

RESEARCH ARTICLE

Cup, Cup, Jangan Nangis! Language Socialization Study of How Parents Respond to Their Children Cry

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ABSTRACT

Burdelski & Cook (2012) and Santrock (2011) theorized that parents socialize with their children through actions and speech, even when responding to the cries of their children. This paper intends to investigate the actions and speech of parents when responding to their cries. This paper also aims to understand how parents socialize with their children in those activities. The researcher conducted this qualitative research by distributing questionnaires via Google Forms. WhatsApp groups and Twitter are the media the researcher chose to distribute the form. After receiving 98 answers, the researcher interviewed 24 families—picking two for further observations. The result shows that parents convey their responses through one, two, or more speech acts that include assertive in the forms of an affirmation; directives in the forms of prohibition, advice, encouragement, asking (general question, assurance, investigation, rhetorical); expressive in the forms of an expression of getting surprised, teasing, showing caring expression, calming down, and blaming; and commissive in the forms of promising. Meanwhile, there are various socialization functions contained in these speech acts, such as affective socialization (in the form of caring or concern and reassurance), self-knowledge socialization (in the form of self-confidence, prudence), socialization of gender identity (maturity and gender), religiosity, shame, causal logic or the consequences, and even logical fallacy for blaming something that has nothing to do with the cause of the child falling.

Keywords: *speech act; language socialization; response; parents; children's cry*

INTRODUCTION

Since children were born, they often use cries to communicate. Their cries are related to their development. When they are babies, they cry because they are hungry, in pain, or want the caregiver to approach them. Babies cry to communicate their needs, so they will usually stop when caregivers pick up or hug them (Rottenberg & Vingerhoets, 2012). At toddler age, children can already communicate their needs verbally. Toddlers usually will not cry because of hunger or



discomfort, but because they are feeling pain or anticipating future pain, such as when they are about to get an injection (Rottenberg & Vingerhoets, 2012). Aside from that, toddlers also cry to express frustration, anger, sadness, and fear (Maldonado-Duran & Lecannelier, 2019).

As children get older, the reasons for their cries become more varied. Children can cry even when their basic needs have been met (Rottenberg & Vingerhoets, 2012). For example, research by (Sternbach, 1962) shows that ten children aged 8 years old children cried when they watched the death of Bambi's mother (the mother of the main character in the film "Bambi"). This result indicates the presence of cognitive development in these children as they can sympathize with other people.

Apart from that, children also begin to be able to have control when they cry. They are aware of the reactions they receive when other people's see them crying. Therefore, there are times when children cry as a negotiation tactic to confirm requests and reduce their parents' anger (Rottenberg & Vingerhoets, 2012). For example, when children feel pain (e.g., from falling), they cry around their parents but will hold back tears when they are with strangers or their peers (Zeman & Shipman, 1996). This act happens because children expect a positive response from their parents when they cry and expect a negative one from their peers.

Furthermore, the emotional control form of children become more spontaneous as they age. As the norms and rules in their surrounding culture are socialized, children slowly begin to understand which emotions can be shown in front of other people according to their culture (Spinrad et al., 2004). Parents' responses to their children's emotions also depend on their culture. As children begin to understand the consequences of their feelings, the parents' responses to them become a form of socialization regarding emotions and emotional regulation for the child (Spinrad et al., 2004).

Consequently, parents' responses to the emotions expressed by children vary, including when responding to children's crying. For example, research by (Maldonado-Duran & Lecannelier, 2019) found that when children cried, parents from the United States did not immediately calm them, assuming that if the parents calmed the children too quickly, the children would become accustomed to it and would cry if they did not get carried by their parents or caregivers. Meanwhile, (Hunziker & Barr, 1986) stated that the response of Canadian parents when their children cry is to hold, soothe, and hug them to reduce the cries' duration.

