

POLITENESS IN DOMESTIC VERBAL VIOLENCE AGAINST WOMEN IN INDONESIA

TUTURAN KESANTUNAN KEKERASAN VERBAL DOMESTIK TERHADAP WANITA DI INDONESIA

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Abstrak

Kesantunan berbahasa tidak hanya terjadi di dalam situasi resmi, normal, dan dalam komunikasi yang baik, tetapi juga dalam situasi tidak resmi, tidak normal, dan penutur dalam keadaan marah. Penelitian ini bertujuan untuk membahas bentuk kesantunan berbahasa seseorang yang sedang marah. Data diperoleh di Sumatera Barat. Data dikumpulkan melalui mencatat, merekam, dan melakukan wawancara. Analisis data menggunakan konsep kesantunan dan kekerasan verbal terhadap wanita. Hasil temuan dianalisis secara deskriptif yang ditambahi dengan beberapa tabel untuk menyajikan data tertentu. Hasil temuan menunjukkan bahwa ada empat bentuk kesantunan di dalam kekerasan verbal domestik terhadap wanita, yaitu permintaan, penolakan, janji, dan ekspresif. Kesantunan dalam bentuk permintaan menjadi pola yang dominan, yaitu 37%. Hal demikian terjadi karena penutur menginginkan wanita atau istrinya melakukan apa yang mereka minta.

Kata kunci: kesantunan, kekerasan verbal, wanita, pragmatik, Indonesia

Abstract

Politeness happens in good situations not only in regular dan formal conversations among the speaker, but also in non-formal and irregular conversation, and the speaker is in a bad situation. This article is aimed at describing the forms of the politeness of the speakers who are in anger. The data were taken in West Sumatera. To obtain the data, note-taking, recording, and interviewing was conducted. The data were analyzed by using the concept of politeness and verbal violence against women. The result of the analysis is descriptively done in which some tables and charts were used to display the number of the occurrence of certain data. The findings pointed out that there were four forms of politeness in domestic verbal violence. They are politeness of request; refusal; promise; and expressiveness. Politeness of requests occurs

most dominantly (37%) because the speakers wanted these women to do what they expected.

Keywords: Politeness, Verbal Violence, Women, Pragmatics, Indonesia

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INTRODUCTION

Not everybody knows how to be polite. Even when they are in anger, they will say whatever they think, and they feel. They will express all feelings without considering others. Usually, anger is closely related to being impolite because those who are in an angry situation tend to be out of control (Revita, Trioclarise, & Anggreiny, 2017). The utterances may insult and hurt others that are categorized impolite or rude. Moreover, such utterances, when being delivered to women by men, are included in the verbal violence.

According to Law Number 23 of 2004, verbal violence is any utterance against a woman, which results in psychological effects, including threats to commit acts, coercion, or deprivation of liberty unlawfully. Every verbal utterance that causes the women to suffer psychologically or mentally and break the law is included in the verbal violence. The verbal violence commonly occurs in a hot situation where two participants are fighting or quarreling because of something. Those who are fighting might be angry and in a temper. Thus, the utterances produced can be far from what is named as being polite.

Being polite is very important because it has something to do with a good attitude (Revita, Trioclarise, & Anggreiny, 2017). Politeness refers to any action related to the frame of social rules and norms. Politeness also can be in line with the tradition of a certain community. Thus, politeness is not universal but local and individual. It is reflected in norms of interaction and interpretation where each

community has its own way of identifying the attitude and behavior of being polite. Moreover, everybody has her interpretation regarding things as polite or impolite. One may regard a certain thing polite but not others.

The phenomena of viewing things from being polite or impolite can be similar when the utterances occur under the domain of verbal violence against women. It is due to the availability of rules under Law Number 23 of 2004 that clearly states the indication of verbal violence. There are at least two points to be highlighted about verbal violence. The first is the utterances that make the women get insulted psychologically. The second is that the utterances can be categorized as the unlaw.

When the breaking of the law is done verbally and can hurt the women mentally, the utterances are supposed to be impolite. In fact, what is being said is delivered politely. It is very contradictory yet factual. It is what is being described in this article.

