



# The Act of Multicultural Politeness Understanding Among Ethnicities in Manokwari: Maintaining the Spirit of Indonesian Unity

Riyan Febriansyah<sup>1</sup>, Sulistiyahadi<sup>2</sup>, Achmad Zeyhudan<sup>3</sup>

<sup>1,2,3</sup>STKIP Muhammadiyah Manokwari, Indonesia

E-mail: [rfebriansyah@umpb.ac.id](mailto:rfebriansyah@umpb.ac.id), [sulistiyahadi@umpb.ac.id](mailto:sulistiyahadi@umpb.ac.id), [zeyhudanahmad@gmail.com](mailto:zeyhudanahmad@gmail.com)

Article Info	Abstract
<b>Article History</b> Received: 2024-11-11 Revised: 2024-11-23 Published: 2025-01-09	As one of the largest multicultural countries, the differences in race, ethnicity, religion, and language are all represented in Indonesia. The international community may find Indonesia's good potential and distinctive variety to be particularly alluring. However, we should consider that variety also opens up a number of negative consequences, as equal as its positif opportunities. It has repeatedly been reported that Indonesia was hit by diversity conflicts. Take an example from eastern Indonesia, specifically in Manokwari, West Papua. There was a conflict between ethnicities once in 2019, where misunderstanding is one of the conflict causes. The conflict was raised from the case where a person's acts were misunderstood as impoliteness to another ethnic. As the research Purpose, this research will be conducted to unveil how each ethnicity applied the act of politeness, and what factors prevent multicultural politeness understanding among Papuans, Javanese, Makassarians, and Madurians who live together in Manokwari. Rooting the theory toward Brown and Levinsons' politeness, this research will be conducted using the ethnography method, where there are 9 villages in total. The result shows there are varieties of politeness used among ethnicities. However, the research provides valuable insights into the nuances of multicultural politeness understanding among the Papuan, Javanese, Makassarian, and Madurian ethnicities in Manokwari. There are several aspects that play a role in preventing multicultural politeness understanding such as cultural differences in politeness, language barrier, historical and social factors.
<b>Keywords:</b> <i>Politeness;</i> <i>Impoliteness;</i> <i>Multicultural Awareness;</i> <i>Ethnic Differences;</i> <i>Unity and Oneness.</i>	

Artikel Info	Abstrak
<b>Sejarah Artikel</b> Diterima: 2024-11-11 Direvisi: 2024-11-23 Dipublikasi: 2025-01-09	Sebagai salah satu negara multikultural terbesar, perbedaan ras, suku, agama, dan bahasa semuanya terwakili di Indonesia. Masyarakat internasional mungkin menganggap potensi yang baik dan keragaman yang khas di Indonesia sangat memikat. Namun, kita harus mempertimbangkan bahwa keragaman juga membuka sejumlah konsekuensi negatif, di samping peluang positifnya. Telah berulang kali dilaporkan bahwa Indonesia dilanda konflik keberagaman. Ambil contoh dari Indonesia timur, khususnya di Manokwari, Papua Barat. Terjadi konflik antaretnis sekali pada tahun 2019, di mana kesalahpahaman menjadi salah satu penyebab konflik. Konflik tersebut muncul dari kasus di mana tindakan seseorang disalahpahami sebagai ketidak sopanan terhadap etnis lain. Sebagai Tujuan penelitian, penelitian ini akan dilakukan untuk mengungkap bagaimana masing-masing etnis menerapkan tindakan kesantunan, dan faktor-faktor apa yang menghalangi pemahaman kesantunan multikultural di antara orang Papua, Jawa, Makassar, dan Madura yang tinggal bersama di Manokwari. Dengan mengakar teori pada kesantunan Brown dan Levinson, penelitian ini akan dilakukan dengan menggunakan metode etnografi, di mana total ada 9 desa. Hasil penelitian menunjukkan bahwa terdapat berbagai macam kesantunan yang digunakan di antara suku bangsa. Namun, penelitian ini memberikan wawasan berharga tentang nuansa pemahaman kesantunan multikultural di antara suku bangsa Papua, Jawa, Makassar, dan Madura di Manokwari. Ada beberapa aspek yang berperan dalam menghambat pemahaman kesantunan multikultural seperti perbedaan budaya dalam kesantunan, kendala bahasa, faktor historis dan sosial.
<b>Kata kunci:</b> <i>Kesopanan;</i> <i>Ketidaksopanan;</i> <i>Kesadaran Multikultural;</i> <i>Perbedaan Etnis;</i> <i>Persatuan dan Kesatuan.</i>	

