* : That's why I came home from there brought some fish, meatballs, sausages and naget.  
*Mamak* : is it not stale until here?  
*Buklek* : No, It is not. Until here it is boiled again.  
*Bapak* : It's mean that if the Banser's friends go there. It will be cooked. Is it correct.  
*Buklek* : Of course. It must be cooked.  
*Mamak* : Is she at house, *Nduk*?  
*Nduk* : Yes, she is at home.  
*Mamak* : What did she said?  
*Nduk* : She is still bathing, she said "Oalah *Nduk* let it be delivered later" than I said "it's okay it's all over."  
*Buklek* : Is she forgot?  
*Nduk* : No, maybe she didn't have time to take it.  
*Mamak* : Yes, she is very poor. That's why I said, "Yes, please deliver the stitches now. Take the one that will be sewn again."  
*Buklek* : Why is it, is it so long?  
*Nduk* : Yess, cut off.  
*Mbakyu* : So where are the banners will be displayed, *Pak*?  
*Bapak* : In the shop Mrs. Idah. She was the one who offered to and she said

"just plug it in here, *Lek*." Of course that's even better.

*Mamak* : Oh yeah, that's great then.

*Bapak* : Actually last night, Mr. Budi said that he couldn't go, he got a cold. But, because I said it so he was going to leave.

*Buklek* : Yes, actually Angga's father is okay, because he is sick.

*Paklek* : Yes, that's why I don't know. If we know it's just me and you it's okay.

*Bapak* : Watch out, you'll fall down, give it to your sister.

*Le* : Yes sir, It will not.

*Buklek* : Why this clothes more glossy than one another? When will it be used?

*Bapak* : Yes, because that one is new.

*Buklek* : Oh, when is it going to use?

*Pakde* : It will be used tomorrow.

*Buklek* : Then who will go with Riza for tomorrow?

*Bukde* : Tomorrow Riza's father will be there and he will have a lot of friends.

*Bapak* : Watch out, you'll hurt your sister's eyes.

*Le* : Yes, It will not sir.

*Buklek* : Do you know. He is saving money to buy a toy car that can drive it.

*Bukde* : That's good, if he want to save like that.

*Buklek* : But he was told that he didn't to save one thousand and two thousand. He just wanted to save one hundred thousand.

*Bapak* : What is the meaning from this text?

*Nduk* : Here, let me try to see, Dad. Who knows if I can read it. Usually it can be seen from the conversation where the greeting is.

*Bulek* : Is that a new cellphone?

*Pakde* : Yes, this is why I ask your husband to teach me.

*Buklek* : Actually, Angga's father is not very smart either.

*Bapak* : That's why Mr. Ipin said "How come you teach the cellphone to be rotated" I couldn't do it from the past, because I was bought it, I tried to understand it.

*Nduk* : I believe that you can do it later, if you've tried it many times.

*Mamak* : My eyes are not so clear to see like that.

*Nduk* : Oh, this means the SPBM money at home.

*Paklek* : This means that it will be used to visit Toyeb's son tonight.

*Bapak* : Yes, it is true that the compensation money is for Toyib's son. But who will take it to the hospital?

*Buklek* : Just wait for them to go home.

*Mbakyu* : Yes, it's right here, at the hospital you are not allowed to visit many

people.

*Bapak* : Oh, it's the administrators who give the appeal.

*Paklek* : Yes, that's right, as the participants we just read it.

*Bapak* : But actually what is good is that we should give a response, because this is our activity too.

*Paklek* : Yes, for example, who was this money addressed to? Yes, it must be answered, it turns out.

*Mamak* : Le, take a bath soon.

*Le* : Yes mom.

*Pakle* : For the event, where is the meeting point?

*Pakde* : Whatever, Sardi's place can also be. Wherever possible, how good.

*Bapak* : I bought a chicken, I went up to enter *Lek* Iruk's chicken coop. He said, "watch out slowly, the cage is not too strong." It wants to go up too, afraid it will fall.

*Paklek* : Oh, you bought it by come directly at his house.

*Bapak* : Yes, his house at Bawal street.

*Dayo* : *Assalamualaikum*.

*Bapak* : *Walaikumsalam*, Come in here. Just choose which one to wear? This is Saipul's.

*Dayo* : Who do you want to wear?

*Pakle* : I just wear the shoes and the shirt.

*Bapak* : There are two of these clothes.

*Paklek* : Some are thick and have names.

*Dayo* : It's not good if there is a name, I just use this one.

*Mbakyu* : *Mamak*, why haven't you take a bath yet?

*Mamak* : Yes later, still waiting for your brother to take a bath.

*Buklek* : How about it, *Mbakyu*, have you finished having a grandmother?

*Mbakyu* : It's already *Buklek*, wait for a moment my sister is still behind.

*Mamak* : Oalah Sur, luckily I didn't buy two mats.

*Buklek* : So why *Bukde*, what happen with that?

*Mamak* : Yes because if two are mostly, one is already very wide.

*Buklek* : Are there coconut leaves at *Bukde*'s house?

*Mamak* : I saw it yesterday but there was no white one, there was a green leaf. Yes, it will be taken tomorrow if you want to make it. Just do it here together.

*Buklek* : Where is your sister, *Mbkyu*.

*Mbakyu* : She is still accompanying my brother to take a bath. My brother is a coward.

*Dayo* : How about our clothes, will we all have our names made or not?

*Pakde* : Yes, maybe we can make a name for it. Because it hasn't been ready

for a long time.

*Buklek* : The money is to buy Banser, keep it until it's tight.

*Dayo* : Why is it like this?

*Mbakyu* : It's like that you have changed your name.

*Buklek* : Yes, I bought it for 150 thousand, it should have been able to buy beef for the money. Look forward to idle clothes because they are only worn once.

*Dayo* : That's why I didn't buy it, sis.

*Buklek* : Even so, did not tell. If I know that, I will buy one kilogram of beef.

*Paklek* : Should have bought beef before.

*Pakle* : Wait for our beef from Sangkarudang.

*Buklek* : Why is that one so bad in color?

*Dayo* : Yes, this is the faded one. The price is just 150 thousand.

*Buklek* : What did he buy, is it ice?

*Mamak* : Yes, people here have a refrigerator but they said that they are lazy to make their own ice. All off people just want to purchase.

*Buklek* : I have one at home when it runs out, it will be filled again. I filled the aqua bottle for work so the fridge wouldn't empty.

*Mamak* : What's this smell? The smell of camphor?

*Bapak* : Yes, the camphor is in this clothes.

*Mbakyu* : It is so long in the cupboard.

*Bapak* : Last night he also came to the health center until 12 am o'clock. It's probably too crowded to go to Sebulussalam.

*Buklek* : Have you closed the distance to Sebulussalam?

*Bapak* : What's close, at 3 am I arrived there with your husband last night start from 12 am.

*Mamak* : Who is that? New people here or what?

*Buklek* : That's Erni's grandson, Mrs Etik.

*Mamak* : Oh Erni.

*Mbakyu* : That's her husband, *Buklek*?

*Mamak* : What number is that grandson?

*Buklek* : That's the biggest one.

*Mamak* : Oh, does that mean they all came?

*Mbakyu* : Oh, those who come on Sunday too.

*Buklek* : Yes, the one with me too.

*Mamak* : They go there to whose place?

*Buklek* : Go to Mrs. Nik's house.

*Buklek* : You are already big, how come you still want to take a bath by ask to accompanied you.

*Bapak* : He is a coward, afraid to see ghosts.

*Paklek* : It's on top of cupboard, a big one is sitting there.  
*Le* : I can't believe it, *lek*.  
*Paklek* : So why are you afraid, *Le*?  
*Le* : No, I usually sleep there too.  
*Mamak* : *Nduk, Nduk*, she is *Buklek* wants to take the stitches.  
*Nduk* : Yes, *Mak*.  
*Dayo* : I found out yesterday.  
*Paklek* : We found out when we were sitting there.  
*Dayo* : I go home, Toyeb left. When I was about to leave yesterday. He said yesterday he left but came back again.  
*Paklek* : Yes, I was there last night. Departs around one o'clock too.  
*Bapak* : At half past one we get there. After that at two o'clock home. That's why I asked Toyeb, "How did you get the verdict?" The doctor said "this is appendicitis, it's probably ruptured, sir." Then all the document were signed, this morning is time to surgery.  
*Buklek* : Unfortunately, he's still young, he had surgery. Hope the kid gets well soon.  
*Le* : Give a code for this phone, *Pak* and please try to open the code.  
*Bapak* : For what? So that you will know the code.  
*Mamak* : I can't use it like that.  
*Buklek* : Yes, I can't either, usually I just open Facebook.  
*Mamak* : But if you believe you can study for a long time, you can use it. But it's not important again cause I had old.  
*Le* : *Pak, Mak* let's go home now.  
*Mamak* : Yes, let's go home it's late.  
*Bapak* : Of course let's go home. it's almost half past seven and we haven't got take a bath too.  
*Paklek* : Well, I'm sorry I permission right now. Where we will meet up?  
*Mamak* : It's up to you to be here, where is Juari or Sardi.  
*Dayo* : So it's nice to look for it not twirling.  
*Bapak* : How about Sardi's place?  
*Pakle* : Yes, we can do that there too.  
*Bapak* : *Mas*, You'll take the clothes here, okay?  
*Paklek* : There's still one more.  
*Bapak* : He didn't guard and maybe he didn't seem to want to.  
*Mamak* : *Nduk* later if Riswan buys ice, just give him one because only one pity.  
*Nduk* : Yes mom just give and he don't have to buy it.  
*Mamak* : Yes like that.  
*Bapak* : Which one for us, is it freeze or not?

