Communication Functions in Speech Act Tolerance in The Multiethnic Community Interaction in East Java As A Representation of Ecological Establishment in East Java

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ABSTRACT

One important aspect of communication is tolerance. In the 18th century, tolerance was an important value that was exalted, besides the value of truth and humanism. Tolerance is a basic and fundamental quality in social relations that rejects violence and coercion. In this case, tolerant in speech becomes urgent to build ideal communication in diverse communities. In the reality of social interaction, tolerance is expressed through speeches chosen by the participants. These tolerant speeches have communication functions. This study aims to describe the communication functions of tolerant speech acts expressed in the communication of East Java Javanese multiethnic communities. This research was conducted using a pragmatic approach and ethnographic research design communication. Data were collected in the form of speech units and speech contexts that occurred in East Javanese multiethnic speeches. Selected data were analyzed by descriptive techniques including the stages of identification and classification, interpretation, pairing, and meaning of data. The results of the study were directed at describing the diversity of communication functions of tolerant speech acts including among others (1) the function of harmony, (2) the function of familiarity, (3) function of forgiveness, (4) function of honesty, and (5) honorific function.

INTRODUCTION

A necessity in a pluralistic society with ethnic and cultural diversity is that community members need to be aware of the differences that arise. Shared awareness of
these differences causes every member of a community to have good tolerance, including in language. It is this language tolerance that can make life become awakened in peace and serenity.

Tolerance is an important aspect in pluralistic community interactions as it requires good communication competencies. This does not mean that in a monocultural society every member of his community does not need good communication competencies. In essence every member of the community needs to have good communication competencies, but pluralistic communities need to have more communication competencies than monocultural communities. This is due to communication, pluralistic societies need to have competency in linguistic rules and understanding of different cultures among community members who have different cultural and cultural backgrounds. While the monocultural community only needs to have competence towards the rules of language and understanding of its own culture. This communicative competence is the basis for the realization of tolerance in society (Rijadi, 2016a; 2016b).

In a pragmatic perspective, tolerance has a conception as an embodiment of acts of politeness in communication. Conversely, in the context of language, politeness is also a vehicle for manifesting acts of tolerance. Brown & Levinson (1987:100) states that politeness is a vehicle to eliminate or minimize the threat of speech participants. Brown & Levinson conception contends that purpose of communicating is to create peace and avoid potential conflicts between the participants. In another conception, Aziz (2012:12) and Rijadi (2013: 171-178) state that in communicating, speech participants must really pay attention to the principle of mutual tolerance. Aziz (2012:12) views that polite communication, especially tolerance, is essentially integrating and asking for an understanding between speakers and speech partners to maintain the feelings of each participant. If these mutual considerations are considered by participants, social harmony will always be maintained. So, according to Aziz (2012), tolerance is an important aspect in realizing harmonious social communication. The concept of tolerance is etymologically derived from the word *toleraté* (Latin) which means respecting, allowing, and allowing in a relationship (Hilman, Tjahjandari, and Untari, 2003: 56). The most important conception in tolerance is "tolerating". In acting language, tolerating means that when speaking one must consider the interests and feelings of others. On the basis of this conception, tolerance is interpreted as the nature or attitude of a person in tolerating the establishment, opinions, views, beliefs, habits or behaviors that are different from the position, opinions, views, beliefs, habits or behavior of oneself (Rijadi, 2016)

Meanwhile, in understanding tolerance, Carnap (1934:51) uses the principle "It is not our business to set up prohibitions but to arrive at conventions". Carnap's principle refers to the view that everyone is free to develop their own logic. That is, everyone is free to form his own language as he wishes. The thing someone needs to do in language is that he has to state his meaning clearly, using syntactic rules and not philosophical arguments. Carnap’s principle means that in language one does not need to question the forms of language acts that arise, but what is important is how to manage them according to the convention. It can also be said that the most important things is the realization of agreement and understanding participants’ language. To reach the convention and understanding in tolerant speech acts, the principle of equilibrium is needed for thought and understanding.
In another concept, Sperber & Wilson (1995; 2009:vii) uses the theory or principle of relevance. According to Sperber & Wilson (1995; 2009:vii), communicating with language as a medium is to convey information that is communicated relevant. Furthermore Sperber & Wilson (2009:177) assumes that people with relevant intuition will be able to distinguish relevant information from irrelevant one, at varied extent. Relevance of information is based on the relevance between information and context, information with individuals, and information with phenomena and stimuli. On the basis of these concepts, language tolerance can be defined as the nature or attitude of a person in tolerating acts of language with various forms of verbal and context varying according to their beliefs and abilities until a convention or agreement and understanding and conformity are reached. Conventions and understandings in this communication with language as a medium are needed to achieve effective communication.

