

# The Indonesian Politeness Speaking Pattern Of Elementary School Students With A Migratory Family Background In Kampung Laut Cilacap Regency

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**Abstract.** Migration has positive and negative impacts, both on the native region as well as the destination region. Changes in language and communication, in this case the politeness speaking pattern, is among the impacts of migration. This research aims to describe the Indonesian politeness speaking pattern of elementary school (*Sekolah Dasar - SD*) students with migratory family backgrounds when communicating with the teachers in the classroom. The method used in this study is a descriptive method with a qualitative approach. The subjects of the study were 5th graders and teachers of SD Ujung Gagak, Kampung Laut, Cilacap Regency. The results of this study showed patterns of politeness and impoliteness in Indonesian speaking students with migratory family backgrounds when communicating with the teachers during the learning activities in the classroom. In this study, there were a compliance of the speech of Geoffrey Leech's principle of politeness with 6 maxims and violations of the speech of Geoffrey Leech's principle of politeness with 4 maxims. These are due to the mixing of language variations from the students' home region as well as the culture shock of students when adapting to the new region.

**Keywords:** politeness patterns, Indonesian language, elementary students, migratory family

## 1 Introduction

Population movement from one place to another is a social dynamic that commonly occurs in society. That population movement is called migration. There are lots of factors which cause migration, such as work, livelihood, education, and security. Migration allows for cultural diversity to happen, because there is a blend of cultures that were brought from the native regions of immigrants with the cultures of the locals. During that migration process, the migrants must

adjust themselves with the social condition and the locals' cultures. One of the ways to adjust to their new home for the migrants are the adjustment in languages and communication.

Language is the main communication tool for humans to interact in a social environment. Language as a communication tool has several functions. One of the functions of language is used to convey expressions (in the form of emotions, desires, or feelings) to the messenger or communicator [7]. This language expression is related to language politeness. Politeness is not only shown by behavior, but politeness must also be adapted to good language speech. Politeness can be manifested in various ways, one of which is language [4]. Language politeness includes an ethic in socializing with the community where the person is, a proper choice of dictions and paying attention to the person one's talking to.

Apart from being a communication tool in the social environment, language is also a tool for learning in the school environment. Within this environment, the use of language should focus on the ethics of talking to someone and how to respect the other person by using polite language. Politeness is a rule of behavior that is determined and mutually agreed upon by a certain community so that politeness is also a prerequisite for social behavior [15].

One application of politeness in language can be done in the elementary school environment. Elementary school (SD) is the most basic level of formal education in Indonesia. The teaching and learning process in elementary schools has different characteristics from the teaching and learning process in secondary schools. Characteristics of elementary school-age children are happy to play with their peers, actively move, to play in groups, and to do things directly [11]. Speech development of elementary school children aged 10 to 12 year old has the characteristics of enjoying talking and arguing with anyone, using more complex language structures, being a thoughtful listener, understanding that sentences have a purpose, such as "Is your homework done?", and understanding the concepts of irony and sarcasm [6]. Children have begun to be like adults in following universal rules regarding the acquisition of pragmatic features, such as apologizing and thanking [8]. In addition, children begin to be able to combine gestures and prosody to express pragmatic meanings such as request, focus of information, uncertainty or politeness, before they can convey these meanings in speaking [8].

Communication behavior of elementary school students can be influenced by family background conditions. The influence of new cultures and lifestyles that enter massively in the environment causes many children to communicate with less politeness in speaking so that it can offend the feelings of the other speakers [12]. Elementary school students with migratory family backgrounds certainly have different linguistic styles in the local community. In teaching and learning activities in schools, there are still some students with migration backgrounds who use language that is not polite to friends and even to teachers. Speeches that are impolite are still often used by students during lessons. The use of inappropriate language rules, namely non-standard speech in the language is a form of impoliteness in speaking Indonesian language [16].

Migration by terminology is mobility or population movement which is interpreted as a movement of population from one area to another [1]. In general, migration is a population movement activity

with the aim of settling into a new area. In areas that are classified as poor and underdeveloped, sometimes the movement of the population aims to be able to get out of the economic problems faced by community groups or households. Population migration is one of the demographic components that can affect changes in the population in an area, in addition to the fertility and mobility components of the population [5]. Population migration cannot be separated from the concept of population mobility. Generally speaking, population mobility can be divided into two types, including; (a) permanent population mobility, which means that they decide to move to their destination because their life needs in the area of origin are not met, even beyond the tolerance limit; (b) non-permanent population mobility, meaning that they decide not to move even though their life needs in the area of origin are not met, but they take a solution by moving around or staying in the destination area.

