Developing Javanese Speaking Skill Based on Politeness

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Abstract

Communicative approach is based on the notion of language as a means of expressing the functional meaning through linguistic competence, discourse, sociocultural, and actional competence a. The communicative approach emphasizes linguistic skills and communicative competence in the practice of language that can convey communication using the Javanese language according to function in a proper and meaningful. The existence of the Javanese language with the diversity of languages has the advantage of shape politeness language that suggests the meaning of that language contained some levels with different functions depending on which could have an impact on the formation of personality, character, and moral learners. Communicative approach in Javanese learning assists the learners in supporting the development of communicative competence and instill awareness of the values of local wisdom. Javanese language with the local wisdom values have contributed greatly to the national cultural wealth. By inspiring and applying value politeness Javanese language in communication are expected to provide the role in improving the character, this it can support the creation of a dignified nation and has a strong character with the great value of the language, literature, and culture.

Keywords: speaking, politeness, the communicative approach

INTRODUCTION

Man in his life requires the existence of language as a means of communication in society, because all kinds of ideas, concepts of thought and ideas are born with language. Communication process is not only determined by the factors that exist in the language, but also determined by factors outside the language. Factors that exist in the language concerning the use of language in relation to the sound, the formation of words, tatakalimat, and meaning grammar. Factor beyond language, involving social and situational factors.

Language is a communication tool delivered through the means both oral and written. Language can be used by a person to express his thoughts, feelings, and willingness to others in a particular social group. Language is always used by humans in various concepts to meet the needs of his life. Therefore, the language contains rules governing how one speaks for the interpersonal relations of the language users to be properly preserved.

Language in principle is a tool for communication and a tool to show the identity of the language user community. Society said that society is arising from the meeting of communication or symbolic integration by still respecting the communicative ability of the speaker, regardless of the number of language or language variables used. For example, the Java community uses language not just for communicating tools, but also as identity and unggah-ungguh. In communicating, norms about the uploads appear from verbal behavior and nonverbal behavior. Verbal behavior in imperative functions, for example, is seen in how speakers express commands, advice, requests, requests, obligations, or prohibitions on doing something to the said partner. The nonverbal behavior is seen from the physical gestures that

accompany it. Sociocultural norms require people to be polite by exposing Javanese cultural values in interacting with each other.

Important points regarding the success of social interaction arrangements through language are those strategies that take into account the status of speakers and speech partners. Language procedures, including uploading language are very important to be considered by the participants of communication (speakers and speech partners) to smooth communication. For example, in a Javanese society, a speaker will not express his intent simply by relying on his mind, but more importantly his feelings (*angon rasa*). *Angon rasa* is a communication that is done by keeping the feelings of partners said.

Language with all forms of usage, context, and situation is very interesting to establish a communicative relationship and the message delivered to the said partner can be accepted as a whole. Today it is often heard that most people use impolite language, especially the younger generation. The language he uses often provokes a person's emotions to cause a stir or a strife, including the phenomenon of language among students, students who abandon the virtues and language unggah-ungguh values as a result of a shift in values in an increasingly globalized society.

In this regard, it is reasonable that Grice (1981: 183) and Leech (1983: 121) argue that the principle of language politeness should not be regarded as a principle merely added to the principle of cooperation, but this principle of manners is the principle of communicating it is important that it can save the principle of cooperation from a serious difficulty. Therefore, although it is assumed that the principle of cooperation is very important, but the consideration of the principle of manners does not seem to be ruled out, let alone in the interaction of teaching and learning between students and teachers, lecturers and students.

LANGUAGE

The notion of language varies greatly, depending on what theory is used. Theories that convey the definition of language are very diverse and different from one another. According to the theory of language structural can be defined as a conventional arbitrary sign system. Regarding system characteristics, language is systemic and systematic. Language is systematic because it follows regular rules or rules. Language is also systemic because language is a system or subsystems. Language relation with mark characteristics is an alloy between two signified and signifier elements (Suparno, 1993: 1).

