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Exploring the Intricacies of Politeness and Impoliteness in Acehese Speech Variations

Rostina Taib^{*1}
Muhammad Kiki Wardana²
Maya Safhida¹
Nurrahmah¹
Subhayni¹

¹Department of Indonesian Education, Faculty of Teacher Training and Education, Universitas Syiah Kuala, Banda Aceh, INDONESIA

²Department of English, Faculty of Language and Communication, Universitas Harapan, Medan, INDONESIA

Abstract

This study examines politeness and impoliteness in Acehese speech variations conveyed through various linguistic features, including honorifics, politeness markers, and respectful forms of address. The research employed a descriptive qualitative method, commencing with observation in different social settings in Acehese society to identify instances of polite and impolite speech. The data for this study consists of oral data obtained from 13 informants residing in North Aceh, Aceh Pidie, Aceh Besar, and South West Aceh. Data were collected using direct observation techniques and free recall techniques. To ensure well-documented data collection, the researcher recorded the data in manual notes and electronic recordings. Data analysis was conducted using contextual methods. The results demonstrate that in Acehese language, the politeness and grammaticality of an utterance are highly dependent on the region of use or dialect. Generally, in Acehese, language is considered polite if the utterance uses proclitics corresponding to the actor in a sentence. However, in the South West Aceh dialect, this rule does not apply. In this dialect, language politeness does not rely on the regular use of proclitics. Proclitics are usually not used in speech and should be

* Corresponding author, email: rostina.taib@usk.ac.id

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attached to the verb, given in the repetition of the subject as the doer of the action. Additionally, politeness in this language is highly dependent on pronouns. Conversely, the rules for using honorific pronouns in other dialects do not measure politeness and grammaticality.

Keywords: Acehese language, dialect, politeness, impoliteness.

1. INTRODUCTION

There are 13 local languages in Aceh, namely Aceh, Gayo, Aneuk Jamee, Kluet, Tamiang, Julu, Haloban, Pak-Pak, Nias, Alas, Lekon, Sigulai, and Devayan language (Toha et al., 2008). However, among the many local languages found in this region, Acehese has the most significant number of speakers compared to others and has the largest distribution area. Aceh encompasses four geographical dialects: North Aceh dialect, Aceh Pidie dialect, Aceh Besar dialect, and South West Aceh dialect (Asyik, 1987; Durie, 1985). Most Acehese speakers are of the North and West dialects (Zulfadli, 2015). Each dialect has its peculiarities, including the use of clitics attached to verbs that agree with the subject of a sentence. Subject-verb agreement is essential in Acehese utterances, although it may not apply uniformly across all dialects.

The clitic system in Acehese comprises two types: proclitic and enclitic (Iskandar et al., 2018). Clitics in Acehese attach to verbs functioning as predicates. Iskandar et al. (2018) suggested that clitics in Acehese also potentially indicate the agent controlling the events stated in the predicate. Unlike in Indonesian, predicates in Acehese are not solely basic or derivative verbs; they require a clitic corresponding to the sentence subject. This is exemplified in the following examples:

- (a) *Gopnyan geubri tugah keu kamoe.*
He 3-gave an assignment to us
'He gave an assignment to us'.
- (b) *Jih jibri tugah keu kamoe.*
He 3-gave assignment to us
'He gave us an assignment'.

The verb *bri* in the example above cannot stand alone to function as the predicate in the Acehese language. It requires a proclitic aligned with the agent functioning as the subject. *Gopnyan* is the third person singular pronoun in Acehese, used to address someone who is respected or older than the speaker. The pronoun *gopnyan* has the proclitic *geu-* in this language. Therefore, the example (a) above needs to include *geu-* before the verb *bri* to make it acceptable and polite. The same principle applies in example (b). The word *jih* in example (b) is also a third-person singular pronoun in Acehese, used for someone who is not respected and is younger than the speaker. The pronoun *jih* has the proclitic *ji-* in this language. Hence, example (b) needs to include *ji-* before the verb *bri* to avoid impoliteness.

Politeness in Acehese language is generally determined by the correct use of pronouns and the appropriate placement of proclitics and enclitics. However, in the South West Aceh dialect, these norms may not apply. Research conducted by Alamsyah (2003) on the Aceh Daya dialect, which belongs to the South West Aceh dialect, indicated that greetings considered rude in other Acehese regions are not

considered so in this dialect. [Schneider and Placencia \(2017\)](#) also observed differences in politeness levels within regions sharing the same language. Therefore, politeness in Acehese can vary depending on the dialect and speaker context.

