POWER, ORIENTATION, AND STRATEGY OF POSITIVE POLITENESS USED BY CHILDREN AT THE AGE OF ELEMENTARY SCHOOL WITH JAVANESE CULTURAL BACKGROUND

DAYA, ORIENTASI, DAN STRATEGI KESANTUNAN POSITIF ANAK USIA SEKOLAH DASAR DENGAN LATAR BELAKANG BUDAYA JAWA

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Abstract

Politeness strategies in primary school is the foundation of character building. This study aims to identify the power and orientation of positive politeness strategies used by the children at the age of elementary school as the character of Indonesian. This study applies qualitative research with single-case study strategy. The data source consists of all elementary school teachers and students in Surakarta and Yogyakarta. The data were collected by using active observation and focus group discussion. The data are in the forms of teaching materials. The data were analyzed using heuristic model proposed by Grice & Leech by applying the principles of reconciliation, cultural and social harmony. The result shows that the elementary school teachers and students having the Javanese cultural background indicated by (a) building the nature of psychological as the core of positive politeness and nation character by improving the empathy feeling, looking for the agreement, giving respect, appreciating the achievement, and giving the profit to another; (b) prioritizing the duty instead of the rights; (c) creating the wise of directive act strategyby positioning the listener ; (d) respecting others to show the suavity and politeness. Therefore, the Javanese society in line with directive politeness action always put the environment society to keep its social-societal relationship.

Keywords: *directive politeness, harmony principle, javanese cultural, positive politeness, socio-societal.*

Abstrak

Strategi kesantunan di sekolah dasar adalah fondasi pembentukan karakter. Penelitian ini bertujuan untuk mengidentifikasi kekuatan dan orientasi strategi kesantunan positif anak-anak di usia sekolah dasar sebagai karakter bangsa Indonesia. Penelitian ini merupakan penelitian kualitatif dengan jenis studi kasus tunggal. Sumber data terdiri

dari semua guru sekolah dasar dan anak-anak usia SD di Surakarta dan Yogyakarta. Data dikumpulkan dengan menggunakan observasi aktif dan diskusi kelompok fokus. Data tersebut berupa bahan ajar. Data dianalisis menggunakan model heuristik yang diajukan oleh Grice & Leech dengan menerapkan prinsip rekonsiliasi, budaya dan keharmonisan sosial. Hasilnya menunjukkan bahwa guru sekolah dasar dan anak-anak usia SD yang memiliki latar belakang budaya Jawa ditunjukkan dengan (a) membangun sifat psikologis sebagai inti dari kesantunan positif dan karakter bangsa dengan meningkatkan perasaan empati, mencari kesepakatan, memberikan rasa hormat, menghargai pencapaian, dan memberikan keuntungan kepada yang lain; (b) memprioritaskan tugas dan bukan hak; (c) menciptakan strategi tindakan yang efektif dengan memposisikan pendengar; (D) menghormati orang lain untuk menunjukkan kesantunan. Oleh karena itu, masyarakat Jawa sejalan dengan tindakan kesopanan direktif selalu menempatkan masyarakat lingkungan untuk menjaga hubungan sosial-kemasyarakatannya.

Keywords: *directive politeness, harmony principle, javanese cultural,*
                positive politeness, socio-societal.

Introduction

Using language equals to communicating. Communicating basically runs the function of communication. In a communicating world, the most important thing is applying the interpersonal, textual, contextual functions as the function of social harmony (Haliday, 1978:28; Richards, 1985:116). These three functions are together emphasizing the essence of social-societal correlation in communication and producing utterances which are good and coherent with the situation and condition of the utterances. Such language functions have two language basic principles, they are Cooperative Principle and Politeness Principle. A coherent utterance relates to the the rules of Cooperative Principle, while a good and polite utterance relates to the rules of Politeness Principle (Prayitno, 2009: 132-146).

