

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Javanese language is considered to have a role of culture among the Javanese people. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways (Kramsch, 1993, p.3). Javanese language is classified into Javanese linguistic etiquette. It is considered that Javanese people should have linguistic capability in adjusting to the level of language in communication. Therefore, communication within tranquility, harmony, smooth and peaceful interpersonal relations thus, they want to propose 'I don't want to feel something bad and I don't want someone to feel bad' (Wierzbicka, 1991, p.104).

The Javanese linguistic etiquette means rules of polite illocution in Javanese language. Gertz (1976, p.253) states that there are three main levels of language to determine the status, age grading and familiarity of the speakers in Javanese language: they are *Ngoko* (low), *Madya* (middle), and *Krama* (high). *Ngoko* means informal level of language which indicates the speaker's authority or close relativity towards the interlocutor while *Madya* is a semi formal level of language which inclines that the speaker intends to have neither too formal nor

too informal conversation. Then, *Krama* or high level of language is used when the speaker intends to honor the interlocutor.

Javanese people choose to use those different levels of language in some situational contexts. The situational contexts indicate that social structure may influence or determine linguistic structure or behavior (Wardhaugh, 1986, p.9). Some situational contexts in the level of language such as *Ngoko* is used by the speaker to younger and coeval interlocutor while the speaker uses *Madya* to communicate with older people; and they will use *Krama* to honor parents or the oldest people. In addition, the situational contexts are also influenced by familiarity relation and status of the speaker concerned with speech.

Speech is based on some particular purposes. Hurford and Heasley (1983, p.234) states that speech is action, thus language can actually be used to do things. The important part of the utterance meanings is what the speakers do by uttering them. An action which is performed in expressing something called speech acts (Austin, 1962, p.53). There are three basic kinds of speech acts, namely locutionary acts which is the act which corresponds to the utterance of a sentence with particular meaning. The illocutionary act is the act which reflects the intention of the speaker in uttering a sentence (critics, warn, promise), and the perlocutionary acts which involves the effect that the speaker has on his or her addressee in uttering the sentence (O' Grady and Dobrovolsky, 1984, p.184)

In this study, the writer focuses on the analysis of illocutionary acts which are classified into a small set of functions, namely speech act categories. In Searle's (1977, p.34-8) theory, the speech act categories include representatives,

directives, commissives, expressives, and declaratives. By specifying these acts into small set of functions, the writer continues to focus the analysis toward the directive speech acts, since it is one of the speech categories which refer to avoid face threatening acts (FTA) in communication. According to Brown and Levinson (1987, p.61), face refers to respect that an individual has for himself or herself (interlocutor), and maintaining that self-esteem in public or in private situations which is called as politeness strategies.

Brown and Levinson (1987, p.61) explain that most people tend to attempt maintaining self esteem in public or private situations as FTA. FTA is acts that infringe on the interlocutors' need to maintain interlocutor self esteem, and be respected. Usually the speaker tries to avoid embarrassing the other person or making them uncomfortable. Therefore, based on this study, directive speech acts may be considered to examine politeness strategies which are dealt by FTA.

Directive speech acts are the illocutionary acts that cause the hearer (interlocutor) take a particular action, e.g. requests, commands, and advices (Searle, 1975, p.59). Some directive speech acts in Javanese utterance in the following:

Ngoko : *Aku njaluk mangan* (I ask for eating)

Madya : *Kula nedhi nedha.* (I ask for eating)

Krama : *Dalem nyuwun nedha.* (I ask for eating)

Concerning with interference of Javanese towards the perceived use of English directive speech act, the writer thinks that Javanese linguistic etiquette has

impact towards the second semester of Javanese students in English Department, Airlangga University (academic year 2008) as non native English learner. Anderson (2001) states, in the first year of the non native learner's study; they could reasonably be expected to demonstrate a higher level of pragmatic competence in foreign language environment. Since they are faced with foreign language (English) competence, the Javanese student should use English in their study in English Department. In addition, they are also considered to have skill of English because they used to learn English in their school and still continue learning English at the level of university. The impact of first language towards second language had already analyzed in one of the previous study, in Bardovi Harlig's research. Bardovi Harlig (1991) studied rejection in English by native speaker of English contrasted with non native speaker of English by using Discourse Completion Test (DCT) instrument. As the result, non native speaker of English used certain rejection compared with native speakers of English. Hofstede (1991, p.44) states that people brought patterns of thinking, feeling, and acting which were learned throughout their lifetime.

Hence, non native learners (Javanese students) may not know the idiomatic expressions or cultural norms in foreign language (English) or they may transfer their first language (Javanese) rules and conventions into the foreign language (English), assuming that such rules are universal (in the regents of the University of Minnesota, 2009). As Nadar (2009, p.135) states that when Javanese people speak, sometimes they speak with longer stretch of speech, more varieties, more consideration, indirectness, and avoiding face threatening acts to the interlocutor. Thus, though there is no language level in English but the Javanese

linguistic etiquette may be considered has impact towards the Javanese students when they are speaking English.

1.2. Statement of the Problems

Based on the background of the study, there are some problems which are interesting to be analyzed. The problems are:

1. How does Javanese linguistic etiquette play a role in the perceived use of English directive speech act?
2. In what situational context would the influence of Javanese language mostly appeared?

1.3. Objective of the Study

The objectives of the study are:

1. To find out Javanese linguistic etiquette play a role in the perceived use of English directive speech act.
2. To find out the influence of Javanese language mostly appeared in situational context.

1.4. Significance of the Study

This study is expected to give meaningful contribution to linguistic studies, especially speech acts which are part of pragmatics subject. Through this study, the writer hopes that the reader, especially the students of Faculty of Humanities know more about interference of Javanese language towards perceived use of English directive speech acts. Moreover, the writer hopes, the reader can develop awareness that language and culture are closely related.

1.5. Definition of Key Terms

1. Javanese language : The language of people in the central and eastern parts of the island of Java, Indonesian. In addition, there are also some pockets of Javanese speakers in the northern coast of western Java. It is the native language of more than 75,500,000 people. The Javanese language is part of the Austronesian family, and is therefore related to Indonesian. Some speakers or Javanese also speak Indonesian for official and business purposes, and to communicate with non- Javanese Indonesians. (Mollen, 1993, p.200)
2. Politeness Strategies : The way of saving the learners “face”. Face refers to the respect that an individual has for him

or herself, and maintaining that “self esteem” in public or in private situations. (Brown and Levinson, 1987, p.61)

3. Javanese linguistic etiquette : three main levels of language to determine the status, age grading and familiarity of the speakers in Javanese language: they are *Ngoko* (low), *Madya* (middle), and *Krama* (high). (Gertz, 1976, p.253)
4. Speech acts : The action performed in expressing something. (Austin, 1962, p.53)
5. Speech act categories : Classification of illocutionary acts into certain basic categories of types which are: representatives, directives, commissives, expressives, and declaratives. (Searle, 1977, p.27)