Politeness in language is a significant topic in pragmatics. Pragmatics, a branch of linguistics, examines language use and integrates it with grammar, encompassing phonology, morphology, and syntax. It explores various aspects of language use, including emotions ([Langlotz & Locher, 2017](#)), voice ([Estebas-Vilaplana, 2014](#)), morphemes, sentence structure, and contextual meaning ([Leech, 1996](#)). In pragmatics, politeness varies significantly and reflects cultural norms ingrained within each language-using society. Different cultures establish their own guidelines and conventions regarding politeness, shaping interactions and social dynamics.

Research related to politeness and impoliteness has been extensive, particularly in educational settings ([Fitriyani & Andriyanti, 2020](#); [Mariani, 2016](#); [Nursanti et al., 2023](#); [Rauf, 2015](#); [Wijayanti et al., 2020](#)) where students use various expressions to show politeness. These studies have highlighted the influence of factors such as age differences, institutional position, power, and social distance on politeness strategies. Studies on politeness in different languages, including English, Mandarin, and Bugis, have demonstrated the influence of culture on linguistic politeness ([Huang, 2008](#); [Li, et al., 2020](#); [Salem et al., 2014](#); [Spencer-Oatey & Kádár, 2016](#)). Similarly, studies on regional languages such as Sasak ([Yaqin et al., 2022](#)), Javanese ([Nuryantiningsih & Pandanwangi, 2018](#)), and Sundanese ([Sudaryat & Nurhadi, 2020](#)) have shown politeness linked to factors such as social distance, age, power, situation, and culture.

While research on politeness in the language is abundant, studies on politeness in the Acehese language remain limited. Thus, this research focuses on identifying two core problems in politeness in the Acehese language:

1. What are the forms of politeness and impoliteness in Acehese language based on the agreement of proclitic and pronoun usage?
2. How are politeness and impoliteness described in Acehese language through the use of honorific pronouns?

Furthermore, most studies have relied on [Grice's \(1989\)](#) politeness theory, which originates from Western contexts and may not adequately consider cultural factors. In Indonesia, politeness is understood in a broader context, considering social status and age. Therefore, adopting the politeness theory by [Oktavianus and Revita \(2013\)](#) aligns better with Indonesian culture; it can provide a more comprehensive analysis of politeness in Acehese speech variations.

2. LITERATURE REVIEW

2.1 Pragmatics

Pragmatics is a linguistic subfield that focuses on the use of language. It is tightly integrated with grammar, encompassing phonology, morphology, and syntax. In pragmatics, attention is sometimes directed toward sound, morphemes, sentence structure, and sentence meaning ([Leech, 1996](#)). An alternative viewpoint posits that pragmatics delves into meaning as interconnected with context rather than being confined to a word-by-word interpretation. This distinction sets it apart from semantics, which concerns itself with context-independent, precisely linguistic

meaning. Consequently, pragmatics scrutinizes the meaning conveyed through speech. The contextual backdrop of speech, within various linguistic forms, can yield an identical meaning, while the same speech can convey distinct meanings or intentions (Wijana, 1996; Yule, 1996).

Pragmatics plays a significant role in communication by helping individuals understand and master the functional structures related to the formal structures (grammar) of a language that operates within communication. By studying and mastering pragmatics, one can better comprehend the essential function of language as a tool for communication, conveying various meanings and information (Armstrong & Ferguson, 2010). In addition to its role in understanding communication, pragmatics sheds light on the intricacies of social interaction and cultural settings. Language is deeply embedded within cultural contexts and social dynamics, and pragmatic analysis allows us to reveal the subtleties of politeness, deference, power dynamics, and other social variables influencing how language is used and interpreted in different contexts (Kamal & Mhamed, 2023). For instance, the way compliments are given and received varies across cultures, reflecting underlying norms and values.

Pragmatics provides insights into how language reflects and reinforces social hierarchies and power structures (Senft, 2014). Linguistic choices, such as the use of honorifics or pronouns, can signal the speaker's social status or the perceived status of the listener. Understanding these details is crucial for effective communication, particularly in diverse and multicultural settings where individuals may come from varying social backgrounds.

2.2 Politeness Language

Polite language refers to language or speech that avoids causing harm or offense to others, including one's interlocutors. Utilizing polite language contributes to establishing a positive communication environment and demonstrates respect for the feelings and dignity of others. Politeness in speech can help mitigate conflicts (Kusmanto & Widodo, 2022), prevent offense, and foster stronger interpersonal relationships. Speaking politely is a deliberate effort to spare others from embarrassment and to show appreciation and respect for them (Oktavianus & Revita, 2013; Teitelbaum & Ben-Ze'ev, 2023).

