

Article History:Submitted:
July 13th, 2021
Accepted:
April 9th, 2022
Published:
April 11th, 2022**Between Multicultural Students, Speech Act, and Politeness****Antara Mahasiswa Multikultural, Tindakan Tutur, dan Kesantunan****Munawwir Hadiwijaya¹, Maya Rizki Amalyasari²**^{1,2}IKIP Budi Utomo

Malang, East Java, Indonesia

Mr.awinwijaya@gmail.com**Abstract**

This study aims to reveal the use of directive speech acts of multicultural students studying in Malang City in the context of politeness. Qualitative descriptive is the method used in this study. Five tribes are the subject of this research, namely Java, Sumba, Flores, Dayak, and Madura. Data were collected by using questionnaires, interviews, and observations. The data obtained were analysed based on how they used directive request speech act in different situations in the domain of family, friendship, and school and how they minimized the FTA that might occur when facing different speech partners. The results of this study indicate that from the four aspects that become the parameters of this study, multicultural students in using directive speech acts have the following pattern: In the aspect of direct/indirect speech acts, in three different domains, all multicultural students use direct speech acts, as well as in the honorific aspect. Hedging devices are more widely used in the campus domain. Meanwhile, only Javanese and Madurese students use it in the aspect of speech level.

Keywords: *directive speech acts, politeness, multicultural students***Abstrak**

Penelitian ini bertujuan untuk mengungkap penggunaan tindak tutur direktif mahasiswa multikultural yang belajar di Kota Malang dalam konteks kesantunan. Deskriptif kualitatif adalah metode yang digunakan dalam penelitian ini. Ada lima suku yang menjadi subjek penelitian ini, yaitu Jawa, Sumba, Flores, Dayak, dan Madura. Pengumpulan data dilakukan dengan menggunakan kuesioner, wawancara, dan observasi. Data yang diperoleh dianalisis berdasarkan bagaimana mereka menggunakan tindak tutur permintaan direktif dalam situasi yang berbeda dalam ranah keluarga, persahabatan, dan sekolah dan bagaimana mereka meminimalkan FTA yang mungkin terjadi ketika menghadapi mitra tutur yang berbeda. Hasil penelitian ini

menunjukkan bahwa dari empat aspek yang menjadi parameter penelitian ini, siswa multikultural dalam menggunakan tindak tutur direktif memiliki pola sebagai berikut: Pada aspek tindak tutur langsung/tidak langsung, pada tiga ranah yang berbeda, semua siswa multikultural menggunakan tindak tutur langsung, serta dalam aspek kehormatan. Penggunaan aspek hedge lebih banyak digunakan dalam domain kampus. Sedangkan pada aspek tingkat tutur, hanya siswa Jawa dan Madura yang menggunakannya.

Kata kunci: *tindak tutur direktif, kesantunan, siswa multikultural*

Introduction

Primordial bonds play a vital role in shaping one's perspective on something. The view of someone who comes from a pesantren family, for example, will be very different from those who were born and raised from an entrepreneur family in interpreting bank interest. Someone from a particular tribe may have a different view from those from another tribe regarding the concept of politeness in speech, and so on. This is very interesting to observe if a community has different primordial ties, commonly called a multicultural society.

Of course, in communicating, speakers must understand the situation and choose suitable utterances for their speech partners so that conflicts can be avoided. Understanding the patterns of each communication style of community members is essential (Hadiwijaya & Yahmun, 2017). Different ethnicities have different cultures, customs, and norms that apply. Sometimes what is considered appropriate in one society is not necessarily the same in another or vice versa. Therefore, the proverb where the earth is stepped on, where the sky is upheld, which means as members of a society we must respect the customs that apply in that society., is very important to be implemented. This is interesting when the community members are not natives/immigrants, where since birth, the culture, norms, and habits have been embedded in their area of origin. Some may strictly adhere to these rules, and some may ignore them; in this situation, cross-culturalism is unavoidable (Liliwari, 2005).

