

---

## Analysis Of Speech Acts Of Dayak Ngaju Language In Parahangan Village, Pulang Pisau District, Central Kalimantan

Handoko<sup>1</sup>, Ni Made Anggi Arlina Putri <sup>2\*</sup>, Sulandra<sup>3</sup>, Hendri<sup>4</sup>  
<sup>1234</sup>Institut Agama Hindu Negeri Tampung Penyang Palangka Raya  
<sup>2\*</sup>nimadeanggi@gmail.com

---

### ABSTRACT

The speech act is a linguistic phenomenon that occurs in society, one of which is the Ngaju Dayak community. The Dayak Ngaju people are one of the Dayak tribes in Central Kalimantan. This study aimed to describe: 1) directive speech acts' types in Dayak Ngaju language in Pulang Pisau district, 2) the functions of directive speech acts in Dayak Ngaju language in Pulang Pisau district, 3) factors which is caused directive speech acts in Dayak Ngaju language in Pulang Pisau Regency. Descriptive qualitative research was adopted to use in this study. In selecting the sample, the researchers used purposive sampling so that the data obtained is more representative. The researcher used observation, interviews, and taking notes to collect the data. The results state that: 1) Directive speech acts types of the Dayak Ngaju language in Parahangan village, Pulang Pisau Regency, belong to direct and indirect directive speech acts, 2) directive speech acts' functions in the Dayak Ngaju language in Parahangan village, Pulang Pisau Regency, consist of six functions, namely directive speech acts of commands, orders, requests, prohibitions, invitations and giving suggestions, 3) several aspects influence a speech act namely: (1) the speaker/partner, (2) the purpose of the speech, (3) and social distance.

Keywords : Speech acts, Dayak Ngaju language, Directive speech acts

---

### I. Introduction

Language plays an essential role in human interaction and social communication, serving as the backbone of our daily exchanges and relationships. According to Siswanto et al. (2012: 1), language functions as both a tool and a necessity for managing interactions between individuals, encompassing both physical and spiritual dimensions. This perspective underscores the idea that language is not merely a vehicle for transmitting information but is deeply integrated into our everyday lives and personal experiences. It facilitates a range of interactions from casual conversations to profound emotional exchanges, highlighting its importance in our daily routines.

Expanding on this idea, Rohmadi and Aninditya (2011: 9) emphasize that language is a fundamental aspect of communication in daily life. They assert that its presence is pervasive, influencing all forms of human interaction. Whether we are engaging in face-to-face conversations, participating in group discussions, or communicating through digital platforms, language is the essential medium that enables these interactions. Its ubiquity in our daily lives demonstrates its vital role in maintaining social bonds and fostering community connections.

Additionally, language serves as a bridge between individuals, allowing us to share our thoughts, emotions, and experiences. It provides the means through which we can express our identity and cultural heritage, contributing to a sense of belonging and mutual understanding. In this context, the spiritual aspect of language mentioned by Siswanto et al. (2012: 1) becomes evident, as language helps to connect individuals on a deeper, more meaningful level.

Moreover, language is instrumental in shaping our social environments and interactions. It enables us to negotiate social norms, convey respect, and establish relationships. The way we use language can influence how we are perceived by others and how we perceive ourselves, highlighting its role in social identity formation. This aspect of language is crucial for understanding its impact on social dynamics and personal development.

In summary, language is indispensable in human life, serving as a cornerstone of interaction and communication. It is a multifaceted tool that not only facilitates the exchange of information but also enriches our social and emotional experiences. By enabling us to connect with others on both superficial and profound levels, language reinforces its position as an integral part of our existence. Through language, we navigate the complexities of human relationships, build community ties, and foster a shared sense of understanding and belonging.