Polite language serves as a reflection of ethics and positive social values within a given society. Linguistic politeness encompasses a set of behavioral norms mutually determined and agreed upon by a specific society (Muin et al., 2021). Within linguistic politeness, one encounters rules and standards of conduct regarding the use of language in social interactions. Consequently, linguistic politeness mirrors the cultural values and social norms embraced by a particular society (Halawa et al., 2019).

Linguistic politeness is linked to how an individual speaks or writes, considering specific ethical considerations, social norms, and conventions (Ramli et al., 2023). An utterance is considered polite when it avoids being assertive or arrogant, offers the interlocutor a range of choices, results in the interlocutor's satisfaction, and maintains a lower pitch (Caballero et al., 2018; Chaer, 2010). Furthermore, the length of a person's speech correlates with the degree to which they aim to demonstrate politeness towards their interlocutor (Wijana, 1996).

Language politeness serves as a reflection of the cultural refinement within a society. When engaging in communication, individuals not only convey their thoughts

but also adhere to the prevailing cultural norms of that society. Politeness is intertwined with the socio-cultural values agreed upon by a specific community (Sifianou & Blitvich, 2017; Yule, 1996). Cultural differences lead to language differences, and culture influences language presentation (Geng, 2010). Different cultures have different standards of politeness in communication (Jakučionytė, 2020). Culture also significantly influences all aspects of politeness (Culpeper, 2012).

During communication between speakers, both sides need to apply politeness principles based on certain conventions. Leech (1996) reveals that politeness refers to (1) the cost-benefit scale, (2) the optionality scale, (3) the indirectness scale, (4) the authority scale, and (5) the social distance scale. Additionally, according to Lakoff (1973), there are three principles in politeness, namely: (1) the formality scale, (2) the hesitancy scale or optionality scale, and (3) the similarity scale. The objectives of these scales are to facilitate proper naming and meaning among speakers and to avoid miscommunication and ambiguity during communication.

2.3 Speech Variation

Speech variation is an essential concept in pragmatics that emphasizes the diversity of speaking styles used by speakers in various communicative situations. Variation in speech observes how speakers use language differently depending on factors such as social context, culture, social status, and communicative goals. Thus, communication varies depending on the situation and the preferences of language producers (Heylighen & Dewaele, 2002).

The speech variations examined in this study refer to the theory proposed by Oktavianus and Revita (2013), which states that language has four speech variations, known as *kato nan ampek*, used as a basis for speech. *Kato nan ampek* refers to the manner of daily speaking among fellow Minangkabau people based on the speakers' social status. Minang people consistently adhere to the principle or foundation of *kato nan ampek* in speaking, which includes *kato mandaki*, *kato manurun*, *kato mandata*, and *kato malereang*.

Kato mandaki is a language variation used by younger speakers and those with lower social status when addressing older speech partners and those with higher social status. *Kato manurun* is a language variation used by older speakers and those with higher social status when addressing younger speech partners and those with lower social status. *Kato mandata* is a language variation used by speech participants who are of the same age. *Kato malereang* is a linguistic variation employed by participants in a conversation who hold each other in high regard due to kinship ties established through marital relationships, including in-laws and sons-in-law, as well as individuals of respected status, such as scholars, teachers, or community leaders (Oktavianus & Revita, 2013). Therefore, speakers of this language can position themselves and choose the right words by considering their interlocutors. Choosing the wrong words in speaking can lead someone to be considered impolite in language.

2.4 The Resemblance of Personal Pronoun as a Marker of Politeness in Acehnese

Utilizing personal pronouns in Acehnese is a critical determinant of language politeness. The careful selection of personal pronouns in a given context is paramount

to observing the norms of politeness within Acehese society (Yusuf et al., 2019). The use of personal pronouns in Acehese indicates the social hierarchy and the degree of honor embedded in communication (Armia et al., 2023). Errors in the correspondence of personal pronouns can be perceived as impolite and may disrupt everyday communication.

Language politeness, as governed by personal pronouns in the Acehese language, is closely linked to the principle of congruence (Safhida et al., 2022). The appropriateness of personal pronouns in Acehese is a fundamental grammatical principle ensuring that the choice of personal pronouns in a sentence aligns with the referenced entity within the communication context. This includes various significant aspects, including congruence based on age.

In linguistics, this correspondence is often referred to as clitics. Clitics are linguistic elements akin to affixes, but they differ in how they attach to words within a sentence (Iskandar et al., 2018). A clitic is an element devoid of independent meaning or grammaticality; it depends on another word, usually a more substantial or main word, to bestow it with meaning.