The primary function of language as a communication tool has two distinct dimensions. The first dimension of language as a means of conveying information and messages is called the transactional function and as a means of maintaining social relations between speakers. This means that conveying messages is not enough in communication but must pay attention to the dimensions of social interaction so that communication can run well and smoothly. In sociolinguistic studies, the relationship between these two dimensions is explained by three main communication concepts: politeness, cooperation, and speech acts (Wardhaugh, 2006).

The concept of politeness, the "heart" of the three communication pillars above, reflects an excellent or lousy speaker, one of which can be seen from his politeness. In a multicultural society, this presents challenges for immigrants. Not only must adapt to the norms and rules that apply in the new community, but also must sort out conflicting innate norms and habits. The essence of politeness in a language is minimizing Face Threatening Acts (FTA), a concept introduced by

Brown & Levinson (1983), namely, actions that can threaten the dignity of the speech partner. In using request directive speech acts, for example, asking for something without bothering or offending the speech partner must be accompanied using politeness devices, such as honorifics, hedges, or speech levels to minimize FTA occurrence (Kroeger, 2018).

Request directive speech act is one type of speech act that makes the speech partner do something requested by the speaker. Speech act is a theory developed by Austin and Searle. The concept of speech acts, which is defined as acting through speech, divides speech into five types of speech, namely Representative, Directive, Expressive, Commissive, and Declarative. Representative speech acts bind speech partners to the truths conveyed by speakers; directive speech acts focus on how the speech partner does what the speaker asks; expressive speech act is an evaluation of what is mentioned in the speech; commissive binds speakers to do something; while the last declarative focuses on creating new states with speech (Barrons, 2017).

The use of speech acts, in its implementation, is very dependent on the situation and condition of the speech partner. Speech acts cannot be separated from the social dimensions of their interlocutors; therefore, every disclosure of speech act must be based on politeness in the language (Ariyanti & Zulaiha, 2017). This study focuses on the use of multicultural student directive speech acts in the context of politeness studying in Malang City. Five ethnic groups are the subject of this research, namely Java, Sumba, Flores, Dayak, and Madura. How they use request directive utterances in different situations both in the family, friendship, and school domains and how they minimize FTA that may occur when dealing with varying partners of speech, are aspects that will be revealed in this study.

Methods

This study used a descriptive qualitative method. Data were obtained from 100 students from five different ethnic groups: Java, Sumba, Flores, Dayak, and Madura; 20 students represented each ethnic group. Data were collected using three research instruments: distributing questionnaires, interviews, and direct observation of their interactions on campus. The data obtained were analyzed using three stages of data analysis by Miles and Huberman (1994). Reduced data is adjusted to the purpose of this study and then grouped and analyzed based on how they use directive speech requests in different situations both in the domain of family, friendship, and school and how they minimize FTA that might occur when dealing with varying partners of speech, as seen in the table below.

Table 1. Politeness Devices for Minimizing FTA

No.	Tribes	Terms	Devices	Hearers and situations			
				+P+S	+P-S	-P+S	Situation
1.			Direct				
			Honorific				
			Hedging				
			Speech Levels				

After the data were grouped and analyzed, temporary conclusions were drawn about the use of directive speech acts for multicultural students studying in Malang City in the context of politeness of each ethnic group. Based on these provisional conclusions, final conclusions can be drawn.

Results

In this section, the results of this study will be presented, the use of multicultural student directive speech acts in the context of politeness.

