

CULTIVATING EARLY CHILDHOOD CHARACTER THROUGH GEOFFREY LEECH'S POLITENESS MAXIMS: A CASE STUDY AND INNOVATIVE DESIGN

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Submitted: 20/04/2024

Revised: 13/06/2024

Accepted: 11/08/2024

Published: 07/10/2024

Abstract

The purpose of this study is to 1) reveal the maxim form in early childhood teacher-student communication in communication in the educational environment (school); 2) find aspects of character that are formed through the maxim of politeness displayed, both teacher to student, student to teacher, and student to student, as an alternative to early childhood learning design. Data collection through open questionnaires is related to a) the form of communication delivered by teachers as messengers and students as recipients of messages; b) the situation of message delivery, directive or otherwise; and c) the character to be developed. Data analysis with stages: a) grouping communication based on the maxim of politeness. b) grouping communication situations according to their respective forms. It is concluded that there are six maxims of politeness, namely 1) the maxim of politeness of wisdom/wisdom with the substance of giving by not taking advantage of themselves but benefiting the interlocutor; 2) the maxim of politeness generosity, with substance giving by sharing equally between speakers and interlocutors; 3) maxim of politeness of appreciation, with the substance of the work or deeds of the interlocutor; 4) maxim of simplicity, with the substance of the interlocutor and speaker balancing tendencies with one's capacity; 5) maxim of consensus politeness, with the substance of agreeing with the offer of the interlocutor according to the context he is experiencing; and 6) the maxim of politeness, sympathy, with the substance of responding or accepting others reasonably with the awareness that everyone can experience the context.

Keywords

character; Geofry leech; language politeness maxims: young age.



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INTRODUCTION

Character is the accumulation of habits and ideas related to an individual's personality, beliefs, emotions, and actions. Good personality traits, strong beliefs in the principles of truth, feelings of sympathy and empathy, manifested in concrete actions at both personal and societal levels, form an integral entity referred to as good character. Mengutip Hill, Cronbach, and Lickona (Rokhman et al., 2014) define character as a psychological phenomenon represented through the integration of virtuous thoughts and actions. This integration of positive thoughts and actions can be expressed through linguistic actions. Language use, as part of character formation, can occur through learning processes and habitual practices. Early childhood is an effective phase in which good character is instilled through language learning and the habitual use of politeness maxims, referred to as linguistic politeness. (Harun et al., 2020; Mei-Ju et al., 2014; Mulyadi, 2020; Munafiah et al., 2023) Suggests that the character formation of young children can be nurtured through verbal communication experiences in both family and school environments. Parents and teachers can offer verbal language forms that embody values of honesty, respect, trust, and responsibility. The context required for habit formation and learning can be created collaboratively by both parties.

Language use as an outcome of the language learning process, shaping communicative competence, is explained by (Mohammed, 2020a) as being formed through two key aspects: linguistic competence and pragmatic competence. Linguistic and pragmatic competence encompasses vocabulary, phonology, pronunciation, word formation, phrase structure, and the appropriateness of speech in varying situations. Linguistic competence refers to the speaker's mastery of language aspects, allowing them to make choices according to their communicative needs. Pragmatic competence, on the other hand, involves the speaker's internal ability to select linguistic forms that suit the language context they are in. The ability to choose language forms according to context demonstrates the level of politeness in a speaker, which is known as linguistic politeness. Simultaneously, the degree of linguistic politeness can serve as a parameter of one's character, determining whether they are considered to possess good character or otherwise. In pragmatic traditions, referring to Leech, Brown dan Levinson (Fegher et al., 2020a; Gao et al., 2021a; Osondu et al., 2020) state that linguistic politeness in a pragmatic context is linked to six principles between speaker and listener, making their utterances meaningful within the communicative context. These six principles include wisdom, generosity, agreement, modesty, compatibility, and sympathy.

Pragmatics is the study of the ability to use natural language in communication, expressed explicitly. In the philosophy of language, natural language is often referred to as ordinary language, which is spoken, written, or signed by humans for general purposes in communication. (Alduais et al., 2022; Ford & Norrie, 2016;) Define pragmatics as the study of contextual meaning. Pragmatic studies involve interpreting what people mean in specific contexts and how those contexts influence what they say. Therefore, speakers must consider various factors when organizing their message, such as who their audience is, what is being communicated, where and when it occurs, and under what circumstances. Additionally, Glaser (Alduais et al., 2022; Ariani et al., 2021; Reindal et al., 2023; Yule, 1996) refers to pragmatics as the study of speaker meaning in context. According to Yule, in pragmatics, the speaker must organize what they wish to convey based on who they are speaking to, where, when, and under what conditions. Through pragmatics, one can understand what is being communicated, the meaning, the speaker's assumptions, intentions, and the actions that follow (requests, refusals, agreements, disagreements, gratitude, apologies, and so on) during the conversation. One crucial aspect of pragmatics is politeness, commonly known as linguistic politeness. In literary studies, the dominant framework for pragmatics and politeness is Brown and Levinson's politeness theory (Levinson, 1983). (Chikogu, 2009; Ermida, 2006; Gao et al., 2021b) state that Brown and Levinson's theoretical framework fundamentally integrates the description of language use with attention to social interaction. Politeness is a universal phenomenon in human societies, although perceptions of politeness vary across different cultures. As a highly influential work on politeness, Brown and Levinson's theory has been criticized by Leech for having a "Western bias." According to Leech, there is no universal theory of politeness that applies to all cultures.