The effectiveness of communication can be attributed to a number of communication variables. The communication variables include interpersonal ideology, situation, speaker and partner relations, background setting, speech objectives, and the level of participants' face security (Hymes, 1979; Brown & Levinson, 1987; Suyitno, 2006). Suyitno (2006) asserts that the communication variable is closely related to the selection of language codes in interactions between members of the community in which various forms of language appear. Suyitno (2006) also states that language code selection is mutual. That is, whoever is invited to speak, the choice of language and the variety of languages becomes a demand based on social, psychological, and cultural rules.

The effectiveness of communication is also related to the meaning of speech. In a multidisciplinary perspective, Cumming (2007:60-93) examines the meaning of speech based on three dimensions namely referential (the objective condition of a language), psychological (mental representation), and social (discourse representation and conversation). On the basis of a variety of language codes and the meaning of speech, a speech can be seen as tolerant or intolerant. It is realized that each member of the speech community has different mastery and understanding of the speech norms and cultural norms.

Based on the reality of speaking community with diverse cultures and ethnicities, this study aims to describe the variety of tolerant speech acts of communication functions that occur in the communication of multi-ethnic communities, especially the East Java community. Multiethnic society is chosen as the research domain with the consideration that the communication that occurs can be a reference for efforts to foster and develop the formation of human characters.

This article presents some findings from the research findings of various communication functions from tolerant speech acts in multiethnic community communication. The communication function in this study is analyzed based on the value aspects contained in the speech which represent tolerant speech acts in multiethnic community communication. Something that is considered ideal and valuable is understood, believed, lived in, upheld, respected, and adhered to as a guideline that directs human speech, actions, behavior, and actions in life and community. Values that grow in the community as guidelines for life are manifested in the form of norms, both the badness of speech, actions, behavior, and human actions. In communication between members of multi-ethnic communities, understanding of values agreed upon and
believed and seen as ideal and valuable is very important to maintain the harmony and expected peace of the community.

In the context of multiethnic community communication, the value of tolerance along with its sub-values expressed in speech becomes very important. Based on the results of this study, the sources of values are obtained from religious, social, cultural and legal sources. On the basis of these language tolerance values this study aims to describe the functions of communication in multiethnic societies which include the functions of harmony, the function of intimacy, the function of honor, the function of forgiveness, the function of honesty, and the function of honor.

**METHODOLOGY**

This research was carried out with a pragmatic approach. Pragmatics is used as an approach because the object of this research is speech acts that occur as tolerant speech acts in multiethnic community communication. In the pragmatic approach, the speech context behind the speech event is an important part that needs to be related to the speech act that occurs. Consequently, the speech that occurs in the communication has various functions according to the prevailing socio-cultural context.

The design of this study follows the procedure of ethnographic communication research. Communication ethnography is a study that aims to reveal the structure of meaning in the setting of research, synthesizing the picture of the reality of the group that characterizes and separates them, presents them widely to trigger deeper considerations (Whitney in Mudjiyanto, 2009: 83). In particular, the purpose of ethnographic research in communication is not only related to linguistic facts, but also to the fact of paralinguistics. The ethnographic design of communication of this study follows an ethnographic study developed by Dell Hymes (1974). Furthermore, the Hymes concept was developed by Saville-Troike (1986; 2003) by focusing its study on language as a small part of the communication process, namely Ethnographic Communication. Saville-Troike emphasizes that language research not only examines grammar, but the value system for using language in communication.

The research data was in the form of speech segments involving speakers and speech partners (speech pairs) as well as contexts that represent acts of tolerance with data sources from events of communication speech in East Javanese multiethnic societies, especially in the Jember city area as a miniature. The research data was obtained from the discourse of interaction in multiethnic societies in various domains, both formal and non-formal, which were recorded in audio and audiovisual media. The results were transcription records and observational field notes. The data source of the recording was then transcribed into written form using a data transcription guide. The selected data sources in the implementation of this research were grouped based on communication patterns between the speech participants in the settings or context of the speech event.

