

Java Languages Level as a Form of Politeness between the Speaker and the Speech Partner

Kusmira Dwi Ayuani¹, Budhi Setiawan², and Kundharu Saddhono³

^{1,2,3} Universitas Sebelas Maret, Surakarta, INDONESIA ,Email: kusmiradwiayuani111@student.uns.ac.id

ABSTRACT

This study aims to determine the use of a variety of languages in the level of Javanese speech in short stories in Javanese or *citra cekak*. The short story that was studied was sourced from the February-April 2019 edition of *Panjebar Semangat* magazine. The level of Javanese speech which is also called *unggah-ungguh basa* or *undha-usuk basa* are the different levels of language which are distinguished by age, occupation, social status, family relationships or the relationship between the speaker and the speech partner. The theory used in this research is functional grammar theory. The method used is descriptive qualitative method. In providing the data, the listening method is used which is applied by tapping and note taking. The results of this research indicate that the level of speech in Javanese has a function as a form of politeness for speakers of speech partners. The higher the level of speech used, the higher the politeness shown. In the short story excerpt published in the magazine *Panjebar Semangat* edition February to April 2019, differences in the use of various languages are influenced by differences in age, social status, and family relationships.

Keywords

Java languages level, politeness, the speech partner, Javanese, *Panjebar Semangat*

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Introduction

In Javanese language there is a level of speech that is often referred to as *unggah-ungguh basa*. The Javanese speech level is divided into two main parts, namely the variety of *ngoko* and *krama*. Each of these languages is divided into several types. There are several opinions about the types of languages in Javanese speech level. However, this research will only be limited to the variety of languages that are often used by the general public.

Distribution of various levels of Javanese speech based on the context of its use. Each variety has different usage goals. The finer the variety used, the higher the level of respect for the speaker of the speech partner. In the Javanese environment, the level of speech that is often used consists of four different languages, namely *ngoko lugu*, *ngoko alus*, *krama lugu*, and *krama alus*.

The order of various languages in Javanese speech level is the first *ngoko lugu*, second *ngoko alus*, third *krama lugu*, and the last is *krama alus*. *Ngoko lugu* is a variety of languages with the lowest level of politeness, while *krama alus* are the variety of languages that have the highest politeness. The use of each type of language has several conditions, respectively. Therefore, not all

variations can be used in the same situations and conditions.

The use of the term address mainly depends on the relationship between the recipient and recipient, the social status of the individual involved in the conversation, the purpose and situation of the conversation, the age of the other person, social status, social relations, gender, profession, marital status, politeness and other related aspects (Susanto, 2014). The relationship between speakers and speech partners greatly influences the choice of languages used when communicating. If there is an error in the use of the speech level, for example the variety of languages used is not appropriate to the situation and condition of the speech, then it is considered to be inadequate or polite to the speaker.

This also makes parents familiar with the use of *unggah-ungguh basa* for communication within the family. Children will also more easily understand the use of variety in the level of Javanese speech by practicing directly for daily communication. Through this habituation, it is hoped that the level of speech in Javanese or *unggah-ungguh basa* can be maintained from generation to generation. The insistence of parents in using Indonesian as a home language and youth

investment in supporting communities has increased mastery of Indonesian heritage languages (Lie, Wijaya, and Kuntjara, 2018). Many things can influence the use of language, such as family, friends, a home, or a neighborhood. The speaker, audience, location, and topic of sermon give influences to the use of language and dictions (Saddhono, Wardani, and Ulya, 2015).

Unggah-ungguh basa can be trained with conversation and other social interactions. Students who learn to negotiate through negotiation text can foster mutual respect between them, build social sensitivity, and understand various social interactions (Hasanudin, Fitrianiingsih, and Saddhono, 2019). Language is the most effective social interaction tool. Language has a primary function for communication (Simatupang, Rohmadi, and Saddhono, 2018).

