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Acts of Linguistic Politeness and Their Relationship Patterns in the Short Story Collection "Love in Your 99 Names" by Asma Nadia

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Abstract. Pragmatics is the study of language meaning, which includes the study of politeness. Politeness is an important aspect that reflects social values in communication between humans that every individual should possess. The purpose of this study is to identify acts of politeness and their relational patterns in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. This study uses qualitative research. The research technique uses listening and note-taking techniques and data sources are obtained from excerpts from the short story collection using the theory of Brown and Levinson (1987). Meanwhile, data collection techniques include data reduction, classification, interpretation, and drawing conclusions. The way to interpret the data is by describing the politeness meaning of each utterance or dialogue in the short story and connecting it to the social context in the short story collection and drawing conclusions about the types of politeness and their relational patterns. The results of the data obtained in the study found 38 data on language politeness actions, including 2 bald on record politeness strategies, 17 positive politeness strategies, 1 negative politeness strategy, and 18 indirect acting strategies. Positive politeness strategies and indirect acting strategies are the most dominant because they maintain harmonious social ties that show attention, empathy, and reduce the threat to the face of the interlocutor. In addition, the politeness relationship pattern in this study is influenced by factors including 14 power factors, 16 social distance factors, and 21 levels of burden (ranking of imposition).

Keywords: politeness; politeness strategies; pragmatics; relationship patterns.

Introduction

Communication is the process of conveying information, ideas, or feelings from one person to another, either verbally or in writing. Widiyanti et al. (2024) stated that the use of language in communication has a function to convey messages that want to be conveyed between individuals to other individuals. Language as a unifier between diverse cultures to convey the intentions and goals of one individual to another. Siregar et al. (2023) stated that communication is inseparable from the use of language, both have a very close relationship in linguistic studies that discuss the basic science of using language as a means of human communication in everyday life. Therefore, communication between humans is created well and minimizes the occurrence of misunderstandings by using polite, courteous language, or commonly called pragmatic studies.

Pragmatics is a branch of linguistics that studies the meaning of language used by speakers to their interlocutors. Rizky & Nasution (2025) state that the purpose of pragmatics is to understand

the implied meaning conveyed by speakers to their interlocutors, both orally and in writing. Alfiansyah et al. (2021) state that pragmatics is a branch of linguistics that focuses on the meaning of utterances conveyed by speakers to their interlocutors, with the aim of understanding the intent and purpose of those utterances. Therefore, pragmatics discusses politeness in language, a theory that is currently developing and widely proposed by many experts.

Language politeness is a communication procedure using polite, courteous, respectful, and appreciative language in accordance with prevailing norms in society. Pebrianti et al. (2024) stated that language politeness is a polite and courteous communication procedure in accordance with prevailing norms between two or more people using the principle of politeness as a form of effort to maintain harmony. Abdillah et al. (2022) stated that politeness is human behavior when communicating that can maintain politeness, courtesy, and prevailing norms in society. Dewi et al. (2024) stated that language politeness is a concrete manifestation of using polite and courteous language when communicating in society to prevent misunderstandings or disputes.

The researcher used the theory proposed by Brown & Levinson (1987) regarding linguistic politeness, including direct action, positive politeness, negative politeness, indirect action, and inaction. Oktaviani & Razi (2024) stated that positive politeness is the hope to be respected, recognized, and liked by others. Meanwhile, negative politeness is the hope to be free, without coercion, and have the authority to maintain privacy and be free in behaving. Mulyana (2024) stated that the theory of linguistic politeness according to Brown and Levinson (1987) consists of four aspects, namely, direct action, positive politeness, negative politeness, and indirect action.

Linguistic politeness can be demonstrated through short stories, using appropriate diction and adapting it to the social context. Hikmah (2020) states that short stories are a rich form of literary fiction, prose fiction. Short stories are short stories that contain a message the author wants to convey, focusing on the main character or the problems that occur in the story. Firmansyah & Murtafi'ah (2025) state that short stories are stories that contain the author's imagination, telling various life stories that can be interpreted meaningfully.

Language politeness is an important aspect that reflects social values in communication, as in this study which examines the aspect of language politeness in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. Based on the background that has been described, the research that is relevant to this research is the research conducted by Rahim et al. (2025), Sitorismi (2025), Neyarasmi (2025), Wardani et al. (2025)Ricky & Afriana (2024), Lailiyah et al. (2025)**,** Arisandi et al. (2024), Yunus et al. (2025), Kasenda (2018), Salamah & Wijayanti (2024), Utomo et al. (2021),Ashadi (2018), Helty et al. (2025), Juhaeni et al. (2020), Triana & Mulyono (2019), Helmita (2018), Jauhari (2024), Kusmanto et al. (2020), Al-Mubarrok et al. (2023), Redzwan et al. (2020), Silitonga et al. (2025), Fitri (2022), Hakim & Novitasari (2022), Kusmanto & Widodo (2022), Nurlayli & Widyastuti (2022), Antoniu (2018), Budiarti (2022), dan Latrech & Alazzawie (2023).