Language has an arbitrary characteristic, ie an arbitrary relationship between signified and signifiant or between meaning and form. The nature of arbitrary or fondness is limited by agreement between speakers (conventional). From the above explanation suggests that language serves as a tool of social communication. Language is speech. The shape and embodiment of language in the form of limb movements, traffic signs, morse, clapping hands.

Brown (2007: 6) states that language is systemic, language is arbitrary, language is a vowel and visual symbol, language reflects meanings, language is used for communication tools, language as a speaker community, language is important to humans and can not be confined to humans , the language is used by everyone in the learning process that has the same characteristics. Saussure (Chaer, 2007: 31) describes the definition of language has a lot of meaning, depending on the rules of use. The language refers to a particular language is langue. Language refers to the common language (langage), language means policy in action, language means speech (parole).

Language is a communication system using sounds, spoken through speech organs and heard among the members of society, and using the processing of vowel symbols with conventional meanings arbitrarily. Language is a set of linguistic symbol systems used in a

common practice by a number that enable people to communicate and be understandable between one another. Language is a system of vowel symbols that are arbitrary and used for human communication. Language is a systematic tool for conveying ideas / feelings by using signs, sounds, gestures associated with mimics or signs that are agreed upon and conceivable meaning (Suwarno, 2002: 7).

Language according to Bloch and Tragner (Hidayat, 2009: 22) defines the language as "the arbitrary system of symbolic symbols used by a social group as a communication tool (Language is a system of arbitrary vocal symbols by means of wich a social group cooperates).From the exposition of the above understanding can be concluded that the language is an utterance generated by a human speech tool that is delivered using a certain sign system with a mutual agreement that serves as communication alak. Through language communication can be used to convey gagsan, ideas, opinions to others by complying with rules or rules of rules that apply. In addition to communication functions, the language also serves as a pointer identity or group identity. Language is the realization and expression of the ideology, culture, and situation of a community of a nation.

Communicative Competence

Brown (2007: 241) states the communicative competence invented by Dell Hymes a linguist. Hymes refers to communicative competence as an aspect of competence that allows to convey and interpret interpersonal messages in certain contexts. Meanwhile, Savignon (Brown, 2007) says that communicative competence is relative, not absolute, and depends on the cooperation of all participants involved.

Hymes (Brown, 2007) distinguishes between linguistic and communicative competence. To highlight the difference between the knowledge of the forms of language and knowledge that enable one to communicate both fusngsional and interactive. Meanwhile, Bachman (1990) makes a schematic of the following language competence.

Bachman (1990) describes communicative competence consisting of organizational competence, pragmatic competence. Organizational competence contains all rules and systems that determine what can be done in the forms of language, in the form of grammar, morphology, syntax, and phonology. This competence includes knowledge and lexical items that connect with the mastery of a language's linguistic code.

Discourse competence is the ability to relate sentences within the range of discourse and to form a meaningful whole from a series of speeches. Discourse means anything from simple conversation to the widest text. This competency deals with separate pragmatic intercultural relationships into competence.

The Pragmatic Comprehension splits into a component of Ilionionary competence and sociuistic competence. Illusionary competence deals with the transmission and reception of intended messages. Illusionary competence relates to language functions, including ideational functions, manipulative functions, heuristic functions, and imaginative functions.
The sociolinguistic competence is the knowledge of socio-cultural rules and discourse. This type of competency requires an understanding of the social context in which language is used. Participants' roles, information, and interaction functions. It is the whole context of the kind that judgment can be made on the appropriateness of a particular utterance.

