

# The Realization of Politeness Strategies in Javanese Speech Community in Lombok

*By* Diah Supatmiwati

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DIAH SUPATMIWATI

*Faculty of Social Science and Humanities  
Universitas Bumigora Mataram  
[diahsupatmiwati9@gmail.com](mailto:diahsupatmiwati9@gmail.com)*

WIYA SUKTININGSIH

*Faculty of Social Science and Humanities  
Universitas Bumigora Mataram  
[wiyasukti@yahoo.com](mailto:wiyasukti@yahoo.com)*

## ABSTRACT

In light of a hypothetical system of politeness and face-undermining acts (FTAs), an examination of normally happening refusal obligingness procedures in Javanese discourse local area in Lombok was refined. The hypothesis of pleasantness and face-saving proposed by Brown and Levinson (1978, 1987) has been up to now the most compelling amiability model, the fundamental methodologies and sub-procedures utilized by individuals from the Javanese discourse local area in making refusal graciousness in the everyday correspondence for a wide scope of offenses were distinguished and talked about. Both positive-and negative-consideration procedures inside the refusal demonstrations were noted. At long last, the discoveries from this example were contrasted and the discoveries of recently directed investigations on refusal amiability procedure in different assortments of Javanese. Results from this examination disperse Brown and Levinson's case that negative amenability is the generally favored methodology for doing facework, and it is supported that extra examinations of (FTAs) and good manners utilizing socially delicate models of collaboration be utilized

Key terms: Politeness, refusal, Javanese people group

## INTRODUCTION

The Javanese language is one of in excess of 400 dialects in Indonesia. It is the primary language of around 70,000,000 individuals generally living in Java; Central, the Special Territory of Yogyakarta and East. The Javanese people group also spread out in the Northwestern piece of West Java, in Lombok, in North Sumatra and Lampung just as in other Indonesian territories where Javanese individuals have been resettled from the densely populated island of Java. Outside Indonesia, there are Javanese people group in New Caledonia, in the South Pacific, and in Suriname, in northern South America. Javanese has a place with the western Austronesia language family, whose individuals incorporate Indonesian, Batak, Minangkabau, Balinese, Sundanese and Madurese. Javanese contrasts from a significant number of different individuals from the Austronesia language family, as it does from numerous different dialects on the planet, in that it has all around normalized discourse levels, the utilization of which are directed by a total of elements, for example, the status of the listener or recipient (counting that of the person(s) discussed), the social distance between the speaker and the listener and, to a limited

degree, the level of convention of the discourse occasion. A few grammarians recognize up to twelve discourse levels.

Poedjosoedarma et al (1979:13), then again, recognize just nine levels, an elaboration of the regularly utilized three levels, to be specific, ngoko (low), madya (mid) and krama (high) . The Javanese language has been the correspondence medium in an exceptionally organized, socialized society for a serious long time, as can be deduced for instance from C. Geertz (1960:7), who says that Java "has been humanized longer than England." Written writing has existed and has been constantly kept up since the 10th century (Poedjosoedarma 1979:1) and there are signs that language "normalization" has been successful. In any case, since the dispatching of Malay (which was renamed Bahasa Indonesia in the Indonesian Youth Pledge in 1928) as the state language of the Republic of Indonesia, Javanese has lost its fascination.

As stated by H. Geertz (1961) in Magnis-Suseno (1984:38), there are two essential guidelines that are most determinant in forming the examples of social intercourse in the Javanese people group. The two essential standards, which Magnis-Suseno calls standards, are the rule *kerukunan* (amicability) and that of *hormat* (regard). The previous alludes to the obligation of every individual from the local area to attempt to keep up social amicability, and the last alludes to the duty of all local area individuals to show regard to others on each event as per their status and remaining locally. there is a cardinal guideline which administers all examples of Javanese social behaviors and that this cardinal rule (for example the guideline of congruity) converts into various adages, four of which are the sayings of *hormat* (regard), *andhap-asor* (modesty), *empan-papan* (place cognizance) and *tepa-slira* (sympathy) .

