

ASPECTS OF JAVANESE NUANCED POLITENESS WHEN SERVING HOTEL GUESTS IN YOGYAKARTA

ASPEK KESANTUNAN BERNUANSA JAWA KETIKA MELAYANI TAMU HOTEL DI YOGYAKARTA

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Submitted: 2019-01-17
Accepted: 2019-07-25

Published: 2019-10-05

DOI: 10.24036/humanus.v18i2.102810

URL: <http://dx.doi.org/10.24036/humanus.v18i2.102810>

Abstract

A receptionist is the first and the last person guests talk to in a hotel. If s/he makes a good impression with skillful services and good communication followed by other hotel staff, the guests have no reason to complain, and oppositely, they would come back again. This study aims to analyze aspects of Javanese nuanced politeness used by hotel receptionists during their communication with guests in Yogyakarta. Location of the research is Yogyakarta City, Indonesia. Data include four kinds of conversational discourse: (1) checking guests in, (2) providing guests with information, (3) dealing with guest complaints and (4) checking guests out. Techniques of collecting data include observation and field notes, recordings, questionnaire, in-depth interviewing and document analysis. The findings show that hotel receptionists in Yogyakarta use aspects of Javanese nuanced politeness on one occasion, but violate them on another occasion. The aspects of Javanese nuanced politeness they use and violate are *sumanak* 'friendly', *sabar lan sareh* 'patient and with ease, calm', *tepa slira* 'showing a feeling of sympathy or solidarity', *andhap asor* 'giving a high respect, appropriate appreciation', *empan papan* 'matches with the setting and occasion' and *nuju prana* 'pleasing, satisfying'.

Keywords: *Javanese nuanced politeness, hotel guests, receptionists*

Abstrak

Resepsionis adalah orang pertama dan terakhir yang diajak bicara oleh tamu di sebuah hotel. Jika ia membuat kesan yang baik dengan layanan terampil dan komunikasi yang baik diikuti oleh staf hotel lain, para tamu tidak memiliki alasan untuk mengeluh, dan sebaliknya, mereka akan kembali menginap lagi di lain kesempatan. Penelitian ini bertujuan untuk menganalisis aspek kesantunan bernuansa Jawa yang digunakan oleh resepsionis hotel selama berkomunikasi dengan tamu mereka di Yogyakarta. Lokasi

penelitian di Kota Yogyakarta, Indonesia. Data yang digunakan mencakup empat jenis wacana percakapan: (1) registrasi tamu, (2) memberikan informasi kepada tamu, (3) menangani keluhan tamu, dan (4) menerima pembayaran dari tamu ketika selesai menginap. Teknik pengumpulan data yang digunakan meliputi observasi dan catatan lapangan, rekaman, kuesioner, wawancara mendalam, dan analisis dokumen. Hasil penelitian menunjukkan bahwa resepsionis hotel di Yogyakarta menggunakan aspek kesantunan bernuansa Jawa pada satu kesempatan, tetapi melanggar kesantunan tersebut pada kesempatan lain. Aspek kesantunan bernuansa Jawa yang mereka gunakan dan langgar adalah *sumanak* 'ramah', *sabar lan sareh* 'sabar dan tenang', *tepa slira* 'menunjukkan rasa simpati atau solidaritas', dan *andhap asor* 'memberikan rasa hormat yang tinggi/apresiasi yang sesuai', *empan papan* 'menyesuaikan tempat dan kesempatan' dan *nuju prana* 'menyenangkan/memuaskan.'

Kata kunci: kesantunan bernuansa Jawa, tamu hotel, resepsionis

Introduction

Politeness is a universal feature of civilized societies and considered as one of the essential elements in society. Sifianou (1992) found that British English speakers conceptualize politeness as consideration of other people's feelings by conforming to social norms and expectations. These norms include the use of standard forms such as *please* and *sorry* in appropriate situations, requests rather than demands for people to do things for you and the display of 'good manners.'