There are several researches taking politeness as the topic but only small number are related to verbal violence. The research about politeness mostly used the concept proposed by, For example is as being done by (Leech, 2007) that talked about the perspective of people about politeness from West and East point of view (Gunawan, 2017). By using the Grand Strategy of Politeness (GSP) toward some countries from the west, such as England and the east, Korea, Japan, and China, it is found that GSP provides the parameters of variation within which such differences can be studied. Politeness and impoliteness can be

different from males and females (Gunawan, 2013; Rosita Ambarwati, Joko Nurkamto, 2019; Trihadmono, Eko Joko, Djatmika Djatmika, Sumarlam Sumarlam, 2019). It is stated by (Aydinoğlu, 2013) that from six one-act plays by an American woman playwright, GERALYN L. HORTON, the male is found using impolite utterances more than female. Besides, the types of strategy is often used by males and females are also different.

The variation of the strategy of politeness makes many people use them to camouflage the situation. For instance, many women have become the victims of women trafficking. This was due to the politeness of the panders in persuading and ensuring them (Revita, Triclarise, & Anggreiny, 2017). It happened in some parts in Indonesia where the polite utterances of the panders had successfully convinced the society to let their daughters go and leave their homes with these panders. What the panders said was not true and lie to these people. It indicated how politeness could be the tools to fool others (Revita, Triclarise, & Gunawan, 2017).

The knowledge of politeness in communication must be understood to avoid being deceived (Allami & Naeimi, 2011). One way to enrich this knowledge is by integrating the aspect of politeness in language learning (Ilmiani, Dwi ; Wijayanto, Agus ; Hikmat, 2016; J.- & Tanto, 2018). Each people from each language has their way of having communication politely. The way of refusing, requesting, and giving a compliment must not be similar. Therefore, this article discusses the forms of politeness in domestic verbal violence in Indonesia.

Politeness is closely related to the face. Being polite needs the carefulness to say something because it is of great possibility to threaten one's face. The threatening of one's face is called impoliteness (Culpeper,

2011; Dynel, 2015; Mills, 2009). Thus, to be polite, the speaker in communication must keep one's face safe. It can be done by using appropriate strategy, diction, and the proper suprasegmental aspects, like intonation, tempo, and body language. They all could influence the interpretation of the hearers toward the utterance.

METHOD

The research aims to identify the form of politeness in the activity of verbal violence against women. The factors influencing the politeness as well as the handicaps are under the concern of this research. The way to keep using the polite strategy of communication is also described. The research was conducted in one province in Indonesia, namely Sumatera Barat. Sumatera Barat was selected because even though the number of violence is not high (KOMNAS, 2019), the kinship system adopted by the community called as matrilineal (Navies, 2017) is regarded as unique. It is assumed that the activities of violence will be very small in number. The data were the utterances from husband to his wife, and his daughter indicated as the verbal violence. The data were taken by recording, note-taking, and interviewing (Wolak, Janis; Mitchell, Kimberly; Finkelhor, 2004). There were around 25 women as the wife and 23 men, like the husband, to be interviewed by using an open-ended survey. This survey was chosen for the respondents could enjoy the conversation and feel relaxed. Thus, they will inform any data needed for the research without feeling pressured. Moreover, the related documents is also used to validate the data.

The analysis was done by using a pragmatic and translational identity method (Sudaryanto, 2015). These methods were because of the hearers' response toward the utterance and the need to translate some data from Minangkabau language to English. The concept of violence was taken from Law Number 23 of 2004 about

the protection of women from the violence and the politeness from Oktavianus & Revita (2013). The result of the analysis is narratively presented. Moreover, the tables and the charts were used for the description can be delivered. To support the description, the percentage of the occurrence of the data was used. Thus, it is easier to show the number of types of politeness occurred dominantly.

RESULTS AND DISCUSSION

Forms of Politeness in Domestically Verbal Violence

Domestically verbal violence could be politely delivered. It can be seen the four forms of politeness used when the verbal violence occurred in form of request, expressiveness, refusal, and promise.

Politeness in Request

The request is the act of asking someone to do something. In the request, the hearer may refuse to do what the speaker wanted (Revita, 2018b). For example, can be seen in the activities of verbal violence where the speaker makes requests politely. Even though the speakers were angry toward his wife, he did not say things roughly.

Data 1

- 1) *Lai bisa pulang labiah lambek dari iko? Alah tagang anak manangih manunggu induaknyo.*
'Can you be back home later than this time? Your child cried very hard, waiting for his mother.'

The speaker was mad at his wife, who still came late home, It occurs almost every day. He had ever told the wife to come earlier because of their only child will do anything from noon only with his mother. Otherwise, he would not do anything. The anger of the husband was

delivered by making the request indirectly.