The consideration and position of Politeness in language use activity is not only a need but also very essential. Such kind of thing especially those with Javanese cultural background, as a part of Indonesian citizens who "have declared" themselves as polite, friendly, respect, low profile, self-position awareness, emphaty and tolerant people. Therefore, in this context Cooperatice Principle is not enough since it is only relevant to solve the problems based on truth-based approach. Hence, only investigating Cooperative Principle is far from sufficience because it does not enable to describe why society, especially those with Javanese cultural background, often use indirect ways and illiteral techniques in using a language. These ways are the reflection and realization of Politeness Principle, Irony Principle, Pollyana Principle, Joke Principle, and Culture Principle. If the principles are ignored, it leads to disfunction of the speaker and the listener: confrontative and conflictive (Prayitno, 2010:30-46). That is why, it is reasonable that Grice (1981:183), Leech (1983:121), Van Der Bom & Grainger (2015), and Brown (2015) suggest that Politeness Principle is not a principle simply added to Cooperative Principle, but Politeness Principle is an important communication principle which can save Cooperative Principle from a serious communication difficulties.

The study of the act of directive impression among elementary school students with an interesting Javanese cultural background. The results of this study aim to make elementary school students not lose their cultural background. The cultural background

of elementary school students is very important in speaking politeness. The realization of language politeness cannot be separated from the student's cultural background (Saddhono, Wardani, & Ulya, 2015; Siswa, Perempuan, & Sragen, 2018; Sukarno, 2015, 2018).

Politeness act realization can be categorized into two strategies, positive politeness strategy and negative politeness strategy. Positive politeness strategy emphasizes on how people behave and respect others. In turn, negative politeness strategy focuses more on how people respect others in order that the others respect the people back. Therefore, positive politeness strategy is based on sincere, but negative politeness strategy is based on insincere.

One of the realizations forms of positive politeness in using language is when people realize it thorugh speech act. The nature of speech act that all utterances are not meaningless. Every utterance must have a meaning which affects an act. One speech acts is 'imperative' directive act. This kind of speech act is one speech act which plays very important role in language usage activities. Here are types of speech act: *commanding, asking, wishing, begging, pleasing, inviting, advicing, and prohibiting*. All these speech acts are dominantly used in daily using language activities from elementary school students, secondary school students, college students, teachers, lecturers, employees, leadres, to large society. The research resuits show that Elementary School and Secondary School students tend to apply directive speech act *asking, wishing, and begging*. This is beacuse the position of their social-societal is lower than their teachers. However, there also found phenomena when the Elementary School and Secondary School students are *asking* to their teachers at school or their parents at home, the speech acts frequently seem become *commanding, pushing*, or even *forcing* (Prayitno, Ngalim, Rohmadi, & Riyanto, 2018; Tan & Farashaiyan, 2012; Farisi, 2015).

This politeness realizations by Elementary School students, Secondary School students, and College students with Javanese cultural background need to have advice and good attitude models from their teachers at school, from their lecturers at campus, from their neighbors, from their surroundings, and form large society. If it is ignored, potential reductions or politeness deficit in using language will increase. This have aslo been stated by linguists in last two decades, children and teenagers are ignoring politeness (Sauri, 2008:46), children have produced language mistakes in stating what it should be (Muslich, 2006:1-6), children have experienced degradation in using language (Subroto, 2008:1-7), or even there are reduction and deficit in using language politeness in children (Prayitno, 2010:30-46).

Research Method

This study is described using qualitative approach and singular case strategy. The object of this study is learning materials model on directive politeness for Elementary School students with Javanese cultural background related to Cooperative Principle, Politeness Principle, Irony Principle, Reducyion Principle, Joke Principle, Pollyana Principle, and Harmony Priciple. Source of data includes the whole language activites realized by Elementary School students supported by their classroom teachers through Focus Group Discussion (FGD) based on spy basic technique and then continued with free listening. The data collected are then analyzed using intralingual and extralingual equality techniques. The interpretation of speech act realization *commanding* is done using pragmatic analysis refering to heuristic analysis *of* Grice model (1981:61-67),

Brown-Levinson model (1987, Leech model (1983: 194-199), Pollyana hypothesis model (in Leech, 1993), and harmony principle (Gunarwan, 1994).

Results and Discussion
Positive Politeness Reduction and Deficit

Related to the politeness scale, Javanese people believe the need of balance in life. Source of the balance life is harmony principle. The four principles are: (a) *respect*, (b) *low profile*, (c) *self-position awareness*, and (d) *emphaty(do not do bad things to others because you do not want others do the same bad things to you)* (Gunarwan, 2000:26).

