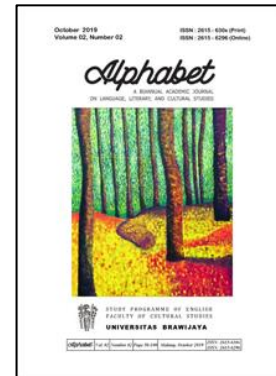


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Constructing a Children-Friendly Language within In-Family Interaction Context

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Constructing a Children-Friendly Language within In-Family Interaction Context

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Abstract

This paper proposes a construction of a children-friendly language within in-family interaction context. The term *children-friendly* here refers to the building of their language with character, i.e. a language elaboration by involving language use as a matter of probabilities. The elaboration of the children-friendly language is seen from the aspects of power and solidarity from the parents to the children and considers politeness for superiors (distant language) and camaraderie for close people (close language). The close Indonesian language and the distant Indonesian language in this construction employ different topics and particularly-elaborated utterances which are formality-based, directness-based, and meaning-based. Formality-based utterances are elaborated into informal and formal utterances, directness-based into direct and indirect utterances, and meaning-based utterances into literal and non-literal utterances. Different topics in this children-friendly language construction are also thoroughly differentiated into safe and common topics and personal and private topics. Examples of safe and common topics are family, work, and sports. Examples of personal and private topics are religion, status of marriage, and salary. Safe and common topics are not dangerous, and personal and private topics are touchy and dangerous. The former topics are involved in distant language, while the latter topics are elaborated for close language. The proportion of the close Indonesian language and the distant Indonesian language to be introduced to and learned by children is carefully set and given accounts, i.e. bigger portion on close language than that on distant language. Close language utterances as well as the topics are formulated in such a way that children should get verbally close to their parents, siblings, relatives, and close communities. Meanwhile, distant language utterances as well as the topics are also formulated in such a way that children should respect superiors or even strangers they meet for the first time. This paper advocates the theories on *face*, *politeness strategies*, *respect and solidarity*, and *politeness and camaraderie*, with elaborate *types of hearer* in the aspects of power and solidarity. This paper is empirically trying to encourage early stage of politeness for children, hence preparing them to have a basis for developing their character language and for their early learning to create harmony in their interpersonal and social encounters.

Keywords: face, character language, politeness, camaraderie, in-family interaction, children-friendly language

With the assertion that language use is a matter of probabilities (Jumanto, 2014a; 2014b), as one characteristic of pragmatic use of language (Leech, 1983), the term of *character language* was first proposed by the author of this paper in an ELT International Conference officially named TEFLIN (*Teachers of English as a Foreign Language in Indonesia*), in Semarang, Indonesia (Jumanto, 2011). The assertion is then elaborated into distant language and close language based on the social distance, also proposed by the author, which has elaborated the key notions of Goffman's negative and positive face (1959), Brown and Gilman's negative and positive politeness strategies (1987), Renkema's respect politeness and solidarity

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politeness (1993), and Jumanto's politeness and friendship (2006), and then, politeness and camaraderie (2014a). The theory of face is then elaborated into types of hearer in the aspects of power and solidarity by Brown and Gilman (1968). Thus, the theory of character language has been elaborated within the theories of face, types of hearer, and politeness and camaraderie. Character language has earned its definition as a language which is able to function as a means of communication (ability), has qualities with which the language is different from the others (quality), and is effective in a correct formality (validity) (Jumanto, 2011; 2012; 2014a). Within this definition, formality is part of politeness to superiors, while informality is part of camaraderie to close people.

From the *auto-ethnographic* perspective, the author as an Indonesian native speaker, has then disseminated his notions in international conferences (2011; 2012) as well as international journals (2014b; 2016a; 2016b), the most recent publications of which are the implementation of character language for the national harmony as well as the world's harmony (Jumanto, 2017a; 2017b) and the function of character language to control hate speech and hoaxes (Jumanto, 2018). Character language, as the author suggests, is effective in the character building of citizens in the verbal language context, different from the contexts elaborated by various experts of ethics, religions, as well as citizenships so far. Character language is a language with character (Jumanto, 2011).