Clitics, based on their placement, can be categorized into proclitics and enclitics (Haspelmath, 2023). Proclitics are clitic forms situated at the beginning of the personal pronoun (Luís & Kaiser, 2016). In the linguistic and grammatical context, a proclitic is a type of clitic that precedes a pronoun or another word in a sentence, signifying the relationship between these elements. As such, proclitics aid in sentence construction and establish connections between pronouns and other words. Conversely, an enclitic is a type of clitic attached to the end of a word in a sentence. They often convey additional meaning, subtlety, or function within a sentence. Enclitics are frequently used in various languages to indicate the relationships between words or the association between subjects and objects (Varlokosta et al., 2016). The use of enclitics typically enhances the completeness and detail of meaning in a sentence.

The use of proclitics and enclitics within Acehese pronouns can be exemplified in Table 1.

Table 1. Clitics on pronouns in Acehese language (adapted from Armia et al., 2023; Asyik, 1987; Iskandar et al, 2018)

Pronoun		The usage						Clitic	
		Age		Social status		Intimacy		Pro-clitic	En-clitic
		Young-er	Older	Honorific	Non-honori-fic	Intima-te	Uninti-mate		
I	Singular	<i>kèe</i>	<i>Lôn lôntuan ulôntuan</i>	<i>lôn lôntuan ulôntuan</i>	<i>kèe</i>	<i>lôn/kèe</i>	<i>lôn, lôntuanul ôn-tuan</i>	<i>lon-ku-</i>	<i>lon-kuh-</i>
	Plural	<i>kamoe</i>	<i>geutanyoe</i>	<i>geutanyoe</i>	<i>kamoe</i>	<i>geta-nyoe</i>	<i>kamoe</i>	<i>meu-ta-</i>	<i>meuh-teuh-</i>
II	Singular	<i>kah gata</i>	<i>droeneuh</i>	<i>droeneuh</i>	<i>kah</i>	<i>kah</i>	<i>drone-euh</i>	<i>neu-ka-</i>	<i>neuh-keuh-</i>
	Plural	<i>awak kah</i>	<i>awak droeneuh</i>	<i>awak droeneuh</i>	<i>awak kah</i>	<i>awak kah</i>	<i>awak droe-neuh</i>	<i>neu-ka-</i>	<i>neuh-keuh-</i>
III	Singular	<i>jih</i>	<i>gobnyan droeneuh-nyan</i>	<i>gobnyan droeneuh-nyan</i>	<i>jih</i>	<i>jih</i>	<i>gob-nyan</i>	<i>ji-geu-</i>	<i>jih-geuh-</i>
	Plural	<i>awak-nyoe, awak-nyan, awak-jéh</i>	<i>awak gobnyan</i>	<i>awak gobnyan</i>	<i>awak-nyoe awak-nyan awak-jéh</i>	<i>awak-nyoe awak-nyan, awak-jéh</i>	<i>awak-nyan awak-jéh</i>	<i>ji-geu-</i>	<i>jih-geuh-</i>

The employment of proclitics and enclitics within Acehese personal pronouns is complicatedly tied to language politeness. In Acehese, the choice of proclitics and enclitics in personal pronouns is utilized to express politeness or formality in communication. For instance, when conversing with someone older or of higher social standing, the use of proclitics and enclitics differs from when speaking to someone younger (Armia et al., 2023).

3. METHODS

3.1 Research Design

This research employed a qualitative descriptive method to comprehensively describe the investigated phenomenon (Creswell & Creswell, 2017; Kabir, 2016; Maxwell, 2012). This method was chosen because it aligns with the aim of this research, which is to examine politeness and impoliteness in the variation of Acehese speech. Furthermore, qualitative research methods are capable of uncovering the subjective meanings underlying communicative behavior, as well as understanding the cultural and social contexts in which language is used. Thus, qualitative methods can provide comprehensive insights into how politeness is understood and practiced in various dialects of Acehese, and how cultural and social factors influence the dynamics of politeness in everyday communication.

3.2 Data and Data Sources

This research was conducted in four districts in Aceh, namely North Aceh, Aceh Pidie, Aceh Besar, and South West Aceh, over 3 months. These four districts were chosen because Aceh has four geographical dialects: the North Aceh dialect, the Aceh Pidie dialect, the Aceh Besar dialect, and the South West Aceh dialect (Asyik, 1987; Durie, 1985). Thus, the data obtained can represent the diversity of dialects in Aceh. The data sources for this study are oral data obtained from 13 informants residing in North Aceh, consisting of 3 informants from Aceh Pidie, 3 informants from Aceh Besar, and 4 informants from South West Aceh. These informants were selected based on informant criteria according to Mahsun (2017), namely, native speakers of Acehese, aged between 30-60 years (not senile), born, raised, and living in Aceh, and mastering the object of study (polite and impolite speech in Acehese).

