

An analysis of politeness refusal in javanese language based on social strata used by mejayan village community

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Abstract: Politeness is crucial, especially for Javanese people who still adhere to their norms and considerate heritage. Therefore, this study aims to determine politeness refusal utterances by Mejayan Village Community. The objectives of this study is to identify the forms of politeness on Javanese language in refusal utterances used by Mejayan Community based on (Leech, 2014) approach. This study use a qualitative research to analyze the data. The data was taken by spreading the questionnaire that contained illustrations of offering in daily conversations according to it's social strata to be answered by Mejayan Community. The result shows that from the six of (Leech, 2014) maxims, there are (6%) maxim of wisdom, (29%) maxim of generosity, (15%) maxim of praise, (23%) maxim of humility, (12%) maxim of agreement and (15%) maxim of simpathy. Maxim of generosity is the most used by Mejayan Community in a refusing offers, it found that because the speaker have a close relationship or lower social strata according to the speech partner.

Kata kunci: Politeness, Refusal, Javanese Language, Social Strata



INTRODUCTION

Humans use language to communicate. In other words, humans utilize language to express what is in their hearts and thoughts. We can determine other people's feelings and actions by observing their language. This is challenging since we must be mindful of various factors in addition to languages, such as our upbringing, religion, social connections, and status. When it comes to we need to Communication is essential to people asking questions, explain themselves, and persuade others for their personal and mutual purposes, especially in polite ways.

In linguistics, politeness has become a prominent topic. As a result, many analysts rely on it to understand other people's speeches. Although various civilizations have examined this idea for a long time, (Brown & Levinson, 1987) theory and (Leech, 2014) model have been widely accepted and extremely influential Brown and Levinson's theory revolves around the concept of face. A person's self-image that they expect others to recognize. Leech, on the other hand, defines civility as "comity-promoting" practices. He claims we should be more concerned with the "other" than the "self."

Refusal in a speech act is referred to as an act of threatening face. This is a delicate circumstance in the communication process that can have a positive or bad impact on communication. Therefore, it is important to express refusal or refusal respectfully in order to be accepted by the recipient and reduce embarrassment during the communication process. Out of a basic belief in politeness, we change our language depending on the listener and some elements of engagement.

People from different cultures typically employ various forms of resistance because each culture has a unique technique of minimizing risks and maintaining a cheerful face (Brown & Levinson, 1987). Javanese people are built-in indirect people; their behavior is rife with symbolism, causing them to communicate their ideas in a polite manner. The idea fits in with (Anggraini et al., 2019) claiming that environment and polite culture are important factors in community to be polite by their utterances.

In the Madiun area, particularly in Mejayan Village, the Javanese language is still used by the majority of its population to communicate and interact in society. Family relations are still tightly entwined in Mejayan's community atmosphere, which is connected. Of course, this is related to the Mejayan community's use of language in daily communication, which can represent the politeness of its residents' language. Especially in social strata, the age gap as one of part of social strata plays a significant role in communication between others. People in a society are classified into social strata based on demographic factors such as age, wealth, income, race, education, ethnicity, gender, occupation, social position, or derived authority (social and political).

Forms of Politeness

Politeness as a "strategy to avoid conflict" which "can be measured by the degree of effort made to avoid conflict situations". The maxims of wisdom, generosity, appreciation, simplicity, consensus, and conclusions are all related to the notion of politeness of language (Leech, 2014). Here are the six form of politeness by (Leech, 2014) :

1. Maxim of wisdom (tact): minimize harm to others; maximize profits for others.
2. Maxim of generosity (generosity): minimize the benefits for yourself; maximize the harm to yourself.
3. Maxim of praise (approbation): minimize insults to others; maximize praise to others.
4. Maxim of humility (modesty): minimize self-praise; maximize scolding to yourself.
5. Maxim agreement: minimize disagreement with others; maximize agreement with others.

6. Maxim of sympathy (sympathy): minimize antipathy to others; maximize sympathy for others.

As a result, the most significant indicator of politeness is that the speaker or speaker must preserve the feelings of the hearer in order not to offend feelings, mutual regard, and respect when speaking. In addition, the circumstances and the context of communication is also a component of language politeness. (Egeng, 2019) mentions on language politeness that Javanese people tend to employ indirect speech in refusals since the nature of and hap as is still tied to them, and suggests that future researchers explore Javanese politeness refusals with certain objects. Another study conducted (Darwis, 2018) found that teenager tends to use maxim agreement to show their politeness in utterance towards other.

