



The Study of Javanese Politeness Strategy Used by Warung Community at Magetan

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Abstract

Politeness in speaking is an important point that must be considered in communication. Someone must speak politely so that the message conveyed can be received properly. The researcher uses qualitative method. The primary data in this research has 99 utterances. Data collection techniques are observation, documentation, and interview. Data analysis uses Miles & Huberman's theory (1994) namely data reduction, data display, and conclusion. This study aims to find the politeness strategy of the Javanese in the Warung community at Magetan. The object research in this study is the seller and the buyer conversation in warung. The politeness strategy consists of 4 maxims namely, *kurmat*, *andhap asor*, *tepa selira*, and *empan papan*. The result of this study from 99 utterances, the researcher gets 56 utterances to analyze in politeness strategy. It can be divided into 38 utterances (67,8%) of *empan papan* maxim and 18 utterances (32,8%) of *kurmat* maxim.

Keywords

politeness strategy, Javanese, Warung community

Introduction

Politeness is a rule that must be considered both in speaking and behaving in society. Politeness can be explained as a fixed term, such as polite social behavior or ethics in culture (Yule, 1996). There are possible different general principles of politeness in cultural social interactions. Some are celebrated, wisdom, generosity, humility, and compassion for others. It is assumed that interaction participants are generally aware that such norms and principles exist in society at large. In everyday communication, people will tend to behave as if expect to be appreciated. Speakers if they say something that threatens the expectations of other people's self-image, it is called a face-threatening act. Instead, the speaker can say something to reduce the likelihood of such threats. This is called the face-saving act. Language politeness can be seen by adhering to the principle of language politeness.

Each society from a different nation has a different language and accent. According to Parwiro et al (2019), Indonesia has many languages spoken by various tribal groups. Each tribe has different languages, norms, and accents used. These differences indicate the linguistic character of the region which has the function of identifying the speech group. Speech communities can be formed by long-term interactions between people who share the same value system in a style of communication.

Each speech community has its variety of languages. Language variations exist in bilingual or more societies in certain areas so language deviations occur. Social interaction influences the existence of language variations. Language variety reflects the diversity of languages and the diversity of cultures within an area. This study explains the language variations that occur in the social realm by *warung* in the Magetan area. The people of Magetan have several variations of the language used in communicating. The use of Ngoko and Krama language must be understood and implemented properly. The relationship of situational socio-factors in the use of language affects the social values that exist in society.

Social values are indispensable for regulating relations between members of society. A Javanese speaker can be categorized as a good Javanese speaker if the people have principles (*njawani*). According to Dewi et al., (2021), *njawani* is a rule of polite behavior when the people socialize in Javanese society. The social value commonly used as a benchmark for Javanese people is "*Dadi wong Jowo kui kudu njawani. Ojo nglakoni perkoro sing saru.*" That is, being a Javanese person must be aware of the norms of Javanese society in general. Social values in Javanese society can also be called tata krama. According to Nuryantiningsih & Pandanwangi (2018), *tata krama* in Javanese teaches about human values, namely *andap asor*, *empan papan*, *aja dumeah*, and *tepa seliro*. In Javanese, *tata krama* is a system used to indicate the level of formality and the level of respect of speakers to listeners argued by Poedjosoedarmo (1968). So, the higher the degree of a person, the higher level of formality and respect in a given utterance.

In Javanese society, politeness in speaking is an important point that must be considered. Someone must speak politely so that the message conveyed can be received properly. The purpose of polite speech is to avoid infighting between the speaker and the listener.

Politeness can also be defined as interaction to show concern for others. Politeness of speech in Javanese culture should pay attention to the rules of *tata krama*. According to Poedjosoedarmo (1968), *tata krama* in Javanese can be distinguished into 3 types as follows; *Ngoko* (non-polite and informal), *Madya* (middle), and *Krama* (polite and formal). *Ngoko* is used to greet someone very intimately and does not show respect. *Madya* is used to speaking to people who are quite official of equal friends that want more respect. Then *krama* is used to greet an older person and show respect.

