



An Analysis of Politeness in Language in Early Childhood "A Case Study of the Habit of Listening to *Dangdut Koplo* Songs in Puduk Wetan Ponorogo"



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Abstrak

Anak usia dini adalah kelompok anak yang berada dalam proses pertumbuhan dan perkembangan. Seiring perkembangan zaman anak-anak senang menirukan sesuatu yang sedang viral baik di televisi maupun di media sosial. Sesuatu yang viral tersebut saat ini banyak dinikmati oleh masyarakat. Hal ini menimbulkan dampak buruk terhadap kesantunan berbahasa anak karena lirik-liriknya yang kasar dan tidak bernuansa mendidik. Penelitian ini bertujuan untuk mengetahui dampak negatif mendengarkan lagu-lagu dangdut koplo bagi anak usia dini. Penelitian ini dilakukan di desa Puduk Wetan Kabupaten Ponorogo. Penelitian ini bersifat deskriptif kualitatif dengan menggunakan metode studi kasus. Teknik keabsahan data menggunakan triangulasi sumber dan triangulasi metode, untuk menggali kebenaran informasi melalui observasi dan wawancara. observasi dilakukan terhadap anak dan masyarakat sekitar, sedangkan wawancara dilakukan dengan anak, orangtua dan lingkungan sekitar. Penelitian ini dilakukan selama 3 minggu berturut-turut. Hasil dari penelitian ini membuktikan bahwa banyak anak-anak di Desa Puduk Wetan Ponorogo yang terbiasa mendengarkan lagu-lagu koplo, anak tersebut menjadi tidak sopan ketika berbicara. Bahasa mereka menjadi kasar dan tidak pantas diucapkan. Kata-kata kotor pun sering diucapkan oleh anak-anak tersebut. Kepada orang yang lebih tua pun sopan santun mereka seakan hilang. Bahkan anak-anak lebih hafal dan menguasai lagu-lagu koplo tersebut dibandingkan dengan lagu anak yang mendidik. Jadi, kebiasaan mendengarkan lagu-lagu koplo sangat berdampak negatif terhadap kesantunan bahasa anak usia dini.

Abstract

Early childhood is a group of children who are in the process of growth and development. As the development of the era, children like to imitate something that's being viral both on television and on social media. Something that is viral today, among others, is dangdut koplo music. Dangdut koplo music is currently enjoyed by public. This has a negative effect on children's politeness in language because the lyrics are rough and not educating. This study aimed to determine the negative effects of listening to dangdut koplo songs for early childhood. This research was conducted in the village of Puduk Wetan, Ponorogo Regency. This research used descriptive qualitative with a case study method. Validity data technique used source triangulation and triangulation method to explore the truth of information through observation and Interview. The observation was conducted with children and society around the neighborhood, whereas the interview was conducted with children, parents, and environment around the neighborhood. The results of this study proved that many children in Puduk Wetan Ponorogo Village who used to listen to Koplo songs became rude when talking. The language they used became rude and inappropriate. Dirty words were often used by these children. Even apparently they did not have appropriate manner towards the elder. Children memorized and mastered Koplo songs more rather than educating songs for children. Therefore, the habits of listening to Koplo songs gave negative impacts on politeness in language in early childhood.



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INTRODUCTION

According to Saridawati (2017), early childhood includes children who are in the age range of 0-6 years. At this age, children are individual figures who are in the process of development. The process by which children experience a change and learn to master a higher level of several aspects, namely movement, feelings, thoughts, and good interactions with others in their environment. Mansyur (2005: 88) stated that children who are in the process of growth and development are included in the group of early childhood. Santrock in Umar (2019) argued that aspects of early childhood development include aspects of moral development, language, cognitive, social emotional, gender and self-identity. Wulandari et al. in Umar (2019) stated that early childhood aged 0-6 years determines the formation of good character's behavior, attitudes and personality of the child for the future. For parents, the golden period also occurs in infancy, so parents must start developing children's potential more optimally. Brain cells in infancy develop very rapidly, and therefore for children someone who very meaningful and able to meet all their needs in the process of growth and development is parents.