A parent's response to their children's cries can create a sense of security for the children. This sense of security will then develop into a secure attachment, a strong emotional connection that the children get when interacting with the people around them-especially their parents. Secure attachment plays an important role for in children achieving their independence (Komariah et al., 2021). Children will tend to be more courageous in exploring themselves and able to do things if they have a sense of security. (Ainsworth, 1969) explains that when parents' responses to children's cries meet the children's needs, the children become more confident in being able to control what will happen to them. An example of a Javanese song with deep meaning is "*Tak Lelo-Lelo Ledung*". In her research, Diananda (2021) describes the song's lyrics which explicitly tells of a mother's response to calming her crying child and implicitly conveys the parents' hopes for their child to become a great person.

The local long-standing culture greatly influences parenting patterns which shape the child's identity and foster a philosophy of life (Diananda, 2021). Javanese families, have various ways of

instilling a philosophy of life teachings. Some use *tembang* (poems that use a melody for singing), *sesanti* or *unen-unen* (processing words or language with a particular meaning), and traditional ceremonies. An example of a Javanese song that has a deep meaning is “*Tak Lelo-Lelo Ledung*”. In her research, Diananda (2021) describes song’s lyrics which explicitly tells of a mother’s response to calming her crying child and implicitly conveys the parents’ hopes for their child to become a great person.

Cup menenga aja pijer nangis (cup, cup, jangan menangis terus)
(‘Cup, calm down, don’t keep crying’)
Anakku sing ayu (bagus) rupane (anakku yang cantik/ganteng)
(‘My beautiful/handsome child’)
Yen nangis ndak ilang ayune/baguse (kalau menangis nanti hilang cantiknya/gantengnya)
(‘If you cry, you will lose your beauty/handsomeness’)

Diananda (2021) considers that crying, in the song fragment above, refers to bad actions, so the mother tries to instill in the child to stop doing bad things. Children who grew up with kindness and a good upbringing (*ayu/bagus rupane*, ‘beautiful/handsome child’) will lose their goodness if they do bad things (*yen nangis ndak ilang ayune/baguse*, ‘if you cry, you will lose your beauty/handsomeness’). This situation will also lead to their parents’ good upbringing being in vain. These three principles are also in the way and speech of Javanese parents responding to their crying children

Apart from that, according to Idrus (2012), Javanese parents do not just give character concepts to their children but also try to set an example through their actions. According to Geertz (in Idrus, 2012), the characteristics instilled in children are attitudes of fear, shame, and reluctance. In Javanese families, these terms are *wedi*, *isin*, and *sungkan*. These three principles are also in the way and speech of Javanese parents responding to their crying children.

Feeling pain when they fall is one of the reasons children cry. Santrock (2011b) identified this as a “pain cry”. At an active age, children do things that sometimes cause them to be unbalanced and fall. When parents or caregivers see children fall and cry, they might give various responses. Some people rush to the children, help them get up, look at parts that may be injured, hug them, and so on.

Apart from actions, parents or caregivers also make speeches. The following are several examples of speech uttered by parents or caregivers when they see a child falling and crying.

- 1) “*Cup cup diam. Gak usah nangis, ya... Kan, Adik hebat.*”
“Cup cup calm down. No need to cry, okay? Adik is strong, right?”
- 2) “*Gak apa-apa. Mana yang sakit? Sini dibersihkan. Lain kali hati-hati. Gak usah buru-buru.*”
“It’s okay. Where does it hurt? Let’s clean it first. Next time, be more careful. No need to rush.”
- 3) “*Gak usah nangis, gak apa-apa. Nanti lukanya diobati. Kan sudah besar. Anak cowok gak boleh nangis.*”
“No need to cry, it’s okay. Let’s treat the wound later. You’re already this big, right? Boys shouldn’t cry.”
- 4) “*Aduh, Adik jatuh. Batunya nakal, ya, ini.*” (*sambil memukul batu*)

“Ouch, Adik fell. What a naughty stone!” (*proceeds to playfully hit the stone*)

Based on the example above, there are variations in the speech uttered by parents when responding to the cries of their children. They range from directive speech that asks the child to stop crying, assertive speech that conveys reasons why the child should stop crying, asking questions (either requiring answers or just rhetorical questions), giving advice (related to how to act, gender identity, maturity identity, etc.), to logical fallacy by blaming objects considered to be the cause of the fall.

