



## EMOTIONAL EXPRESSIONS IN PARENTS' ADVISORY UTTERANCES IN ACEHNESE SOCIETY: AN ANTHROPOLOGICAL PERSPECTIVE

Luna Gita M Simatupang<sup>1</sup>, Mhd Haikal Ananta<sup>2</sup>, Nova R. Siregar<sup>3</sup>, Ida Basaria<sup>4</sup>

<sup>1,2,3,4</sup> Universitas Sumatera Utara, Indonesia

Email: [gitasimatupangluna@gmail.com](mailto:gitasimatupangluna@gmail.com)

Received  
30 April 2026

Revised  
14 June 2026

Accepted  
20 June 2026

### Abstract

*This study aims to analyze emotional expressions in parental advice to children through an anthropological and pragmatic approach. This research is motivated by the limited studies that discuss the relationship between speech forms, politeness strategies, implicature, emotional expression, and cultural values in Indonesian family communication. The study uses a descriptive qualitative approach involving 5 parents and 5 children as research informants. The research data consist of 15 parental advice utterances obtained through non-participant observation, semi-structured interviews, documentation, and recordings of family interactions. The data were analyzed through stages of data reduction, classification of speech forms, pragmatic interpretation, and drawing conclusions using Duranti's anthropological theory, Wierzbicka's language of emotion theory, Brown and Levinson's politeness theory, and Searle's speech act theory. Research results show that parental advice speech contains emotional expressions in the form of affection, hope, concern, anger, care, appreciation, and disappointment, which are realized through both direct and indirect speech. Negative emotions tend to be conveyed through negative politeness strategies and implicature to maintain harmony in interpersonal relationships within the family. This study shows that language in family communication not only functions as a tool for conveying moral messages, but also as a representation of cultural values, emotion regulation, and social practices of Indonesian society. Thus, this study contributes to the development of anthropological and pragmatic research on the relationship between language, emotion, and culture in family communication.*

**Keywords:** anthropological; language of emotion; pragmatics; family communication.

### INTRODUCTION

Language functions not only as a means of communication but also as a medium for expressing emotions, building social relationships, and representing cultural values within society. From an anthropological perspective, language is viewed as a social practice that cannot be separated from the cultural context and social life of its speakers. Duranti (2016) argues that every utterance contains not only linguistic meaning but also social and cultural meanings that reflect the values, norms, and worldview of a particular community. Therefore, examining language use in everyday interactions can provide a

more profound understanding of the relationship between language, culture, and social behavior.

The family serves as the primary social environment in which children acquire language and internalize social values. Through daily verbal interactions, parents facilitate children's language development and shape their emotional competence, character, and social behavior. [Anggraini \(2021\)](#) states that parental communication has a significant influence on children's language development from an early age. Similarly, [Islamiati & Hendriani \(2025\)](#) explain that the way parents communicate with their children contributes to emotional development, character formation, and social skills. These findings indicate that family communication functions not merely as a medium for transmitting information but also as a mechanism for cultural transmission and the construction of social identity.

One of the most prominent forms of communication within the family is parental advice directed toward children. Advice constitutes a communicative practice employed to educate, guide, and direct children's behavior in accordance with the values upheld by both the family and the broader community. In addition to conveying moral messages, parental advice often contains various emotional expressions, such as affection, concern, hope, anxiety, disappointment, and anger. These emotional expressions may be conveyed either directly or indirectly, depending on communicative goals, interpersonal relationships, and prevailing cultural norms. Consequently, advisory utterances provide an important context for examining the interrelationship among language, emotion, and culture in family interactions.

This interrelationship is particularly evident in Acehnese society, which is characterized by strong religious values, respect for parents, and adherence to norms of politeness. In family communication, parents tend to employ polite, considerate, and often indirect forms of speech to maintain interpersonal harmony. Such communicative practices demonstrate that language functions not only as a means of conveying messages but also as a representation of the cultural values embedded within Acehnese society.

From a pragmatic perspective, the meaning of an utterance is determined not only by its linguistic structure but also by its social context, communicative purpose, and the interpretation of the interlocutor. [Leech \(2014\)](#) explains that pragmatic meaning concerns how an utterance is understood within a particular communicative situation. Accordingly, parental advice frequently contains implicatures, indirect criticism, and politeness strategies that enable speakers to convey specific messages and emotions without provoking direct conflict. The use of such strategies is particularly important in societies that highly value politeness and social harmony.