Data collection was done by observation techniques (Duranti, 1997:85-121) through the recording, transcription, context recording and field recording. Data analysis was carried out by following ethnographic communication research procedures. Data analysis was done eclectically with steps of identification and classification, interpretation, pairing, and meaning of data as tolerant speech acts. Data identification was done by looking at the recording results of speech events in multiethnic community
communication which were then recorded in the speech segments indicated as tolerant speech acts. The identified data was then categorized to facilitate the data analysis process. The results of data categorization were used as the basis for data classification. The next process of data analysis was the interpretation of data by understanding the meaning of speech acts of tolerant speech. To strengthen the understanding of the meaning of speech, researchers compared the data by bringing together some data that had similarities as a comparison. The final process of data analysis was the meaning of the meaning of data comprehensively to find the principles and or rules of speech acts tolerated in the communication of East Javanese multiethnic communities.

RESULT AND DISCUSSION

The results of the study showed that tolerant speech acts in the East Java multiethnic society had various communication functions. These communication functions are based on aspects of values that develop in interactions between participants. The diversity of communication functions includes the functions of harmony, familiarity, forgiveness, honesty, and honor. Each communication function in a tolerant speech act on the educative forum is described as follows.

Harmony is manifested in harmonious and balanced life. Referring to this understanding, harmony can be understood as a condition that reflects conditions that are harmonious, harmonious and or balanced in life. Such harmony in the life of a pluralistic society with its diversity is very necessary. Different aspects of life need to be minimized or even eliminated, even though this is difficult, in order to create harmony and/or balance.

Community social life always moves to follow changes in mindset and pattern of action. Social changes that occur in a society when not operating in an equitable manner will potentially lead to social conflict. However, when every member of the community is able to internalize the principles of living in harmony in the community, then socialization in his life will be able to be maintained. Here, the principle of harmony becomes an important aspect in maintaining social harmony (Herdiyanto and Yuniarti, 2012: 38). It is well known that harmony in society aims to build harmony. Therefore, all parties in a community have a strong motivation to jointly build the creation of harmony in life and community. In order to build harmony, ideally every member of the community group, especially the multiethnic community, should be able to be orderly in maintaining a commitment to live side by side. Even if this commitment cannot be maintained, it can be ascertained that conflicts between community members will occur. Being orderly in maintaining a commitment to a harmonious life for every community group with a certain ethnic background is shown by Madurese people who have the character of order (orderly). According to Rifai (2007: 212), jijib is a characteristic of a person in respect of establishment and order and order which is imbued and internalized, especially Madurese people, which have been arranged based on patterns and long time frames. Likewise the ideals of all ethnic groups or other nations, stability, order and order are needed to build harmony. In addition to jijib, Madurese people also have expressions of insults (famine in their words) (Rifai, 2007:251). Madurese views that silence is gold. For Madurese, quiet nature is highly valued because it shows wisdom, knowledge, and high technology. The expression of discourse or quietness is a manifestation of local wisdom that builds harmony in life and community.
Building harmony also requires attitudes that are tolerant in interacting, both behaviors and language actions of each member of the community. Tolerance or maintaining the feelings of the partner is an attitude that is able to become a power to build harmony in life and community. As stated by Abimanyu (2014:247) in his study of the great books of Java, tolerance is one of the philosophies of Javanese human life. The Javanese book which contains a graceful life lesson is Wedhatama fiber which in its entirety reveals and teaches tolerant life, as well as how to embrace religion wisely, become a complete human being, and become a knightly person.

The desired harmony in a community life requires community member’s awareness represented in their speech when interacting and communicating. The speeches chosen by the participants in communication will give rise to diverse responses according to the stimulus received. With intelligence, meticulousness, and the accuracy of the choice of language codes in speaking, tolerance (language) in multiethnic community communication will be realized. Speeches that represent tolerant speech acts can be found in the following speech segments.

[1] Speech Segment

OT1: Thank you, sir. Well, if you listen to headmaster’s explanation, it means that based on the Court’s decision, we don't need to pay tuition fees or other fees. Why are we still asking for more fees? Because in the Constitutional Court’s decision it is clear that the operational costs of the school has been funded by the government.
Kmt.: Yes, Mother, you have already explained that your participation is still expected because there are several components of funding that are lacking, including the cost of national exam preparation, the national exam tryout, and contract teachers. We recognize and understand what you are thinking.
OT1: (listening to the answer of Kmt and remaining silent with no response)

Speech events occur in the school hall (SMP RSBI: International-standard public junior high school) in meetings between the school committee, the school (principal), and parents of students. The topic discussed at the meeting was the attitude and follow-up of government policies (Kemdikbud-The Ministry of Education and Culture) regarding the MK's decision to dismiss the RSBI program. In this policy, one of the important points discussed was that RSBI schools were back in line with other schools and were not allowed to withdraw public funds. However, the school sees the need to conduct deliberations with parents of students expected to still participate in school development. The meeting went well and was conducive and resulted in a good agreement. (Rijadi, 2016:Rkt4.3).

