

# Language Forms of Rejection in Student-Student and Student-Lecturer Interactions in the Department of Javanese Language and Literature UNNES: A Sociolinguistic Study

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## SUBJECT

Linguistics

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## Abstract

This research aims to reveal the forms of language of rejection used by students and in interactions with lecturers at the Department of Javanese Language and Literature (*Bahasa dan Sastra Jawa/BSJ*), UNNES. A sociolinguistic study approach is used to explore this phenomenon's social and linguistic context. This research used descriptive qualitative research. The research results show that students in this context use various forms of rejection language explicitly and implicitly as a form of attitude or response to certain situations. The analysis also revealed differences in the use of rejection language between interactions between fellow students and interactions with lecturers. Social factors, culture, and academic hierarchy can influence the choice of rejection language used.

## 1. Introduction

Refusal is an action or decision to refuse something or a request. Rejection is a disagreement between the parties (Pratiwi & Ramdani, 2021). Rejection may be due to various reasons, such as non-compliance with requirements, established criteria, incompetence, lack of required skills, or a decision based on ethical or moral considerations. Dapubeang (2020) also expressed that rejection is influenced by several accompanying factors, starting from differences in ideology, beliefs, or others.

We often encounter rejection in everyday life, especially in communication activities. Disagreements between speakers and speech partners make this possible. This form of refusal often leads to something negative, even though rejection does not always have a negative meaning in everyday life. Therefore, to avoid misunderstandings, there needs to be good meaning and understanding (Agussalim et al., 2020). In other words,

in interpreting a refusal, politeness of language is always prioritized because, in practice, refusal is said to be a commissive illocutionary act which may offend the interlocutor's feelings (Maemunah, 2014).

Rejection can be categorized as direct and indirect rejection in verbal or nonverbal form. Kartomiharjo (in Nabilah, 2018) revealed that rejection can be expressed verbally and non-verbally. Verbal rejection leads to rejection with speech that is agreed upon by a particular society, while nonverbal rejection leads to movements that lead to rejection. Apart from that, the form of rejection can have a negative or positive meaning depending on the context and understanding of the speaker. The correlation in linguistic form and social functions that occur between intra-groups at the micro level and the correlation that occurs between language choices and their social functions, which are categorized on a large scale at the macro level, is one of the influences (Ibrahim, 1995)

Considering the complexity of the language of rejection, it is interesting for several researchers to study further regarding forms of rejection. Previous research on forms of rejection language was carried out by Zita Ayura (2022); this research focused on analyzing the forms of rejection and acceptance of speech partners at the Simpang Jodoh Percut Sei Tuan Market. In contrast to the research conducted by Nurbaiti (2017), in his journal, the focus was more on raising a topic about various forms of rejection of love along with accompanying factors which were based on the way of delivery, situation and structure of the speaker. Research conducted by Alaboudi (2020) focuses more on discussing how the object of research, namely female Arabic speakers, speaks.

Not by examining the resistance strategies used by female Saudi Arabian speakers. More specifically, this study explores the denial strategies most frequently used by these speakers and how directness may influence such use. In their research, Stefanacci Riddle (2017) discusses more from a person's psychological side when they dare to say no. Research conducted by Dapubeang (2020) discusses a speech about the rejection by Muslims of an offer of food from Christians. Several studies above discuss forms of rejection with different objects of study.

Based on previous research on the language of rejection with sociolinguistic analysis, the author's interest as a writer is to research more widely with different objects. In this case, this research focuses more on discussing the form of language of rejection in interactions between students and students as well as students and lecturers in the Javanese Language and Literature (BSJ) Department at Universitas Negeri Semarang (UNNES). This research used Kartomihardjo's (1990) theory regarding forms of rejection. Based on the opinion of Kartomihardjo (1990), the forms of rejection consist of direct rejection with the word "no", rejection accompanied by various reasons, rejection with the submission of conditions, rejection with suggestions or other options, rejection with a gentle or thank you, rejection with provide comments and rejections using non-verbal language or signs.

This research focuses on students and lecturers in the Department of Javanese Language and Literature (BSJ), which is considered different and unique because not only has it not been researched by other researchers but also because there are substantial differences in social status, which influences the form of rejection language chosen. Social class refers to a class of people with certain similarities within society's scope, including economics, work, education, location, caste, and others (Sumarsono, 2012). The differences in forms of rejection that occur in interactions between students and lecturers are the background for this research. This research related to rejection language was

carried out to identify what forms of rejection language are spoken by BSJ students and what factors influence this rejection. Researchers examine sociolinguistic studies relating to interactions between students and students and students and lecturers in the BSJ environment. The majority of languages spoken in daily life are Javanese.

