

Putri

by mochamadaulia921@gmail.com 1

Submission date: 16-Jul-2023 06:44AM (UTC-0500)

Submission ID: 2131799662

File name: Article_Desember_1111.doc (179K)

Word count: 6028

Character count: 32346

THE STUDY OF JAVANESE POLITENESS STRATEGY USED BY WARUNG COMMUNITY AT MAGETAN

Liliana Putri Kumalasari, Rosita Ambarwati, Theresia Budi Sucihati
putrikumalasari079@gmail.com, rosita@unipma.ac.id, theresia.bs@unipma.ac.id

Universitas PGRI Madiun
Jl. Setiabudi No. 85 Madiun

Article History:

Received:

Accepted:

Corresponding**Author:**

Rosita Ambarwati

Tel.: 08155601111

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 (1994:10) 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. In line with Asim Gunarwan's theory (1994), 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.

Politeness Strategy, Tata Krama, Warung Community

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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), 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.

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

In the 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 wifi. 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 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 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

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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 Lenvison’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 Lenvinson (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 Lenvison’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 Lenvinson (1987). The data in their research was taken from the SMS of students

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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 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 Lenvinson (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 theoru used Brown and Lenvinson (1987). This research analyzes the politeness of young people in communicating using the Javanese language using the theory of Asim Gunarwan. The similarities of the first previous study and the second previous study with this research are the same in analyzing the politeness strategy.

METHOD

A. Type of Research

Qualitative data is words rather than numbers and have been an integral part of many fields of social science, particularly anthropology, history, and political science (Milles & Huberman, 2014). Qualitative data can maintain a chronological flow, see exactly what events led to consequences, and lead to useful explanations. Good qualitative data is more likely to lead to accidental discoveries and new integrations. According to Creswell (2007), the qualitative method is likened to a complicated fabric. This fabric is not explained easily because it has small threads, many different colors, and textures. Like the process of weaving fabric, worldviews and perspectives bring together qualitative research. In the worldview, qualitative methods there are approaches such as narrative research, phenomenology, grounded theory, ethnography, and case studies. This method has many different individuals with different perspectives to create qualitative research. This research uses qualitative methods because this

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

problem departs from social phenomena. The phenomenon of politeness that occurs among young people in Javanese society is starting to fade (Damayanti & Jatiningsih, 2014). This phenomenon cannot be analyzed easily. Therefore researcher needs several theories and references from various sources to help in this study.

B. Place and Date

This research site was taken at three different stalls in the Magetan area. The first place was taken at the “Warung Abah” located in Belotan Village on Saturday, June 11, 2022, at 20.52. The second place was taken on Sunday, June 12, 2022, at 13.30 located in Karangsono village. Furthermore, the third place was taken at a “Warung Gaul” located in Sempol village on Sunday, June 12, 2022, at 14.31

C. Data Source

The source of data in this research is the subject from which data can be obtained. Data sources can be objects, motion, people, places, etc. the source of data in this study is in the form of recordings of conversations between sellers and buyers at several warungs in Magetan. The buyer in this warung is a young person while the seller is an old person. The first recording was taken at the “Warung Abah” located in Belotan on Saturday, June 11, 2022, at 20.52. the recording duration is 17.57 minutes. Researchers on Sunday, June 12, 2022, at 13.20 conducted a second recording at a warung located in Karangsono village with a duration of 09.38 minutes. The third recording was taken at a “Warung Gaul” located in Sempol village on Sunday, June 12, 2022, at 14.30 with a duration of 07.10 minutes.

D. Research Instrument

An important part of a study is the existence of research instruments. Instruments play an important role in obtaining accurate and reliable information. According to Sugiyono (2013) in qualitative research, the researcher plays a role as an instrument or research tool. The researcher is tasked with determining the focus of the research, selecting informants as data sources, assessing data quality, analyzing data, interpreting data, and drawing conclusions from observations. Informants are still evolving until the data needed or collected by the researcher can be considered satisfactory. In collecting data researcher must go directly into the field. This position can be called by the researcher as a key instrument.