In the speech segment [1], speech that represents a tolerant act of speech and contains the power to build harmony is found in the speech Kmt. and the attitude shown by OT1. Speech Kmt. namely "We recognize and understand what you are thinking." Semantically and pragmatically, this expression was chosen because Kmt, who also had the same status as parents and students, understood the same feelings. The choice of speech shows an attitude of maintaining harmony in creating harmony in the administration of education. When Kmt. did not add to the utterance, what happened was OT1 and parents of students would be offended. When the speech was selected or added, Kmt. shifted the social status of the superior position as a representative group of
students' parents to be subordinate (Sunoto, 2012; Holmes, 2001; Rijadi, 2008). This shift in social status is a form of attitude to maintain or build harmony. The action to build harmony was also shown by OT1 with its silence in responding to Kmt's explanation. The OT1's silent attitude can indeed be interpreted as an act of approving or refuting an explanation of Kmt. In this case the researcher does not have the opportunity to know the real reason why OT1 remained silent on the problem stated. It is possible for OT1 to realize that the topic of discussion at the meeting was already gathered or discussed by the school committee with the school. It is also possible that OT1 does not respond anymore because silence is the best choice so that the meeting can end soon. When there are parents of students who still object to the school committee's policy in managing education, OT1 may think that the follow-up meeting can be done individually.

Being familiar is a condition of relations between the speech participants in a speech event that has a high level of solidarity. In the social dimension, social distance determines the level of familiarity between the participants' relationships. Holmes (2001:9); Rijadi (2008:60) states that the closer or higher the level of familiarity between the participants in the relationship will increasingly bring social distance closer. The level of familiarity can be seen from the intensity of the relationship between the speech participants which will function at the level of solidarity. The closer the social distance will result in a high sense of solidarity between speakers and speech partners. Conversely, the more distant or low social distance will result in a low sense of solidarity between speakers and speech partners. However, this level of familiarity can be realized through actions that lead to an increase in the intensity of the relationship as a sense of participants' solidarity, even though there is no relationship at first. Likewise, familiarity can also be realized by reducing or shifting social status and the level of formality of the participant's speech relationship when communicating (Holmes, 2001: 9; Sunoto, 2012: 33).

The following are speech segments that show tolerance speech that functions in an effort to build familiarity between participants in the communication of multi-ethnic communities.

[2] Speech Segment

Students. 1: (After several times turning to students. 2) Wait, who are you?

Students. 2: (Turning around, pausing and answering Student 1) Wait for Mas (the guy-bro).

Students. 1: Who is the guy?

Students. 2: Yes, my brother. What are you doing?

Students. 1: Oo I don't think who's the one. I am waiting for a supervisor.

Students. 2: Wow, thesis, Mas. I am still in semester 3. I hope it will run smoothly, Mas.

Students. 1: Yes, I want to consult. Thank you, yes. 3rd semester? Means the class sister huh. Don't call, Mas.

Speech partitions occur in the lobby room of the building A. Students. 1 sitting in the seat next to Student. 2 which is one seat later. Some time they seemed to be silent and absorbed in each other's cellphones. Looks Students. 1 turned several times to steal the views of students. 2, but students. 2 looks cool with his cellphone. Sometimes students. 2 turned to the direction of the building A page like something was waiting or
sought. (Rijadi, 2016: Rkt11.1). The speech segment [2] which indicates speech tolerance that functions in the development of familiarity between the participants is located in the speeches of students. 1. Student speeches 1 shows a tolerant attitude in facing a quiet situation when sitting close together. Speeches that begin with fatistic speech or niceties as a form of Student's business. 1 who wants social distance to be close. The intensity of the relationship between students. 1 and Students. 2 has been improved by speech participants through speeches that bring social distance closer. When Student 1 asks "Wait, Who's?" Answered Student. 2 by saying "Wait for the Mas." Answers Students. 2 makes students. 1 thinking because the choice of language is considered odd, namely Mas. Student Answers 2 is the trigger for the subsequent speeches between the speech participants, so that the intensity of the relationship becomes tighter or closer. If this continues, then the level of familiarity will be realized and social distance and speech participant solidarity can be increased.

Tolerance speech that functions at the realization of familiarity between the participants in the communication of multi-ethnic communities is also represented in the following speech segments [3].