In addition, a teacher's role also profoundly influences understanding of *unggah-ungguh basa* for the children. Therefore, teachers should be able to use the creative learning media to attract children to learn Javanese. The teacher must have a breakthrough to choose the right model (Fauziah, Marmoah, and Saddhono, 2020). Teachers can use modern media, such as computer use. The result of the study shows that teachers of Indonesian language for an elementary school in Surakarta have positive attitudes toward ICT usage in the learning process (Saddhono, Mulyaningsih, Sudarsana, and Manurung, 2019). It is also spoken by Saddhono, Suhartatik, Bagiya, Widodo, and Wahyono (2019), the use of learning multimedia potentially improves vocabulary Learning. This is very important because if a child is less interested in learning then the learning presented from a teacher will also not be well understood by the students. In fact, the lack of students' abilities and the learning process that does not run well cause the students' learning outcomes are being low (Widyaningrum, Hasanudin, Fitrianiingsih, Novianti, Saddhono, and Supratmi, 2020).

To be polite in conveying requests in Javanese, one must be able to choose the appropriate style of

speech depending on the social relationship between the other person, to make requests further from the speaker's point of view (eg using interrogative forms, creating assumptions or conditions) that will make the recipient feel happy, and to remove the recipient of the order from the request form (for example by using passive construction without agents) (Sukarno, 2018). In addition, diction also affects someone's politeness speech. As Utami, et al. (2019) that diction as a reflection of politeness is determined by the position of the speaker including the first, second and third person. Furthermore explained after being able to apply the rules that correctly create their own context, they more easily learn the rules of politeness in Javanese language.

Javanese Speech Level

In Javanese language there is a level of speech that is often referred to as *unggah-ungguh basa*. The Javanese speech level is divided into two main parts, namely the variety of *ngoko* and *krama*. Each of these languages is divided into several types. There are several opinions about the types of languages in Javanese speech level.

The division of *ngoko* and *krama* related to the selection of the lexicon used. Javanese lexicon in terms of form can be divided into six, namely the *ngoko* lexicon, *madya* lexicon, *krama* lexicon, *krama inggil* lexicon, *krama andhap* lexicon, and neutral lexicon. The following is an explanation of the types of Javanese lexicon according to Sasangka (2007).

Ngoko lexicon can be used by the first person (O1), second person (O2), and third person (O3). Each *ngoko* lexicon always has the equivalent of *krama*, *madya*, *krama inggil*, and/or *krama andhap*. If there is a lexicon that is suspected to be *ngoko*, but apparently does not have the equivalent of the *krama*, *madya*, *krama inggil*, or *krama andhap*, and the lexicon is grouped into a neutral lexicon. The variety of *ngoko* may be used by those who are already familiar and by those who feel they are higher in social status than their speech partners (Indrayanto, Bayu and Yuliasuti, Kinasih, 2015). Examples of *ngoko* lexicon

include *lunga, turu, mangan, tangan, numpak*, and so on.

Madya lexicon is a *krama* lexicon with low refinement. Even so, when compared to the *ngoko* lexicon, the *madya* lexicon still shows refinement levels. *Madya* lexicon can be used by O1, O2 and O3. Examples of *ngoko* lexicon include *mawon, ampun, dugi, napa, niki*, and so on.

The *krama* lexicon is a subtle form of the *ngoko* lexicon. Therefore, all *krama* lexicon must have a *ngoko* lexicon equivalent. The *krama* lexicon can be used by O1, O2, and O3. Examples of *krama* lexicon, namely *benten, dalu, ageng, griya, cekap*, and so on.

The *krama inggil* lexicon is used to honor the speech partner by raising the speech partner. The *krama inggil* lexicon can only be used for others, both for the person spoken to (O2) and for the person being talked about (O3), while for oneself (O1) it is not justified to use this lexicon. Some of the lexicon of *krama inggil* have the equivalent of the *krama* lexicon and *ngoko* lexicon and there are those who only have the equivalent of the *ngoko* lexicon and do not have the equivalent of another lexicon. Examples of the *krama inggil* lexicon include *dalem, dhahar, rawuh, kondur*, and so on.

The *krama andhap* lexicon is a lexicon used to respect the dialogue partner by humbling oneself. The *krama andhap* lexicon can only be used for oneself and cannot be used for others, both for O2 and for O3. Some of the lexicon of *krama andhap* have the equivalent form of *krama inggil* and some do not. Examples of *krama andhap* lexicon are *sowan, matur, paring, suwun*, and so on.

Neutral lexicon is a lexicon that does not have the equivalent of another lexicon, both *ngoko, madya, krama, krama inggil, or krama andhap*. Neutral lexicon does not express rough or subtle meaning so this lexicon can be used for oneself (O1) and for others, both O2 and O3. Examples of neutral lexicons include *sapu, kates, pelem, televisi*, and so on.