PRINCIPLE OF MODESTY

In addition to the principle of cooperation, to establish an "intimate relationship" and for "safety" in communicating need to be considered in terms of language politeness. Modesty in communicating can be seen as an attempt to avoid conflicts between speakers and speech partners. In this case, kesopansantunan is (1) the results of the implementation of the

rules, namely social rules, and (2) the result of communication strategy election (Siti Suharsih in Error! Hyperlink reference not valid.).Leech (1993) proposed six maxims of politeness called Principle Politeness. The maxims expressed by Leech are as follows (Rohmadi, 2004: 19; Rahardi, 2005: 60-66; and compare also Wijana, 1996).

a. Maksim Kebijaksanaan (Tact Maxim)

Maximize wisdom (Tact Maxim) is the maxim that emphasizes 'reducing burden' for others and maximizes the expression that benefits others. If a speaker can perform this maxim, he can avoid himself from envy, jealousy, and other, less polite attitudes to the said partner.

b. Maksim Kemurahan Hati (The Generosity Maxim)

Maksim generosity (The Generosity Maxim) is the maxim that states that we should reduce the expression of the self-profitable and must maximize the expression that can benefit others. With this maxim the participants said expected to respect others.

c. Maksim Award (The Approbation Maxim)

The maxim award (The Approbation Maxim) is a maxim that demands the speaker to minimize scolding to others and maximize praise to others. With this maxim it is expected that the participants of the speech do not mock each other, berate, or demean the other party. This speaker who violates this maxim will be regarded as a disrespectful person.

d. Maksim Simplicity (The Modesty Maxim)

In the maxim of simplicity (The Modesty Maxim), the participants are expected to be proud of themselves and humble to the partners. One would think the speaker is arrogant if in his speech always boast. Therefore, if you want to be polite to the partner said, he should humble himself in front of him.

e. Maksim Pemufakatan (The Agreement Maxim)

This type of maxim requires the speaker to reduce disagreement between self and others; maximizing agreement between yourself and others. Wijana (1996: 59) calls this the maxim of compatibility. In this maxim is emphasized so that the participants can speak to each other mutual match or kemufakatan in the activity speak.

f. Maksim Kesimpatisan (Sympath Maxim)

In the maxim of sympathy, the speaker is expected to maximize the attitude of sympathy to others. Attitudes of antipathy to others will be regarded as less polite. Even if the speaker is antipathy plus a cynical attitude, the public will assume it is not politeness.

a.	**Tact maxim**
	At this maxim the speaker diminishes his own advantage and maximizes the other's advantage.
1)	Speech Context: The speaker allows the speech partner to take his share of food
	Sample speech:
	Take the banana then eat! I am full.

	Ngoko	*Jupuk wae gethuke banjur panganen! Aku wis wareg.*
	Ngoko Alus	*Pundhut wae gethuke banjur sampeyan tedha. Aku wis wareg.*
	Krama	*Dipendhet wae gethuke lajeng panjenengan dhahar. Kula sampun tuwuk.*
	Krama Alus	*Dipunpundhut mawon gethukipun lajeng mangga panjenengan dhahar. Kula sampun tuwuk.*

2)	Speech Context: Speakers offer to bring a bucket and ask the speaking partner to leave it somewhere
	Sample speech:
	The bucket I'll bring. Just stay there!

| | *Ngoko* | *Embere mengko dakgawane. Ditinggal wae ana kono!* |
| | *Ngoko Alus* | *Embere mengko kula bektane. Ditilar wae ana kono!* |