The culture of speakers shapes emotional expression in language, in addition to the influence of communicative context. [Wierzbicka \(2017\)](#) argues that emotions are not merely psychological phenomena but are also culturally constructed and interpreted through systems of cultural values. In societies where politeness and social harmony are regarded as fundamental values, negative emotions tend to be expressed implicitly to preserve social relationships and avoid confrontation. Therefore, the analysis of emotional expressions in advisory utterances must take into account the cultural context in which they are embedded.

Several previous studies have examined family communication, emotional language, and politeness strategies from various perspectives. [Anggraini \(2021\)](#) investigated the role of parental communication in children's language development. [Ulfadhilah et al. \(2025\)](#) explored the language of love in family emotional relationships.

Pratiwi (2022) discussed politeness strategies in family communication, while Sari (2021) examined the use of implicit utterances in Indonesian communicative culture. Although these studies have made important contributions, they generally address family communication, emotion, or politeness as separate areas of inquiry. To date, there remains a limited number of studies that comprehensively analyze utterance forms, implicatures, politeness strategies, emotional expressions, and cultural values within parental advisory speech, particularly in the context of Acehese society (Nursalam, 2018; Nurhikmah, 2024).

Based on the foregoing discussion, a research gap exists concerning the understanding of the relationship between emotional language and cultural values in parental advisory speech within Acehese society. The novelty of this study lies in its integrative approach, which combines anthropolinguistic and pragmatic perspectives to analyze the forms of advisory utterances, emotional expressions, implicatures, politeness strategies, and the representation of cultural values in family communication. Through this approach, the study seeks to explain how Acehese cultural values influence the ways in which parents express emotions and convey advice to their children.

In light of this background, the present study aims to analyze the forms of parental advisory utterances, identify the emotional expressions embedded within them, examine the politeness strategies employed, and explain the relationship between language and cultural values in family communication among the Acehese community. This study is expected to contribute theoretically to the development of anthropolinguistic and pragmatic studies while enriching the understanding of the interrelationship among language, emotion, and culture in the context of family communication.

## LITERATURE REVIEW

### *Anthropolinguistics*

According to Duranti (2016), anthropolinguistics is the study of the relationship between language, culture, and social life. From this perspective, language is viewed not merely as a tool for communication but also as a social practice that represents the ways of thinking, cultural values, and social identities of its speakers. Every utterance used in everyday life carries cultural traces because language exists within specific social contexts and is employed by members of a community to construct, maintain, and transmit values considered important. In the context of family communication, parental advisory speech can be understood as a form of linguistic practice that is deeply embedded in cultural values. Advice functions not only as a means of conveying moral messages but also as a medium for instilling norms, regulating children's behavior, and maintaining the continuity of social values within the family. Through advisory utterances, parents communicate perspectives on politeness, obedience, responsibility, respect, and appropriate forms of behavior in accordance with the cultural values of their society. Koentjaraningrat (2018) explains that culture constitutes the total system of ideas, actions, and human creations acquired through learning processes. From this viewpoint, familial language can be perceived as a fundamental component of cultural acquisition. Children learn not only to comprehend the meanings of words and sentences but also to recognize the values, norms, and social rules embedded in their parents' speech. Therefore, advisory utterances within the family serve an important function as a means of intergenerational cultural transmission.