## **2. Research Methods**

This research used descriptive qualitative research. The qualitative descriptive research method is defined as a research approach that describes and analyses phenomena in depth and descriptively using a qualitative approach. The aim of this method is none other than to understand the meaning of the phenomena that occur and provide a comprehensive picture of these phenomena. This research uses sociolinguistics as its approach. The research was conducted using data in oral form, namely in the form of the language of rejection by BSJ students in their lecture activities and the language of rejection that occurs in interactions between students and lecturers. The data source was from the 2020 semester's six Javanese Language and Literature Education study program students at UNNES.

Data processing techniques are based on skilled listening and involvement techniques. This technique allows researchers to be directly involved in the conditions of the ongoing conversation. Apart from that, researchers also pay attention and listen to the utterances in a speech event. As actors and observers in this technique, researchers can be directly involved in dialogue or conversation with participants (Sudaryanto, 2015). Data analysis was carried out using the analytical theory by Miles, Huberman, and Saldana (2014), data reduction, data expression, and checking, proving, or drawing conclusions, emphasising the importance of triangulation in qualitative data analysis. Triangulation is the process of comparing and verifying the results of data analysis from several different sources or points of view to strengthen the validity of the results with instruments involving humans or what is usually called a human instrument.

## **3. Result**

Rejection is rejecting an offer, request, or invitation from another person. In everyday life, forms of rejection can vary depending on the situation and context. The following are several forms of rejection that commonly occur based on interactions between students and students and students and lecturers in the Javanese Language Department, UNNES.

### **3.1 Forms of rejection carried out between fellow BSJ students.**

The context is related to course assignment requests in the form of rejection of interactions between fellow BSJ students. The following are the results obtained.

#### **3.1.1 Rejection with the words *emoh/sungkan/emoh ah/ora lah/mbuh*.**

The data listed below shows the form of rejection using the words *emoh/sungkan/ora lah/mbuh* or equivalent.

Data 1

MB: "*Terakhir tugas drama dikumpulna kapan sih?*"

(When is the deadline for submitting drama assignments?)

MJ: "*sesuk*"

(Tomorrow)

MB: "*Jaluk jawabane oh.*"  
(I ask for the answer, please.)  
MJ: "*Emoh, yah.*"  
(I don't want to.)

Context: In the speech above, it occurred between fellow BSJ students, starting with student B's question about the deadline for submitting assignments and the party who needed an answer wanted to ask for it, but student J refused with the word *emoh*, which in English means "no".

The data above shows that rejection uses the word *emoh*, which means "no", without further ado because no accompanying reasons follow.

Data 2  
MB: "*Tolong oh, kirim jawaban tugas wingi.*"  
(Please send me the answers to yesterday's assignment.)  
MJ: "*sungkan, garap dhewe wae.*"  
(I do not want to; I just do it yourself.)

Context: From the data, there was a refusal from one party who asked to send an answer and the other party refused by using the word *sungkan*, which can mean "do not want to". The data above shows variations in forms of rejection using other equivalents of the word *emoh*. The word *hesitate* emphasizes the impression of firm rejection.

Data 3  
MB: "*aku jaluk tugase ouh, kirim whatsapp ya.*"  
(I ask for the assignment; please send it on WhatsApp.)  
MJ: "*ora lah.*"  
(No.)  
MB: "*mung kanggo conto.*"  
(Just for example)  
MJ: "*Ora lah*"  
(No.)

Context: The data above is still in the same context regarding refusing requests for answers to assignments using variations of refusal with the word *mbuh*. This data shows the similarity of variations in rejection, which, when interpreted in English, means "no", whereas in Javanese, it has equivalents such as *mbuh*, *emoh*, *ora lah* and other equivalents.

### 3.1.2 *Refusal with reasons*

The form of rejection speech accompanied by reasons can be seen in the example below.

Data 4  
MB: "*Ndang to, aku kirimi jawabane.*"  
(Come on quickly, send me the answer.)  
MJ: "*Ora bisa lah. Aku wae durung garap wis mbok jaluk. Mengko wae lah arep madhang sik.*"  
(I cannot. I have not done it yet, but have been asked to do it. I will just eat later now.)

Context: Speech occurs when lecture hours have finished and waiting for a break for the following lecture. One of the students asked for the next lecture assignment. The speech above shows a refusal, which begins with an affirmation that it cannot be marked with the words *ora can*, accompanied by the excuse that I have not done the work and am hungry and want to eat first. "*Aku wae durung garap wis mbok jaluk. Mengko wae lah arep madhang sik*" as a strengthening reason.