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

This research has other research instruments besides the researcher as the main instrument. Recording as documentation analyzed the second instrument. In this study, the definition of recording is a conversation between seller and buyer taken from several warungs in Magetan.

E. Technique of Collecting Data

The technique of collecting data is one of the steps in this study. The purpose of this step is to get data as research material. The data collection technique in this study is observation, documentation, and interview. According to Sugiyono, (2013), observation consists of participant observation, overt & covert observation, and unstructured observation. In this study, the researcher used participatory observation. The researcher observes and listens to what a person does and participates in it. In this study, the researcher observes the activity between the seller and buyer so that to make it easy analysis the context. Participatory observation consists of passive participation, moderate participation, active participation, and complete participation. In this study, the researcher used moderate observation. It means that this observation has a balance between the researcher being an insider and an outsider. Insider means the researcher collecting data participate in it but not completely. While an outsider is the researcher who becomes an observer and does not participate in it

In addition, the researcher also uses the documentation method. Research results from observation activities will be more reliable if supported by documentation likes photos, videos, records, etc. The documentation in this study is a recorder taken from a conversation in three warungs in Magetan namely, warung abah, warung located in Karangsono village, and warung gaul. Then, the researcher also used the interview method. Previously the researcher has prepared some questions to know personal data about the participants are name, age, and relationship of participants. The relationship means whether the buyer and seller know each other or not. This is very important because it can make it easier for the researcher to analyze the data.

F. Data Validity

Data validation is an important step in qualitative research. This step is a process of verifying the accuracy of the data or material used as the basis for research. Truth testing is closely related to data collection techniques because the researcher

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

seeks and gathers information that can be used to analyze problems or data. In this study, the researcher uses the 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. Triangulation techniques have the meaning of the researcher conducting research using different techniques to obtain data from the same source. The researcher conducts several techniques namely interviews, participatory observation, and documentation in one warung. While source triangulation means that the researcher gets data from different sources with the same technique. The researcher carried out the same technique used in three different warungs in the Magetan area.

G. Technique of Data Analysis

Data analysis is the process of finding and compiling data systematically obtained from observation and interviews in the field. Then, the data analyzed either grouped into several categories, choosing important parts and drawing conclusions that can be easily understood by oneself and others (Sugiyono, 2013). According to Milles & Huberman (2014), data analysis techniques consist of three activities like data reduction, data display, and conclusion drawing/verifications. In this study, before entering the data reduction step, the researcher collected data first. The researcher observed three warungs in the Magetan area. Data analysis techniques based on Miles and Huberman 1994 as follows:

a) Data Reduction

According to Milles & Huberman (2014), data reduction refers to the process of selection, focus, simplification, abstraction, and process change of the information that appears in written notes or field notes. In this study, the data comes from recording. In the First step, the researcher observes the activity of selling and buying at a warung in the Magetan area, does documentation by recording conversations between buyer and seller, and interviews the participants. Next, the researcher does the coding so that the data is more conceptualized. After that, the researcher selects the utterance which contains a speech act to be analyzed. Further, this study focuses to analyse politeness than impoliteness. The researcher also takes some notes related to the theory of speech act and politeness strategy in the transcription of the conversation between the seller and buyer. After that, the

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

researcher makes summaries to make it easy in analyzing data to continue the next steps.

b) Data Display

The next step is to display data. In this step, the researcher focuses on data presentation activities from data that has been collected and analyzed before. The presentation of information is oriented in such a way that the reduction of the resulting data is organized so that it can be easily understood. In this study, the researcher analyzed 99 utterances from the data of three warungs. First, the researcher analyzed speech acts using Searle's theory. The next step is to analyze the politeness strategy using the theory from Asim Gunarwan.

c) Conclusion drawing/verifications

Conclusion drawing is the third step in analyzing data. The researcher makes a conclusion from the analyzed data.