The design of character language implementation has consisted of 6 steps or phases, i.e. interaction phase, teaching-and-learning phase, evaluation phase, re-evaluation phase, verification phase, and selection phase (2014b; 2017a). So important is the proposed character language that it is also very likely to control hate speech and hoaxes (Jumanto, 2018), as it has particular principles and values. The principles of character language consist of distant language and close language in line with face works on maintenance of politeness to superiors as well as of camaraderie to close people,

and types of form and topics of utterances in line with politeness and camaraderie (p. 16). Meanwhile, the values of character language consist of its being useful for maintenance of politeness and camaraderie, its function to equip a speaker with language use knowledge and skills concerning politeness and impoliteness, and its function to confirm respect politeness to superiors and to instill solidarity politeness to close people (p. 16). Formality is one of the central aspects of character language, as it suggests politeness (in distant language), or, otherwise, camaraderie (in close language). The assertion that formality and politeness are regarded as equivalent (Sifianou, 2013) has supported this issue of character language. Meanwhile, character language with its distant language to superiors and its close language to close people is form of responsible use of language for interactions or communication. This is in line with White's suggestion (2017) that people be made more aware of the need for responsible, tolerant, and other needs regarded to communications through expanded media and information literacy programs. This auto-ethnographic research is trying to propose efforts for a children-friendly language as part of the character language grand design, so children could probably be prepared to have a basis for developing their character language, thus encouraging early stage of politeness for them to create harmony in their interpersonal and social encounters.

THE METHOD: AUTO-ETHNOGRAPHY

Auto-ethnography is one of qualitative methods which require the author's perspective on a particular subject matter. The prefix *aut-* or *auto-* means *self* (Merriam -Webster, 2018; Oxford, 2018), or *of or by yourself* (Cambridge, 2018); while, the word ethnography means *the study and systematic recording of human cultures* (Merriam -Webster, 2018), *the scientific description of peoples and cultures with their customs, habits, and mutual differences* (Oxford, 2018), or *a scientific description of the culture of a society by someone who has lived in it* (Cambridge, 2018).

From the three distinguished dictionaries, auto-ethnography is the study and systematic recording or description of people in a society and their culture by someone who has lived in it. Auto-ethnography is then the study conducted by yourself as a part of the society. Furthermore, auto-ethnography is used by an author for self-reflection and writing in the exploration of personal experience and its connection to wider cultural, political, and social meanings and understandings (Ellis, 2004; Maréchal, 2010). Meanwhile, Adams, Jones, and Ellis (2015) assert that auto-ethnography can be assessed with four elements, i.e. featuring the perspective of the self in context and culture, exploring experience as a means of insight about social life, embracing the risks of presenting vulnerable selves in research, and using emotions and bodily experience as means and modes of understanding. This research is based on the previous researches done by the author since 2011, through his own working experience as well as thorough observation on Indonesian language use every day, hence being auto-ethnographic.

THE CHILDREN-FRIENDLY LANGUAGE AS PART OF CHARACTER LANGUAGE

The Design of Character Language

The design of character language has been clearly proposed in the publications of its probability (Jumanto, 2014b), and of its probable implementation (Jumanto, 2017a). The design of its in Indonesian language context has come in the so-called distant Indonesian language (DIL) and close Indonesian language (CIL). Referring to distancing politeness, DIL is to bring respect, while referring to closeness politeness, CIL is to show solidarity. DIL is used to superiors for politeness, while CIL is used to close people for camaraderie. Within the Indonesian language context, Jumanto (2014a; 2017a) has proposed a formula of trichotomy or trichotomous analyses of DIL and CIL, as follows:

(1) DIL consists of formal utterances, indirect utterances, and non-literal utterances, with

safe and common topics, within careful elaboration;

(2) CIL consists of informal utterances, direct utterances, and literal utterances, with any topics, safe, common, personal and private, within free elaboration.

Carefully elaborated with safe and common topics, DIL is used for politeness to superiors, while CIL with any topics: safe, common, personal, and private, is used for camaraderie to close people. DIL is usually longer, more complete, and in a good order, while CIL usually involves contractions, slangs, reverse-ups, changes, taboos, swearing, f-words (Jumanto, 2014a; 2017a). Politeness happens when we use DIL and CIL eligibly to superiors and close people respectively. Otherwise, impoliteness, namely rude situations and awkward situations, takes place, and a friction or disharmony between a speaker and a hearer entails.