In order to fill the gap from the previous researchers, the study aimed at determining community forms of politeness based on the social strata used by the Mejayan community according to (Leech, 2014) forms of politeness approach.

METHOD

This study uses a qualitative descriptive, the researcher will use (Miles, M. B., & Huberman, 2014) data analysis technique, which includes three steps of analysis: data reduction, data displays, and conclusion drawing/verification.. The data was collected through a structured questions. The researcher start to collect the data from May, 30, 2023 to June, 4, 2023. The participants of this study are teenager and young adult between the ages of 17-28 years old. Researcher employed the following stages to obtain data:

1. Researcher create a questionnaire with illustrations of offers based on social strata.
2. Researcher deliver surveys to the Mejayan Community, and the answers must reject the researchers' offer of questions in the questionnaire.
3. After collecting the data, the researcher organizes it according to the context to be researched.

The topic to be questioned for the responden is common offers that spoken in everyday conversation. Here are five questions that given by the researcher during the data collection :

Table 1

No.	Situation/ illustration	Offering questions
1.	You and a friend your age who you know well are hvnging out at the place where you typically gather (hanging out), and your friend asks you about what you said about looking for a job one month ago. Your friend offers :	<p><i>"Bud, awakmu wingi lak ya omong nek arep golek kerjoan? Panggonku kerjo lagi buka lowongan. Nek awakmu cocok, sesuk iso tak bantu rekomendasi. Piye?</i></p> <p><i>Bagaimana anda menanggapi penawaran tersebut? (Tuliskan dalam bentuk penolakan)</i></p> <p>"Bud, did not you say yesterday that you wanted to find work? My workplace is currently hiring. If you are suitable, I can recommend you to my boss tomorrow. How about it?" (Write in the form of a refusal)</p>
2.	You're going around the mall, which recently held a beauty bazaar. In one corner, you're stopped by an employee who seems your age and wants to sell you some of his beauty goods. This person offers:	<p><i>"Sugeng siang, mbak. Kulo sales produk Wardah badhe nawaraken produk kula, menawi sampeyan ngersaaken krim damel jerawat, damel pencerah, kula saget bantu milihke produk ingkang cocok damel sampeyan."</i></p> <p><i>Bagaimana anda menanggapi penawaran tersebut? (Tuliskan dalam bentuk penolakan)</i></p>

		<p>“Good afternoon, Miss. I am a Wardah product salesperson. I would like to show my product. If you want to buy a cream for acne or brightening, I can assist you in selecting the best product for you.”</p> <p>How do you respond to this offer? (Write in the form of a refusal)</p>
3.	<p>You (Doni) are attending a community coordination meeting, since one of the roles is vacant. Then your colleagues propose you to fill the empty post. Your colleague suggests:</p>	<p><i>Selajengipun, ingkang dipun bahas menika bab kekosongan saking tim IT, monggo priipun bapak/ ibu sedaya? saking kula kaliyan rencang-rencang nyaranaken mas Doni, amargi piyambake tasih nem. Menika mas Doni nggih kompeten damel jabatan niki. Saking mas Donine piyambak, priipun? Bagaimana anda menanggapi penawaran tersebut? (Tuliskan dalam bentuk penolakan)</i></p> <p>Next, what will be discussed is the vacancy of the information technology team. How was it Ma’am, Sir? Because Doni is still young, my friends and I recommend him. Doni is also qualified for this role. How about it, Doni?</p> <p>How do you respond to this offer? (Write in the form of a refusal)</p>
4.	<p>You are in your room, which is in chaos because you just finished a project for a school assignment when your sister who is three years younger than you walks in and notices the chaos in your room. Your sister then offers:</p>	<p><i>“Mbak, kok rusuh tenan kamare sampeyan. Tak ewangi ngeresiki, ya?”</i></p> <p><i>Bagaimana anda menanggapi penawaran tersebut? (Tuliskan dalam bentuk penolakan)</i></p> <p>Why is your room so chaotic, sist? Can I help you to clean these up?</p> <p>How do you respond to this offer? (Write in the form of a refusal)</p>
5.	<p>You work in an independent office as an employee. Your office holds evaluation sessions once a month on a regular basis. Because one of your colleagues did not make the goal, your boss, who is five years older and unfamiliar with you, suggests that you assist your friend in meeting the goal within the following month. Your boss suggests:</p>	<p><i>“Target wulan ngarep kudu utuh lho ya! Mel, tulungen iku kacamu. Awakmu iso ngewangi Wulan, kan?”</i></p> <p><i>Bagaimana anda menanggapi penawaran tersebut? (Tuliskan dalam bentuk penolakan)</i></p> <p>The goal for next month must be met, please! Are you able to assist Wulan, Mel?</p> <p>How do you respond to this offer? (Write in the form of a refusal)</p>