## I. INTRODUCTION

Indonesia is known as one of the countries with the largest multicultural society. Differences in race, ethnicity, religion, culture, language, and practices within and across groups all represent in Indonesia. This diversity has become a national asset, and is priceless. As a

positive impact, the international community may find Indonesia's good potential and distinctive variety to be particularly alluring (Safdar, S., et.al., (2023)). However, we should consider that variety also opens up a number of negative consequences and equally exciting opportunities. Indonesia's variety can lead to

intricate and complex issues, particularly if it is not managed carefully (Yogeeswaran, K., et.al., 2021).

It has repeatedly been reported that Indonesia was hit by diversity conflicts (Yazdani, N., & Lozanovska, M. 2023). Those Conflicts have impacted Indonesia on several occasions, dividing the country's unity and integrity (Hart, G. 2020). The multitude of races, ethnicities, faiths, linguistic distinctions, and life values that exist in Indonesia sometimes result in a variety of disputes (Cuéllar, C., et.al., 2020).

Take an example from eastern Indonesia, specifically in Manokwari, West Papua. In Manokwari from a long time ago, people socialized through many different ethnicities such as Papua (native), Jawa, Makassar, Cina, and Madura. There was a conflict between ethnicities once in 2013 (AJOI, K. M. 2019). It has been reported that one of the main causes is misunderstanding (Dewanti, T. N. L., 2020). During communication, the way an ethnic person acts is misunderstood as impoliteness to another ethnic (Diem, C. D., & Abdullah, U. 2020). In order to maintain the spirit of unity and oneness of Indonesian, the researchers have decided to investigate the act of multicultural politeness understanding among ethnicities in Manokwari.

Since the act of multicultural politeness misunderstanding may lead to the conflicts which tend to divide the spirit of unity and integrity of Indonesia specifically in manokwari (Neupane, N. 2021), the researchers have built several research problems as follows. This research will be conducted to unveil how each ethnicity (Papua, Jawa, Makassar, and Madura) applied the act of politeness, and what factors prevent the multicultural politeness understanding, among Papua, Jawa, Makassar, and Madura ethnics who live together in Manokwari.

Technically, the research of politeness has been conducted by several researchers. as the father of politeness theory, there are Brown and Levinson (Febriansyah, R., 2020). This Politeness theory works on the assumption that we have two different types of "face" (Positive face and Negative face) and two different types of utterances (Bald on record and off record) (Febriansyah, R., 2018). Positive face is an individual's desire to be liked and appreciated by others (Haristiani, N. et.al., 2023). Negative face is an individual's desire to protect their personal rights (Daar, G. F. et.al., 2023), such as their freedom of speech and action (Fraser, B., 1990). Bald on record is an individual's desire to talk as

it is what it is (Ribino, P., 2023). while the last off record is an individual's desire of being long winded (Erkinovna, Y. F., 2023).

It is clear that the act of politeness is based on those four categories (Wong, L., & Esler, J., 2020). However, when investigating a group of society who use politeness, each group may use different politeness strategies (Kepa-Figura, D., 2021). Moreover, an act that feels polite to one group will be felt as impoliteness to another group (Soomro, M. A., & Aqdas, S., 2023). In the worst situation, this polite misunderstanding may build a big conflict among societies or even among countries (Lee, H. Y., 2020).

Taking an example in Manokwari, There was a conflict between ethnicities once in 2019 (Maros, M., & Rosli, L., 2017). Based on that problem, the researchers have found a gap where there is still no research investigating the act of politeness among ethnicities in manokwari (Yeomans, M., 2019). It proves there are misunderstandings between the act of politeness conducted between the societies in Manokwari (Abudayeh, H., & Dubbati, B., 2020).

Regarding the research's novelty, there will be an elaboration of the act of multicultural politeness on each ethnic who live together in Manokwari. Specifically, the research will reveal the act of politeness conducted by papuan, Javanese, Makassarian, and Madurian who live in Manokwari, West Papua. Therefore, the future conflict among ethnics in Manokwari can be avoided and will never happen again. The Politeness strategy works on the assumption that we have two different types of "face" (Positive face and Negative face) and two different types of utterances (Bald on record and off record). Positive face is an individual's desire to be liked and appreciated by others. Negative face is an individual's desire to protect their personal rights, such as their freedom of speech and action. Bald on record is an individual's desire to talk as it is what it is. while the last off record is an individual's desire of being long winded.