Performance and speech acts, commonly referred to as "speech acts" with various actions that follow within the context of politeness, were also introduced by Leech as a counter to Brown and Levinson's framework (Darmawan, 2021; Hamid et al., 2020; Rakaj, 2023). Several maxims in linguistic politeness, as proposed by Leech and referenced in this study, include the tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. The principle of politeness, in this sense, requires the presence of both the self and the other — where the self is the speaker, and the other is the interlocutor. The tact maxim is based on minimizing self-benefit and maximizing the benefit of others in conversation. The generosity maxim expects participants in the conversation to show respect to others ((Ardiati, 2023; Haristiani et al., 2023; Marsili, 2021; Schueler & Marx, 2023). The approbation maxim emphasizes that participants should

avoid mocking, insulting, or demeaning each other. The modesty maxim encourages humility by minimizing self-praise. The agreement maxim expects participants to strive for consensus in communication. Finally, the sympathy maxim encourages participants to maximize sympathy for one another. For example, when the interlocutor experiences success, the speaker should offer congratulations, and vice versa.

The exploration of politeness maxims has been extensively conducted in various studies. Some of these include (Hassan et al., 2020; Mohammed, 2020b; Rahayu et al., 2023), who analyzed politeness in teacher-student interactions in the classroom. Mohammed found that politeness was reflected through the use of maxims in teacher-student communication. (Fegher et al., 2020b; Grundlingh, 2018; Rahayu et al., 2023), In their study on the importance of generosity and modesty maxims, they found that these could reduce tension between different groups at universities in Kenya. A different study was conducted by (Eshreteh & Badran, 2020a; Rahayu et al., 2023; Yeomans et al., 2019), which focused on politeness maxims in the novel *The Merchant of Venice* by Shakespeare. Eshreteh and colleagues concluded that politeness strategies could reveal much about the identity, values, and psychology of society, as reflected in the novel. (Duhita & Zulaeha, 2018; Muharudin et al., 2023), Discussed the connection between students' compliance at school and politeness maxims, which were developed in the communication within the student community at school, although the specific maxims were not explicitly mentioned. (Ceriyantina, 2019), identified politeness maxims in teacher-student communication both inside and outside the classroom. (Pramiwidari, 2018), in her study of the novel *The Forest*, she found that politeness maxims dominated the dialogues between characters. They felt more polite when speaking to each other, particularly when addressing individuals from higher or different social statuses.

Through the review of six studies, four of them explored maxims in the context of social communication, while two examined the use of maxims in novels. The difference between these studies and the present research is that they did not investigate character formation from early childhood. Leech's fundamental concept of maxims does not distinguish between cultural and age boundaries, especially when linked to character development through educational institutions. This is the argument for the urgency of this study: Leech's six maxims are strategic in shaping the character of young children, both in instructional processes by teachers through directives and appeals, as well as in communication among early childhood peers.

This research is motivated by the need to understand how linguistic politeness maxims can shape the character of young children in an educational context. Although various studies have been conducted on linguistic politeness and character formation, research specifically exploring the role of politeness maxims in early childhood character development remains limited. Therefore, this study aims to (1) reveal the types of maxims that emerge in the communication between teachers and early childhood students in educational settings and (2) identify the character traits that are developed through the application of politeness maxims in interactions between teachers and students, as well as among the students themselves.

METHOD

This research employs a qualitative design using case studies and a literature review (Research Design "Qualitative, Quantitative, and Mixed Methods Approaches, 2018). The research data were obtained using a convenience sampling technique, whereby the researcher selected data based on proximity to the informants to facilitate easier observation of communication habits. The informants consisted of 50 early childhood education teachers in East Lombok who work at 10 early childhood education institutions in the region.

Data collection was conducted through open-ended questionnaires, which included the following questions: a) the forms of communication delivered by teachers as message senders and students as message receivers; b) the context in which the message was delivered: directive or otherwise; c) the character traits intended to be developed through the forms of communication. Data were collected between October and November 2023 and distributed directly to the research informants. The data were analyzed through the following steps: a) the researcher grouped forms of communication according to politeness maxims; b) the researcher categorized communication situations based on the forms identified; c) the researcher classified the character traits being developed according to the forms and situations of communication. Data from a), b), and c) were tabulated according to frequency and analyzed descriptively. d) The researcher formulated six maxims, as described by Leech, along with the corresponding situations and character traits as an alternative learning framework for early childhood students.

FINDINGS AND DISCUSSION

Findings

The results of this study indicate linguistic politeness across various communication contexts. The data collected from these different communication contexts were categorized based on politeness maxims. Below are the research data obtained:

Table 1. Communication Variants in Context 1

Variants	Context
A1: Communication Variants in Context 1	<p>Siapa yang mau minum?</p> <p>Tunggu selesai minum!</p> <p>Berilah sedikit minuman mu ke temanmu!</p> <p>Memintanya untuk bersabar menunggu gilirannya untuk minum</p> <p>anak membutuhkan tenaga untuk bermain</p> <p>Minumnya gantian ya nak</p> <p>Bu guru hanya memiliki 1 paket minuman, gimana kalau kita sama-sama berbagi. Dengan cara kita bergantian untuk meminum, dimulai dari temannya si A karena kelihatannya teman kamu sangat kehausan lihat dari wajahnya, kasian kan. setelah itu nanti kamu ya si B. Apakah setuju?</p> <p>Mendahulukan anak yang lebih haus daripada anak yang kurang haus</p> <p>Nak ibu kasi temanmu yang lebih haus dulu...bergantian,,,nanti setelah itu baru giliran km</p> <p>'minumnya di bagi sama-sama ya sayang'</p> <p>Kurang bergerak</p> <p>Sabar</p> <p>Nak, kita berikan minum temannya yang sangat kehausan dulu yaa</p> <p>Nak, minuman ini hanya satu. Kalian sama sama haus, jika boleh izinkan temanmu dulu yang minum baru kamu ya, karena temanmu terlihat lebih haus, boleh tidak?</p> <p>Sayang.minumanx hanya satu kasih tmenx duluan geh soalx dia sangat haus, boleh gk sayang?</p> <p>nanti kalo haus minum ya</p>

The research data above demonstrates the use of various politeness maxims in communication, particularly in situations where children are sharing drinks. The speakers use expressions that emphasize concern for others, such as "*Berilah sedikit minumanmu ke temanmu*" and "*Minumnya gantian ya nak?*" to encourage sharing behavior and foster empathy. Moreover, the use of language that avoids direct confrontation, like "*Nak ibu kasi temanmu yang lebih haus dulu...bergantian,,,nanti setelah itu baru giliran kamu,*" reflects an effort to maintain harmony and avoid conflict among the children. These expressions illustrate the application of politeness principles in communication, including prioritizing the interests of others, using gentle language, and maintaining a positive atmosphere.