The Verbal Social Project of Character Language

The verbal social project of character language is aimed at producing character speakers, and in the long term, character citizens. The writer has long proposed the scheme of *verbal social project* in his previous publications (2011; 2012; 2014a). This verbal social project embraces many agents or parties, i.e. parents and siblings in a family, teachers and staff at school, communities and other close people in public, societies in general, and the local as well as national authorities: the school managers, the local government, and the national government. The aim of the project is that DIL and CIL is learned, internalized, personalized, and socialized or practiced in everyday life, so impoliteness (rude situations and awkward situations) can be avoided. This project is like in the context of first-language learning, that is, an Indonesian native speaker is trying to acquire their native language. As have been mentioned in the introduction, the project is designed into six phases, i.e. in-family interaction phase, in-school teaching-and-learning phase, in-

school evaluation phase, in-school re-evaluation phase, in-public verification phase, and in-society selection phase. The further elaboration of character language project along with its proportions of probabilities is as follows:

In-family interaction phase

A learner's interactions with parents, siblings, relatives, and close communities are the first and earlier phase of character language project. Close communities can be the learner's relatives, or other groups they are frequently engaged in meetings either together with their parents or siblings or by themselves. CIL is more elaborated than DIL, so CIL hints and strategies should be more emphasized in daily verbal experience. Solidarity should be more exercised than power within in-family interactions. CIL and DIL are experienced within the ratio of probabilities of 75-25, so the learner is conveniently getting verbally close to their parents, siblings, relatives, and communities. Close language with its informal, direct, and literal utterances should be more verbally experienced than distant language, i.e. formal, indirect, and non-literal utterances. 75% of any topics should be opened and interacted by the agents to the children, while 25% of the topics should be carefully elaborated.

In-school teaching-and-learning process phase

Interactions in this further early phase mainly happen between a learner and their teachers, the staff, and schoolmates. Interactions happen in the school. CIL and DIL should be verbally experienced by the learner in a 50-50 ratio of probabilities. Teachers, the staff, and schoolmates are the encouraging agents in this phase.

In-school evaluation phase

The first evaluation phase happens in the school. Formal and structured evaluation processes: progress/quiz, mid-term, and final-

term, are designed by teachers and the staff and are experienced by a learner. The evaluations on CIL and DIL are relatively equally made within the ratio of 50-50 probabilities. Teachers, the staff, and other school authorities are the encouraging agents in this phase.

In-school re-evaluation phase

This second evaluation or re-evaluation phase also happens in the school. Re-evaluation phase happens in an informal and unstructured atmosphere, i.e. in relaxing classes, in the doorways corridors, sudden encounters, at school corners or spaces, unplanned or accidental meetings. A learner exercises their verbal experience in CIL and DIL within indirect and relaxed manners, but appropriate language use, with the ratio of 50-50 CIL and DIL probabilities. Threats or criticisms to the learner's verbal performance should be minimized or avoided, while compliments and discussions should be exercised. Compliments and discussions could be given upon the learner's verbal performance. Teachers, the staff, and other school authorities are the encouraging agents in this phase.

In-public verification phase

This advanced phase happens everywhere and when possible every day. In-public verification should strengthen the in-school re-evaluation phase. Competent CIL and DIL speakers indirectly supervise a learner's verbal performance on their character language learning process in public. Character language atmosphere is in the air, and the learner's verbal performance is verified and encouraged by every competent speaker to its completion. Informal, unstructured, relaxed, and indirect atmosphere of verification on the learner's verbal performance should be built outside school boundaries, everywhere in societies throughout the country, with the relative ratio of 50-50 probabilities. Voluntarily discussions and encouraging compliments should always be done and given upon the learner's verbal performance on their character language learn-

ing process. All the possible agents are responsible for taking part in this phase of encouragement.

In-society selection phase

This final phase happens to a learner at a particular probable situation that may call, whether they are using, experiencing, and exercising their CIL or DIL competence. They are smart and equipped enough to use CIL and DIL pragmatically to face a diglossic speech situation. They are competent speakers and are able to speak for camaraderie to close people, or for politeness to superiors, with their CIL and DIL competence. They have already learned that CIL elaborates informal, direct, and literal utterances, while DIL employs formal, indirect, and non-literal utterances. CIL elaborates any topics: safe, common, even personal and private, while DIL employs safe and common topics only. The ratio of CIL and DIL probabilities is kept relatively equal 50-50. This is the final phase of character language learning, and all parties or agents in Indonesian speech society, i.e. competent speakers, are to be responsible for mutual encouragement on character language use for social as well as national harmony.