*Nduk* : Yes, it's frozen.

*Bapak* : How about you sir, are you on guard or not? If you follow please come to meeting tonight for assignments.

*Mas* : But I have no clothes.

*Dayo* : There are two of these. You just want to choose which one is thick or thin?

*Mas* : It's mean that you have taken all this.

*Bapak* : All of them is already.

*Dayo* : We'll all get together tonight for assignments.

*Bapak* : If you don't come guard, you don't get together it doesn't matter. The important thing is tomorrow's activities are on guard. If you not you can just turn on you phone, so that we can be informed the guard section where like that. You will be notified later, which is important the clothes is complete.

*Mas* : But tomorrow I will be the committee, how about this.

*Bapak* : Then you can come or not, it's also okay. This was Toyeb's son has surgery to go home. Because he borrow this clothes and the banner is in his car.

*Mas* : What's wrong with his child?

*Dayo* : Appendix, he said ruptured.

*Mas* : So he's there, right now?

*Dayo* : Yes, at least if the surgery waits four days then he can go home.

*Mas* : When do we go there together?

*Bapak* : If I visited yesterday.

*Mas* : With whom did you go there?

*Bapak* : Yesterday we took them there together. I accompany Budi's Anik. We go home at three o'clock. There was information on grub earlier. If you want to go then go together.

*Dayo* : Otherwise, you go alone that's fine too.

*Bukde* : *Nduk* please make a drink.

*Mamak* : You don't have to bother drinking, we already drank at home. It's going to be a hassle later.

*Bukde* : It's okay, just to make the sweet tea warm.

*Nduk* : Please eat the snacks, *Buklek*.

*Buklek* : Thank you, I'll eat them later.

*Pakde* : That's right, you just have to choose. Some are here, some are there.

*Bapak* : How about with someone who has come here to ask you? has he come here yesterday?

*Pakde* : Yes, He has, he shouldn't need to bring anything if he want Just asking. I said to him "if you want to ask please just come here and no

need to bother carrying anything” I advise so.

*Bapak* : Actually, I've also advised him before, maybe he's reluctant with you.

*Pakde* : Please eat the snacks, don't be shy. Later, if you're shy, look at your house when I'll spend the all *Nduk* (laughs).

*Nduk* : Of course *De*, we don't hesitate. Later eaten.

*Mamak* : *Mbak*, you don't have to make a drink. Just plain water is enough.

*Bukde* : No problem, It's just water.

*Pakde* : Yes, it's okay as long as there is this. If just some water at your home is also there.

*Bukde* : *Nduk*, come here and Let's take eat with some fish.

*Nduk* : Yes, thank you. We are full because we ate before come here.

*Mbakyu* : Come here, *Dek*.

*Adhi* : Time for me to be alone behind.

*Mbakyu* : It's the same as *Mbakyu* here.

*Mbkyyu* : Emh-emh you are so handsome, where is your *Mbakyu Le*?

*Le* : mmm I don't know *Mbak*.

*Pakde* : This afternoon you were passing here, *Nduk*?

*Nduk* : Yes, that's right *De* (smile)

*Pakde* : That's why I just got out of the house want to play on my cellphone. All of a sudden these kids said “Tonight with our dad and mom, *De*” I said yes (laughs).

*Nduk* : Yes *De*, I mean to go with mom and dad.

*Pakde* : Yes, it's okay, the door is wide open for you and your family.

*Bukde* : Please this drink is poured *Nduk*, let's pour it.

*Mbakyu* : No need, I'll just pour it by myself later if I want drink. It's still hot.

*Bukde* : *Mas* and father want to drink coffee, let me make it?

*Bapak* : There's no need for this to be the same.

*Pakde* : Please drink it, so that the drink and the sanck will be witnesses.

*Nduk* : Yes, it's already been poured.

*Mas* : Does that mean the Toyep hasn't come home yet? Want to see there but I don't know yet home or not.

*Bapak* : Still tomorrow the doctor said to wait four days first.

*Bukde* : That's it, last night I felt sorry for her son, it was raining until 10 o'clock. I told her to sleep here but she didn't want to. Even forced to go home covered with her veil.

*Mamak* : Oh my goodness, it's a pity that her son was taken by the rain.

*Pakde* : Last night I wanted to go out but fight for a motorbike. I can said that "This is mom's fault, you don't want to buy a motorbike, *Mamak* can should have bought another one” The other one has been brought



by Lanjar, then the other one brought by Ican. Yes, I, her mother and Siti just stayed at home.

*Bukde* : That's why I want to buy again but the money is not enough, some are still used by her grandmother. Wanted to be asked but not cozy.

*Pakde* : Yes, let it be, later.

*Bapak* : Yes, maybe you've just changed it for use it.

*Pakde* : If the one who often asks is Ican "Why didn't you go to uncle's house?" I said "it's okay because *Paklek* still Busy with his *Banser*".

*Bapak* : That's, because every night I get picket.

*Pakde* : So, wait if you don't have a picket schedule I'll go to play again.

*Bukde* : Oh, is your brother want to buy another car?

*Mbakyu* : Yes, *De* but the money from bank comes out in seven months'. So than waiting for this seventh month's better to be sold this first. Later if there is sustenance, we bought again.

*Pakde* : Yes, it seems like later we will find a way out, because if you want to have one it was from the start.

*Mbakyu* : Actually that's so hard.

*Pakde* : Yes, all of these if you have it, it's hard to let go. But first thing first more important.

*Bapak* : It's okey. Right now if you don't have it. it's easy like the car Budi's mostly can be rented out to Medan and anywhere.

*Pakde* : Actually, I want to follow the wishes of these children. But she "Don't go to the front, sir." Than, I advised "what do you want to ask for, why don't you have a front ring and a back door?"

*Bukde* : Yes, that's what she said, so it's good to be fertile. Like yesterday I was told to buy 2 tons of fertilizer, so I was pacing back and forth.

*Pakde* : Yes, that's an order for another ton of fertilizer. I said this month I collected it to buy fertilizer first. Who knows, after this month, someone thinks they can. Because when it comes to that, it's not too hasty.

*Bukde* : Caused he want to use it for work, so I'll buy it first because it's important for work.

*Pakde* : I said yesterday, "Ma'am, lend me money first to buy my cellphone." I credit it.

*Bukde* : Yesterday, He said that Mr. Bambang had a new cellphone. Yes, I said, "Why do you want anything, you're old, why don't you want a cellphone."

*Bapak* : I also persuaded my children. If I'm done, I'm old and I'm not interested.

*Pakde* : Yes, this is also because it is broken. if it is not broken I don't buy it.

But it looks like the number is still hidden.

*Nduk* : What's the number?

*Pakde* : Father's number.

*Nduk* : Oh, the number is father's phone number.

*Pakde* : Oh, the end of the number is 16.

*Nduk* : Yes, that's the one, that's his WA number too.

*Pakde* : I want to do that.

*Nduk* : Father still don't understand how to use it more.

*Pakde* : Oh, He doesn't really understand, but if about chat, he can get it.

*Nduk* : Yes of course, he can.

*Pakde* : Yes, let's love them first, because they only bring them together. If money can be found again. Because the reality is that parents' entertainment is just that.

*Nduk* : Yes, so that can play YouTube as the entertainment.

*Pakde* : Me too, so the key is only used for entertainment. Don't be weird.

*Bukde* : On average, everyone has taken it when the price of palm oil rises.

*Mbakyu* : We don't want to take a new one, only use half. We can't afford to buy a new one.

*Mas* : Yes, it's important to have that.

*Pakde* : Yes that's it. if I want to take it, I want to go round and round first. I've given up because the children can not wait they said "how sir?" Because I am if the children have agreed, so I agree. Later if I want to myself, when something wrong to be accur and being scolded badly.

*Bukde* : Yes, it's true that if the all want, there is still money that his a grandma borrowed from Cinderawasih. If I borrow according to the date, it doesn't matter so that it will make it easier for both of us. No need return more.

*Pakde* : Yes, it's okay. Which is to help parents.

*Mbakyu* : But if she has more sustenance and intends to give it more to you, is it different or how is it?

*Bukde* : No, I don't want. It doesn't have to be like that. The important is how much borrowed it and just returned it.

*Mas* : *De*, may I asked for water to drink? I had eaten before but had not time to eat medicine. It's going to take medicine first.

*Bapak* : What happen with you?

*Mas* : I can't eat meat, *Lek*. Every time I eat meat it comes back. If not eaten I want to taste meat (laughs).