Methods

This research method is qualitative descriptive research. Qualitative descriptive methods examine data comprehensively and in detail. The research approach is qualitative. A qualitative approach requires detailed observation as a way to present research findings. Sugiyono (2018) states that qualitative research is usually called a natural research method because the research is conducted in a natural setting. Therefore, this qualitative research uses real evidence in the form of politeness acts in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. This type of research aims to analyze the forms of politeness acts in language and their relational patterns such as direct politeness strategies, positive politeness strategies, negative politeness strategies, and

indirect politeness strategies as well as their relational patterns such as power, distance, and ranking of imposition.

The data analysis technique used is descriptive. Lisamawati et al. (2021) states that descriptive analysis is a method of presenting the results of data analysis by describing them. Zebua et al. (2024) states that the listening technique is listening to data sources to obtain data. Kurniasih & Zuhriyah (2017) The recording technique is by recording the data contained in the data source. The data is obtained through utterances or dialogues contained in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. The form of the data is in the form of words, phrases, sentences, and dialogues between characters that show acts of politeness in language and their relationship patterns in the short story collection. The way to document this research data is by collecting data in the form of utterances or dialogues from the short story collection and arranging them in a table such as, number, data, explicature, context, politeness markers, politeness forms, politeness types, and their relationship patterns. The way to process the data is done by selecting data which is then classified based on its type. Meanwhile, the way to interpret the data is by describing the meaning of politeness from each utterance or dialogue in the short story and connecting it with the social context in the short story and drawing conclusions regarding the types of politeness and their relationship patterns. The analysis is carried out through three aspects, namely data reduction, data presentation, and drawing conclusions. Data reduction involves selecting important elements from the quotations, presenting the data by organizing and grouping the quotations based on the four politeness strategies according to Brown & Levinson (1987). Finally, the researcher draws conclusions from the analysis to provide an understanding using the theory of politeness.

Result and Discussion

Acts of Politeness in Language

Direct Action Strategy

The strategy of acting directly is a politeness strategy in communicating directly and frankly without any small talk or threatening the face of the person you are speaking to. Haristianti & Triwinarti (2023) states that acting directly (bald on record) is politeness in communication which is carried out frankly without taking into account the feelings of the person you are speaking to. Harris & Sartini (2025) states that the strategy of acting directly is a strategy of conveying messages directly without any small talk so as to avoid misunderstandings and is often perceived as a directive approach. In the short story collection Love in 99 Your Names by Asma Nadia, 2 politeness strategies of acting directly were found which contain explicatures, contexts, politeness markers, forms of politeness, and types of politeness. The following is the data on politeness strategies of acting directly.

Table 1. Direct Action Strategy

No.	Explicature	Context	Signs of Politeness	Forms of Politeness	Types of Politeness
1.	"Se... Seli is afraid... Sis Alum will... die!"	The atmosphere is sad and worried about Arum's condition	There is the use of greetings such as "sire" as a form of politeness to respect older people.	The speech is delivered directly, the speaker expresses his fear of losing someone he loves.	Politeness acts directly. The speaker shows a close relationship and concern for Arum.

Next, the second explicature is "Who said we should look up? The important thing is to be devout!" This is in accordance with research conducted by Arben & Syukri (2026) which examines

expressive speech acts in Kinanti WP's novel Lady Escort using Brown and Levinson's (1987) theory. The results of the study Arben & Syukri (2026) This is in line with this study, which has similar results, discussing direct politeness strategies. This strategy aims to maintain harmonious social communication relationships.

The two explanations above demonstrate direct politeness, demonstrating direct and frank statements without any formalities through a text or utterance in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. This is reinforced by the presence of statements expressing fear and the presence of the statement "the important thing is to be devout!" as a form of correction of thought patterns regarding how to pray that could potentially threaten the positive face of the interlocutor. However, the speaker's intention and purpose in correcting these thought patterns is to straighten and provide direction to the interlocutor, there is no specific direction to face when praying. This is a question from a child who has curiosity and wants to learn things related to the procedures for praying when worshiping.

Positive Politeness Strategies

Positive politeness is politeness to strengthen relationships, where the speaker cares about and respects the conversation partner. Nurjanah et al. (2024) states that positive politeness aims to respect the face of the interlocutor by showing familiarity and harmony of will. Rahmawati et al. (2024) states that positive politeness is related to a person's self-image to be respected, accepted, and recognized by others. Positive politeness strategies include politeness by giving someone praise, showing desire, creating familiarity with someone, conveying commitment, and expressing direct interest in them. (Torres, 2020). In the short story collection Love in 99 Your Names by Asma Nadia, seventeen data on indirect politeness strategies were found, containing explicatures, contexts, politeness markers, politeness forms, and types of politeness. The following is the data on positive politeness strategies.