Data that are collected from respondents answer to the questionnaire then will be analyzed by the researcher according to (Leech, 2014) maxims approach to find the form of politeness of utterances used by Mejayan Community.

RESEARCH FINDINGS

A few language politeness was discovered after the researchers received and read transcribed answers from the questionnaire’s responden that spread on the May, 30, 2023 until June, 4, 2023, the researcher collect 34 data from total 14 responden next to be analyze. of these data were grouped into six maxims, namely: maxim of wisdom (tact), maxim of

generosity (generosity), maxim of praise (approbation), maxim of humility (modesty), maxim of agreement, and maxim of sympathy (sympathy). The following is a summary of the research findings on language politeness:

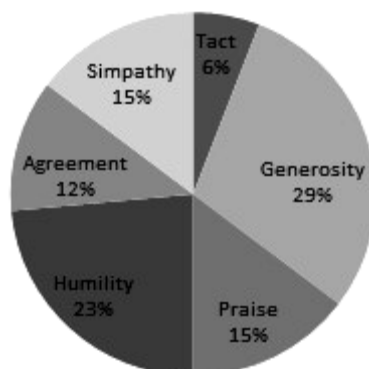


Figure 1 Result of findings

A. Maxim of wisdom (tact)

1. *Lho, gak omong ket wingi kowe man, aku mau wis kadung daftar ning pabrik. Tak ngenteni pengumuman sik, nek aku gk ketompo ngko tak melu kowe*
Why didn't you say from yesterday, I already registered at the factory. I will still wait for the announcement, if I am not accepted, I will join you.

(LR, Answer for Q1)

2. *Ndak usah nduk, ngko kesel, ndang nonton tv ae karo ibuk*
Don't be, you will be tired, you better watch tv with mommy.

(LR, Answer for Q3)

According to the data above, it found two (2) data that indicates maxim of wisdom (tact). The data can be describe and proven in Data 1 by LR : "Why didn't you say from yesterday, I already registered at the factory. I will still wait for the announcement, if I am not accepted, I will join you" And also for the Data 2 by LR : "Don't be, you will be tired, you better watch tv with mommy.". The politeness of the language above is a maxim of wisdom, clearly LR's data reduce the own profits and maximizes the profits to others, from the 1st data it says that it reduce the expectation so later can join the friend for work, the 2nd data said that the sister better watch tv with mommy, which is more profitable than helping to clean her sister room.

B. Maxom of Generosity (generosity)

1. *Sepurane mbak, kulo mpun cocok ndamel produk liyo. Kulo nyuwun brosur e mengke kulo bantu tawarke teng rencang kulo*

(YR, Answer for Q2)

Sorry, I already use another product. I asked for the brochure, I will help offer it to my friends, later.

2. *Mpun dek mboten sah nggih. Mbak e ae seng ngeresiki mengko awakmu malah kenek barang barang landhep. Wes awakmu lungguho kene wae kancani mbak resik resik*

(AA, Answer for Q4)

You don't have to, I'll clean it up, you'll get splinters of sharp objects, just sit with me while I'm cleaning.

3. *Ora usah dek, tak resikane dewe. Engko awakmu tiwas kesel.*

(RKR, Answer for Q4)

No need to, I'll clean it by myself, you will be tired.