H. Research Procedure

This research aims to determine the politeness of young people to old people using Javanese. The chapters above discuss in detail how information is collected. First, explain the type of research in this study, namely qualitative methods. Second, describe the source of the data obtained. The third is the research instrument. The fourth is that the researcher explains how techniques in collecting data and information. Fifth, data analysis techniques are divided into three, namely data reduction, data display, and conclusion review. Before going to the reduction step, the researcher collects the data first. Finally, the analysis procedure that will be applied to the data will be presented.

FINDINGS AND DISCUSSIONS

a. Findings

This study used theory of Asim Gunarwan. Gunarwan focuses on analyzing language politeness from the perspective of Javanese society. According to Gunarwan as cited in Pamungkas (2016), Javanese people communicate more often using the strategy of speaking inwardly. The strategy of revealing prohibited speech acts in Javanese is 'in the heart'. It is evident that Javanese culture 'encourages' choosing silence. The strategy of speech in Javanese society is influenced by traditional views. In fact, the life of Javanese people has been determined 'from there', the power given by everyone has been

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

measured. So that everyone in Javanese society must 'nrima ing pandum' which means accepting what is given. Although the granting of such power is uneven, resulting in inequality. The view of Javanese society has become a multi-layered society. Javanese people should consider the politeness strategy to communicate with others.

According to Gunarwan as cited in Wardono et al., (2020) explained 4 areas of politeness levels including (a) kurmat (respect for others, especially to more mature people). Kurmat maxim means that it contains advice to someone who always shows respect for others in accordance with the position of their respective social strata that prevails in society. According to Pramujiono (2015) the sound of this maxim is to use good language so that the other person knows that you respect his position.; (b) andhap asor (humble, always grateful for what is given). Andhap asor maxim contains advice to be a person who always behaves humbly, not arrogantly, etc. Pramujiono (2015) states that this maxim says, to choose good words so that the other person knows you are humble and not arrogant ; (c) empan papan (aware of place). Empan papan maxim contains advice 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.; (d) tepa selira (tolerance). Tepa selira maxim contains advice so that a person does not do something to others where yourself does not want others to do something to yourself. According to Pramujiono (2015), this maxim should not use inappropriate language to others as you do not want others to use inappropriate language to you. 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

Empan Papan	Kurmat
67,8%	32,2%

Politeness strategy is learning how to use language in communicating so as not to threaten the face of others. In this study, the researcher founds 2 maxims namely kurmat and empan papan. 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.

a. Kurmat

Data 1

- (R1) : “Mba kopi mba.” (1)
(Mba coffe mba)
- (R2) : “Kopi nopo?” (2)
(What is coffee?)
- (R1) : “Kopi cangkir.” (3)
(Kopi cangkir.)
“Kowe opo?” (4). “La we pesen pora ?” (5)
(What are you?) (Do you order or not?)
- (R3) : “Aku coklatos.” (6)
(I want coklatos.)
- (R1) : “Coklatos.” (7)
(Coklatos)
- (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 coklatos.

Analysis: in the data 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

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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

b. Empan Papan

Data 9

- R11 : “ *Mba tempe ne rung mateng o mba?* ” (62)
(Mrs what is the tempe cooked?)
- R8 : “ *Udah . We siji op loro?* ” (63)
(Already. Do you have one or two orders?)
- R11 : “ *Kabeh.* ” (64)
(All of it)
- R8 : “ *Kabeh ki? Kabeh?* ” (65)
(Seriously ?)
- R11 : “ *He em.* ” (66)
(Yes)
- R8 : “ *Tenanan nu?* ” (67)
(This is serious?)
- R11 : “ *Loro e mba. Wong Jimin urung* ” (68)
(Two only Mrs, because Jimin hasn't)
- R8 : “ *Yawis.* ” (69)
(Yes)

Context : The Data was taken at the warung location in Karangsono Village, Barat District, Magetan Regency on Sunday 12 June 2022 at 13.30. There are 2 participants, namely Wisnu (R11) and Vitri (R8). R11 is a junior high school while R8 is a 35-year-old seller. R11 often visits the warung so they know each other. The situation here is when R8 is frying tempe then Wisnu comes. He asks whether the tempe is already cooked or not. Then R8 answers already and she asks how much R11 would order tempe. R11 answers that will order all the tempe. R8 didn't believe it. Finally, R11 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 contains empan papan maxim. This maxim is founded in utterances 63, 65, 67, and 69. This is because R8 can position itself in the community. In Javanese culture, the old person

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

communicates with the young person must use the ngoko language. In these utterances R8 already uses the ngoko language. This is proven by “*We siji op loro?*” in utterance 63, “*Kabeh ki?*” in utterance 65, “*Tenanan nu?*” in utterance 67, “*Yawis*” in utterance 69.

b. 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) 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.