Language politeness as a sociolinguistic phenomenon is closely related to language in society. Politeness is a form of speech behavior that is accepted by the community of users of certain languages to respect each other. According to Borris & Zecho (2018) politeness strategy is a speech to express concern for others and minimize facial threats. In certain social contexts, if the speaker says something of a threat to the self-image of others then the act is the Face Threatening Act (FTA). Alternatively, if someone says a smaller threat it is referred to as the Face Saving Act (FSA). Social communities in society must pay attention to civility strategies in communicating. The goal is not to threaten the face of the interlocutor.

In interactions, social communities must have goals to be achieved together or just share opinions. This activity takes the right time and place. Regarding the place, *warung* is the main choice for conducting gatherings in Javanese society. *Warung* is a small shop that provides various types of coffee, cold or warm drinks as well as snacks ranging from fried foods, snacks, bread, etc. In fact, today's *warung* customers are spoiled with Wi-Fi. *Warung* is not only a place for coffee, but also a place of aspirations for the social community. The social community makes the *warung* a place to exchange ideas, information, experiences, etc.

Warung is no less interesting than other places. According to Hardiyanti & Puspa (2021), visitors prefer to spend time hanging out in *warung* rather than in coffee shops. Visitors feel at home in *warung* because they feel comfortable and cost low budget. For visitors in *warung*, they do not attach importance to the luxurious interior but to the comfort of the place, spacious and clean. *Warung* is always open to anyone regardless of social status, institutions, social stratifications, or religion (Khusna & Sudrajat, 2012). This can be proven in *warung* located in Magetan area which attracts visitors. Visitors to the *warung* are not limited to certain circles, but all circles. Start from young-old, poor-rich, student-teacher, even ustadz, and students can visit *warung*.

Several *warungs* in Magetan are used by young people as their basecamp to chat. According to the result of analysis from Sukatmadiredja (2016) that the average who dominates the most visitor at *Warung* is the age of 20 – 35 years. Ma'sum & Gunawan (2019) also stated that *warung* seems to be a playground for young people to break away from routine at school and at home. Not a few are for junior and senior high school students who visit the *warung* at the end of school hours. They prefer *warung* as hiding places to skip school. For most of them, the reason for going to the *warung* is not just to drink coffee, but more used to chat or play games together. According to Santoso (2017), *warung* are used as communication centers, socialization centers, information centers, and entertainment facilities. *Warung* is considered a center of communication and

socialization because everyone in the *warung* is free to talk about anything with any theme. In addition, the *warung* as an information center here means that all the latest information and hot news can be known at the *warung*. While *warung* as a means of entertainment has the function of being able to calm the mind from all fatigue.

With the diverse situation of visitors, there is a large variety of languages spoken. The word "slang word" is found a lot when gathering at a *warung*. The interesting thing in this research is that young people as buyer and old people as seller. In view of the elements of Javanese culture, there are patterns of communication that may be appropriate or may be violated. One of them is when young people (buyer) communicate with old people (seller) should use polite language choice (*krama*). Conversely, when old people (seller) communicate with young people (buyer) should use the *ngoko* language. In the research, the buyer is the king who has more power than the seller. So how is the use of language in the *warung* in that situation? This is very interesting to study, especially in the field of politeness.

