

Politeness Principles On *Kalembo Ade* Phrase And Correlation With Language Education: A Pragmatic Analysis

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ABSTRACT

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This study aims to describe the meaning of the *Kalembo Ade* phrase from the perspective of the Politeness Principle and correaltion with language education. This study was designed as a descriptive qualitative study. Within this method, there is potential for researchers to engage with meaning carried out in a speech event from various events. Therefore, this study employed a pragmatic approach to come with relevant findings. Data were collected from various speech events between children and parents, adults, teenagers, and teenagers and parents. Data, which were in the forms of utterances, were taken in some places and situations, including in a public bus, garden, farm, houses, and neighborhood. The

result shows that there are four politeness principles that contained on *Kalembo Ade* phrase, such as Maxim of Generosity, Maxim of Sympathy, Maxim of Generosity, and Maxim of Appreciation. Based on the results of the analysis, a correlation exists between the expression and education, specifically encompassing the aspects of Cross-Cultural Pragmatics and Sociolinguistics Learning and Curriculum Development for Local Language and Culture.

1. INTRODUCTION

Society is governed by various types of norms, such as politeness norms, moral norms, religious norms, legal norms, and other prevailing norms (Mardian, Syamsir, et al., 2024). These social norms must certainly be adhered to by every individual to realize a harmonious social life. In the pursuit of establishing social harmony, linguistic politeness is an essential practice for all community members (Leech, 1983). For instance, imperative speech acts, which contain utterances expressing commands, prohibitions, and obligations (Yakumbu, Nasrullah, & Pratita, 2025), constitute a critical prerequisite for understanding politeness in language use—be it in Indonesian, a foreign language, or especially a local language like Mbojo. Furthermore, linguistic politeness is a reflection of well-formed personality, consequently mirroring refined conduct and noble character.

Communities express various aspects of life through language, both verbal and non-verbal. This is evident in the interaction patterns of the Mbojo community through a linguistic concept that has long been constructed within their communal life. Mbojo social interaction patterns invariably involve Kalembo Ade in their speech acts. This study aims to describe the meaning of the phrase Kalembo Ade from the perspective of the Politeness Principle and correlation with language education.

Literally, the *Mbojo Indonesia Dictionary* (2016) states that Kalembo Ade consists of *Ka-* as an adverbial prefix used to form active verbs. Examples include: *mami* (*Ka.mami*) meaning 'to cook,' and *nahu* (*Ka.nahu*) meaning 'to acknowledge (as one's own)'; while *Lembo* as an adjective can mean 'wide' or 'broad,' and *Ade* means 'heart.' Thus, *Lembo Ade* means 'be patient,' and with the addition of *Ka-* as an adverb meaning 'to widen' or 'to broaden,' Kalembo Ade literally means 'please be patient.' The *Mbojo Language Thesaurus* (2017:73) suggests *Kapaja* (v) as another word for *Kalembo*, meaning 'to enlarge.' Therefore, *Kalembo Ade* can be literally translated as 'to broaden the heart' or 'to make one's heart spacious.'

From a terminological and literal perspective, the meaning of Kalembo Ade is highly restricted to its affixes, words, and phrase structure. However, in pragmatic analysis, the meaning of Kalembo Ade becomes highly varied when confronted with diverse contexts and supplemented by pragmatic considerations. From this perspective, one existence embodies multi-essence, meaning a single expression can represent multiple meanings. The richness of meaning in the Kalembo Ade expression involves various contexts—when, where, and in what situation the expression is uttered—allowing one single expression to enrich meaning.

The study of the Politeness Principle applied to the meaning of Kalembo Ade can provide thorough documentation of the phrase's semantic variation. The success in interpreting its meaning is inseparable from the context in which it is conveyed to achieve the desired meaning effect and objective. One theory suitable as an analytical framework is the Politeness Principle proposed by Leech (1983), which is divided into six maxims: (1) Tact Maxim, (2) Generosity Maxim, (3) Approbation Maxim (Praise/Appreciation), (4) Modesty Maxim, (5) Agreement Maxim, and (6) Sympathy Maxim. Leech (1983) formulated the politeness principle by conceptualizing these six interpersonal maxims. Tarigan (1990) translated Leech's maxims using the Indonesian terms: (1) *Maksim Kebijaksanaan* (Tact), (2) *Maksim Kedermawanan* (Generosity), (3) *Maksim Penghargaan* (Approbation), (4) *Maksim Kesederhanaan* (Modesty), (5) *Maksim Pemufakatan* (Agreement), and (6) *Maksim Simpati* (Sympathy). Despite these various scholarly approaches, a consensus among linguists regarding the definitive nature of politeness has yet to be fully established.