3.3 Data Collection and Data Analysis

The instruments used were direct observation techniques and free recall techniques. In the data collection process, the researcher acted as a human instrument interacting with the data source (Sugiyono, 2010). To ensure that the collected data is well-documented, the researcher recorded the data in the form of manual notes and electronic recordings. The data collection was conducted through the following steps: 1) listening to and recording informant conversations, 2) conducting interviews to encourage participants to recount examples of polite and impolite speech, 3) transcribing the data, and 4) classifying the data based on polite and impolite speech.

Data analysis was carried out using contextual methods. The contextual method is a technique that applies contextual analysis where words are used to obtain their meanings. For instance, [Smith \(2017\)](#) emphasizes the importance of considering the context of news articles, enabling readers to better understand the influence of factors like politics, culture, and history on the news narrative, thus gaining a broader perspective. Therefore, in this study, this method is based on the idea that the contextual meaning of words is entirely dependent on the context of the application ([Rakhmonov, 2020](#)). The contextual method has been used to study various aspects of language, such as pragmatics, which focuses on how context affects language interpretation. Data analysis techniques were carried out with the following steps:

- selecting and determining polite and impolite speech in the Acehese language. The identified speech is included in the data corpus,
- identifying politeness and impoliteness of speech based on the use of clitics in Acehese personal pronouns,
- determining variations of politeness and impoliteness in the Acehese language based on the types of *kato mandaki*, *kato manurun*, *kato mandata*, and *kato malereang*, and
- concluding variations of politeness and impoliteness in the Acehese language.

4. RESULTS AND DISCUSSION

This study examines the variation of politeness and impoliteness in the Acehese language. The politeness and impoliteness of language studied in this research are observed based on the use of clitics in Acehese personal pronouns. Referring to the theory proposed by [Oktavianus and Revita \(2013\)](#), four variations of language politeness in Acehese were identified based on the use of clitics in personal pronouns.

4.1 Variations of Politeness and Impoliteness Based on *Kato Mandaki* (Younger to Older Social Status)

The variation of language politeness used by younger speakers and those of lower social status when speaking with older speech partners and those of higher social status can be observed in the following data.

- 1) *Gopnyan geubri tugah keu kamoe.*
He 3-gave assignment to us
'He gave an assignment to us'.
- 2) *Jih geubri tugah keu kamoe.*
He 3-gave assignment to us
'He gave an assignment to us'.

Data (1) is an example of speech that adheres to the rules of language politeness. The politeness in this utterance is characterized by the use of the proclitic *geu-* on the verb *geubri* as a correspondence to the pronoun *gopnyan*. The pronoun *gopnyan* in Acehese is used to refer to someone older and respected ([Ko, 2008](#)). This can be inferred from the information in the utterance, indicating that the person assigning a task to someone must hold a higher position than the person receiving the task. Thus, speech (1) exemplifies a variation of language politeness based on *kato mandaki*.

Contrastingly, data (2) presents a different scenario. Speech (2) does not adhere to the principle of politeness based on *kato mandaki*. This is due to the use of the pronoun *jih-*. The pronoun *jih-* in Acehese is used for someone younger (Djunaidi, 2004). Therefore, the appropriate pronoun in data (2) should be *gopnyan* (he/she). Additionally, the unacceptability of the data lies in the inconsistency of the proclitic attached to the predicate with the subject of the sentence. If the subject is a respected third person or *gopnyan* 'he/she', the proclitic attached to the verb fulfilling the predicate function should be *geu-* not *ji-*.

The variation of language politeness based on *kato mandaki* is also evident in the following data:

- 3) *Mak neujak ngon kamoe?*
 Mom 2-go with us?
 'Mom, (are you) going with us?'

Speech (3) is commonly used by individuals residing in Aceh Besar, North Aceh, and Aceh Pidie (in general). This speech pattern avoids personal pronouns, opting instead for a noun (*mak*) to fulfill the subject function. In Acehese, the word *mak* can be substituted with the second person singular pronoun *droeneuh*. The personal pronoun *droeneuh* is accompanied by the proclitic agreement *neu-* (Djunaidi, 2004; Iskandar et al., 2018). Both the personal pronoun *droeneuh* and the proclitic *neu-* serve as markers of language politeness when addressing or referring to someone older (*kato mandaki*).

However, utterances (1) and (3), considered polite by the general speakers of Acehese, may not be applicable in the South West Aceh region. In this area, data (3) above is deemed unacceptable or unusual. This divergence arises because individuals in this region typically refrain from using personal pronouns as subjects. Instead, they employ nouns to fulfill the subject function. Furthermore, the utilization of the proclitic *neu-* with second person singular pronouns is also uncommon in this region. This discrepancy is evident in the following data.