Furthermore, Kridalaksana (as cited in Siswanto et al., 2011: 14) elaborates that language serves as a crucial tool for communication, interaction, and self-identification within society. This view underscores the multifaceted roles of language, which extend beyond the mere exchange of words to shaping both personal and group identities. Supporting this idea, Rahmandi (2010: 2) describes language as a reflection of social structure, highlighting that our manner of

speaking and the specific languages we use are closely linked to societal norms and relationships. Language thus plays a vital role in expressing and maintaining cultural heritage, social values, and community bonds. It acts as a medium through which individuals and groups assert their identities and navigate their social worlds. Consequently, understanding language is essential for comprehending broader social dynamics and the ways in which people connect and interact within their cultural contexts.

Chaer and Agustina (2004: 31) provide another dimension to this discussion by defining language as a set of symbols that a community uses for interaction and communication. This symbolic nature of language allows it to function as a medium through which individuals can express thoughts, emotions, and cultural values. Subroto (2011: 1) adds that language is a form of knowledge stored in a structured manner, involving relationships between words, which is mastered to varying extents by its users and employed in general and rational communication. This definition suggests that language is both a cognitive tool and a social instrument.

Moreover, Chaer (2010: 11) argues that language is a systematic means of conveying meaning through its various components, emphasizing its structured and organized nature. This systematic aspect of language involves grammar, syntax, and semantics, which work together to facilitate clear and effective communication. Soenjono (2003: 16) complements this view by highlighting the arbitrary nature of spoken symbols used in societal communication. He notes that the connections between words and their meanings are not inherent but are instead established by social conventions and mutual agreements within a community. This arbitrariness allows for the flexibility and diversity seen in languages across different cultures. It also underscores the importance of shared understanding in the use of language, as the meanings assigned to words are collectively determined. Consequently, language functions both as a structured system for organizing thoughts and as a social construct shaped by cultural norms and practices. This dual nature of language makes it a powerful tool for expressing complex ideas and for maintaining social cohesion. Understanding these dynamics

is crucial for appreciating the role of language in human interaction and societal development.

The importance of language extends to specific contexts such as the Indonesian language, which serves as a unifying force among diverse social groups. Language provides each social group with a sense of unity and distinctiveness, setting them apart from others. This is particularly crucial for identifying regions, as every location is likely to have its own unique language or dialect, which contributes to its cultural identity and heritage. In essence, the existence of language is indispensable to human life. It is through language that individuals connect, share, and build communities. Language fosters social cohesion, enables cultural expression, and facilitates the transmission of knowledge across generations. Its role in shaping identity and reflecting societal structures underscores its significance as more than just a medium of communication but as a cornerstone of human civilization.

The language is both of written language and spoken language. Jacob, et al (2012: 1) argued that both orally and in writing, language is a tool for self-expression that is based on personal preference, creative intent, and moral, artistic, and logical reasoning. Written language is more bound to grammatical elements but spoken language pays more attention to context depending on conditions, space-time, speakers, speech partners, and topics of conversation. Speakers communicating using language must pay attention to who he is speaking to, what topic is spoken, where is the place of speech, and what is the situation when speaking. Considering the experts' perspectives, it may be said that language is a communication tool used in everyday life whose expressions both orally and in writing are used by the community to interact, which are inseparable from their activities, have a pattern that is fixed and can be standardized and is a symbol system. Sound is used by the community to convey messages, ideas, and ideas in communication.

Siswanto, et al (2011: 2) say that language has two functions, namely: (1) a cultural tool, namely where a tribe or nation must first learn the nation's language, even though they are curious (learning a language is not to be good at speaking), reminding that the culture of a tribe or nation is reflected in its language, (2) the

means of communication, namely language, is super. In comparison to other communication methods like traffic signs, morse, flags, and so on, language is the most practical and effective one.

Rohmadi and Aninditya (2011:35) say that Language serves as a primary means of social communication. Because the continuity of language is largely influenced by the speakers themselves, language cannot be separated from the culture and society of the people who use it.