Table 2. Positive Politeness

No.	Explicature	Context	Signs of Politeness	Forms of Politeness	Types of Politeness
1.	"What we can do now, if we love Arum..." Ria's voice trailed off after a long silence, "is pray and pray. Let's all ask God to grant us healing."	The mood is worried about Arum's critical condition and the speaker suggests they pray together.	There was empathy and concern for Arum's situation. The statement was delivered in a gentle manner without any coercion or patronizing tone.	The speech was delivered directly, where the speaker provided input that the current action that could be taken was to pray together.	Positive politeness. The speaker demonstrates closeness, concern, and togetherness with the person he or she is speaking to. This can strengthen good relationships and create a sense of togetherness in difficult circumstances.
2.	Gugun confirmed Ria's statement. It seemed that was all they could do. Brother Alif said the two men who stabbed Sister Arum had been arrested. The law would take its course. They could only hope	Factual information and developments following the stabbing.	The speaker provides information to the interlocutor clearly, impartially, and politely without judging or attacking..	The speech is delivered directly, the speaker stating the fact that the attackers have been arrested and the speaker stating his hope that they will get the applicable law.	Positive politeness. The speaker shows empathy, concern, and solidarity toward the other person. This demonstrates their hope that Arum will receive justice.

	the criminals would receive the maximum sentence.				
3.	"Add to the prayer with asma'ul husna."	Giving advice so that the person you are speaking to remembers religious matters by reciting the Asma'ul Husana.	There are no direct politeness markers like "please," "go ahead," or "request." However, these sentences serve as guidance, instilling religious values in a person, so they can develop morals and qualities like the beautiful names of Allah.	The speech is delivered directly in the form of a command. The command is to add the Asmaul Husana (the Beautiful Names of Allah) when praying. The goal is not to force people to add the Asmaul Husana when praying, but rather to invite them to goodness and offer advice in a good and moral manner.	Positive politeness. The speaker tries to create a close relationship and solidarity with the person he is speaking to.
4.	The day before Arum was injured, as usual the gentle-faced girl introduced the children further to the ninety-nine titles that show the nature of Allah.	Teaching Asma'ul Husana as a provision for children's growth and development both in this world and in the hereafter.	There is an expression "that girl with a soft face" describes a form of respect and empathy for the character.	The speech is delivered indirectly to maintain the positive image of the character.	Positive politeness. The speaker shows respect and maintains a positive image for Arum by describing her gentle and nurturing role.
5.	"It's hard!" "Difficult doesn't mean impossible." It was as if Arum was accompanying him. A serene smile flashed across his face.	In the middle of feeling that it is difficult to apply the 99 Asma'ul Husana.	There is a form of expression "difficult!" which then seems to be given the motivational push "difficult does not mean impossible" in applying Asma'ul Husana.	The statement was delivered directly that they found it difficult to apply Asma'ul Husana after prayer.	Positive politeness. Speakers show mutual concern, support, and encouragement for one another.

The sixth explicature, namely "After eating let's learn the Asma'ul Husna again!". The seventh explicature, namely they should pray for Arum more often. Pray in ways that Allah likes. "Allah loves to be asked, especially if His servants pray repeating His Asma'ul Husna." The eighth explicature, namely routine things go on as usual. Not much has changed, other than the children who are now more orderly and easier to manage. One thing that Ria and Bik Nah are very grateful for. The ninth explicature, namely "Lately it has been difficult to sleep, because every time I close my eyes, your beautiful smile always wakes me up," Alif lowered his voice. The tenth explicature, namely the happy news that Umar delivered this afternoon. Sis Arum is aware!

The above data is in line with research by Nensilianti et al. (2026) who examined politeness strategies using theory Brown and Levinson (1987) in the conflict of Raditya Dika's short story, Persimpangan. The results of this study explain the state of the relationship between language and society, which may be successful in maintaining social face, but which leads to the loss of happiness in the longer term, such as trauma, and the existence of a state of being trapped in disappointment. In addition, research conducted by Wally et al. (2025) This study examined the politeness strategies of students' interrogative speech in Indonesian language learning interactions at MAN Ambon. The

results of this study revealed direct strategies, positive politeness, negative politeness, and indirect politeness strategies used by students in communicating during Indonesian language learning at MAN Ambon.

The ten explicatures above and seven other positive politeness explicatures that show the closeness, togetherness, sympathy, attention, and support of foster children to Kak Arum are strengthened through a text and speech contained in the short story collection Love in 99 Names of You by Asma Nadia. The data obtained shows a lot of attention, concern, worry, support, and closeness of foster children to their caregiver, namely Kak Arum who is in a coma in the ICU due to the stabbing incident that has occurred. Therefore, Arum's friends, Bik Nah, and Arum's foster children always try to provide prayers and support for Arum as a form of their love.