- 4) *Mak makjak ngon kamoe?*
 Mom 2-go with us?
 'Mom, (are you) going with us?'
- 5) *Mak geujakngon kamoe?*
 Mom 3-go with us?
 'Mom, (are you) going with us?'

The utterances (4) and (5) above are acceptable and considered polite in the South West Aceh region. In utterance (4), we observe the use of the word *mak* as the subject. Additionally, *mak* is accompanied by a corresponding proclitic in the verb *makjak*. This proclitic *mak* in the verb *makjak* serves as a substitute for the proclitic *neu-*, which is commonly used in the Aceh region in general. An interesting observation can be made regarding data (5), which utilizes the proclitic *geu-* in the verb *geujak*. The usage of the proclitic *geu-* in speech (5) is considered highly polite in the community of this region. Notably, according to Acehese language rules, the proclitic *geu-* is a third-person singular proclitic corresponding to the pronoun *gopnyan* (Iskandar et al., 2018).

4.2 Variations of Politeness and Impoliteness Based on *Kato Manurun* (Older to Younger Social Status)

The variation of language politeness used by older speakers when speaking with younger speech partners can be observed in the following data.

- 6) *Gata keupeu tajak peusibôk aneuk miet nyoe.*
You for what 2-go bother kids this
'Why you bother these kids?'
- 7) *Kah keupeu kajak peusibôk aneuk miet nyoe.*
You for what 2-go bother kids this
'Why you bother these kids?'

Data (6) is an utterance spoken by an older person to a younger one. The speech adheres to the rules of language politeness in Acehese society in general. The language politeness in the speech is characterized by the use of the personal pronoun *gata* with the proclitic *ta-*. *Gata* pronouns and the proclitic *ta-* in Aceh are used to refer to someone younger (Djunaidi, 2004). The use of the pronoun *gata* and the proclitic *ta-* is commonly found in the speech or conversation of husbands and wives. Thus, speech (6) represents a variation of language politeness based on *kato manurun*.

The politeness in data (6) contrasts with data (7). Speech (7) does not fulfill the principle of language politeness based on *kato manurun* for Acehese speakers in general. The impoliteness in data (7) is demonstrated by the use of the pronoun *kah* with the proclitic *ka-*. The pronoun *kah-* with the proclitic *ka-* is a variation of a personal pronoun that is impolite or rude based on sociolinguistics (Armia et al., 2023). The word *kah* and the proclitic *ka-* are usually used by older people to address younger ones, especially teenagers. The use of the proclitic *ka-* is rarely found in the speech of adults addressing their peers.

The pronoun *gata* and the proclitic *ta-* in speech (6) are rarely used in the South West Aceh region. In this region, similar speech tends to utilize an honorific pronoun as a substitute for the personal pronoun in the subject function and does not use the proclitic in the predicate function, as seen in (6a). This reflects a regional preference for politeness and a simplified verbal structure.

- 6a) *Mak si Mina keupeu jak peusibôk aneuk miet nyoe.*
Mina's mother, for what go bother kids this
'Why you bother these kids, Mina's mother?'

In addition, data (7), which is considered impolite by Acehese people in general, is considered normal or falls into the category of not being rude in this region. The words *kah-* and the proclitic *ka-* are commonly used in this region. In this case, the words *kah-* and the proclitic *ka-* cover variations of language politeness based on *kato manurun* in the South West Aceh region.

4.3 Variations of Politeness and Impoliteness Based on *Kato Mandata* (Same Age)

The variation of language politeness used by speakers who are of the same age can be observed in the following data.

- 8) *Lôn han trôk lom lônjak saweu mak droeneuh sakét.*
 I Neg arrive more 1-go visit mother you-3 sick
 'I have not visited your sick mother'.
- 9) *Uroe nyoe lôn han êk kujak u blang.*
 Day this I Neg want 1-go to rice field
 'I could not go to the paddy field today'.

Data (8) and (9) are utterances spoken by speakers to interlocutors of the same age (*kato mandata*). Speech (8) uses the personal pronoun *lôn* and the proclitic *lôn-* on the verb *lôn jak* as a correspondence of the pronoun *lôn*. The pronoun *lôn*, which is a first-person singular pronoun, refers to oneself and is neutral. This means that the word *lôn* is used by both young and old age groups (Armia et al., 2023). Armia et al. (2023) also added that the pronoun *lôn*, which has variations of *ulôn* and *ulôntuan*, is a polite word in Acehnese. Thus, when considering the use of *lon* pronouns in data (9), speech (9) also fulfills language politeness. However, data (9) tends to be considered impolite, even when spoken among speakers of the same age.