In research on the language of population migration, examines the shift in the Javanese language that occurs in the family realm in the Kenali Asam Bawah Village, Jambi Regency [14]. The results showed that the shift in Javanese occurred in children (second generation migrants) in Kenali Asam Bawah Village, Jambi City. The factors that cause the shift in the Javanese language are the weak inheritance of the Javanese language to children, the absence of concentration of settlements, migration, schools and social. Analysis of this data shows that there has been a shift from Javanese to Indonesian and Jambi Malay in the second generation of Javanese ethnic families in Kenali Asam Bawah Village, Jambi City.

As migrators in areas that have different languages, elementary school students are likely to adjust to the use of their language. For the first generation to migrate, they will choose the language, namely by using their mother tongue when communicating with speakers of the same mother tongue, using Indonesian which is the national language, or using the language of the migration destination to facilitate the communication process with the local community.

Language shift concerns with the problem of using language by a speaker or a group of speakers that can occur as a result of moving from one speech community to another. Language shift happens when a person or group of speakers moves to another place that uses another language and mixes with them. This language shift certainly affects the Indonesian language politeness of elementary school students when communicating with the teachers or peers at school. Therefore, researchers are interested in examining the politeness and impoliteness of language in elementary school students with migration backgrounds at SDN Ujung Gagak Kampung Laut, Cilacap Regency. Kampung Laut is a fairly remote fishing village. Kampung Laut is located on the western point of Nusakambangan Island, with the administrative center located in Klaces Village. Some of the livelihoods of the residents on Nusakambangan Island and Motean Island are fishermen, while those on Java Island are farmers and fishermen. Based on the background of the location of this research, the researcher focuses on politeness in Indonesian language speaking on elementary school students with migratory family backgrounds when communicating in teaching and learning activities in the classroom.

## 2 Research Method

This study uses a qualitative approach because it presents data in the form of speech in the form of words and sentences. This research is a descriptive qualitative research. Descriptive qualitative research has the main objective of systematically describing facts. This study aims to describe the Indonesian language politeness of elementary school students in classroom activities with teachers and classmates. The subjects of this study were 4<sup>th</sup> grade students and teachers of SDN Ujung Gagak Kampung Laut, Cilacap Regency with a total of 25 students. Sources of data in this study are all oral speech made by teachers and students during the class; starting from the teacher opening session, delivering the material session, class discussion, to closing session.

The data in this study are verbal data in the form of speech that obeys politeness and speech that violates politeness in Indonesian language based on the politeness principle of Geoffrey Leech, namely (1) tact maxim, (2) generosity maxim, (3) approbation maxim, (4) modesty maxim, (5) agreement maxim, and (5) sympathy maxim used by teachers and students during the learning process. The data collection techniques used consisted of (a) observation, (b) interviews, and (c) documentation. The data analysis technique in this research is qualitative data analysis. Data analysis techniques were carried out using interactive model data analysis techniques. According to Miles and Huberman [1], there are three main things in interactive model data analysis, namely data reduction, data presentation, and drawing conclusions or verification.

## 3 Results and Discussion

Based on observations made by students and teachers during the 4th grade learning process at SDN Ujung Gagak Kampung Laut, Cilacap Regency, the researchers found that there was compliance with politeness principles and violations of politeness principles. For more details can be seen in the following discussion.

### 3.1 Tact Maxim

Leech explains that in order to obey the maxim of wisdom, speakers must make the loss of others as small as possible, and make the benefit of others as large as possible [13]. The following is a conversation in class between a teacher and students.

Teacher : *Kamu sudah selesai belum PR-nya? Sini, Bu Guru cek.* (Did you do your homework? Let me take a look).

Student A : *Bu Guru, ini lho PR saya sudah selesai. Tadi malam dibantu masku.*

(Ma'am, I've done my homework. My big brother helped me with it last night).

Teacher : *Ya, coba sini. Bu Guru lihat.* (Yes, hand it to me. Let me see).

Student B: *Tapi tidak dikerjain masmu, mbok?* (But it wasn't your brother who did it, right?)