*Pakde* : Even if I have stomach acid that sucks, I can't even eat coconut milk.

*Bapak* : If the name of this human disease is different, If I eating peanuts my

uric acid relapsed. If we want to prevent it, sometimes we can't if we want to justify it.

*Pakde* : Yes, that's right. That's why, the important thing is that you can still feel it, so let it be (laughs).

*Mas* : I have been injected three times.

*Bikde* : Eat first, if you want to take medicine.

*Mas* : I have eaten earlier.

*Mbakyu* : At the same time, you can drink all three of them. Because it had not been drunk. Just keep drinking, tomorrow morning again.

*Pakde* : Loh, why is *Tole* sitting on the top? (laugh)

*Nduk* : Like that *De*, he feel that he is the oldest. he said earlier when we were walking together we went downstairs to the neighbor's place he said that "My gout is back, cause I am a *Pakde*." (laughs).

*Pakde* : Oh looks like he wants to be like the *Pakde* like that (laughs). When I bought *pecal*, there were long beans. Even though already separated. Yes, it still relapses.

*Nduk* : Of course *De*, because the peanut essence is already in the gravy.

*Pakde* : That's right, but if that. *Tujen* peanuts, right? I'm still brave.

*Mbakyu* : I like *tujen* peanuts. But when I eat it, I get a headache. Dad, oh dad, this peanuts are for your medicine, dad (laughs).

*Bapak* : (Laughs) What drug causes Your father gout to relapse? Can't walk later. But if the peanuts have the skin on, I've forced them to eat boiled peanuts (laughs).

*Mbakyu* : Yes, it's the same, dad.

*Pakde* : Whose glasses were these?

*Nduk* : That's mine.

*Pakde* : Luckily it was not occupied. Oh my goodness, how come you just put it carelessly.

*Nduk* : It's okay *De*. Let me quickly change to a new one.

*Pakde* : Oh if like that, You quickly changed this using *Pakde's* (guyu). If you hold it, because if you insert the thread the size of the needle hole will not be half-hearted.

*Le* : *Mbakyu* please fill in this again.

*Pakde* : That's how it's drunk. If it's finished, I'll make it again.

*Mamak* : No need *De*, this is enough.

*Mbakyu* : He likes to drink tea, *De*. Especially if it's like sweet guava.

*Nduk* : *Assalamualaikum*.

*Kabeh* : *Walaikumsalam*.

*Mbakyu* : You are very beautiful.

*Nduk* : (Shy) Mmm not really.

*Mbakyu* : Come in here, sit with me.  
*Mamak* : You are small, cute, smiling and so beautiful. Whose child is this?  
*Nduk* : (Embarrassed while shaking hands) my father's daughter.  
*Mamak* : You must be diligent at school, okay.  
*Nduk* : (smile shyly) I hope that, thank you *Buklek*.  
*Mbakyu* : has the drink been made? Please eat the snack *Dek*.  
*Nduk* : Yes, It has been sis. I eat this like there is an onion taste, sis?  
*Mbakyu* : Yes, it really tastes like fried onions mixed with nuts, *Dek*.  
*Bukde* : Why are you standing? do you want to go home?  
*Mas* : Yes, I want to go to *Lek* Supreh's house. Yesterday, I wanted to go there, it was already the evening call to prayer. That's fine, let's go home first.  
  
*Pakde* : Oh well.  
*Bapak* : Was that the sigra car he wanted to sell?  
*Pakde* : Yes, the money will be used to buy a dam car.  
*Bapak* : The plate is BL, isn't it?  
*Pakde* : Yes it is.  
*Mbakyu* : yesterday someone sold sigra also in 2022 but the december the taxes are dead.  
  
*Bukde* : It's your brothers' he said want to sell it, but in December 2023 must be change the plate. So just change the name too.  
  
*Bapak* : You are the only one to buy it.  
*Pakde* : Right now I'm not interested or not. I'm the one rigid. That's what Siti really wants to buy.  
  
*Bapak* : If like that, this one was bought first for you. Next if you want a new one, this one will be sold to me (everyone laughs).  
  
*Pakde* : It's okay, but the money is now and I will sell it tomorrow (laughs).  
*Bukde* : Yes, you are the first, because you have a lot of money.  
  
*Mamak* : How much? It's just mediocre to take care of the fields really.  
  
*Pakde* : So what's the conclusion? why so confused.  
  
*Bukde* : I suggest that you just buy it first because you have big family. So if you want to go out, it's easier for you.  
  
*Bapak* : I just work and you buy it. Then I became the driver.  
  
*Bukde* : Don't be like that. I mean, we should go together.  
  
*Bapak* : Well, if like that I'll just rent Mr. Nizar's  
  
*Bukde* : If you rent it, you will lose because you are a big family.  
  
*Mamak* : Than later not used at home. Only used once (laughs).  
  
*Pakde* : If it's a big family, when there is a need, it will be easy. We as the old sometimes still see this, actually in the hearts of these children, "*Mamak*, why don't you buy it right away." Because if this old man

still thinks a lot of things. I personally do too.

*Bapak* : Yesterday, I took money from the bank and the payment has not been completed. It is still a few months, maybe I have only paid five times, who knows how many times.

*Pakde* : If like that, it's okey just buy this one Sigra (laugh).

*Mbakyu* : Looks like it's raining in the out side.

*Pakde* : Immediately just enter the motorcycle into the terrace.

*Bapak* : No problem. It's not so heavy.

*Adek* : Where did you buy this curtain, *Mbak*. It's really beautiful.

*Mbakyu* : Yesterday, I bought it by online *Dek*.

*Le* : I want this, mbak.

*Mbakyu* : is it unopened *Le*? Here I open it.

*Bapak* : *Nduk*, your uncle wants to buy two million cellphones, instead buying the car has been postponed. I supported it until it was carried away by a dream, how come it wasn't bought immediately.

*Pakde* : But prioritizing what is needed, a cellphone is needed for work, right (laughs).

*Nduk* : Dad let's go home. Mom ask us to go home.

*Bukde* : Where are you going, why so hurry to go home?

*Nduk* : As usual, our mother can't refrain from her sleepy.

*Bapak* : Oh like that. It's okay.

*Nduk* : We are going to say goodbye, *Pakde* and *Bukde*.

*Bapak* : Good baye mas, *assalamualaikum*.

*Pakde* : Well, *waalaikumsalam*.

*Adek* : Whose bike is this?

*Mbakyu* : It's my brother's bike.

*Adek* : Here, sis. Let me to help you for sweep it. I can do it well.

*Mbakyu* : are you sure?

*Adek* : Rally that's fine, I'm sweeping but why I use my slippers here (laughs).

*Mbakyu* : No problem, because you're wearing socks. where are they? why so long?

*Adek* : I had tell you that they all ate first.

*Mbakyu* : This table will be moved there, okay.

*Adek* : Yes it's there. Is this lamp broken or not?

*Mbakyu* : Actually this is not broken. I just took it off and forgot to keep it. I even left it there.

*Adek* : Why you do it, mmm too bad it's still usable.

*Mbakyu* : Where you bought your slippers? It's so beautiful. Same as mine except mine is black.

*Adek* : I'll bought it at Petisah Medan, before I go home.

*Mbakyu* : Oh so I am. But I bought it by online.

*Adek* : Yes, it is durable and very satisfied to use it.

*Mbakyu* : Of course, how much did you buy it?

*Adek* : I just pay it Fifty thousand.

*Mbakyu* : are you alone when you buy it?

*Adek* : Yes that's right, Yesterday I wanted to buy my father's clothes, so.

*Mbakyu* : Oh, you bought father's clothes, you are very careful.

*Adek* : Come on, if you want to move your table, let's lift it together.

*Mbakyu* : Oke. Let's do it.

*Adek* : *Mbak*, is it okay if I put here?

*Mbakyu* : Yes of course never mind. It's up to you, the important thing is that it will be re-applied together.

*Mbah* : *Assalamualaikum Nduk*

*Nduk* : *Walaikumsalam Mbah.*

*Mbah* : Please take your grandma first for medical treatment.

*Nduk* : But the one who is sick grandpa. Why is grandma take to for treatment?

*Mbah* : Yes, your grandma got a headache since this morning.

*Nduk* : Well, I'll take grandma to go treatment.

*Mbah* : Yes take care. I want to go home now.

*Mbah* : Have you finish with your education? Where do you work now, *Nduk*?

*Nduk* : I'm not yet finish with my education. I still last semester right now. and in sha Allah at December in this year I'll get my graduation.

*Mbah* : A school that is enthusiastic and serious, *Nduk*. Hopefully it will be finished soon and become a successful person.

*Nduk* : Aamiin, Thank you so much *Mbah*.

*Mbah* : Your father's house is getting better now, *Nduk*. It's widen or how? Yesterday I passed in front of your house "Wow, Mr. Bambang's house is getting bigger and has an iron fence around it."

*Nduk* : No, *Mbah*. It's still better your home, because it's still just stood up. My father can just add a terrace, *Mbah*.

*Mbah* : That's is so beautiful and your father's house more big than me. If I don't collect my money, I can't be able to build thi house. My old house was rickety, that's why I built this house.