This theory is considered comprehensive for examining the linguistic phenomenon under discussion. A linguist such as Leech necessitates the explanation of these six categories to fully grasp the meaning of an expression. Moreover, a single phrase like *Kalembo Ade* can be proven to contain components of politeness that ultimately contribute to the harmony of its language users. In other words, *Kalembo Ade* fundamentally encapsulates the principles of politeness articulated by various experts.

2. METHOD

This study was designed as a descriptive qualitative study, in which the real circumstances are carried out to support data display (Sutopo, 2006: 40). Within this method, there is potential for researchers to engage with meaning carried out in a speech event from various events. Therefore, this study employed a pragmatic approach to come with relevant findings.

Data were collected from various speech events between children and parents, adults, teenagers, and teenagers and parents. Data, which were in the forms of utterances, were taken in some places and situations, including in a public bus, garden, farm, houses, and neighborhood. The researchers followed, recorded, and transcribed all utterances. Later, data was reduced into those that were related to *Kalembo Ade*. Therefore, the object of this study was any speech event dealing with the use of *Kalembo Ade* with its contexts of discourses. Researchers were the key instrument during the study.

Data were further analyzed using techniques suggested by Miles and Huberman (2014: 15-20). They suggest three-step protocol in data analysis, i.e. reduction, display, and drawing conclusion. Since the beginning, data were analyzed by considering some aspects, such as speaker, interlocutor, components of utterance, purposes of utterance, and materials being spoken. These components were based on facts within speech events.

3. FINDINGS AND DISCUSSION

a. Findings

Various meanings carried out in the phrase of *Kalembo Ade* became the main consideration of studying it, which served social function for people. It was stated to have social value due to how the content of the phrase brought a positive impression in a speech event. However, it may seem to be used in a negative sense, but in fact, it was used to carry values. Next, this article presents the variation of meanings carried out in *Kalembo Ade*.

Event 1: Maxim of Generosity (*Maxim Kedemawanan*)

The semantic richness contained within the phrase *Kalembo Ade* represents a linguistic vehicle possessed by the Mbojo speech community. This richness is reflected in every speech event and, subsequently, in the politeness principle categorized as the Maxim of Generosity, as demonstrated in the following brief conversation:

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Speaker	Mbojo Language	Translation (Indonesian/Contextual)
A:	<i>Kalembo Ade ncore ta, Kalembo Ade edepa pa wara di ngaha ke.</i>	[Please accept], this is the only food available at home: just rice, side dish is vegetables and chicken.
B:	<i>Iyota, ngaha ake waura lebih dari ma wara ake ini.</i>	Yes, this meal is already more than enough.

The aforementioned conversation took place between two corn farmers. Speaker A, the host, provided the morning meal menu to the guest (Speaker B), consisting of rice, vegetables, and chicken. However, Farmer A felt it necessary to use the expression *Kalembo Ade* to request understanding from the guest, Farmer B, that the provided meal was considered inadequate or not sufficiently appropriate. Farmer B, however, felt that the provision was already more than enough and very complete by a farmer's standards. The meaning derived from this *Kalembo Ade* conversation meets the politeness standard for the Maxim of Generosity between the speaker and the hearer.

Event 2: Maxim of Sympathy (*Maxim Simpati*)

In addition to the speech form *Kalembo Ade* above, which encompasses the politeness standard of the Maxim of Generosity, other speech contexts are loaded with the politeness standard of the Maxim of Sympathy. The speech event featuring *Kalembo Ade* that represents the meaning of sharing grief or expressing condolence typically occurs during unfortunate circumstances. The speaker and the interlocutor are experiencing misfortune or a problem in life. To understand the meaning of *Kalembo Ade* as an expression of condolence, please observe the following speech event:

Speaker	Mbojo Language	Translation (Indonesian/Contextual)
A:	<i>Lao ja mu Geno ee waura wi'i paki mu mada doho (sambil menangis).</i>	Geno has left all of us (while crying).
B:	<i>Kalembo Ade mu Lamu ee, Kalembo Ade ede waupa rawi ruma.</i>	[Be patient/strengthen your heart], that is God's will. <i>Kalembo Ade</i>

Speaker	Mbojo Language	Translation (Indonesian/Contextual)
	<i>Kalembo Ade, tiloa di ipi iha kai ade ba ndai ma mori.</i>	[Strengthen/Sincerity of heart], we who are alive cannot be too sad.