Poedjasoedarma in Sasangka (2007: 16) revealed that the *ngoko* speech level reflects the sense of distance between O1 and O2 and that this level of speech is used if someone wants to express his familiarity with the speech partner

(O2); the *madya* speech level is defined as the intermediate speech level between *krama* and *ngoko*, but it still shows a polite feeling even though the level of politeness is only moderate; the level of speech of *krama* is defined as the level of speech that exudes the full meaning of courtesy and this level of speech indicates that O1 is reluctant towards O2.

Speech actions reflect cultural norms and values held by speakers of different cultural backgrounds, because different cultures are very likely to manifest very different speech acts (Al-Shboul and Huwari, 2016). Distribution of various levels of Javanese speech based on the context of its use. Each variety has different usage goals. The finer the variety used, the higher the level of respect for the speaker of the speech partner. In the Javanese community, the level of speech that is often used consists of four different languages, namely *ngoko lugu, ngoko alus, krama lugu, and krama alus*.

Sasangka (2007) explains that the variety of *ngoko* is a form of *unggah-ungguh basa* with a *ngoko* lexicon, or the core element in the *ngoko* variety is the *ngoko* lexicon rather than another lexicon. Next Sasangka also explained that the affixes that appear in this variety are all in the form of *ngoko* (for example, the affixes *di-*, *-e*, and *-ake*). The variety of *ngoko* can be divided into two forms, namely *ngoko lugu* and *ngoko alus*.

The word used in the variety of *ngoko lugu* is the all-lexicon, not mixed with the lexicon of *krama, krama inggil, or krama andhap*. *Ngoko lugu* is used in conversation: parent to child, student, or younger person; the same age as those who are already familiar, for example a child with his friend; leader to his subordinates. But, there are also leaders who talk to their subordinates using *krama* because they want to respect; and talk to himself or talk to himself.

Variety of *ngoko alus* uses the *ngoko* lexicon with *krama, krama inggil, or krama andhap* to people who are spoken to. The lexicon of *krama, krama inggil, or krama andhap* that appear in mini-bodies are only used to respect the partners of speech (O2 or O3) (Sasangka, 2007). The

characteristics of *ngoko alus*, among others: the words *ngoko* mixed with *krama inggil*. The word *krama inggil* is for members of the speech partner body or the person being discussed. The verb of the speech partner or the person being spoken of also uses *krama inggil*; the word *aku* are still *aku*. However, the word *kowe* becomes *panjenengan* (if the speech partner is older) or *sliramu* (if the speech partner is younger); *ater-ater* (*dak-*, *ko-*, *di-*) and *panambang* (*-ku*, *-mu*, *-e*, *-ake*) keep *ngoko*. The use of *ngoko alus* variety is for conversation between mother to father, sister to brother, or brother to respected sister because of higher rank, between people of the same rank, but familiar.

Sasangka (2007) revealed that the variety of *krama* is a form of *unggah-ungguh basa* with the essence of the *krama* lexicon, or that which is a core element in the variety of *krama* is the *krama* lexicon rather than another lexicon. Furthermore, it is explained that the affixes that appear in this variety are all in the form of *krama* (for example, affixes are *dipun-*, *-ipun*, and *-aken*). Variety of *krama* are used by those who feel they have lower social status than their speech partners (Indrayanto, Bayu and Yuliasuti, Kinasih, 2015). This variety has two forms, namely *krama lugu* and *krama alus*.

The core lexicon in the form of *krama lugu* is the *krama* lexicon, *madya* lexicon, and/or neutral lexicon, while the *krama inggil* lexicon or *krama andhap* lexicon that appears in the mini body is used only to honor the speaker (Sasangka, 2007). Characteristics of *krama lugu* include: the words *aku* replaced *kula*, while the words *kowe* replaced *sampeyan*; *ater-ater* *dak-* replaced *kula*, *ko-* replaced *sampeyan*, and *di-* replaced *dipun-*; *panambang -ku* replaced *kula*, *-mu* replaced *sampeyan*, *-e* replaced *-ipun*, and *-ake* replaced *-aken*. *Krama lugu* used to be a parent to young people of higher rank and of people with similar degrees, but at the time he was not familiar.

