

The Realization of Politeness Strategies in Javanese Speech Community in Lombok

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Abstract

Based upon a theoretical framework of politeness and face-threatening acts (FTAs), an investigation of naturally occurring refusal politeness strategies in Javanese speech community in Lombok was accomplished. The theory of politeness and face-saving proposed by Brown and Levinson (1978, 1987) has been up to now the most influential politeness model, the basic strategies and sub-strategies used by members of the Javanese speech community in making refusal politeness in the daily communication for a wide range of offenses were identified and discussed. Both positive- and negative-politeness strategies within the refusal acts were noted. Finally, the findings from this sample were compared with the findings of previously conducted studies on refusal politeness strategy in other varieties of Javanese. Results from this investigation dispel Brown and Levinson's claim that negative politeness is the universally preferred approach for doing facework, and it is advocated that additional investigations of (FTAs) and politeness using culturally-sensitive models of interaction be used.

Keywords: *politeness strategy, refusal, Javanese community*

1. Introduction

The Javanese language is one of more than 400 languages in Indonesia. It is the mother tongue of about 70,000,000 people mostly living in Central Java, the Special Territory of Yogyakarta and East Java. Although many experts have studied Javanese from different perspectives, no one who observes the politeness strategies of making polite refusal in Javanese using by Javanese community in Lombok. In fact, in the daily communication, the Javanese people in Lombok cannot be separated from making negation or refusal to their speech partners either directly or implicitly. It means that delivering negation or refusal in everyday life for Javanese plays an important role. Being polite consists of attempting to save face from another. These attempts are realized into what they call politeness strategies Brown and Levinson outline four main types of politeness strategies from the least to the most politeness: 1) bald on-record, 2) negative politeness, 3) positive politeness, and 4) off-record.

2. Methodology

The data were collected by recording and note taking the conversations among the Javanese

community in Lombok, West Nusa Tenggara, Indonesia. The collected data were selected in relation with refusal forms, and analyzed based on the relevant concepts of the Javanese cultures used to make negation, and evaluated in some extent based on the politeness theories of Lakoff (1973), Brown and Levinson (1987), and Grice (1981).

3. Result and Analysis

The extent to which an FTA is serious involves three factors (or four) in most cultures

1. The 'social distance' (D) of S and H (a symmetrical relation)
2. The relative 'power' (P) of S and H (an asymmetrical relation)
3. The absolute ranking (R) of imposition in the particular culture
4. Kinship aspects (K) (Yassi, 1996)

Many aspects of linguistic form a speaker chooses depend on the speakers' making some analysis of the relationship between self and addressee, levels of speech in Javanese, the analyses will present as follows

3.1 Data 1 (Honorific non Kinship (*Hormat tidak berkerabat*) (-P,+D,-K))

The conversation below happened in the JM Optik between the costumers that never met before, after long conversation, they started to communicate using Javanese

Examples : A is a Male customer of JM optic In Mataram named Ubaid

B is a Female customer of JM optic in Mataram named Endah

A: *Sering ten mriki mbak?* (KM)

Did you often come here?

B: *Nggih, pun langganan lawas Mas* (KM)

Yes, I am the loyal customer

A: *Dalem-e pundi mbk?*(KM)

Where do you live?

B: *hmm...seputaran Mataram* (KM)

Hmm..around Mataram

A: *Mataram pundi toh mbk?... Mataram iki ageng* (KM)

Which part of Mataram?...Mataram is such a big city

B: *Ngapunten Mas, Saya pamit dulu* (KI & BI)

Sorry, I have to go first

From the conversation above, A and B used KM (*Krama Madya*), the mid honorific level in Javanese speech. Both of them used KM as the speech level, because both A and B didnot know each of their social bacground, there were a distance between them and in order to respect each other they chose KM level, it will be considered polite or knowing *tata karma*. From the conversation above also can be seen that B refused to give an information where she live in, but B did not say it directly to A, instead of saying “no” B just gave general information not spesific address *hmm...seputaran Mataram* (indirect Refusal) she was reluctant in giving information because asking address is a bit distrubing her since they just met. and B said ‘*Ngapunten Mas, Saya pamit dulu*’ to end the conversation, *Ngapunten* is KI (krama Inggil) level and B switched level from KM to KI which KI is considered to be more polite than KM, changing the level of the language into KI as soon as they come into a formal situation and create more formal situation. B also switched into Bahasa Indonesia to end the conversation ‘*Saya pamit dulu*’. It can be seen that here B tried creating more distance by upgrading the speech level and switched into Bahasa Indonesia. The strategy used by B is indirect language or Off-record. The B’s refusal is said to use **Negative politeness strategy** by using apsince B did not say “no”

directly, she just gave general information to answer the speaker request. Javanese is not controlled by the grammatical aspect (such as the number of subject, or the tense), but it is governed by nonlinguistic factor, that is by the social relationship among the tenors, pragmatically

3.2 Data 2 Honorific and Kinship Relation ((*Hormat berkerabat*) (-P,+D,+K))

The conversation below happened in Fandi’s house in Mataram between Fandi and Sosman. Sosman is a brother in law of Fandi. Both of them are Javanese but have different dialect. Fandi is from Certral Java and Sosman is from East Java.