The Proposed Children-Friendly Language

As have been mentioned above, a learner’s interactions with parents, siblings, relatives, and close communities are the first and earlier phase of character language project. Close communities can be the learner’s relatives, or other groups they are frequently engaged in meetings either together with their parents or siblings or by themselves. CIL is more elaborated than DIL, so CIL hints and strategies should be more emphasized in daily verbal experience. Solidarity should be more exercised than power within in-family interactions. CIL and DIL are experienced within the ratio of probabilities of 75:25, so the learner is conveniently getting verbally close to their parents, siblings, relatives, and communities. Close language with its informal, direct, and literal utterances should be more verbally ex-

perienced than distant language, i.e. formal, indirect, and non-literal utterances. 75% of any topics should be opened and interacted by the agents to the children, while 25% of the topics should be carefully elaborated. The ratio of CIL and DIL into 75:25 probably applies to the assumption of 100 corpus data in real-life activities; however, in this children-friendly language design, for ease of reference, account, and verification, the ratio 75:25 of CIL and DIL is adjusted to 10 corpus data only, hence 7 corpus data for CIL and 3 corpus data for DIL respectively, to facilitate the discussion of the proposed children-friendly language, as can be seen in Table 1. The construction or the design of the children-friendly language in Table 1 shows the probable ratio of the language material.

Table 1. In-Family Interaction Context of the Children-Friendly Language

Types of the Indonesian Language	Probable ratio of the children-friendly language material	Agents to encourage the children’s learning process
Close Indonesian language (CIL)	75%	parents, siblings, relatives, and close communities
Distant Indonesian language (DIL)	25%	

Furthermore, from what is designed in Table 1 above, we then come into details of forms of utterances, i.e. informal, direct, and literal utterances for the CIL for close people, and formal, indirect, and non-lateral utterances for the DIL for superiors. Close people for children are, for example, their father and mother, their brother and sister, their uncle, aunt, and other relatives, and other close communities. Meanwhile, superiors or not close people are, for example, older people in the neighborhood or other (work) places,

strangers, and people at large the children might encounter for the first time. The sub-design of the children-friendly language showing forms of utterances can be seen in Table 2. Here, Table 2 also shows the ratio of CIL and DIL which is set into 75:25 of probabilities.

Table 2. Types of Utterances of the Children-Friendly Language

Types of the Indonesian utterances	Probable ratio of the children-friendly language material	Agents to encourage the children's learning process
informal, direct, literal with any topics (CIL)	75%	parents, siblings, relatives, and close communities
formal, indirect, non-literal with safe and common topics (DIL)	25%	

The next sub-design is the elaboration of the formality aspect, which is shown in Table 3. Informal utterances for the children-friendly language should be set into 75% far bigger than formal utterances, that is 25%. This implies that within in-family context, children should be embraced by their parents with solidarity or friendship or camaraderie, thus to show their love without any threat or pressure, not to show their power which is usually stressing the children out. In this way, children can grow their passion of love and this can ease their character language learning process. However, a little portion should also be given to politeness or respect to others, especially superiors. Therefore, children should also learn formal utterances to show respect to superiors or strangers they may encounter for the first time. Examples in Table 3, and also those in the tables to follow, are mainly taken from the data illustrated by Jumanto's comprehensive paper *Towards a Character Language: A Probability in Language Use* (2014b). The right-sided data in shaded areas are to show the potential alternatives of the 25% formal utterances in the design.

Table 3. Ratio of Informal-Formal Utterances of the Children-Friendly Language

No.	Informal utterances (75%)	Formal utterances (25%)
1	Terima kasih; Makasih; Kamsia; Tks; Thanks; Thx. 'Thank you'; 'Thanks'; 'Thx'	Saya mengucapkan terima kasih banyak. 'I thank you very much'
2	berikan; beri; kasihkan; kasih 'givin'; 'giv'em'	memberikan 'giving'; 'give them'
3	Cepet sembuh; Cepet baikan; Lekas sehat. 'Get better soon'; 'Better soon'	Semoga Anda segera sembuh. 'May you get better soon'
4	mbantu; bantu 'helpin'; 'help'em'	membantu 'helping'; 'help them'
5	capek banget; ka-o; ngos-ngosan 'exhausted'	lelah sekali 'extremely tired'
6	tak; tdk; nggak; gak 'No'; 'I don't'; 'don't'	tidak 'No, I do not'
7	meski; mskpn 'though'	meskipun 'although'; 'even though'

The next sub-design is the elaboration of the directness aspect, which is shown in Table 4. Direct utterances for the children-friendly language should be set into 75% far bigger than indirect utterances, namely 25%. This implies that within in-family context, children should be taught something directly by their parents with solidarity or friendship or camaraderie, thus to show their openness without any doubt or tacit note, not to play secret which is usually confusing their children. In this way, children can grow their trust on their parents and this can also ease their character language learning process. However, a little portion should also be given to politeness or respect to others, especially superiors. Therefore, children should also learn indirect utterances to show respect to superiors or strangers they may encounter for the first time. Examples in Table 4 are to show illustration of this sub-design of directness aspect of

the children-friendly language. The right-sided data in shaded areas are also to show the potential alternatives of the 25% indirect utterances in the design.