Table 2. Communication Variants in Context 2

Variants	Contexts
A2: Communication Variants in Context 2	<p>Apakah kamu mau minum lebih dulu ???</p> <p>Ayo segera minum, temanmu menunggu kamu selesai</p> <p>Minumlah dulu air mu, lalu berikan sedikit ke temanmu</p> <p>Memintanya untuk minum dengan cara duduk, kemudian memberitahukan kepada anak bahwa ada temennya yg sedang menunggu giliran untuk minum anak lebih membutuhkan banyak energi</p> <p>Sabar ya minumnya gantian</p> <p>Dengan pernyataan yang sama (diatas). namun ditambahkan dengan pernyataan konfirmasi kepada yang lebih haus. Apakah kamu benar sangat kehausan? Jika ia, maka kamu akan lebih pertama untuk minum, kemudian bergantian dengan temanmu. Bagaimana menurutmu?</p> <p>Mendahulukannya untuk minum</p> <p>Haus ya nak minum yuk</p> <p>sabar ya sayang, minumnya giliran. Pasti dapat koq' pelan pelan ya'</p> <p>Anak lebih bergerak dan sangat aktif</p> <p>kuat</p> <p>Silahkan yang sangat haus minum duluan dan tolong sisakan temannya yang lain</p> <p>Nak, temanmu menizinkan kamu duluan meminumnya, tolong sisakan temanmu setengahnya ya, agar temanmu bisa minum seperti kamu, dan haus kalian bisa hilang, gimana boleh kan anak baik?</p> <p>Sayang,kamu boleh minum duluan, tapi tolong sisakan temannya geh agar temannya kebagian juga dan rasa haus kalian bisa hilang.</p> <p>pelan pelan minumnya</p>

The research data above demonstrates the application of politeness maxims in communication, particularly in the context of sharing drinks among children. The speakers utilize language that emphasizes attention and empathy toward the needs of others, such as "*Silahkan yang sangat haus minum duluan dan tolong sisakan temannya yang lain,*" and "*Sabar ya sayang, minumnya giliran. Pasti dapat kok.*" These expressions reflect an effort to maintain harmony and encourage cooperation in a polite and non-intimidating manner. All of this exemplifies the application of politeness maxims aimed at considering the feelings and needs of others while avoiding conflict in social interactions.

Table 3. Communication Variants in Context 3

Variants	Contexts
A3: Communication Variants in Context 3	<p>Karena saya melihat air minumnya sudah habis dan dia terlihat kehausan untuk mengajarkan anak terbiasa mengucapkan terimakasih ketika diberikan sesuatu</p> <p>Karena dia telah memberikan mu airnya ketika air minum mu telah habis</p> <p>Supaya anak terbiasa dalam mengucapkan terimakasih jika sudah diberi sesuatu</p> <p>supaya tertanam rasa diberi</p>

Biar kalau haus tidak minta kepada temannya
 Jawabannya sama dengan sebelumnya
 Karena itu ucapan syukur kita ketika mendapat bantuan dari teman
 Karna jika ada yg memberi sesuatu kita harus membiasakan mengucapkan
 terimakasih
 Agar anak selalu bersyukur.
 Karena dia membutuhkan pertolongan
 karena ia meminta air dari temannya
 Untuk menanamkan sikap syukur dan suka membantu
 Untuk melatih anak bersikap santun terhadap orang yang memberi bantuan
 Untuk melatih anak agar terbiasa mengucapkan trima kasih.
 agar anak tidak tersedak

The research data above illustrates the application of politeness maxims in communication, particularly in educating children to express gratitude and appreciate the assistance of others. The speakers encourage children to become accustomed to saying thank you after receiving help, such as when given water by a friend. Expressions like *"Karena dia telah memberikanmu airnya ketika air minummu telah habis"* and *"Untuk melatih anak agar terbiasa mengucapkan terima kasih"* reflect efforts to instill values of politeness and gratitude in children.

Table 4. Communication Variants in Context 4

Variants	Contexts
A 4: Communication Variants in Context 4	Harus bisa saling berbagi Adik tidak bisa beli barang ini karena uangnya tidak cukup Beli barang yang cukup dengan uangnya Menyarankan anak untuk membeli makanan sesuai dengan uang yg dimiliki ingat ada yang membalas "Ibu tahu kamu ingin sekali membeli yang itu, sayang. Tapi kalau harganya tidak sesuai dengan uang yang kamu punya, mungkin kamu bisa memilih yang harganya lebih terjangkau. Kamu masih bisa menikmati belanja dan memiliki barang baru yang kamu sukai." Memberikan anak pilihan yang agak mirip dengan yang diinginkan menyesuaikan dengan harga yg terjangkau. Memberitahu anak itu kalau uangnya tidak cukup Menyarankan anak agar membeli sesuai dengan jumlah uang. Nanti kaloq uangnya cukup baru beli yang ini. Saran saya sebaiknya anak membeli makanan atau minuman yang lebih rendah harganya membeli mainan yang lebih murah Tolong beli yang terjangkau dengan uangnya anak Nak, jika mau belanja, belilah sesuai apa yang paling kamu inginkan Sayang,jika mau belanja belilah apa yang kamu inginkan. membujuknya untuk membeli yang lain