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 proven 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.

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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.

CONCLUSIONS AND SUGGESTIONS

a. Conclusions

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

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

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.

b. Suggestions

From the research results, there are still many possibilities for further research on the topic of speech acts and politeness strategy in the future. Because this study only analyzes the type of speech act and politeness strategy that is used by the warung community at Magetan according to the relevant theories. Therefore, the researcher suggests to those who are interested in this topic to analyze more deeply some of the factors that influence young people to use ngoko language to older people. There are many possible research samples to take this topic, such as conversations between students and food vendors who are older at school, conversations between younger and older siblings at home, etc. Besides that the future researcher can use different theories to analyze the politeness strategy. Thus there are several variations in future politeness strategy research.

REFERENCES

- 13 Azila, M. N., & Febriani, I. (2021). Penggunaan Tingkat Tutur Bahasa Jawa Pada Komunitas Pasar Krempyeng Pon-Kliwon di Desa Ngilo-ilo Kabupaten Ponorogo (Kajian Sociolinguistik). *Metahumaniora*, 11(2), 172. <https://doi.org/10.24198/metahumaniora.v11i2.34998>
- 10 Borris, D., & Zecho, C. (2018). The linguistic politeness having seen on the current study issue. *Linguistics and Culture Review*, 2(1), 32–44. <https://doi.org/10.37028/lingcure.v2n1.10>
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design*. Sage Publications, Inc.
- 19 Damayanti, R., & Jatiningsih, O. (2014). SIKAP SOPAN SANTUN REMAJA PEDESAAN DAN PERKOTAAN DI MADIUN Rica. *Kajian Moral Dan Kewarganegaraan*, 03(02), 914. <https://jurnalmahasiswa.unesa.ac.id/index.php/30/article/view/9281/4033>
- 14 Dewi, N. S., Jittanoon, P., & Wiroonpanich, W. (2021). Understanding the Meaning of Talented Youth Well-Being by Javanese Muslim Parents. *Songklanagarind Journal of Nursing*, 41(1), 24–36.
- Dwipayana, N., Syaiful, & Sumargono. (2021). Penggunaan Tutur Dikalangan Remaja Suku Jawa Dalam Berkomunikasi Di Desa Pelita Jaya, Kecamatan Belitang Madang Raya, Kabupaten Oku Timur Tahun 1984-2019. *Journal of Social Science Education*, 2(2), 80–87. [http://download.garuda.kemdikbud.go.id/article.php?article=2587585&val=24348&title=Penggunaan Tutur di Kalangan Remaja Suku Jawa dalam Berkomunikasi di Desa Pelita Jaya Kecamatan Belitang Madang Raya Kabupaten OKU Timur Tahun 1984-2019](http://download.garuda.kemdikbud.go.id/article.php?article=2587585&val=24348&title=Penggunaan%20Tutur%20di%20K kalangan%20Remaja%20Suku%20Jawa%20dalam%20Berkomunikasi%20di%20Desa%20Pelita%20Jaya%20Kecamatan%20Belitang%20Madang%20Raya%20Kabupaten%20OKU%20Timur%20Tahun%201984-2019)