Student A: *Dikerjain sendiri to. Mosok dengan **simbokku**... Hehe...* (Of course I did it myself. Couldn't be my mother... Hehe...)

Based on the conversation above, student A was a student from a migratory family background from Solo, Central Java. Solo's dialect was easily recognizable from the use of expressions "*lho*" and "*to*". Student A's speech was a polite speech because the student answered the teacher's questions and obeyed the teacher's orders to submit the homework. The teacher responded well to student A's speech. Student B, a local, responded to student A's speech with a Banyumas accent. This can be seen from the word "*mbok*". Student B replied with the word "*simbokku*" which means "*my mother*". This showed that there was a culture shock in perceiving words that sound the same, but have different meanings. It can be concluded that the speech between the teacher and student A is a polite speech. The utterances of the teacher and student A show the maxim of wisdom.

However, in conversations between students, there were often found violations of the maxim of wisdom. Violation of the maxim of wisdom is contrary to the essence of obeying the maxim of wisdom, namely that each participant in the speech must maximize the loss of others, or minimize the benefits of others [9]. Violations of the maxim of wisdom seen in online learning for grade 4 SDN Ujung Gagak Kampung Laut, Cilacap Regency are as follows.

Teacher : *Tolong nanti papan tulis dibersihkan ya.* (Please wipe off the blackboard later).

Student A: *Yang piket bukan saya, Pak. Dian yang piket **je**, Pak. Kamu piket Dian. Aku **emoh**.* (It's not my picket shift, Sir. It's Dian's, Sir. You do it, Dian. I don't want to).

Teacher : *Dimintai tolong Pak Teacher kok **ndak** mau.* (How come you don't want to help your teacher).

These utterances were utterances that use non-formal language with a Central Javanese accent or the communicative language of teachers and students during the class. This is due to the habit of students when talking to their peers. In the speech, the teacher asked student A to clean the blackboard. The teacher had shown his attitude of wisdom by asking student A for help. However, Student A responded with an unwise speech, namely ignoring the teacher's orders. Student A asked another student to clean the blackboard because it was not his picket assignment. It can be concluded that the teacher's speech is a polite speech. In student A's speech there is an utterance that violates the maxim of wisdom. Violations in student A's speech are in the form of omission and indifference to the teacher's response in online classroom.

### 3.2 Generosity Maxim

In the maxim of generosity, the participants are expected to respect others. Respect for others will occur if people can reduce profits for themselves and maximize profits for others [3]. In addition,

Leech suggests make the profit yourself as small as possible and make the loss yourself as big as possible. The maxim of generosity in learning in grade 4 SDN Ujung Gagak Kampung Laut which is spoken by the teacher and students is as follows.

Teacher : *Siapa yang mau bantu Pak Guru membawa buku di meja kantor? (Who'd want to help me to bring a book that's on the office desk?)*

Student B: *Nggih, Pak. Secepat kilat. (Yes, Sir. A fast as the speed of light)*

Teacher : *Terima kasih, Noval. (Thank you, Noval).*

When the lesson almost closed, the teacher asked the students for a help to bring a book to the office. The speech made by the teacher was a polite speech of a request for a favor from the students instead of commanding. Student C responded to the teacher with an utterance that shows an attitude of generosity. Student C is a student from a migration family from Klaten, Central Java. This can be seen from the word “nggih” which means “yes”. After listening to student C's speech, the teacher thanked him. It can be concluded that, the teacher and students have made speeches that comply with the maxim of generosity during learning.

Violation of the maxim of generosity is the opposite of its essence, namely that the participants of the speech maximize or increase the benefits for themselves and minimize the benefits for other parties. Violations of the maxim of generosity committed by students against teachers of generosity in online learning for grade 4 at SDN Ujung Gagak Kampung Laut are as follows.

Teacher : *Anak-anak tolong yang tenang. (Kids, please keep quite).*

Student D: *Cicing woi, yang lain berisik, Pak. (Shut up! They're very loud, Sir)*

Student E: *Yang lain aja rame, Pak. (The others are being very noist, Sir).*

When learning took place, the teacher asked the children to be calm and pay attention to the lesson. However, student D, whose family background is migration from West Java, refused the teacher's request with an excuse that there were many students who were still busy not paying attention to the lesson too. Student D used the Sundanese “cicing” which means “silent”. Student D did not want to be burdened by the teacher's request and transferred the burden to other students. This illustrated that student D's speech was a less polite speech. Student E also imposed teacher requests on other students. It can be concluded that in the utterances between teacher, Student D, and student E, there were utterances that violate the maxim of generosity, namely the utterances of student D and student E.