Interestingly, the discussion of research on politeness strategy can be seen from the many studies that discuss politeness including, the first previous study by Xafizovna (2022). The focus of the study is on politeness strategies, especially positive politeness adopted in a novel. The novel in the research was *Anne of Green Gables* by Montgomery. The main character in the novel namely Anne Shierly becomes the focus of the research. The research uses Brown and Levinson's (1987) theory. The results of the analysis show that Anne's character is the realization of positive politeness linguistics to get a harmonious and friendly relationship theory of Brown and Levinson (1987). The second previous study is (Kavanagh, 2016). The theory used in the research is Brown and Levinson (1987). The research focuses to study American and Japanese online emoticon media in blog comments on Brown and Levinson's (1987) politeness strategies. The result of the analysis is that Japanese people use more positive politeness strategies than Americans. The third previous study by Eshghinejad et al (2016). Their research discusses the analysis of positive and negative politeness strategies used by men and women from 2 groups namely, English and Persian as foreign language learners when texting professors. The theory used in their research is Brown and Levinson (1987). The data in their research was taken from the SMS of students to professors. The result of the previous study was that there was no significant difference between men and women from 2 groups, namely English and Persian in the use of positive and negative politeness strategies. The fourth previous study by Lestari et al (2018). Their research aim to analyze types of language politeness used by Javanese women in tradition of *rewang*. The located in Klaten Regency, central Java. The data in their research is utterance of women taken from their communication in *rewang*. The theory used in their research is Asim Gunarwan Theory. The result is the type of Javanese women in social interaction used *Empan Papan maxims*.

The difference between the first previous study and this research is that in the previous study, the data was taken from a novel and used Brown and Levinson (1987) theory while in this research the data was taken from recorded conversations between seller and buyer in *warung* and used also the theory of Asim Gunarwan. Then, the difference between the second previous study and this research is the previous study analyzed

American and Japanese online emoticons and took the data from blog comments and used theory of Brown and Levinson (1987). The difference between the third previous study and this research is the data in the previous study was taken from the questionnaire and observations step. The theory used Brown and Levinson (1987). This research analyzes the politeness of young people in communicating using the Javanese language using the theory of Asim Gunarwan. The difference between the fourth previous study and this research is the subject of data in previous study is Javanese women in tradition of *rewang* while the subject of data in this research is young people in warung. The similarities of the previous study previous study with this research are the same in analyzing the politeness strategy.

Method

This research is qualitative. The source of data in this study is recordings of conversations between sellers and buyers at several *warungs* in Magetan. Thus, the subject is seller and buyer in the *warung*. The researcher gets the data through observation, documentation, and interview. In analysing data, the researcher must connect with the context first. Then the data is classified into Searle's speech acts. The data validity, the researcher uses triangulation method. According to Sugiyono (2013), triangulation means a data collection technique that has the nature of combining various data collection techniques and existing data sources. There are 10 data taken in 3 different *warungs*. The first *warung* is located in Belotan village, Bendo District, Magetan Regency on Saturday, June 11, 2022, at 20.52. The second *warung* is located in Karangsono village, Barat District, Magetan Regency on Sunday, June 12, 2022, at 13.30. The third *warung* is located in Sempol village Maospati District, Magetan Regency on Sunday, June 12, 2022, at 14.31 . From these data gets 99 utterances to be analysed.

Results

The focus of this study is to find speech act and politeness strategies in 3 warungs located in Magetan. In this study, the researcher has 4 data from Warung Abah, 5 data from warung located in Karangsono village, and 1 data from warung gaul. The total are 10 data. The primary data are 99 utterances. Politeness strategy analysis based on Asim Gunarwan's theory found results. The researcher in analyzing this data get 56 utterances consists of 67,8% of *empan papan* and 32,2% of *kurmat*

Table 1. Kind of Politeness Strategy

<i>Empan Papan</i>	<i>Kurmat</i>	Total
67.8 %	32,2%	100%

Politeness strategy is learning how to use language in communicating so as not to threaten the face of others. In this study, the researcher found 2 maxims namely *kurmat* and *empan papan*. *Kurmat* contains advice to someone who always shows respect for others in accordance with the position of their respective social strata that prevails in society. *Empan papan* contains advise to become a person who is good at carrying himself

or realizing himself as a member of society. This maxim advises that people can occupy the positions that have been assigned to them and are not obliged to change positions because they can break the balance. From 99 utterances only 56 utterances can be analyzed into the politeness strategy. Based on the results, the 56 utterances are divided into 18 utterances of *kurmat* and 38 utterances of *empan papan*. Below is a sample of analyzing data politeness strategy.