Being polite and having good manners might seem easy. When someone does something nice, most people say "thank you". As it turns out, that all depends on the location. Good manners, etiquette, and what it means to be polite are different all over the world. In daily interaction such as doing business, especially providing customer service, it can be a daunting task when the manners of other countries are unknown. Good manners and etiquette in one culture might be rude manners in another. For example,

hugging etiquette in America is considered an uncommon manner in China.

Therefore, it's a must to treat people with respect. Be warned, even within many countries, manners will differ from region to region, neighborhood to neighborhood, and person to person. Always do plenty of research when traveling abroad or interacting with people in countries outside of ours. Otherwise, it's easy to come across as someone with bad manners and bad behavior.

## II. METHOD

### 1. Problem Solving Approach

Rooting the theory toward Brown and Levinson's politeness (Dikici, E., 2022), this research will be conducted using the ethnography method (Erez, L., 2020)). The researchers will collect the data straight to the social and behavioral acts happening among three different districts in Manokwari (Febriansyah, R., 2021). Specifically, the researcher will select three villages in each district as representative of multi-ethnic villages. Therefore, there will be nine different villages including Sidey Jaya, Sidey Baru, Sidey Makmur, Macuan, Makwan, Mantedi, Wasegi Indah, Prafi Mulya, and Udapi Hilir villages. The Data will be collected through observations and surveys, which are then used to draw conclusions about how the act of multicultural politeness understanding among ethnicities occurs in those societies. According to the research method, there are several steps in finishing the research.

Step I: Gathering all the information related to the act of politeness used among Papua, Jawa, Makassar, and Madura ethnics who live in Manokwari. A long observation will be conducted to investigate the politeness strategy used by people. Specifically, the researchers will observe how papuan, javanese, Makassarian, and madurian socialize towards each other. Each villager's behavior will be categorized as positive politeness, negative politeness, bald on record, or negative politeness. During several months' research period, there will be plenty of data related to each ethnic's dominance politeness strategy. This finding will be the basic data used to apply the second steps.

Step II: Gathering all the information related to the aspect that prevents the act of multicultural politeness understanding used to communicate among Papua, Jawa, Makassar, and Madura ethnics who live in

Manokwari. surveys conducted next after the observation. it will question the act of politeness used by the villagers.

Step III: Analyzing the data about the politeness act (the data will be elaborated based on brown and levinson's politeness strategy) used by the participants; and also Elaborating what aspect prevents multicultural politeness among participants.

### 2. Data Analysis

Through ethnographic data analysis, the research result will be a process of interpreting and understanding the meanings and patterns of human behavior and culture based on fieldwork data.

## III. RESULTS AND DISCUSSION

### 1. The act of politeness used among ethnicities (Papuan, Javanese, Makassarian, and Madurian) in Manokwari.

A long observation and survey had been conducted to investigate the politeness strategy used by people who related to the act of politeness among Papua, Jawa, Makassar, and Madura ethnics in Manokwari. As a big collection of data, the table below is the result of the act of politeness used by Papuan, Javanese, Makassarrian, and Madurian who live in Manokwari.

**Table 1.** Politeness' act used among ethnicities in Manokwari

Ethnicity	Politeness Strategy					
	Positive Politeness	Negative Politeness	Bald on Record	Off Record	Deference	Involvement
Papuan	✓	✓	✓	✓	✓	✓
Javanese	✓	✓	✓	✓	✓	✓
Makassarian	✓	✓	✓	✓	✓	✓
Madurian	✓	✓	✓	✓	✓	✓

It is shown on the table that all varieties of politeness are used among Papuan, Javanese, Makassarian, and Madurian. However, the frequency of each politeness is different compared among participants. Discussing each type of politeness strategy used by participants, some of them share the same percentages, while the other may show less or more percentages. here the researchers elaborate the result based on each politeness strategy.

#### a) Positive politeness

Positive politeness involves showing respect and solidarity with the interlocutor. It is used to build rapport and maintain social harmony. Figure 1, has

shown that the politeness strategy was used in high percentages by all ethnicities including Papuan, Javanese, Makassarian, and Madurian.