According to Niarta et al. (2019), there are 6 aspects that need to be developed in early childhood namely, religious and moral values, physical motor, cognitive, social emotional, language and art. All aspects are very important and valuable. One aspect that needs to be developed is the aspect of language development. Through language children's communication is formed. Children are able to communicate with people around them. Ideas that are owned can also be expressed through language. Through the people around them, children can learn languages, and therefore children must be given the right stimulus because early childhood is in a time when children begin to be happy and imitate something that children see and hear. When children are in an environment where the language style is lacking, the children will also imitate this. An example in this study is the habit of children who listen to dangdut koplo songs. Children became impolite when speaking, because the lyrics in dangdut koplo songs seem to be rude, not good and educating when heard by children.

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This can also affect a child's cognitive development. According to Masganti (2016), cognitive processes include changes in the child's mind, intelligence, and children's language. Examples of cognitive processes that occur in this study are recognizing various dangdut songs, being able to compose words and memorize dangdut songs in accordance with their version, remembering the title and lyrics of songs, expressing movements by following the rhythm of dangdut songs in Koplo version.

Dangdut koplo genre is a music and a song which is very different from music and children's songs. Dangdut koplo is enjoyed by many adults. Meanwhile, children's songs should be listened to by children. As we know, young children sing dangdut koplo songs, even though they should not be appropriate for children to sing. Many parents are not aware of taking risks. When children are not ready to do something that is not yet its time, it will have a negative impact on the child itself. According to Syarbini in Ihsan (2018), habits made from an early age will lead to hobby and become habits. This becomes an inseparable part and is inherent in children, for example children who are accustomed to getting up early so that children will get used to getting up early. An example in this study is children in their environment are accustomed to listening to dangdut koplo songs, so children will become accustomed to and enjoy listening to these songs. Even though dangdut koplo songs is inappropriate for children to hear.

Based on their age, children should be introduced to children's songs that are more educational because by singing the children's memory will increase. Therefore, parents must be wiser in playing and choosing songs for children. Along with the development of the era, there are many children who talk to resemble adults. The behavior of children also follows the adults around them. Often children associate with more mature people in their environment so that children become accustomed and become habituated.

According to Weintraub in Ilham (2020), the lyrics of dangdut songs that contain poems of love, tragedy and tempest of household besides being easy to catch, it is also already very close to the community in everyday life. Dangdut koplo music is now increasingly liked by the public, especially Indonesia. Many

ways are done in order to be able to listen and watch music dangdut koplo. Especially in Puduk Wetan, the people in Puduk Wetan often play dangdut songs through their own cellphones and also through active speakers so that the sounds become louder.

It was proven in this study that the language of children were are not polite. Children say dirty words like, "yowes modaro" (fine, go to hell),

"Ora nggagas" (I don't care), "Asu" (dog), "raimu" (your face). The words in Javanese are rude words. This phenomenon happened in Puduk Wetan village. The ability to speak and to use language politely was very lacking, because of the habits of children who every morning and evening listen to music of dangdut koplo genre. This is because the activities of parents or the community in the Village of Puduk Wetan were done in a cage to milk cows and took a long time. Thus, most people listened to these music to overcome the saturation of the community.

LITERATURE REVIEW

Early Childhood Characteristics

According to the theory based on Piaget's development, when children are in kindergarten through early elementary school, they can be called early childhood. This period is a short time, but it is a very important time for life. According to Hurlock in Yeni (2020), further studies of groups of children show that at an early age children's social attitudes and behavior are formed and only experience slight changes. The attitude that often arises in children is the attitude to imitate. Children like to imitate something they hear or see, whether positive or negative. Therefore, parents must play an important role in this period because early childhood really needs a lot of guidance and interaction so that they can develop optimally according to their individual characteristics.