Keraf (Finoza, 1993:2) formulates four functions of language in general, namely: As a communication tool, a tool for self-expression, a tool for social integration and adaptation, and a tool for social control. Chaer and Agustina (2010:15) says Language serves as a tool for verbal and written communication. Based on the opinion above, it can be concluded that the function of language is as a communication tool used by the community to interact, in establishing relationships or collaboration with other people, conveying ideas, express emotions, feelings, and others, both written and spoken.

Each region certainly has a different language, it is very important to determine the identity of a region. Furthermore, Regional languages are regarded as being crucial to be preserved." (Simanjuntak, 2020, p.85). Dayak language is the language that is mostly used by the people of Central Kalimantan. Therefore, it is deemed necessary to conduct an analytical study of the meaning and communicative function of speech acts and the socio-cultural meaning of the Dayak language. This study was conducted in light of the fact that language plays a significant role in human life as a means of social communication. From the description of the role of language above, it is considered important to carry out group research entitled "ANALYSIS OF SPEECH ACTIONS AND SOCIO-CULTURAL MEANING OF DAYAK NGAJU LANGUAGE: A Case Study Related to Meaning and Communicative Functions".

This study's research is descriptive qualitative research. The author used a proficient free listening technique (Sudaryanto, 2015) in data collection which means the researcher was as an observer who diligently listens or reads every utterance of every speaker when having a dialogue. Each character's speech act that contains directive elements or imperative sentences in the Ngaju Dayak

language was sorted and classified. The subjects in this study were determined by purposive sampling. Some techniques such as observation, interviews, and documentation as well as note-taking are used to collecting the data. The method proposed by Miles and Huberman (2007: 16) was employed in the analysis process, which involved four stages: data collection, data reduction, data presentation, and conclusions or verification.

## **II. Discussion**

The results of this study are based on the results of speaking techniques, interviews, recordings, and documentation. In this section, the data collected is classified based on the form of aspects of language research that are appropriate to this study, namely directive speech acts of commands, orders, requests, prohibitions, invitations, and giving suggestions. Based on the focus of the research, the researcher collected data by using proficient free-involvement listening techniques, note-taking techniques, direct communication techniques, and documentation.

Meanwhile, the data collection tool used recordings, field notes, interview guides, and cameras. Data or information that has been collected is reduced to select relevant and irrelevant data. Data that is relevant to the research focus is presented and irrelevant data is left out. After reduction, the data were analyzed qualitatively. the description of the research data through interviews and observations is presented as follows:

### **A. Types of Directive Speech Acts in the Dayak Ngaju Language**

Based on the outcomes of the data analysis conducted, two distinct types of directive speech acts have been identified in the Dayak Ngaju language. These findings reveal the nuanced ways in which speakers of the Ngaju Dayak language issue commands, requests, and other forms of directives. Directive speech acts, which are utterances intended to prompt the listener to take a specific action, can vary significantly in form and function depending on cultural and linguistic contexts.

The analysis underscores the richness and complexity of the Ngaju Dayak language, demonstrating how these speech acts are used to navigate social interactions and fulfill communicative purposes within the community. These types of directive speech acts are intricately linked to the cultural practices and social norms of the Ngaju Dayak people, reflecting their unique ways of expressing authority, politeness, and interpersonal relationships.

The accompanying diagram provides a visual representation of these two types of directive speech acts, categorizing them based on their linguistic features and contextual usage. This classification not only enhances our understanding of the pragmatic aspects of the Ngaju Dayak language but also contributes to broader linguistic studies by illustrating how directive strategies can vary across different languages and cultures. The identification and analysis of these speech acts are crucial for appreciating the dynamic and context-dependent nature of human communication, particularly in the rich cultural tapestry of the Dayak Ngaju community.