**Figure 1.** Positive politeness used among ethnicities in Manokwari

In social communication, Papuans, Javanese, Makassarian, and Madurian often use positive politeness by expressing appreciation and gratitude. The examples of positive politeness, taken from Survey, are shown below.

Gabriella : *“Sa sering bilang orang lain (Papuan) pu ide itu bagus, untuk tunjukan sa punya dukungan.”*

Meilani : *“Kulo sering memberikan Putri pujian supaya membuat (Javanese) seseorang merasa dihargai.”*

Yohan : *“Setiap ada yang kasih kabar Jauzan baik, saya selalu bilang (Makassari selamat kepada mereka an) sambil semangat.”*

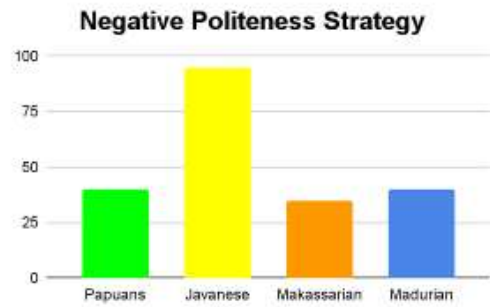
Bunga : *“Pas menawarkan bantuan, Naira saya buat seperti tindakan itu (Madurian) juga menguntungkan saya.”*

Based on the data, positive politeness is used by most of the participants including Papuan, Javanese, Makassarian, and Madurian.

**b) Negative politeness**

Negative politeness involves showing respect for the interlocutor's rights and feelings. It is used to avoid imposing on others and to show consideration for their needs. An interesting fact, Negative politeness is mostly used only by Javanese. Figure 2. shows that Javanese have the highest percentages among the other

ethnicities in using negative politeness strategy.



**Figure 2.** Negative politeness used among ethnicities in Manokwari

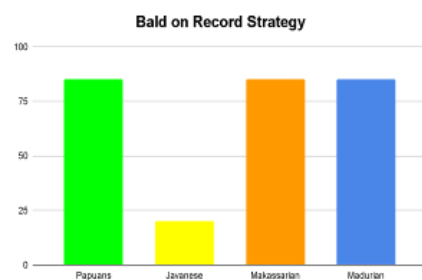
Even though other ethnicities also used negative politeness, their percentages are far below compared to javanese. Here one of the survey results related to negative politeness used by javanese, since they have the highest percentages.

Abdul Malik : *“Kulo sering bilang (mungkin) (Javanese) atau (Paleng) setiap nyuwun tolong supaya lebih sopan.”*

During communication, participants frequently use negative politeness to ensure that their messages are not perceived as intrusive or demanding. For instance, they might say "Excuse me" or "May I ask a question?" before initiating a conversation or making a request. This helps to maintain social distance and avoid causing inconvenience to others.

**c) Bald on record**

Bald on Record Politeness involves stating something directly and clearly without any indirectness. It is used to convey a message straightforwardly. On the contrary with the negative politeness, shown on the figure 3, Javanese are not used bald on record oftenly compared to Papuan, Makassarian, and Madurian.



**Figure 3.** Bald on record used among ethnicities in Manokwari

Here the survey results related to bald on record politeness used by Papuan, Makassarian, and Madurian, since they have the highest percentages.

Amaya : *"Sering saat situasi mendesak, sa lebih suka (Papuan) bicara langsung seperti to the point begitu."*

Hanifah Tri : *"Saya merasa nyaman (Makassaria menggunakan bahasa n) informal sehari-hari dengan teman dekat dan keluarga tanpa ada basa-basi atau bertele-tele."*

Kamaludin : *"Saya pilih berbicara (Madurian) langsung, karena biasanya itu adalah cara yang paling efisien untuk berkomunikasi."*

While this strategy can be effective in some contexts, Participants often prefer to use more indirect forms of communication to avoid potential conflict or to show respect. However, in situations where directness is necessary, they may use bald on record politeness to ensure clarity and efficiency.

#### d) Off record

Off the Record Politeness involves expressing something indirectly or hinting at it without explicitly stating it. It is used to avoid direct confrontation or to convey a message subtly. Figure 4, shows the similar data related to negative politeness data where Javanese have the highest percentage among the others.