Negative Politeness Strategy

Negative politeness is politeness that is used to reduce burdens, coercion, and give other people freedom to act. Nurjanah et al. (2024) states that negative politeness is centered on freedom of action, without coercion, and having the power to maintain one's private space. Rahmawati et al. (2024) states that negative politeness is politeness that is related to a person's self-image of being free to act and protecting their privacy. Negative politeness strategy is politeness that uses a strategy of persuading and giving others the freedom to do something without coercion (Torres, 2020)**.** In the short story collection "Love in 99 Your Names" by Asma Nadia, one negative politeness strategy data was found, containing explicatures, contexts, politeness markers, politeness forms, and politeness types. The following is the negative politeness strategy data.

Table 3. Negative Politeness

No.	Explicature	Context	Signs of Politeness	Forms of Politeness	Types of Politeness
1.	"Arum," Alif interrupted for a moment, his tone now turning serious, "I'm sorry about all this. If only I had come sooner." The woman only let out a small laugh.	Apologize for the regret that occurred because I couldn't save Arum in time.	There are expressions of apology in the form of "sorry for all this" and there are expressions of regret in the form of "if only I had come sooner" as a form of humility so that Arum is not placed as someone who has to judge, demand, or blame for the situation that occurred.	The statement was delivered directly by expressing an apology for what happened and there was an expression of regret in Alif towards Arum.	Negative politeness. The speaker apologizes and feels regret.

The above explanation demonstrates the speaker's apology to the addressee, reinforced by a text or utterance found in the short story collection "Love in 99 Names of You" by Asma Nadia. The utterance demonstrates that the character Alif feels guilty and regrets not coming sooner to save her when the incident occurred. Therefore, Alif apologizes to Arum with feelings of sadness and deep regret. This aligns with research conducted by Arben & Syukri (2026) who examined expressive speech acts in Kinanti WP's novel Lady Escort using the theory of Brown and Levinson (1987). The most dominant findings of her research were expressions of gratitude, apology, and praise. In addition, there is research that aligns with the above data, such as that conducted by Asbon et al. (2026) which examines the language politeness strategies in the The film "May I Cry Just Once" by WS Rendra using the theory of Brown and Levinson (1987) with the most dominant results, namely negative politeness strategies influenced by the context of family problems, the presence of emotional burdens, and the existence of differences in power relations between characters.

The research conducted by Al-Mubarrok et al. (2023) This study examined the impoliteness strategies used in online loan applications via WhatsApp. The results included 107 pieces of data on direct politeness strategies, negative politeness, positive politeness, pseudo-politeness, and

withheld politeness, which can create a bond between online lenders and consumers, triggering anxiety and dissatisfaction. The above explication demonstrates the speaker's apology to the addressee, reinforced by a text or utterance found in Asma Nadia's short story collection "Love in 99 Names of You." The utterance demonstrates Alif's guilt and regret for not coming quickly to save her when the incident occurred. Therefore, Alif apologizes to Arum, filled with sadness and deep regret.

Indirect Action Strategy

Indirect politeness strategies are politeness strategies in communicating both verbally and in writing which are carried out to respect and avoid coercion or threatening the face of the interlocutor. Usman & Chaidir (2025) states that indirect politeness is a politeness strategy that is clearly visible through questions without requiring answers, which indirectly avoids coercion. In the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia, eighteen data on indirect politeness strategies were found, containing explicatures, contexts, politeness markers, politeness forms, and types of politeness. The following is the data on indirect politeness strategies.

Table 4. Indirect Action Strategy

No.	Explicature	Konteks	Signs of Politeness	Forms of Politeness	Types of Politeness
1.	The atmosphere was quiet. The usual bustle that signaled mealtime was absent. The children silently took plates, scooped rice, and served side dishes. Only the occasional chatter of Upik, Sri, and the toddlers could be heard. The rest was quiet.	Eating together in an orderly and calm manner even though the atmosphere was still worrying.	There is a quiet and silent atmosphere as a form of etiquette when eating, although the sound of toddler chatter can still be heard, which is considered normal.	Speech is delivered indirectly by performing a silent action as a form of politeness and order when eating.	Indirect politeness that appears through an action, namely silence.
2.	The children took turns looking after Arum. The girl remained critically ill, still unconscious, although the abdominal wound had been treated. The doctor refused to elaborate, except to the family, who, for some reason, had not yet appeared.	Arum's condition is critical and the children empathize and care about her condition so they want to take turns looking after Arum and the doctor keeps information about her condition confidential except to inform her family only.	The children showed empathy as they took turns caring for Arum, politely, without fighting or objecting, and they gave each other space to care for her. Furthermore, there were medical procedures and etiquette that had to be followed.	The speech was delivered indirectly, which was shown through their actions in taking turns looking after Ms. Arum and the hospital doctor gave an explanation using polite words that this was part of the doctor's procedure and ethics to maintain the confidentiality of his patients.	Politeness is an indirect act, conveyed in polite and implicit language in order to maintain professionalism as a medical professional who is bound to maintain patient confidentiality.
3.	Every night, they prayed Maghrib and Isha prayers together. Umar and Said, who recited the Quran best, took turns leading the prayer and also taught the other children to read the Quran. After prayers, they all	Show solidarity, concern, and show religious activities.	There are actions in the form of "praying together", "taking turns as imam", "teaching the Koran", and "praying" as a form of solidarity, caring for others, and religious activities.	Speech is delivered indirectly and is proven through an action.	Politeness is indirect. The speaker demonstrates solidarity, concern, and religious activity.