The language impoliteness in data (9) is caused by the use of the proclitic *ku-* in the verb *kujak*. The proclitic *ku-* is the equivalent of the pronoun *kée-*. The pronoun *kée-* with the proclitic *ku-* is included in the category of personal pronouns that are not polite and rude (Djunaidi, 2004). Therefore, besides not fulfilling the rules of politeness, speech (9) is also unacceptable or violates the grammatical rules of the Acehnese language. The variation of impoliteness caused by the use of the pronoun *kée-* with the proclitic *ku-* is also seen in the following data.

- 10) *Kèe kujak ngôn kah mantông u blang.*
 I 1-go with you just to rice field
 'I will just go with you to the rice field'.
- 11) *Kah kalheuh kabayeu peng kèe?*
 You 2-already 2-pay money me
 'Have you paid my money?'

Data (10) and (11) are also speeches of a speaker to an interlocutor of the same age. Referring to *kato mandata*'s theory, the use of the personal pronoun *kèe* and proclitic *ku-* in the word *kujak* (10), and the pronoun *kah* with the proclitic *ka-* in the verb *kabayeu* (11) is considered normal speech. This means that these personal pronouns with proclitic can be used and are acceptable even though they are rude. In Acehnese society, the use of the personal pronouns *kèe* and *kah* with the proclitics *ku-* and *ka-* when speaking with interlocutors of the same age is considered rude. Therefore, every parent in Aceh always tells their children the term in Aceh, *bèk meukah kèe, teubiet iku jeut keu asèe* 'do not address people with *kah* and *kèe*, or later you will grow a tail and become a dog'. The message is imprinted in the heart of every person whose mother tongue is Acehnese.

In addition, variations in language politeness based on *kato mandata* are also illustrated in the following data.

- 12) *Kamoe meubloe jambèe kleng.*
 We buy guava dark
 'We bought syzygium cumini (a type of fruit of the guava family)'.

- 13) *Geutanyoe tajak khanduri uroe nyoe.*
We 2-go feast today
'We go to a feast today'.

The data in (12) and (13) uses the personal pronoun *kamoe* with the proclitic *meu-* (12) and the personal pronoun *geutanyoe* with the proclitic *ta-*. The use of the proclitic *meu-* and *ta-* in the two utterances above has fulfilled the Acehese language rules. Additionally, the use of these proclitic has also made the two utterances fulfill the rules of language politeness. The use of the proclitic *meu-* and *ta-* is a concrete example of how Acehese integrates elements of politeness in daily communication.

4.4 Variations of Politeness and Impoliteness Based on *Kato Malereang* (Kinship Ties)

In Acehese, there are also variations of politeness and impoliteness based on *kato malereang*, as shown by the following data.

- 14) *Gata pakön hana tawoe-woe u gampong?*
You why don't 2-go home to village?
'Why don't you go back to your village?'
- 15) *Awakdroekeuh kajeut kadaftar Haji thôn nyoe!*
You 2-can 2-list Hajj year this!
'You can register for Hajj this year!'

The speech in (14) is used by parents towards their children or in-laws. The personal pronoun *gata* with the proclitic *ta-* (14) is often employed by in-laws towards their in-laws, both male and female. In Acehese culture, using *gata* with the proclitic *ta-* is considered very polite and honors the interlocutor in communication. This speech illustrates how language can reflect the communication norms in a particular society. Adhering to these norms in language use is a way to express respect and maintain harmonious relationships between family members in Acehese society.

Similarly, data (15) demonstrates this phenomenon. The personal pronoun *awakdroekeuh* with the proclitic *ka-* in the verb *kadaftar* is addressed to the second person plural. In Acehese, the proclitic *ka-* is typically considered impolite because it is also used in impolite speech with the pronoun *kah*. However, in speech (15), the use of the proclitic *ka-* is considered polite because it is commonly used in communication between parents and children and sons/daughters-in-law.

The word *awakdroekeuh* has a variation, *awakkah*, which is considered impolite, as shown in the data below.

- 16) *Awakkah kajeut kadaftar Haji thôn nyoe!*
You 2-can 2-list Hajj year this!
'You can register for Hajj this year!'

The utterance in (16) is commonly found in the Acehese language in general. However, it is not frequently used in family relationships. This is because the personal pronoun *awakkah* with the proclitic *ka-* is considered impolite (Armia et al., 2023). In daily life, Acehese people use this word when addressing their peers (see the *kato mandata* section).

The variation of language politeness in the South West Aceh region, based on *kato malereang*, differs from the language politeness in the Acehese language in general. This can be illustrated by data (17):

- 17) *Tantuen tantuenchöt boh panah siat eunteuk.*
 Brother-in-law 2-pick jackfruit a moment later
 ‘My brother-in-law, please pick the jackfruit later’.