### ***Pragmatics and Speech Acts***

Pragmatics is a branch of linguistics that examines the meaning of language based on its context of use. [Leech \(2014\)](#) argues that pragmatic meaning is closely related to the speaker's intention within a particular communicative situation. In other words, an utterance's meaning is shaped by its linguistic structure, the speaker, the audience, the context, and the speaker's goals. In family communication, meanings are often conveyed indirectly. Parents may express advice through subtle warnings, indirect criticism, figurative expressions, or implicatures that require children to infer the intended meaning behind the utterance. For example, an utterance that appears to be a simple statement may function as a prohibition, reprimand, or indirect command. This demonstrates that understanding advisory speech cannot rely solely on literal meaning but must also consider the social context and the relationship between the speaker and the hearer. [Searle \(1979\)](#) classifies speech acts into several categories, namely directives, representatives, expressives, commissives, and declarations. In the present study, parental advisory utterances are categorized as directive speech acts because they are intended to influence children's actions. Directive speech acts may take the form of prohibitions, commands, recommendations, requests, reprimands, or warnings. Nevertheless, directive forms in family communication do not always appear explicitly. Parents frequently employ indirect expressions to ensure that their advice is accepted without provoking resistance or causing offense to their children. Therefore, pragmatic and speech act theories provide an analytical framework for understanding how parental intentions are realized through advisory utterances.

### ***Politeness Theory***

[Brown and Levinson \(1987\)](#) explain that politeness strategies are employed to protect the hearer's face in social interaction. The concept of face refers to an individual's self-image, which they wish to have respected, appreciated, and protected from embarrassment during communication. In every interaction, particularly when a speaker conveys commands, prohibitions, criticism, or reprimands, there is a potential threat to the hearer's face. Consequently, politeness strategies are utilized to minimize the possibility of tension within social relationships. In family communication within Acehese society, parental advice often carries the intention of directing or restricting children's behavior. From a pragmatic perspective, such utterances have the potential to threaten children's face because they may be perceived as criticism, prohibition, or correction of behavior. However, parents often use politeness strategies to convey their messages without harming emotional relationships within the family. One commonly observed strategy is negative politeness, which allows the hearer a degree of autonomy and avoids direct imposition. The use of indirect utterances, subtle criticism, gentle warnings, and implicatures in parental advice reflects an effort to preserve interpersonal harmony.

These strategies show that parents care about how advice is given, not just what it says. A gentle mode of expression is particularly important because family communication is not merely intended to regulate behavior but also to maintain intimacy, respect, and relational balance between parents and children. Based on [Brown and Levinson's \(1987\)](#) theory, parental advisory utterances can be analyzed as communicative acts that consider face, social relationships, and interpersonal goals. Politeness theory helps explain why parents choose particular linguistic forms, how advice is conveyed indirectly and tactfully, and how language is employed to maintain family harmony. Thus,

politeness theory provides an essential framework for understanding the linguistic strategies used by parents when delivering advice to their children in Acehese society.

### ***Language and Emotion***

Wierzbicka (2017) contends that the culture of speakers influences emotional expression in language. Emotions such as affection, anger, concern, and disappointment are not merely psychological phenomena but are also socially constructed through a community's cultural norms and values. In family communication within Acehese society, negative emotions tend to be conveyed through subtle and indirect language to maintain social harmony. Therefore, the use of language in parental advice functions not only as a means of conveying messages but also as a form of emotional management and a representation of the community's cultural values. Based on the theoretical perspectives outlined above, this study employs an anthropolinguistic approach to understand the relationship between language and culture in family communication within Acehese society. Pragmatic theory is utilized to analyze the meanings of utterances, implicatures, and politeness strategies in parental advice, while the theory of emotional language is employed to identify the forms of emotional expression embedded in such utterances. These three approaches are interconnected in explaining the use of language as a representation of cultural values and as a means of managing emotions in family interactions.

## **RESEARCH METHODS**

This study employed a qualitative approach with a descriptive method to analyze the use of language in expressing emotions within parental advisory utterances from an anthropolinguistic perspective. A qualitative approach was chosen because the study focuses on the meanings, contexts, and cultural values embedded in parental advice within family communication. The study was executed in Indonesian familial contexts. There were five parents and five children in the group. The parents ranged in age from 35 to 50 years, while the children were between 12 and 20 years old. The participants were selected purposively because they were considered capable of providing linguistic data relevant to the objectives of the study. The primary criterion for participant selection was that the families actively engaged in verbal communication during their daily interactions (Ayyubi et al., 2025; Hasyim et al., 2025). The object of the study comprised parental advisory utterances containing emotional expressions, including affection, hope, concern, anger, attention, appreciation, and disappointment. The data consisted of fifteen advisory utterances collected from everyday family interactions.