Indirect request is regarded polite (Jan, Lin, & Li, 2015). Moreover, Revita, Trioclarise, & Anggreiny (2017) stated that one feature of politeness in Minangkabau language is indirectness. The speaker could use a direct request by using an imperative utterance such as:

Data 2 and 3

- 2) *Baa kok talambek? Pulang tu capek lah seketek.*
'Why did you come late? Go home earlier!'
- 3) *Induak ndak bautak. Baranak tapi ndak tanggung jawab.*
'A mother who has no brain. You have children, but irresponsible.'

The speaker may use the utterances 2 – 3 to request a similar context. However, he did not do so because he still wanted to remind his wife wisely. For him, to hurt and to insult does not mean to deliver anything explicitly and literally. Moreover, the responsibility to educate and remind the wife made him preferring a politer utterance.

Politeness in Refusal

Domestic verbal violence can be done in the form of politeness in refusal. Refusal refers to the denial of fulfilling the speakers ask. It can be seen in the datum six below in which the husband refused the apology of his wife.

Data 4

- 4) *Lah lupo jo caro mamafan. Dek acoknyo kato tu didanga.*
'I forgot how to forgive. I heard it many times.'

The utterance was the refusal of a husband toward his wife. The husband was very disappointed with his wife, who frequently does similar things. He told her many times, but

still, the same mistake was made. When the wife asked for the apology, the response was that he forgot how to forgive. The utterance was very painful because it was delivered by insinuating. Those who do not know the context might interpret it literally. For the hearer, it was very sharp and piercing. The wife was insulted, but it was her false that disobeyed his husband. So, the anger of her husband is reasonable.

Politeness in Promise

Politeness in promise occurs as one form of violence against women. In the promise, there is a commitment in the utterance. When saying something, the speaker has the intention to do something in the future. For example, it could be seen in data 5 below.

Data 5

- 5) *Kalau ka coiko, rancaklah ndak babini.*
'If it is so, I would never get married.'

The speaker was very disappointed with his wife, who often argued whenever he suggested. As a husband, the speaker cannot stand anymore and becomes angry. His anger was realized by promising. His promise to prefer being alone to having a wife was uttered politely. The politeness was supported by tender intonation and a very slow voice. The speaker did not speak hard but sharply. It hurts the hearer because of that very polite way of communication.

Politeness in Expressiveness

The expressiveness is the way of the speakers to express what they feel. The expression can be the strategy to release things in the heart. Those things might be sadness or happiness. In the domestically verbal violence against women, the expressiveness is used to express the disappointment and anger of the speaker as been displayed in data 6-7 below.

Data 6 and 7

- 6) *Baruntuangnyo ambo dapek bini rancak. Nan dipikiano gaya ka gaya senyo.*
'How lucky I have a beautiful wife. What she thinks is only about physical appearance.'
7) *Salamaik yo. Kau lah berhasil mambuek den sakik ati.*
'Congratulation! You successfully hurt me.'

The two utterances 6-7 look like a common expression. They seem like the way of expressing happiness because the speaker has a beautiful wife and the expression of the success of the hearer. If they are related to the context, both utterances are very insulting. What the speakers expressed is not releasing their happiness but anger and disappointment. Both speakers, 8-9 were mad about the attitude of their wives. To show anger, they express it very politely. This is regarded as wise because to hurt does not mean to say something explicitly (Revita, 2018a).

Factors Influencing the Use of the Politeness

Being polite or impolite is a choice in communication. It much more depends on the context. Context also influences much on the use of the utterances. For example, those whose relationship is very close may prefer a less polite way of communication but not for people who meet. These people will use the polite way to communicate. Otherwise, they are labeled impolite.

Avoiding to be labeled impolite might become the most important reason for the men (husband) to be polite to his wife even in anger. However, there are some other considerations of being polite when delivering the utterances categorized as verbal violence domestically.

Participants

Participants are those who get involved in a conversation. The participants can be the

speaker (O1), hearer (O2), and the third person (O3) (Revita, 2010). When choosing a certain form in communication, the speaker may consider O2 and O3 or the character of the speaker himself. In domestic verbal violence against women, the speakers speak politely because of the character of the very patient speakers. They avoided fighting with their wives that made him deliver things politely. Besides, staying with parents in law made these husbands must be able to control their anger. They did not want everybody at home to know the domestic problem.