### 3.1.3 Refusal by giving promises

In a situation like this, in refusing a request with a promise, a person does not say "no" directly but makes a promise that he does not mean or is impossible to fulfil.

Data 5

MB: "*Gaes, tolong kirim jawaban tugas ndek wingi sing wis mbok gawe ya? Aku garap dhewe ora dadi-dadi.*"

(Can you please send me the answer to the assignment you made yesterday? I am having a hard time solving it myself.)

MJ: "*oke, mengko tak kirim jawabane, tapi sesuk ya yen ora lali.*"

(Of course, I will send you the answer to the assignment tomorrow morning if I do not forget.)

Context: Student B asks student J for an answer. However, Student B does not receive the answer to the assignment the following day. After several days, Student B finally found out that he had not sent the assignment answer because he did not have time or did not want to provide the assignment answer.

As an alternative to refusing by giving a promise, Student J should give an honest answer from the start, such as "Sorry, I cannot help you because I also have difficulty completing the assignment" or "Sorry, I do not want to give you the answer to my assignment because I want you to solve it yourself." This way, Student B does not expect to receive answers to assignments that were never given, and Student J does not make promises he cannot keep.

### 3.1.3 Rejection with avoidance

Refusal of a task request with avoidance is behaviour in which someone avoids or refuses a request requested by someone. This often happens when someone feels unable, unwilling, or uncomfortable responding to a request.

Data 6

MB: "*Tugasmu ndi, tak delok kene.*"

(Let me see what your assignment is.)

MJ: "*Lagi sibuk aku, takon liane sik wae*"

(I am busy; try asking someone else.)

Context: Student B wants to ask student J for an answer. However, student J refuses because he is busy and in a hurry. In a situation like this, Student J gave an avoidance reason for refusing Student B's request, which was related to the answer to the requested assignment. Even though Student J does not promise to provide assignment answers, this reason for avoidance may make Student B feel unappreciated or ignored.

As an alternative to refusing for reasons of avoidance, Student J can give an honest answer from the start, such as "Sorry, I cannot help you because I also have difficulty

completing the assignment" or "Sorry, I do not want to give you the answer to my assignment because I want you to solve it yourself." In this way, Student B can look for other sources or complete the assignment himself while respecting the time and effort required to complete the assignment.

#### 3.1.4 *Refusal with conditions*

Refusal with conditions occurs when someone refuses a request or invitation by providing terms or conditions that must be met before he can agree to the request. In situations like this, a person does not say "no" directly but provides certain conditions that must be met before the request can be accepted. The following is an example of rejecting a request with the condition that it matches the data.

Data 7

MB: "*Wis durung tugase, deleng tugase kene.*"  
(Is the task finished yet? Let me see.)

MJ: "*Wis, nembe setengah. Kowe garap setengah tapi ya. Mengko tukeran.*"  
(It is only half. However, then you will do half of it, okay? Later, we will exchange answers.)

Context: Student B asks for an answer. However, on the other hand, student J offered that if he wanted to ask for the answer, he had to do it half-heartedly. In this situation, Student J provides terms or conditions to be met before he can help Student B with the assignment. By providing these conditions, Student J can help Student B and ensure that Student B does not copy the entire assignment answer.

#### 3.1.5 *Refusal by suggesting.*

Refusal by suggesting means when someone refuses a request or invitation by giving advice or suggestions to help the situation or provide a better alternative. In a situation like this, someone does not directly reject the request but makes suggestions or suggestions that can help the person making the request. Examples of cases found are as follows.

Data 8

MB: "*Ndi nggonmu wis durung. Tak jaluk jawabanmu.*"  
(Where is yours yet? I ask for the answer.)

MJ: "*Coba kowe golek nang google wae, aluwung kowe saiki golek data nang perpustakaan.*"  
(Try searching on Google first; it would be better to look for the library's data.)

Context: Student J gives advice or suggestions to student B, who asks for answers to his assignments in the classroom. The student did not provide an answer but advised student B to search for it himself on Google or the library. In this example, someone refuses to give a direct answer to the task but suggests looking for the information needed on the official website or from various reference books according to the required material. This statement contains an indirect rejection, which is replaced with a proposal.

#### 3.1.6 *Rejection begins with the word sorry.*

A refusal that begins with the word sorry is a polite form of communication and a sign that you realize your actions might disappoint or harm others. Rejection using the word sorry can make other people understand and accept it better, reducing the possibility of

conflict or discomfort in interpersonal relationships. Cases of rejection that begin with the word sorry are shown in the data below.