Data were collected through non-participant observation, semi-structured interviews, and documentation. Non-participant observation was conducted by directly observing language use in family communication without participating in the interactions of the research subjects. Semi-structured interviews were carried out with both parents and children to obtain information regarding the meanings of utterances and the emotional contexts underlying family communication. Documentation involved recording and transcribing parental advisory utterances used as research data. Data analysis was conducted through several stages, namely data reduction, data display, and conclusion drawing. During the data reduction stage, the researcher selected and categorized the utterances according to the types of emotions expressed and the forms of utterances employed. The data display stage involved presenting the findings in the form of analytical tables. Subsequently, the data were analyzed using an anthropolinguistic

approach, with particular attention to the relationship among language, emotion, and cultural values in family communication. The trustworthiness of the data was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing data obtained from multiple participants, whereas methodological triangulation involved the simultaneous use of observation, interviews, and documentation to verify the validity of the research findings.

## DISCUSSION

The findings of this study indicate that parental advisory utterances contain various emotional expressions manifested through both direct and indirect forms of speech. Analysis of the ten utterance samples revealed a range of emotions, including concern, hope, affection, anger, disappointment, care, reprimand, and appreciation. Each utterance functions not only as a means of conveying messages but also as a reflection of the emotional relationship between parents and children, as well as the cultural values that underpin family communication. A summary of the identified emotional types, utterance forms, and meanings embedded in parental advisory speech is presented in Table 1.

Table 1  
Forms of Utterances, Emotional Expressions, and Meanings of Parental Advice in Family Communication

Advisory Utterance	Type of Emotion	Form of Utterance	Meaning
Don't come home late at night; something bad might happen	Concern	Indirect (subtle warning)	Concern for the child's safety
Study diligently so that you can become a successful person.	Hope and affection	Direct (advice/recommendation)	Parents' hopes for the child's future
Even after being told repeatedly, you still do the same thing.	Anger	Indirect (sarcasm/reproach)	Expression of frustration due to the child's disobedience
If you're tired, take a rest first, okay?	Affection	Direct (gentle recommendation)	Concern for the child's well-being
"It's up to you; I'm tired of reminding you."	Disappointment	Indirect (implicit expression)	Emotional exhaustion and disappointment
Eat first; you'll get sick if you keep delaying your meals.	Care/Concern	Indirect (subtle warning)	Concern for the child's health
Stop playing; your assignment is not finished yet.	Reprimand	Direct	Instilling a sense of responsibility

I only want you to become a successful person.	Hope and affection	Direct	Parents' aspirations for the child's future
If you are lazy about studying, you will struggle when facing examinations.	Concern	Indirect (warning)	Concern about the child's future performance
Your father is proud that you have made the effort.	Appreciation	Direct	Emotional support and encouragement

Based on the data presented in Table 1, it was found that each parental advisory utterance contains distinct emotional expressions manifested through either direct or indirect forms of speech. The emotions identified include concern, hope, affection, anger, disappointment, care, reprimand, and appreciation. This variation indicates that parental advice functions not only as a means of conveying messages or regulating children's behavior but also as a medium for expressing emotions and transmitting cultural values within the family. Furthermore, the findings reveal a tendency for indirect utterances to be employed when conveying negative emotions, such as concern, anger, and disappointment, whereas direct utterances are more frequently used to express hope, affection, appreciation, and constructive guidance. These findings suggest a close relationship among utterance forms, emotional expressions, and cultural norms that shape communication patterns within the family. To gain a more comprehensive understanding, each data sample was analyzed based on the type of emotion expressed, the form of the utterance, its underlying meaning, and its relevance to anthropolinguistic and pragmatic perspectives. The analysis is presented below.

### Data 1

Don't come home late at night; something bad might happen.

Data 1 demonstrates an emotional expression of concern conveyed indirectly by a parent to a child. Linguistically, the phrase "*something bad might happen*" carries an implicit meaning that functions as a subtle warning regarding potential danger. From an anthropolinguistic perspective, this form of utterance reflects the communication culture of Indonesian families, which emphasizes caution and the protection of children.

According to Leech's pragmatic theory, indirect utterances are often employed to maintain politeness and reduce pressure on the hearer. This indicates that the parent attempts to communicate a prohibition without creating the impression of issuing a harsh command. This finding is consistent with the study conducted by Sari (2021), which suggests that Indonesian society tends to employ implicit language when expressing negative emotions in order to preserve social harmony.