4. *Ora usah dek, tak resikane dewe. Engko awakmu tiwas kesel.*

(FAN, Answer for Q4)

5. *Ogak usah dek . Kulo saget dewe ngeresik i kamar e adek mboten usah ngewangi e mbak*

(FPA, Answer for Q4)

It's okay sister, I'll do it myself, you don't have to help me.

6. *nggak usah dek urung rampung iki, mengko wae lek wes rampung tak resikane dewe*

(K, Answer for Q4)

You don't have to, I'm not done yet, I'll clean it later when I'm done.

7. *Rapopo wes dek ngko tak resikane dewe*

(O, Answer for Q4)

It's okay, I'll clean it up by myself.

8. *Ora usah, mengko tak resikane dewe nak wes bali tekan solo*

(IMK, Answer for Q4)

Don't have to, I'll clean it up when I come back from Solo.

9. *Ora usah, mengko tak resikane dewe dik*

(SR, Answer for Q4)

10. *ndak usah dek, mengko tak resikane dewe, smn mengko kesel*

(NW, Answer for Q4)

No need to, sissy. I'll clean it up by myself later. You'll be tired.

The data above shows ten (10) data that indicates maxim of generosity. The data can be describe and proven in data utterances by AA, YR, RKR, FAN, FPA, K, O, IMK, SR and NW. The politeness of the language above is a maxim of generosity, clearly because the participants reduce his own gains while increasing his own harm by not letting the the sister to help them cleaning the room and will do it by themself.

C. Maxim of Praise (approbation)

1. *Weh, aku wingi wes enek panggilan neng panggon liyo, tapi suwun lo bro infone, jan koncoku tenan we*

(YR, Answer for Q1)

Whoa, actually I have got a call from another place, but thank you so much for the information, bro. You are my best buddy.

2. *sak derengipun matur nuwun pun ditawari, tapi kok menurut e kulo kersane senior2 mawon ingkang dados tim it nipun soale mesti luwih kathah pengalaman*

(K, Answer for Q3)

Thank you beforehand, but in my opinion, it will be better if the seniors are complete the IT team because the definitely have more experience.

3. *Pangapunten ingkang kathah pak, bu, mas. Menika kulo sampun didawuhi pak lurah damel ngayahi dateng koperasi, saking kulo mungkin pak haris ingkang lebih ahli teng bagian IT*

(LR, Answer for Q3)

I'm so sorry everyone. I have been command by the village head to handle the coops, from me, it will be better for Mr. Haris who is more reliable in IT

4. *Seputene nggih pak kulo mboten saget la niki kulo nggih sampun kepontang panting agem targetipun. Saran kulo mending elma mawon pak, niku elma kinerjane luwih cakcek*

(AA, Answer for Q5)

I'm sorry sir, I can't because I still have a lot of work to do. my advice is better Elma, because she works more deftly.

5. *Sepuntene, pak. Kula tasih enten repot kalih rekapan admin. Kula yakin Wulan saget ngayahi piyambak, pak, tiyang e sat set*

(LR, Answer for Q5)

I'm sorry, sir. I still have a lot of works due to administration recap. I'm sure that Wulan can do it by herself, she is a deft for real.

As we can see the data above, it found five (5) data that indicates maxim of praise. The data can be describe and proven in Data from YR : "Whoa, actually I have got a call from another place, but thank you so much for the information, bro. You are my best buddy." We can see the praise given by YR because his friends was care about him who try to find a job. Then maxim praise found in data by K : "Thank you beforehand, but in my opinion, it will be better if the seniors are complete the IT team because the definitely have more experience." and data by LR : "I'm so sorry everyone. I have been command by the village head to handle the coops, from me, it will be better for Mr. Haris who is more reliable in IT". Other findings found in data by AA: "I'm sorry sir, I can't because I still have a lot of work to do. my advice is better Elma, because she works more deftly." And data from LR : "I'm sorry, sir. I still have a lot of works due to administration recap. I'm sure that Wulan can do it by herself, she is a deft for real." It found that the respondens, in refusing offers they tends to give a praise to their other colleges who are more compatible to do the works they cannot handle.

D. Maxim of Humility (modesty)

1. *Sepurane mbak, kulo mboten saget mundut produk ipun, amargi kulo mboten gadhah yotro*

(FAN, Answer for Q2)

I'm sorry I could not take the product because I'm broke.