Krama alus is a form of *unggah-ungguh basa* whose entire vocabulary consists of the *krama* lexicon and can be supplemented by the *krama inggil* lexicon or *krama andhap* (Sasangka, 2007). Features of *krama alus* include: the words *aku*

replaced *kula*, while the words *kowe* replaced *panjenengan*, *panjenenganipun* *ibu*, *panjenenganipun* *bapak*, etc.; *ater-ater* replaced *dak-* replaced *kula*, *ko-* replaced *panjenengan*, and *di-* replaced *dipun-*; *panambang -ku* replaced *kula*, *-mu* replaced *panjenengan*, *e-* replaced *-ipun*, *-ake* replaced *-aken*, and *-a* replaced *kula aturi*. Use *krama alus* is the son of parents, teachers, or older people and appropriate that respect.

Politeness To Speak

Speaking is a means to communicate ideas that are arranged and developed according to the needs of the listener or listener (Saddhono and Slamet, 2014). In order to be able to convey thoughts, ideas, feelings, and volition effectively, the speaker must understand the meaning of everything he wants to communicate: he must be able to evaluate the effects of his communication on the listener; and others can be used to control oneself, whether they have the ability to pronounce the sounds of language correctly, express facts spontaneously, and apply the correct language rules automatically (Saddhono and Slamet, 2014).

Speaking is the main means of fostering mutual understanding, mutual communication, using language as the medium (Ngalimun and Alfulaila, 2014). In language skills, speaking is a skill learned after listening or listening skills. A person's speaking skills are influenced by utterances that they often listen to in their immediate surroundings. It is as it is conveyed by Saddhono, Hasanudin, and Fitrianiingsih (2019), students at this level are able to make an answer and problem based on their habitual activities.

Similarly, the politeness of one's speech is also influenced by the surrounding environment and several other factors. Mahmud (2019) in his research revealed that the practice of politeness by British students in Makassar proved to be influenced by the religious and cultural aspects of the interlocutors. The politeness of speech model can be divided into several scales. The following politeness scale according to Brown and Levinson (Rahardi, 2005). The scale of social distance ranking between speakers and speech partners

(social distance between speaker and hearer) is largely determined by the parameters of differences in age, gender, and sociocultural background. The social status rating scale between the speaker and the speech partner (the speaker and hearer relative power) or often referred to as the power rating is based on the asymmetric position between the speaker and the speech partner. The speech act rating scale or often also called the rank rating or its full is the level of imposition related to the expenditure of goods or services needed based on the relative position of the speech act with one other speech act.

Speakers in applying politeness to speak have a certain purpose. In the context of politeness, a follow-up response can be considered as a manifestation of the act of saving the face (Muniroh, 2013). Syahri (2013) revealed in his research that they used an indirect strategy because they wanted to be polite in realizing their requests. There are several strategies to respond politely to praise in Javanese. They are: (1) by disagreeing and demeaning, (2) by disagreeing, and asking questions, (3) by accepting and returning it to a CD, (4) by accepting and giving an explanation, and (5) by simply accepting it, or by accepting and offering (Sukarno, 2015)

Methodology

This research uses descriptive qualitative which is applied through three stages of language handling strategies. The three stages of the strategy are the stage of providing data, the stage of data analysis, and the stage of presentation or presentation of the results of data analysis.

In the data provision phase, the method of listening is used, the method whose implementation is carried out by listening to the use of language, which in this research is the use of Javanese speech levels in the Javanese community. This listening method is applied by tapping as a basic technique and note taking as an advanced technique.

This research was conducted by analyzing the conversations contained in Javanese short stories or *crita cekak*. The author takes the object of study on the Javanese short story published in

Panjebar Semangat magazine, published from February 2019 to April 2019. The focus of the research is the use of various languages in the conversation contained in the short story

Results and discussion

The purpose and purpose of using various languages in *crita cekak* or short story conversations in the February-April 2019 edition of Panjebar Semangat magazine is as follows.

1. Ngoko lugu

"Nek ngene iki carane, anak bojomu bisa kaliren," rerasane Marta ing ngisor ringinan.

"Mula awake dhewe kudu tumindak," saute Sardi.