	raised their hands and prayed for Arum, for a long time.				
4.	Prayers involving His names. With the beautiful names of Allah, so that Allah will be pleased. As Arum often reminds us.	Contains advice to recite the 99 names of Allah when praying.	There is a descriptive sentence expression in the form of "as Arum often reminds us" as a form of good values that are good to apply when praying.	The speech was conveyed indirectly that the advice had been taught by Arum to be used as a reminder for herself.	Politeness acts indirectly because it conveys its meaning indirectly.
5.	"If the water is sent to earth, the heavens in Allah's sky will be flooded, right?" asked Sri innocently.	The curiosity of young children about the concept of divinity leads to older people obtaining information that can be understood simply.	There is the use of the question sentence "yes?" and there is the saying "ask Sri Polos" which shows a determination to be curious about the concept of divinity without intending to challenge it.	The utterance is conveyed indirectly through questions to find out the truth.	Politeness is indirect. The speaker asks questions out of curiosity, conveying them with an innocent, childlike attitude.

The sixth explicature, namely, said Kak Arum, Allah is close, even closer than our jugular vein. "Then why do we have to look up when we pray?" asked Gugun. The seventh explicature, namely the atmosphere returned to silence until Sri's faint sobbing could be heard. Stopping her feeding, the children looked at each other, the children who heard, joined in crying, carried away by the atmosphere. The eighth explicature, namely the joy every time a new child arrived. Sadness when they often didn't stay at home. Also loss, when someone decided to return to their previous lifestyle. Such feelings were not only Arum's now. The ninth explicature, namely that so far not all children were able to accept the conditions that were applied. There were also those who quickly got bored with the rules that were made, such as praying in congregation, eating together, studying together, and so on, and then decided to leave. The tenth explicature, namely Arum opened her eyes. A bouquet of wildflowers in a mineral water bottle decorated the corner of the table, showing the appeal in simplicity. Nearby, lay a packet of biscuits and a food container with a smell that invited saliva.

The above data is in line with research conducted by Ibrahim & Anam (2026) examining politeness strategies in Islamic preaching, a study of Gus Iqdam's lectures on YouTube. The results of the indirect strategy study in this study include delivering criticism in polite language so that no one feels attacked or offended. In addition, research conducted by Uluwwi (2024) Researching the politeness of language in directive speech acts in children's fiction films on the YouTube channel Riri, an interactive children's story series with smart characters, using theory Brown and Levinson (1987). The findings of indirect politeness in this study were used by speakers to have a higher position than their interlocutors.

The ten explicatures above and eight other explicatures of politeness act indirectly which show information indirectly through innuendo so that it depends on how someone interprets the message which is reinforced through a text or speech contained in the short story collection Love in 99 Your Names by Asma Nadia. The explicatures obtained show many messages that are conveyed implicitly both in expressing the voice of the heart, feelings of joy, sadness, happiness, pride, longing, regret, surprise, loss, worry, and curiosity. In addition, the text or speech in the short story collection Love in 99 Your Names shows the existence of togetherness, hope, reprimand, attention, and concern.

Relationship Patterns

Power

The power factor is that the speaker has power or influence over a request to the interlocutor without the speaker losing positive face. Sitorismi (2025) states that power is where the speaker has complete authority and influence over the interlocutor without causing them to lose face. This power and influence are usually determined by the speaker's position, social class, age difference, or other factors. Hanif et al. (2023) states that theory Brown and Levinson (1987) Power is a depiction of an unbalanced social dimension, demonstrating how a person is able to carry out their own plans and evaluate themselves. In Asma Nadia's short story collection "Love in 99 Your Names," fourteen power data points were found, including explanations, contexts, politeness markers, politeness forms, politeness principles, and politeness relations. The following are data points on power factors.

Table 5. Power

No.	Explicature	Context	Signs of Politeness	Forms of Politeness	Principles of Politeness	Politeness Relations
1.	The doctor was not available to explain, except to the family who for some reason had not yet appeared.	Some people wanted to know about their friend's condition while they were being treated. However, the doctor restricted the patient's information because the patient's family hadn't arrived yet.	There is the use of declarative sentences in the form of subtle rejection as a form of limitation regarding patient information.	The speech is delivered in a subtle manner as a form of limiting access to patient information to other people.	Power.	Doctors have the authority to provide patient information.
2.	Umar and Said, who taught the Koran the best, took turns being the imam and also taught other children to read the Al-Qur'an.	Religious activities led by Umar and Said, such as learning to recite the Koran.	There is the use of declarative sentences in the form of recognition of the abilities that one has and does not intend to belittle the abilities of other children.	The speech was delivered directly as a form of recognition of the abilities possessed by Umar and Said.	Power	Togetherness in religious activities to train reading skills Al-Qur'an
3.	"And Allah is not in the sky that we see like this. But in a place called the Throne," Ria added, although she	Discussion about divinity between children and teenagers.	There is the use of declarative information sentences as a form of straightening understanding.	The speech is delivered to avoid the impression of being patronizing by adding an explanation.	Power	Relatively equal, there is no supreme authority but only wants to straighten out the interpretation of the