The utterance delivered by Speaker B in the conversation above contains the expression *Kalembo Ade* twice. Speaker B's utterance represents an expression of condolence, or the Maxim of Sympathy, regarding the passing of Geno, Lamu's husband. Speaker B hopes the expression can strengthen the heart of the listener (Lamu) and convey a similar feeling of shared grief.

Event 3: Maxim of Generosity (Maxim Kedemawanan)

Building on the two contexts of speech events that have enriched the meaning of *Kalembo Ade*, the researcher found another politeness principle attached to the same term. As stated in the classification of maxims, *Kalembo Ade* also carries the politeness principle of the Maxim of Generosity. To understand *Kalembo Ade* as a form of generosity, consider the following speech event context:

Speaker	Mbojo Language	Translation (Indonesian/Contextual)
A:	<i>Kalembo Ade sandake pa wara ra sadia ba ina ke.</i>	Please accept [with Kalembo Ade], this is only this much that mother prepared.
B:	<i>Iyora tibune na, mboto-mboto kangampu waura karepo ba ndaiku.</i>	Yes, it's alright, many apologies, I have already troubled you.

The context of the utterance above occurred when Speaker A gave something to Speaker B. The item given by Speaker A was based on what their Mother had prepared. The gift was considered minor by A, prompting the use of *Kalembo Ade* to accompany the giving. Speaker B accepted the gift willingly, without complaint or reluctance. The meaning of *Kalembo Ade* here emphasizes the generosity in accepting the gift exactly as it is.

Event 4: Maxim of Appreciation (Maxim Penghargaan)

Furthermore, the politeness principle found in the speech event of the phrase *Kalembo Ade* is the Maxim of Appreciation. To understand *Kalembo Ade* as a form of appreciation, consider the following speech event context:

Speaker	Mbojo Language	Translation (Indonesian/Contextual)
Mother:	<i>Ana ee, lao sakola ka, pasti wara ku susah na. Ede waupa sakolah. Mena na douma sakola pasti di</i>	My child, when you undergo the education process, you will certainly feel hardship. But that is education; everyone who pursues education

Speaker	Mbojo Language	Translation (Indonesian/Contextual)
	<i>iyu mena susa. Ede ka'e nae</i>	certainly feels the same hardship. Therefore,
	<i>Lembo Ade.</i>	you must remain <i>Lembo Ade</i> [resilient/sincere]. 61
Child:	<i>lyota. Ngge'e pa di kanggori ba</i>	Yes, I will definitely complete my education,
	<i>mada sakolah ke.</i>	Mother.

The speech event above occurred between a child and a mother. The mother gave advice to her child about the difficulties faced by those pursuing education, treating it as a common experience. The mother then strengthened her child's resolve to remain *Kalembo Ade* throughout the educational process. Subsequently, the child felt encouraged by the gentle advice from the mother. In this speech event, the expression *Kalembo Ade* is interpreted as strengthening or appreciating every step of a child's educational journey.

b. Discussion

The analysis of the pragmatic function of the phrase "Kalembo Ade" within Mbojo community discourse reveals a profound embodiment of Leech's Politeness Principle, demonstrating its multifunctional nature beyond a single semantic interpretation. Our data confirms that "Kalembo Ade" serves as a highly culture-specific, multi-layered linguistic device that simultaneously manages Face-Threatening Acts (FTAs) and expresses solidarity, operating predominantly through the tenets of the Maxim of Generosity and the Maxim of Sympathy, with a tertiary function aligning with the Maxim of Approbation (Appreciation).

Speech events often conclude in a frontal and harsh manner due to speech act models that fail to incorporate mutual understanding. This hostile condition sometimes arises from external limitations and pressures imposed by one party on another. The Politeness Principle, as embodied and realized through the varied meanings of the phrase "*Kalembo Ade*" compels both the speaker and the hearer to mutually comprehend, appreciate, and accommodate the situation of their interlocutor. Based on this mechanism, potential conflicts can be neutralized through a symbolic and emotionally charged expression that holds diverse meanings.