*Nduk* : It's the same, *Mbah*. That's correct. Actually if we not reckless or not collect money, how we can get what we want? But right now, you already have a car. While my father haven't. (laughs shyly).

*Mbah* : Is your father still working or has he left, at this time? Yesterday Mr

Kacuk was told me that your father has not working again.

*Nduk* : Yes, that's right, My father don't work anymore. It's been three months at home. My father said he was just taking care of the fields.

*Mbah* : Oh, It's the reason right now I often see him. Are you on holiday or what?

*Nduk* : No *Mbah*, I just take permission because any something important.

*Mbah* : Oh no wonder Rizky didn't come home like that. Apparently it is not holiday. Especially if all of you getting holaiday and meet up together, it's so crowded. I personally love to see it. The important thing is to get along well with each other because they have been playing together since childhood. Already in high school, never forget with your friends. That's so right.

*Nduk* : Tha's right, *Mbah*. We can't forget our own friends.

*Mbah* : When you're playing, I'll pay attention to you and risky are uncomunicative, where both of you don't speak loudly.

*Nduk* : (smile with ashame) is it true mbah?

*Mbah* : Yes that's true. Today children can be seen from their face and I see that you are frugal.

*Nduk* : Aamiin *Mbah*, thank you but how come it's just like other friends.

*Adek* : *Mbakyu* have you woken up earlier?

*Mbakyu* : It's been a while.

*Adek* : Where is father?

*Mbakyu* : He go to mutual cooperation.

*Adek* : go to mutual cooperation or go to with our brother?

*Mbakyu* : Yes both of them, go to together.

*Adek* : Oh I see, they continue at mosque last morning, *Mbak*.

*Mbakyu* : Why are you loking for a father?

*Adek* : Nothing, I just want to look for him. Because the situation is so quiet.

*Mbakyu* : Can it be used, *Dek*? Who fixed it?

*Adek* : Father fixed it, before he go.

*Mbakyu* : could you help me please? My pants, sew a little part the bottom is torn.

*Adek* : Yes of course, why is it torn?

*Mbakyu* : Maybe when we entered the washing machine yesterday. By the way let's go this afternoon.

*Adek* : Okay. Actually, where do you want to go?

*Mbakyu* : Accompany me to my friend's place.

*Adek* : What's the time?

*Mbakyu* : at 5 pm.

*Adek* : Okay, after we get take a bath right.

*Mbakyu* : Please, Later you will drive. It's okay *Dek*?

*Adek* : Okay well, with my pleasure.

*Mbakyu* : where are you going?

*Adek* : We will go to my friend's house in Garuda. Tonight let's we'll buy chicken noodles.

*Mbakyu* : Just eat this life. When are you go to Medan, is that tomorrow?

*Adek* : Maybe if not tomorrow, Tuesday or Wednesday night. Do we want to cook or not?

*Mbakyu* : For the first, please see the rice. Is it still there or not?

*Adek* : Not rice, I mean the side dish. Who want to wash the plates?

*Mbakyu* : Anyone can, even *Mbakyu* is okay. You have to go this afternoon, it's better not to be too late later.

*Adek* : So I don't do anything at home?

*Mbakyu* : It's okay then you just sweep the house. Because when you sweep the floor, It's very clean.

*Adek* : Well, I'll take sweep right now.

*Mbakyu* : I have very sick of sprue. Mrs. Nur was told to me that I should apply ademsari. I smear it really hurts.

*Adek* : Very pity. how do you get sprue?

*Mbakyu* : When I take a bath than when I brush my teeth suddenly the brush is poked.

*Adek* : *Mbakyu*, how about this afternoon we will also go to Singkohor to take my cellphone case.

*Mbakyu* : Of course why not. Look at this from earlier it couldn't be sewn.

*Adek* : Here, let me sew it *Mbak*.

*Mbakyu* : By the way, after I think that later we want to pick up the package at my friend's place. So I'm worried that we will were so late on the road. How about if we go there at Saturday, so that we can also go to the market to get your cellphone case. So you don't go back and forth.

*Adek* : Next Saturday She will also go to the market, *Mbak*.

*Mbakyu* : Make an appointment to meet at the market and ask her to bring your case. Make sure by asking your friends "Are you going to the market tomorrow or not? If you go to the market, where is the point place we can meet caused I'll take my case" Like that.

*Adek* : that's right, like that is better.

*Bukde* : When are you coming back here, *Nduk*?

*Nduk* : I've been here for a long time, it's been a week.

*Bukde* : Oh, so you're going home because you have a college assignment?



*Nduk* : That's correct, *Bukde*. *Bukde*, I would like thank you so much for helping me. I'm really sorry for disturb your time.

*Bukde* : No problem, *Nduk*. is there anything to be asked? If there are still questions please just ask to me and I'll answer it if I know it. But, If I can't answer it, I'm sorry (laughs). What semester are you in?

*Nduk* : I'm in my final semester, *bukde*. It's just a matter of writing a thesis.

*Bukde* : Oh, it's the end of semester. How is your sister?

*Nduk* : *Mbakyu* has worked as a teacher in D3 and D4. where is *Mbah*?

*Bukde* : *Mbah* went to look for grass not knowing where it was. She was leaving to look for grass.

*Nduk* : Oh go to get some grass. Don't you go to the fields, *Bukde*?

*Bukde* : No, I'm tired.

*Nduk* : Oh, this is *bukde* just finished roasting coffee.

*Bukde* : Yes *Nduk*, roast the coffee. Your *Mbah*, if she want to drink coffee, she has to roast it by herself. She said that if we bought it, it wasn't clean and it wasn't tasty. So this morning, *Bukde* roasted itself.

*Nduk* : Oh so deserve to be prepared and not go to the fields. have you take eaten, *Bukde*?

*Bukde* : I've been eating some hours ago, *nduk*. Have you eaten or not yet? Please take some eat there and eat with potatoes with chili sauce.

*Nduk* : Thank you so much *Bukde* caused I have take eat before come here.

*Bukde* : What was your mom cooking?

*Nduk* : My mother cooks noodle stick.

*Bukde* : Oh noodle sticks, it's delicious. Early in the morning your mother had cooks, right.

*Nduk* : That's right, early morning. Wake up in the morning when the Subuh prayer at dawn my mother has cooked, *Bukde*.

*Bukde* : Is your father still working now?

*Nduk* : Yes, he is still working right now.

*Bukde* : Where does he work?

*Nduk* : He work at PT. Nafasindo *Bukde*.

*Bukde* : Now your younger sister is already sewing, right?

*Nduk* : Yes, my sister who has already sewn *Bukde*. Yes, it's still a little open.

*Bukde* : Where she did school at the past?

*Nduk* : She school was at Tebing Tinggi in SMKN 3 fashion *Bukde*.

*Bukde* : No wonder never seen. If I meet every people said that "You must sew it at the place of Mr. Bambang's daughter."

*Nduk* : Yes, but she is still new to, *Bukde*.

*Bukde* : It's okay, slowly wait for it to go smoothly.

*Nduk* : Please help Pray it goes well, *Bukde*.

*Bukde* : Certainly, I believe that the all of Mr. Bambang childrens' will be success. All of you very smart at scholl.

*Nduk* : Aamiin, thank you *Bukde*.

*Bukde* : The important thing is that the school doesn't play around. All carried out slowly and carefully.

*Nduk* : Alright *Bukde*. Yesterday when I played at Mbah Siran's place. He was asked "Oh, your father works at Pt. Nafasindo, haven't stopped yet nduk?" I said not yet Mbah, That will be retiring soon. Then he said "Your house is beautiful now, Nduk" even though it's still better his house because it is still newly built.

*Bukde* : It's true that your house is big and iron fenced. Want to buy a car or what?

*Nduk* : No, just make a terrace fence.

*Bukde* : If you buy a car, that's okay too, *Nduk*. The house is already big so.

*Nduk* : Aamiin *Bukde*.

*Bukde* : How is your house not big, right. Because your father and mother very hardworking and good at work. Your father's palm is wide, isn't it nduk?.

*Nduk* : No, bukde, it's not big.

*Bukde* : Em, I mean it's not palm oil, but his income, *Nduk*.

*Nduk* : I don't think so, *Bukde*. Because there's also a lot of need must be met.

*Bukde* : Now the price of palm oil is lower. Isn't it *Nduk*?

*Nduk* : Yes it is correct. Now it's 900.

*Bukde* : That's why you have to serious in school, please.

*Nduk* : Because of that, *Bukde*. I want to finish it quickly so that I can get my graduation as fast as possible.

*Bukde* : when will you get your graduation?

*Nduk* : In sha Allah in this year.

*Bukde* : Aamiin *Nduk*, it's doesn't feel like it's been a while.

*Nduk* : It's your cat, *bukde*?

*Bukde* : Yes it's mine and it's also to be a friend for *Mbah* if she go to field.

*Nduk* : It's naughty or not *Bukde*?

*Bukde* : Not, It's very kind.

*Nduk* : Where It's sleep inside or outside, *Bukde*?