The process of imitating or also called imitation is the development of individual behavior by imitating what they experience through an observation. The process requires a model that is the object of observation. An example in this study is children observe (observation) adults (objects) singing coplo songs that are very rough. The children when observing adults over time will imitate and follow their movements, because children easily remember the events

experienced. According to Dhina (2016), imitation is a social process or action to imitate others both attitude, appearance, and lifestyle. Imitation can appear first in the neighborhood or community. Imitation can occur when someone acts of imitating consciously or unconsciously of the behavior and character of others.

Character is a trait that character will distinguish one person from another person. According to Rusdinal (2005), the nature of early childhood is that they are happy without considering the abilities they have. For example in this study, many early children mimic behavior or speech that should not be spoken. This happens because children associate with people whose behavior and actions are not polite. Such behavior and actions include speaking disrespectfully to older people, saying dirty words, and enjoying Koplo music. In addition, some early children have an honest attitude that shows the innocence of a child. Children do not only imitate someone's negative behavior, but children also imitate someone's positive behavior. This is driven by curiosity and willing to try something that is of interest and sometimes arises spontaneously. Therefore, early childhood often imitates the behavior or deeds of someone they often see. They mimic behavior that is appropriate or not in accordance with norms, ethics and culture.

Santrock in Yeni (2020) stated that the main factor driving the emergence of behavior in children is motivated by an interest in helping others which arises from their conscience unconditionally. It means that the habit in behaving children must be fair and not discriminate the old or young. According to the psychological perspective, early childhood has unique and different characteristics from other children who are above the age of 8 years. The characteristics of typical early childhood as stated by Richard in Sofiah (2005: 8-11) are as follows: 1) The child is egocentric, 2) Children have a great curiosity, 3) Children are social creatures, 4) Children are unique, 5) Children are generally rich in fantasy, 6) Children have short concentration power, 7) Children are the most potential learning periods.

Politeness in Language

In essence, language is regular speech that arises from the thoughts and feelings of humans by using sound as a tool (Ministry of Education and Culture,

1995: 5). Humans can communicate with each other and exchange ideas through language to meet their needs. Children also experience this. Children need other people to express their hearts and minds through language. Leech in Nyoman et al. (2019) stated that politeness in language does not recognize western or eastern cultures, although there are differences between the two. This is because politeness in language is very important.

One aspect of language that can develop and enhance the emotional intelligence of its speakers is politeness in language. In using good and polite language both spoken and written, it also requires politeness in language. Communication activities in learning can be done by using polite language in both formal and informal situations.

Rohali in Agustina (2020) said that politeness in language is one of the pillars of characters that needs to be preserved and applied by the Indonesian people. Cahyaningrum in Agustina (2020) stated that politeness in language is a manifestation of culture and can encourage the formation of culture with habituation. The habit of politeness in language in learning is exemplified by the teacher. The teacher encourages students to communicate politely within the scope of the school and society. The use of language politeness in communication motivates speakers to be wise and think positively.

According to Erlina (2019), well-mannered and polite children have a positive effect on children and those around them. Children will respect other people with the politeness in language that is expressed when other people speak politely. Politeness in language is a way for someone to express good and polite language and therefore someone looks respectful of each other when communicating. The politeness of the language can be seen from various aspects in daily life. When communicating, speakers and interlocutors must follow cultural rules or norms, not just conveying their thoughts, ideas. If a person's speech is not in accordance with ethical rules, norms and culture, and then that person will get a negative value in society.