The manifold meanings embedded within "*Kalembo Ade*" elevate its value when studied as a form of humanitarian language. It is classified as such because its semantic content generally conveys a positive impression in every speech event. Although, occasionally, it may also be interpreted as a subtle expression of negative sentiment, this variability does not diminish the phrase's intrinsic role and value in social interaction.

The character of the "Kalembo Ade" speaking community often leads to conflicts. One source of such conflicts stems from direct patterns of speech, particularly those involving outright refusal or rejection. The manifestation of rejection is often accompanied by the expression, "*Ka ingge-ingge weki, cou si sia ede*" (Arrogant, who does he think he is?). This sentence carries an implied meaning where the person experiencing the rejection harbors resentment towards their interlocutor, thus triggering sustained conflict. Therefore, it is imperative to collectively reflect upon and understand that "Kalembo Ade" serves as a subtle mechanism for gently neutralizing the onset of continuous conflicts.

1) The Multifaceted Realization of the Maxim of Generosity

Events 1 and 3 clearly illustrate "Kalembo Ade" as a crucial component of the Maxim of Generosity, which typically focuses on maximizing benefit to the hearer (H) and minimizing benefit to the speaker (S). However, in the Mbojo context, this phrase performs a dual role:

Minimizing S's Cost in Offering (Event 1): In the interaction between the corn farmers (Event 1), Speaker A uses "Kalembo Ade" as a pre-emptive mitigation strategy. By stating, "*Kalembo Ade ncore ta, edepa pa wara di ngaha ke,*" Speaker A attempts to minimize the perceived quality of the offering (rice, vegetables, and chicken) and simultaneously lower the standard of expectation. This is an indirect way for the speaker to acknowledge a perceived deficiency in the provision (an FTA towards S's own positive face) while appealing to the hearer's Generosity to accept the modest offering. The hearer's (B) response confirms the success of the strategy, transforming the potential inadequacy into a statement of sufficiency: "*Iya, this is already more than enough.*"

Minimizing H's Cost in Receiving (Event 3): Event 3 reinforces this function when Speaker A gives an item, stating, "*Kalembo Ade sandake pa wara ra sadia ba ina ke*" (*Please accept, this is only what Mother prepared*). Here, "Kalembo Ade" is used to frame the offering as small or insignificant, thereby minimizing the sense of obligation or burden (cost) placed upon the recipient (B). B's immediate and positive response ("*yes, it's fine, forgive me, I have caused trouble*") completes the generous exchange loop, where A minimizes the offering and B graciously accepts, thus adhering to the cultural standard of modesty in both giving and receiving. This practice strongly reflects the collectivist values prevalent in Mbojo society, where self-effacement enhances the giver's reputation (positive face) and eases the receiver's burden (negative face).

2) Kalembo Ade as an Expression of the Maxim of Sympathy

The analysis of Event 2 introduces a distinct semantic and pragmatic shift in the function of the phrase. In the context of bereavement, "Kalembo Ade"

unequivocally aligns with the Maxim of Sympathy, which emphasizes minimizing antipathy and maximizing sympathy between S and H.

In this emotional scenario, B's double use of "*Kalembo Ade mu Lamu ee*" is interpreted as a genuine expression of condolence and sorrow, meaning "*Be strong/Strengthen your heart.*"

"This realization demonstrates the phrase's powerful role as a pragmatic cushion, aimed at sharing the emotional burden and providing solace. Leech's Maxim of Sympathy is instantiated here not merely through a declarative statement of grief, but as a performative utterance designed to influence the hearer's emotional state—to strengthen their resolve and minimize their pain (antipathy)."

This usage showcases "*Kalembo Ade*" as a fixed cultural formula used in rites of passage and distress, confirming its polysemous nature: it shifts from managing material transactions (Generosity) to managing emotional states (Sympathy).

3) The Tertiary Function: Maxim of Approbation/Appreciation

Event 4 further broadens the spectrum, where a mother advises her child: "*Karena itu, tetap harus Kalembo Ade.*" In this context, the phrase is utilized to encourage resilience and acceptance of hardship (in education). The mother is essentially communicating: "*Endure and accept the difficulty as a normal, respectable part of the process.*"

While the data labels this as Maxim of Appreciation, a deeper analysis suggests it overlaps with the Maxim of Approbation (maximizing praise of H) and an implied Maxim of Modesty (minimizing self-praise). By telling the child to "*Kalembo Ade*," the mother is implicitly commending the child's strength and encouraging a commendable, resilient attitude. It serves as a form of positive Face-work, appreciating the child's effort and future perseverance.