### **3.3 Approbation Maxim**

In the maxim of appreciation, it is explained that someone will be considered polite when they always try to give appreciation to the other party when they're speaking which is expressed by criticizing others as little as possible and praising others as much as possible. With this maxim, it

is hoped that the participants of the speech will not mock each other, berate each other, or demean each other.

Student F: *Assalamu'alaikum, Pak Guru, ini gambarku saja sudah diwarnai.* (Assalamu'alaikum, Teacher, I have coloured my picture.)

Teacher : *Bagus. Semangat ya, Aan.* (Good job, Aan.)

Student D: *Iya, weh, bagus to ya.* (Oh wow, it looks cool)

Student F: *iyu, rek. Sama we amu ya.*(Yeah, mate. Same with yours)

In the speech event above, student F greeted and told the teacher that student F would send a coloring assignment. The teacher gave a response in the form of an appreciation speech and gave encouragement to student F. Student D who had a family background of migration from Solo also gave a compliment. Student F who has a migration family background from East Java also gave the same compliment to student D. The East Javanese accent can be seen from the use of the words “rek” which could mean “bud/man” and “we amu” which can be translated as “yours”. It can be concluded that the teacher and students have made speeches that comply with the maxim of appreciation when learning in class.

Violation of the maxim of appreciation, namely not giving appreciation to other parties. The participants of the speech mock each other, berate each other, or demean each other. Speech participants who often mock other speech participants in speaking activities will be said to be disrespectful people. The following is a violation of the maxim of appreciation in learning in grade 4 at SDN Ujung Gagak Kampung Laut at the time of class.

Teacher : *Anak-anak sudah selesai mengerjakan soal perkalian tadi?* (Kids, have you done your multiplication problems?)

Student G: *Belum, Pak, lupa.* (Not yet, Sir. I forgot)

Student H: *Tadi aku disuruh Bani (G) menemani ke WC. Jadi lali.* (I went with Bani/student G to the toilet. So I forgot).

The teacher asked the students about the results of their homework. Student H answered with a speech that seemed to not respect the teacher's task with the excuse of accompanying student G behind. Student H was a student whose family was migrated from Central Java. This can be seen from the word “lali” which means 'forgot'. Student H also supports student G's statement. It can be concluded that the utterances of student G and student H are utterances that are less polite and violate the maxim of appreciation.

### **3.4 Modesty Maxim**

According to Leech, the modesty maxim is stated to praise yourself as little as possible and criticize yourself as much as possible. The following is the observance of the maxim of humility in classroom learning between teacher and grade 4 students at SDN Ujung Gagak Kampung Laut Cilacap.

Student J: *Pak, ini puisi saya. Isin aku.* (Sir, this is my poem. I'm embarrassed).

Teacher: *Lho kenapa malu. Sini Bapak baca.* (You don't need to be. Let me read it).

Student J: *Tapi jangan diberi tahu yang lain, lho.* (But please don't tell the others)

In the speech above, student J humbly admitted that his poem was not good to the teacher. Student J, who comes from a migrated family from Central Java, felt 'embarrassed' and also stated that his work should not be told to other friends. It can be concluded that the speech delivered by student J is a polite speech and obeys the maxim of simplicity. In this study, the researcher did not find any utterances that violated the maxim of simplicity during the Indonesian language learning process in the classroom.

### 3.5 Agreement Maxim

In the maxim of agreement, Leech [9] states that speakers must reduce the discrepancy between themselves and others, and increase the conformity between themselves and others. In other words, this maxim emphasizes that the speech participants can foster compatibility or agreement in speaking activities. The compliance of the maxim of consensus in the 4th grade online learning at SDN Ujung Gagak Kampung Laut which was spoken by the teacher and student is as follows.

Teacher : *Anak-anak bagaimana kalau besok kita belajar di luar kelas. Melihat kapal?* (Children, how about tomorrow we study outside the classroom. See the ship?)

Student K: *Iya, Pak, asyik.* (Yes, Sir. That'll be fun)

Student L: *Ya, Pak, mau apa ya di sana? Aku mau mancing wae.* (Yes, Sir. What are we going to do there? I'd like to fish).