According to Quina (2015), ethics is the habit of a person or group of people to live life in accordance with their experiences in order to achieve life goals. Ethics are non-universal, which means that in every culture and

environment there are different ethics. In Javanese culture, when talking to others, it is regulated by the presence of Javanese *unggah-ungguh* (rules). The rule is a form of Javanese ethics when socializing with others. It regulates communication and behavior according to the age, position, and degree of people by using the rules. If someone applies good rules, then a good and harmonious relationship is established, being able to put themselves in situations and places correctly. Javanese language is divided into two, namely *basa krama* which includes *krama alus* and *krama lugu*. *Basa ngoko* includes *ngoko alus* and *ngoko lugu*. *Basa krama* is used when talking to others who are older. *Basa ngoko* is used by people of the same age, position, and degree.

Dangdut Koplo Music

According to KBBI (1994), music is a tone or sound arranged in such a way as to be able to contain rhythm, song, harmony, especially music that uses instruments that produce the sounds. According to Fitriana (2019), music is a sound that is received by individuals who vary based on individual tastes, location, history and culture. Other definitions of music include, 1) Music is a sound that is captured by the listener's senses, 2) Music is any sound produced intentionally by a person or group of individuals presented as a form of music, 3) Music is a work of art with all the main elements and supporters, both pop, keroncong, and dangdut koplo genre.

Based on KBBI V Online, the word *koplo* means stupid. *Koplo* is in the form of adjective class or adjective. Thus, *koplo* can modify nouns or pronouns, by explaining them or making them more specific. *Stupid* in KBBI V Online, means very dull of his brain, ignorant, stupid and not smart. In music, *koplo* or known as *dangdut koplo* is a sub stream in *dangdut* music with the characteristic of a fast rhythm with the drum so that the meaning of the word *koplo* indeed leads to things that are not good.

Dangdut koplo which is a genre that blends disco music and ethnic rock touches. *Koplo* is the equivalent of the words embedded in the fusion process. *Dangdut koplo* in the understanding of the Javanese language that is, combining music that is not commensurate into new music by changing the rhythm of music

using jargons to enrich koplo genre. When the combination is very suitable for use in music that is played, then the dangdut koplo lovers will enjoy it more, so that they penetrate into it and go crazy with uncontrolled movements.

Dangdut koplo changes dangdut which usually looks polite and graceful to dangdut which is more energetic with a very excessive spirit. Dangdut koplo also tends to lead to waste. The lyrics in dangdut koplo songs often provide ridicule and invitation or jargon. Dangdut koplo also seems very rude, uneducative and immoral because some of the singer's performances give an appearance outside the limits of politeness based on custom and religion. Moral, on the other hand, becomes a problem of the development of dangdut koplo music on how dangdut koplo is able to have a negative or positive impact in its performances.

Morality is a measure of a special value in the dangdut koplo show, not a few children under the age of watching performances that should not be worthy of being enjoyed at his age. In dangdut koplo, there is also a language game about lyrics and supporting slogans that remind the public that it is dangdut koplo music. Many language games are shown, some of which are the term *bukak titik, jos* and many replace the lyrics, for example the song of a loving memory that is replaced by the lyrics. It is as an indicator that dangdut koplo is identical to eroticism.

In line with the results of research conducted by Dwi Antoro and Rosalia (2016) regarding *The Phenomena of Adult Dangdut Songs in SD Negeri Tamansari 2 Yogyakarta*. It mentioned that students who liked dangdut songs have lower academic ability, dare to argue or make excuses, were sensitive, cheerful and passionate. Such students also often break rules and lack religious awareness. Therefore, it requires supervision.

Habituation

Habituation is a benchmark in implementing early childhood discipline. According to Hasnida (2016: 15), discipline includes guidance or encouragement carried out by adults as well as teaching for children. It aims to help children learn and to live as social creatures in order to achieve optimal child growth and development. The most important application of discipline is the lack of desire for

hostility, only a desire to shape children into good and useful children in the community in the future.