Table 4. Ratio of Direct-Indirect Utterances of the Children-Friendly Language

No.	Direct utterances (75%)	Indirect utterances (25%)
1	Saya tidak setuju dengan Anda. 'I do not agree with you'	Menurut saya, sebaiknya begini ... 'I think that it is better like this ...'
2	Saya sedang sibuk dan tidak bisa diganggu sekarang. 'I am busy. You should not disturb me now'	Bagaimana jika besok saja? 'What if we do this tomorrow?'
3	Tolong hidupkan AC-nya! 'Please turn on the AC!'	Ruangannya kok panas, ya. 'It is hot here, isn't it?'
4	Panggilkan Pak Kebun! 'Call the gardener!'	Pak Kebun di mana, ya? 'Where is the gardener?'
5	Saya tidak minum kopi. 'I do not drink coffee'	Bisa minuman yang lain? 'Do you have something else to drink?'
6	Lama. 'Long time'	Tidak sebentar. 'Not a short time'
7	Terlambat. 'Late'	Tidak tepat waktu. 'Not on time'

The next sub-design is the elaboration of the meaning-based aspect, which is shown in Table 5. Literal utterances for the children-friendly language should be set into 75% far bigger than non-literal utterances, namely 25%. This implies that within in-family context, children should be taught something literally by their parents with solidarity or friendship or camaraderie, thus to show the children's literal comprehension on everything without any doubt or confusion, not to play terms which are usually confusing for the children. In this way, children can grow their mutual understanding on everything natural

with their parents and this can also ease their character language learning process. However, a little portion should also be given to politeness or respect to others, especially superiors. Therefore, children should also learn non-literal utterances to show respect to superiors or strangers they may encounter for the first time. Examples in Table 5 are to show illustration of this sub-design of meaning-based aspect of the children-friendly language. The right-sided data in shaded areas are also to show the potential alternatives of the 25% non-literal utterances in the design.

Table 5. Ratio of Literal-Non Literal Utterances of the Children-Friendly Language

No.	Literal utterances (75%)	Non-literal utterances (25%)
1	<u>Koruptor merugikan negara.</u> ' <u>Corruptors</u> corrupt a country'	<u>Tikus</u> berdasi merugikan negara. ' <u>Rats</u> in the government corrupt a country'
2	Pelari itu tidak kenal lelah. 'That runner is never tired'	Pelari itu seperti kuda. 'That runner is like a horse'
3	Selalu datang terlambat. 'Always come late'	Pakai jam karet. 'Have a rubber time'
4	Terlalu banyak berbicara. 'Talk too much'	Tong kosong berbunyi nyaring. 'A gasbag'
5	Kencing. 'Urinate'	Buang air kecil. 'Pass water'
6	Toilet/WC 'Toilet/bathroom'	Kamar kecil. 'Restroom'
7	Mau ke kamar mandi. 'Go to the bathroom'	Mau ke belakang. 'Go wash one's hands'

The last sub-design is the elaboration of the topics of the children-friendly language, which is shown in Table 6. Any topics: safe, common, personal, and private for the children-friendly language should be set into 75% far bigger than safe or common topics, namely 25%. This implies that within in-family context, children should be taught almost everything, including something personal or private,

by their parents with solidarity or friendship or camaraderie, thus to show the parents' openness on everything personal or private within appropriate or decent context, not to show something vulgar or not appropriate to their children. In this way, children can grow naturally throughout their surroundings, but are still under control and supervision by their parents. This can educate the children about what is appropriate and what is not, about what is for public consumption and what should be kept secret, including family secrecy. That is why, a little portion should also be given to politeness or respect to others, especially superiors. Children should also learn safe and common topics to show respect to superiors or strangers they may encounter for the first time. Table 6 is to show this sub-design of exemplary topics of the children-friendly language. The right-sided topics in shaded areas are also to show the potential alternatives of the 25% safe/common topics in the design.