**Figure 4.** Off record used among ethnicities in Manokwari

Same as negative politeness, off record is also mostly used by Javanese. Even though other ethnicities also used negative

politeness, their percentages are far below compared to javanese. The example,

Ovi : *"Saya sering sekali Pratiwi menyarankan (memberi (Javanese) saran) daripada meminta secara langsung ketika membutuhkan bantuan."*

Participants frequently use off record politeness in communication to avoid misunderstandings or to show tact. For example, they might say "I think we should discuss this further" instead of "I disagree with your opinion." This helps to maintain social harmony and avoid conflict.

#### e) Deference Strategy

This act demonstrates respect and acknowledges the higher status or authority of the listener. Several behaviors are categorized as deference strategy such as, use formal language when greeting someone of higher status; respect other people's opinions in discussions to show respect; to older people, people will ask permission before expressing a different opinion; and often show respect and humility when talking to someone older or more experienced. Figure 5, proof that it is Papuan and Javanese who used deference strategy the most.



**Figure 5.** Difference strategy used among ethnicities in Manokwari

Here the survey results related to deference's politeness used by Papuan and Javanese, since they have the highest percentages.

Gabriella : *"Sa selalu dengar orang (Papuan) tua bicara sampe selesai dulu, baru sa bisa jawab."*



Meilani Putri : *"Saya selalu menggunakan bahasa jawa halus kepada orang yang lebih tua."*  
(Javanese)

Based on the data, it is Papuan and Javanese who used deference strategies the most. their acts are through forward to demonstrate respect and acknowledge the higher status or authority of the listener.

f) Involvement Strategy

This strategy shows engagement by actively listening to the speaker. People will also be interested in the listener's thoughts and feelings. Several behaviors are categorized as deference strategies such as, listening actively by nodding and using verbal acknowledgment; Express empathy by acknowledging other people's feelings; and frequently ask follow-up questions to show interest in the conversation. It is Makassarian and Madurian (shown on figure 6) who used the involvement strategy the most.



Figure 6. Difference strategy used among ethnicities in Manokwari

For the survey results,

Yohan Jauzan : *"Senang sekali ketika saya bisa menjadi teman curhat orang lain."*  
(Makassarian)

Bunga Naira : *"Banyak teman yang bilang bahwa saya adalah pendengar yang baik."*  
(Madurian)

It is Makassarian and Madurian who used the involvement strategy the most. their acts are through forward to show engagement by actively listening to the speaker.

2. Multicultural politeness understanding among ethnicities (Papuan, Javanese, Makassarian, and Madurian) in Manokwari.

The results from the observation and surveys conducted with residents of Manokwari, Papua Barat, provide valuable insights into the nuances of multicultural politeness understanding among the Papuan, Javanese, Makassarian, and Madurian ethnicities. There were several aspects that play a role in preventing (act as barrier) in multicultural politeness understanding. It was cultural differences in politeness, language barrier, historical and social factors.

Elaborating cultural differences in politeness, the surveys revealed significant cultural differences in how politeness is expressed across the four ethnic groups. For instance, Papuans tend to be direct and straightforward in their communication, which can sometimes be misinterpreted by other ethnic groups who value more indirect forms of communication. In contrast, Javanese people emphasize respect and off record politeness through indirect expressions, such as using phrases like "monggo mampir" (please stop by) to show respect even if the visit is not expected. Makassarians use formal titles and honorifics when addressing elders or people of higher social status, while Madurians show deference strategy to older individuals through specific phrases. These cultural differences often lead to misunderstandings when interacting across ethnic lines, highlighting the need for cultural sensitivity and education.

Secondly, language barrier is another significant aspect preventing multicultural politeness understanding across different ethnicities. There is a tendency in each ethnicity to speak in their own language when they become the majority in both formal and informal social gathering. The surveys showed that different ethnic groups speak various languages, leading to miscommunications and misunderstandings. For example, Papuans speak Papuan languages, Javanese speak Javanese language, Makassarian speak makassarian language, and Madurian speak their respective languages. The importance of language translation in cultural expressions of politeness was emphasized by many surveys, underscoring the need for effective communication strategies that account for linguistic diversity.

Elaborating the third aspects, there are historical and social experiences. Historical conflicts and social tensions between ethnic groups have created complex dynamics where expressions of politeness can be perceived as insincere or manipulative. The surveys highlighted the need for historical reconciliation and social healing to address these underlying issues. By fostering a sense of mutual respect and understanding, communities can move beyond historical conflicts and build more harmonious relationships.