Speech (17) is spoken by someone who holds the status of a brother-in-law to his female sister-in-law. This form of speech is exclusive to the Aceh Selatan region. It is considered highly polite because it refrains from mentioning the name of the sister-in-law and avoids the use of the second person singular pronoun. Furthermore, there is no utilization of proclitics on verbs that fulfill the predicate function. This variation of politeness, based on *kato malereang*, is also evident in the following data.

- 18) *Ayah si yông kalheuh pajôh bu.*
 Father title boy already eats rice
 ‘The boy’s father has eaten rice’.

Speech (18) is uttered by a female in-law addressing her male son-in-law. This instance illustrates the absence of pronouns, proclitics, and direct mentions of names when communicating with kin through marital connections (*kato malereang*). In the South West Aceh region community, it is deemed impolite to directly address the son-in-law by name. Instead, kinship terms are utilized, such as *ayah si yông* or *ayah si buyung* for a boy child and *ayah si pik* or *ayah si upik* for a girl child who has not yet been named. If the child already has a name, the son-in-law’s nickname is substituted with *Ayah si Geubri*, *Ayah si Ghina*, or *Ayah si Rifqi*, etc., based on the name of the eldest child.

4.5 Politeness and Impoliteness with the Appropriate Use of Honorific Pronoun

The utilization of suitable honorific pronouns in speech serves as one of the indicators of language politeness (Nuryantingsih & Pandanwangi, 2018; Oktavianus & Revita, 2013). The findings indicate that the employment of honorific pronouns in the Acehese language denotes both politeness and impoliteness.

- 19) *Padum yum tika nyoe?*
 How much mat this?
 ‘How much is this mat?’

- 20) *Kacok nyan siat!*
 Take that now
 ‘Take that, please’.

The utterances in data (19) and (20) are commonplace and ordinary. However, they appear very impolite, especially when directed towards an older person. These utterances suggest the speaker’s arrogance and unfriendliness due to the absence of honorific pronouns. Therefore, the speech can be rendered polite when the speaker incorporates an honorific pronoun, as demonstrated in the following data.

- 21) *Padum yum tika nyoe, Pak?*
How much mat this Sir
'How much is this mat, Sir?'
- 22) *Kacok nyan siat, Dek!*
Take that now Dek
'Take that, please, Dik'.

Adding an honorific pronoun makes the above utterance polite in the South West Aceh dialect, for example, in utterance (21). It becomes even more polite if the speaker uses a soft intonation. The speech partner might even immediately fulfill the request if accompanied by a smile and a slight nod of the head following the utterance (22). Thus, politeness is not only determined by using linguistic forms but also by facial expressions (Brown & Prieto, 2017).

Using an honorific pronoun at the end of the speech demonstrates the speaker's politeness and humility. Moreover, when connected with *kato nan ampek*, this speech is classified as *kato mandaki*. In this case, the speaker is younger and holds a lower social status than the interlocutor (Haerany et al., 2015). Incorporating an honorific pronoun in the speech signifies the speaker's politeness. However, this practice does not universally apply to the Aceh region. In other words, in Acehese culture generally, speech is considered polite even without the use of honorific pronouns.

5. CONCLUSION

Politeness in the Acehese language is significantly influenced by the use of personal pronouns in speech. Generally, Acehese speech is deemed polite when the proclitic usage aligns with the subject and corresponds appropriately to the age of the interlocutor. Each personal pronoun exhibits variations in proclitic usage, which serve to denote politeness and impoliteness in Acehese. However, this study's analysis reveals differences in proclitic usage to convey politeness and impoliteness between South West Aceh and the rest of Aceh. In South West Aceh, personal pronouns are often unused, and when employed, they may not always align with the subject's pronoun functions. Instead of relying on proclitics, Acehese speakers in South West Aceh tend to repeat the use of inherent honorific pronouns in the verb, functioning as predicates. Additionally, speakers in South West Aceh append honorific pronouns at the end of utterances as markers of politeness.

This research solely focuses on politeness and impoliteness in the Acehese language based on proclitic alignment and honorific pronoun usage. Further research on politeness in the Acehese language should delve into more detailed discussions. The implications of this research for the theory of language politeness and pragmatics, in general, underscore the importance of considering cultural context in understanding politeness strategies in communication. The discovery that politeness practices can differ between the South West Aceh region and other regions in Aceh suggests the need to adapt the theory of language politeness to local contexts. This highlights that politeness is not static but can evolve based on cultural norms and prevailing communication practices within a society. Therefore, this research contributes to a deeper comprehension of the intricacies of language politeness and supports the development of a more contextually grounded theory of politeness in pragmatics.

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