The data from the above study illustrate the application of politeness maxims in communication, particularly in educating children to manage their desires and budgets. The

speakers employ a thoughtful and prudent approach to teaching children about the importance of aligning their choices with their financial capabilities, as demonstrated in the expression, *"Ibu tahu kamu ingin sekali membeli yang itu, sayang. Tapi kalau harganya tidak sesuai dengan uang yang kamu punya, mungkin kamu bisa memilih yang harganya lebih terjangkau."* This statement indicates that effective communication involves providing realistic and positive advice, as well as offering alternatives that satisfy the child's desires without exceeding their financial limits. In this manner, children are taught to share, remain realistic, and exercise prudence in their spending while also feeling heard and valued during the decision-making process.



Table 5. Communication Variants in Context 5

Variants	Contexts
<p>A5: Communication Variants in Context 5</p>	<p>Nak besok lagi di lanjutin mainnya ya.</p> <p>Tunggu jemputannya dulu, tidak boleh pergi tanpa izin orang tua</p> <p>Jangan lupa kasi tau orang yang membawa nya untuk memberi tahu orang tuanya.</p> <p>Jangan lupa nanti kasi tau orang tua temennya untuk kasi tau orang tuanya kalau kamu main kerumah temenmu</p> <p>Anak pulang dulu yaa kerumah ganti baju sekolah dengan pakaian bermain, nanti baru main kerumah teman yaaa, nanti kalau anak ikut kerumah temannya dicariin sama bapak</p> <p>anak adalah peniru yang handal. setiap yang kita lakukan akan ditiru oelh org lain</p> <p>Pernyataan yang tepat dari ibu guru kepada anak tersebut adalah, "Sayang, ibu tahu kamu ingin tetap bermain bersama teman-temanmu. Tapi, kamu harus memberi tahu orang tuamu terlebih dahulu sebelum ikut dengan temanmu yang akan dijemput lebih awal. Kita harus selalu berkomunikasi dengan orang tua tentang kegiatan kita di luar sekolah."</p> <p>Dek, sebelum ikut dengan temannya kita hubungi mama dulu ya, supaya mama tahu adk ikut dengan siapa? Boleh ya, tunggu sebentar menunggu ibu guru menghubungi mama.</p> <p>Memberitahu anak itu tetap menunggu d sekolah</p> <p>Nak,lain kali saja kamu ikut ya soalnya orangtua kamu belum tahu,,besok kalau mau ikut izin dulu sama orang tuanya ya</p> <p>Nak kita tunggu ibu dulu yg...minta izin dulu sayang, sebaiknya tunggu ibu jemput dulu ya.</p> <p>Anak harus izin kepada orang tuanya, yang harus saya katakan kepada anak bahwa nak kamu harus meminta izin terlebih dahulu kepada orang tuamu jika kamu ingin bermain dengan temanmu</p> <p>menghubungi orang tua nya, anak kita mau ikut pulang sma temannya bolehkah?</p> <p>Anak tidak boleh ikut karena belum izin ibu bapak, masih ada hari esok untuk main kerumah teman dengan izin dulu</p> <p>Nak izin dulu ke ibumu jika masih mau bernain dengan temanmu ya, jika ibumu izinkan silahkan kamu bermain jika tidak di izinkan kalian bisa lanjutkan permainannya esok ya, kasihan ibumu mungkin ada pekerjaan lain ya sayang,</p>

Sayang, minta izin dulu ke mamanya geh kalau masih mau bermain dengan temannya. jika diizinkan lanjutkan mainnya .jika tidak mainnya bsk lagi geh sayang.
tunggu disini, nanti orangtuanya capek mencari

The research data above highlights the use of politeness maxims in communication, particularly in teaching children the importance of seeking permission and communicating with their parents before making decisions to play outside. Expressions such as *"Nak, izin dulu ke ibumu jika masih mau bermain dengan temanmu ya"* and *"Sayang, sebaiknya tunggu ibu jemput dulu ya"* demonstrate a gentle and attentive approach to reminding children about the importance of responsibility and safety. The speakers provide reasonable explanations and frame their suggestions in a persuasive manner without making the child feel pressured or prohibited.

Table 6. Communication Variants in Context 6

Variants	Contexts
A6: Communication Variants in Context 6	<p>Hebat</p> <p>Bantu temannya untuk menyelesaikan tugasnya</p> <p>Anak ibu guru hebat. Tapi teruslah belajar dan jangan ada kata malas supaya kamu tetep bisa melakukan itu dan makin cerdas</p> <p>Waaa hebat yaa anak sudah bisa menyelesaikan semuanya dengan baik alhamdulillah</p> <p>Ibu bisa memberi pujian kepada anak yang mampu sesuai dengan tujuan dan harapan ibu dengan mengatakan, "Hebat sekali, sayang! Ibu bangga melihat kemampuanmu dan bagaimana kamu berhasil mencapai tujuan dan harapan ibu. Teruslah berusaha dengan baik seperti ini."</p> <p>Alhamdulillah... Adk sudah mampu menyelesaikan tugas dengan baik dan bertanggung jawab secara mandiri. Karena adk awal selesainya, boleh tidak membantu temannya yang kesulitan atau belum selesai. Teman-teman yang lain apakah ada yang merasa kesulitan boleh dibantu oleh si A ya? Bagaimana bisa?</p> <p>Nak, kamu hebat, terus tingkatkan dan tetap semangat ya</p> <p>Walaupun sudah bisa harus tetap belajar</p> <p>Kerjasama yg baik dan saling membantu</p> <p>Memberikan apresiasi terhadap anak</p> <p>luar biasaa</p> <p>Kamu anak super dan hebat tolong bantu ibu guru untuk bimbing temannya yang belum bisa</p> <p>Anak buk guru memang hebat, , terus berbuat baik ya sayang , anak yang baik disayang Allah dan bisa masuk surga,</p> <p>Luar biasa kamu memang anak hebat sayang.</p> <p>alhamdulillah kamu hebat tingkatkan lagi ya belajarnya</p>