First Author

LET: Linguistics, Literature and Language Teaching Journal Vol.7 No.2 2016

- Hardiyanti, N. Y., & Puspa, R. (2021). Coffee Culture di Indonesia: Pola Konsumsi Konsumen Pengunjung Kafe, Kedai Kopi dan Warung Kopi di Gresik. *Jurnal Media Dan Komunikasi*, 01(02), 26. <https://doi.org/10.20473/medkom.v2i1.26380>
- Khusna, S. Z., & Sudrajat, A. (2012). PRAKTIK SOSIAL NYETHE PENGUNJUNG WARUNG KOPI DI TULUNGAGUNG. *Jurnal Mahasiswa Universitas Negeri Surabaya*, 01(01), 1–7.
- Ma'sum, A., & Gunawan. (2019). Warung Kopi sebagai Ruang Ketiga bagi Pelajar SMA di Kecamatan Kragan Kabupaten Rembang. *Solidarity*, 8(1), 532–544.
- Milles, M. B., & Huberman, A. M. (2014). *Qualitative Data Analysis*. In *SAGE publications*.
- Nuryantiningsih, F., & Pandanwangi, W. D. (2018). Politeness and Impoliteness in Javanese Speech Levels. *Advances in Social Science, Education and Humanities Research*, 166, 383–387. <https://doi.org/10.2991/prasasti-18.2018.70>
- Pamungkas, S. (2016). KESANTUNAN BERBAHASA PADA ANAK-ANAK BILINGUAL DI KABUPATEN PACITAN JAWA TIMUR: KAJIAN PRAGMATIK (Studi Kasus Kemampuan Anak Mengungkapkan Cerita di Depan Kelas Berdasarkan Teori Kesantunan Asim Gunarwan). *SEMINAR NASIONAL PRASASTI (Pragmatik: Sastra Dan Linguistik)*, 298–304. <https://jurnal.uns.ac.id/prosidingprasasti/article/view/520>
- Poedjosoedarmo, S. (1968). Javanese speech levels. *Indonesia*, (6), 54–81.
- Pramujiono, A. (2015). Eksplorasi Nilai Kearifan Lokal Sebagai Dasar Pengembangan Teori Kesantunan Berbahasa Indonesia. *Jurnal Budaya Nusantara*, 2(1), 41–48.
- Purwo, B. K. (1984). *Deiksis dalam bahasa Indonesia* (Vol. 13). PT Balai Pustaka (Persero).
- Santoso, L. (2017). The Etnography of Coffee Shop: Identity Politics of Cangkruman in the City of Surabaya and Sidoarjo. *Mozaik Humaniora*, 17(1), 113–125. <https://www.e-journal.unair.ac.id/MOZAIK/article/view/6594/0>
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: ALFABETA.
- Sukatmadiredja, N. R. (2016). Analisa Perubahan Perilaku Konsumen Terhadap Pertumbuhan Warung Kopi Dikecamatan Rungkut Surabaya. *Jurnal Penelitian Ilmu Manajemen*, II(1), 340–354. <https://jurnalekonomi.unisla.ac.id/index.php/jpim/article/view/45>
- Wardono, M. S., Santoso, A., & Suyitno, I. (2020). Prinsip Kesantunan Ujaran Berbahasa dalam Interaksi Siswa Sekolah Dasar. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 5(11), 1614. <https://doi.org/10.17977/jptpp.v5i11.14176>
- Yule, G. (1996). *Pragmatics* (p. 60). Oxford University Press.

ORIGINALITY REPORT

19%

SIMILARITY INDEX

17%

INTERNET SOURCES

8%

PUBLICATIONS

8%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Bunda Mulia Student Paper	3%
2	jurnal.uns.ac.id Internet Source	1%
3	eprints.ums.ac.id Internet Source	1%
4	www.fliphtml5.com Internet Source	1%
5	etd.repository.ugm.ac.id Internet Source	1%
6	repository.ub.ac.id Internet Source	1%
7	www.neliti.com Internet Source	1%
8	eprints.iain-surakarta.ac.id Internet Source	1%
9	espace.curtin.edu.au Internet Source	<1%