Examples : A is Sosman B is Fandi

A: *Piye kabar e mas?* (Ng)

(How are you?)

B: *apik-apik wae* (Ng)

Pretty good

A: *Sampeyan longgar nopo mboten?* (KM)

Do you have time?

B: *Wonten nopo?* (KM)

What is up?

A: *Sepurane sik mas yo, nopo kulo saget ngampil yotro, wonten keperluan niki mas* (KM)

Sorry...May I borrow your money? I have something to pay

B: *keperluan nopo toh..kok dadakan*(KM & Ng)

What will you pay for?

A: *Niki Mas kajeng mbayar motor* (KM)

I will pay an motor installment

B: *Cobo takono mbk yu mu...duite ndik mbak yu*

mu kabeh (Ng)

Please ask your sister,, she manage all the money

The choice of speech levels is related to social circumstances (especially the interpersonal relationship between the interlocutors), and the context in which the utterance is delivered. The above examples vary from one level to another depending on the context between A and B in delivering the utterance. Both A and B applied difference strategies. Here face strategies vary according to how important or sensitive the topic of discussion is. From the example above discussion about money is sensitive topic. Therefore A switched the level from Ng to KM when discussing about the

money. In the lexicons, there are honorific words (H) which are used to respect others, and non-honorific words (NH) that are used to denigrate ourselves, in this case A used apology word in honorific form and used question form in request 'Sepurane sik mas yo, nopo kulo saget ngampil yotro?' these request started with the word *sepurane* (H) KM level, by using KM level it can be claimed polite request. B's respond is indirectly. B didnot refused directly, instead of saying 'No' B asked question 'keperluan nopo toh..kok dadakan' here B mixed the level speech (KM & Ng) B mixed the level because he wanted to reduce the distance and to safe A's face. And in order to safe A's face B commanded him to ask it to his sister about the money in the sentence 'Cobo takono mbk yu mu...duite ndik mbak yu mu kabe'. So it can be said that B used **Off-record strategy** and **positive politeness** in refused A request, because B used it to make the A feel good about himself, his interests, or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict.

3.3 Data 3: Symetrical non Kinship ((Akrab tidak berkerabat (-P,-D,-K))

The conversation below happened in Fandi's Store in Mataram between Fandi and Endah. Fandi and Endah are close friend, they have been being a freind for 15 years. Endah is older than Fandi. Both of them are Javanese but have different dialect. Fandi is from Certral Java and Endah is from East Java.

Examples : **A** is Fandi **B** is Endah

A: *Ayo mlebu Ning* (Ng)

Please come in!

B: *Oyi* (Ng)

Okay

A: *Ono opo Ning?*

What's up?

B: *Iki Ndi jaluk tulung benerono kacamata ku*

I need your help to repair my glasses

A: *Oke...sik yo...sampeyan enteni*

Okay...wait a minute

A: *Aduh ning iki wes rusak parah ora iso dibeneri*

This glasses was broken so badly, it cannot be repaired

B: *waduh piye iki*

So how is it?

A: *ganti anyar ae Ning, iki aku onok barang*

anyar

Buy a new one, I have a new stock

B: *Larang ora?*

Expensive or not?

A: *karo konco dewe..gak larang-larang*

It's between friends..I give you cheap price

B: *Orip?*

How much?

A: *1,5jt frame tok*

Only 1,5 million

B: *whuii..larange Rek*

Wow..such an expensive one

A: *kualitas bagus iki Ning*

This is good quality

B: *mbok dikurangi po'o rek!*

Please give a discount!