Seen from prosperity aspect, Javanese people generally tend not to be transparant in expressing prohibition. This is same as the intransprancy of Javanese people when are expressing something which is potential to threat te listener's face (Gunarwan, 2000:18-19). The problem is why are Javanese people not brave to prohibit? Javanese people are less open when expressing their minds, Javanese people mostly use phatic language. Meanwhile, there found an degradation on appropriateness mean in obidience principle correlated to their ages. This is found in appropriateness value shift of straight to the point strategy of Javanese background speakers which can be interpreted that young generetion Javanese people are getting braver, less feeling of hesitation in expressing prohibition. There is also found much that the intention is 'asking' but the motive is 'commanding' or 'imperating'. This happens to Elementary Schools students because of inpatient, instant, on spot asking characteristics. This way is applied because if the intention is 'commanding' and the way of delivering it is also 'commanding', it is regarded as the still need of time to meet what is truly wanted (Prayitno, 2011:70).

Positive politeness can fade along with socio-cultural changes that occur in the student environment. In fact, positive politeness can be lost in line with the era of global communication and computing as it is today. All life processes are always based on instant and quantitative indicators. Life processes that prioritize the process and qualitative aspects get less touch. This result is different from the results of studies conducted by other researchers (Blum-Kulka, 1987; De Leon & Parina, 2016; Van Der Bom & Grainger, 2015).

Pragmatics as Science and Learning Strategy

One of essential aspects in studying language use is the speaker's meaning. The speaker's meaning is determined by these contexts: time, place, event, process, situation, and listener. In short, the paragmatic meaning is actually only determined by four these things: (1) who is the speaker?; (2) who is the listener; (3) the topic of conversation; and (4) how is the correlation (Pn-Mt). The speech context is not the study area of pragmatics but becoming the meaning determiner in pragmatics. The meaning of speech is the pragmatics study (Akinwotu, 2015; Beaver, 2007; Blum-Kulka, 1987).

The aspects relevant to language use and functional perspective, both language and non-language matters are crucial features in pragmatics. Thus, pragmatics is naturally in line with the final goal of language learning, together to realize language use. Therefore, I propose in order prgamatics to be used as a strategy and scientific analysis in education degrees relevant in tertiary for example Communication Study Department,

Language Education of Linguistics Department. Meanwhile, if Elementary and Secondary Schools are placed as learning strategy of 'communication art and strategy' or 'language use strategy'. Hence, it is time to introduce communication strategies with (De Leon & Parina, 2016)ess, pollyana, irony, joke, and cultural principles since early. Therefore, if a teacher is ironic to his or her student with this utterrance: "the blackboard is dirty, students", then the response is "there is a student who then helps looking for an eraser' or if needed 'there is a student who then reases the writings on the blackboard', not reponded "yes I know Sir/Madame", atau "yes Sir/Madame".

The Dialect of Language Learning in Cross-History of Pragmatics Development

In cross-history perspective, language study has changed the paradigm. Language study which is based on traditional and structural grammar has been supported and perfected with the existence of semiotics and sociolinguistics. Semiotics and sociolinguistics have been perfected through pragmatics. Pragmatics is considered less satisfying which then encourages the birth of sosiopragmatics and etnopragmatics. Even sosiopragmatics and etnopragmatics are now seen not sufficient anymore by some linguists. This point of view is the adventure to seek insight and perfection in language use. Although it is so early that language use based on religious messages (:Islam) as *religiopragmatics* study field needs to concerned.

On the other hand, language learning in all study degrees especially Elementary and Secondary Schools do not leave traditional grammar, structural grammar, and functional grammar. An observer, which is uot of the 'ring' makes a joke: Bahasa subject is a lesson no more than sound system realized through words. Those words are simply analyzed from SPOC and Spelling (EYD)." Another has more fantastic joke: "SPOC and EYD have been rigid that they do not need to be taught. That's it! Then I give a joke back: "SPOC and EYD are actually not needed to be taught beacuse they have been correct if before the age they had been structured by God (:Allah) when the students were in their mothers' womb called *Language Acquisition Device* (LAD) 'natural device for children to acquire language' and *innate properties* 'language capital for children got from their birth'(lih. Dardjowidjojo, 2000 dan 2003).