Javanese language with its uniqueness has been analyzed by numerous specialists from various angles. Uhlenbeck (1981) contemplated Javanese from the instruments of Javanese grammar'. Wolff and Poedjosoedarmo (1982) inspected an open codes in Central Java'. Smith-Hefner (1983) researched language and social character, communicating in Javanese in Tengger. Kadarisman (1999) investigated the Javanese poetics in wedding stories as a verbal craftsmanship execution'. Partana (2006) noticed *tindak tutur tak langsung bahasa Jawa'* (the backhanded discourse demonstrations of Javanese), Sukarno (2008) inspected the relational implications in Javanese wedding *pranatacara* class, and Sulistyowati (2008) examined *alternasi sapaan bahasa Jawa di Keraton Yogyakarta'* (the Javanese expressions of address in Yogyakarta castle). Albeit numerous specialists have examined Javanese from alternate points of view, nobody who notices the consideration techniques of making amenable refusal in the language. Indeed, in the day by day correspondence, the Javanese public can't be isolated from making invalidation or refusal to their discourse accomplices either straightforwardly or verifiably. It implies that conveying refutation or refusal in regular day to day existence for Javanese assumes a significant part.

## METHODOLOGY

The information of this perception were gathered by recording and note taking the discussions among the Javanese people group in Lombok, West Nusa Tenggara, Indonesia. The gathered information were interpreted and converted into English. The interpretation should be possible in a real sense, and afterward joined by the appropriate/equivalent form which makes the interpretation more important. Then, the gathered information were chosen in connection with

refusal shapes, and investigated dependent on the important ideas of the Javanese societies used to make refusal, and assessed in some degree dependent on the courteousness speculations of Lakoff (1973), Brown and Levinson (1987), and Grice (1981). The objective of this investigation is to figure the methodologies of making gracious refutation or refusal in Javanese, so the discussion among the tenors will run agreeably.

### **POLITENESS THEORY**

A few etymologists of pragmatics (for example Lakoff, 1973, Brown and Levinson, 1978, 1987, and Leech, 1983) accept that amenability is general with its will probably save or to secure face, which is thusly it delivers a decent correspondence among the questioners. For the reason, they propose a few hypotheses of consideration. As indicated by Lakoff (1973), there are three standards of being respectful from the point of view of the speaker. They are (1) don't force, (2) give choices, and (3) cause the audience to feel better, or be well disposed. Parasite (1983) underscores the regularizing (or rules for Lakoff) parts of respectfulness. She plans a Politeness Principle and its proverbs which incorporate the Tact Maxim, the Generosity Maxim, the Approbation Maxim, the Modesty Maxim, the Agreement Maxim and the Sympathy Maxim (1983:132). Every proverb is related with explicit sorts of illusionary acts, and comes two by two indicating whether schematized esteem (cost, advantage, acclaim ... ) is to be limited or amplified concerning the speaker, the recipient or both. The capacity of this amenability standard and its adages is to keep up the social relationship in agreeable circumstances to empower the speaker to guarantee that collaboration will follow. As indicated by Brown and Levinson (1987) the main issue of consideration is the idea of face. In this way, being considerate comprises of endeavoring to conceal any hint of failure from another. These endeavors are acknowledged into what they call courteousness systems. Earthy colored and Levinson diagram four principle sorts of consideration methodologies from the least to the most courteousness:

- 1) bald on-record,
- 2) negative politeness,
- 3) positive politeness, and
- 4) off-record.

Every system can be explained separately as follows.

#### **BALD ON-RECORD,**

Bald on-record technique ordinarily doesn't endeavor to limit the threat to the listener's face. This system just shows low number of politeness (less polite), so this procedure is normally utilized in circumstance where the speaker has cozy relationship with the crowd (for example guardians to youngsters). Positive politeness attitude looks to limit the threat to the listener's positive face. It is utilized to cause the listener to have a positive outlook on himself, his inclinations or assets, and is most typically utilized in circumstances where the crowd knows each other genuinely well. Uncovered on-record systems as a rule don't endeavor to limit the danger to the listener's face. Frequently utilizing such a procedure will stun or humiliate the recipient, thus this system is

regularly used in circumstances where the speaker has a cozy relationship with the crowd, for example, family or dear companions.

#### NEGATIVE POLITENESS,

Negative politeness procedure is arranged towards the listener's negative face and accentuate evasion of inconvenience on the audience. This methodology assumes that the speaker will be forcing on the audience and there is a higher potential for clumsiness or shame than in Bald on record procedure and positive consideration system. Negative face is the craving to stay self-sufficient so the speaker is more adept to incorporate an out for the audience, through removing styles like statements of regret (for example between outsiders).