The research data above demonstrates the application of the politeness maxim in communication through the use of praise and appreciation towards children, aimed at motivating and reinforcing their positive behavior. Expressions such as *"Hebat sekali, sayang! Ibu bangga melihat*

kemampuanmu" and *"Nak, kamu hebat, terus tingkatkan dan tetap semangat ya"* show that the speaker is offering sincere appreciation for the child's achievements, while simultaneously encouraging them to continue learning and growing. This praise not only boosts the child's self-confidence but also strengthens the relationship between the educator or parent and the child.

Tabel 7. Maxim Variants Context 1

Variants	Contexts
B1: Maxim Variants Context 1	<p>Aspek mufakat, karena saya melakukan mufakat dengan dengan 2 orang anak tersebut, saya melakukan tanya jawab dan mufakat dengan anak siapa yang minum lebih dahulu.</p> <p>aspek simpati</p> <p>Simpati. Karena anak meskipun dia juga kehausan, dia mau berbagi minuman dengan temannya meskipun sama2 sedikit</p> <p>NAM, dan Sosial emosional</p> <p>aspek bijaksana. karna disana terdapat sebab akibat yang anak mampu menyelesaikannya</p> <p>Aspek simpati, biar anak bisa saling membantu</p> <p>Aspek mufakat, dengan alasan anak perlu menyepakati yang telah diberikan kepada dia, dan tetap mufakat utk tetap berbagi</p> <p>Simpati alasannya karena anak itu lebih membutuhkan daripada anak yang kurang haus tadi</p> <p>Aspek simpati,</p> <p>Aspek bijaksana.</p> <p>Saya mendidik aspek dermawan, seperti penanaman karakter dermawan melalui sedekah, alasan saya proses penanaman karakter kedermawanan ini di mulai sejak dini dengan berbagai metode seperti perbuatan, dengan nasihat, permainan, cerita, pembiasaan tingkah.</p> <p>simpati, karena melatih anak untuk memiliki perasaan empati dan sabar</p> <p>Aspek agama dan moral yaitu bersyukur atas nikmat Alloh dalam keadaan apapun</p> <p>Aspek sosial emosional yaitu simpati dengan keadan teman dan mau berbagi atau dermawan</p> <p>Aspek bahasa yaitu anak anak bisa bijaksana mengambil keputusan tidak menang sendiri atau egois</p> <p>Aspek simpati dan bijaksana anak karna dengan mengembangkan aspek tersebut kedepannya anak mampu mengembangkan hubungan sampai persahabatan bermakna dan langgeng</p> <p>Aspek soaial dan emosional anak.karna dalam mengembangkan aspek ini.sekirax anak mampu mengembangkan hubungan baik yang berlanjut.</p> <p>kognitif</p>

The research data above demonstrates the use of politeness maxims in communication through the application of various aspects such as sympathy, consensus, wisdom, and generosity in children's social interactions. The aspect of sympathy, for instance, is shown when children are taught to share their drinks even though they themselves are thirsty, helping them to develop feelings of empathy and care for others. The aspect of consensus is also important, where children

are involved in the decision-making process, such as determining who will drink first, allowing them to learn the importance of mutual agreement. Additionally, the aspects of wisdom and generosity emphasize teaching values of kindness, sharing, and respecting the feelings of others.

Tabel 8. Maxim Variants Context 2

Variants	Contexts
B2: Maxim Variants Context 2	Aspek darmawan Aspek penghargaan 1. Aspek dermawan. Karena anak bisa membantu orang lain tanpa pamrih 2. Aspek simpati Karena anak bisa mempunyai rasa kasian kepada orang lain dan membantu temannya Sosial emosional aspek simpati Aspek simpati, alasanya karena ikut merasakan apa yang dirasakan temannya Jawabannya sama dengan sebelumnya Aspek dermawan alasannya karena anak- anak bisa berbagi dan saling membantu sesama teman Aspek penghargaan,,agar anak mau berbagi Aspek penghargaan Aspek simpati karena perduli terhadap orang lain dermawan karena ia mau berbagi Aspek simpati yaitu ibu guru menanamkan sikap bersyukur dan simpati bahwa perbuatan baik pasti akan dibalas kebaikan Aspek mufakat yaitu ada kesepakatan bersama Aspek penghargaan karena denfan sama sama saling menghargai kira bisa hidup dengan rukun Aspek penghargaan. kognitip karna memberi dan menerima air saling berbagi

The research data above demonstrates the application of politeness maxims in communication through various aspects such as generosity, sympathy, and appreciation. The aspect of generosity is evident when children are taught to help and share with their friends without expecting anything in return, reflecting values of kindness and care. The aspect of sympathy is emphasized by teaching children to feel what others are feeling, fostering compassion and empathy, so that they care and want to help friends in need. The aspect of appreciation teaches children to respect the feelings and needs of others, encouraging them to share and live harmoniously with one another.