	wasn't entirely sure.					knowledge conveyed by teenagers to small children.
4.	Kak Alif said that the two men who stabbed Kak Arum had been arrested. and the law will take over.	Brother Alif provided information about the perpetrator who stabbed Sister Arum to the foster children and their friends.	This submission is for informational purposes only and is not intended to invite revenge because this is a legal matter.	Speech is delivered directly as a form of information but is not intended to attack or encourage someone to do something.	Power	Law is the highest authority to maintain and regulate order, uphold justice, and provide rights and protection to society.
5.	With a smile and enthusiasm that never fades, Arum often explains that the 99 names describe the attributes of Allah.	Arum provides lessons about the 99 Asmaul Husana for children as a provision for life and can be practiced in everyday life.	There is the use of sentences that show an explanation of the 99 Asma'ul Husana to the children in his care..	This statement was delivered to instill understanding and form a noble character.	Power	Arum possesses religious knowledge. Therefore, she acts as a teacher, guiding and imparting her religious knowledge to her foster children.

The sixth explicature, namely "Not yet. But if everything is stable, tomorrow Sis Arum will be moved to a regular room. Not in the ICU anymore,". The seventh explicature, namely "Auntie can make Neng Arum her favorite chicken porridge!" The eighth explicature, namely "Tomorrow morning, wear your cleanest clothes, and we will visit Sis Arum!" The ninth explicature, namely "The others are outside, the nurse said we have to take turns coming in!" the girl explained briefly. The tenth explicature, namely "I mean, you know you will experience some difficulties if you stare at a woman for a long time like that?"

The above data is in line with research conducted by Safhira et al. (2025) which discusses politeness in Sambas Malay language in the family environment of the Seburing village community using the same theory as this research in the form of theory Brown and Levinson (1987). The results of his research on factors influencing politeness in language found 43 power factors, while this research found 14 power factors in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia. In addition, research conducted by Chintawidy & Sartini (2022) researching about A Cross-Cultural Pragmatics Study of Request Strategies and Politeness in Javanese and Sundanese using theory Brown and Levinson (1987) and the results show the existence of a power factor.

The ten explicatures above and four other explicatures of power show the power between the speaker and the interlocutor, whether with superiors and subordinates, teachers and students, or siblings. This is reinforced through a text or utterance found in the short story collection Love in 99 Names of You by Asma Nadia where the speaker asks for permission or requests information from the interlocutor using polite and courteous language to older people. The explicatures obtained show the power of doctors, nurses as medical personnel, law, Arum's friend Ria as a temporary replacement for Arum to guide the other foster children, and there are two foster children of Arum who have the ability to recite the Koran so they teach them to learn to read Al-Qur'an.

Distance

Social distance is a social distance that shows the level of closeness and familiarity between the speaker and the person they are speaking to. Sitorismi (2025) states that social distance is a relationship that describes the level of closeness and togetherness, depending on the context of the relationship between them. If the level of their relationship is close, their social distance is small, so the relationship between them will be more informal and more relaxed. Hanif et al. (2023) states that social distance is a social dimension that indicates the level of similarity or difference between them and the existence of mutual respect between the speaker and the interlocutor as a sign of closeness. In the short story collection Love in 99 Your Names by Asma Nadia, 16 social distance data were found, containing explicatures, contexts, politeness markers, politeness forms, politeness principles, and politeness relations. The following is the social distance data.

Table 6. Distance

No.	Explicature	Context	Signs of Politeness	Forms of Politeness	Principles of Politeness	Politeness Relations
1.	Farah has said that her friend's parents have not contacted her, even though they have left a message.	Farah provided information about Arum's condition and Farah hoped that her parents would respond.	There is the use of indirect sentences such as "have conveyed" and there are combinations of two words such as "haven't contacted yet". This is not intended to accuse or blame. However, Farah only wanted to state the truth.	The information is sensitive and could offend or appear to marginalize certain parties. Therefore, social distance is maintained by conveying the message politely. Therefore, the distance scale is at a moderate level.	Distance	Social distancing requires vigilance in conveying information to avoid accusing or blaming.
2.	"Why do we still look up when we pray?" One night, I asked. "When it rains, does Allah get wet too?" Upik asked again. "If the rain falls to the ground, will Allah's dagger in the sky be flooded?" Sri polos	Discussing how to pray and the existence of Allah SWT.	There is the use of question sentences (?) as a form of curiosity and deepening of religion without intending to mock or doubt the existence of Allah.	The children asked questions casually and without hesitation, and they did so directly and honestly. Therefore, the distance scale was low.	Distance	A close relationship exists between the speaker and the interlocutor. This allows communication to continue without fear or hesitation.
3.	"Hey, Upik, why are you crying?" Ria embraced the girl in her arms.	Upik's mood is sad and Sis Ria cares about Upik.	There is an interrogative sentence (?) as a form of empathy by asking "why are you crying?" and there was a non-verbal action by giving Upik a hug.	The speech was delivered directly in the form of a question as a form of concern from Ria. Therefore, the scale was low.	Distance	The close relationship between Upik and Ria led to Ria's growing concern for Upik. Furthermore, Upik felt comfortable and unstressed when asked questions.
4.	The girl looked at the	The mood of the children	There is someone's attention through	Statements that indicate the	Distance	There is a close relationship that