*Bukde* : It's sleeping in my bedroom. The point is when it's time to sleep, it goes to the bedroom. Later, when it was about to defecate in the middle of the night, it made loud noises (meong), waking up bukde asking to come out.

*Nduk* : Wow, this cat is very smart. What does it eat?  
*Bukde* : It eat anything. But It does not like eating salted fish.  
*Nduk* : Why it does not, this is special cat.  
*Bukde* : Yes, this is different. But if the other cat all wants to cuddle, just like eat *bakwan*.  
*Nduk* : The cat is very clean, *Bukde*.  
*Bukde* : Of course. If it's not clean, *Bukde* doesn't want sleep with it in my beroom. is your mother go to the field?  
*Nduk* : No, she didn't. She go to help the neighbors for the Yasinan event this afternoon.  
*Bukde* : Where's *Yasinan*, *Nduk*?  
*Nduk* : *Yasinan* on the female side, *bukde*. In Mr. Ustad, whose house is below. He is Mr. Ngadia. The event is His wife I means.  
*Bukde* : Oh, Mr. Ngadia's wife. I know because today is Friday.  
*Nduk* : Right. That's why I've been cleaning up to immediately go to *Bukde*'s house to ask this.  
*Bukde* : So have you ready at home?  
*Nduk* : Yes, I have.  
*Bukde* : You are really delligent, early morning was done with your work.  
*Nduk* : Not really. It just because I'm a daughter. If I don't clean up, my mother will be angry.  
*Bukde* : Yes, you really have to be humble. The girl must be diligent. So that the house looks clean. But I see your yard is clean every day.  
*Nduk* : Actually, that's also mutual cooperation with my sister.  
*Bukde* : When is your sister getting married?  
*Nduk* : I don't know, *Bukde*. Just pray that she will meet a good partner soon.  
*Bukde* : Actually how many children does your father have?  
*Nduk* : We have four. There are Three girls and one boy, the last one is still in the 5th grade of elementary school. My eldest sister is already working, my younger sister is opening the stitches. It's okay *Bukde*, I'm sorry to go home first, *Bukde*.  
*Bukde* : Why so fast to go home?  
*Nduk* : mmm I'm really sorry *Bukde*. I must continue my assignment at home.  
*Bukde* : Where do you want to go, *Nduk*? Would you help me to bring this coffee or not?  
*Nduk* : Of course, why not. where should I bring it?  
*Bukde* : It will be ground in the machine where *Mbah* is whose house is in the Camar street, I'm forot her name.

*Nduk* : Oh I see, *Mbah* who lives in the Camar street and receive a coffee grinder.

*Bukde* : That's correct. Just stop and put there by say, "*Mbah* please grind this coffee from *Bukde*" That's okay *nduk*.

*Nduk* : Alright *bukde*, how about for take it? am I waiting or how?

*Bukde* : No thank you, just stay there. Later I will take it by myself.

*Nduk* : Oh well, then I brought this, okey *Bukde*.

*Bukde* : Yes please, thank you so much *Nduk*.

*Nduk* : You are welcome *Bukde*. Now I'm go home *Bukde*.

*Bukde* : Well. please be careful on the road.

#### **Appendix 4 Transcript Interview with Informant in Javanese**

- Peneliti* : Assalamualaikum Mbah, kulo mahasiswa tekan Universitas Muhammdiyah sumatera utara, maksude teko rene metuk in sampeyan mergo enek perlu atene takon soal penggunaan kesantunan boso jowo neng kekerabatan budaya jowo Mbah.
- Informan* : Waalaikumsalam Nduk, iyo Nduk ora popo takono ae Nduk.
- Peneliti* : Sak durunge adoh pertanyaan-pertanyaan neh Mbah, kulo atene takon. Menurut pandangane Mbah sebagai salah siji wong sing dituekne nang deso iki, kan ono pernyataan karo keyakinan uwong nek uwong sing asale seko suku opo budoyo jowo iku dikenal wong sing santun, boso lan tuturane pun santun. Ngonon toh Mbah sing diyakini wong-wong. Dadi menurut sampeyan isu iku tenan ono ne nang karaktere wong jowo opo sekedar isu ae Mbah?
- Informan* : Iku sing jelas ono enenge nduk. Buktine pun enek sampek saiki. Kesantunan boso iku ijek dikanggo karo uwong-uwong sing meranto koyok uwong sing asale tekan tanah jowo sing sak iki pindah lan netep urip nang kene. Wong jowo iki kudu ndue sipat isin lan segen dikanggo menghargai sak podo-podo awak e dewe. Mergo kui niku wes dadi sipat sing turun-manurun nang budoyo kita iki ndue karakter andhap ashor sing artine nunjukne sikap keramahan lan kerukunan Nduk.
- Peneliti* : Alasane nyapo to Mbah kok dikenal wong e santun ngono ngono? Opo niku wes dadi karaktere wong jowo, opo enek dasar sejarah ngono, opo piye ngono Mbah?
- Informan* : Iku memang wes dadi karakter sing dadi ciri khase wong jowo sing dikanggo angket turun-manurun mau Nduk.
- Peneliti* : Menurut sampeyan nek mbahas boso santun neng budoyo jowo, boso santun neng budoyo jowo seng dipercoyo lan diyakini tekan mbiyen iku sing kipiye Mbah berdasarke sudut pandange sampeyan?
- Informan* : Santun iku intine nunjukne sikap menghargai karo wong lain. Mergo nek nang budoyo jowo iku nek kita menghargai uwong, uwong pun bakal menghargai awak e dewe. Ngonon pun sebalik e Nduk, nek kita iki ora menghargai uwong, uwong pun ora gelem menghargai awak e dewe. Corone menghargai iku sing kepiye yo siji nunjukne sipat andhap ashor artine tuturane kudu gawe rukun lan nyaman, ke loro kudu ndue isin lan ketelu ndue sipat segen.
- Peneliti* : Berarti inti santun nang budoyo jowo niku soal sikap menghargai yo Mbah. Menurut e sampeyan Mbah, sing sak haruse piye

*mengekspresike atau menerapke bahasa santun nang sesama kita iku Mbah?*

*Informan : Carane bersikap santun nang budoyo jowo niku didelok tekan sikap antara sing nom karo sing tuo lan sebalik e ngono Nduk. Nek umpomo sing enom atene ngomong karo sing tuo podo-podo nganggo boso jowo iku kudu ono boso lan naluri nek atene ngucapake. Niku maksude nunjukne karaktere uwong kita sing tanggap ing sasmita artine iso ngerteni maksud ngomongan niku nandi arahe ngono. Sak misale neh wong kenek musibah, kudu nunjuka sikap santun tekan bosone koyo ngucapake belo sungkuwo. Kui iku maksud e gawe nunjukne karaktere wong jowo sing kurmat nduk artine peduli karo sedulur, kerabate yo karo wong liyo. Ngono contoh gunane boso santun nang budoyone kita ki Nduk.*

*Peneliti : Nah boso santun nang budoyo jowo sing dipercoyo lan diyakinikan koyo sing Mbah sampeke mau to Mbah. Menurut e sampean, sepiro penting e Mbah kita nang kekerabatan budoyo jowo iki gunakne boso sing santun mau Mbah. Sing utamo penggunaan bosone nang lingkungan keluarga sek piye iku Mbah? Seumpomo kita nang kekerabatan budoyo jowo iki ora mencerminke boso santun piye Mbah efek e nang lingkungan opo pandangan wong liyo. Nah piye nek kita mencerminke boso santun mau Mbah, efekke opo gawe awak e dewe yo efeke dikanggo wong liyo.*

*Informan : Boso santun niku sak piro pentinge yo penting tenan Nduk. Mergo boso santun sing dinggo nang kekerabane sak podo-podo jowo iku maksud e unggah-ungguh, sopan santun, tepa sliro, seboh sito. Artine meskipun sopan santun iku orak ketok tapi iso disawang tekan sikape. Tepa slira didelok tekan ucapane nek seboh sito didelok tekan tingkah lakune. Nah nek atene nyelok uwong tuo, enom oponeh wong liyo kudu meratekne sing jenenge andhap ashor artine ibarat nek arep nyelok sing lebih tuo nyelok e kudu Pakde, Mbah, opo Pak. Nyelok jeneng langsung oponeh nyelok nggawe jeneng samaran nang kekerabatan jowo iku ora oleh. Nek soal dampak negatif ora gunakne boso santun iki bakal nularke turun-maturun nang generasi sing selanjute bakal ora reti corone bertutor sing apik sing ujunge nyiptakne perasaan batur tuturane ora nyaman lan ora rukun. Nek soal dampak positif e piye, yo boso santun iku iso nyiptakke urep sing damai, rukun lan sejahterah sak pertuturane sak dino-dino.*

*Peneliti : Tekan alasan iku Mbah, tujuane kita wong suku lan budoyo jowo gawe bahasa santun opo Mbah tujuan utamane?*