2. *Sepuntene Bapak/Ibu, kulo mboten sios mlebet tim IT amargi pengetahuan lan kemampuan kulo taksih kurang teng bidang IT.*

(RKR, Answer for Q3)

I'm sorry Ma'am, Sir. I have to refuse to join the IT team, because my ability and knowledge is still deficient in this section.

3. *Sepurane mas, kulo mboten saget amargi kulo nggih kurang pengalaman*

(FAN, Answer for Q3)

Sorry, but my experience is still insufficient.

4. *Sepurane nggih ibu bapak kulo meniko wonten salah e amargi tasih nem dados pengalaman mboten katah*

(FPA, Answer for Q3)

I'm sorry, but I still lack of experience.

5. *Ngapuntene kulo kinten taseh wonten ingkang luwih kompeten tinimbang kulo*

(O, Answer for Q3)

Sorry, but there are many who more competent than I'am.

6. *Sakderengipun matur nuwun nggih damel sedoyo apresiasipun. kulo mpun ngantos dilebetaken tim IT nipun amargi kulo tesih minder kaliyan dereng srek, nopo malih skill kalih kemampuan kulo teng IT tesih kirang. Matur nuwun*

(FANM, Answer for Q3)

Thank you beforehand for the appreciation. But I have to refuse the offer for being in It team, because I still inferior by my lack of ability on that section. Thank you.

7. *ora usah ngger. tak aku wae sing ngresiki. suwun lo ngger adik ku sing ayu dewe wes niat mbantu mbak mu sing kemproh iki.*

(FANM, Answer for Q4)

Don't need to, bro. I'll do it by myself. Thank you for your intention to help your grubby sister.

8. *Ngapunten nggih pak, kula tasih dereng sanggup nek kedah mbantu mba Wulan, kulo tasih nembe dateng mriki, mengke malah ngerepotaken mbak Wulan, sepuntene nggih pak.*

(LR, Answer for Q5)

I'm so sorry, sir. I have not be able to help Wulan yet, because I still a newbie, instead of help her, I'm worry that I'll make it more difficult to her. I'm sorry, sir.

The data above shows eight (8) data that indicates maxim of humility. The data can be describe and proven in data utterances by FAN, RKR, FAN, FPA, O, FANM, and LR. The politeness of the language above is a maxim of humility, clearly because the responden decrease their self-praise and increase self-scolding out of the the offerer by saying that they are lack of experience, they not able to do the command, and not being compatible to do the works.

E. Maxim of Agreement

1. *Matusuwun mas. Tapi ngapunten kulo dereng saget mendet kesempatan niki, amargi kula enten garapan damel bantu sensus penduduk wulan niki. Wulan ngajeng menawi dereng enten sing ngisi, kula saget ngayahi. Suwun*

(LR, Answer for Q3)

Thank you, but sorry I have not accept this opportunity yet, because I already have to work on another section this month. Maybe I can help for next month.

2. *Rasah sek dek, engko nek garapanku wes bar ae ewangono sitik sitik*

(YR, Answer for Q4)

Don't have to, if I was done my works, you can help me a little bit.

3. *Ngapunten nggih mbak. Saestu kulo piyambak nggih tesih ngejar terget kulo. umpami mengke target kulo pun rampung rumiyin kulo saget bantu wekdalipun targetipun Wulan, Mbak. Ngapunten*

(FANM, Answer for Q5)

I'm sorry, to be honest I still catching up my own target. But if I have done with my target, I'll be okay to help Wulan.

4. *ngapunten pak, wulan ngajeng niki kula nggih wonten target, lekne target kula mpun mari nggih kula ewangi*

(NW, Answer for Q5)

Sorry, Sir. I already got my own target this month, I'll help it if I was done with mine.

The data above shows four (4) data that indicates maxim of agreement means they reduce disagreements with others while maximizing agreement. The data can be describe and proven in data utterances by LR, YR, FANM, and NW. Even though they are refuse the offers that given, they still manage to agree and will do it later.