From these examples, there are various meanings of language socialization spoken by parents related to their sociocultural background. For this reason, the problem presented in this research is the existence of language socialization contained in parents-their response when they see their children crying because they fall. The answer to this problem is finding the quantity and types of speech acts in the speech delivered by parents; hence, the implicit socialization function in these speech acts.

According to Searle (1969), speech acts generally can be classified into five categories.

No.	Speech Acts	Definition	Additional information
1.	Assertives	Assertives is a speech act where the speaker's utterances are committed (in varying degrees) to something being the case or to the truth of the expressed proposition.	All types of the assertive class are assessable, including assessment which includes <i>true</i> and <i>false</i> .
2.	Directives	In <i>directives</i> , speakers utter to get the hearer to do something. This illocution aims to produce an effect in the form of an action performed by the speaker.	Directive speech acts are ask, order, request, beg, plead, pray, entreat, permit, dare, defy, challenge, advise, and invite. Questions are also part of this category since they are attempts by the speaker to get the hearer to answer.
3.	Commissive	Commissives are illocutionary acts pointing the speaker to commit to some future course of action.	This type of speech act tends to function to <i>please</i> because it does not refer to the speakers interests but to the listeners.
4.	Expressives	The illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content.	In performing an expressive, the speaker is neither trying to get the world to match the words nor the words to match the world. The truth of the expressed proposition is presupposed.
5.	Declaratives	The key feature of this category is that when the speaker successfully performs the act, it ensures that the propositional content aligns with reality; a successful performance guarantees that the propositional content corresponds to the world.	Declarations change the status or condition of the object due to their success.

METHOD

The data in this research are limited to responses from mothers (the attachment subject of children) to the cries of children . The speech act's situation was when the children cried because they fell. Additionally, the subjects of this research focus on mothers, grandmothers, and babysitters who are taking care of children aged 2–7 years. According to Piaget (in Santrock, 2011), this age range is the preoperational period for children. At this age, they tend to have begun to go beyond

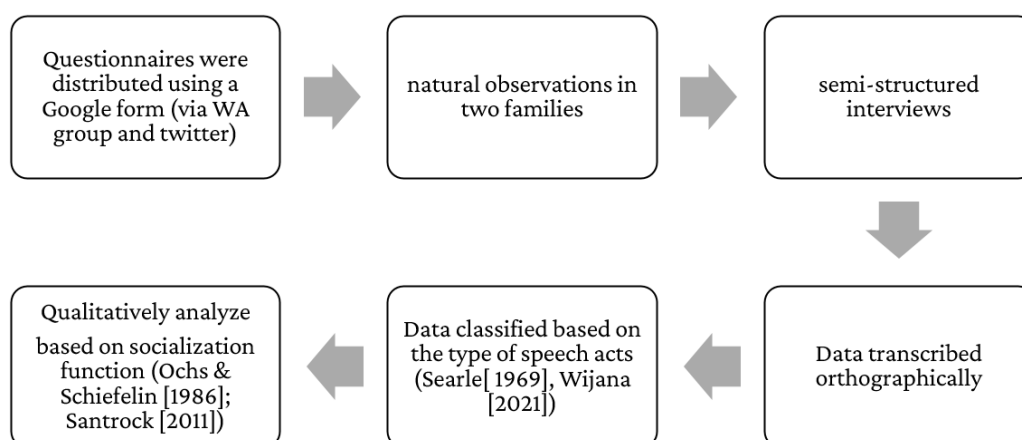
simply connecting sensory information with physical actions. Furthermore, they also represent the world with words or pictures. This preoperational phase is the preschool phase, a phase when internalize mental action, allowing them to mentally do what they previously could only do physically (Piaget in Santrock, 2011)

The researcher acquired data by distributing questionnaires to mothers, grandmothers, and babysitters. Several studies showed that the parentese spoken by fathers and mothers were different. This difference then rises to the Father Bridge Hypothesis (Gleason, 1975; Le Chanu & Marcos, 1994), which states that the characteristics of speech from fathers make children push themselves harder to make their fathers listen and understand. Therefore, the scope of the data is from women as child-attached subjects.