Habituation is considered more effective, if its application is made to students from an early childhood. Because it has a very strong memory record and an immature personality condition, they are easily dissolved by the habits that they do everyday. According to Djali (2015), he stated that habituation is a way of acting that is obtained through repeated learning, which in turn becomes settled and is automatic. According to Syah in Taufan's theory of behaviorism (2019), he stated that learning can be understood as a stage of change in the behavior of all individuals who are relatively settled and as a result of experiences from interactions with the environment. It involves the process of behavior that arises due to the process of physical maturity, circumstances that cannot be seen as a learning process. Learning behavior has a close relationship between behavioral reactions and stimuli. Children's behavior is a reaction to the environment and behavior is the result of learning.

It can be concluded that habituation is something that is attached to early childhood. Habituation is something that is done repeatedly to children from an early childhood both in positive and negative terms. Habituation is something that is done so that young children become accustomed to have an attitude and act in the environment. Someone's behavior will grow with the learning process.

RESEARCH METHODS

This research was conducted in Puduk Wetan Village, Puduk District, Ponorogo Regency. The researcher chose this location because in that environment there were subjects that were addressed by the researcher as the sources of this research. Subjects addressed included children, the community, the environment and parents. This type of research is descriptive qualitative research. Descriptive qualitative research is a research that uses a case study method or approach. Based on the theory of the research, this type of research centers on the description of data in the form of sentences that have broad meanings obtained from the information and behavior observed. Data from the results of this study were in the form of facts found during the field by the researcher according to Sugiyono (2016).

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Tohirin in Nyoman (2019) stated that qualitative research is research that understands various phenomena experienced by research subjects so that it can be described through words. Meanwhile, descriptive research is a research that is intended to investigate a situation, condition or other things. Then, the results are presented in the form of a research report.

Bugin in Harisudin (2019) argued that triangulation is the validity of data or information from an inspection technique that utilizes something other than data or information. It functions to check the data or as a comparison of the data obtained in order to obtain a truth. Triangulation in this study used triangulation of methods and data sources. Method triangulation used different data collection methods at the same data source to test its stability. This can be done by comparing questionnaire data with interview data. Meanwhile, the triangulation of sources used the same method at different sources using a questionnaire method on different research subjects, namely the community.

In the process of extracting data and gathering information, the researcher went directly to the field. When going to the field, the researcher conducted direct observation techniques, namely observing the behavior of children hanging out in the environment. Starting from following the daily life of children when playing with friends and observing the behavior of children when at home. In addition to these observations, the researcher also conducted an interview process to the community, parents as well as children, to obtain information related to the research conducted.

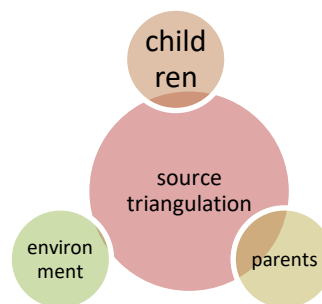


Figure 1 Source Triangulation Method

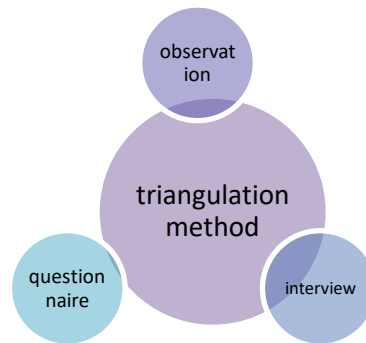


Figure 2 Triangulation Method

RESULTS AND DISCUSSION

Children in Puduk Wetan village, Puduk sub-district are accustomed to listening to dangdut koplo songs. This habit occurs because in this environment many people like to play dangdut koplo songs. The community plays dangdut koplo song because it is to overcome boredom while in the cage to milk. It can also affect politeness in children's language when children are accustomed to listening to dangdut koplo songs in Puduk Wetan village. The findings in this research were observations and interviews with parents of children or families and the community around children. The following is the results found.