Figure 1. types of directive speech acts

### B. Direct Directive Speech Act

A direct speech act is characterized by an utterance that aligns with the mode of the sentence, making it straightforward and easily comprehensible for the listener. This type of speech act involves direct communication without any implicit elements, ensuring clarity and immediate understanding. In the Dayak Ngaju language spoken in Parahangan Village, Pulang Pisau Regency, a significant 97% of the identified directive speech acts fall under this category of direct speech. These direct directive speech acts are exemplified in the

collected data, specifically illustrated in example no. 1. This prevalence highlights the community's preference for clear and unambiguous communication in issuing commands, requests, or instructions, facilitating effective and efficient interaction among its members.

<b>No. Data: 1</b>	
<b>Konteks: percakapan antara seorang bapak pada anaknya di dalam rumah.</b>	
<b>Data:</b>	
Bapak	: <b>Tika, mbuka batunggang kau nak! (Tika, bukakan pintu!)</b>
Anak	: lyoh Bai (baik Pak.)
<b>Wujud Tuturan:</b>	
1. Jenis	: <b>tindak tutur langsung</b>
2. Fungsi	: <b>perintah</b>
3. Faktor	: <b>tujuan penuturan dan status sosial</b>

In the sentence " *Tika, mbuka batunggang kau nak! Tika, open the door!*". It contains a direct speech type. The speech was spoken by Father to Tika directly without containing implied elements and was easy to understand for the speech partner (Tika). The speech act above is a form of command speech, with the context of a conversation between a father and his son in the house. The meaning contained in the utterance is that the speaker (father) directly gives an order to the interlocutor (child) to open the door because the speaker (father) wants to enter the house.

### **C. Indirect Directive Speech Followers**

Ibrahim (in Rusminto, 2010: 41) has explained that in speech events, speakers do not always convey their intended meaning directly. This observation highlights the complexity of human communication, where the literal words spoken often differ from the underlying intent. To express certain intentions or achieve specific communicative goals, speakers frequently employ indirect speech acts. These are utterances where the intended meaning is not explicitly stated but is inferred from context.

In connection with Ibrahim's explanation, Djajasudarma (in Rusminto, 2010: 41) further elaborates that indirect speech acts derive their meaning from

contextual and situational factors. This means that understanding an indirect speech act requires an awareness of the surrounding circumstances and the relationship between the speakers. For example, a statement like "It's cold in here" might indirectly request someone to close a window or turn up the heat, depending on the situation.

Based on data analysis conducted in *Parahangan* village, *Pulang Pisau* Regency, an example of an indirect directive speech act was found in the Dayak Ngaju language. This specific instance represents 3% of the total data collected. An indirect directive speech act is one where a command or request is made indirectly, often to soften the impact of the directive or to adhere to social norms of politeness. In the context of the *Dayak Ngaju* language, such speech acts are embedded within the cultural and social practices of the community, reflecting the nuanced ways in which language is used to navigate social interactions.

This example underscores the importance of understanding the subtleties of indirect speech acts in linguistic studies. It highlights how language can convey complex social meanings and how speakers use indirectness as a strategic tool in communication. By analyzing these speech acts, researchers can gain deeper insights into the cultural norms and interpersonal dynamics of a community. Moreover, this understanding can contribute to more effective cross-cultural communication, as it emphasizes the need to consider context and indirectness in interpreting speech. The data is analyzed as follows:

---

No. Data: 15

---

Konteks: Percakapan kakak-adik di ruang tengah.

---

**Data:**

Adik : Oo Ka, Umai nh jadi dumah kah bara pasar

nah (Kak, ibu belum datang ya?)

Kakak : Hindai, mbuhen nah ding? (belum, kenapa?)

Adik : **aku balau ka, laok lepah ampi a (lapar kak, lauk abis)**

Kakak : iyoh ding kareh aku ngoreng akam mu tanteluh te (iya kakak gorengkan telur.)