	Krama	*Emberipun mangke kula bektanipun. Dipuntilar mawon wonten ngriku!*
	Krama Alus	*Emberipun mangke adalem bektanipun. Panjenengan tilar mawon wonten ngriku!*
3)	Context of speech: The speaker offers his seat to be occupied by the speaking partner Sample speech: Just sit here. I'll stand up.	
	Ngoko	*Njagong wae ana kene. Aku arep ngadeg wae.*
	Ngoko Alus	*Lungguh wae ana kene. Aku arep ngadeg wae.*
	Krama	*Lenggah mawon wonten ngriki. Kula ajeng ngadeg mawon.*
	Krama Alus	*Mangga pinarak mawon wonten ngriki. Adalem badhe ngadeg mawon.*
b.	The Generosity Maxim In this maxim the speaker gives respect to others by reducing the benefits for himself and maximizing profits for others.	
1)	Speech Context: Speakers give some of their money to speech partners Samplespeech: Just take the money even if only a little, maybe enough to buy gasoline.	
	Ngoko	*Jupuk wae dhuwit iku senajan sethithik, mbok menawa cukup kanggo tuku bensin.*
	Ngoko Alus	*Pendhet wae dhuwit iku senajan sethithik, mbok menawa cukup kanggo tumbas bensin.*
	Krama	*Pundhut mawon yatra menika senajan sekedhik, mbok menawi cekap kangge tumbas bensin.*
	Krama Alus	*Mangga dipunpundhut mawon yatra menika senajan sekedhik, mbok menawi cekap kangge mundhut bensin.*
2)	Context of speech: Speakers offer to help the work of the speaking partner Samplespeech: Here I help sweep. I'm no work.	
	Ngoko	*Kene dakrewangi nyapu. Aku lagi ora ana gaweyan.*
	Ngoko alus	*Mriki kula biyantu nyapu. Kula lagi ora ana gaweyan.*
	Krama	*Mriki kula biyantu nyapu. Kula saweg boten wonten pedamelan.*
	Krama alus	*Mangga adalem biyantu nyapu. Adalem saweg boten wonten pedamelan.*
3)	Context of speech: The speaker offers his new outfit to the speech partner Sample speech: The new dress I just bought was worn if you wanted. I still have other clothes	
	Ngoko	*Klambi anyarku kae anggonen yen kowe gelem. Aku isih duwe liyane.*
	Ngoko alus	*Klambi anyarku kae sampeyan angge yen sampeyan gelem. Aku isih duwe liyane.*
	Krama	*Rasukan enggal kula menika sampeyan agem menawi sampeyan kersa. Kula taksih gadhah sanese.*
	Krama alus	*Rasukan enggal adalem menika mangga panjenengan agem menawi panjenengan kersa. Adalem taksih gadhah sanesipun.*
c.	Maksim (The Approbation Maxim) In this maxim the speaker gives an appreciation to the speech partner.	
1)	Speech Context: Speakers give compliments to successful speech partners who become famous actors Samplespeech: Well, I'm happy. Your diligence in practicing the theater brings you into a famous actor.	
	Ngoko	*Wah, aku melu seneng. Anggonmu mempeng gladhen teater bisa ndadekake awakmu dadi aktor kawentar.*