Furthermore, Murphy and Levy (2006) found Australian English speakers believe politeness is expressed by showing formality, use of correct titles, greater use of please and thank you, use of formal greetings and closings, offering assistance for further queries, offering friendly greetings generally, use of careful wording and use of respectful endings. In the case of American English speakers, Ide (1992) found, on the other hand, that *polite* correlated with respectful, considerate, pleasant, friendly and appropriate, while *impolite* was correlated with conceited, offensive and rude. In other words, across different varieties in English speakers' lay notions of *politeness* encompass various notions, including consideration, friendliness, and pleasantness, respect, appropriateness and modesty.

Politeness is currently not only used to show good etiquette in daily conversation but is also applied in the workplace, especially in the business field. In the business field, the hospitality and tourism industries are the largest and fastest growing industry in the world (Purnomo, 2017). Hotel is one of the industry components which employs receptionists whose main duties are to check in, provide information, deal with complaints and check out the guests. The service in the hotel industry is competitive. Thus, providing the best service quality from politeness perspectives by hotel receptionists becomes a significant factor to attract guests' attention.

Up to now, there have been some interesting studies done on politeness in the workplaces. Xiamei (2014) explores politeness in a restaurant of different grades. The findings conclude that the environment plays a crucial role in the using of different strategies in the restaurants of different grades. Middle-grade restaurants tend to use negative politeness strategies whereas low grade-ones tend to use positive politeness strategies. Holmes & Schnurr (2017) examine (im)politeness in workplace interaction by focusing on transitions at different levels, first involving people moving from country

to country, then from institution to institution and finally from company to company. The analyses demonstrate that (im)politeness norms comprise one important component of the learning required to integrate into a new workplace context. Purnomo (2011) analyzes politeness principles, norms and cross-cultural perspectives on politeness in tourism-service language used by tourism industry practitioners in Central Java. The findings indicate that there are similar and different perspectives on politeness among English speaking tourists whose backgrounds are Western cultures and Javanese speaking tourists whose backgrounds are Javanese cultures towards the tourism-service language.

In Yogyakarta, unique politeness conventions can be identified in comparison with that politeness typically applied in Western countries like European countries, USA and Australia. Gunarwan (2007) tried to discuss the behavior of Javanese people based on the life balance principle of this ethnic group. It is the principle of harmony in Javanese tradition, especially in Central Java (Surakarta and Yogyakarta) which can be described into four maxims, namely *kurmat* 'respect', *andhap asor* 'down to earth', *empan papan* 'knowing when and where they stay' and *tepa slira* 'tolerant' as part of Javanese politeness. It seems that these maxims can be used as a basis for the theory of politeness in the Javanese model, subject to the results of field research. In line with Gunarwan, Poedjosoedarmo (2017) suggests *unggah-ungguh* (norms of language propriety) as a typical form of Javanese politeness. There are six norms of language propriety: (1) *sumanak* 'friendly', (2) *sabar lan sareh* 'patient and with ease, calm', (3) *tepa slira* 'showing a feeling of sympathy or solidarity', (4) *andhap asor* 'giving a high respect, appropriate appreciation', (5) *empan papan* 'matches with the setting and occasion' and (6) *nuju prana* 'pleasing, satisfying'.

Furthermore, Poedjosoedarmo (2017) explains that in social communication, a speaker has to be *sumanak* (from the stem *sanak* 'family' plus infix -um-). One should try to treat his interlocutor as *sanak* 'relative, family', so the communication can be very smooth. With this friendly acceptance of friendship, an acquaintance will feel at ease, and a good social relation will prevail. On the other hand, when s/he becomes the addressee, s/he should then be *tanggap* 'responsive' or *tanggap ing sasmita* 'responsive toward the finest sign' of the addresser. When somebody wants to converse with him/her, s/he should be *nggatekake*, which means s/he should care to pay attention to what s/he says, and ready to respond him/her. S/he should not only pay attention to the actual words the addresser has uttered, but to the gestures accompanying the speech as well. In addition, it is advisable to be *sumeh*, showing a cheerful face while engaging in a conversation. It is not good to be *mrengut* 'frowning or showing a sour face'.

Sabar 'patient' and *sareh* 'calm and easy' are attributes that are good to be observed on many occasions, especially when talking to somebody. During a conversation, one must not *gampang nesu* 'get easily angry', *gampang muntab* 'get hot temper' and *mutungan* 'easily feeling broken, frustrated'. Parents often say *aja ladak* 'don't be quarrelsome', *aja nyenyengit* 'don't be hateful', *aja galak* 'don't be vicious' and *aja kumaki* 'don't be cocky, don't be a brag'.