The researcher distributed a Google Form with snowball sampling via WhatsApp group and Twitter. WhatsApp and Twitter were chosen as the distribution media for the questionnaire due to their accessibility and sizable reach. Not only are they extensive, but these platforms also enable rapid dissemination. Messages or links shared on WhatsApp can be quickly distributed to various groups and contacts, while Twitter facilitates dissemination through multiple options such as retweets, mentions, hashtags, and specific communities. This method produced 103 responses with the data availability (questionnaire) in the appendix.

This research used comprehensive observations so that natural observations could be seen in two families to complete this ethnographic study. The data from this research came from questionnaires, natural observations, and semi-structured interviews. These interviews are a form of in-depth interviews with relatively free implementation. The goal is to find more open problems. Previous answers and observations were the basis of the questions in this interview. Because speech situations are incidental, notebooks are mandatory in the observation process to record things that were not observable through questionnaires or interview answers.

The data obtained using these three methods are transcribed orthographically before being classified. They are classified based on the type of speech acts of parents in response to the cries of their children. After the categorization, the next step is to qualitatively analyze the results based on the socialization function indexed in these speech acts. The final result is an article with argumentative descriptions and explanations.



FINDINGS AND DISCUSSION

There are two responses from parents when their children cry: action and speech. Those actions are (1) helping the child, (2) not giving any response to the child, (3) checking the child's condition, and (4) other actions. Parents also give responses in the form of speech.

Not every speech act appears only by itself, and the acts often appear with peripheral elements as their supporters (Reiter, 2000). This realization is based on segmentation of speech-forming elements, so its analysis units are speech and speech's sequences as speech acts realization.

Based on the research data, there are three classifications of responses from parents when their children's cries can be classified into three forms, which are speeches that consist of one speech act, two speech acts, and three or more speech acts. Here are the examples.

- 1) "*Makanya hati-hati!*" (6Jatim)
'That's why you have to be careful!'
- 2) "*Kenapa jatuh?*" (2Yog)
'Why did you fall?'

The typical responses of parents when their children fall are examples (1) and (2) conveyed concisely using just one speech act. The speech act in example (1) is directive-blaming marked with *makanya*, while for example (2) is asking questions. In those speech acts, parents conveyed their responses very briefly.

However, parents' responses are longer in examples (3) and (4) because they consist of two speech acts. In example (3), there are expressive speech acts of gratitude and a directive-advising speech act. Meanwhile, in example (4), there are directive-encouragement and directive-advice speech acts.

- 3) "*Syukurlah tidak apa apa... Lain kali lebih hati hati, ya!*" (3Yog)
'Thank God, you're okay... Next time, please be more careful!'
- 4) "*Ayo bangun, anak ganteng harus berani sakit dan bangkit lagi.*" (4Jateng)
'Rise and shine, handsome boy must be brave enough to be hurt and get up again.'

However, a more extensive response consists of more than two speech acts. In the following examples:

- 5) "*Tidak apa-apa, jangan menangis, anak mama pintar, kan?*" (7Sulsel)
'It's okay, don't cry, mama's kid is smart, right?'
- 6) "*Kenapa kok jatuh? Hati-hati. Ayo berdiri dulu ibu lihat mana yang sakit.*" (16Jatim)
'Why did you fall? Get up; Ibu will take a look where it hurts.'

In example (5), parents use three versions of speech acts; calming down, directive-prohibitive, and questioning. Meanwhile, in example (6), the speech acts used are asking questions, directive advice, and directive encouragement. The explanations of the types of speech acts in the following section.

Speech Act Types

If we examine the types of speech acts based on the delivery strategy, parents could respond in

the forms of assertives, directives, commissives, and expressives speech acts.

Assertives

Assertives is a speech act where the utterances are bound to the truth of the expressed proposition (Searle, 1969). Parents could also respond to the cries of their children with assertives speech acts. Parents use assertive speech acts to affirm that the child does not need to cry. Below, parents utter *hebat* 'strong' and *pintar* 'clever'. This utterance is performed as an affirmation to the child so they can stop crying.