	Ngoko alus	Wah, aku melu seneng. Anggone sampeyan mempeng gladhen teater bisa ndadekake sampeyan dadi aktor kawentar.
	Krama	Wah, kula ndherek remen. Anggenipun panjenengan tumemen gladhen teater saged ndadosaken panjenengan dados aktor ingkang kawentar.
	Krama alus	Wah, adalem ndherek remen. Anggenipun panjenengan tumemen gladhen teater saged ndadosaken panjenengan dados aktor ingkang kawentar.
2)	Speech Context: Speakers praise the voices of sweet-spoken partners Sample speech: Your voice is very melodious. Where are you practicing? I also want to practice singing.	
	Ngoko	Suwaramu endah banget. Nangendi anggonmu gladhen? Aku uga pengin melu gladhen nembang.
	Ngoko alus	Suwara sampeyan endah banget. Nangendi sampeyan gladhen? Aku uga pengin melu gladhen nembang.
	Krama	Suwanten sampeyan endah sanget. Wonten pundi anggenipun sampeyan gladhen? Kula ugi kepengin tumut gladhen nembang.
	Krama alus	Suwanten panjenengan endah sanget. Wonten pundi anggenipun panjenengan gladhen? Kula ugi kepengin tumut gladhen nembang.
3)	Speech Context: Speakers praise speech partners who score the highest Javanese language lessons Sample speech: The value of the Highest Vocational Language. You are clever.	
	Ngoko	Biji Basa Jawamu paling dhuwur. Kowe pancen pinter.
	Ngoko alus	Biji Basa Jawa sampeyan paling dhuwur. Sampeyan pancen pinter.
	Krama	Biji Basa Jawa sampeyan paling inggil. Sampeyan pancen wasis.
	Krama alus	Biji Basa Jawa panjenengan paling inggil. Panjenengan pancen wasis.
d.	Maksim Simplicity In this maxim the participants said to be humble by reducing praise for themselves.	
1)	Speech Context: Speakers are humbled after being praised by speech partners Sample speech: It just happens that I can work on it. I actually can not do anything.	
	Ngoko	Iku mung kabener wae aku bisa nggarap. Aku sejatine ora bisa apa-apa.
	Ngoko alus	Iku mung kaleres mawonkula bisa nggarap. Kula sejatine boten bisa apa-apa.
	Krama	Menika namung kaleres mawon kula saged nggarap. Kula sejatose boten saged menapa-menapa.
	Krama alus	Menika namung kaleres mawon adalem saged nggarap. Adalem sejatosipun boten saged menapa-menapa.
2)	Context of speech: The speaker is humbled by claiming that his bicycle is old and ugly Sample speech: Come on! Although old and ugly, this bike is still strong to piggyback.	
	Ngoko	Ayo mbonceng! Senajan tuwa tur ala, pit iki isih rosa kanggo mboncengake.
	Ngoko alus	Mangga mbonceng! Senajan tuwa tur ala, sepedha iki isih rosa kanggo mboncengake.
	Krama	Mangga mbonceng! Senajan sepuh saha awon, sepedha menika taksih santosa kangge mboncengaken.
	Krama alus	Mangga mbonceng! Senajan sepuh saha awon, sepedha menika taksih santosa kagem mboncengaken.
3)	Speech Context: Speakers are humble with a speech partner who has awarded an	

		envelope to him Example of speech: I am uncomfortable accepting this gift. I feel helpless even given an envelope.
	Ngoko	*Aku pekewuh nampa pawehan iki. Lha wong aku ora ngrewangi apa-apa kok ndadak diamplopi.*
	Ngoko alus	*Kula pekewuh nampa peparinganiki. Lha wong kula ora mbiyantu apa-apa kok ndadak diamplopi.*
	Krama	*Kula pekewed nampi peparingan menika. Lha kula boten asung pambiyantu menapa-menapa kok ndadak diamplopi.*
	Krama alus	*Adalem pekewed nampi peparingan menika. Lha adalem boten asung pambiyantu menapa-menapa kok ndadak dipunamplopi.*
e.	Maksim Pemufakatan / Kesocusan In this maxim the participants said mutual fostering perfomance / pemufakatan.	
1)	Context: The speaker agrees with the proposal of the spokesperson about the planned visit to a friend's sick place Examples of speeches: Yeah, come on now to see the goddess who was being treated in the hospital.	
	Ngoko	*Hooh, saiki wae yo padha tilik Dewi sing lagi dirumat nang rumah sakit.*
	Ngoko alus	*Inggih, sakniki wae yo samituwi Dewi ingkang lagi dirumat nang rumah sakit*
	Krama	*Inggih, samenika kemawon anggenipun tuwi Dewi ingkang saweg dirimat ing griya sakit.*
	Krama alus	*Inggih, mangga samenika kemawon anggenipun tuwi Dewi ingkang saweg dipunrimat wonten ing griya sakit.*
2)	Context of speech: Speakers agree with the proposal of the spokesperson who invites to immediately complete the task Sample speech: Yes already, let's just do this job. Hopefully soon finish and return home not too late.	
	Ngoko	*Ya wis ayo enggal digarap wae gaweyan iki. Muga-muga cepet rampung lan baline ora kewengen.*
	Ngoko alus	*Ya wis mangga enggal digarap wae pedamelan iki. Muga-muga cepet rampung lan baline ora kewengen.*
	Krama	*Inggih sampun, mangga enggal digarap mawon pedamelan menika. Mugia cepet rampung saha wangsule boten kedalon.*
	Krama alus	*Inggih sampun, mangga enggal dipungarap mawon pedamelan menika. Mugia enggal rampung saha wangsulipun boten kedalon.*
3)	Context of speech: Speakers approve requests for a companion to take him to the station Sample speech: Yes, tomorrow afternoon Sunday I want to take you to Kutoarjo station.	
	Ngoko	*Iya, sesuk Ahad sore aku gelem ngeterke awakmu menyang stasiun Kutoarjo.*
	Ngoko alus	*Inggih, mbesuk Ahad sore kula purun ngeterke sampeyan menyang stasiun Kutoarjo.*
	Krama	*Inggih, benjang Ahad sonten kula purun ndugekake sampeyan dhateng stasiun Kutoarjo.*
	Krama alus	*Inggih, benjang Ahad sonten kula purun ndugekaken panjenengan dhateng stasiun Kutoarjo.*
f.	Maksim Kesimpatian At this maxim the speaker maximizes his sympathy to the speech partner.	