When a person is talking to an addressee, there are three idioms usually used: *tepa slira*, *andhap asor* and *ngajeni*. When the interlocutor is someone of the lower status than his own, s/he should act *tepa slira* 'showing a feeling of sympathy or solidarity'. When the second person (P2) is someone from the same higher social status than the

first person (P1), P1 should be *andhap asor* 'giving high respect, appropriate appreciation'. P1 may speak to P2 in a respectful code, using high polite level with honorific vocabulary if P1 wants to be familiar with P2. In terms of the content, P1 should give appreciation and complementation to P2 when the situation is right. P1 must *ngajeni*, meaning 'giving high respect, proper appreciation'. P1 must give P2 complementation whenever the opportunity is right.

In connection with the above principles, P1 must never act *umuk* 'conceited'. S/he must not *seneng ngunggung diri* 'brag or indulge in showing oneself off'. He must not be *degsura* 'self-centered'. One must not allow oneself to afflict shameful feeling toward P2. He must not *gawe wirang*, meaning literally 'cause shame'. P1 is prohibited to *gawe serik* 'cause ill feeling' to P2.

When P1 wants to initiate a conversation, P1 must see to it that his/her topic and objective agree with the principle of *empan papan* 'matches with the setting and occasion'. It must suit the speech act and agree with the mood of P2. When P1 is asking something that is not considered proper in relation to the speech event, s/he may be said to be *benyunjuk-benyunjuk* 'improper and unwelcome speech initiator'. It would be better if one just continues talking about the topic that has just been talked about. This way it can be relevant because the topic connects with the current discussion. People will say that P1 is *nyambung* 'relates to or connects with' the interlocutor.

Another thing to care about is the means by which the topic of the discourse is expressed. At present, there is a choice to convey messages, i.e. whether to use a telephone, cellular phone, letter, electronic mail or saying it orally. There are things that must be handled orally in the presence of the interlocutor, there are those that have to be delivered officially with full care, there are those that can be conveyed via the telephone and via the cellular phone, but there are those that are considered proper to be expressed only through letters or electronic mail.

When P1 wants to speak, there is a principle he should observe, viz. *nuju prana* 'pleasing, satisfying'. It includes the way he enunciates the words, the sequence of the sentences in the discourse and the content of the message. The speech must be delivered with good enunciation, pleasing intonation, and nice tempo. Everything must *resep* 'pleasing' or *ngresepake* 'causing pleasant feeling'. The speech must be delivered in a *sareh* 'reasy, calm' and *cetha* 'clear, distinct' way.

The discourse should be *cekak aos* 'brief but comprehensive'. *Cekak* means brief and *aos* means full of content. P1 must not speak in a *nggladrah* way 'utter long, irrelevant and unnecessary things.' The speech should be *runtut* 'ordered in a good sentence' and not *tumpang suh* 'in disorder with lots of overlapping'. The content should be pleasing, not *nylekit*, *sengol*, *sengak*, *nglarani ati* or *marake nesu* (*aja nylekit*, *aja sengol*, *aja sengak*, *aja thok leh*, *isine sing bener*, *sing prasaja*, *ora goroh*, *aja njlomprongake*) and the gestures should be *suba sita* 'in appropriate speech act' and *trapsila* 'in proper manner'.

This present study attempts to analyze aspects of Javanese nuanced politeness which are expressed by hotel receptionists during their communication with guests in Yogyakarta. This study is considered crucial, as the use of Javanese nuanced politeness may have a significant impact on hotel guests' satisfaction.

Method

This study is of a qualitative and descriptive nature. It aims to analyze aspects of Javanese nuanced politeness which were expressed by hotel receptionists during their communication with guests in Yogyakarta. This research was done in Yogyakarta City, Indonesia. The population of this research was hotel receptionists (speakers) and hotel guests (hearers) in star hotels in Yogyakarta City. Based on the consideration, the subjects chosen as samples were hotel receptionists and hotel guests who stayed in ten four-star hotels in Yogyakarta City.