- 7) "Sudah, tidak apa-apa, *Atharva kan anak hebat dan pintar.*" (57Jatim)
'It's fine, it's alright, *Atharva is a strong and clever child, right?*'

Directives

Directives speech act is a type of speech act that demands people to take action (Searle, 1969; Wijana, 2021). Parents use directives speech to respond to the cries of their children with prohibition, giving advice, including encouragement and invitation. The examples and explanations about directive speech acts when in parents respond to the cries of their children are as follows.

a. Prohibition

The usual response parents give when their children cry is to utter a prohibition. The prohibitions in the following four examples are marked with verbal markers *jangan* and *ga usah*.

- 8) "*Cup cup, sudah ya jangan menangis...*" (14Jateng)
'Cup cup, okay, *don't* cry...'
9) "*Sudah jangan nangis!*" (24Jabar)
'Stop cry already!'
10) "*Jangan lari-lari makanya!*" (10Yog)
'That's why *don't* run around!'
11) "*Ga usah nangis, ah.*"
'Don't cry, ah.' (24Jabar)

b. Advice

Directive responses from parents can also be in the form of advising their children. When giving advice, parents usually relate it to the reason that causes children to cry, such as not being careful while doing activities, and advice about how children must be strong (does not cry easily).

- 12) "*Makanya harus hati-hati kalau bermain dan jalan.*" (41Jateng)
'That's why *you have to be careful* when playing or walking.'
13) "*Kalau main yang hati-hati ya, Nak.*" (53Jatim)
'Be careful when you play ya, Nak.'
14) "*Lain kali mainnya yang hati-hati.*" (63Jateng)
'Please be *more careful* when you play next time.'
15) "*Anak pintar harus kuat dan semangat.*" (55Jatim)
'Smart kid *must be strong and cheerful.*'

c. Encouragement

Parents can give encouragement when they see their children cry. The verbal markers of encouragements are *ayo* 'come on' its variations. In this type of speech act, the encouragement strategy implies the existence of our subject which is a marker of the inclusivity of the speaker in activities contained in the speech.

- 16) "*Ayok berdiri lagi....*" (75Jateng)
'*Let's get up again....*'
- 17) "*Ayo bangun.*" (35NTB)
'*Come on get up.*'
- 18) "*Ayo berdiri dulu ibu lihat mana yang sakit.*" (16Jatim)
'*Let's get up first, Ibu will take a look where it hurts.*'

Encouragement also can be found in this example. Modality *harus* 'must' shows that parents encouraged their son (*ganteng* 'handsome' is its marker) to be a strong male. Therefore, he must not be afraid of falling and whenever he falls he should be able to get up again.

- 19) "*Anak ganteng harus berani sakit dan bangkit lagi!*" (4Jateng)
'*Handsome boys must be brave enough to get hurt and get up again.*'

d. Asking

Sometimes, parents ask questions when they see their children crying after falling. This type of speech act functions to understand the reason for children to cry, to find out and investigate further the cause of their condition, or simply a question that does not require an answer.

1) General Question

General questions are simple questions parents immediately ask when their children cry. The questions are related to the cause behind the cries of children with the question word *kenapa*.

- 20) "*Kenapa?*" (40Yog)
'*Why?*'
- 21) "*Kenapa jatuh?*" (2Yog)
'*Why did you fall?*'
- 22) "*Kenapa nangis? He?*" (83Yog)
'*Why do you cry? He?*'

2) Assurance

An assurance question is a form of parental curiosity an initial response before they take action or say further things.

- 23) "*Gapapa, kan?*" (67Jateng)
'*It's okay, right?*'
- 24) "*Are you okay?*" (23Jateng)

In examples (23) and (24), the parents actualize their curiosity by asking questions to ensure the child's well-being

3) Investigation

In the following examples, investigating questions are expressed to get a comprehensive answer from the children when they fall, injure a part of their body, and cry.

- 25) “*Yang mana yang sakit?*” (79Jateng)
‘Where does it hurt?’
- 26) “*Ada yang sakit nggak, Nak?*” (27Jabar)
‘Does anywhere hurt, Nak?’
- 27) “*Mana yang sakit, Adek? Boleh Umi lihat?*” (29Yog)
‘Where does it hurt, Adek? Can Umi see?’
- 28) “*Mana bagian yang sakitnya?*” (48Yog)
‘Which part does it hurt?’