"Maksudmu?" takone Gino

"Karyoto kudu diajar," Sardi njelasake marang kanca-kancane.

Information:

The conversation was taken from a *crita cekak* or a short story titled "Karbesin" by Suryadi WS which was published in the March 30 edition of Panjebar Semangat magazine in the March 30, 2019 edition. In the conversation there were figures of Marta, Sardi, and Gino. The relationship between the figures Marta, Sardi, and Gino are friends who both work as pedicab drivers. The three characters use a variety of *ngoko lugu* languages when talking to each other because the relationships between the three characters are already very familiar.

2. Ngoko alus

"Malah saka kersane bapakmu lan aku, kowe didhawuhi leren. Ora perlu kuliyah dhisik, ning kursus apa wae sakarepmu sing migunani tumraping masyarakat. Kayata masak, njait, rias penganten lan apa maneh sing mbok cocogi. Kursus sing nganti bisa tenan, sing mengkone kena mbok anggo sangu urip."

"Lha punapa sebabipun kula mboten dipunkeparengaken nglajengaken kuliah, Bu?"

"Kuliyah oleh wae, Ndhuk, waton anggonmu kursus wis rampung. Piye?"

"Inggih, Bu, kula ndherek," wangsulane Darini kanthi eklas.

Information:

The conversation was taken from a short story titled "Malih" by Nini Klenyem published by the April 6, 2019 edition of Panjekar Semangat magazine. In the conversation there were figures from Mrs. Headman and Darini. Mrs. Headman is the biological mother of Darini. Mrs. Headman in her dialogue uses a variety of *ngoko alus* and *ngoko lugu*. The variety of *ngoko alus* is used only when talking about her husband or father from Darini. Mrs. Headman did this to set an example for Darini to respect her father by using polite words when speaking. In addition, the variety of *ngoko lugu* languages used by Mrs. Headman when talking to Darini was because she was her child.

3. Krama lugu

"Budhe, sampeyan alok maling, pundi malinge?" Harno miterang.

"Niki Mas Harno, tiyang kalih niku," ucape Mbokdhe Tuginah.

Information:

The conversation was taken from a short story titled "Melu Tiru-tiru" by Djaid Belor which was published in the February 23, 2019 edition of Panjekar Semangat magazine. In the conversation there were figures of Harno and Mbokdhe Tuginah. Harno figure is a security in the village, while Mbokdhe Tuginah is one of the residents there. Harno's figure used a variety of *krama lugu* for Mbokdhe Tuginah. Besides being Harno's rank was higher than Mbokdhe Tuginah as a housewife, in that situation Harno was younger than Mbokdhe Tuginah.

4. Krama alus

"Dhik Harno, priye iki mau bengi larah-larahe?"

"Kala wau dalu kula kalihan Sarmijan piket. Watawis jam sewelas langkung sekdhik miring suwantenipun tiyang estri alok maling, maling. Kula tiyang kalih nlesih swanten wau ingkang asalipun saking griya sakwingkipun bale la kalihan Sarmijan

terus mbrobos wingking. Dumugi ngajeng griyanidhusun. Kupun Mbak Iming kula kepanggih tiyang kalih menika."

Information:

The conversation above was taken from a short Javanese story entitled "Melu Tiru-imit" written by Djaid Belor. The short story was published in the February 23, 2019 edition of Panjekar Semangat magazine. In the conversation there were figures from Mr. Headman and Harno. Mr. Headman works as the village chief and Harno works as a security so Harno's rank is lower than Mr. Headman. In addition to the different ranks in their work, these two figures have age differences. Harno was younger than Mr. Headman. Therefore, Harno used a variety of *krama alus* languages when speaking with Mr. Headman in his honor.

The level of Javanese speech that is often used by the community consists of four kinds of languages, namely *ngoko lugu*, *ngoko alus*, *krama lugu*, and *krama alus*. The order of various languages in the Javanese speech level is the first is *ngoko lugu*, second is *ngoko alus*, the third is *krama lugu*, and the last is *krama alus*. *Ngoko lugu* is a language variety with the lowest level of respect, while *krama alus* is a language variety that has the highest level of respect.

Based on the results of the short story conversation analysis in Javanese published in the February to April 2019 edition of Panjekar Semangat magazine, the level of Javanese speech is differentiated according to the context in which it is used. Each variant has a different purpose of use and its own terms. The more subtle the variety used, the higher the level of politeness of the speaker towards the speech partners. Therefore, not all styles can be used in the same situations and conditions.