#### POSITIVE POLITENESS

Positive pleasantness. Positive respectfulness procedures try to limit the danger to the listener's positive face. They are utilized to cause the listener to have a positive outlook on himself, his inclinations, or assets, and are most generally utilized in circumstances where the crowd knows each other genuinely well. Notwithstanding supporting and endeavors to dodge struggle, a few techniques of positive graciousness incorporate explanations of companionship, fortitude, and praises.

#### OFF-RECORDS

The last obligingness procedure plot by Brown and Levinson is the roundabout technique. This technique utilizes aberrant language and eliminates the audience from the possibility to be forcing (for example a representative to his chief). In rundown, it very well may be said that the main issue of courteousness is the manner by which to oversee face' from multiple points of view so our accomplice of correspondence won't lose his face'. Off-record (backhanded). The last amenability technique illustrated by Brown and Levinson is the circuitous methodology. This system utilizes aberrant language and eliminates the speaker from the possibility to being forcing. For instance, a speaker utilizing the backhanded methodology may just say "goodness, it's getting cold in here" suggesting that it would be pleasant if the audience would get up and turn up the indoor regulator without straightforwardly requesting that the audience do as such.

The more aberrant etymological structures we use (for example detached structure, an assumption), the more well mannered the method of articulation is. Be that as it may, obligingness may vary diversely (Chen, 1993; Watts, Ide, and Ehlich 1992; Holmes, 1988). Following them, this article attempts to analyze how obligingness is showed and passed on inside the significant structure of the Javanese culture. It is emphatically accepted that the methods which the Javanese public use to communicate good manners (particularly being courteous to make negation) are generally affected by certain ideas of the Javanese culture. Thusly, these ideas will assume an extraordinary part in inspecting consideration in this language.

#### THE JAVANESE SPEECH CONCEPTS

The Javanese Cultural Concepts in Relation to Politeness Language and culture are two distinct angles, in any case, they can't be isolated one from another on the grounds that language is the reflection of the way of life and the personality of the speakers (Sukarno, 2010). This implies that culture assumes a significant part in the language, which creates conceivable a language can have explicit qualities or properties which are not claimed by different dialects. Accordingly, language is supposed to be interesting (Nasr, 1983).

In their day by day lives, Javanese individuals are incredibly impacted by certain ideas which are all around established in the Javanese culture, to be specific: goodbye krama, andhap-asor, and tanggap ing sasmito. In this segment, these three ideas will be presented and talked about separately. The primary idea of the Javanese culture is goodbye krama. When all is said in done the expression goodbye krama can be deciphered as a decent lead, an affable conduct, or a Javanese decorum. At the point when a Javanese doesn't act obligingly, for example a young man who passes before the bygone one without saying nuwun sewu (authorization), and marginally bowing his body as a sign to regard to the more established, he will be viewed as less considerate or not knowing goodbye krama. For this situation, goodbye krama is a sort of show which shows the Javanese to regard each other, particularly the more youthful to the more established, or to the next as a result of his societal position. Etymologically, the expression goodbye krama is gotten from two words: goodbye and krama. The word goodbye is a base structure' which can be changed into an action word by the dynamic addition n' becomes 'nata' which means to orchestrate'. The thing type of goodbye is tatanan meaning course of action' or unggah-ungguh significance rules'. Then, the word krama has the equivalent of bhasa which implies language. Subsequently, the expression goodbye krama can be perceived as unggah-ungguh bhasa, the game plan of language, or the variety of language.

The language varieties in Javanese show the degrees of neighborliness since the Javanese idea of goodbye krama or great lead is reflected in the Javanese language through the degrees of language which are known as tingkat tutur (Poedjosoedarmo, 1979), discourse levels (Uhlenbeck, 1981), or discourse styles (Errington, 1988). To put it plainly, it is said that the Javanese culture which shows the more youthful to regard to the more seasoned, to regard another person in light of his economic wellbeing is actualized in the language by picking and utilizing the high variety/level. Since goodbye krama or discourse levels are essentially established in the Javanese language and culture, we can't communicate in Javanese at all without all the while passing on the logical ramifications intrinsic in the style we use (Horn, 1992). With respect to discourse levels, a few language specialists (for example Herrick, 1984) recognizes this language into two social levels, in particular Ngoko and Non-ngoko (Bhasa) levels. Some others, (Poedjosoedarmo, 1979; Errington, 1988), guarantee that there are three levels: Ngoko (Ng), Krama Madya (KM), and Krama Inggil (KI). With the end goal of this conversation, in any case, the paper follows the subsequent order. In the discourse levels, each level communicates the degrees of pleasantness. That is, the most reduced level (Ng) communicates the most un-amiable and the most elevated level (KI) shows the most gracious.