4) Rhetorical

Parents also ask rhetorical questions to their children. These rhetorical aims to provide a sense of calmness to children. Here is an example.

- 29) “*Mau Ibu bantu usap-usap?*” (30Jabar)
‘Do you want me to help brush away the wound?’

Expressive

Expressive speech acts are speech acts that describe the psychological state of the speaker (Searle, 1969; Wijana, 2021).

a. Expression of Getting Surprised

Based on the data found, there is a shock response, an expressive-surprise speech act, from parents that shows their mental state when they see their children crying from falling. The expressive-surprise speech act is characterized by this exclamative speech.

- 30) “*Aduuuuhhhh... jaaattttuuuhhh, sakit yaa....*” (8Kalut)
‘Ooouucchh... youuu felll, does it hurt?’
- 31) “*Astaghfirullahhalngadzim!*” (25Jateng)
- 32) “*Astaghfirullah! Cuup sayang, mana yg sakit?*” (73Jatim)
‘Astaghfirullah! Cuup honey, where does it hurt?’

b. Teasing

Not only expressions of surprise the observations also found parents who made fun of or teased their children through their responses. The mockery in the following example is the usage of the interjection *ih* and the diction *malu* accompanied by the reason.

- 33) “*Ih, malu. Masak udah besar nangis!*” (84Jamb)
‘Ashamed, aren’t you? You’re already this big but still crying.’

c. Showing caring expression

Expressions of affection are also acts of speech uttered by parents after seeing their children crying.

In the following example, *cup cup cup* followed by a lullaby is the parent's response to calm the child after the child cries.

- 34) "*Cup, cup, cup, sayang (dinyanyikan lagu anak Cicak-Cicak di Dinding)*"
 "Cup, cup, cup, *honey*.... (proceed to sing *Cicak-Cicak di Dinding, one of Indonesian lullaby*)"
 (92Jateng)

d. Calming down

In some conditions, upon seeing their children cry, parents tend to calm them down. In the following examples, parents used *tidak apa-apa* to calm their children's cries.

- 35) "*Gak papa ya, Nak.*" (42Jateng)
 'It's okay ya, Nak.'
 36) "*Ga papa, Nak. Nanti yang sakit diobati biar cepat sembuh.*" (49Jateng)
 'It's okay, Nak, let's treat it soon so it doesn't hurt anymore.'
 37) "*It's okay, tidak apa-apa.*" (52Jatim)
 'It's okay, it's okay.'

e. Blaming

In contradiction, sometimes, parents use blaming to teach children to be responsible for their behavior.

- 38) "*Mainan sendiri kok nangis.*" (17Jateng)
 'Why cry when you playing by yourself?'

Commissive

Commissive is a type of speech act that tends to please the listener's interests. Therefore, parents used this speech act to compromise with their children. In the example below, it shows that the parent's utterances are committed them to some future course of action, which is promising their children's wound to be treated soon.

- 39) "*Ga papa, Nak. Nanti yang sakit diobati biar cepat sembuh.*" (49 Jateng)
 'It's okay, Nak, let's treat it soon so it doesn't hurt anymore.'

Socialization Functions

Language socialization is related to "socialization about language" and "socialization about using language". Language socialization is a part of a socioculturally meaningful reality index. Ochs & Schieffelin (1986) stated that the main part of sociocultural information in language socialization is implicitly in the language use of people around children, some of which are mothers, grandmothers, and babysitters as their attachment subjects. This research shows an implicit socialization in parents' speech when responding to a crying child. The forms are socialization of affection, self-knowledge, self-identity, shame, religiosity, and logic (causal logic and logical fallacy).

Affective

Affection is related to feelings of affection; the love given by parents to children will provide comfort

and a sense of security to the children. Socialized is in the following description.

a. Caring or Concern

Responses that parents give to their children's cries can create a feeling of security for the child or vice versa. The created sense of security will then develop into a secure attachment: a strong emotional connection that the child gets when interacting with their parents. Komariah et al. (2021) state that secure attachment affects in achieving independence. Children tend to be more courageous in exploring themselves and can do things if they have this sense of security. Some forms of parental caring or concern after seeing their children cry can be seen in the following examples.