[3] Speech Segment:
Chairman: "... All my friends, the results of my meeting with the Chancellor, thank God we will be assisted by the university to hold a Cultural Meeting. However, he suggested that it be linked to the agenda of the Cultural Research Center because HISKI was an organization outside the Unj institution, so Unj would have difficulty holding it accountable. So this activity will be collaborated with the activities of the Cultural Research Center. Therefore, the articles that have been entered and discussed Using culture will become one book about Using culture. For the standard book that we will publish, it still requires 3 articles. Friends who are ready for Using culture articles, please submit."

Ikwn: "Ok, if Using articles, Cak Ilham is definitely ready. Mas Ariadi ... eh, Mr. Ariadi, my KKN guide must also be ready."

(Turned to Mr. Ariadi while talking softly) I called Mas, bro. Ariadi: "Yes, it's okay ... he he he luwih bad. I add enom." (Soft voice with a smile)

The speech event took place in the meeting room of the Ki Hajar Dewantara building, Faculty of Letters, University of Jember. The speech event took place during the meeting of the HISKI Jember board discussing the agenda of the Cultural Meeting and the launch of a cultural book in collaboration with the Research Center for Culture at the Jember University Research Institute. (Rijadi, 2016: Rkt9.1). The speech segment [3] which indicates speech tolerance that functions on the development of familiarity between the participants said lies in the speech Ikwn "Ok, if Using articles, Cak Ilham must be ready. Mas Ariadi ... eh Pak Ariadi my KKN guide must also be ready."

Speech by using the Cak and Mas greeting words followed by people's names indicates an effort to build intimacy. It is known that Ikwn is one of the former students of Mr. Ilham and Ariadi who is currently a colleague as a lecturer. Greetings Cak, which is usually used by speakers to greet speech partners who have social distance and / or social status is higher or equal. In the tutoring segment [3], Cak's name is used as Ikwn for the purpose of friendship even though Ilham's position is as a former lecturer and at
present as a senior lecturer colleague. Moreover, the greeting of the Cak was chosen by Ikwn because Cak's greeting was inherent in Ilham's self for people who had close social relations. In addition, the social status of speakers and speech partners is equivalent, namely as lecturers. Sapaan Mas in the speech segment [3] also contains tolerant speech acts that function on the development of familiarity between the participants. Sapaan Mas which is followed by the name of the person is used to greet the speech partner who has a social distance and or a higher or equal social status. Sapaan Mas is used by Ikwn to build a level of familiarity with Ariadi as a former KKN supervisor and currently as a lecturer colleague. Greetings Mas selected Ikwn has shifted the social distance and social status of the participant, so that a high or close level of intimacy is realized. Sapaan Mas was responded positively by Ariadi. Ariadi's positive speech "Yes, no ... he he he luwih bad. I add enom." Said Ariadi shows the acceptance of speech choices in the form of Mas greeting as a form of familiarity with Ikwn.

Understanding language means actions that indicate or indicate a feeling that you already know or know about a situation, purpose, or desire. In the context of speech, understanding is the act of speakers who already understand or know about the circumstances, intentions, or desires conveyed by the speech partner. Meanwhile, in the context of Kemafhuman speech is a statement of speakers who have understood or know the circumstances, intentions, or desires of the speech partner. In multi-ethnic community communication, forgiveness is needed to maintain good relations between members of the community. Following are the speech segments of speech acts that are tolerant in multiethnic community communication that function on forgiveness.

[4] Speech Segment:
Student:: This, sir. The results of the consultation with the first counselor, there was a change in the formulation of the problem because the formulation of the second and third problems that overlapped.
Lecturer: Oh well it's okay. Only if you look at the sub-formulation of the problem, the reference needs to be clarified. That is, the formulation of the problem needs to be measured. Lah, what are the measuring instruments? For example, strategy ...
Context:
Partition tutur in sauasana at campus park chair tables with lecturer positions between Mhs.1 and Mhs.2. Meanwhile, Student 3 is in front of the lecturer, Student 1 and Student 2. After signing the MHS.1 file, turn to Student 2. Mhs.2 is already familiar with the lecturer. Student 3 looks fun with his cellphone and occasionally pays attention to conversations between lecturers and Mhs.1 and Mhs.2. The lecturer's voice was soft and gentle, and the expression of the MHS.2 was quiet. (Rijadi, 2016: Rkt2.2)

[5] Speech Segment:
O1: Can we use it?
KS: No, if that's the case. If you buy a new one, it doesn't work. But you have something that is still old, you can still use it. Still useful.