The novelty of this study lies in its analysis of the relationship between expressions of concern and politeness strategies within family advisory speech. Similar patterns are also evident in the following data.

### Data 2

Study diligently so that you can become a successful person.

Data 2 reflects emotional expressions of hope and affection conveyed directly by a parent. Linguistically, the utterance takes the form of advice accompanied by a clear objective, namely achieving success. The use of the expression “*so that*” indicates a future-oriented expectation that parents hold for their children. From an anthropological perspective, this utterance represents cultural values that regard education as a means of achieving a better social status. According to [Duranti \(2016\)](#), language within the family functions as a medium for transmitting cultural values and social expectations across generations. This finding also supports [Anggraini’s \(2021\)](#) study, which argues that parental communication plays a significant role in fostering children’s learning motivation. Therefore, this advisory utterance functions not only as a source of motivation but also as a means of internalizing cultural values related to success, responsibility, and future achievement.

### **Data 3**

Even after being told repeatedly, you still do the same thing.

This utterance reflects emotional expressions of anger and frustration conveyed indirectly through sarcasm or reproach. The phrase “*repeatedly*” indicates that the advice has been given multiple times but has not been followed, resulting in parental frustration. From an anthropological perspective, the use of indirect criticism reflects the communication culture of Indonesian society, which tends to avoid direct confrontation. This finding is consistent with [Pratiwi \(2022\)](#), who found that family communication frequently employs indirect utterances when expressing criticism. Thus, this utterance demonstrates that negative emotions are regulated by norms of politeness and social harmony.

### **Data 4**

If you’re tired, take a rest first, okay?

This utterance demonstrates emotional expressions of affection and care conveyed directly through a gentle tone. The particle “*okay*” functions as a marker of linguistic politeness while simultaneously signaling emotional closeness between parent and child. According to [Wierzbicka \(2017\)](#), emotional expressions in language are shaped by the cultural value system of a speech community. This finding also supports the study by [Ulfadhilah et al. \(2025\)](#), which suggests that the language of affection in family communication can strengthen emotional bonds between parents and children. Therefore, this utterance illustrates that language functions not only as a means of communication but also as a tool for fostering emotional intimacy within the family.

### **Data 5**

It’s up to you; I’m tired of reminding you.

Data 5 reflects an emotional expression of disappointment conveyed implicitly. The phrase “*It’s up to you*” signals resignation, while the expression “*I’m tired of reminding you*” indicates emotional exhaustion resulting from repeated advice being ignored. From an anthropological perspective, this utterance reflects the communication culture of Indonesian society, which tends to favor subtle expressions of emotion in order to preserve social relationships. According to [Lindquist \(2021\)](#), language

is closely connected to emotion because it serves as a primary medium through which individuals express their emotional experiences. This finding demonstrates that parental disappointment is not always expressed through direct anger but may instead be conveyed through implicit utterances that continue to uphold norms of politeness within the family.

#### **Data 6**

Eat first; you'll get sick if you delay your meal.

This utterance expresses parental care and concern for the child's health. The indirect warning embedded in the phrase "*you'll get sick*" reflects concern conveyed in a gentle manner. From an anthropolinguistic perspective, this utterance represents the cultural values of Indonesian families, in which concern for health is regarded as an expression of affection. This finding is consistent with [Hidayati \(2022\)](#), who argues that attentive family communication positively influences children's emotional development. Therefore, advisory language functions not only as a form of protection but also as a mechanism of social control within the family.

#### **Data 7**

Stop playing; your assignment is not finished yet.

This utterance reflects an emotional expression of reprimand conveyed directly. The use of the prohibitive form "*stop*" indicates the parent's effort to regulate the child's behavior and encourage greater responsibility toward their obligations. From an anthropolinguistic perspective, this utterance reflects cultural values of discipline and responsibility within the family. This finding supports the study by [Islamati and Hendriani \(2025\)](#), which suggests that parental communication patterns significantly influence children's character development. Therefore, this advisory utterance functions not only as a means of behavioral regulation but also as an instrument of moral education.

#### **Data 8**

I only want you to become a successful person.