---

**Wujud Tuturan:**

1. **Jenis : tindak tutur tidak langsung**
  2. **Fungsi : suruhan**
  3. **Faktor : isi dan tujuan tuturan**
- 

In the sentence "aku balau ka, laok lepah ampi a (Sister, I am hungry but there is nothing left)". Contains indirect speech types. The speech act above is a form of ordering speech, with the context of a conversation between brother and sister. The meaning contained in the utterance is that the speaker (little sister) indirectly orders the interlocutor (older sister) to be willing to make food. The purpose of the speaker in stating the command sentence is that the speaker wants the speech partner to be willing to do something, namely to make food.

#### **D. The Functions of Directive Speech Acts in the Dayak Ngaju Language**

Based on a comprehensive analysis of directive speech acts in the Dayak Ngaju language spoken in Parahangan Village, Pulang Pisau Regency, it has been observed that the residents employ a diverse range of speech acts. These directive speech acts encompass various forms of commands, requests, and instructions that are utilized in daily communication. The study reveals the intricate ways in which the community members navigate social interactions through their language,

reflecting both direct and indirect methods of conveying directives. The findings are visually represented in the accompanying diagram, which categorizes and illustrates the different types of directive speech acts identified in the data. This analysis provides valuable insights into the linguistic practices and cultural nuances of the Dayak Ngaju people, highlighting the complexity and richness of their communicative strategies.



### E. Command Directive Speech

In an in-depth study conducted in Parahangan Village, Pulang Pisau Regency, researchers discovered that a significant type of directive speech act in the Dayak Ngaju language is the command directive speech. This specific form of speech act, where the speaker issues explicit instructions or orders to the listener, was found to be utilized in 27% of the 30 data samples analyzed. Command directive utterances are marked by their direct and unambiguous nature, ensuring that the listener clearly understands the required action. This prevalent use of command directives underscores the community's reliance on clear and authoritative forms of communication, particularly in contexts where swift and unambiguous instructions are necessary. Such speech acts are integral to the social dynamics of Parahangan Village, playing a crucial role in various aspects of daily life, from organizing communal activities to maintaining social order. The preference for direct commands may reflect cultural values that prioritize efficiency, respect for authority, and collective responsibility.

Moreover, this analysis provides a window into the communicative strategies of the Dayak Ngaju people, highlighting how language functions as a tool for social cohesion and effective interaction. By examining the nuances of command

directive speech, the study contributes to a broader understanding of how linguistic practices are intertwined with cultural norms and social structures within this community. This insight is valuable for linguists, anthropologists, and others interested in the intricate relationship between language and society.

#### **F. Speech Directive Order**

Based on the diagram above, it can be seen that in this study the directive speech type of messenger has a usage rate of 27% in Dayak language in Parahangan village, Pulang Pisau Regency. Instructional directive utterances are utterances that are used when the speaker does not seem to order anymore, but orders to try or invite the hearer to be willing to do something. In the Dayak language Ngaju, the directive is direct.

#### **G. Request Directive Speech**

The third type of directive speech act is the request directive speech act. In this study, it is known that this type of speech is 13% of the total data analyzed. This speech act is used for expressing attention of requesting action from the speaker to their speaking partner. This speech in the Dayak Ngaju language is direct.

#### **H. Speech of the Prohibition Directive**

Considering the diagram of the analysis results above, it is found that the third most widely used type of speech is prohibition directive speech, which is 13% of the total data analyzed in the use of Daya language in Parahangan Village, Pulang Pisau Regency. Prohibited directive utterances are utterances used by the speaker to instruct the hearer not to do something. Based on the data collected, in the Dayak Ngaju language utterances of prohibition are direct.

#### **I. Speech Directive Solicitation**

Invitation directive utterances are utterances that invite the hearer to do something. In the Dayak Ngaju language, directive solicitation can take the form of a direct one.

## **J. Speech of the Directive Giving Advice**

The term "suggestive directive utterances" refers to utterances that contain recommendations for the speech partner to take some action. The speaker does not oblige the speech partner to take the recommendation, simply makes it. In the Dayak Ngaju language, this type of direct speech can take the form of a direct one.