Habituation of Listening to Dangdut Koplo Music in Children

Based on the observations by the researcher, children in the neighborhood, especially Puduk Wetan were accustomed to listening to dangdut koplo music every morning and evening. Parents when working in a cage milking dairy cows, they put a radio tab in the cage and mostly played dangdut koplo songs. Children listened to these songs not only in the morning and in the evening. When playing with friends or holding a cellphone, children often played dangdut songs via Youtube. At the time the researcher observed and followed the activities of children who gathered and played with their friends, the researcher lured them to sing the song "memori berkasih" which song lyrics have been replaced according to the dangdut koplo version. The children immediately caught and most of them memorized the song. Then, there were some children also sang the song "mundur alon-alon", "balungan kere." From these observations, it can be concluded that

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dangdut koplo song is already attached to the child. Many children memorized dangdut koplo song rather than children's songs that are more educational. Many children were familiar with these songs.

In line with the results of Dewi Pangastuti's research (2015) on "The Effects of Dangdut Music on Children Language Development in TK Dharma Wanita Madiun", it was stated that dangdut music is unconsciously, when parents listen to dangdut songs, children also listen. In fact, what we know is that dangdut songs we hear have many words that are not suitable for young children so that children will imitate the words that are not polite. But the child's physical motor functions also. When listening to the songs, they automatically respond and move to the rhythm and lyrics.

An example of "memori berkasih" lyrics which is in koplo genre and does not match the original:

"this heart cries"... (aku ora peduli) "I ruin my hope".. (modar karepmu)

"your love changes".. (aku wes kadung wegah)

"that's my reason".... (aku ngombe ciu)

English translation:

(aku ora peduli): I don't care

(modar karepmu) : go to hell

(aku wes kadung wegah) : I don't want you anymore

(aku ngombe ciu): I get drunk

An example of "balungan kere" lyrics:

"opo pancen wis nasibku".. (nasibmu piye)

"kudu pisahan karo sliramu".. (mesakne)

"jaremu arep nompo opo anane nanging nyatane trensnoku mbok sepelek ke"

English translation:

Is this my destiny,, (how's your destiny)

Being separated from you... (poor you)

You said you wanted to be with me the way I am, but you abandoned me.

This is very worrying, when children are more familiar with dangdut koplo songs that are coarser than children's songs. Even though the child did not understand the meaning of the songs. Children were just engrossed in singing and listening to the song without being accompanied by their parents. This habituation also influences the ethics of children's courtesy when speaking.

When the researcher made observations by following the daily lives of children, there were some kindergarten children saying dirty words. When children played and talked, there was a child saying "yowes modaro". The words are considered as rude in Javanese, in English it means "you just go to hell". At that time, the researcher rebuked the child in a low tone.

"Dik, mboten pareng ngoten niku saru, mengke di marahi bapak lo."

"Nyapo lawong aku nyanyi kok e!"

"Kid, do not do it because it is impolite. Your father will get angry."

"What's the matter? I just sing it."

Then together with his friend, he sang the song "Yowes Modaro". This incident happened almost every day by children and even children memorized well and pronounced them fluently. This is in line with the results of the research of Dewi Pangestuti (2015) that it can be concluded that the influence of dangdut koplo songs on early childhood can be assessed as:

1. The pattern of thinking of children like adults
2. Making children impolite when talking
3. Children are more familiar with dangdut koplo songs than educating children's songs.
4. Eroticism in dangdut koplo makes children move and sway indecently.

Children's Politeness in Languages

The researcher succeeded in interviewing the older brother of one of the children named R. R is also a kindergarten student. The older brother R was named E. The researcher asked E.

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“ Mohon maaf yo mas, ndelo polah e adikmu koyo ngono kui ndak khawatir terjadi hal-hal yang tidak di inginkan mas sampean, misale arek e dadi cah nakal, dll.”