	children one by one. She could feel the great loss depicted in them.	who are sad about what happened to their beloved older sibling.	monitoring and acknowledging children's feelings about what is happening.	children's feelings of missing someone. Therefore, the distance scale is low.		creates empathy in the form of attention by observing and not showing superiors and subordinates between the speaker and the person speaking.
5.	Adi was stunned, his voice sounded soft, as if he was following the example of their beloved older brother.	Showing a sad or lost atmosphere, Adi displays respectful and caring behavior like Arum.	There is the use of diction words such as "soft" and "stunned" as a form of behavior that respects the situation and there is the phrase "following the example of his beloved brother" as a form of respect and recognition for the figure of Sis Arum.	The speech was delivered directly, demonstrating behavior similar to Arum's. Therefore, the social distance scale was low.	Distance	There is a relationship of togetherness and exemplifying the behavior of Arum as a form of respect and recognition of the figure of her beloved sister.

The sixth explicature, namely "So... have you met Sis Arum?". The seventh explicature, namely "Me too!" "Yes... Seli too!" "Upi is coming!" The eighth explicature, namely "We will make something for Sis Arum!" Ria's voice was a little hoarse due to being filled with joy and emotion. The ninth explicature, namely "Ria prostrated herself in gratitude, expressing relief. Her behavior was immediately followed by the children." The tenth, namely "Sis Alum!" both of them approached simultaneously, bumping into her dangling hand. The data above, is in line with research conducted by Oktaviani & Razi (2024) which discusses the moral messages of positive and negative politeness strategies in the dialogue between characters in the film Pamean using theory Brwon and Levinson (1987). The research results indicate that factors that can trigger dialogue in the film Pamean include social distance, which suggests that when someone displays wealth or social standing, it ultimately destroys social interaction and reduces one's self-esteem. Furthermore, Chintawidy & Sartini (2022) researching about A Cross-Cultural Pragmatics Study of Request Strategies and Politeness in Javanese and Sundanese using theory Brown and Levinson (1987) and the results of the research show the existence of social distance.

The ten explicatures above and six other explicatures of social distance (distance) indicate a close relationship between the speaker and the interlocutor, whether parents with children, siblings with siblings, or with peers. This is reinforced through a text or utterance contained in the short story collection Love in 99 Names of You by Asma Nadia with the existence of a close social relationship between the speaker and the interlocutor. The data obtained shows a lot of close relationships between foster children with Arum, Ria, Alif, and Nah. The relationship that exists between them is created because of the attachment to Arum who cares for street children by teaching them to recite the Koran and practice the Asma'ul Husana after carrying out obligatory prayers, giving them affection without favoritism and teaching them goodness and avoiding prohibitions.

Rangking of Imposition

Ranking of imposition is how much the speaker demands so that the action can burden and disturb the interlocutor. Sitorismi (2025) states rangking of imposition indicates how much a speaker's request is perceived as disturbing or threatening to the face of the interlocutor. This means

that the level of threat posed varies depending on the values and norms prevailing in a particular culture. Hanif et al. (2023) states ranking of imposition is the level of burden that describes how much the burden of the request affects the desire to maintain one's face in a cultural context or in certain circumstances. In the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia, twenty-one data on the level of burden (ranking of imposition) were found, containing explicatures, contexts, politeness markers, politeness forms, politeness principles, and politeness relations. The following is the data on the level of burden or ranking of imposition.