The joke develops: "if SPOC and EYD are not needed to be taught, there will be no language learning anymore. So how is this?", the observer lured again. "If there is no language, it means there are no human activities, in other words everything is paralyzed, stopped, and language use is dead. That's it!" I responded spontaneously. Then both of us laughed like a drain. In this context, it artificially seems that the 'out of the ring' speaker when started the conversation to the listener sounded impolite, and so did the listener's response. The listener sounded impolite at all. When the joke conversation is build under the close social-societal relationship, so the conversation is naturally polite. However, never try it to new listeners or never meet before. Your intention may be joking, but it can become a boomerang for you because of the communication malfunction of joke intention.

This joke principle illustration is only a small example which is never taught at school, moreover examined in Bahasa subject in the national exam. Thus, joke principle in communication is then needed, even important in order that language learning can be still functional as a communication system. Therefore, I strongly agree if language learning does not only focus on the sound system and utterances understood by a

nation, but language learning is also projected to *talks, conversations,* and *expressions* which are *good, polite*, and can keep *social harmony* (Prayitno: 2010:30-46].

Realization of Directive Speech Act which is Forceful, Oriented, and Strategic in Positive Politeness

Taxonomy and Strategy in the Realization of Directive Speech Act

The nature of the Speech Act theory (SA) becomes one of the pragmatic studies that has caught attention from many functional linguistics experts. The linguists' interest toward SA can be traced from the widely use of SA and its connection to the speakers' meanings. One of the forms of SA which is considered sensitive and laden is Directive Speech Act (DSA). The characteristics of DSA tend to be confrontative, conflictive and prospective at the same time which often trigger disharmony in communication practices. Seen from those features, DSA should be carefully studied when linked to some basic principles of communication, especially with *PSS, PS* and *PK*. Consequently, politeness, harmony, respect, and social distance should be highly considered when implementing DSA (Grice, 1981; Halliday, 1992; dan Leech, 1983).

In its realization, the taxonomy of DSA can be elaborated into two techniques and two strategies, or combinations of it. It is applied with literal technique when the message aimed in DSA is relevant with the meaning explicitly stated in the DSA itself. On the other hand, when it is applied with nonliteral technique, the intended message has vague or opposite meaning. Meanwhile, direct as well as indirect strategies are more related to the formal form of DSA. To identify whether a message is literal or nonliteral is based on the context markers, whereas whether the message is direct or indirect is decided from the formal markers. For instance, when a teacher says, "We are going to have a text next Saturday," the DSA implies that 'students are supposed to study beforehand.' From the aforementioned example, responses such as, "Yes, Mam," or "Alright, Mam," are considered inappropriate. It should be explained to students that the illustration above is classified as an indirect DSA since the form used is an affirmative but the meaning is imperative.

Power, Orientation and Strategy of Positive Form of Politeness

Respect is the main principle that is considered pivotal for many people with Javanese background. When communicating, Javanese people hold several principles: the first principle is giving respect to others who have particular position in society; the second principle is an attempt to avoid open confrontation in maintaining harmonious relations (Suseno, 1997: 4). In the first principle, Javanese people generally believe that social relation is hierarcical. This kind of relationship needs to be maintained through the use of language. To illustrate, everyone has to acknowlegde their status in society so that harmony can be well preserved. It implies that the dominant Javanese culture values more on respecting others as a symbol of politeness.

In the second principle, Javanese people in general believe that they need to stay away from any type of conflict in order to keep a good relationship with other speakers. This harmonious relation resembles the term 'rukun' which is also associated with a proverb, "rukun agawe santosa" (harmony brings peace). Harmony among members of society should always be maintained in many ways, such as by showing calm attitudes and not showing excessive emotions, not frontally refusing someone's request, not blatantly telling someone's weaknesses to others, or by being modest and giving in

'ngalah' which creates a saying "menang tanpa ngasorake" (to win without sacrificing others). Both two principles serve as the foundation of the attitudes and manners of Javanese people in expressing their opinions and thoughts. Those principles then become the power and orientation of Javanese people in executing positive politeness. The choice of language politeness is closely related to the choice of speech strategies (Lam, 2011; Lestari & Prayitno, 2016; Maros & Rosli, 2017).