*Informan : Tujuane iki iso digawe uwong sing bertutur jogo sipat lan toto kromo dikanggo menghargai uwong nang ndi ae awak e dewe lungo awak e dewe iso disawang apik lan dinggo nyiptakne kedamean lan kerukunan Nduk. Boso santun dinggo mikol duwor mendem jero sing artine saumpomo awakmu disawang apik nang omah, bakalan apik disawang nanggon liyane ngono Nduk.*

*Peneliti : Nah Mbah, dadi berdasarke pengamatan kulo nang deso kita iki antar kekerabatan budoyo jowo nang suku jowo. Ono jenis boso santun sing digunakke antar kerabat jowo iku Mbah. Contohe, boso santun tentang nunjukne sikap ujaran bijaksano, dermawan, pujian, rendah hati, simpati, persetujuan/permufakatan. Nah kabehe kui Mbah sering di nggo pas ngelakok ne komunikasi Mbah. Nah tekan pengamatan iku Mbah, sebenere piye sing dimaksud nunjukne tuturne sing bijaksano, dermawan, pujian, rendah hati, simpati, persetujuan. Alasane Mbah nyapo kok ngelakokne komunikasi wong nang suku lan bodoyo jowo iki gae bahasa antun sing koyok ngono ki mbah? Sepurone iso dijelaske siji-siji lan alasane juga Mbah?*

*Informan : Bijaksono iki dikanggo golek pangerten kecarepane uwong opo lan tujuane opo sikap iki yo dinggo ngadekne keadilan ngono Nduk. Maksud e sikap lan tuturan sing nunjukne akal budi sing arif lan tajem pikirane Nduk. Alasane dinggo tuturan sing koyo ngene iku ngentasne keadilan dinggo nyiptakne kedameian lan sejahterah antar sak podo batur tuturane soal opo sing dikarepin batur tuture.*

*Peneliti : Oh ngono ta Mbah. Niki eneng neh boso santun sing sering dinggo wong jowo Mbah. Nang budoyo jowo eneng sikap dermawan Mbah. Niku maksude piye yo Mbah dermawan nang sudat pandange sukune dewe? Bukane kabeh uwong niki kudu dermawan yo Mbah.*

*Informan : Nduk, nek masalah dermawan nopo orane iku bener kabeh suku ora nang suku jowo ae kudu dermawan. Cuman nek sing sampean takon iku sisi ne wong jowo, dermawan iku umpomo uwong ora iso bantu tenogo, iso bantu pikiran, ora iso bantu pikiran iso bantu modal sing penting sipate kudu ikhlas ngewehi supoyo uwong iso melu seneng. Alasane dinggo niku supoyo iso terlaksana opo sing dadi hajatane uwong maksude sing diarepke uwong.*

*Peneliti : Oh gak meski bantu duek yo Mbah sing penting awak e ikhlas lan lapang dodo atenen bantu ngeringanake kesusahane uwong. Niki sing selanjute Mbah, eneng sikap santun soal tuturan sing dinggo muji uwong ngono Mbah. Iku maksude piye Mbah?*

*Informan : Wong jowo iku nyekel sing jenenge andhap ashor, sing dimaksudke*

*ora intok ngunggolke awak e dewe. Artine opo pun sing digawe uwong iku digedekne, diduworke sing seolah-olah iso mujo uwong lain sing diucapake tulus lan jujur dikanggo nyenegne ati batur tuturanmu nek carane ben baturmu iso termotivasi tekan niku. Sing wes diajarke nenek moyang turun-maturun istilaha gak oleh merendahke uwong, umpomo arepe uwong koyok e elek rupane kudu tetep dipujo lebih berharga dewek e.*

*Peneliti : Niku nek umpomo kito sing mujo wong liyo Mbah. Saumpomone kita sing dipoyo wong liyo, teros kita iki nunjukne sikap rendah hati niku piye maksud rendah hati nang budoyo kita Mbah?*

*Informan : Rendah hati iki maksud e dinggo menghargai Nduk. Karna wong jowo iku gak gelem ngetokne. Corone sugheh ora gelem ngetokne sughehe, coro kuat ora bakal nunjukno kekuatane. Dadi didelok tekan prilaku sakbendinone wong sabar, andhap ashor iku kudu koyo ngono ben supoyo ora disongko ora gedekne awak e dewe meskio iku eneng onone nang awak e (nyombonge awak e).*

*Peneliti : Selain nikukan Mbah, sak dino-dino kita ki sering ngelakokne turan sing nunjukne sikap simpati koyo pas uwong kemalangan nopo kenek musibah. Niku maksde piye lan alasane dinggo iku gawe opo Mbah?*

*Informan : Iku sebenere mung dikanggo kerukunan antara sak podo-podo awak e dinggo nunjukne sikap peduli lan podo-podo pangaseh. Tuturan niku dinggo nunjukne urip sak pod-podo awake dewe kudu podo ngerangkol ben sing susah lan sedih ndue semangat eneh, ngono nduk.*

*Peneliti : Oh ngono Mbah. Nek niki mbah, kitakan sering nganggo tuturan sing nunjukno sikap permufakatan antar kerabate dewe. Nah gunane niku opo Mbah?*

*Informan : Permufakatan niku dinggo mecahne masalah, umpomo eneng keputusan kudu di omongne podo-podo piye kesepakatan supoyo reti setuju nopo orane. Niku supoyo hasile iso podo-podo ditompo apik nang sisi kabeh uwong. Sing intine dikanggo golek titik temu lan nyatokne opo sing dadi tujuane.*

*Peneliti : Oh dadi nek santun nopo orane tuturan nang suku lan budoyo jowo niku tergantung piye sifat lan karakter awak e dewe yo Mbah.*

*Informan : Iyo Nduk, Sing tekan biyen lan sak iki mung uwong nang tanah jowo opopun luar jowo yo tetep iku sek dikanggo, memang ora isu niku Nduk. Mergo wes dadi turun-maturun sing dadi karaktere awak e sing ora iso di guang. Amergo nek diguang iku kita gak iso atenen urip dewe ngelakoni opo-opo sak senenge dewe. Urip kudu ono*



*aturane dalam bertutur sing koyo ngono mau contohe Nduk.*

*Peneliti : Oh dadi ngono yo Mbah, emang ono enek e boso santun sing koyo ngono neng wong suku lan budoyo jowo. Uduk gor isu-isuan tok. Kulo matursuwon yo Mbah atas informasine tentang boso santun nang kekerabatan budoyo jowo iki. Sepurone nek kulo eneng salah. Kulo ate pamet Mbah, mugo mugo seger waras yo Mbah. Assalamualaikum Wr. Wb.*

*Informan : Iyo Nduk podo-podo, sing pinter sekolahe yo Nduk, mugo-mugo dadi uwong sing sukses. Waalaikumsakam Wr. Wb.*

## Appendix 5 Transcript Interview with Informant in English

- Researcher : *Assalamualaikum Mbah*, I am a student from the University of Muhammadiyah North Sumatera, the purpose of my coming here to meet you because there is a need to ask some questions regarding the use of Javanese politeness in kinship Java culture, *Mbah*.
- Informant : *Walaikumsalam Nduk*. Yes it's okay please just ask, *Nduk*.
- Researcher : Before I go too far, *Mbah*. I want to ask you. According to *Mbah's* point of view as one of the elders in this village, there are statements and beliefs from people that people from Javanese ethnicity and culture are known for their polite people and polite language in speech. That's right, that is what people believe. So according to *Mbah*, is it correct issue in Javanese character or is it uncorrect issue?
- Informant : Oh like that, it is clear that is true, *Nduk*. The evidence is still there today. The politeness of language is still used by people who have migrated, such as people who came from Java and now move and live here. Where people must have been a shy nature as a form of respect for each other. Because it has become a trait that is passed down from generation to generation in our culture, which we have the characteristic of *Andhap Ashor* which is means to show a attitude of friendliness and harmony.
- Researcher : What is the reason that Javanese people are known as polite people like that, *Mbah*? Has it become a Javanese character or is there a history that teaches it, or what about it, *Mbah*?
- Informant : It has indeed become a characteristic of Javanese people used from generation to generation, *Nduk*.
- Researcher : According to *Mbah*, if we discuss polite language in Javanese culture, what kind of polite language has been believed for a long time regarding politeness in language in this Javanese cultural kinship, *Mbah*? Please help me to explain from *Mbah's* point of view.
- Informant : Polite language is essentially an attitude of respect for others. That is because in Javanese culture if we respect other people, other people will respect us too. The way to appreciate that is how the first is about showing the nature of *Andhap ashor* which means that in speaking one's must create harmony and comfort, the second must have an attitude of shame and the third must have a shy nature.
- Researcher : It means that the core of politeness in Javanese culture is about respect right, *Mbah*. According to *Mbah*, how should we express or apply polite language among our fellows, *Mbah*?

Informant : How to behave and speak politely in Javanese culture is seen from the attitude between the young and the old and vice versa. For example, when the young will talk to the old in Javanese, there must be language and instinct when speaking. That means by showing our character that is *Tanggap ing sasmita* which means being able to understand the meaning and direction of the conversation. For example, when someone is struck by a disaster, we must show a polite attitude from language that is like saying condolences. This is intended to show the character of Javanese people who are *Kurmat*, which means caring for relatives and foreigners. Such is the example of using polite language in our culture.