- 40) "*Sayang, cup cup gapapa. Ada yang sakit gak?*" (58Jabar)
'*Honey, cup cup, it's okay. Where does it hurt?*'
- 41) "*It's ok. Kenapa kok sampai bisa jatuh? Lain kali hati-hati, ya.*" (56Jatim)
'*It's okay. Why did you fall? Be careful next time, okay?*'
- 42) "*Ada yang sakit? Tidak apa lain kali lebih hati-hati, ya.*" (50Jatim)
'*Where does it hurt? It's okay, be more careful next time, ya.*'
- 43) "*Apakah kamu baik baik saja? Bagian mana yang sakit?*" (5Yog)
'*Are you okay? Which part hurts?*'
- 44) "*Kamu tidak apa-apa, kan? Lain kali lebih berhati-hati, ya.*" (46Jateng)
'*You're okay, right? Be more careful next time, okay?*'

Ainsworth (1969) even explains that when parents respond to children's cries by fulfilling the children's needs, the children will become more confident, resulting in better control over what happens to them.

b. Reassurance

One of parents' responses to children's cries is to reassure them that they are fine. Reassurance is a comment given (such as *tidak apa-apa*) to show the children that they are not in danger. Reassurance can give children a feeling of security. Numerous data are showing that reassurance is a common response expressed by parents to their children, as in the following example.

- 45) "*It's okay, tidak apa-apa.*" (52Jateng)
'*It's okay, it's okay.*'
- 46) "*Gapapa, Nak, nanti yang sakit diobati biar cepat sembuh.*" (49Jateng)
'*It's okay, Nak, let's treat it soon so it doesn't hurt anymore.*'
- 47) "*Tidak apa, Nak, ayok bangun.*" (44Jateng)
'*It's okay, Nak, come on, get up.*'
- 48) "*Gak papa, nanti sembuh.*" (21Jateng)
'*It's okay, it will heal soon.*'

Self-Knowledge

In general, Santrock (2011) states that life skills socialized by parents include two things, namely self-knowledge as an individual and social skills as a member of society. There are several types

of self-knowledge socialization when parents respond to the cries of their children.

a. Self-Confidence

One type of socialization found in the responses of parents is self-confidence. Parents socialized self-confidence by giving general praise to children. Parents praise their children through keywords such as *hebat*, *kuat*, and *pintar*.

- 49) “*Anak hebat, jatuh tidak harus nangis.*” (42Jateng)
 ‘*What a strong kid, you shouldn’t cry when falling.*’
- 50) “*Bina sakit, ya? Yang sakit sebelah mana? Gapapa, Bina kuat kok. Sini... sambil berdoa biar cepet sembuh sakitnya... Udah, sembuh.*” (65Yog)
 ‘*Does it hurt? Which side? It’s okay, Bina is strong, right? Come here... Let’s pray for a speedy recovery... That’s it, it’s been healed.*’
- 51) “*Tidak apa-apa, jangan menangis, anak mama pintar, kan?*” (7Sulteng)
 ‘*It’s okay, don’t cry, mama’s kid is smart, right?*’

b. Prudence

Prudence is one of the self-knowledge socialized by parents when they respond to the cries of their children. Through this type of response, parents introduce their children to the concept of emotional control and urge them to behave more carefully.

- 52) “*Makanya hati-hati!*” (6Jatim)
 ‘*That’s why you have to be careful!*’
- 53) “*Lain kali hati-hati, ya.*” (71Jateng)
 ‘*Please be more careful next time*’

Self-Identity

Santrock (2011) states that self-identity is a self-portrait consisting of various pieces, including career or vocational identity, political identity, religiosity identity, relationship identity, achievement or intellectual identity, gender identity, ethnic or cultural identity, interests, personality, and physical identity. Santrock (2011) adds that identity development is not just once and final, but is taken repeatedly and not suddenly (Santrock, 2011). Parents implicitly and explicitly convey socialization about self-identity, as explained in the following sub-sections.

a. Gender Identity

Gender identity is someone’s gender perception, whether in the form of knowledge, understanding, or acceptance (Santrock, 2011:344). Meanwhile, behind that gender identity, there are also gender roles that are expected of ones in society. Gender roles are expectations that standardize how men or women should think, act, and feel (Santrock, 2011:344). In responding to a child’s cries, parents often unintentionally socialize gender identity (“you are a boy” or “you are a girl”) and the gender roles expected, generally that boys must be strong and should not be crybaby.