Data 9

MB: "*delok jawabanmu.*"

(May I see your answer?)

MJ: "*Sapurane ra isa. Yen adhewe jawabane padha dikira conto-contoan. Tekan garap dhewe wae njupuk google.*"

(Sorry, I can not. If our answers are fake, it will be thought of as cheating. Just do it yourself; look on Google.)

Context: The incident occurred while taking a quiz, and student J refused to answer, preceded by the word saturate or "sorry", which indicated an indirect refusal. In these examples, using the word "sorry" at the beginning of the sentence indicates that you understand the other person's desire for answers or help, but you are refusing to provide those answers or help because you want to ensure fairness and integrity. This can also help the other person understand that you are not denying their request intentionally or without good reason.

### 3.1.7 Rejection with "*pisuhan* word"

Refusal through rejection is a method that uses false or irrelevant pretexts or reasons to justify the rejection. Refusal with a spurt can harm and disappoint the requesting party because they receive an unfair or unreasonable rejection. The cases found are as follows.

Data 10

MB: "*Cuk, jaluk jawabanmu.*"

(*cuk*, I need your answer.)

MJ: "*Cuk, kesel-kesel garap kowe malah ngepek tok, raimu.*"

(*Cuk*, I have worked hard to do it, but you are just cheating. *Raimu.*"

Context: Student B asks for an answer, starting with the word *cuk*, which is interpreted as one of the *pisuhan* among students. Student B's statement was also answered with enthusiasm by student J, who was asked with the words *cuk* and *raimu*, which indicated rude rejection.

The use of rejection with *pisuhan* is considered an unfavorable thing. However, in the context of familiarity, *pisuhan* is usually used. So, look at the situation and conditions when choosing the words to use.

From the data obtained above, it was found that eight forms of rejection were often carried out by students between students, with samples taken relating to the context of the activity of asking for assignments between friends. From these results, it can also be seen that the language used is a variety of non-formal language and seems more relaxed.

## 3.2 Form of rejection between students and BSJ lecturers

The form of rejection between students and BSJ lecturers is directed at the learning context regarding lecture schedules or other matters related to lecture activities. Following are the results of the findings. I have worked hard to do it, but you are just cheating.

### 3.2.1 Rejection begins with the word "*ngapunten*"

Students' Rejections towards lecturers often begin with the word *ngapunten*, which in Indonesian is interpreted as an apology or 'sorry'. The cases found are as follows.

Data 11

Lecture : "*Mbak/Mas, Selasa jam 08.00 Pak Mujimin kajadwal nguji skripsi. Yen kuliah diundur bar ujian mahasiswa longgar jam pira?*"

(Mas, Mbak, on Tuesday at 08.00, Mr Mujimin has a schedule to test his thesis. If lectures are postponed after exams, what time can the students take?)

Students: "*Nyuwun pangapunten, Pak. Dinten Selasa full amargi wonten ingkang MKU kaliyan MK tambahan.*"

(Sorry, sir. On Tuesday, the class schedule was full because some students had additional MKU and MK classes.)

The context of the discussion above occurred when the three lecturers wanted to move the course schedule and offer the students their time availability. In the case above, the student was indirectly unable to follow the lecturer's wishes and refused, starting with the word *ngapunten*, which means 'sorry'.

3.2.2 *Refusal by giving reasons*

Apart from rejections that begin with the word sorry, some rejections are also made by students by giving reasons. The following is an example of a case.

Data 12

Lecture : "*Kuliah analisis kesalahan berbahasa engkang tabuh 11 menapa saged gantos tabuh 9?*"

(Can the language error analysis course at 11.00 be changed to 09.00?)

Students : "*kadosipun boten menika Bu, amargi dereng sami siyaga, kathah ugi ingkang saking griya menika Bu saged 1 jam wonten margi.*"

(Now we cannot, Ma'am, because many are still not ready; many also travel about 1 hour from home.)

The context of the conversation above occurred when the lecturer suddenly wanted to advance the lecture schedule from the usual hours and asked for approval from the students. However, according to the contents of the conversation, the student could not agree to give reasons for his absence.

3.2.3 *Refusal by making promises*

Refusal to make promises was also found in this study. The following are the cases found.

Data 13

Dosen : "*Mbak Lia menawi selo gabung Mbak nggih.*"

(Miss Lia, if you are free, you can join.)