F. Maxim of Sympathy (sympathy)

1. waduh sepurane nggak usah gpp, deingi aku wes entuk panggilan og. suwun lo ya wes ngewangi golek ne
(K, Answer for Q1)
Woah, so sorry i have got a call for another company, thank you was help me to find a job.
2. sepurane kang. aku gakiso melu ng panggonanmu, merga adoh tekan omah. aku katene golek sing cedek cedek kene wae. suwun lo kang
(FANM, Answer for Q1)
Sorry, bro. I cannot join you because it is too far from my house. I want to find a job that near to my house. Thank you, bro.
3. Sepurane, aku wingi wes klebu kerjo ning salah siji perusahaan, matursuwun yo wes di tawari
(IMK, Answer for Q1)
Sorry, I have taken to one of the company yesterday, thank you for offering me a job.
4. Sepunten e mba tapi kulo mboten cocok agem wardah mba seputene ingkang katah nggih kulo nggih sampun nyoba tp mboten cocok e mba
(AA, Answer for Q2)
I'm sorry, I have tried to use this kinds of product but it dont suits on my skin.
5. Ngapunten mbaa, krimku ndek omah isek akeh wingi lagi tumbas, semangatt ya mbaa mungkin customer lintune
(LR, Answer for Q2)
Oh, sorry. I still have my own cream at home that I just bought it yesterday. Fighting, maybe for another customer.

The data above shows five (5) data that indicates maxim of sympathy. The data can be describe and proven in data utterances by K, FANM, IMK, AA and LR. Even though they are refusing the offers, they still manage to minimizing hostility and maximize sympathy for others. Due to the statement of FANM and IMK wh feels deeply sympathy for their friends because they help them to find a job.

Six maxims emerged from a study of politeness language refusal among Mejayan Village Community. From the data above, the researcher got the maxim of wisdom is two (2) data, maxim of generosity is ten (10) data, maxim of praise is five (5) data, maxim of humility is eight (8) data, maxim agreement is four (4) data, and maxim sympathy is five (5) data, according to the details. The focus is on each piece of information. The result shows that from the six of Leech (1983) maxims, there are (6%) maxim of wisdom, (29%) maxim generosity, (15%) maxim praise, (23%) maxim humility, (12%) maxim agreement and (15%) maxim sympathy.

DISCUSSION

The researcher then conducts a discussion with the goal of answering the problem in this study after analyzing the data to determine the form of politeness by distributing the questionnaire in Mejayan Community. According to Leech, form of politeness are divided into six maxim, there are maxim of wisdom, maxim of generosity, maxim of praise maxim of humility (modesty), maxim of agreement, and maxim of sympathy. Based on the findings, the researcher found 34 data that suits into six maxim in form of politeness, there are (6%) maxim of wisdom, (29%) maxim generosity, (15%) maxim praise, (23%) maxim humility, (12%) maxim agreement and (15%) maxim sympathy. According to the findings, Mejayan community

prefer to apply maxims generosity which is reduce his own gains while increasing his own harm to emphasise closeness or connections between speakers when it comes to society systems, such as interactions between foreigners and family, they tends as expressing apologize in refusals paired with reasoning, and proposing new ideas. Different from the findings of study by (Darwis, 2018) which also using (Leech, 2014) approach to find forms of politeness in teenagers at Kuala Simpang district. Based on the study, it found 29 data (12%) maxim of wisdom (tact), (21%) generosity (generosity), (6%) maxim of praise (approbation), (3%) maxim of humility (modesty), (43%) maxim of agreement, and (15%) maxim of sympathy. According to the findings of the data, it found that maxim agreement is mostly used in the conversation, and the data was taken by recorded in daily conversation, while the study conducted by the researcher was taken by spreading questionnaire that contained of offering questions and focus on the refusal answer of the respondent.

CONCLUSION

Based on the analysis of the data which have been presented above, the researcher would like to draw some conclusions. The objective of this research is to find a form of politeness in Javanese language of Mejayan Village Community according to (Leech, 2014) approach. The data was obtained through structured questions. From May 30, 2023 until June 4, 2023, the researcher begins collecting data by spreading the questionnaire. Based on data the result shows that from the six maxims, there are (6%) maxim of wisdom, (29%) maxim generosity, (15%) maxim praise, (23%) maxim humility, (12%) maxim agreement and (15%) maxim sympathy. Maxim generosity being mostly used in refusing by Mejayan community because the speaker have a close relationship or lower social strata according to the speech partner.

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