Context:
The Principal and Student Affairs Meeting with parents of students in the discussion of preparation for the choir competition at Unej, including uniform problems and race accessories. The program began and was guided by the teacher / student staff. KS did
not appear in the video and only his voice was heard. The volume is not too loud and tends to calm. (Rijadi, 2016: Rkm1.1)

The speech segment [4] which indicates tolerance speech that functions in developing forgiveness is found in the lecturer's speech, namely "O well, it's okay." The lecture was said by the lecturer as a response to the unpreparedness of students who consulted their thesis. That was realized by the lecturer because lecturers and student meetings happened accidentally. Students also do not make an appointment with the lecturer when consulting their thesis. The attitude of understanding lecturers to the conditions, intentions, or desires of students can be understood. The proficiency of the lecturer made the feelings of guilt or discomfort of the students' hearts gradually melt away. The function of lecturers' comprehension of students is good guidance services that are still running. This shows that Kemafhuman is able to make these speech events become functionally referential and affective to be high (Holmes, 2001: 10; Rijadi, 2008: 65).

The speech segment [5] also indicates that tolerance speech which functions to develop forgiveness is found in KS speech, which is "No, if that is the case. If you buy a new one or no," said the statement. KS said in response to the concerns of parents if they had to pay more for the needs of their children who participated in the choir competition. That was realized by KS because if parents had to spend a large amount of money on necessities, such as costumes, it would be burdensome for parents. Parents of students ask about the procurement of these costumes indirectly will be related to financing. However, KS can understand the conditions, intentions and wishes of parents of students with policies that the costume problem has been prepared in large part by the school. KS offers if you use the old one or buy new, the decision is on the results of the deliberation. The attitude of understanding KS to the conditions, intentions, or desires of parents can be understood. The lecturers' awareness made them feel worried that their parents would gradually become relieved. The results of the deliberations decided that the competition costumes would be prepared by the school and the students just had to carry out their duties as lomab participants. The function of KS forgiveness towards students' parents is the service and concern of the school that is good for students' potential and achievements. The results of the KS meeting on the parents of these students also showed that forgiveness was able to make these speech events functionally referential and affective to be high (Holmes, 2001: 10; Rijadi, 2008: 65).

Honest is one of the characters that is the goal of national education. As a positive and good character, being honest lexically is acknowledging, saying or giving information in accordance with reality and truth (Wijaya in Emosda, 2011: 153). Referring to this understanding, honest is the attitude of someone who is not lying, upright, his words can be trusted, and not betrayed. With that understanding also, in the context of honesty speech acts is a statement of right or not lying, straight, trustworthy and not betrayed about something that is conveyed by the speaker to the said partner. A speaker who adheres to the value of honesty is like a pako ngngnang kaju (nails hit the wood) in the Madurese proverb (Rifai, 2007: 208). With this determination, for the Madurese, human beings in living their lives must have the traits that can be êtengghu jhânjhina (can be promised) In addition to holding firm the value of honesty, humans must also have the nature of saduhuna or what they are (Rifai, 2007: 209), including in speaking or speaking. That is, in speaking or speaking must be what it is in accordance with the reality and truth.
In connection with tolerant speech acts that function in the development of honesty values in multi-ethnic community communication, here are some speech segments that indicate honesty values.

[6] Speech Segment:
Lecturer: ... Ladies and gentlemen, it looks like there are some of your friends who did not enter today. Does anyone know who?
Students: : Fitriyani, sir. Permit for activities.
Lecturer: Is there a dispensation letter? I did not receive an SMS from MB Fitri.
Students: : Nothing, sir. Just text to me.

Lecturer: Yes, actually I don't really question attendance. If it doesn't come in, tell me, for example by texting me. I will accept and I believe. What I want is to be honest. If there are activities, please. My Wong was also active in student activities. If you are sick, say sick. Like your Fulgis friend who just texted me when I was sick. I believe, hopefully mb Fulgis will get well soon. Oh, I see. Well, we continue the lecture material by discussing the construction of clauses.

[7] Speech segment
Ktm Lecturer: ... Actually, this cooperation has been a long time, Mother. For our children PPL guides the ladies and gentlemen. So our request does not hesitate if for example this MGMP requires energy, please contact us to perhaps be able to help, this is important. And sometimes our arrival is not always interpreted in quotation marks, "envelope", sorry I am honest, do not always interpret the envelope, yes if there is nothing, if there is thank God. But the important thing is how to establish this communication, so that they help each other ...
Teacher: Yes, sir. We also understand.