Mahasiswa : "*Nyuwun ngapunten Bu nembe kelas Bu Ermi. Mangkih menawi sampun kula join nggih, Bu.*"

(Sorry ma'am. I just had class with Mrs. Ermi. Later, when it has finished, I can join, ma'am.)

The context of the conversation above is that the lecturer wants the student to join immediately. Unfortunately, the student had a lecture schedule with another lecturer. Because of this, the student made a promise that when the class was finished, he would immediately join. This contains an indirect rejection that the student cannot join as soon as possible because he has another schedule.

#### 3.2.4 Rejection by making a suggestion

An example of a case of rejection by giving a proposal is the following case.

Data 14

Lecture: *"Utawi pepanggihan saged dipungantos dinten Jumat sabibaripun pembukaan Dies Mas/Mbak."*

(Alternatively, the course meeting can be replaced on Friday after the opening of the dies natalis, Mas, Mbak.)

Students: *"Inggih, Bu. Bokmenawi online kemawon."*

(Yes, ma'am. Maybe just online.)

In the case above, the context is an offer to change the lecture schedule, and the lecturer provides his proposal. However, students indirectly rejected this by making another suggestion, namely by emphasizing that lectures could only be done online.

From the data above, it was found that there were four forms of rejection between students and lecturers. The language used also seems more formal and polite.

### 3.3 Factors Influencing Forms of Rejection

Several factors can influence the form of rejection in the context of assignment requests from fellow UNNES Javanese language and literature students. Some of these factors include.

Interindividual relationships, the form of rejection, can be influenced by the interpersonal relationship between the party making the request and the party making the rejection. For example, if the two individuals have a friendly and close relationship, then it is likely that the form of rejection will be more subtle and polite. As in the case example above, a subtle and polite form of rejection is marked by saying sorry first.

Students : *"Nyuwun pangapunten, Pak. Dinten Selasa full amargi wonten ingkang MKU kaliyan MK tambahan."*

(Sorry, sir. On Tuesday, the class schedule was full because some students had additional MKU and MK classes.)

Individual interests can also influence the form of resistance. If the individual being asked to do a task has a greater interest in the study, then it is likely that the structure of refusal will be more polite and persuasive. As in the previous discussion, an example of rejection can be seen in the following dialogue.

MJ: *"Wis, nembe setengah. Kowe garap setengahe tapi ya. Mengko tukeran."*

(OK, I only got half. But then you'll do half of it, OK? Later, we will exchange answers.).

Cultural factors can also influence the form of rejection. For example, in some cultures, saying "no" is considered impolite, so that that sacrifice will be more subtle and indirect.

The indirect denial reflected in the research results includes rejection with reasons or rejection with avoidance, which minimizes using the word "indirectly."

Individual social skills can also influence the form of rejection. Individuals who have good social skills will be better able to convey rejection politely and persuasively. This can be seen in the dialogue, which shows the word "sorry" before referring directly to refusal.

Situational context: the context of the situation can also influence the form of rejection. For example, if the individual asked for a task is busy or in a case that makes it impossible to complete the job, then the form of refusal may be firmer and more direct, as in the following dialogue example.

MJ: "*Lagi sibuk aku, takon liane sik wae.*"

(I'm busy; try asking someone else.)

#### **4. Conclusion**

Refusal language is a form of communication to reject someone's request or invitation. Refusal language is usually used when someone cannot or does not want to fulfil a request or invitation. The language of rejection can be used in various situations, both in personal and professional life. For example, rejection language may be used in one's personal life when someone does not want to gather or go to a particular event. Meanwhile, in a professional environment, rejection language can be used when someone cannot or does not want to complete a specific task or project. Following this research, the language of rejection used among BSJ students and lecturers is related to interactions that often occur during the lecture process. Several forms of sacrifice are typical, based on the findings conducted in this research regarding forms of rejection.

Requests for assignments between fellow BSJ students, at least eight categories were found, including rejection with the words *emoh/sungkan/ora lah/mbuh*, rejection accompanied by an explanation of the reasons, contradiction but with a promise, rejection, which is done with avoidance, rejection with conditions, sacrifice, which is done by making a suggestion, denial, which begins with the word sorry, rejection with parting.

However, there are only four forms of rejection found between students and lecturers, including (1) rejection starting with the word *ngapunten*, (2) rejection by giving reasons, (3) rejection with a promise, and (4) rejection with a proposal. Apart from that, there are differences in the forms of words used between students and students and students and lecturers. If you look at the case examples, the choice of words between student and student seems more relaxed; some even use the word *pisuhan*. This differs from students and lecturers, who use more formal and polite words.

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