1)	Context of speech: Speakers participate in condolences on the death of the partner's father said	
	Sample speech:	
	I'm sorry for your father's death yesterday on Saturday.	
	Ngoko	*Aku melu bela sungkawa awit matine bapakmu wingi Setu.*
	Ngoko alus	*Kula melu bela sungkawa awit sedane bapake sampeyan wingi Setu.*
	Krama	*Kula tumut bela sungkawa awit sedane bapak sampeyan kala wingi Setu.*
	Krama alus	*Adalem tumut bela sungkawa awit sedanipun bapak panjenengan kala wingi Setu.*
2)	Context of speech: Speakers are happy because their friends will perform in Surabaya	
	Sample speech:	
	I'm happy too. Hopefully your performance in Surabaya can run smoothly and successfully.	
	Ngoko	Aku melu seneng. Muga-muga pentasmu ing Surabaya bisa lumaku kanthi lancar lan jaya.
	Ngoko alus	Kula melu seneng. Muga-muga pentas sampeyan ing Surabaya bisa lumaku kanthi lancar lan jaya.
	Krama	Kula ndherek mangayubagya. Mugia pentas sampeyan ing Surabaya saged lumampah kanthi lancar lan jaya.
	Krama alus	Adalem ndherek mangayubagya. Mugia pentas panjenengan ing Surabaya saged lumampah kanthi gangsar saha jaya.
3)	Context of speech: Speakers are happy with the success of the said partner who passed the CPNS test	
	Sample speech:	
	Well survived yes, you pass this year CPNS selection test. Hopefully more successful.	
	Ngoko	Wah selamat ya, kowe lolos tes seleksi tes CPNS taun iki. Muga-muga tansaya jaya.
	Ngoko alus	Wah selamat ya, sampeyan lolos tes seleksi tes CPNS taun iki. Muga-muga tansaya jaya
	Krama	Wah ndherek bingah, sampeyan sampun lolos tes seleksi CPNS taun menika. Mugia tansaya jaya.
	Krama alus	Wah ndherek bingah, panjenengan sampun lolos tes seleksi CPNS warsa menika. Mugia tansaya jaya.

CONCLUSION

The development of Javanese speaking learning model with language modesty analysis is a development with pragmatic approach on communicative competence. This development is based on the importance of language politeness in communication both in formal and non formal environment. The development of Javanese speaking politeness is developed in the High School and equivalent environment. This Javanese politeness presents theories about language politeness, Java Javanese unggah-ungguh, and communicative competence as well as various data of Javanese politeness. These data are the result of the development of the theory of politeness by applying the principles of language politeness.

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