Table 2. Multicultural Student Directive Speech Act in Malang City Based on Power (P) and Solidarity (S) Relationships

No.	Tribes	Terms	Devices	Hearers and situations			
				+P+S	+P-S	-P+S	situation
1.	Java	<i>Nedhi, nyuwun, nyambut, jaluk, mau, minta, badhe, minta, meminta</i>	Direct	100%	100%	100%	F/IF
			Honorific	95%	100%	60%	F/IF
			Hedging	95%	100%	30%	F/IF
			Speech Levels	60%	70%	70%	IF
2.	Sumba	<i>kyreyo, bagi, mbaku, bisa, denggi, yodi, tolong bantu, wanda, tolong wo'i, bantu, bisa pinjam, yaki, haromu</i>	Direct	100%	100%	100%	F/IF
			Honorific	80%	100%	30%	F/IF
			Hedging	80%	100%	-	F/IF
			Speech Levels	-	-	-	F/IF
3.	Flores	<i>ahe, letta, ngala bantu, ngance selong laku, dahuaq, tegi, minta, pinjam, dan belikan</i>	Direct	100%	100%	100%	F/IF
			Honorific	95%	100%	-	F/IF
			Hedging	15%	80%	-	F/IF
			Speech Levels	-	-	-	F/IF
4.	Dayak Ahe	<i>minta', mantu', nolong, minjam', pinjam, minta tolong, bantu,</i>	Direct	100%	100%	100%	F/IF
			Honorific	95%	100%	-	F/IF
			Hedging	-	100%	-	F/IF
			Speech Levels	-	-	-	F/IF

5.	Madurese	<i>menta, nyoonah, nyatoa, minta'ah, mintah nyabut, ngenjhem, tolong, minta, pinjam, nginjemma</i>	Direct	100%	100%	100%	F/IF
			Honorific	95%	100%	30%	F/IF
			Hedging	80%	90%	25%	F/IF
			Speech Levels	60%	80%	-	F/IF

The table shows the speech acts used by multicultural students in their interactions with speech partners who have different P and S and the diction used. Six ethnic groups were the subjects in this study: Javanese students, Sumba students, Flores students, Dayak students, and Madurese students. There are four P and S situations in this study, + P + S, which means the speaker respects and is close to the speech partner; + P-S, which means the speaker respects but is not familiar with the speech partner; -P+S, which means the speaker does not respect but is familiar with the speech partner; and lastly, F which means formal. The speech acts that are the focus of this study are limited to only three types of speech: directive, commissive, and expressive. The use of these three types of utterances was investigated based on four criteria: the use of direct or indirect expressions, the use of honorifics, the use of hedging, and the level of language.

Discussion

This section discusses the analysis of the results from each tribe by using four devices for minimizing FTA.

Javanese Student

The following describes the findings of speech acts used by Javanese students in their interactions with speech partners and different situations. A directive speech act is a speech act intended by the speaker to make the speech partner perform the actions mentioned in the speech. The directive utterances in requests that Javanese students often use include the following: '*Nedhi, nyuwun, nyambut, jaluk, mau, minta, badhe, minta, meminta.*' Some of these dictions vary depending on the speech partner and the situation that underlies the interaction.

Javanese students use direct speech when interacting with speech partners and different situations from the table above. Of the 20 Javanese students who were the subjects in this study, all used direct speech in conveying their requests, both to colleagues, parents they respected and were familiar with, and people they respected but were not familiar with. In the theory of language politeness that Brown and Levinson put forward (1983), the use of indirect speech (off-record) is a form of high politeness because the persistence of the speech used prevents the speakers from having direct contact with the FTA (Face Threatening Act).

The mention of honorific, which is also a sign of politeness, is often used by Javanese students when talking to people they respect, whether familiar or

not. In the context of talking with colleagues, they rarely or never use honorifics. There is a finding in this study which states that only 5% do not use honorifics when talking to people they respect and are familiar with. This means that, in general, Javanese students use honorifics to show their politeness in directive utterances. Terms such as '*Bapak, Ibu, Paklik, Bulik, etc.*' are often used when interacting with speech partners whom they respect, whether familiar or not.