Tabel 9. Maxim Variants Context 3

Variants	Contexts
B3: Maxim Variants Context 3	<p>Aspek darmawan</p> <p>Aspek bijaksana</p> <p>Aspek sederhana.</p> <p>Karena dengan di didik hidup sederhana anak jadi tidak akan menuntut banyak hal ke orang tuanya</p> <p>Sosial emosional</p> <p>aspek sederhana. agar terbiasa</p> <p>Aspek sederhana</p> <p>Melatih anak untuk bersifat sederhana</p> <p>Aspek mufakat, dan aspek bijaksana</p> <p>Aspek sederhana alasannya karena kita mengajar anak itu untuk membeli sesuatu itu sesuai kemampuannya</p> <p>Aspek sederhana,,,agar anak mempunyai sikap sederhana tidak mewah</p> <p>Aspek sederhana</p> <p>Aspek sederhana alasan saya supaya anak bisa mengenal diri sendiri akan membantu mengetahui prioritas dan aspek penting dalam hidup untuk di lakukan secara efektif dan efisien.</p>

The research data above highlights the application of politeness maxims in communication through various aspects, such as generosity, wisdom, and simplicity. The aspect of simplicity is strongly emphasized, with the aim of teaching children to live within their means and not to demand excessive things from their parents. Through the habituation of a simple lifestyle, children are taught to appreciate what they have and to understand the value of frugality. The aspect of wisdom is evident when children are encouraged to make appropriate decisions according to the situation, while the aspect of generosity underscores the importance of sharing and helping others.

Tabel 10. Maxim Variants Context 4

Variants	Contexts
B4: Maxim Variants Context 4	<p>Mufakat</p> <p>Aspek sederhana yakni tidak memaksakan kehendak diluar kemampuan anak</p> <p>Aspek sederhana</p> <p>Aspek sederhana</p> <p>kognitif dapat membedakan apa yang ingin dibeli</p> <p>Aspek bijaksana.</p> <p>Aspek mufakat, alasan suapaya anak tidak pergi sembarangan dengan orang lain</p> <p>Aspek mufakat.</p> <p>Karena kita memberi tahu anak itu cara yang bisa digunakan ketika mau bermain dirumah temennya tanpa sepengetahuan orang tuanya. Dan dia sepakat dan mau melakukan hal itu</p> <p>Sosial emosional</p> <p>aspek penghargaan</p> <p>Aspek Mufakat</p>

Alasannya: adalah agar anak memahami pentingnya komunikasi yang baik dengan orang tua, menghargai peran dan keputusan orang tua, serta bertanggung jawab atas tindakan yang mereka ambil. Ini membantu membentuk sikap yang positif dalam hubungan anak dengan orang tua serta mengajarkan nilai-nilai penting dalam kehidupan sehari-hari.

The research data above emphasizes the importance of applying politeness maxims in communication through the aspects of consensus, simplicity, and wisdom. The aspect of consensus highlights the necessity for children to understand the importance of communication and agreement with their parents, such as not leaving without permission or playing at a friend's house without their knowledge. This teaches children to respect the decisions and roles of their parents, as well as to develop a sense of responsibility for their actions. The aspect of simplicity is evident in the teachings not to impose demands beyond the child's capabilities, allowing them to learn to live within their means and make wise decisions. By integrating social-emotional aspects, consensus, and appreciation, children are taught to build positive, responsible, and understanding relationships with their surroundings.

Tabel 11. Maxim Variants Context 5

Variants	Contexts
B5: Maxim Variants Context 5	Aspek mufakat dan sederhana Aspek mufakat karena mengajar anak untuk minta izin dulu kalau bepergian Aspek mufakat,,,karna anak harus dibiasakan minta izin kepada orang tuanya Aspek mufakat Yang saya pakai disini adalah aspek bijaksana, mengapa karena kemampuan individu untuk selalu menggunakan akal budi, pengalaman dan pengetahuannya. mufakat Aspek mufakat yakni anak anak bisa mengendalikan egonya ketika menginginkan sesuatu dan tidak memasakan kehendak Aspek bijaksana karna dalam mengambil keputusan anak harus diajak mencerna keputusan yang diambil berdampak baik/tidak Aspek bijaksana karna dalam mengambil keputusan anak harus diajak mencerna keputusan yang diambil baik atau tidak sosial emosioal, karena ingin bermain dengan teman

The research data above elaborates on the application of politeness maxims in communication through various aspects such as consensus, wisdom, and socio-emotional factors. The aspect of consensus is evident in teaching children to always seek permission before going out or doing anything, which helps them understand the importance of agreements and communication with their parents. The aspect of wisdom underscores the significance of teaching children to use

reasoning and knowledge when making decisions, as well as to evaluate the consequences of their choices.

Tabel 12. Maxim Variants Context 6

Variants	Contexts
B6: Maxim Variants Context 6	<p>Aspek penghargaan Aspek simpati Aspek penghargaan. Karena jika anak berhasil atau mampu kita akan memberikan hadiah berupa bintang/nilai sesuai dengan kemampuan anak itu sendiri Seni dan sosial emosional penghargaan Ibu sedang mendidik aspek Bijaksana, ketekunan, determinasi, dan penghargaan terhadap proses belajar. Alasannya adalah untuk memperkuat semangat anak dan mengajarkan mereka bahwa kegagalan adalah bagian dari proses menuju kesuksesan. Aspek mufakat, aspek bijaksana, aspek penghargaan Aspek penghargaan karena memberikan semangat kepada anak-anak untuk tetap belajar agar bisa menjadi kebanggaan guru atau orangtuanya Aspek penghargaan,,, Aspek mufakat Di sini saya sedang melakukan aspek penghargaan mengapa karena disini usaha menumbuhkan perasaan di terima atau di akui di lingkungan.</p>

The research data above illustrates the application of politeness maxims in communication through the aspects of appreciation, sympathy, and wisdom. The aspect of appreciation manifests in practices such as awarding gifts or recognition, such as stars or grades, to children who succeed, serving as a form of motivation and acknowledgment of their abilities. This not only motivates children to continue learning but also reinforces their spirit to strive harder. The aspect of sympathy is integrated with appreciation, emphasizing the provision of emotional support and understanding of the efforts and achievements of the child. Furthermore, the aspect of wisdom is also emphasized in educating children about perseverance and determination, teaching them that failure is an important part of the learning process. The combination of these aspects supports the development of positive attitudes and sustained motivation in the learning process of children.