Therefore, politeness—whether positive or negative, by nature is bound by power, orientation and strategy. Politeness is not only a branch of knowledge derived from the left hemisphere but also the power, orientation and strategy of using it which is guided by the right hemisphere. In addition, politeness is not only known from its form or its marker but also based on context. It makes positive politeness an art and strategy of building harmonious and tolerant communication as an investation of long term communication practice.

Positive Politeness as the Builder of Students' Character

The proper realization of DSA is the one which is polite, in a positive way, such as requesting an act from someone else without forcing the second speaker by naturally giving respect to him or her. One of the examples of DSA is in the form of suggestion or command. A polite suggestion is not a preaching. Furthermore, it will be more polite if prior to being warned, preached, reminded, or guided, one has already felt being guided, reminded, preached or warned. At the end, the purpose of DSA is to give a command, as a result, feelings of 'willing to do without feeling forced to obey', 'want to do but does not have to feel forced', or 'suggested but not being preached'. Therefore, 'doing something before being ordered (fardlu), not wanting to do something before being forbidden (haram), and willing to do something if already permitted (mubah). It should not prevail the other way around, such as already being ordered but has not felt as being ordered, or has been ordered but has not felt being ordered, or having been suggested but has not felt being suggested.

Politeness is closely related to order. Orderliness means following the rules. Rules may comprise etiquette, courtesy, civilization, wisdom, and morality. Etiquette and courtesy arrange behaviors, both lingual and nonlingual ones, so that people are delicate, decent, patient, calm, full of respect, helpful and philanthropist. People who are using language in good manner are not only advantageous to other speakers, but also profitable to themselves. In contrast, people who are bad-mannered in using language will disadvantage other speakers as well themselves.

Being polite is the mirror of someone's character. Being polite is not about how to be well mannered and well behaved because the nature of character is in its 'psychological features'. The psychological features is adhered and linked to behavior, moral, character, temper, personality, honesty, unity, and harmony. Those characteristics have shaped the positive politeness. That is why positive politeness is by nature 'already be there when someone else should be respected'. The awareness to respect others ought to be built and invested to all children in their early period or once the children are able to communicate. It is not to be perceived as 'respecting others in order that we are also respected by others'. Feeling that we are forced to respect others can trigger seed deficits of character and embryo of politeness reduction or even no existence of politeness at all. This finding provides the results of politeness studies that the main politeness is to respect (Rinaldi, 2017; Siswa et al., 2018).

The choice of language politeness is a choice of speech strategies. The choice of speech strategies is a reflection of the language character. So, the essence of language politeness is the character of students. The result of this research is what compares with previous research (Ardi, Nababan, Djatmika, & Santosa, 2018; Mustadi et al., 2017; Suastra, Jatmiko, Ristiati, & Yasmini, 2017).

Conclusion

Finally, we have come into conclusion that we need to mend our sympathy, seek agreement, put respect to others, respect other's achievement, and spread revenue to develop psychological characteristics that will serve as the spirit of positive politeness and national character. We should not spill over our loss, reduce profit, build negative criticism, create confrontation or conflict, or circumcise all sympathy and compliment to others. Hence, if we do not want to face reduction of pragmatic politeness and deficit of 'psychological' character, then we need to respect others as the form of responsibility and awareness to respect others (as a part of the strategy of positive politeness), not as a means to seek 'reward' (a part of negative politeness strategy) from others when we respect someone else.

The essence of positive politeness strategy is prioritizing responsibilities or duties over rights. Therefore, positive politeness strategy can be well interrelated with each and every context. Either it is related to citing context (:referencing), studying context (:realizing four pillars of global education), or in the context of praying (:"pray to your God by being modest and using soft voice, since God is not fond of people who cross the limit"), or even in the context of being on the traffic (:following the traffic regulations), in working context (: developing the institution), in neighboring context (: creating harmony), in leading context (: "ing ngarsa sung tuladha, ing madya mangun karso, tut wuri handayani), and so on.

One of the signs of politeness is marked by using soft and modest language, being wise and not 'mban cindhe mban ciladhan', being generous 'loma', being submissive 'nrima', or other cooperative behaviors. Nevertheless, it does not mean that all our attitudes and behaviors always represent politeness. It is because the nature of politeness lays on how or what technique and strategy we use to execute the behavior. Thus, it is right to say: 'the art, technique and strategy of communicating is the key to the success in being professional. That key will only appear when being realized through positive politeness."

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