Hedging is also often used to show politeness, as expressed by Brown and Levinson. The limiting device becomes a marker of politeness based on the assumption that the longer the utterance is used in interacting, the more polite the speech partner's opinion will be. Few Javanese students used the limiting device to request directive utterances in this study. Only 5% of students use a hedge when talking to people they respect and are familiar with, and 30% when talking to a speech partner who they respect but are not familiar with. The barrier they often use is "*nuwun sewu*" (excuse me), usually followed by honorifics, '*Pak, Bu, Paklik, etc.*'

In Javanese, there are three levels of language variety called *Undha Usuk*, a variety of language used by Javanese speakers to show their politeness towards the speech partners they face. The more the speaker respects the speech partner, the higher the variety of Javanese he will use. However, this assumption is slowly but surely starting to fade (Asmorotedjo, 2019; Suryadi et al., 2014; Subroto et al., 2008). Many Javanese students are more comfortable using Indonesian when interacting with their respected interlocutor. They feel safer using Indonesian because they are considered more neutral. There are several reasons why they chose Indonesian over the more delicate varieties of Javanese. Unable/ lack of knowledge about the fine variety of Javanese and avoid the inconvenience that might occur if they use a higher variety of Javanese. This study shows that 60% of Javanese students still use a variety of smooth Javanese language when interacting with a respected and familiar speech partner and 70% when interacting with a respected but unfamiliar speech partner. The rest use a variety of rough Javanese and Indonesian. In a formal environment such as a campus, in their interactions with lecturers and other students of the same ethnicity or another, 70% use Indonesian. The rest use a variety of Javanese *Ngoko* and *Madya*.

Sumba Students

One of the uniqueness of the Indonesian nation is its richness of ethnicity and language. About 671 languages belong to the tribes in Indonesia. The region with the most ethnicities and languages in Indonesia is eastern Indonesia. East Nusa Tenggara (NTT) has nearly 68 languages spread across the islands of its territories, such as Sumba, Flores, West Timor, and others. Sumba, one of the largest islands in NTT, is divided into four districts and has only one language, namely the Sumba language with various dialects (Purwadi, 2013). Even though the dialects they use do not fulfill the rule of mutual intelligibility. The different indigenous Sumba tribes who inhabit the island of Sumba do not have the same

understanding when they interact with different “dialects.” This means that, in theory, the “dialects” used by the people of Sumba are different regional languages derived from their native language, namely Sumba. This study strengthens this assumption that the 20 Sumba students from four different districts who were the subjects of this study used several languages in their interactions. For example, West Sumba students, the Loli ethnic group, use ‘Kyreyo’ to express the directive speech act utterance. In contrast, East Sumba students use the terms ‘wanda’ and ‘karainggunya,’ and Indonesian with eastern dialect is used when interacting.

The directive speech acts commonly used by Sumba students vary in diction, depending on their ethnicity. Some of them are as follows: ‘kyreyo, bagi, mbaku, bisa, denggi, yodi, tolong bantu, wanda, tolong wo’i, bantu, bisa pinjam, yaki, haromu.’ Directive speech act utterances are directly utilized by Sumba students when asking for something either to the speech partner +P+S, +P-S, or -P+S, in formal and non-formal situations.

The use of honorifics when dealing with speech partners + P + S has a percentage of 80%. Addresses such as ‘loka, bbi, tuya, lili, mamu’ are commonly used to express directive speech acts request to speech partners they respect and are familiar with. All 20 Sumba students use honorifics when asking for things from people they respect but are less familiar with, such as teachers or lecturers. They always use the terms ‘Pak/Ibu guru.’ While 30% of them, when asking for something from their colleagues, use the honorific, using the following terms, which all mean, friend or relative ‘angua, oda, teme.’

There is one thing that Sumba students have in common, regardless of their ethnicity, which is related to the various levels of polite language. Of the several tribes on the island of Sumba, not one has a system of various levels of language like the Javanese and Madurese languages. Because in every situation with different levels of speech partners, they use the same variety of language. In expressing their requests, they use the same diction by adding honorifics and some with dividers to show their politeness.

In formal situations such as at school or campus, only 10% of them use the local language when communicating with their respected and familiar interlocutor. Meanwhile, when interacting with speech partners who they respect but are less familiar with, 100% of them use Indonesian. As for when they interact with speech partners, they do not respect but are familiar with, 80% of them use regional languages.