- 54) “*Anak ganteng harus berani sakit dan bangkit lagi.*” (4Jateng)
 ‘*Handsome boy must be brave enough to be hurt and get up again.*’

- 55) “Anak *cowok* harus *kuat*. Ga boleh cengeng, ah.” (96Jateng)
‘Boys have to be *strong*. Don’t be such a crybaby.’

b. Maturity Identity

Maturity identity is a person’s behavior identity. Parents can socialize maturity identity through a statement such as in the example below.

- 56) “Ih, malu. *Masak udah besar nangis!*” (84Jamb)
‘Ashamed, aren’t you? *You’re already this big but still crying.*’

One of the characteristics of a child’s maturity is their ability to manage their emotions, one of which is not crying easily. From the example above, emotional management is conveyed through the logic of maturity.

Religiosity

Religiosity is related to one’s background of religious identity (especially in a family). For example, when parents say *istighfar*, a request for forgiveness from Allah (KBBI), parents not only socialize the child’s identity as a muslim, but also build the child’s habits.

- 57) “*Astagfirullahaladzim!*” (25Jateng)
58) “Sini, sambil *berdoa* biar cepet sembuh sakitnya.” (65Yog)
‘Come here, let’s *pray* for a speedy recovery.’

Shame

Parents also socialize shame to children in their responses to cries by relating their children’s identity and their cries.

- 59) “Ih, malu. *Masak udah besar nangis!*” (84Jamb)
‘Ashamed, aren’t you? *You’re already this big but still crying.*’

Causal Logic

Parents also socialize the cause-effect concept with their children. When their cries were responded to, children were taught to understand that every cause has an effect. Children were taught that all of their behaviors have consequences. For example, children cry when they fall; and they fall because of their carelessness. Causal logic is socialized in the following examples.

- 60) “*Makanya hati-hati!*” (6Jatim)
‘That’s why *you have to be careful!*’
61) “Mana yang sakit? *Kan sudah dibilangin kalau bermain harus hati-hati.*” (80Jabar)
‘Where does it hurt? *I’ve told you to be careful when playing.*’

Logical Fallacy

In another example, logic was used by blaming unguilty non-living things or animals for causing the child to fall. Below are some of the examples.

62) “Wah, mejanya nakal ini ya!” (86Yog)

‘Wah, *what a naughty table!*’

63) “Adik jatuh. Aduh, *kodoknya nakal* ya. Nenek pukul ya kodoknya.” (85Jateng) ‘Adik fell. Ouch, *what a naughty frog*. Grandma will beat him.’

From examples (62) and (63), we can see that parents socialized appropriate behavior to children by blaming something that has nothing to do with the cause of the child falling. This logic is called *argumentum ad hominem* and shows logical fallacy.

CONCLUSION

There are various things that parents socialize with through their actions and speech, even when responding to the cries of their children. This socialization is through actions and speeches. Based on this research, the responses are one, two, or more speech acts that include

Assertive in the forms of an affirmation; *directives* in the forms of prohibition, advice, encouragement, asking (general question, assurance, investigation, rhetorical); *expressive* in the forms of an expression of getting surprised, teasing, showing caring expression, calming down, and blaming; and *commissive* in the forms of promising. Meanwhile, there are various socialization functions contained in these speech acts, such as affective socialization (in the form of caring or concern and reassurance), self-knowledge socialization (in the form of self-confidence, prudence), socialization of self-identity (maturity and gender), religiosity, shame, causal logic or the consequences, and even logical fallacy for blaming something that has nothing to do with the cause of the child falling. This socialization contained in the parent’s response to the child’s cries is generally based on Indonesian culture. Because of its multicultural implications, studies that are more specific and focused on certain Indonesian cultures and their comparisons are a challenge for further research.

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