Researcher : The polite language in Javanese culture that is trusted and believed is like what *Mbah* has said. According to *Mbah*, how important it is for us in this kinship Java culture to use this polite language. Especially how to use polite language in the family environment first? For example, in our kinship Java culture, this does not reflect the polite language, how does it affect the environment and is related to the views of others. And vice versa, what if we reflect the polite language *Mbah*?

Informant : About how important polite language is, of course, it's very important *Nduk*. Because the polite language used in kinship Java culture means *unggah-ungguh, sopan santun, tepa sliro, seboh sito*. This means that polite is not seen from speech alone but can be seen from one's attitude as well. *Tepa sliro* is polite as seen from his words and *Seboh sito* is seen from their behavior. For example, if you want to call someone older, a younger person or a foreigner, you have to pay attention to the name *Andhap asohor*, which means that when we call an older person, for example, we have to call them *Pakde, Mbah, or Bapak*. Calling someone by using a direct name or calling someone with a pseudonym in Javanese kinship is not allowed. If it's about the negative impact of not using polite language, of course, it will result in the next generation who will not understand how to speak politely so that the result can make the other person feel uncomfortable and do not get along. If it is related to the positive impact, of course, this polite language can create a peaceful, harmonious and prosperous life in daily communication.

Researcher : From this reason, what is the most important goal for the people with Javanese ethnicity and culture use polite language, *Mbah*?

Informant : The aim can be used by someone in communicating as a form of maintaining character and etiquette as a form of respecting people

wherever we are so that wherever we go we can be seen as good. In addition, it aims to create peace and harmony, *Nduk*. Language politeness in Java kinship is used as a term *mikol duwor mendem jero* which means if we are seen as good at home then it will be seen as good outside the home by others, like that *Nduk*.

Researcher : Well, *Mbah*. So based on my observations in our village, I see that between ethnic and kinship Java culture there are several polite languages that uses *Mbah*. For examples such as speaking politely by showing the attitude and speech of tact, generosity, papprobation, humility, sympathy and agreement. I note that polite language is often used when communicating between Javanese kinship *Mbah*. Based on my observations, what is meant by showing these attitudes and speeches, *Mbah*? What is the reason for using such polite language in communicating between kinship Java culture, *Mbah*? Before that, I'm really sorry *Mbah*, would you explain one by one and the reasons too *Mbah*?

Informant : This tact is used to gain an understanding of one's will and purpose in communicating which is used to create justice. The point is that attitudes and speech must be able to show a wise and sharp mind, *Nduk*. The reason for using such utterances is to build justice and create peace and prosperity about what is the hope and desire of the interlocutor.

Researcher : Oh so it's like that *Mbah*. Then, how about polite language in the form of generosity, *Mbah*? What do you think about *Mbah*'s point of view in our kinship culture? According to my knowledge, shouldn't everyone be generous, *Mbah*?

Informant : That is right, *Nduk*. The issue of being generous or not is that all ethnic groups and cultures must be generous. It's just that if what you're asking about is the side of generosity in the context of Javanese ethnicity and culture, then the meaning of generosity is like when people can't help energy, of course they can help the mind. If you can't help your mind, you can help your capital. The most important thing is that the attitude spoken must show sincerity in giving so that others can feel happy. The reason is so that something that is a person's desire can be carried out and fulfilled.

Researcher : Oh, It's mean that we don't have to give money, *Mbah*. The important thing is that the main key is to be sincere and open-minded to help ease other people's difficulties. Besides that *Mbah*, there are also polite speeches such as giving approbation to people. What does it mean, *Mbah*?

- Informant : The Javanese adhere to a principle called *Andhap Ashor*, which means that you should not excel yourself. This means that whatever that person does, we must magnify it as much as possible, as if it is a form of praising someone with sincere and honest speech. It is used to please your interlocutor. The short term is to be able to make someone motivated from the utterance of praise. This has been taught by our ancestors in kinship Java culture from the generation to the generation with the term known that we should not demean other people even if for example someone has an ugly face, we must still as much as possible give praise that is more valuable for him.
- Researcher : That is for example if we are the ones who speak to give praise to others, *Mbah*. What is for example if we are given praise by others, then we show a humble attitude. That's the reason, how about in the context of our kinship Java culture, *Mbah*?
- Informant : Humble is meant to be used to appreciate someone, *Nduk*. Because people in Javanese culture don't want to show. The term is like this, If the person is rich then they do not want to show their wealth, the strong person does not want to show his strength. So it can be seen from the daily behavior of Javanese people who have a patient nature and *Andhap Ashor*, must act like that. So as not to be seen as self-aggrandizing.
- Researcher : In addition *Mbah*, in everyday life we often make speeches that show an attitude of sympathy, such as when someone is hit by a disaster. What is the reason for using speech like that, *Mbah*?
- Informant : It is actually used to create harmony among fellow beings. Used as an attitude to show care and love for one another. This utterance is used between our cultural kinship members to embrace each other who is in trouble and sadness in order to get a sense of enthusiasm again, like that *Nduk*.
- Researcher : Oh like that, *Mbah*. How about this *Mbah*, we often use speech that shows an attitude of agreement between kinship. What's the use of sayings like that?
- Informant : Agreement is used to solve problems. Like when there is a decision, it must be discussed together to obtain an agreement in order to know whether it is agreed or not. This is so that the results obtained can be seen from both sides. The point is used to find a point to unite one goal of an agreement.
- Researcher : Oh, so whether or not speech is polite in Javanese ethnicity and culture depends our own character, *Mbah*.
- Informant : That's right *Nduk*. This has been the case for a long time until now,

whether Javanese people living in Java or outside Java still use this principle and it is not just an issue. Because it has become a character that exists from the generation to generation that cannot be discarded. Because if it is thrown away, we cannot live according to our own desires. Life must have rules in speech like the rules in speech in our kinship java culture, *Nduk*.

Researcher : Oh so it's like that *Mbah*. Polite language in Javanese ethnic and cultural kinship which is believed to be true. It's not just an issue. I would like thank you very much for the yur information regarding polite language in this kinship Java culture. I apologize if I made a mistake, *Mbah*. I have permission to go home, I hope you is always healthy, *Mbah*. *Assalamualaikum Wr Wb*.

Informant : You are welcome, *Nduk*. To be smart student at school *Nduk*, I hope you will be success person in the future. *Walaikumsakam Wr. Wb*.

## Appendix 6 Permohonan Persetujuan Judul Skripsi




MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
Website :<http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

=====

### PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris

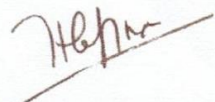
| JUDUL  | DITERIMA   |
|--|--|
| The Principle of Language Politeness in Kinship Java Culture | ACC<br> |

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris


Medan, 17 Februari 2022

Disetujui oleh

Dosen Pembimbing

  
(Habib Syukri Nasution, S.Pd. M.Hum.)

Hormat Pemohon

  
(Gustiwa Fita Rika)

**Appendix 7 Form K1**

FORM K1



MAJELIS PENDIDIKAN TINGGI  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
 Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Yth : Bapak/Ibu Ketua & Sekretaris  
 Program Studi Pendidikan Bahasa Inggris  
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Gustiwa Fita Rika  
 NPM : 1802050095  
 Program Studi : Pendidikan Bahasa Inggris  
 IPK Kumulatif : 3,71 IPK = 3,71

| Persetujuan<br>Ketua/Sek<br>Prodi | Judul yang diajukan  | Disyahkan<br>Oleh Dekan<br>Fakultas |
|-----------------------------------|--|-------------------------------------|
| 19/02/2022<br>                    | The Principle of Language Politeness in Kinship Java Culture                                   |                                     |
|                                   | Contrastive Analysis on The Use of Principle of Politeness in Kinship English and Java Culture |                                     |
|                                   | Analysis Violation of Grice's Cooperation Principle in The Novel You'll Find Your Way          |                                     |

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 Februari 2022

Hormat Pemohon,

Gustiwa Fita Rika

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



## Appendix 8 Form K2

FORM K2



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Kepada Yth : Bapak/Ibu Ketua & Sekretaris  
Program Studi Pendidikan Bahasa Inggris  
FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
ProgramStudi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

The Principle of Language Politeness in Kinship Java Culture

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Habib Syukri Nasution, S.Pd. M.Hum.

Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 Februari 2022  
Hormat Pemohon,



Gustiwa Fita Rika

Dibuat Rangkap 3 :  
- Untuk Dekan/Fakultas  
- Untuk Ketua/Sekretaris Prodi  
- Untuk Mahasiswa yang bersangkutan

## Appendix 9 Form K3



**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**Jl. Mukthar Basri BA No. 3 Telp 6622400 Medan 20217 Form K3**

Nomor : 487 /II.3-AU/UMSU-02/F/2022  
Lamp : ---  
Hal : Pengesahan Proyek Proposal  
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatuullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama Mahasiswa : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture.

Dosen Pembimbing : Habib Syukri Nst, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa Perpanjangan tanggal : 21 Februari 2023

Wa'alaikumsalam Warahmatuullahi Wabarakatuh.