Table 6. Ratio of Any Topics Vs Safe/Common Topics of the Children-Friendly Language

No.	ANY TOPICS (75%)	SAFE/COMMON TOPICS (25%)
1	AGAMA 'RELIGION'	SEKOLAH 'SCHOOL'
2	STATUS PERKAWINAN 'STATUS OF MARRIAGE'	PEKERJAAN 'WORK'
3	GAJI 'SALARY'	OLAHRAGA 'SPORTS'
4	HARGA BARANG PRIBADI 'PRICE OF PERSONAL PROPERTIES'	SENI 'ARTS'
5	POLITIK 'POLITICS'	CUACA 'WEATHER'
6	USIA 'AGE'	KEBANGSAAN 'NATIONALITY'
7	SEKS 'SEX'	KELUARGA 'FAMILY'

CONCLUSION

The construction or the design of the children-friendly language is basically highlighting children's interactions with their parents, siblings, relatives, and close communities as the first and earlier phase of character language project. Close communities can be the learner's relatives, or other groups they are frequently engaged in meetings either together with their parents or siblings or by themselves. The close Indonesian language (CIL) is more elaborated than the distant Indonesian language (DIL). CIL hints, strategies, and topics should be more emphasized in the children's daily verbal experience. Solidarity should be more exercised than power within in-family interactions. CIL and DIL are experienced within the ratio of probabilities of 75:25, so the learner is conveniently getting verbally close to their parents, siblings, relatives, and communities.

The design of children-friendly language elaborates forms of utterances, namely informal, direct, and literal utterances for close people, and formal, indirect, and non-lateral utterances for superiors. Close people for children are, for example, their father and mother, their brother and sister, their uncle, aunt, and other relatives, and other close communities. Meanwhile, superiors or not close people are, for example, older people in the neighborhood or other (work) places, strangers, and people at large the children might encounter for the first time.

The elaboration of the informal utterances for the children-friendly language should be set into 75% far bigger than that of formal utterances, namely 25%. This implies that within in-family context, children should be embraced by their parents with solidarity or friendship or camaraderie, thus to show their love without any threat or pressure, not to show their power which is usually stressing the children out. In this way, children can grow their passion of love and this can ease their character language learning process. A little portion should also be given to politeness or respect to others, especially superiors.

Therefore, children should also learn formal utterances to show respect to superiors or strangers they may encounter for the first time.

The elaboration of direct utterances for the children-friendly language should be set into 75% far bigger than that of indirect utterances, namely 25%. This implies that within in-family context, children should be taught something directly by their parents with solidarity or friendship or camaraderie, thus to show their openness without any doubt or tacit note, not to play secret which is usually confusing their children. In this way, children can grow their trust on their parents and this can also ease their character language learning process. A little portion should also be given to politeness or respect to others, especially superiors. Therefore, children should also learn indirect utterances to show respect to superiors or strangers they may encounter for the first time.

The elaboration of literal utterances for the children-friendly language should be set into 70% far bigger than that of non-literal utterances, namely 25%. This implies that within in-family context, children should be taught something literally by their parents with solidarity or friendship or camaraderie, thus to show the children's literal comprehension on everything without any doubt or confusion, not to play terms which are usually confusing for the children. In this way, children can grow their mutual understanding on everything natural with their parents and this can also ease their character language learning process. A little portion should also be given to politeness or respect to others, especially superiors. Therefore, children should also learn non-literal utterances to show respect to superiors or strangers they may encounter for the first time.

The elaboration of any topics: safe, common, personal, and private for the children-friendly language should be set into 75% far bigger than that of safe or common topics, that is 25%. This implies that within in-family context, children should be taught almost eve-

rything, including something personal or private, by their parents with solidarity or friendship or camaraderie, thus to show the parents' openness on everything personal or private within appropriate or decent context, not to show something vulgar or not appropriate to their children. In this way, children can grow naturally throughout their surroundings, but are still under control and supervision by their parents. This can educate the children about what is appropriate and what is not, about what is for public consumption and what should be kept secret, including family secrecy. That is why, a little portion should also be given to politeness or respect to others, especially superiors. Children should also learn safe and common topics to show respect to superiors or strangers they may encounter for the first time.

The children-friendly language constructed or designed in this paper is expectedly able to encourage early stage of politeness for children, hence preparing them to have a basis for developing their character language and for their early learning to create harmony in their interpersonal and social encounters.

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