A: *waduh Ning...iki aku gak jokok bathi loh*

I didn't take any profit of it

: *Wis sampeyan cicil ping telu ae*

You can pay three times

B: *oyi wes, bulan ngarep yo mulai nyicil*

Allright then, I start pay next month

A: *Oyi Ning*

Okay

From the conversation above, it can be seen that Both A and B used casual language; they used Ng Javanese speech level, since they are very a good friends. Sometime they used *Malangan* style (slang) such as 'Oyi, Orip', A tried to used *Malangan* style to B, as he knew that B is from Malang east Jawa, A also address B with 'Ning' (Honorific addressing system in east Java for female). This kind of expression is usually addressed to someone whose age is older than the speaker's. Those chosen style and epression saw the degree of intimacy or become more intimate. In general, Javanese imperative sentences can be transferred gradually into the request forms by replacing the imperative suffixes with a refined particle 'mbok' meaning 'please'. Therefore, B request sentences "mbok dikurangi po'o rek!" is considered to be polite though she used casual form Ng, then in refusal strategy, A refused giving a discount indirectly, A used **negative politeness** strategy. Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener, and there is a higher potential for awkwardness or embarrassment. By saying that, he didn't get any profit of it; A trids not to impose on his

friend. In her refusal, A used optionality scale in which he gave option that he will sell the glasses in credit by three times payment 'Wis sampeyan cicil ping telu ae'. This utterance is polite compared to direct refusal, for example, saying "no" to his friend

3.4 Data 4 Symetrical Kinship ((Akrab berkerabat) (-P,-D,+K))

The conversation below happened in a house in Mataram between Yuri and Endah. Yuri and Endah are sisters, they have been living in Lombok for 10 years. Endah is older than Yuri.

Examples : A is Yuri B is Endah

A: *Mbk End ayo mudun kene mbk!* (Ng)

Mbk End, come down here!

B: *Ana opo Yur?* (Ng)

What's Up?

A: *muduna mbak aku gowo duren* (Ng)

Come down here, I brought you durian

B: *wah..asyik ayo gek ndang di pecah.* (Ng)

Wow it's great, let's open it

A: *Kosik tho sabar... Lha Satrio endi?* (Ng)

Wait, be patient... where is satrio?

B: *Wes mengko lak mreng dhewe.* (Ng)

Later He will come anyway

Di pecah ning teras ngarep wae, sing panggonane rada jembar. (Ng)

Come we open it in verandah, it is quit wide place

A: *Ayoo lah....* "Lha arit-e endi?" (Ng)

Come...so where is the knife?

B: *Yah... mosok arit tekong karo aku?* (Ng)

Yea...why do you ask it to me?

A: *Yo sek mbak*

Okay..wait here

The application of language politeness which is realized in the speech levels implies that a Javanese should conduct a good behavior (*tata krama*) that is a young person should respect to the older, or if the context of situation requires it. Knowing the speech styles, we should also know the principal factors determining the style choices. Otherwise, From the conversation above, it can be seen that Both A and B used casual language; they used Ng Javanese speech level, even though A is younger than B, she used casual or non honorific level, except the addressing system, A addressed B with *Mbak*. In this clause *Mbk End ayo mudun kene mbk*, is imperative form, but A word *ayo* meaning asking or inviting, so in this case A is still considering *tata krama* to

her sister not using direct imperative *mudun no!*, but she insert *ayo* to make it polite, because ordering someone older than the speaker directly is considered impolite.

From the conversation above, it can be seen that B refused to call satrio when her sister asked 'Lha Satrio endi?' where is satrio?' As a good Javanese, B can catch the hidden meaning delivered by A that is asking her to look for satrio, B refused by giving reason to her sister that Satrio will come anyway. The reasons given by B reflected her hesitation to call or look for Satrio. And the next moment when A asked about the knife, B replied in question form '*mosok arit tekong karo aku?* why do you ask it to me?' By giving that reason, basically, B refused her sister's command to take the knife. Instead of saying "no" to her sister, B keeps on giving reasons for not going anywhere. In a simple way, it can be concluded that B used off-record strategy in uttering her refusal. **Off-record** means using indirect language and removes the speaker from the potential to being imposing. Meanwhile, B used indirectness scale, because she did not say directly to her sister that she refuses it. It can be deduced induced that this boy's utterance is polite, since he uses off-record strategy and indirectness scale when he refuses his mother's command. B used **negative politeness** strategy to refuse. Negative politeness strategies are oriented towards the hearer's

3.5 Data 5 A Hierarchical non Kinship ((Hirarkhi tidak berkerabat) (+P,+D,-K))

The conversation below happened in Fandi's Store in Mataram between Fandi and Rudi. Fandi is the owner of JM Optic in Mataram and Rudi is one of Fandi's Staff. Rudi has been working in JM Optic for 2 years. Rudi is younger than Fandi. both of them are Javanese.

Example. A is Fandi B is Rudi

A: *Rud mengko ojok langsung moleh yo?* (Ng)

Rud, don't go home early

B: *Nggih* (KM)

Okay

A: *saiki kan Malem Jum'at, mengko ngaos* (KM) *ndik kene ae yo* (Ng)

today is Friday night, you'll recite with me, right?