The speech segment [6] which indicates tolerance speech that functions in building the character of honesty is found in the lecturer's speech, namely "... What I want is honest." Speeches that indicate tolerance that functions in the development of honesty character are marked by honesty. In the speech segment [6] the lecturer states that honesty is an important aspect of life. Even though it is in accordance with the academic provisions and based on the course contract that the lecturer must have delivered at the beginning of each lecture, the attitude of the lecturer in the speech segment [6] shows his tolerance to students who cannot attend lectures. The tolerance given by the lecturer is shown by not making too much concern about the intensity of student attendance, namely in the utterance "... actually I am not too concerned about
absenteeism." For the lecturer, the most important thing is honesty conveying something in accordance with the facts and reality.

The speech segment [7] also indicates that tolerance speech which functions to build honesty is found in the lecturer's speech, which is ".... I'm sorry I'm honest, don't always interpret an envelope, if there isn't anything, if there is thank God." The mark of honesty in the speech segment [7] is explicitly indicated by the use of the word honest. Ktm Lecturer expressed his honesty on the view that said that the presence of lecturers in the MGMP meeting forum did not always function on the funding of sources which in the speech segment [7] was realized with envelopes. Statement of honesty by Ktm lecturers delivered with the expression of an apology request apologize and the word assertion, ie only. This honesty speech means that the lecturer is Ktm want the teachers in the MGMP forum not to think that their presence always functions at a cost. In the next speech, Lecturer Ktm states that the most important of the MGMP educative meetings is the establishment of communication and mutually beneficial relationships.

Planting the values of honesty within the framework of public education is not as easy as turning hands. This means that planting honesty as one of the national characteristics requires time and a process that cannot be ascertained. In addition, the cultivation of honesty is also carried out continuously on an ongoing basis, even though the results have not guaranteed to make individuals who have the expected character (Emosda, 2011: 152). Honesty is certainly through the process of inheritance from generation to generation.

The process of inheriting life values, including honesty, is always sought by the community in order to preserve and perpetuate the coveted civilization. It would be impossible, the inheritance of the values of life could move on itself from generation to generation, but through education. Education is an effort to inherit or transfer thoughts, noble and noble values and good traditions to the next generation. Lecturer speech in the speech segment [6] is essentially an effort to pass on the values of honesty to students as the next generation. Likewise in the speech segment [7] education the value of honesty is deemed necessary to be learned and remembered by teachers as educators in schools.

Honorary Function in Multiethnic Community Communication

In interactions between community members, the act of respecting or respecting others is part of the life behavior of each member. The respect of each member of the community is sensitive. Every member of the community will feel they don't want to be demeaned by other members of their lives, even trampled on. Every member of the community will try hard to keep possessing and maintaining that honor or dignity. However, that honor cannot be obtained by actions and behaviors that violate the honor of others. Therefore, honor must be achieved by doing things that are good, right, and with actions and behaviors that are acceptable in life in society.

Honor is the basic right of every individual in living his life. Honor is obtained when someone has more value than others from various aspects. This added value can come from social, political, cultural and religious aspects. The added value of the honor is certainly not inherent in a person, but rather on how one gets it, namely how to work, work ethic, behavior and actions of himself in socializing.

In a pragmatic perspective, someone's honor will be known from his speech acts in interacting and communicating. A person will be respected when he has the
competence and good performance of the language used in speaking. In connection with this research, honor can be built when each speech participant is able to understand each other, tolerate each other for various differences along with the background context that lies behind them, especially the multiethnics community. The following speech segments can be a form of speech that functions in the effort to build honor in multiethnic community communication.

[8] Speech Segment:
Students. : I have revised, ma'am. (while opening a certain page and showing to the lecturer) This part that I have revised according to sampeyan's input.
Lecturer: (rather surprised and looking at students) Where are you from?
Students. : Sukowono, Ma'am. What's up, ma'am? Is something wrong, ma'am?
Lecturer: No. How come you used Sampeyan? What should it be?
Students. : If you use Sampeyan it's wrong, ma'am. Sorry, ma'am.
Lecturer: You, from your language study program, said Sampeyan, if you talk to people who are equal and just known or younger, for example. But if with older people, use Panjenengan or Njenengan.
Students. : I see, ma'am. Sorry. Because if at home with my parents, use Sampeyan. Sorry again, ma'am.
Lecturer: Yes it's okay. The language is repaired next time. By the way, what do I do, let me see. (students submit their thesis documents to lecturers)

Context:
Speech events occur in the lecturer room. Students enter the lecturer room for their thesis consultation. Students come from the city of Sukowono Jember which is ethnic Madurese because most of the people are ethnic Madurese. While lecturers with Javanese ethnic background. (Rijadi, 2016: Rkt13.1).