The data were collected by recording and note taking the conversations among the participants in many various situations and purposes. The data are the spoken language naturally obtained from the four kinds of conversation between the receptionists and the guests: (1) checking guests in, (2) providing guests with information, (3) dealing with guest complaints and (4) checking guests out. The collected data were selected on the basis of sentences containing aspects of Javanese nuanced politeness. Based on the selection, it is found 100 utterances which are relevant to be analyzed in this study. Data analysis for this research was undertaken in two steps: (1) sorting data corpus by giving data number, context and content of the conversation and (2) analyzing data based on the aspects of Javanese nuanced politeness.

Result and Discussion

This study discusses aspects of Javanese nuanced politeness that are used by receptionists of star hotels in Yogyakarta during their communication with guests. The results of the analysis and discussion in this study indicate that aspects of Javanese nuanced politeness were used on one occasion but were violated on another occasion. Both the use and violation of Javanese nuanced politeness were found in all aspects, i.e. *sumanak*, *sabar lan sareh*, *tepa slira*, *andhap asor*, *empan papan*, and *nuju prana* as in the following explanation.

Aspect of sumanak

The following is an example of *sumanak* aspect applied by a receptionist when serving a hotel guest in Yogyakarta.

Data (1) Context: Conversation between a receptionist (R) and an old walk-in guest (G)

R: Good morning, Madam. May I help you?

G: Morning. I forget to bring my glasses. Can you fill in the registration form for me?

R: Certainly, Madam. Can I have your name?

G: Margareth White.

R: Mrs. Margareth White. Can you give me your passport number?

G: It's six double four one double five.

R: Right. I'm sorry, how are you going to pay? By cash, cheque or credit card?

G: By credit card....Visa.

R: All right, Mrs. White. Now, I've put you in Room 112, on the first floor.

G: Okay. Thanks.

R: You are welcome, Mrs. White.

In the first underlined expressions, the receptionist began his communication with a greeting and offering assistance. Then in the second underlined expressions, he was

nggatekake ‘pay attention to what the guest said, and ready to respond to him’ by pleasing to help the guest and asked her name friendly. In the third underlined expressions, he repeated the guest’s name and then asked her to give her passport number. In the fourth underlined expressions, he was *sumeh* ‘showing a cheerful face while engaging in the conversation by asking the guest politely about the method of payment would be used by the guest. In the last underlined expressions, he praised the guest related to the payment and then he checked her in. Therefore, it can be inferred that the receptionist’s underlined expressions follow the aspect of *sumanak* ‘friendly.’

Unlike the above example, the following example is a violation of *sumanak* aspect expressed by a receptionist when serving a hotel guest in Yogyakarta.

Data (2) Context: Conversation between a receptionist (R) and a guest (G) through telephone

G: Hello. Do you have a room for tonight?

R: All rooms are occupied, Sir.

G: Really? I just want a room.

R: All room have been booked by a group from Surabaya.

G: Is there an available room in hotels near your hotel?

R: I don’t know. Ask by yourself.

In the underlined expressions, it seems that the receptionist did not *nggatekake* ‘pay attention to what the guest said, and ready to respond to him.’ Instead of *sumeh* ‘showing a cheerful face while engaging in a conversation,’ she was *mrengut* ‘frowning or showing a sour face.’ Moreover, she did not want to help the guest to give information about an available room in other hotels. Therefore, it can be inferred that the receptionist’s underlined expressions do not follow the aspect of *sumanak* ‘friendly.’

Aspect of sabar lan sareh

The following is an example of *sabar lan sareh* aspect applied by a receptionist when handling a guest’s complaint in Yogyakarta.

Data (3) Context: Conversation between a receptionist (R) and a guest (G)

G: Can’t you do something about the service in this hotel?

R: I’m sorry, sir. What’s the problem exactly?

G: My breakfast, that’s the problem...!

R: Yes...

G: I ordered breakfast from room service...oh, at least half an hour ago...

R: Yes...

G: I’ve got an important meeting at eight o’clock and now it seems I’ll have to go there without breakfast! Really I don’t think this is good enough!

R: I’m very sorry about this, sir. You ordered breakfast half an hour ago, and you’ve phone three times since there?