Despite the challenges posed by cultural differences, language barriers, and historical factors, the surveys revealed several benefits of multicultural politeness understanding. Firstly, understanding and practicing politeness across ethnicities promotes harmony in the community. This fosters a sense of unity and cooperation among residents, which is essential for building a cohesive society. Secondly, effective communication is crucial in a multicultural setting. Learning cultural nuances of politeness helps avoid misunderstandings and ensures accurate message conveyance, enhancing trust among different ethnic groups. Finally, cultural exchange and appreciation enrich community diversity, promoting cross-cultural learning and mutual respect.

#### IV. CONCLUSION AND SUGGESTION

##### A. Conclusion

In conclusion, all of the politeness strategies are adapted among papuan, javanese, makassarian, and madurian. However, the tendency in using each type of politeness is different among ethnicities. Papuans tend to use bald on record. Javanese tend to adopt negative politeness and off record. While makassarian and madurian mostly use deference and involvement strategy. Furthermore, Indonesia's rich multicultural landscape offers significant potential and unique appeal, it also presents challenges, including conflicts arising from cultural misunderstandings. The research focuses on Manokwari, West Papua, where a conflict in 2019 highlighted the issues of misinterpreted politeness between different ethnic groups. By examining the application and perception of politeness among Papuans, Javanese, Makassarians, and Madurians, the research reveals that cultural differences,

language barriers, and historical and social factors significantly prevent multicultural politeness understanding. These findings provide valuable insights into the complexities of fostering mutual understanding and respect in a diverse society.

##### B. Suggestion

The discussion related to this research is still very limited and requires a lot of input, suggestions for future authors are to study it more deeply and comprehensively about The Act of Multicultural Politeness Understanding Among Ethnicities in Manokwari: Maintaining the Spirit of Indonesian Unity.

#### REFERENCES

- Aditya Rizki Willya, Annisa Luthfiyyah, Putriani Christmes Abudayah, H., & Dubbati, B. (2020). Politeness strategies in translating Donald Trump's offensive language into Arabic. *Perspectives*, 28(3), 424–439. <https://doi.org/10.1080/0907676x.2019.1709514>
- AJOI, K. M. (2019). Kekerasan antar etnis di Manokwari (Kerusuhan antar suku di Manokwari tanggal 28–31 Desember 2013) [Doctoral dissertation, Universitas Gadjah Mada].
- Cuéllar, C., Queupil, J. P., Cuenca, C., & Ravest, J. (2020). A systematic review on multiculturalism and educational leadership: Similarities and contrasts in knowledge production across societies. *Multicultural Education Review*, 12(4), 235–249. <https://doi.org/10.1080/2005615X.2020.1842655>
- Daar, G. F., Beratha, N. L. S., Suastra, I. M., & Sukarini, N. W. (2023). The off-record politeness strategy and cultural values of the Belis negotiation speech event: A sociopragmatic study. *Indonesian Journal of Applied Linguistics*, 12(3), 626–636. <https://doi.org/10.17509/ijal.v12i3>
- Dewanti, T. N. L., Priyowidodo, G., & Wijayanti, C. A. (2020). Analisis wacana hegemoni pada pemberitaan pasca kerusuhan Manokwari 2013 oleh Harian Surat Kabar Cenderawasih Pos. *Jurnal e-Komunikasi*, 8(2).