Kurmat

Data 1

- (R1) : "Mba kopi mba." (1)
(Mba, [I want to order a] coffee mba)
- (R2) : "Kopi nopo?" (2)
(What coffee?)
- (R1) : "Kopi cangkir." (3)
(Coffee in a cup.)
- "Kowe opo?" (4). "La we pesen pora ?" (5)
(What about you?) (Do you order or not?)
- (R3) : "Aku coklatos." (6)
(I want coklatos.)
- (R1) : "Cokolatos." (7)
(Chocholatos---a chocolate drink)
- (R2) : "Panas nopo adem?" (8)
(Hot or cold?)
- (R3) : "Dingin." (9)
(Cold)

Context: The data was taken at the Warung Abah located in Belotan Village, Bendo District, Magetan Regency on Saturday, June 11, 2022, at 20:52. There were 3 participants namely Yoga (R1), Sutinem (R2), and Putri (R3). R1 and R3 is a buyer who is 23 years old and R2 is a seller who is 37 years old. They are buying at the warung for the first time. The situation here is R1 and R3 order the drink to R2. R1 orders *kopi cangkir* and R3 orders cold *cokolatos*.

Analysis: in the data 1 above, several utterances contain *kurmat* maxim. This is because the participant shows respect for others. *Kurmat* maxim founds in utterances 2 dan 8. In this data, R2 to R1 uses *krama* language. This is proven in utterance 2 "Kopi nopo?" and utterance 8 "Panas nopo adem?" In Javanese culture, R2 should use the *ngoko* language because she communicates with a younger person. In this situation, R2 uses *krama* language because she applies the principle of *ngajeni*. This is because Javanese culture is famous for the principle *ngajeni* which is mutual respect for others. One more factor R2 uses in *krama* language is the feeling of *Sungkan*, because they do not know each other. According to Dwipayana et al (2021) that since childhood the Javanese people are taught in situations that lead to respectful attitudes. One of which is *sungkan*. *Sungkan* is respect for superiors or who do not know each other.

Empan Papan

Data 2

- R4 : "Mba tempe ne rung mateng o mba?" (10)
(Mrs., Is the *tempe* cooked?)
- R5 : "Udah. We siji op loro?" (11)
(Already. Do you have one or two orders?)
- R4 : "Kabeh." (12)
(All of it)
- R5 : "Kabeh ki? Kabeh?" (13)
(Seriously ?)
- R4 : "He em." (14)
(Yes)
- R5 : "Tenanan nu?" (15)
(This is serious?)
- R4 : "Loro e mba. Wong Jimin urung" (16)
(Two only Mrs, because Jimin hasn't [arrived])
- R5 : "Yawis." (17)
(Yes)

Context: The data 2 was taken at the *warung* located in Karangsono Village, Barat District, Magetan Regency on Sunday 12 June 2022 at 13.30. There are 2 participants, namely Wisnu (R4) and Vitri (R5). R4 is a junior high school while R5 is a 35-year-old seller. R4 often visits the *warung* so they know each other. The situation here is when R5 is frying *tempe* then Wisnu comes. He asks whether the *tempe* is already cooked or not. Then R5 answers already and she asks how much R4 would order *tempe*. R4 answers that will order all the *tempe*. R5 didn't believe it. Finally, R4 did not order all *tempe*. He only orders 2 *tempe* because he remembered his friend named Jimin hadn't arrived yet.

Analysis: from the data above several utterances containing *empan papan* maxim. This maxim is found in utterances 11, 13, 15, and 17. This is because R5 can position itself in the community. In Javanese culture, the old person who communicates with the young person must use the *ngoko* language. In these utterances R5 already uses the *ngoko* language. This is proven by "We siji op loro?" in utterance 63, "Kabeh ki?" in utterance 13, "Tenanan nu?" in utterance 15, "Yawis" in utterance 17.