The linguistic flexibility of "*Kalembo Ade*" thus allows it to function as a crucial instrument for maintaining social equilibrium, ensuring that actions that could potentially create awkwardness (modest offering, profound grief, personal hardship) are processed within a framework of mutual respect and cultural adherence.

Correlation of "*Kalembo Ade*" with Language Education in Higher Institutions

The analysis concerning the pragmatic function of the phrase "*Kalembo Ade*" within Mbojo community discourse—which serves as a multi-functional linguistic device for neutralizing conflict and managing Face-Threatening Acts (FTAs) based on Leech's Politeness Principle—demonstrates a robust and highly relevant correlation with several critical aspects of Language Education in Higher Institutions (Universities/Campuses).

This correlation can be grouped into three main areas:

1) Cross-Cultural Pragmatics and Sociolinguistics Learning

Language education in higher institutions aims not only to teach grammar and vocabulary but also the appropriate context of language use (pragmatics).

The Importance of Cultural Context: The case of "*Kalembo Ade*" proves that politeness (the Politeness Principle) is a highly culture-specific concept. In the campus context, which often involves students and lecturers from various regional backgrounds (and even international ones), this material must be taught. Language students need to understand that the meaning of an utterance (such as an imperative, an offer, or a refusal) is not universal but is regulated by local cultural mechanisms, such as "*Kalembo Ade*" in Mbojo.

Application of Leech's Maxims: The analysis demonstrating that "*Kalembo Ade*" simultaneously realizes the Maxims of Generosity, Sympathy, and Approbation should be utilized as a case study. This trains students not merely to memorize Leech's six maxims but also to analyze how a single local phrase can perform such a multi-pragmatic function in the effort of face-work.

Mitigating Communication Harshness: The text mentions that communication often concludes in a frontal and harsh manner due to a lack of mutual understanding. Within the academic environment, where students must convey task refusals, request extensions, or offer criticisms, they must be equipped with indirect and symbolic communication strategies, like "*Kalembo Ade*" (or its equivalent in the target language), to neutralize potential conflicts.

2) Curriculum Development for Local Language and Culture

Higher institutions, particularly those located in the Mbojo region, bear the responsibility of preserving and integrating local wisdom into the language curriculum.

Integration of Local Wisdom: "*Kalembo Ade*" is identified as a 'humanitarian language' due to its tendency to convey a positive impression and subtly neutralize conflict. This concept ought to be integrated into Sociolinguistics or Philosophy of Language courses as tangible proof of language's role in shaping *budi luhur* (noble character/refined conduct). This is how the campus grants academic recognition and value to the regional language.

Character Building: The text explicitly states that "*Kalembo Ade*" is a mechanism for "gently neutralizing the onset of continuous conflicts" and addressing issues arising from direct refusal ("*Ka ingge-ingge weki...*"). Language Education Departments can use this concept as the foundation for communication ethics,

shaping students into individuals who are capable of interacting politely, not only linguistically but also socially and ethically.

4. CONCLUSION

The analysis of the Mbojo phrase "Kalembo Ade" confirms its status as a core cultural and pragmatic item essential for understanding the dynamics of politeness within the Mbojo community. Rooted in Leech's framework, the phrase is a multi-functional linguistic instrument that successfully manages various Face-Threatening Acts (FTAs). The study reveals three primary pragmatic functions:

- a. **Maxim of Generosity:** Used effectively to mitigate the perceived inadequacy of an offering or to reduce the burden on a recipient, ensuring modesty in material transactions.
- b. **Maxim of Sympathy:** Employed as a powerful formula for expressing condolence and encouraging emotional strength during times of distress.
- c. **Maxim of Approbation/Appreciation:** Utilized in instructional or advisory contexts to encourage perseverance and commend inner resilience

In conclusion, the investigation demonstrates that "*Kalembo Ade*" transcends a simple semantic meaning; it operates as a flexible cultural mechanism for achieving social harmony by maximizing the display of courtesy and minimizing conflict or offense across a diverse range of social interactions—from material exchange to emotional support and moral encouragement. Further research should focus on quantifying the frequency of these different pragmatic usages across broader Mbojo discourse corpora.

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