- Diem, C. D., & Abdullah, U. (2020). Promoting multiculturalism: Teachers' English proficiency and multicultural education in Indonesia. *Indonesian Journal of Applied Linguistics*, 10(1), 46-58. <https://doi.org/10.17509/ijal.v10i1>
- Dikici, E. (2022). Nationalism is dead, long live nationalism! In pursuit of pluralistic nationalism: A critical overview. *Ethnicities*, 22(1), 146-173. <https://doi.org/10.1177/14687968211063694>
- Erez, L. (2020). Liberal nationalism, immigration, and the problem of multiple national identities. *Critical Review of International Social and Political Philosophy*, 23(4), 495-517. <https://doi.org/10.1080/13698230.2018.1479816>
- Erkinovna, Y. F. (2023). Four current approaches to politeness. *Best Journal of Innovation in Science, Research and Development*, 2(6), 250-255. <http://www.bjisrd.com/index.php/bjisrd/article/view/321>
- Febriansyah, R. (2018). Teachers' politeness strategy in giving feedback on thesis proposal presentation of UIN Sunan Ampel Surabaya [Doctoral dissertation, Universitas Islam Negeri].
- Febriansyah, R. (2020). Teachers' politeness strategies in delivering feedback on classroom presentation of English undergraduate students. In *Proceedings of the International Joint Conference on Arts and Humanities (IJCAH 2020)* (pp. 691-696). Atlantis Press. <https://doi.org/10.2991/assehr.k.201201.118>
- Febriansyah, R. (2021). The power of politeness strategies in EFL student-teacher interaction: Teacher's gender perspective. *IJET (Indonesian Journal of English Teaching)*, 10(2), 125-135. <https://doi.org/10.15642/ijet2.2021.10.2.125-135>
- Fraser, B. (1990). Perspectives on politeness. *Journal of Pragmatics*, 14(2), 219-236. <https://doi.org/10.16609/jop.v15i8>
- Hart, G. (2020). Why we still need multiculturalism: A critical review of approaches to cultural accommodation. *OMNES: The Journal of Multicultural Society*, 10(2), 26-50. <https://doi.org/10.14431/omnes.2020.07.10.2.26>
- Haristiani, N., Septiana, A., Nor, N. F. M., & Ryota, N. (2023). The politeness of criticism speech acts in Japanese and Minangkabau films. *Indonesian Journal of Applied Linguistics*, 13(1). <https://doi.org/10.17509/ijal.v13i1>
- Kępa-Figura, D. (2021). Linguistic politeness in Polish social media – An overview of the problem. *Socjolingwistyka*, 35, 171-193. <https://doi.org/10.17651/SOCJOLING.35.10>
- Lee, H. Y. (2020). Linguistic politeness in the Chinese language and culture. *Theory and Practice in Language Studies*, 10(1), 1-9. <https://doi.org/10.17507/tpls.1001.01>
- Maros, M., & Rosli, L. (2017). Politeness strategies in Twitter updates of female English language studies Malaysian undergraduates. *3L: Language, Linguistics, Literature*, 23(1), 132-149. <https://doi.org/10.17576/3L-2017-2301-10>
- Neupane, N. (2021). Cross-cultural communication of concepts in Modiaian. *Indonesian Journal of Applied Linguistics*, 11(1), 104-113. <https://doi.org/10.17509/ijal.v11i1.34623>
- Ribino, P. (2023). The role of politeness in human-machine interactions: A systematic literature review and future perspectives. *Artificial Intelligence Review*, 56(Suppl 1), 445-482. <https://doi.org/10.1007/s10462-023-10540-1>
- Safdar, S., Mahali, S. C., & Scott, C. (2023). A critical review of multiculturalism and interculturalism as integration frameworks: The case of Canada. *International Journal of Intercultural Relations*, 93, 101756. <https://doi.org/10.1016/j.ijintrel.2023.101756>
- Soomro, M. A., & Aqdas, S. (2023). A review of *Politeness-West and East* by Geoffrey Leech