## **K. Factors underlying directive speech acts in Dayak Ngaju language**

A speech act does not manifest in isolation or without reason; its occurrence is influenced by several determining factors. These variables are intrinsically related to the conditions and contexts that prompt speech actions. The primary factors contributing to the occurrence of a speech act include:

1. **The Speaker/Partner:** The individuals involved in the conversation play a crucial role. The relationship between the speaker and the listener, their roles, and their interpersonal dynamics can significantly influence the nature and intention of the speech act.
2. **The Purpose of the Speech:** The underlying goal or intent of the speech act is a fundamental determinant. Whether the speaker aims to inform, request, command, or persuade, the intended outcome shapes the form and content of the speech act.
3. **The Situation:** The contextual setting in which the speech act takes place, including the physical environment and the social circumstances, impacts how the speech act is constructed and interpreted.
4. **Social Status:** The relative social status of the speaker and the listener affects the formality and assertiveness of the speech act. Hierarchical relationships can dictate the level of politeness and authority expressed in the speech.

In addition to these external factors, speech acts are also influenced by internal factors specific to the speaker or the speech partner. These factors can be categorized into condition factors and position factors, which encompass a range of motivations and emotions driving the speech act. These include:

- **Desire for Explanation:** The need to seek clarification or understanding.

- Encouragement: The intention to motivate or support the listener.
- Direction to Goodness: Guiding the listener towards positive actions or behaviors.
- Pursuit of Happiness: Seeking to enhance one's own or another's well-being and satisfaction.
- Concern for the Situation Expressing worry or anxiety about a particular circumstance.
- Time Constraints: The urgency dictated by time limitations.
- Curiosity: The drive to explore or inquire about something unknown.
- Inappropriateness of Timing: Recognizing that a particular moment may not be suitable for the intended speech act.
- Prayer for Safety: Expressing wishes for protection and well-being.
- Feeling of Denial: Addressing emotions related to being ignored or rejected.
- Urgency: The immediate need to address or resolve a situation.

Understanding these factors provides a comprehensive view of the complex motivations and contexts that give rise to speech acts. It highlights the interplay between external conditions and internal states, emphasizing that speech acts are a product of multifaceted influences, both situational and psychological. This deeper insight into the causes behind speech acts can enrich the study of linguistics and communication, offering a nuanced perspective on human interaction.

### **III. Closing**

The specific conclusions derived from this study are described in detail as follows:

1. Types of Directive Speech Acts: The research identified two distinct types of directive speech acts utilized in the Dayak Ngaju language within Parahangan Village, Pulang Pisau Regency. These are categorized into direct directive speech acts and indirect directive speech acts. Direct directive speech acts are those where the speaker's intention is explicitly stated, leaving little room for interpretation. In contrast, indirect

directive speech acts are subtler, requiring the listener to infer the speaker's intention from context or additional cues.

2. Functions of Directive Speech Acts: The study revealed that directive speech acts in the Dayak Ngaju language serve six primary functions.

These include:

- Commands: Speech acts that instruct someone to do something.
- Orders: More authoritative directives compared to commands, often implying a power dynamic.
- Requests: Polite or formal appeals for someone to perform an action.
- Prohibitions: Directives that prevent or forbid an action.
- Solicitations: Attempts to persuade or entice someone to perform an action.
- Giving Suggestions: Advising someone to take a particular course of action.

3. Factors Influencing Speech Acts: The occurrence of a speech act is influenced by three primary factors:

- The Speaker/Partner: The relationship and roles of the individuals involved in the conversation.
- The Purpose of the Speech: The underlying intent or goal that the speaker aims to achieve through the speech act.
- Social Distance: The level of familiarity or social distance between the speaker and the listener, which can affect the formality and interpretation of the speech act.