Flores students

Students from Flores have a large population in Malang City. Flores is one of the largest islands in the province of NTT. On this island, ten languages have many users, including Lamaholot, Kedang, Nagi, Sika, Palue, Lio, Ngada, Rembong, Manggarai, and Komodo. One language in Flores usually has a dialect that is very different from one sub-district to another; therefore, one language’s dialects have been very diverse. For example, the Lamaholot language, East

Flores, and the Solor Islands have 7-8 dialects in one sub-district. Imagine how rich the variety of dialects in the Lamaholot language is because East Flores Regency has approximately 19 sub-districts (Nagaya, 2012).

This study obtained data from 20 Flores students studying in Malang City who use different regional languages. In formal and informal situations, 100% of them use direct directive speech acts to convey their requests, both in regional languages and Indonesian, both with speech partners +P+S, +P-S, and -P+S. Directive utterances that they often use in their interactions include: *'ahe, letta, ngala bantu, ngance selong laku, dahuq, tegi, minta, pinjam, and belikan.'*

Almost the same as its neighboring island, Sumba, many languages on the island of Flores do not recognize various languages with a level of politeness. Therefore, politeness includes mentioning honorifics for the speech partners like the Indonesian language. In formal situations where most of them use Indonesian, 100% of them use honorifics; when interacting with speech partners whom they respect and are familiar with or not, the terms *'Pak Guru, Bu Guru, Bapak, Ibu, Prof, etc.'* is commonly used together. Directive speech acts request to show politeness in their language, such as, *"Bapak tolong ajar saya bahasa Inggris dulu, karena mata pelajaran itu sangat sulit."* 95% of them use honorifics when delivering directive speech acts in various regional languages such as: *'Bapa besar, Nana/bibi, Tata/Eda, Opu, Tanta, Inang. Paman, Om, Bibi, Guru, Tata Guru, etc.'*

Hedges are also used by Flores students both when interacting with different interlocutors and in different situations. In regional languages, this study shows that the use of hedges has a reasonably small portion, 15%. Expressions such as *'ngance tegi nganceng, mok please'* are sometimes used by Flores students in their interactions with speech partners whom they respect but are not familiar with. Meanwhile, in formal situations, 20% of them are accustomed to using a hedge to speech partners they respect, both familiar and unfamiliar, by starting their request directive speech act with expressions such as *sorry and excuse me.*

In a formal situation, 95% of Flores students use Indonesian when conveying the directive speech act of request to a speech partner they respect and are familiar with. All Flores students use Indonesian when dealing with speech partners they respect but are not familiar with and who they lack respect but are familiar with outside the region. Meanwhile, with speech partners they do not respect but are familiar with who come from one area, 95% use the local language.

Kalimantan Students

Kalimantan is the largest island in Indonesia. With a vast area, Kalimantan has approximately 139 regional languages. One of the most major language families in Kalimantan is Dayak Darat which is widely used by the people who inhabit the area of West Kalimantan. Approximately 16 languages belong to the Dayak Darat family. The population of students from West Kalimantan studying

in Malang City is quite large. The data from this study in the form of request directive speech acts in both local and Indonesian languages were taken from 20 West Kalimantan students studying in Malang City. The students each came from the Dayak Ahe, Dayak Bekati, Malay, and Jangkang tribes (Yulianti, 2015).

In expressing the directive speech act request, several utterances are commonly used by Kalimantan students. These utterances are very dependent on the situation and the speech partner that underlies the interactions that occur. Terms such as '*minta,*' *mantu,*' *nolong,* *minjam*' are often used when requesting directive speech acts in informal situations. In formal situations, Indonesian directive speech acts request, such as '*pinjam,* *minta tolong,* *bantu,* etc.,' are often used. The languages used by the people of West Kalimantan are from the Malayic-Dayak family; therefore, the vocabulary in some of these regional languages is strongly influenced by Malay. The pattern of using directive speech acts by Kalimantan students is generally direct, with whomever they interact with and in any situation.