- and Tatiana Larina. *International Journal of Academic Research for Humanities*, 3(3), 12-17B. <https://jar.bwo-researches.com/index.php/jarh/article/view/282>
- Wong, L., & Esler, J. (2020). A review of teaching and learning linguistic politeness. *Journal of Critical Studies in Language and Literature*, 1(4), 13-21. <https://doi.org/10.46809/jcsll.v1i4.38>
- Yazdani, N., & Lozanovska, M. (2023). Representation of multiculturalism in urban green spaces: A review of immigrants' experiences in Australia. *Deakin University Research Online*. <https://hdl.handle.net/10779/DRO/DU:20945227.v1>
- Yeomans, M., Kantor, A., & Tingley, D. (2019). The politeness package: Detecting politeness in natural language. *The R Journal*, 10(2), 489-502. <https://doi.org/10.32614/RJ-2018-079>
- Yogeeswaran, K., Gale, J., & Verkuyten, M. (2021). Interculturalism as a strategy to manage diversity: Moving psychological research beyond color blindness and multiculturalism. *Social and Personality Psychology Compass*, 15(10), e12640. <https://doi.org/10.1111/spc3.12640>
- Simbolon, A. M. (2023). Peran Media Pembelajaran Komik Digital Untuk Menumbuhkan Minat Baca Siswa Di Sekolah Dasar. *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, 2(1).
- Arini Dwi Latifah. (2020). Implementasi Gerakan Literasi Sekolah Di Sdn Banyuripan Implementation Of School Literation Movements In Sdn Banyuripan. *Jurnal Pendidikan Guru Sekolah Dasar*.
- Bundy, A. (. (2004). *Australian and New Zealand information literacy framework: Principles, standards and practice*. Australian and New Zealand Institute for Information Literacy.
- Carol S. Beers, James W. Beers, J. O. S. (2009). *A Principal's Guide to Literacy Instruction*. Guilford Press. <https://www.guilford.com/club>
- Dapodikbud., T. (2023). *SEKOLAH KITA SD NEGERI 27 KECAMATAN PONTIANAK TIMUR*. <https://sekolah.data.kemdikbud.go.id/index.php/chome/profil/00a57d09-30f5-e011-92e4-f14665226b55>
- Dermawan, H., Malik, R. F., Suyitno, M., Dewi, R. A. P. K., Solissa, E. M., Mamun, A. H., & Hita, I. P. A. D. (2023). Gerakan Literasi Sekolah Sebagai Solusi Peningkatan Minat Baca Pada Anak Sekolah Dasar. *EDUSAINTEK: Jurnal Pendidikan, Sains Dan Teknologi*, 10(1), 311-328. <https://doi.org/10.47668/edusaintek.v10i1.723>
- Elvi Susanti. (2022). *Keterampilan membaca*. IN MEDIA.
- F. A. P. Pradana. (2020). Pengaruh Budaya Literasi Sekolah Melalui Pemanfaatan Sudut Baca Terhadap Minat Membaca Siswa di Sekolah Dasar. *Jurnal Pendidikan Konseling*, 2(1). <https://doi.org/10.31004/jpdk.v1i2.599>
- Kamiati. (2024). *wawancara*.
- Kemendikbud, D. (n.d.). *Sekolah Kita*. <https://sekolah.data.kemdikbud.go.id/index.php/chome/profil/00A57D09-30F5-E011-92E4-F14665226B55>.
- Kementerian Pendidikan, Kebudayaan, Riset, dan T. R. I. (2017). *Membangun Budaya Literasi di Sekolah: Panduan Praktis bagi Guru dan Kepala Sekolah*. Kemendikbud.
- Litbang Kompas/RNA). (2023). *Capaian Indonesia dalam Menurunkan Angka Buta Huruf*. Litbang Kompas/RNA). [https://data.kompas.id/data-detail/kompas\\_statistic/659e1b78c4e9d38f008caf9f](https://data.kompas.id/data-detail/kompas_statistic/659e1b78c4e9d38f008caf9f)
- Nimas ayu. (2023). *Hari Aksara Internasional 8 September: Sejarah dan Tema Tahun 2023 Baca artikel detikedu, "Hari Aksara Internasional 8 September: Sejarah dan Tema Tahun 2023" selengkapnya* <https://www.detik.com/edu/detikpedia/d-6916967/hari-aksara-internasional-8-septembe>. <https://www.detik.com/edu/detikpedia/d-6916967/hari-aksara-internasional-8-september-sejarah-dan-tema-tahun-2023>

- Satgas Gerakan Literasi Sekolah KemendikbudDiterbitkan. (2019). *Desain Induk Gerakan Literasi Sekolah* (2nd ed.). Direktorat Jenderal Pendidikan Dasar dan MenengahKementerian Pendidikan dan KebudayaanPenyunting.
- SEKRETARIAT JENDERAL MPR RI. (2020). *Undang-undang 1945 RI*. MAJELIS PERMUSYAWARATAN RAKYAT REPUBLIK INDONESIA.
- UNESCO. (2006). *Literacy for Life*. UNESCO Publishing.
- Wandasari, Y. (2017). Implementasi Gerakan Literasi Sekolah (GLS) Sebagai Pembentuk Pendidikan Berkarakter. *Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan*, 1.
- Website SD Negeri 27 Pontianak Timur. (n.d.). No.  
<https://sekolah.data.kemdikbud.go.id/index.php/chome/profil/00a57d09-30f5-e011-92e4-f14665226b55>