10	www.obsesi.or.id Internet Source	<1 %
11	ijisrt.com Internet Source	<1 %
12	www.researchgate.net Internet Source	<1 %
13	ejournal.insuriponorogo.ac.id Internet Source	<1 %
14	ejournal.undip.ac.id Internet Source	<1 %
15	core.ac.uk Internet Source	<1 %
16	sciendo.com Internet Source	<1 %
17	jurnal.unipasby.ac.id Internet Source	<1 %
18	penerbitdeepublish.com Internet Source	<1 %
19	repository.upi.edu Internet Source	<1 %
20	www.ijbel.com Internet Source	<1 %
21	jurnal.fkip.unila.ac.id Internet Source	<1 %

22	jurnal.uisu.ac.id Internet Source	<1 %
23	Mella lidyana Sari. "THE REALIZATION OF LEECH'S MAXIMS IN THE STUDENTS' INTERACTIONS", JAMBI-ENGLISH LANGUAGE TEACHING, 2021 Publication	<1 %
24	iciip.ums.ac.id Internet Source	<1 %
25	Cahyo Hasanudin, Ayu Fitrianiingsih, Kundharu Sadhono. "How is the Student's Negotiation Text in Collaborative Learning of Flipped Classroom and a CyberLink Power Director Media Apps", Ingénierie des systèmes d'information, 2019 Publication	<1 %
26	Submitted to Universitas Pamulang Student Paper	<1 %
27	Submitted to Majan College Student Paper	<1 %
28	repository.undaris.ac.id Internet Source	<1 %
29	Submitted to Universitas Tidar Student Paper	<1 %
30	jurnal.kemendagri.go.id Internet Source	<1 %

31	Ahmad Mubarak, Faisal Rahman, Fajrianor Fajrianor. "LATAH: A CLINICAL LINGUISTIC REVIEW", LET: Linguistics, Literature and English Teaching Journal, 2020 Publication	<1 %
----	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------

32	digilibadmin.unismuh.ac.id Internet Source	<1 %
----	-----------------------------------------------------------------------------------------------	------

33	ejournal.unmus.ac.id Internet Source	<1 %
----	-----------------------------------------------------------------------------------	------

34	iptek.its.ac.id Internet Source	<1 %
----	-------------------------------------------------------------------------	------

35	research-repository.griffith.edu.au Internet Source	<1 %
----	-----------------------------------------------------------------------------------------------------------------	------

36	jurnalekonomi.unisla.ac.id Internet Source	<1 %
----	-----------------------------------------------------------------------------------------------	------

37	Submitted to Konsorsium Perguruan Tinggi Swasta Indonesia Student Paper	<1 %
----	----------------------------------------------------------------------------	------

38	e-journal.iainsalatiga.ac.id Internet Source	<1 %
----	---------------------------------------------------------------------------------------------------	------

39	ea-tel.eu Internet Source	<1 %
----	-------------------------------------------------------------	------

40	epdf.tips Internet Source	<1 %
----	-------------------------------------------------------------	------

repo.iainbatusangkar.ac.id

41

Internet Source

<1 %

42

digitalscholarship.unlv.edu

Internet Source

<1 %

43

ejournal.radenintan.ac.id

Internet Source

<1 %

44

ejournal.unesa.ac.id

Internet Source

<1 %

45

journal.unpad.ac.id

Internet Source

<1 %

46

jurnal.uin-antasari.ac.id

Internet Source

<1 %

47

media.neliti.com

Internet Source

<1 %

48

repository.usd.ac.id

Internet Source

<1 %

49

Wahyu Eko Pujiyanto. "Pengaruh Sistem Pengukuran Kinerja dan Sistem Reward terhadap Total Quality Management dan Kinerja Managerial pada Mic Transformer Surabaya", JKMP (Jurnal Kebijakan dan Manajemen Publik), 2016

Publication

<1 %

50

I Maulana, S Sumarto, D L Hakim, A G Abdullah. "Photographic skill competency for

<1 %

51

Sri Wahyuni, Ledy Oktavia Liza, Syahdan, M.
Arli Rusandi, Dominikus David Biondi
Situmorang. "Treasure hunt': Using loose
parts media to develop social financial
education model for early children", Heliyon,
2023

<1 %

Publication

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

Putri

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15

PAGE 16

PAGE 17