Thusly, those ideas of the Javanese culture should be clarified prior to going to the primary conversation of conveying refusal or refutation affably in Javanese. Having introduced the ideas of the Javanese culture comparable to courteousness, this article inspects how these ideas can be applied in the strategies for being amiable in Javanese and how this obligingness (somewhat) can

likewise be analyzed utilizing the overall standards of amiability as proposed by the etymologists recently referenced

## RESULT AND ANALYSIS

As Brown and Levinson (1978, p. 15) put it, good obligingness is portrayed by the statement of endorsement and enthusiasm for the recipient's character by making him/her vibrate part of an in-gathering. Yule (1996) likewise contended that positive respectfulness stresses that the two speakers need something very similar, and that they have a shared objective. Obligingness systems are things that are done in correspondence which will give in every circumstance a deliberately determined equilibrium of these needs which are constantly under arrangement in open correspondence. The degree to which a FTA is not kidding includes three components (or four) in many societies

1. The 'social distance' (D) of S and H (a balanced connection)
2. The relative 'power' (P) of S and H (an unbalanced connection)
3. The supreme positioning (R) of burden in the specific culture
4. Kinship perspectives (K) (Yassi, 1996)

Numerous parts of phonetic structure a speaker picks rely upon the speakers' making some examination of the connection among self and recipient, levels of discourse in Javanese, the investigations will present as follows

Data 1: Honorific non Kinship (- P,+D,- K))

The discussion beneath occurred between outsiders or both the speaker and listener didn't have any acquaintance with one another. This discussion occurred in the JM Optik between the costumers that never met, after significant discussion, they began to convey utilizing Javanese

Extract: 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 discussion over, A and B used KM (Krama Madya), the mid honorific level in Javanese discourse. The two of them used KM as the discourse level, in light of the fact that both An and

B did not know every one of their social background, there was a distance among them and to regard each other they picked KM level, it will be viewed as respectful or knowing goodbye karma. From the discussion above additionally can be seen that B wouldn't give a data where she reside in, however B didn't say it straightforwardly to A, rather than saying "no" B just gave general data not specific address gee Mataram (aberrant Refusal) she was hesitant in giving data since asking address is a piece disturbing her since they just met. furthermore, B said 'Ngapunten Mas, Saya pamit dulu' to end the discussion, Ngapunten is KI (krama Inggil) level and B changed level from KM to KI which KI is viewed as more pleasant than KM, changing the level of the language into KI when they come into a conventional circumstance and make more proper circumstance. B likewise exchanged into Bahasa Indonesia to end the discussion 'Saya pamit dulu'. It tends to be seen that here B took a stab at making more distance by upgrading the discourse level and exchanged into Bahasa Indonesia. The technique utilized by B is roundabout language or Off-record. The B's refusal is said to utilize Negative amiability technique by utilizing apsince B didn't say "no" straightforwardly, she just offered general data to response the speaker demand. Javanese isn't constrained by the syntactic viewpoint, (for example, the quantity of subject, or the strained), however it is administered by nonlinguistic factor, that is by the social relationship among the tenors, sober-mindedly

#### Information 2 Honorific and Kinship Relation (- P,+D,+K)

The discussion beneath occurred among Fandi and Sosman. Sosman is a brother by marriage of Fandi. This discussion occurred in a Fandi's home in Mataram, the two of them are Javanese however have diverse vernacular. Fandi is from Central Java and Sosman is from East Java.

Models : An is Sosman

B is Fandi

A: Piye kabar e mas? (Ng)

(How are you?)

B: apik-apik wae (Ng)

Very great

A: Sampeyan longgar nopo mboten? (KM)

Do you have time?

B: Wonten nopo? (KM)

What's happening?

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



Sorry...May I acquire your cash? I have something to pay

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

What will you pay for?