G: That’s right.

R: I really apologize. You should have a received breakfast no later than five or ten minutes after you ordered it.

G: That’s what I thought.

R: The problem may be that they’ve been rather short-staffed in the kitchen recently. But I’ll look into this, and I’ll make sure that the breakfast is sent to you immediately. American breakfast, was it?

G: American breakfast, with corn flakes.

R: Very good, sir. I'll deal with this myself, and I'll have it sent up to your room right away.

In the first underlined expressions, the receptionist asked the guest politely about the problem complained. In the second and third underlined expressions, she listened carefully for the complaint. In the fourth underlined expressions, she said sorry about the situation and summarized the complaint. In the fifth underlined expressions, she apologized to the guest. In the sixth and seventh underlined expressions, she explained what action would be taken and how quickly. Therefore, it can be inferred that the receptionist's underlined expressions follow the aspect of *sabar lan sareh* 'patient and with ease, calm.'

Unlike the above example, the following example is a violation of *sabar lan sareh* aspect expressed by a receptionist when handling guest's complaint in Yogyakarta.

Data (4) Context: Conversation between a receptionist (R) and a guest (G)

R: Good afternoon, Madam. May I help you?

G: My suitcase has been stolen and I want it back, soon! It has been stolen from outside my room...

R: Yes.

G: I put it out this morning for the bellboy to collect. He was supposed to take it down to the tour bus. But I've just been down to the bus, and there's a pile of suitcases there, but mine isn't among them. It must have been stolen.

R: Why did you put it out from the room? It's not safe there.

G: What kind of hotel is this? Even the corridors are not safe.

R: Sorry, Madam. It's your mistake.

G: I don't accept this. I will complain to your manager.

In the first underlined expressions, the receptionist did not give empathy to the guest but blaming her why she put the suitcase in an unsafe place. In the second underlined expressions, the receptionist seemed unwilling to handle the guest's complaint and still blamed the guest. Therefore, it can be inferred that the receptionist's underlined expressions do follow the aspect of *sabar lan sareh* 'patient and with ease, calm.'

Aspect of *tepa slira*

The following is an example of *tepa slira* aspect applied by a receptionist when serving a guest in Yogyakarta.

Data (5) Context: Conversation between a receptionist (R) and a guest (G)

G: It's drizzling, isn't it?

R: Where are you going, Madam? Use this umbrella, please.

G: Oh, yes, thank you.

In the underlined expressions, the receptionist was quite responsive and responded directly by taking an umbrella from behind the counter while offering assistance. Otherwise, she would allow the guest to get wet outside the hotel. In other words, the receptionist follows the aspect of *tepa slira* 'showing a feeling of sympathy or solidarity.'

Unlike the above example, the following example is a violation of *tepa slira* aspect expressed by a receptionist when serving a hotel guest in Yogyakarta.

Data (6) Context: Conversation between a receptionist (R) and a guest (G)

G: It's heavy raining, isn't it?

R: Yes, Sir. It's the rainy season.

G: I know... January is the rainy season in Indonesia (*He left the receptionist*).

In the underlined expressions, the receptionist was not *tanggap* 'responsive' and did not respond directly by offering an umbrella to the guest instead of expressing a statement that it was a rainy season at that month. Therefore, it can be inferred that the receptionist's underlined expressions do not follow the aspect of *tepa slira* 'showing a feeling of sympathy or solidarity.'

Aspect of *andhap asor*

The following is an example of *andhap asor* aspect applied by a receptionist when serving a guest in Yogyakarta.

Data (7) Context: Conversation between a receptionist (R) and a guest (G)

R: (*R bowed to G*). Good morning, Sir. Welcome to The Rich Hotel. May I help you?

G: Yes, my name is Jose Cote.

R: Just a moment, please. (*R looked for the guest's name in a computer*). Yes, Mr. Cote. You have booked a single room for two nights. Is that right?

G: That's right.

R: Can you sign this registration form, Sir. (*R handed the form to G*).

G: Sure. (*G signed the form*).

R: Thank you very much, Mr. Cote. Are you ready to go to your room? Our bellboy will be pleased to escort you. (*R made a gesture for a bellboy to escort G*).