Discussion

Politeness Maxim and Communication Situations

The responses to the instrument's questions were obtained from 50 respondents. The variations in the respondents' answers were grouped into 16 responses for each type of maxim. The context question A1 in the instrument aimed to elicit responses regarding the maxim of wisdom from students through a communication model with their teacher. The substance of the wisdom

maxim is to maximize the interlocutor's benefit while minimizing personal gain. Based on the data regarding the variations in answers to the context corresponding to the research question, only 9 out of 16 (56.25%) respondents answered correctly. Errors in responses manifested as misunderstandings of the question's intent, responses with responsive statements (what was said), argumentative statements (why), and causal reasoning (because of what). The required responses from the respondents should take the form of dialogic statements between the participants in the context, with the intention of fostering the recognition and instillation of the wisdom maxim of politeness in children. The errors in responses, or the statements made by teachers to young children, were attributed to the teachers' lack of understanding of the concepts and substance of politeness maxims as formulated in Geoffrey Leech's theory.

The context question A2 in the instrument aimed to obtain responses regarding the maxim of generosity, which involves showing respect or assistance by prioritizing the interests of others. The generosity maxim is almost identical to the wisdom maxim, in that it prioritizes the interlocutor's interests. The difference lies in that the wisdom maxim emphasizes giving and offering, whereas the generosity maxim emphasizes prioritizing the interests of others for the purpose of sharing. In other words, the wisdom maxim tends to involve a willingness to yield, while the generosity maxim involves a willingness to share. Data from communication context 2 show that 6 out of 16 (37.50%) answers related to the generosity maxim (willingness to share) were correct. The remainder tended to align with the maxims of consensus and sympathy. As with the answers in context 1, the errors in responses in context 2 were due to the teachers' lack of understanding of the concepts and substance of the maxims as formulated by Geoffrey Leech. There was an overlap between the wisdom and generosity maxims.

The context question A3 aims to obtain responses regarding the maxim of appreciation, focusing on expressions of respect towards the interlocutor, such as compliments, recognition, and expressions of gratitude. Data indicate that 6 out of 16 (37.50%) respondents answered in accordance with the appreciation maxim by expressing thanks and gratitude for receiving a portion of a drink from their friend. Similar to the responses in context 1, these answers were more oriented towards the teacher's arguments and causal statements (why a particular action was taken). The underlying issue remains the same: teachers have yet to grasp the concepts and substance of the maxims as articulated by Geoffrey Leech. Early childhood educators still struggle to distinguish between teaching appreciation politeness and teaching aspects of togetherness or mutual assistance.

The context question A4 seeks responses regarding the maxim of simplicity, emphasizing humility. Humility can manifest as accepting a lower standard compared to one's own possessions. In this case, 10 out of 16 variants (62.50%) of the responses aligned with the intent of the humility maxim by offering and accepting choices according to individual capabilities. This situation often arises because young children may desire items that exceed the amount of money they have been given for spending. Contextually, the funds prepared were not intended for purchasing a specific toy but rather as a precaution in case their food and drink supplies ran out. In such instances, teachers help explain that the desired toy's price does not match the amount of their spending money. Consequently, teachers suggest accepting a toy of equivalent value but at a lower price. This context indicates that children have become accustomed to being humble.

The context question A5 is designed to elicit responses related to the maxim of consensus, emphasizing agreement and conflict avoidance. Among the 16 response variants, 15 (93.75%) reflected answers consistent with the intent of the consensus maxim/acceptability. Responses to this maxim were also accompanied by explanations regarding why the children were willing to reach an agreement. The reasons might be that others are in different circumstances, thus not providing services to their interlocutors (the young children). The majority of correct responses regarding this maxim were attributed to the relatively uniform context experienced, which always prompted such agreements (waiting). However, as a consensus maxim, it is not always recognized by early childhood educators. Such responses and statements were delivered spontaneously in accordance with the experienced context.

The context question A6 aims to elicit responses related to the maxim of sympathy, focusing on the substance of showing sympathy towards others. In other words, it involves providing respect or attention to the conditions experienced by others. In this context, all 16 responses (100%) aligned with the intent of the maxim. This context is relatively significant as early childhood educators are accustomed to offering respect for children's performances by providing encouragement. However, their statements tend to reflect the maxim of appreciation or praise. As noted previously, responses within this maxim emerged as contextual reactions that are not based on a comprehensive understanding of the concepts and substance of the sympathy maxim as articulated by Geoffrey Leech ((Izar et al., 2022; Muharudin et al., 2023).

Based on the data from responses to questions A1 to A6, the most frequently observed maxims are simplicity, consensus, and sympathy. Although there remains an overlap between the maxims of sympathy and appreciation, these have already become processes that are consistently instilled in young children. The maxim of appreciation refers to the attitudes and statements of individuals who benefit from a situation, while the maxim of sympathy pertains to expressions of recognition for the achievements or good deeds of others. The issues arise with the maxim of generosity and the maxim of appreciation. The maxim of wisdom has not yet been understood as a willingness to share by sacrificing all of one's possessions, whereas the maxim of generosity tends to emphasize sharing by sacrificing a portion of one's belongings.