A: Niki Mas kajeng mbayar engine (KM)

I will pay an engine portion

B: Cobo takono mbk yu mu...duite ndik mbak yu mu kabe (Ng)

If it's not too much trouble, ask your sister,,, she deal with all the cash

The decision of discourse levels is identified with social conditions (particularly the relational connection between the questioners), and the setting where the expression is conveyed. The above models change starting with one level then onto the next relying upon the setting among An and B in conveying the expression. Both An and B applied contrast strategies. Here face methodologies change as indicated by how significant or delicate the subject of conversation is. From the model above conversation about cash is delicate subject. Consequently A changed the level from Ng to KM while examining about the cash, a few ideas of the Javanese culture: goodbye krama, andhapashor, and tanggap ing sasmito are acknowledged in the vocabularies and language structure. In the vocabularies, there are honorific words (H) which are utilized to regard others, and non-honorific words (NH) that are utilized to slander ourselves, for this situation A utilized appology word in honorific structure and utilized inquiry structure in solicitation 'Sepurane sik mas yo, nopo kulo saget ngampil yotro?' these solicitation began with the word sepurane (H) KM level, by utilizing KM level it very well may be guaranteed amiable solicitation. B's react is by implication. B didnot denied straightforwardly, rather than saying 'No' B posed inquiry 'keperluan nopo toh..kok dadakan' here B blended the level discourse (KM and Ng) B blended the level since he needed to lessen the distance and to safe A's face. What's more, to safe A's face B directed him to get some information about the cash in the sentence 'Cobo takono mbk yu mu...duite ndik mbak yu mu kabe'. So it tends to be said that B utilized Off-record methodology and good consideration in rejected A solicitation, since B utilized it to cause the A to have a positive outlook on himself, his inclinations, or assets, and are most generally utilized in circumstances where the crowd knows each other genuinely well. Notwithstanding supporting and endeavors to keep away from strife.

Information 3: Symmetrical non Kinship (- P,- D,- K)

The discussion beneath occurred among Fandi and Endah. Fandi and Endah are dear companion, they have been being a freind for a very long time. Endah is more seasoned than Fandi. This discussion occurred in a Fandi's Store in Mataram, the two of them are Javanese however have distinctive vernacular. Fandi is from Certral Java and Endah is from East Java.

Models : An is Fandi

B is Endah

A: Ayo mlebu Ning (Ng)

Kindly come in!

B: Oyi (Ng)

OK

A: Ono opo Ning?

What's going on?

B: Iki Ndi jaluk tulung benerono kaca mata ku

I need your assistance to fix my glasses

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

Okay...wait a moment

A: Aduh ning iki wes rusak parah ora iso

dibeneri

This glasses was broken so gravely, it can't

be fixed

B: waduh piye iki

So how is it?

A: ganti anyar ae Ning, iki aku onok barang

anyar

Purchase another one, I have another stock

B: Larang ora?

Costly or not?

A: karo konco dewe..gak larang-larang

It's between friends..I give you modest cost

B: Orip?

What amount?

A: 1,5jt casing tok

Just 1,5 million

B: whuii..larange Rek

Wow...such a costly one

A: kualitas bagus iki Ning

This is acceptable quality

B: mbok dikurangi po'o rek!

Kindly give a markdown!

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

I didn't take any benefit of it

: Wis sampeyan cicil ping telu ae

can be paid in three portions

B: oyi wes, bulan ngarep yo mulai nyicil

Allright at that point, I start pay one month from now

A: Oyi Ning

OK

From the discussion above, it tends to be seen that Both An and B utilized easygoing language; they utilized Ng Javanese discourse level, since they are extremely an old buddies. At some point they utilized Malangan style (slang, for example, 'Oyi, Orip', An attempted to utilized Malangan style to B, as he realized that B is from Malang east Jawa, An additionally address B with 'Ning' (Honorific tending to framework in east Java for female). This sort of articulation is typically routed to somebody whose age is more seasoned than the speaker's. Those picked style and epression saw the level of closeness or become more cozy.

When all is said and done, Javanese basic sentences can be moved steadily into the solicitation structures by supplanting the basic additions with a refined molecule 'mbok' signifying 'please'. Subsequently, B demand sentences "mbok dikurangi po'o rek!" is viewed as obliging however she utilized easygoing structure Ng, at that point in refusal methodology, A rejected giving a rebate by implication, A pre-owned negative affableness technique. Negative courteousness systems are situated towards the listener's negative face and underline shirking of inconvenience on the listener. These methodologies assume that the speaker will be forcing on the audience, and there is a higher potential for ungainliness or shame. By saying that, he didn't get any benefit of it; A tries not to force on his companion. In her refusal, A pre-owned flexibility scale in which he gave choice that he will sell the glasses in credit by multiple times installment 'Wis sampeyan cicil ping telu ae'. This expression is courteous contrasted with direct refusal, for instance, saying "no" to his companion

#### Information 4 Symmetrical Kinship (- P,- D,+K)

The discussion underneath occurred among Yuri and Endah. Yuri and Endah are sisters, they have been living in Lombok for a very long time. Endah is more established than Yuri. This discussion occurred in their home in Mataram.