Ngoko lugu is a variety of Javanese that uses all *ngoko* lexicons, not mixed with *krama* lexicon and *krama Inggil* lexicon. *Ngoko lugu* is used in the following speech: (1) parents to children, students, or younger people; (2) the same age who is familiar, for example a child with a friend; (3) leaders to their subordinates. However, there are also leaders who speak to their subordinates using

krama because they want to respect; and (4) talking to himself or speaking to himself.

Ngoko alus is a variety of languages that uses the *ngoko* lexicon mixed with *krama inggil*. The word *krama inggil* refers to the member of the body of said partner or the person being talked about. The verb of the speech partner or the person being talked about also uses *krama inggil*. The use of the *ngoko alus* variety is for conversations: (1) between mother and father; (2) sister to her brother; (3) it could also be a brother to his younger sibling who is respected because of his higher rank; (4) and between people of the same rank, but already familiar.

The variety of *krama lugu* languages uses all *krama* lexicons, not mixed with the *ngoko* lexicon and *krama inggil* lexicon. *Krama lugu* are used of parents to young people of a higher rank and between people of the same rank, but at that time they were not familiar.

The *krama alus* variety uses the *krama* lexicon mixed with *krama inggil* lexicon. *Krama alus* is used for children's conversations to parents, teachers, or elders who are very respectful.

Conclusion

Based on the results of this analysis, it can be concluded that the level of Javanese speech has a function as a form of politeness of the speakers of the speech partners. The higher the level of speech used, the higher the politeness shown. In the short story excerpt published in the magazine *Panjebar Semangat* edition February to April 2019, differences in the use of various languages is largely influenced by differences in age, social status, and family relationships. The use of various languages in the Javanese language level must be in accordance with the situation and conditions between the speaker and the speech partner so that the language selection can be achieved.

References

- [1] Al-Shboul, Yasser & Huwari, Ibrahim Fathi. (2016). Congratulation Strategies of Jordanian EFL Postgraduate Students. *Indonesian Journal of Applied Linguistics*, Vol. 6 No. 1, pp. 79-87.
- [2] Belor, Djaid. (2019). Melu Tiru-tiru. *Panjebar Semangat* No. 8 Edisi 23 Februari 2019, pp. 23-24.
- [3] Fauziah, Muna, Marmoah, Sri, & Saddhono, Kundharu. (2020). Profile of Divergent Thinking Ability of Elementary School Student in Thematic Learning. *Ilkogretim Online-Elementary Education Online*, Vol. 19 No. 2, pp. 624-640.
- [4] Hasanudin, Cahyo, Fitrianiingsih, & Saddhono, Kundharu. (2019). How is the Student's Negotiation Text in Collaborative Learning of Flipped Classroom and a CyberLink Power Director Media Apps. *Ingénierie des Systèmes d'Information*, Vol. 24 No. 6, pp 559-567.
- [5] Hole, Y., & Snehal, P. & Bhaskar, M. (2018). Service marketing and quality strategies. *Periodicals of engineering and natural sciences*, 6 (1), 182-196.
- [6] Hole, Y., & Snehal, P. & Bhaskar, M. (2019). Porter's five forces model: gives you a competitive advantage. *Journal of Advanced Research in Dynamical and Control System*, 11 (4), 1436-1448.
- [7] Indrayanto, Bayu dan Yuliasuti, Kinasih. (2015). Fenomena Tingkat Tutur Dalam Bahasa Jawa Akibat Tingkat Sosial Masyarakat. *Magistra*, No. 91, pp. 37-44.
- [8] Klenyem, Nini. (2019). Malih. *Panjebar Semangat* No. 14 Edisi 6 April 2019, pp. 23-24.
- [9] Lie, Anita, Wijaya, Juliana, & Kuntjara, Esther. (2018). Linguistic and Cultural Identity of Indonesian Americans In The United States. *Indonesian Journal of Applied Linguistics*, Vol. 8 No. 1, pp. 198-207.
- [10] Mahmud, Murni. (2019). The Use of Politeness Strategies In The Classroom Context By English University Students. *Indonesian Journal of Applied Linguistics*, Vol. 8 No. 3, pp. 597-606.
- [11] Muniroh, R. Dian D. (2013). Follow-Up Responses To Refusals By Indonesian