Discussion

From the result analysis, young people have not been able to use the principle of politeness properly. This is proven by the large number of utterances that use the *ngoko* language when they communicate with older people. From the 50 utterances by young people in conversations, there are 41 utterances that use *ngoko* language. Meanwhile, the sellers who are older than the buyer apply the *empan papan* maxim because they have positioned themselves well based on Javanese culture. They communicate using the *ngoko* language with younger people (buyers). But there are 8 utterances out of 44 utterances from the sellers who use *krama* language when they communicate with young people. The seller applies the principle of *ngajeni*, because in Javanese culture is famous for the principle *ngajeni* which is mutual respect for others. One more factor the

seller uses in krama language when talking to a young person is the feeling of *sungkan*, because they do not know each other. According to Dwipayana et al. (2021), since childhood the Javanese people are taught in situations that lead to respectful attitudes. One of them is *sungkan*, which is respect for superiors or who do not know each other.

In line with Asim Gunarwan's theory (1994), the politeness strategy consists of 4 maxims namely, *kurmat*, *andhap asor*, *tepa selira*, and *empan papan*. From 99 utterances, the researcher gets 56 utterances to analyze in politeness strategy. It can be divided into 38 utterances (67,8%) of *empan papan* maxim and 18 utterances (32,8%) of *kurmat maxim*. From the result of this study, the politeness strategy is dominated by *empan papan* (aware of place). In this data, the old person has already positioned himself correctly based on Javanese culture. They use the *ngoko* language to communicate with young people. The proof of the use of *ngoko* language by old people can be shown in words *kowe*, *opo*, *ora*, etc. According to Poedjosoedarmo (1968), *ngoko* language is used in informal or non-polite conditions. It means that the use of this language can be done when an old person communicates with a young person.

Currently, *warung* is scattered in several regions of Indonesia, especially in Magetan Regency. In this study, there are 3 *warung* locations in Magetan Regency that are used as research sites, namely Belotan Village, Krangsono Village, and Sempol Village. The majority of the buyer in the *warung* is Javanese. Automatically they use the Javanese language in communication. Therefore, in the context of the Javanese language by the participant, the researcher used theory from Asim Gunarwan

This result is different from the existing study. According to the result of a study by Pamungkas, (2016) in discussing and storytelling activities, children aged 10-11 years have applied the principle of politeness well in mentioning character. This is because since childhood their parents used to use Indonesian and Javanese at home. Even though Indonesian is dominated, children are able to use Javanese very well and always prioritize the principle of politeness in their expression. Whereas in this study, young people have not been able to use the principle of politeness properly. This is due to the large use of the *ngoko* language than krama language used by young people when they communication with the older buyer. Young people feel they already know each other with the buyer because they often visit the *warung*. So that they are used to using the *ngoko* language. This is in line with the opinion of Azila & Febriani (2021) that the *ngoko* language is used as a means of communication with close solidarity. Solidarity here is the friendship between the seller and buyer. This research aims to find politeness strategies of Javanese in the Warung community at Magetan. Besides that it also contributes to 2 aspects. The first, theoretical significance, is hopefully the research result can help increase knowledge about politeness in Javanese. The second is practical significant divided into 3 namely, for future researchers can be useful for future researchers as reference material when studying politeness strategies, for students to make understand politeness in Javanese and also students can directly practice politeness in everyday life, and for teachers can help to know the politeness of today's young people in communicating Javanese. So that the teacher will pay attention to students in speaking politeness because it is important.

Conclusion

The results of the analysis show the politeness strategies of the Javanese in the warung community at Magetan. In line with Asim Gunarwan's theory (1994), the politeness strategy consists of 4 maxims namely, *kurmat*, *andhap asor*, *tepa selira*, and *empan papan*. From 99 utterances, the researcher gets 56 utterances to analyze in politeness strategy. It can be divided into 38 utterances (67,8%) of *empan papan* maxim and 18 utterances (32,8%) of *kurmat* maxim. From the result of this study, the politeness strategy is dominated by *empan papan* (aware of place). In this data, the old person has already positioned himself correctly based on Javanese culture. They use the *ngoko* language to communicate with young people. Then, young people have not been able to use the principle of politeness properly. This is proven by the large number of utterances that use the *ngoko* language when they communicate with older people. From the 50 utterances by young people in conversations, 41 utterances use *ngoko* language.

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