Moreover, the hearer becomes the consideration of the speaker to speak politely. Some hearers cannot be treated rudely. Whatever they want to say must be tenderly done. Thus, being polite is the way selected by the speaker.

Ends of the Conversation

There must be an intention in an utterance. In domestic verbal violence, it is possibly done for a specific purpose. One of them is to educate. Educating people cannot only be done rudely and roughly but also politely. To educate the wives who like to argue any education of their husband is politely done. It is in line with the tendency of Minangkabau people to speak implicitly (Revita, Wekke, et al., 2017). Such a way of Minangkabau people speak is implemented in communication domestically. Husbands like to educate their wives with indirect utterances. For Minangkabau people, the utterances delivered implicitly is more insulting than explicitly. However, implicit utterances can be understood when there is common knowledge or commonly shared among the participants (Fetzer & Osiho, 2011).

Topic of the Conversation

The topic in a conversation influences the choice of a form of the strategy of communication, such as when asking form money. When asking for permission, and asking for a piece of paper,

the people will use a different way. It is due to the topic of that asking. Asking money is more difficult to be fulfilled than asking for permission and a piece of paper. Thus, the strategy used must not be similar. It is also found in the conversation between husband and wife, where the husband used a polite way to tell a good thing to his wife. In order, what he said is easily understood and long-lasting to be remembered, a husband speaks politely. His anger and disappointment are delivered politely. What is being discussed is the attitude of the hearer, so it is politely uttered. Even when the conversation is in front of other people (O3), the speaker tends to speak carefully. It is related to the local wisdom of Minangkabau people that women cannot be treated harshly. They are very sensitive. This sensitiveness is, the, used to educate them by using a very polite way.

Preventive Strategies of Being Impolite in the Activities of Verbal Violence

Speaking is closely related to other's faces. It implies that when saying something, there is a possibility to hurt the hearers. However, as a human being, insulting others in communication cannot be avoided. There is a situation that brings about anger, and the speaker cannot stand to be patient.

Consequently, the impolite utterance becomes the choice. It will get worse as the speakers are very temperamental. They are often not able to control themselves. As this situation occurs, the violence comes up.

Even so, many people can control their language in a very difficult situation. These people carefully arrange the sentences produced. It is done to avoid the loss of the hearer's face. Thus, politeness becomes the option to communicate. The background and knowledge of the speakers play important roles in making the speakers choose such manner in communication. Besides, the local wisdom (Revita, Wekke, et al., 2017) to integrated into

the process of growing up children has been implemented and ingrained in their mindset. So, whatever the situation, the characters of local wisdom are kept being applied in everyday life.

Language, as a means of communication, cannot be separated from human beings. The language is like part of their blood and their breath. None of the human beings could be able to say nothing among the crowd in which he knows the crowd very well. It implies that communication becomes one main activity in human's life. No human beings do not communicate. Even communication is personally done or what is called as a monologue.

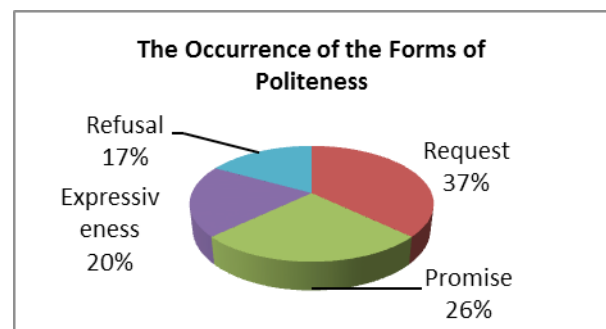
As a spouse, husband and wife keep communicating. Many things to be discussed related to their household. This communication can be smoothly or toughly done. It might cause the fighting or quarrel between them. When two people are in a fight, the abusive language may be used. This language potentially threatens the hearer's face. It can be the wife or the husband who is threatened. As the law is disobeyed and the women are insulted, the utterances can be categorized as the violence against women.

Not many people understand what violence against women is. However, it does not influence the decrease in the number of violence domestically (Babu & Kar, 2009). From time to time, the number of violence in Indonesia gets higher and higher (Babu & Kar, 2009). Most of the victims are women. The perpetrators commonly are those who are near the victims, husbands, brothers, uncles, fathers, or other male family members (Revita, Trioclarise, & Anggreiny, 2018; Revita, Trioclarise, & Gunawan, 2017). Ironically, they are the doers of violence. One of the violence is verbally done.