Models : An is Yuri

B is Endah

A: Mbak End ayo mudun kene mbak! (Ng)

Mbak End, descend here!

B: Ana opo Yur? (Ng)

What's going on?

A: Mrenea muduna mbak aku gowo duren (Ng)

Descend here, I brought you durian

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

Wow it's incredible, we should open it

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

Pause, show restraint... where is satrio?

B: Wes mengko lak mrenea dhewe. (Ng)

Later He will come at any rate

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

Come we open it in verandah, it is stopped wide spot

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

Come...so where is the blade?

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

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

A: Yo sek mbak

Okay..Wait here

The use of language consideration which is acknowledged in the discourse levels infers that a Javanese should direct a decent conduct (goodbye krama) that is a youngster should regard to the more seasoned, or if the setting of circumstance requires it. Realizing the discourse styles, we ought to likewise realize the chief components deciding the style decisions. Something else, From the discussion above, it very well may be seen that Both An and B utilized easygoing language; they utilized Ng Javanese discourse level, even extreme An is more youthful than B, she utilized easygoing or non honorific level, with the exception of the addressing framework, A tended to B with Mbak. In this proviso Mbak End ayo mudun kene mbk, is basic structure, yet A word ayo significance asking or welcoming, so for this situation An is as yet considering goodbye krama to her sister not utilizing direct basic mudun no!, yet she embed ayo to make it considerate, on the grounds that requesting somebody more established than the speaker straightforwardly is viewed as rude.

From the discussion above, it tends to be seen that B wouldn't call satrio when her sister asked 'Lha Satrio endi?' where is satrio?' As a decent Javanese, B can discover the shrouded significance conveyed by A that is requesting that she search for satrio, B denied by offering motivation to her sister that Satrio will come at any rate. The reasons given by B mirrored her delay to call or search for Satrio. What's more, the following second when A got some information about the blade, B answered being referred to shape 'mosok arit tekon karo aku? for what reason do you ask it to me?' By giving that reason, essentially, B declined her sister's order to take the blade. Rather than saying "no" to her sister, B continues giving explanations behind not going anyplace. In a basic manner, it very well may be inferred that B utilized off-record technique in expressing her refusal. Off-record implies utilizing backhanded language and eliminates the speaker from the possibility to being forcing. In the interim, B utilized backhandedness scale, since she didn't say straightforwardly to her sister that she declines it. It very well may be found initiated that this present kid's expression is amenable, since he utilizes off-record methodology and aberrance scale when he rejects his mom's order. B utilized negative neighborliness technique to cannot . Negative respectfulness methodologies are arranged towards the listener's

Information 5 A Hierarchical non Kinship (+P,+D,- K)

The discussion underneath occurred among Fandi and Rudi. Fandi is the ownwer of JM Optic in Mataran and Rudi is one of Fandi's Staff. Rudi has been working in JM Optic for a very long time. Rudi is more youthful than Fandi. He is 22 years of age, This discussion occurred in a Fandi's Store in Mataram, Fandi needed to encourage Rudi present Koran, the two of them are Javanese.

Model. An is Fandi

B is Rudi

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

Rud, don't return home early

B: Nggih (KM)

Alright

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

today is Friday night, you'll discuss with me, isn't that so?

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

Alright.... But I don't bring IQRO.

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

I have IQRO. Present with aunt now, correct?

B: Tapi Kulo biasa ngaos kalih uztads. (KM)

Yet, I use to present with uztads.