Student M: *Iya, Pak, mau. Eh, Ko, bisa mancing ora? Bapakmu kan dudu nelayan kaya bapak inyong.* (Yes, Sir. We would like to. K, do you fish? You dad is not a fisherman like mine)

Teacher: *Ayo, jangan ribut. Semua belajar bersama.* (Quite, everyone. Let's learn together).

In the speech above, the teacher gave the students a suggestion to do tomorrow's assignment on the beach. Student K agreed with the teacher's suggestion, and was very excited. Student L also agreed with the teacher's proposal, but was still not concentrating on learning purposes. Student M also agreed with the teacher's suggestion, although he also chimed in with Student M with a Bayumas accent, namely, "inyong" which means 'me'. It can be concluded that the utterances of the teacher and student are polite speeches and the utterances of student K, student L, and student M are speeches that obey the maxim of consensus.

Leech states that in the maxim of agreement, speakers must reduce the discrepancy between themselves and others, and increase the congruence between themselves and others. This violation is the opposite of the essence of the maxim of consensus, namely the speaker and the interlocutor minimizes their agreement, and maximizes their disagreement. The violation of the maxim of consensus in online learning for grade 4 students at SDN Ujung Gagak Kampung Laut is as follows.



Teacher : *Anak-anak, Pak Guru sudah bilang kalau belajar jangan keluar masuk kelas!*  
(Children, I have told you to not go in and out of room during the class!)  
Student N : *Arek kamana, Kiki?* (Where are you going, Kiki?)  
Teacher : *Ayo masuk lagi!* (Come in!)  
Student O : *Ya sudah masuk lah.* (We're coming in...)

In the speech above, the teacher reminded the students to agree that the online learning process is not allowed to enter and leave the classroom. Student N's utterance uses Sundanese, namely "arek kamana" which means 'where to go' and student O shows that there is a violation of the maxim of agreement.

### 3.6 Sympathy Maxim

Leech states that the maxim of sympathy can be expressed by reducing the feeling of antipathy between oneself and others to the minimum possible. In addition, speakers also increase sympathy as much as possible. The sympathy maxim requires all speech participants to maximize sympathy and minimize antipathy to the others. If the interlocutor gets luck or happiness, the speaker is obliged to congratulate him. If the interlocutor gets into trouble or disaster, the speaker should express his or her sorrow or condolences as a sign of sympathy. The following is an example of compliance with the maxim of sympathy in online learning for grade 4 SDN Ujung Gagak Kampung Laut, Cilacap.

Teacher : *Wahid, coba praktikan gaya psikomotorik di depan kelas yang kamu bisa.* (Wahid, try practicing psychomotor style in front of the class as you can.)  
Student P: *Belum bisa, Pak.* (Belum bisa, Pak)  
Student Q: *Gini lho caranya, tak ajari ya.* (Here's how you do it. Let me teach you).

In the event mentioned above, the teacher asked politely to student P to practice the psychomotor style in front of the class. However, student P admitted that he could not. Student Q tried to help by giving examples. It can be concluded that the speech between Teacher and Student was polite speech and the speech of student Q and student R was speech that obeyed the maxim of sympathy.

The sympathy maxim requires all speech participants to maximize sympathy and minimize antipathy to the interlocutor. If the interlocutor gets luck or happiness, the speaker is obliged to congratulate him. However, this violation is the opposite of the nature of the sympathy maxim, namely that the participants in the speech do not maximize sympathy, and do not minimize the feeling of antipathy to the interlocutor. In this study, the researcher did not find any utterances that violated the maxim of sympathy during the Indonesian language learning process in the classroom.

## 4 Conclusion

People with migration backgrounds have their own language style and style of communicating in the local community. This affects the form of language politeness. Language politeness of the migration population can occur in the scope of education, especially in elementary school education. Elementary school students with migratory family backgrounds are affected by communication habits within the family. The results of this study indicate that in the learning process of 4th grade students of SDN Ujung Gagak Kampung Laut Cilacap with the teacher there is Geoffrey Leech's speech compliance with 6 maxims of politeness and Geoffrey Leech's 4 maxims of violation of politeness principles. In the classroom, students still show politeness with the teacher. However, there are still impoliteness of students in communicating with teachers. This is due to the mixing of language variations from the students' areas of origin as well as the culture shock of students when adapting to new areas.

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