- Learners Of English As A Foreign Language. *Indonesian Journal of Applied Linguistics*, Vol. 2 No. 2, pp. 281-293.
- [12] Ngalimun & Alfulaila, Noor. (2014). *Pembelajaran Keterampilan Berbahasa Indonesia*. Yogyakarta: Aswaja Pressindo.
- [13] Rahardi, Kunjana. (2005). *Pragmatik: Kesantunan Imperatif Bahasa Indonesia*. Jakarta: Erlangga.
- [14] Saddhono, Kundharu & Slamet, St. Y. (2014). *Pembelajaran Keterampilan Berbahasa Indonesia: Teori dan Aplikasi Edisi 2*. Yogyakarta: Graha Ilmu.
- [15] Saddhono, Kundharu, Wardani, Nugraheni Eko, & Ulya, Chafit. (2015). Sociopragmatic Approach on Discourse Structure Of Friday Prayer's Sermon in Java and Madura Island. *Journal of Language Literature*, Vol. 6 No. 1, pp 26-30.
- [16] Saddhono, Kundharu, Hasanudin, Cahyo, & Fitriyaningsih, Ayu. (2019). The Ability to Think Creatively on SSCS Using Schoology Apps, How is the Student's Language Metacognitive Awareness? *Ingénierie des Systèmes d'Information*, Vol. 24, No. 4, pp. 367-375.
- [17] Saddhono, K., Mulyaningsih, I., Sudarsana, IK., & Manurung, RT. (2019). Indonesian Language Teachers' Attitudes toward ICT Utilization in Learning for Elementary School in Surakarta. *Journal of Physics: Conference Series*.
- [18] Saddhono, K., Suhartatik, Bagiya, Widodo, & Wahyono, H. (2019). Learning Vocabularies Using Multimedia-Based Teaching Indonesian to Speakers of Other Languages (TISOL). *Journal of Physics: Conference Series*.
- [19] Sasangka, Sry Satriya Tjatur Wisnu. (2007). *Unggah-unggah Bahasa Jawa*. Jakarta: Yayasan Paramalingua.
- [20] Simatupang, Ruth Remilani, Rohmadi, Muhammad, & Saddhono, Kundharu. (2018). The Selection of the Language in Indonesian Learning at SMK Multi Karya Medan. *Hortatori*, Vol. 2 No. 1, pp 51-56.
- [21] Sukarno. (2015). Politeness Strategies In Responding To Compliments In Javanese. *Indonesian Journal of Applied Linguistics*, Vol. 4 No. 2, pp. 91-101.
- [22] _____. (2018). Politeness Strategies, Linguistic Markers and Social Contexts In Delivering Requests In Javanese. *Indonesian Journal of Applied Linguistics*, Vol. 7 No. 3, pp. 659-667.
- [23] Suryadi WS. (2019). Karbesin. Panjebur Semangat No. 13 Edisi 30 Maret 2019, pp. 23-24.
- [24] Susanto, Djoko. (2014). The Pragmatic Meanings of Address Terms Sampeyan and Anda. *Indonesian Journal of Applied Linguistics*, Vol. 4 No. 1, pp. 140-155.
- [25] Syahri, Indawan. (2013). Resemblance of Indirectness In Politeness Of Efl Learners' Request Realizations. *Indonesian Journal of Applied Linguistics*, Vol. 3 No. 1, pp. 148-165.
- [26] Utami, Sudi Esti, dkk. (2019). The Learning of Social Multistatus Character Genre To Improve Politeness In Javanese Language. *International Journal of Language Education*, Vol. 3 No. 2, pp. 9-19.
- [27] Widyaningrum, Heny Kusuma, Hasanudin, Cahyo, Fitriyaningsih, Ayu, Novianti, Dwi Erna, Saddhono, Kundharu, & Supratmi, Nunung. (2020). The Use of Edmodo Apps in Flipped Classroom Learning. How is the Students' Creative Thinking Ability? *Ingénierie des Systèmes d'Information*, Vol. 25 No. 1, pp. 69-74.
- [28] Yogesh Hole et al 2019 J. Phys.: Conf. Ser. 1362 012121