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

Discuss with me is alright, It is only the equivalent

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

I beseech you conciliatory sentiment sir, I have made an arrangement

This discussion utilized Ng and KM levels, B is utilized KM since he is a youthful speaker addressed grown-up (Fandi) and his chief or somebody of higher economic wellbeing than him and A utilized ngoko on the grounds that he viewed himself as more seasoned than B and have higher societal position. From the discussion above, it very well may be seen that B declines to ricite with his bos by giving many explanation 'Tapi kulo mboten mbekto IQRO' 'Yet I don't present to IQRO' and the other explanation 'Nuwun sewu Pak, Kulo sampun wonten janji' 'I beseech you appology sir, I have made an appoinment' those are the explanation given by B mirror his faltering. The reason eliminates the ramifications that one needs to decline by giving an elective clarification to one's possibly confront undermining conduct (Coppock, 2005). By utilizing this methodology, B which somehow or another suggests that he is reluctant to do recount with his Bos. Those reasons clarify why he would not like to ricite. By giving numerous reasons, fundamentally, he rejects his Bos' order. Rather than saying "no" to his Bos, he continues giving purposes behind not rciting with him. In a basic manner, it very well may be reasoned that this B utilized off-record and Positive affableness system in articulating his refusal. Off-record implies utilizing circuitous language and eliminates the speaker from the possibility to being forcing. Then, this kid utilizes backhandedness scale, since he doesn't say straightforwardly to his Bos that he would not present together. It very well may be found that this present B's expression is respectful, since he utilized off-record procedure and backhandedness scale when he denies his Bos' order.

#### Information 6 Hierarchical Kinship (+P,- D,+K)

The discussion beneath occurred among Endah and Satrio. The discussion happened when an auntie (Endah) asked her nephew Satrio. Satrio is ten years of age kid Impolite refusal is additionally found in this class.

Model: An is Endah

B is Satrio

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

Satrio... . Help aunt discard the waste...

B: Emoh... .(Ng)

No...

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

I implore you... please? It really is ideal to do, right?

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

What! You have your own feet.

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

Better believe it I know... yet I need you to help me.

B: Ga mau

No...

From the discussion above most language they utilized is Bahasa Indonesia, just one term in Ng leve utilized 'emoh" which means no utilized by B. So it tends to be seen that B would not assistance his aunt satrio By saying that he would not like to toss the trash, Satrio denied her auntie's solicitation. Satrio's refusal dismisses the affableness system proposed by Brown and Levinson. Here, he utilizes Bald on-record technique. Uncovered on-record techniques generally don't endeavor to limit the danger to the listener's face. Regularly utilizing such a methodology will stun or humiliate the recipient, thus this system is frequently used in circumstances where the speaker has a cozy relationship with the crowd, for example, family or dear companions. The kid additionally says discourteous thing by saying that his auntie has her own feet, so she doesn't need to request that he do what she can performs without anyone else. Moreover, he additionally overlooks the aberrance scale, in which he communicates his refusal straightforwardly to his auntie. By saying his refusal straightforwardly, the kid doesn't secure her auntie positive face. Positive face is somebody's positive picture who needs to be regarded. The danger to his auntie's positive face means that discourteous expression.

From the clarification above, it tends to be sum up in the accompanying table:

Sister TEM

STRA-TEGI HORMAT NON KERABAT

(- P+D-K) HORMAT BERKERA BAT

(- P+D+K) AKRAB NON KERABAT (- P-D-K) AKRAB BERKERABAT

(- P-D+K) HIERARKHI NON KERABAT (+P+D-K) HIERARKHI KERABAT (+P-D+K)

NP + + -+ +

PP - + + - +- +

NP+PN + + - +

NP: Negative Politeness

PP: Positive Politeness

CONCLUSION



Respectfulness in creating refusal in Javanese can be analyzed through the Javanese social ideas, the semantic properties, and the consideration hypotheses. Alluding to the three variables, respectful refusal in Javanese can be conveyed through the accompanying procedures.

1. First, a refusal can be made by changing level from KM to KI level to make more distance and increment level of convention and furthermore utilizing regretful word.
2. Second, it is exceptionally essential to focus the social relationship among the questioners, and the circumstance of the expression, so we can pick the proper discourse levels or blend it, just as the correct dictionary or punctuation structures (honorifics versus non-honorifics) in light of the touchy or not the point. the level of affableness in creating solicitations can be accomplished by (1) the aberrance or off-record system which can be acknowledged through the inquisitive structures, and (2) making a notion or a circumstance which causes the recipient to feel great since he is liberated from the inconvenience of the solicitation.
3. A refusal can be made by giving a discretionary
4. Indirectness or off-record is the most predominant methodology in making refusal in Javanese
5. Sometime rude refusal occurs, because of absence of involvement.
6. The acknowledgment of pleasantness in refusal is likewise separated into four language varieties: Indonesian language and Javanese, which is isolated into KI, KM and Ng..

# The Realization of Politeness Strategies in Javanese Speech Community in Lombok

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