Table 7. Rangking of Imposition

No.	Explicature	Konteks	Signs of Politeness	Forms of Politeness	Principles of Politeness	Politeness Relations
1.	The children take turns looking after Arum.	Sis Arum's condition still requires very intense care and the children show a caring attitude towards Sis Arum.	There is the use of the word "replacement" as a form of division of roles and responsibilities to look after Arum.	The speech didn't indicate any coercion or pressure. Therefore, the children didn't feel burdened. Consequently, their imposition rating was low.	Rangking of Imposition	There is a close relationship and solidarity between the children and Kak Arum.
2.	"No, no! The rain happened because..." Dito frowned, "because... Ah, that was a fourth-grade elementary school lesson, period. I've forgotten a lot of it.	Provide an explanation to answer an existing question.	There is the use of words that state that he has forgotten the material as a form of recognition of his knowledge.	The speech was delivered directly, providing explanations that Dito knew and remembered. However, he had forgotten the material he had learned in fourth grade. Therefore, his imposition rating was low.	Rangking of Imposition	There is a close bond between the speaker and the interlocutor and the speaker does not show a position of power or act patronizingly.
3.	"Who said you have to look up? The important thing is to be devout!"	A discussion about how to pray.	There is no use of command sentences. However, the speaker just straightens out how to pray without having to look up.	The speech was delivered directly and firmly to correct thinking patterns regarding how to pray by providing explanations. Therefore, the imposition rating scale is moderate.	Rangking of Imposition	There is a factor that straightens out the way of thinking about how to pray without any coercive or commanding attitude towards the person you are speaking to.
4.	"I miss you, Alum!" her sobbing voice broke again.	Expression of feelings of sadness because of missing the presence of Arum.	There's the use of terms like "brother" as a sign of respect for elders and a close relationship. Furthermore, there's the	The speech was delivered directly as an expression of his longing for Arum, so rangking of imposition was low.	Rangking of Imposition	There is a close relationship so that a strong emotional bond emerges between the characters Seli and Kak Arum.

			expression "his voice broke again" without any intention of blaming or criticizing anyone.			
5.	"Se... Seli is afraid... Sis Alum is... dead! If Sis Arum dies... Seli... Seli what to do?"	The speaker is concerned about Sis Arum who is undergoing treatment for a stabbing and is worried about her situation if Sis Arum is gone with no one.	There are repetitions of syllables such as "Se.... Seli, Seli.... Seli.... and ma..." as a form of expressing his feelings towards Sis Arum. Apart from that, there is the use of the word "brother" as a form of respect for elders and the close relationship between them.	The speech was delivered directly, expressing worry and fear of losing a loved one. Therefore, the imposition rating was low.	Rangking of Imposition	There is a close relationship so that a strong emotional bond emerges between the characters Seli and Kak Arum.

The sixth explicature, namely "What we can do now, if we love Sis Arum...." Ria's voice was soft after a long time of silence, "... is to pray and pray. Let's all ask Allah to give us healing." The seventh explicature, namely so... the other children agreed. As if representing their hearts, everyone had to pray, so that Sis Arum would come back. The eighth explicature, namely "Add the prayer with the Asma'ul Husana". The ninth explicature, namely "Difficult!, "Difficult doesn't mean impossible". The tenth explicature, namely "After eating, let's learn the Asmaul Husana again, shall we!"

The above data is in line with research conducted by Sudarma et al. (2026) discusses expressive speech acts between twins in the anime Gotouban No Hanayome season 2 using theory Brown and Levinson (1987). The results of this study indicate that the strategy chosen for the level of imposition (ranking of imposition) greatly determines the level of imposition in the utterance. Furthermore, research conducted by Chintawidy & Sartini (2022) researching about A Cross-Cultural Pragmatics Study of Request Strategies and Politeness in Javanese and Sundanese using theory Brown and Levinson (1987). The results of the study also show the level of burden (ranking of imposition) to state the level of clarity of an utterance in conveying the message that the speaker wants to convey to the interlocutor.

The ten explicatures above and eleven other explicatures of the level of burden (ranking of imposition) indicate how much burden the request places on the interlocutor. This is reinforced by a text or utterance found in the short story collection Cinta dalam 99 Nama-Mu by Asma Nadia, where the greater the burden requested, the higher the level of burden. Therefore, a person will be more polite in conveying their meaning. If, the lighter the request, the lower the level of burden. The level of burden (ranking of imposition) discusses desires or demands that influence how speakers use politeness.

Conclusion

Based on the data above, the researcher obtained the results of the analysis of the short story collection Love in 99 Names of You by Asma Nadia. The short story collection includes Love in a Form of Request and Allah and Your Prayer. The short story Love in a Form of Request has a suspenseful

story because the main character, Kak Arum, who is the favorite of her foster children, falls into a coma due to a stabbing incident that occurred in a shopping center. In addition, the short story entitled Allah and Your Prayer describes the main character waking up from her coma after a long time in the ICU. Arum's foster children and Arum's male friend welcome her with joy that their beloved figure has recovered. Therefore, the researcher connects these findings by using language politeness proposed by Brown and Levinson (1987). Based on the results of the analysis, the short story collection contains many explicatures found in positive politeness strategies and indirect politeness strategies. In addition, the least explicatures found in the short story collection are direct politeness strategies and negative politeness strategies. The short story in Cinta dalam Sebentuk Pinta consists of direct politeness strategies, positive politeness strategies, negative politeness strategies, and indirect politeness strategies. The results of the study found 2 data on direct politeness strategies, 17 data on positive politeness strategies, 1 data on negative politeness strategies, and 18 data on indirect politeness strategies. Meanwhile, the short story entitled Allah and Your Prayer consists of power, social distance, and the level of burden (ranking of imposition). The results of the study found 14 data on power, 16 data on social distance, and 21 data on the level of burden (ranking of imposition).

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