B: *Nggih..... Tapi kulo mboten mbekto IQRO.* (KM)

OK.... But I do not bring IQRO.

A: *aku ono IQRO, ngaos kalih Lik Nana nggih seniki.* (Ng)

I have IQRO. Recite with aunty now, right?

B: *Tapi Kulo biasa ngaos kalih uzatds.* (KM)

But I use to recite with uzatds.

A: *Ngaos karo aku nggih mboten nopo-nopo toh Kan podo ae.* (Ng)

Recite with me is ok, It is just the same

B: *Nuwun sewu Pak, Kulo sampun wonten janji* (KM)

I beg your appology sir, I have made an appoinmen

This conversation used Ng and KM levels, B is used KM because he is a young speaker spoke to adult (Fandi) and his boss or someone of higher social status than him and A used ngoko because he considered himself older than B and has higher sosial status. From the conversation above, it can be seen that B refuses to ricite with his bos by giving many reason ‘*Tapi kulo mboten mbekto IQRO*’ ‘But I do not bring IQRO’and the other reason ‘*Nuwun sewu Pak, Kulo sampun wonten janji*’ ‘I beg your appology sir, I have made an appoinment’ those are the reason given by B reflect his hesitation. By using this strategy, B which in some way implies that he is unwilling to do recite with his Bos. Those reasons explain why he did not want to ricite. Instead of saying “no” to his Bos, he kept on giving reasons for not rciting with him. In a simple way, it can be concluded that this B used **off-record** and **Positive politeness** strategy in uttering his refusal. **Off-record** means using indirect language and removes the speaker from the potential to being imposing. Meanwhile, this boy uses indirectness scale, because he does not say directly to his Bos that he refused to recite together. It can be deduced that this B’s utterance is polite, since he used **off-record strategy** and indirectness scale when he refuses his Bos’ command.

3.6 Data 6 Hierarchical Kinship ((*Hirarkhi Berkerabat* (+P,-D,+K))

The conversation below happened between Endah and Satrio. The conversation happened when an aunt (Endah) asked her nephew Satrio. Satrio is ten years old boy Impolite refusal is also found in this category.

Example: A is Endah B is Satrio

A: *Satrio..... tolong bude buangin sampahnya.*

Satrio.... Help aunty throw the rubbish away...

B: *Emoh....(Ng)*

No...

A: *Tante minta tolong..... masa ga mau? Kan beramal.*

I beg you... please? It is a good thing to do, isn’t it?

B: *Lho!... tante kan punya kaki?*

What! You have your own feet.

A: *Iya tahu..... tapi kan tante minta tolong.*

Yeah I know... but I want you to help me.

B: *Ga mau, No...*

From the conversation above most language they used is Bahasa Indonesia, only one term in Ng level is used ‘emoh’ means ‘no’ used by B. So it can be seen that B refused to help his aunty. Satrio’s refusal neglects the politeness strategy proposed by Brown and Levinson. **Bald on-record strategies** usually do not attempt to minimize the threat to the hearer’s face. Often using such a strategy will shock or embarrass the addressee, and so this strategy is most often utilized in situations where the speaker has a close relationship with the audience, such as family or close friends. By saying his refusal directly, the boy does not protect her aunt positive face. Positive face is someone’s positive image who wants to be respected. The threat to his aunt’s positive face is an indication of impolite utterance.

From the explanation above, it can be summarize in the following table:

SIS TEM STRATEGI	HORMAT NON KERABAT (-P+D-K)	HORMAT BERKERABAT (-P+D+K)	AKRAB NON KERABAT (-P-D-K)	AKRAB BERKERABAT (-P-D+K)	HIERARKHI NON KERABAT (+P+D-K)	HIERAR KHI KERABAT (+P-D+K)
NP	+	-	+	+	- +	+ +
PP	-	+	+	-	+ -	+ +

NP+PN	+	+	+	+	+	-	+	+
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NP: Negative Politeness

PP: Positive Politeness

4. Conclusion

Politeness in making refusal in Javanese can be examined through the Javanese cultural concepts, the linguistic properties, and the politeness theories. Referring to the three factors, polite refusal in Javanese can be delivered through the following strategies.

1. A refusal can be made by switching level from KM to KI level to create more distance and increase degree of formality and also using apologetic word.
2. The indirectness or off-record strategy which can be realized through the interrogative forms, and creating a supposition or a situation which makes the addressee feel good because he is free from the imposition of the request.
3. A refusal can be made by giving an optional
4. Indirectness or off-record is the most dominant strategy in making refusal in Javanese
5. Sometime impolite refusal happen, due to lack of experience.

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