Data 8 reflects emotional expressions of hope and affection from a parent toward a child. The phrase "*only want*" conveys the sincerity of the parent's aspirations without imposing excessive pressure. From an anthropolinguistic perspective, this utterance reflects a family culture in which children's success is regarded as a source of familial pride and social recognition. According to [Kramsch \(2018\)](#), language serves as a medium for transmitting the social values of a community. This finding indicates that parental expectations are not solely concerned with the child's individual achievements but are also connected to the family's social values within the broader society.

#### **Data 9**

If you keep being lazy about studying, you will only make things difficult for yourself later.

Data 9 demonstrates an emotional expression of concern regarding the child's future, conveyed through an indirect warning. The phrase "*you will only make things difficult for yourself later*" contains an implicit meaning concerning the future

consequences of the child's behavior. From an anthropolinguistic perspective, the use of an indirect utterance reflects a communication culture that avoids direct and confrontational pressure. This finding is consistent with [Rahmawati \(2023\)](#), who argues that the use of gentle language within families aims to maintain interpersonal harmony. Therefore, this advisory utterance functions not merely as a reprimand but also as an expression of parental concern and emotional care for the child's future.

#### **Data 10**

Your father is proud that you have made the effort.

Data 10 reflects emotional expressions of appreciation and support conveyed by a parent to a child. The use of the word "*proud*" serves as a form of verbal recognition that can strengthen the child's self-confidence and sense of achievement. From an anthropolinguistic perspective, appreciative utterances reflect a culture of positive communication within the family. The study by [Ulfadhilah et al. \(2025\)](#) suggests that the use of positive language in family communication can strengthen emotional bonds and enhance children's motivation. Thus, language functions not only as a means of communication but also as a tool for psychological reinforcement and the formation of children's social identity.

#### **CONCLUSION**

Based on the findings of this study, it can be concluded that parental advisory utterances in Acehnese society function not only as a means of conveying messages and regulating children's behavior but also as a medium for expressing a range of emotions, including affection, hope, concern, care, anger, disappointment, and appreciation. Both direct and indirect forms of speech, containing explicit and implicit meanings, manifest these emotions. The selection of particular utterance forms indicates that parents consider not only their communicative objectives but also their interpersonal relationships with their children. The results indicate that people are more likely to use indirect speech to discuss feelings that might make them uncomfortable, like anger, worry, or disappointment. The use of implicatures, indirect criticism, and subtle warnings functions as a politeness strategy that enables parents to convey messages without threatening the hearer's face. In contrast, direct utterances are more commonly used to communicate hope, affection, care, and appreciation. These findings suggest that communication patterns within Acehnese families are strongly influenced by cultural values that emphasize politeness, respect for family members, and the maintenance of harmonious social relationships. From an anthropolinguistic perspective, parental advisory speech represents the cultural values embedded within Acehnese society, while from a pragmatic perspective, such utterances contain various directive speech acts intended to guide and shape children's behavior. Accordingly, this study confirms that language, emotion, and culture constitute three interrelated elements in family communication. The novelty of this research lies in its integrative analysis linking utterance forms, emotional expressions, politeness strategies, and cultural values within a single analytical framework. Theoretically, this study contributes to the development of anthropolinguistic and pragmatic scholarship. Practically, it highlights the importance of employing polite and emotionally supportive language in the process of child education within the family environment. Future studies are recommended to expand the scope of investigation to

different cultural communities to obtain a more comprehensive understanding of emotional language in family communication across diverse sociocultural contexts.