Verbal violation is usually impolitely delivered. Contradictorily, the violence can be politely done. The form of violence is quite various. In Minangkabau, for example, the

violence was in the form of politeness. It can be request, refusal, promise, and expressiveness. Among these four forms of politeness, request occurs as the most that are 37%, followed by promise (26 %), expressiveness (20%), and refusal 17%. The occurrence of this form can be seen in chart 1 below.

Chart 1
The Occurrence of Forms of Politeness in the Domestic Verbal Violence

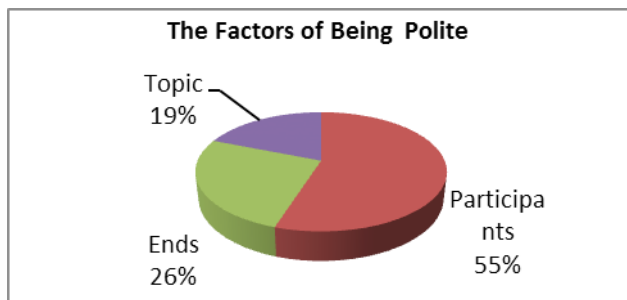


The request occurs with the highest percentage (37 %) is caused by the intention of the speaker to remind the hearers. The speakers (husbands) want their wives to be better. They, then, request to the wife. If we see the position and the role of the speakers, the command can be the choice which cannot be refused. However, the request as a means to also educate becomes the consideration. By making requests instead of command, the husbands expect that their wives will realize the inappropriate attitude.

These forms are influenced by several factors like the participants involved, the ends of the conversation, and the topic of the conversation. Participants become the thing that is mostly considered by the speakers to be polite. The participants refer to three people; they are the speaker (O1), the hearer (O2), and the presence of other people when the communication is running (O3). In Minangkabau, with the matrilineal system, a man after getting married will stay at his parents in law's home before he has his own

home. It has an impact on the way and strategy of a husband in communication. It is why the participants are not only O1 and O2 but also O3. The factors of being polite can be seen in chart 2.

Chart 2
Factors of Being Polite in the Domestic Verbal Violence



Participants become the most variable as the consideration of the husbands to be polite. The husband in the extended family is like the egg on the tip of the horn. Their position is very risky. Once they made a mistake and be out of the rule, the society will underestimate them because of the disability to run the roles as the son in law. It is in line with the parents in law that must treat their son in law very respectfully. That is why participant occurs more than the end and the topic of the conversation as an appeal to be polite. Even being angry, the husbands keep trying to be speaking politely.

Such phenomena in one side are good because it reflects the wisdom of the speakers to control the language even in anger. In another side, son in law or husband is also a human being who might lose control. In some cases, anger must be released. Otherwise, they can be stressed and inconvenient. The maximization of local wisdom can be a way to overcome the problem. This local wisdom must be taught and practiced at an early age. Thus, it can be ingrained in ones' mindset. Consequently, even though the spouse is quarreling, they still can speak politely.

CONCLUSION

Being polite is a must in society. Being polite does not only relate to attitude but also language. Both attitude and language are mutually supporting. Once, one speaks politely but not in a good manner, it is still called impolite and vice versa. Thus, language and attitude must be used appropriately in order we are not labeled impolite.

Nobody wanted to get such an impolite label. Thus, they try to be carefully speaking and acting. In their daily life, they try to be wise in communicating a certain thing. Although in a very inconvenient situation, they still use the polite way of delivering the intention. This is found in a contradictory situation where the utterances are categorized as the verbal violence domestically but delivered politely. This contradiction is common in a community like the Minangkabau people. The tendency to use implicit language and figurative language made Minangkabau people wise in gaining the speaker's intention. They can understand what is not being explicitly stated. It is reflected by the saying *alun takilek alah takalam* 'Everything will be understood before it is stated'. The wisdom in speaking is reflected in the polite way of a husband to express his anger and disappointment. Non-Minangkabau people tend to get difficult to understand but not Minangkabau. It is one of the local wisdom that has been ingrained in Minangkabau people.

These phenomena must be different when it is applied to other ethnicities and societies because each society or ethnicity has its distinctiveness. So, further research related to a similar topic can be conducted in other societies. Moreover, the problem can be viewed from other perspectives such as the norms and the values of the society reflected from the politeness.

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