Medan, 21 Rajab 1443 H  
22 Februari 2022 M



Dekan  
  
**Dra. Hj. Svamsuyurmita, M.Pd**  
NIP. 196706041993032002

Dibuat rangkap 4 (empat)

1. Fakultas (Dekan)
  2. Ketua Program Studi
  3. Pembimbing
  4. Mahasiswa yang bersangkutan
- WAJIB MENGKUTI SEMINAR



## Appendix 10 Berita Acara Bimbingan Proposal



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Jurusan/Prog.Studi : Pendidikan Bahasa Inggris  
Nama Mahasiswa : Gustiwa Fita Rika  
NPM : 1802050095  
Judul Proposal : The Principle of Language Politeness in Kinship Java Culture

| Tanggal       | Deskripsi Hasil Bimbingan Proposal    | Tanda Tangan |
|---------------|---------------------------------------|--------------|
| 21 March 2022 | Submission of proposal                |              |
| 29 March 2022 | Proposal does not use acknowledgments |              |
| 29 March 2022 | Chapter I Background of the Study     |              |
| 29 March 2022 | Chapter II Theoretical Framework      |              |
| 29 March 2022 | Chapter III Method of Research        |              |
| 29 March 2022 | References                            |              |
| 27 Mei 2022   | ACC to Submit Seminar Proposal        |              |

Diketahui/Disetujui  
Ketua Prodi Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M.Hum.

Medan, 27 Mei 2022  
Dosen Pembimbing

Habib Syukri Nst, S.Pd., M.Hum.

## Appendix 11 Berita Acara Seminar Proposal



### MAJELIS PENDIDIKAN TINGGI UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

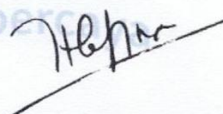
### BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Kamis Tanggal 09 Juni Tahun 2022 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :


Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture

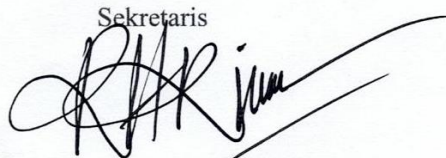
| NO         | MASUKAN / SARAN   |
|------------|---|
| BABI       | Improve Background of the study related how emergency and important language politeness to discuss. |
| BAB II     | Don't spread theory of kinship and Java culture   |
| BAB III    | Using future tense  |
| LAINNYA    | Referencess   |
| KESIMPULAN | ( ) Disetujui ( ) Ditolak<br>( ✓ ) Disetujui Dengan Adanya Perbaikan                                |

Dosen Pembahas  
  
Pirman Ginting, S.Pd, M.Hum

Medan, 09 Juni 2022  
Dosen Pembimbing  
  
Habib Syukri Nst, S.Pd, M.Hum

### PANITIA PELAKSANA

Ketua  
  
Pirman Ginting, S.Pd, M.Hum

Sekretaris  
  
Rita Harisma, S.Pd, M.Hum



## Appendix 12 Surat Keterangan Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melakukan Seminar Proposal Skripsi pada :

Hari : Kamis  
Tanggal : 09 Juni 2022  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture

Demikianlah surat keterangan ini kami keluarkan diberikan kepada mahasiswa yang bersangkutan. Semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahterallah kita semuanya. Amin.

Dikeluarkan di : Medan  
Pada Tanggal : 09 Juni 2022

Wassalam  
Ketua Program Studi  
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd, M.Hum

## Appendix 13 Pengesahan Seminar Proposal



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata-1 bagi :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melaksanakan riset dilapangan.

Medan, 09 Juni 2022

Disetujui oleh :

Dosen Pembahas

Pirman Ginting, S.Pd, M.Hum

Dosen Pembimbing

Habib Syukri Nst, S.Pd, M.Hum.

Diketahui Oleh  
Ketua Program Studi

Pirman Ginting, S.Pd, M.Hum



## Appendix 14 Surat Pernyataan Bukan Plagiat



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

### SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Saya yang bertandatangan dibawah ini :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, 09 Juni 2022

Hormat Saya  
Yang membuat pernyataan

Gustiwa Fita Rika

Diketahui oleh Ketua Program Studi  
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd, M.Hum.





## Appendix 16 Surat Keterangan Selesai Riset



PEMERINTAH KABUPATEN ACEH SINGKIL  
KECAMATAN KOTA BAHARU  
**KAMPONG SUMBER MUKTI**  
*Jalan Cut Nyak Dhien Km 8. Kode POS : 23784*

### SURAT KETERANGAN PENELITIAN

Nomor: 070/ 135 /2022

Yang bertanda tangan di bawah ini Kepala Kampung Sumber Mukti Kecamatan Kota Baharu Kabupaten Aceh Singkil Provinsi Aceh dengan ini menerangkan bahwa :

Nama : Gustiwa Fita Rika  
NPM : 1802050095  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : The Principle of Language Politeness in Kinship Java Culture

Benar nama tersebut di atas telah melakukan Penelitian Di Kampung Sumber Mukti Kecamatan Kota Baharu Kabupaten Aceh Singkil Provinsi Aceh guna untuk penyusunan Skripsi.

Demikian Surat Keterangan ini dikeluarkan dengan sebenarnya dan untuk dapat dipergunakan seperlunya.

Sumber Mukti, 09 Juli 2022

Kepala Kampung Sumber Mukti



## Appendix 17 Berita Acara Bimbingan Skripsi



**MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Nama Lengkap : Gustiwa Fita Rika  
NPM : 1802050095  
Program studi : Pendidikan Bahasa Inggris  
Judul Skripsi : The Principle of Language Politeness in Kinship Java Culture

| Tanggal          | Deskripsi Hasil Bimbingan Skripsi                          | Tanda Tangan |
|------------------|--|--------------|
| 10 August 2022   | Chapter I, Chapter IV and Chapter V                        |              |
| 22 August 2022   | Chapter IV Finding (Data and Tabel of Data)                |              |
| 22 August 2022   | Make the all sentences that are not in English into italic |              |
| 22 August 2022   | Do not bold the sentences except the title and subtitle    |              |
| 22 August 2022   | References and Appendices                                  |              |
| 24 August 2022   | Abstract, Acknowledgements and Table of Content            |              |
| 2 September 2022 | Add theory related maxim in Chapter II                     |              |
| 3 September 2022 | ACC to proceed on the green table exam                     |              |

Medan, 3 September 2022

Diketahui oleh:  
Ketua Prodi

Pirman Ginting., S.Pd., M.Hum.

Dosen Pembimbing

Habib Syukri Nst., S.Pd., M.Hum.

## Appendix 18 Surat Keterangan Bebas Pustaka



**UMSU**  
Unggul | Cerdas | Terpercaya

Bila menjawab surat ini, agar disebutkan nomor dan tanggalnya.

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**UPT. PERPUSTAKAAN**

Terakreditasi A Berdasarkan Keputusan Perpustakaan Nasional Republik Indonesia No. 00059/LAP.PT/IX.2018  
Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567  
<http://perpustakaan.umsu.ac.id> ✉ [perpustakaan@umsu.ac.id](mailto:perpustakaan@umsu.ac.id) 📍 [perpustakaan\\_umsu](#)

---

**SURAT KETERANGAN**  
Nomor : 1610 / KET/II.3-AU /UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :


**Nama : Gustiwa Fita Rika**  
**NPM : 1802050095**  
**Fakultas : Keguruan dan Ilmu Pendidikan**  
**Jurusan : Pend. Bahasa Inggris**

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 25 Muharram 1444 H.  
23 Agustus 2022 M.

**Kepala UPT Perpustakaan**



**Muhammad Arifin, S.Pd, M.Pd**



## **Appendix 19 Curriculum Vitae**

### **I. Personal Detail**

Name : Gustiwa Fita Rika  
NPM : 1802050095  
Majoring : English Education  
Place and Date of Birth : Tebing Tinggi, 17 August 2000  
Gender : Female  
Religion : Islam  
Status : Single  
Name of Father : Bambang Syarifuddin  
Name of Mother : Misriati  
Address : Jl. Merpati 2 Sumber Mukti Village, Kota Baharu  
District, Aceh Singkil Regency, Aceh Province.  
Phone/Number : 081377185516  
Email : [gustiwafitarika2000@gmail.com](mailto:gustiwafitarika2000@gmail.com)

### **II. Formal Education**

2007-2012 : Primary School at SDN SKPD SP II Lentong  
2013-2015 : Junior Haight School at SMP N II Kota Baharu  
2016-2018 : Senior Hight School at SMA N 1 Singkohor  
2018-Right Now : The Student of Universitas Muhammadiyah  
Sumatera Utara

### **III. Experience**

2021 : The Participant in the Program of Kampus  
Mengajar Batch 1 in UPTD SPF SD Negeri Samar  
Dua  
2022 : The Writer of Antology's Book with the Title  
"Dear Allah" at Salampena Pustaka  
2022 : The Writer of Antology's Book with the Title  
"Maafkanlah Hatimu Seluas Samudera"  
at Pijar Pendar Pustaka.