## REFERENCES

- Anggraini, N. (2021). Peranan Orang Tua dalam Perkembangan Bahasa Anak Usia Dini. *Jurnal Metafora*, 7(1) 43-54 <https://doi.org/10.30595/mtf.v7i1.9741>
- Ayuningtyas, F. (2023). Love language dalam Komunikasi Orang Tua dan Anak. *Inter Komunikasi*. 8(2) 51-68
- Ayyubi, I. I. Al, Masfuroh, A. S., Noerzanah, F., Nurhikmah, & Khan, A. (2025). The Influence of Gadget Use on Early Childhood Social Interaction: A Study on the Decline of Interest in Traditional Play. *BANUN: Jurnal Pendidikan Islam Anak Usia Dini*, 3(1), 23–33. <https://journal.albadar.ac.id/index.php/BANUN/article/view/322>
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
- Chaer, A., & Agustina, L. (2019). *Sosiolinguistik: Perkenalan awal*. Jakarta: Rineka Cipta.
- Chen, J. Y., & Liu, T. T. (2025). *Home language and social-affective development*. Frontiers in Psychology.
- Duranti, A. (2016). *Linguistic anthropology*. Cambridge: Cambridge University Press.
- Ferré, P., et al. (2025). *The interplay between language and emotion*. Cognition and Emotion.
- Hasyim, Ramlan, Safitri, D., Fitrizki, S. D. N., Nurhikmah, & Elysa, R. N. (2025). Introducing Hajj Values to Early Childhood Through Experiential Learning at the Sudiang Ka'bah Replica. *Jurnal Al Burhan*, 5(1), 143–154. <https://doi.org/10.58988/jab.v5i1.412>
- Hidayati, N. (2022). Komunikasi efektif dalam keluarga dan pengaruhnya terhadap perkembangan anak. *Jurnal Komunikasi*.
- Islamiati, D., & Hendriani, W. (2025). Pola Asuh Orang Tua Terhadap Perkembangan Bahasa Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* [10.31004/obsesi.v9i5.7035](https://doi.org/10.31004/obsesi.v9i5.7035)
- Koentjaraningrat. (2018). *Pengantar ilmu antropologi*. Jakarta: Rineka Cipta.
- Kramsch, C. (2018). *Language and culture*. Oxford: Oxford University Press.
- Leech, G. (2014). *The pragmatics of politeness*. Oxford: Oxford University Press.
- Lindquist, K. A. (2021). Language and emotion: Introduction to the special issue. *Cognition and Emotion*. 91-98 <https://doi.org/10.1007/s42761-021-00049-7>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative data analysis*. Sage Publications.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif*. Bandung: Remaja Rosdakarya.
- Nurmalina, N. (2020). Penganiayaan emosional anak melalui penggunaan bahasa negatif dalam keluarga. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*. <https://obsesi.or.id/index.php/obsesi/index>
- Nurhikmah, N. (2024). Character Education Islam From The Views Of Imam Al-Ghazali. *Jurnal Al Burhan*, 4(1), 53–66. <https://doi.org/10.58988/jab.v4i1.300>
- Nursalam, N. (2018). Representasi Kalimat Pada Tuturan Anak Usia 3,6 Tahun. *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya*, 11(2), 175. <https://doi.org/10.26858/retorika.v11i2.6210>

- Pratiwi, R. (2022). Strategi Kesantunan dalam Komunikasi Keluarga. *Jurnal Bahasa dan Sastra*.
- Rahmawati, L. (2023). Penggunaan Bahasa Halus dalam Komunikasi Keluarga. *Jurnal Kajian Bahasa*.
- Sari, D. (2021). Tuturan Implisit Dalam Budaya Komunikasi Indonesia. *Jurnal Linguistik Indonesia*.
- Searle, J. R. (1979). *Expression and meaning: Studies in the theory of speech acts*. Cambridge University Press.
- Susianti, H. W., et al. (2024). The Relationship Between Culture and Language: An Anthropological Linguistics Study. *Journal of Linguistic Studies*. <https://ejournal.ppb.ac.id/index.php/lacultour/article/view/1611>
- Ulfadhilah, K., et al. (2025). Bahasa Cinta dalam Pola Komunikasi Orang Tua dan Anak. *Kindergarten Journal*.
- Wardhaugh, R., & Fuller, J. M. (2021). *An introduction to sociolinguistics*. Wiley Blackwell.
- Wierzbicka, A. (2017). *Imprisoned in English: The hazards of English as a default language*. Oxford: Oxford University Press.
- Wulandari, S. (2024). Peran Bahasa dalam Pembentukan Identitas Sosial Anak dalam Keluarga. *Jurnal Pendidikan Bahasa*.
- Yule, G. (2020). *Pragmatics*. Oxford: Oxford University Press.
- Zlatev, J. (2019). Language and Embodiment In Cultural Context. *Journal of Pragmatics*.