Facing different speech partners, Kalimantan students use honorifics to show their politeness. In interacting with the speech partners +P+S, 95% of them use honorifics. Names such as *Mak/uwe,* *Bi/om,* *Wak,* *Mak long/ Pak long* are honorific terms usually used in family interactions. Meanwhile, in the domain of school and society, with the speech partner + P-S, 100% of the students who were the subjects of this study stated that they used honorific vocations, such as *Bapak/Ibu,* *Pak guru/Ibu guru,* etc. In the domain of friendship, -P-S, only 20% of them interact by using honorifics to greet friends with the mention of 'friends.'

One of the characteristics of the Kalimantan people in communicating is conveying something directly at the intended point. Nevertheless, there is still a small talk for politeness when conveying directive speech acts, using a hedge when they face the +P-S speech partner, in the domain of school and community interaction. This study reveals that in school and community interactions, Kalimantan students 100% use a boundary pattern for politeness in Indonesian, such as excuse me, sorry, thank you, and so on. This is very different when they interact in family and friendship, which is more likely to be straight at the intended point. Speeches like "*Wak ngantet ko no pasar ru tam.*" (Uncle / Auntie take me to the market first), it is widespread to use it in submitting a request.

The Dayak Ahe language used by some people in West Kalimantan does not have a language level. Therefore, in directive speech acts of request in family, community, and friendship, they use the same regional language. However, this is different when they are in school, 100% of them will use Indonesian, even though the speech partners are from the same ethnic group.

Madurese Students

The number of students from Madurese speaking areas has a large proportion in Malang City. Madurese-speaking students studying in Malang City come from the island of Madura and come from various cities in East Java that use Madura as their mother tongue and their language of interaction, such as

Probolinggo Pasuruan, Situbondo, etc. In Malang City, there are several areas where most people speak Madurese, such as Kel. Mergosono, Kel. Kota Lama, Ex. Jodipan etc.

This study used 20 students whose mother tongue was Madura as a subject to determine the implementation of the use of speech act directive requests in their interactions both in the domain of family, friendship, and school/campus, with three categories of speech partners, + P + S, + PS, and -P+S. It was found that there was a tendency for Madurese speaking students to use this type of speech directly by using diction, such as *menta*, *nyoonah*, *nginjemmah*, *nyatoa*, *beg'ah*, *mintahnyabut*, *ngenjhem*, *tolong*, *mint*, *pinjam* etc. They rarely use various satire or figurative speeches, whether in the domain of family, friendship, or campus.

If there is no effort to minimize FTA, the request directive utterance in Leech's theory of politeness has violated two thimbles at once, namely the thief of wisdom and the thief of generosity. The emphasis of the two thimbles lies in maximizing the profits and minimizing the losses of the speech partner. Efforts to minimize FTA in this speech include adding honorific and hedge designations. In this study, the students who speak Madura in the family domain, with speech partners + P + S, 95% of them use honorifics, such as *Bi'*, *Paman*, *Man*, *Pak*, *Buk* and so on. When asking for something from the speech partner +P-S in society and schools, 100% use honorific mentions such as *Prof*, *Pak*, *Bu*, *Ji*, etc. Meanwhile, in the domain of friendship with speech partners -P + S, 30% of them use the familiar term "*Cong*" or "*Kanak*."

Madurese-speaking students often use Hedges to show their politeness. The phrases that are often used in refining the utterance of directive request include "*Saporanah*, (honorific), *cangkolang*, *manabi ngakungih* (desired object)," which means sorry (honorific), presumptuous, if you have (the desired object). It was found that 80% of Madurese-speaking students used the above expression to minimize FTA when asking for something from the +P+S speech partner. Against speech partners +P-S, in the domain of society and schools, is 90%. Meanwhile, with the speech partners of -P + S, 35% use a hedge but use a variety of rough Madurese language.