[9] Speech Segment:
Lecturer Rdn. So later, today let's just agree, that we will implement it, then for the session the models can join first, then also join, at the writing of scientific papers later the theory will also join, the assistance will be formed later group. Or just like that, Mrs. Arju? Or how? Please, please! For our plan yesterday, what is it, our meeting is like that. Our imagination is that there are four people with one, or three people with one lecturer, yes three people with one companion might be more intensive.
Teacher: Yeah right!
Lecturer Rdn .: Yes, please go to Mrs. if for example there is a suggestion of how good it is, it is only an offer from us. So this is so that you are comfortable, we are also comfortable. That is all.

Context:
The speech event occurred during the Middle School MGMP meeting by bringing PBSI lecturers. The meeting scheduled scientific writing writing training activities. Lecturer Rdn. as the coordinator the instructor team delivered a plan for the training of scientific writing to the teachers who are members of the Indonesian MGMP. (Rijadi, 2016: Rkm7.4)

In the speech segment [8] and [9], speeches that indicate speech acts that are tolerant and functioning in the effort to build honor are found in the words Sampeyan, PaNjenengan, Njenengan, monggo. The words in the language speaking level indicate the speech partner, ie the lecturer and teacher get more value than students and lecturers. In the speech segment [8], which is the utterance "This is the part that I have revised
according to Sampeyan's input." Students are done to respect lecturers as people who have higher knowledge and older age. Students prefer the greeting and non-mother greeting words allegedly because students who have ethnic Madurese backgrounds assume or based on their linguistic experience the word Sampeyan is better or polite than the general word Mother. When this suspicion is correct, this student action is an effort to build respect in communicating.

The response shown by the lecturer was initially rather shocked, but it was assumed that the lecturer understood that students still lacked understanding of the level of speech. It is known from the speech that shows the students' lack of understanding about the level of speech when asked by the lecturer why to use the word word. Speech "If you use Sampeyan it's wrong, Mom. Sorry, ma'am," showing the students' lack of understanding that the word fore was not appropriate for greeting people who were more honorable, older and deserving of respect. Furthermore, the speech that shows tolerant speech acts is known in the lecturers' speech in the form of explanatory speech, namely "You are from your language study program, Sampeyan said that if you talk to people who are equal and are just known or younger, for example. But if with older people use PaNjenengan or Njenengan. " Furthermore, in the speech segment [9], language tolerance speech that functions in the effort to build honor is found in the lecturer speech, which uses the word monggo as a form of imperative refinement. Even though the word monggo is followed by the word please which has the same meaning, the lecturer is Rdn. want to show respect to the teachers of the MGMP meeting who are on average older.

CONCLUSION

Communicating in a pluralistic society requires awareness and understanding of the various differences between speech participants in order to create peace. Community peace will be created when every member of the community has good communication competencies, so that they can carry out communication functions in various contexts of speech events. The communication function in this study is the speech participant response that is identified based on tolerant speech acts that emerge. The speech participant's response is based on understanding the values held by participants in social life. The diversity of communication functions in tolerant speech acts in new multiethnic societies can be partially described. It is possible that the context of speech events still influences the speech participants to consider educational principles that are more likely to use formal rules. The diversity of the communication functions of the tolerant speech acts include the functions of harmony, familiarity, forgiveness, honesty, and honor.

Communication functions will be more varied when the results of this study are followed up in a broader domain. Therefore, the results of this study are expected to be followed up with research that describes the diversity of communication functions in various domains of speech events that occur in the community, for example speech events in various community environments. These domains will produce more comprehensive findings in describing and expressing speech characteristics in the complexity of their society.

The results of the study of communication functions in tolerant speech acts will have a more positive impact if applied in the field of education and national development policies. In the field of education, it is well recognized that tolerant speech
acts are an important part of character education that is oriented towards students' language skills. Therefore, educators need to teach, guide, and develop language skills as expected characters. In the field of national development policy, it is also realized that the formation of the character of the nation's next generation needs to be sought from various aspects. This pluralistic society like Indonesia requires efforts to foster to reduce and minimize the potential for conflict as a result of intolerant attitudes in the life of the community, nation, and state.

REFERENCES