Additionally, the authors provide several recommendations for future research in the domain of translation and speech act studies, particularly within the context of the Dayak Ngaju language. They suggest exploring different data sources to diversify the understanding of directive speech acts in various settings and contexts. Further research could also focus on other types of speech acts beyond directives, examining how they function and are interpreted in the Dayak Ngaju language. Moreover, investigating different techniques for analyzing speech acts could yield new insights into their complexities and nuances.

Furthermore, the authors emphasize the potential for more in-depth studies on directive speech acts in the Dayak Ngaju language specifically within Parahangan Village, Pulang Pisau Regency. Such research could enhance the comprehension of linguistic and cultural nuances unique to this community, contributing to a richer understanding of speech acts in less-studied languages and regions.

In conclusion, the study not only delineates the types and functions of directive speech acts in the Dayak Ngaju language but also underscores the multifaceted factors influencing their use. The recommendations for future research highlight the need for continued exploration and deeper analysis in this field, fostering a broader and more comprehensive understanding of speech acts and their translation.

### **Bibliography**

- Aminuddin. (2016). *Semantik Pengantar Studi Tentang Makna*. Bandung: Sinar Baru Algensindo.
- Arini, Juita, & Burhanudin. (2015). *Ungkapan Tabu dalam Tuturan Peserta pada Acara*
- Indonesia Lawyers Club di Stasiun Tv One. Padang : *Jurnal Bahasa, Sastra dan Pembelajaran*. Bahaqie. (2013). *Etnolinguistik Telaah Teoretis dan Praktis*. Surakarta: Cakrawala Media.
- Muhammad. (2014). *Metode Penelitian Bahasa*. Jogjakarta: Ar-Ruzz Media.
- Raco. (2002). *Metode Penelitian Kualitatif*. Jakarta: PT Gramedia Widiasarana Indonesia.
- Simanjuntak, H (2018). *Fonemik Bahasa Dayak Ketungau Sesat*. *Jurnal Pembelajaran Prospektif*, 1-12.
- Simanjuntak, H (2020). *Fonemik Bahasa Dayak Mali*. *Jurnal Penelitian Prospektif*, 1-9.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Nawawi, H. (2012). *Metode Penelitian Bidang Sosial*. Yogyakarta: Gadjah Mada University Press.
- Dewi, R., Suwandi, S., & Sulistyono, E. T. (2018). *Kesantunan Guru dan Siswa Perempuan dalam Pembelajaran Bahasa Indonesia di Sekolah Bilingual*. *Lingua*, 15(2), 147-162. <https://doi.org/10.30957/lingua.v15i2>
- Ekawati, M. (2017). *Kesantunan Semu pada Tindak Tutur Ekspresif Marah dalam Bahasa Indonesia*. *Adabiyat*, I(1), 1-22.

- <https://doi.org/https://doi.org/10.14421/ajbs.2017.01101>  
Febriadina, Z. F., Sumarwati, & Sumarlam. (2018). Male and Female Student' Politeness in Sragen, Central Java. *Humanus*, 17(1), 73–83.  
<https://doi.org/10.24036/humanus.v17i1.8429>
- Handayani, T. K., Megawati, S., & Malia, L. (2016). Nilai-nilai karakter dalam Tindak Tutur Ilokusi dalam Buku *Wir Besuchen Eine Moschie*. *Litera*, 15(2), 305–318.
- Hartati, Y. S. (2018). Tindak tutur asertif dalam gelar Wicara Mata Najwa di Metro TV. *Jurnal KATA*, 2(2), 296–303.  
<https://doi.org/http://doi.org/10.22216/jk.v2i2.3151>
- Hendrastuti, R. (2017). Refleksi Sikap dalam Kesantunan Tuturan Cerpen Anak. *Sawerigading*, 23(2), 229–239.  
<https://doi.org/http://dx.doi.org/10.26499/sawer.v23i2.257>