Politeness Maxim and Character

In the context of maxim B1, which should predominantly reflect the maxim of generosity, there is a mixture with the maxims of consensus and sympathy. There is a discrepancy between the statements in context 1 and the types of maxims referenced in this aspect. In this context, early childhood educators have engaged in communication that aligns with the maxim of wisdom, yet they still struggle to distinguish this from the substance of other maxims. The context of maxim B2 should predominantly showcase the maxim of generosity (giving by sharing), but it is intertwined with other maxims, such as wisdom, sympathy, humility, and consensus. In maxim B3, the expectation was for statements related to the maxim of appreciation; however, none of the responses specifically referred to it as such. Instead, many labeled it as the maxim of generosity, wisdom, or simplicity. For maxim B4, the expectation was for a dominance of simplicity, but it still overlaps with the maxims of wisdom and consensus.

In the context of maxim B5, it is expected to be dominant, and in practice, it is primarily aligned with the maxim of consensus. This maxim frequently occurs and is most commonly observed in early childhood contexts. The context of B5 is relatively parallel to the communication context of A5, as both frequently appear in similar situations, and their accurate expression is reflected in the actions of early childhood educators. In maxim B6, which should predominantly reflect the maxim of sympathy, it is instead dominated by the maxims of consensus, wisdom, and appreciation. As seen in A5 and B5, contexts A6 and B6 are inversely related. In communication contexts, educators primarily teach the maxim of sympathy; however, when asked which maxim is being taught, only a small portion responds accurately regarding the type of maxim.

Based on the information from data B1 to B6, all maxims are evident in the communication contexts between educators and young children. This indicates that the processes of habituation and instilling the maxims of wisdom, simplicity, appreciation, humility, consensus, and sympathy have been implemented, although not yet in a balanced manner. Early childhood educators predominantly teach and instill the maxims of consensus and sympathy. This context arises because the situations encountered relate to these two maxims. Another issue is the inconsistency between the naming of the maxims and their presentation in communication contexts. The cause remains consistent with previous statements that early childhood educators have yet to comprehend the concepts and substance of each maxim as formulated by Geoffrey Leech. This context illustrates that wise character in relationships with young children, generosity towards peers, simplicity in behavior and action, willingness to reach consensus, and sympathetic character have been taught and developed in the communication context between educators and young children.

Character Development and Maxims: Material Development

Referring to the research data which indicates: 1) the lack of understanding of the concept and substance of politeness maxims according to Geoffrey Leech's formulation, and 2) the communication contexts for politeness maxims have been developed but are not balanced among the maxims in the communication contexts between teachers and young children. The first condition results in early childhood educators' inability to select the appropriate maxim materials in the learning process through the communication contexts with young children. The second condition affects the imbalance in character development facilitated by the politeness maxims. Therefore, it is essential to create communication contexts that give rise to politeness maxims, which in turn influence the development of children's courteous character, through forms of communication that align with the maxims to be developed (Eshreteh & Badran, 2020b; Ibrahim & Hussein, 2021; Mangilaya II, 2020). Communication must reflect the value of wisdom, which entails a willingness to give without sacrificing one's own interests (favoring the interlocutor). Communication should also reflect the value of generosity, which involves a willingness to share with the interlocutor in a balanced manner. Furthermore, communication should embody the value of appreciation, recognizing the achievements of young children or acknowledging their positive efforts through respect or appreciation. Additionally, communication must represent the value of simplicity, which involves accepting conditions that align with one's own capacities. Communication should also illustrate the value of consensus, which means accepting situations in relation to the context of

others. Lastly, communication must reflect the value of sympathy, which involves showing respect or acknowledgment of others' conditions and understanding them, allowing similar experiences to be recognized within oneself.

Character Development and Maxims: Teacher Capacity

Referring to the data indicating that the concept and substance of politeness maxims as formulated by Geoffrey Leech are not yet understood, there is a need to develop the capacity of teachers for this purpose. Relevant parties, such as HIMPAUDI at the local level or the Division of Non-Formal Education and Early Childhood Education, can develop educational programs and training with a curriculum focused on maxims and their substance. Understanding this material becomes the basis for developing learning centered on maxims and their substance in fostering character development based on Geoffrey Leech's politeness maxims. Assessment and evaluation of learning in this context can be developed through portfolio assessments based on authentic assessment principles (Dewi et al., 2023; Lee, 2023). Considering that character education based on politeness maxims is a developmental process facilitated through the cultivation of direct communication actions, the assessment process can occur concurrently with the learning process, both inside and outside the classroom.

CONCLUSION

Based on the data and analysis, it can be concluded that the politeness maxims in communication between teachers and young children can be identified as follows: 1) the maxim of wisdom with the substance of giving without taking personal advantage, thereby benefiting the interlocutor; 2) the maxim of generosity, characterized by giving and sharing equitably between the speaker and the interlocutor; 3) the maxim of appreciation, which focuses on recognizing the work or actions of the interlocutor; 4) the maxim of simplicity, where both the interlocutor and the speaker balance their tendencies with their own capacities; 5) the maxim of consensus, emphasizing agreement with the interlocutor's offers according to the context experienced; and 6) the maxim of sympathy, which involves responding to or accepting others appropriately, with the awareness that such contexts can be experienced by everyone. According to the six politeness maxims as formulated by Geoffrey Leech, the character traits that are instilled and developed include wisdom, generosity, appreciation, simplicity, consensus, and sympathy. There is an imbalance in their development within the communication situations between teachers and young children, largely because teachers

have not yet fully understood the concepts and substance of politeness maxims. Therefore, before further development of character cultivation based on these politeness maxims, it is essential to enhance teachers' capacities concerning the concepts and substance of the maxims. The development plan can be tailored to the substance of the six politeness maxims in the context of direct learning both inside and outside the classroom, using authentic assessments and portfolio evaluations.

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