“zaman saiki yo ora popo no, cemen arek lanang ora nakal ke. Kadang yo malah tak warahi misuh-misuh koyo ngono iku. “

The essence of the interview is that the researcher asked *“Don't you worry when knowing your brother's attitude?”*. E answered *“Nowadays, boys must be naughty. Sometimes I taught him the dirty words. Take it easy. That's okay”*.

The researcher also interviewed the parents of one of the children named D. Similarly, D was a kindergarten student. His mother's name is L.

“Bu, kulo wau tumut main sareng D lan konco-konconipun la D wau nyanyi-nyanyi lagune tiang-tiang dewasa ngoten niku bu. Gek larenepun nggeh fasih nggeh hafal, padahal lagu nipun radi kasar.”

“woalah mbaak.. terahe bocahe ke yo ngonokui lo, di omongi ke ndak nggugu kucap wes handphone nan, lek ora dolanan game yo di nggo nyeteli dangdutan ngonoiku lo mbaak, koyo pusing aku. Opo meneh kadang wayah sore melu bapak e neng kandang gayane ewang-ewang padahal yo rusuh-rusuh. Gek tonggo kiwo tengen podo nyeteli dangdutan ngono iku, arep ngomongi takkon ngganti ke yo ora patut mbaaak, mbaak.”

The researcher asked, Ma'am, I had come to play with D and his friends. D was singing adult songs. D was also fluent in singing and memorizing. Though the song seemed a little rough.

The resource person answered, miss, indeed he has such an attitude. I couldn't say anything. He is so stubborn. He only plays with his cellphone and listens to play the dangdut songs. It drives me crazy. Especially when he goes with his father in the cage in the evening to help, he says, even though he is just disturbing. All neighbors next doors at that hour also play koplo songs. I want to reprimand it. I don't feel good, miss.

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The results of the interviews showed that actually Ms. LS also thought about the fate of their children when their children memorized dangdut songs. Ms. LS was actually restless with neighbors who played adult songs every morning and evening.

The researcher also observed the surrounding community. From the results of observations, the researcher found that when the morning began at 05.00-06.30 Indonesian Western Time, the community, especially in the Village of Puduk Wetan began working in a cage to milk dairy cows. During the time, the public did play the radio which broadcasted Koplo version of dangdut songs. The community then continued their work to look for grass in the fields until noon. In the afternoon, when getting some rest, the people often played dangdut koplo songs through the sound system so that it sounds loud. In this environment, there were many children, so the children came to listen. The community continued their work to the cage to milk dairy cows at 15.30-16.30 Western Indonesian Time. To overcome the boredom, when working they played dangdut koplo songs. This happened every day by the local community in Puduk Wetan Village. The children in the village already memorized and fluent with dangdut koplo songs. The lyrics and the language are very rough and not good. Thus affecting the politeness of children's language.

It can be concluded that the politeness in language in children is not only influenced by dangdut koplo songs factor, but also environmental and family factors. In Puduk Wetan Village, there were not many of their family members support or even teach children to act disrespectfully. In addition, when children are in an environment of friendship and daily life which is not good and polite they also imitate the behavior.

An environment where the habit of singing dangdut koplo songs has an impact on their speaking style. There were many children in the neighborhood who were still in kindergarten even aged 3 years saying the words of one of the jargon or lyrics of dangdut koplo songs. Many parents were anxious about this situation, and therefore parents must supervise every activity carried out by their children.

CLOSING

Conclusion

The habit of children listening to dangdut koplo songs greatly affects the politeness of the child's language. They were accustomed to listening to koplo songs every day. Children tended to memorize easily. Children became disrespectful to older people. Besides, environmental factors with people who are accustomed to playing dangdut koplo songs also affected the politeness of children's language. Children who were close and often hung out with people who liked to listen to koplo songs would experience the habit of imitating the style of an adult. Dangdut koplo music is not recommended for children. Song lyrics and words that are not polite and the appearance of singers on videos that do not educate can damage the attitude, politeness of language and thinking patterns of children.

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