Like Javanese, Madurese also has a different speech level as a marker of politeness, *abhasa* (*enggi-bunten*) and *ta'abhasa* (*enja'-iye*). *Abhasa* is a variety of subtle Madurese language used in interaction and shows politeness towards speech partners + P + S and + P-S. While the second, *ta'abhasa*, is a variety of rough Madurese language used to interact with peers (-P + S) (F Guruyah, 2020). This study indicates that in conveying the expression of request, 60% of students speak Madurese, in the family domain, 80% in the community domain, using the Madurese *Abhasa* language variety. In the domain of friendship, they all use a variety of *ta'abhasa*. Meanwhile, in the campus/school domain, 80% of them use Indonesian when interacting with lecturers/teachers and friends of different ethnicities.

Conclusion

E-ISSN 2548-9097

Based on the data analysis above, it can be concluded that the use of directive speech acts of multicultural students studying in Malang City in politeness contexts has various patterns. From the four FTA minimizing devices adapted from Brown and Levinson in the domain of the family, friendship, and schools with different speech partners, it was found that directive speech acts have the following pattern. All multicultural students use direct speech acts and honorifics in three different domains. Hedging devices are more widely used in the campus domain. Meanwhile, only Javanese and Madurese students use speech level.

Utterances will determine whether they will lead to a good understanding or cause conflict. Acknowledging the politeness characteristics of each tribe, in this study is from the use of directive speech acts of request, will create a harmonious atmosphere in their interaction in or outside the class so that the teaching and learning process can be run well.

References

- Ariyanti, L.D. & Zulaeha, I. (2017). Tindak Tutur Ekspresif Humanis dalam Interaksi Pembelajaran di SMA Negeri 1 Batang: Analisis Wacana Kelas. *SELOKA*, 6 (2), 111-122.
- Asmorotedjo, A. (2019). BALI JAWI: Menghidupkan Kembali Nilai-Nilai Luhur Manusia Jawa. *JOGED*, 13 (1), 1-15.
- Barron, A. (2017). The speech act of 'offers' in Irish English. *World Englishes*, 36 (2), 224-238.
- Hadiwijaya, M., & Yahmun, Y. (2017). Kesantunan Berbahasa dalam Interaksi Antara Dosen dan Mahasiswa Multikultural. *DIDAKTIKA: Jurnal Pemikiran Pendidikan*, 23(2), 142-154.
- Kroeger, P. R. (2018). *Analyzing Meaning: An Introduction to Semantics and Pragmatics*. Language Science Press.
- Liliweri, A., (2005). *Prasangka dan Konflik; Komunikasi Lintas Budaya Masyarakat Multikultur*. LKIS PELANGI AKSARA.
- Nagaya, N. (2012) "The Lamaholot Language of Eastern Indonesia." *Diss.*, Rice University. <https://hdl.handle.net/1911/70366>.
- Purwadi, S. (2013). Marapu: Konstruksi Identitas Budaya Orang Sumba, NTT. *ANTROPOLOGI INDONESIA*, 34(1), 59-73.
- Subroto, D.E., Dwiraharjo, M. & Setiawan, B. (2008). Buku Pedoman: Pemakaian Tingkat Tutur Ngoko dan Krama dalam Bahasa Jawa. Surakarta: PPs S3 UNS.
- Suryadi, M., Subroto, D.E., & Marmanto, S. (2014). The Use of Krama Inggil (Javanese Language) in Family Domain at Semarang and Pekalongan Cities. *International Journal of Linguistics*, 6 (3), 243-256.
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics Fifth Edition*. Oxford: Blackwell Publishing Ltd.
- Yulianti, I.A. (2015). CAMPUR KODE BAHASA DAYAK NGAJU DAN BAHASA INDONESIA PADA KICAUAN TWITTER REMAJA DI PALANGKARAYA (Code

Mixing of Dayak Ngaju and Indonesian Language on Twitter Among Teenageers in Palangkaraya). *KANDAI*, 11(1), 15-28