In the first, second, third and fourth underlined expressions, the receptionist gave high respect to the guest by using honorific words 'Sir' and 'Mr' in his utterances. Furthermore, in all underlined expressions, he offered assistance, asked the name, asked to sign the registration form and asked for going to the room to the guest humbly and politely. In other words, the receptionist used a polite level to show distant relation. Therefore, it can be inferred that the receptionist's underlined expressions follow the aspect of *andhap asor* 'giving high respect, appropriate appreciation.'

Unlike the above example, the following example is a violation of *andhap asor* aspect expressed by a receptionist when handling check out in Yogyakarta.

Data (8) Context: Conversation between a receptionist (R) and a guest (G)

R: Good morning, madam. Are you going to check out now?

G: Yes, sorry. I know I'm a few minutes late.

R: That's the problem. We're always really busy at check out time anyway.

G: Oh, really? How much you will charge me for a late checkout?

R: Fifty percent from the room rate.

G: How come! I am just a few minutes late.

R: Sorry, I just follow the rules and regulations of this hotel.

G: You're too strict ... not wise ... I'll complain to your manager.

In the first underlined expressions, the receptionist used utterances which were *nyenyengit* 'hateful' and stated that the late checkout was the guest's problem and he was very busy at the time. In the second underlined expressions, the receptionist was *nggungung diri* 'indulged in showing himself off' by expressing proudly that he just followed the hotel rules and regulations. Therefore, it can be inferred that the receptionist's underlined expressions do not follow the aspect of *andhap asor* 'giving high respect, appropriate appreciation.'

Aspect of *empan papan*

The following is an example of *empan papan* aspect applied by a receptionist when

serving a guest in Yogyakarta.

Data (9) Context: Conversation between a receptionist (R) and a guest (G)

The following is an example of *empan papan* aspect applied by a receptionist when handling guest's complaint.

G: My bag has been stolen in my room ... and I want it back quickly!

R: I'm sorry Sir, could you go into the manager's office for a moment, and tell us exactly what's happened?

G: Well, why not?

In the underlined expressions, the receptionist was trying to protect the guest's privacy; by showing him into an office since otherwise he would allow the guest to display his anger in front of a lobby full of other guests looking at him, a situation that could threaten his face. In other words, the receptionist used *empan papan* aspect 'matches with the setting and occasion.'

Unlike the above example, the following example is a violation of *empan papan* aspect expressed by a receptionist when handling check out in Yogyakarta.

Data (10) Context: Conversation between a receptionist (R) and a guest (G)

G: Can't you do something about the service in this hotel?

R: I'm sorry, Madam. What's the problem, exactly?

G: My breakfast that's the problem. I ordered breakfast from Room Service...oh, at least half an hour ago...

R: Let me phone room service waiter to clarify it.

G: I'd phoned him many times but no answer. I've got an important meeting at nine o'clock and not it seems I'll have to go there without breakfast! Really, I don't think this is good enough! I want you to have a solution.

R: I'm a receptionist, Madam. And I cannot handle a room service breakfast.

G: What? Call your manager, now!

In the underlined expressions, the receptionist's utterances did not agree with the mood of the guest. Instead of solving the guest's problem, he even stated that it was not his duty to handle room service breakfast. In other words, the receptionist did not *nyambung* 'connected with' the guest's want. Therefore, it can be inferred that the receptionist's underlined expressions do not follow the aspect of *empan papan* 'matches with the setting and occasion.'

Aspect of nuju prana

The following is an example of *nuju prana* aspect applied by a receptionist when serving a hotel guest.

Data (11) Context: Conversation between a receptionist (R) and a guest (G)

G: Is the room I used to book vacant?

R: Oh the one faces the park, Sir? One moment, I'll check ... Sorry, still being used by another guest, Sir.

G: So, is there a similar room available for me?

R: Yes, Sir. The room is better ... faces the swimming pool. But the rate is a little bit more expensive.

G: Why not to make it the same rate as the room I used to stay?

R: Mm ... it's okay. Because you are our customer, I charge it the same as the one faces the park.

In the underlined expressions, the receptionist pleased the guest’s heart. Although the actual rate for the room faced the swimming pool was more expensive than one faced the park, he would charge it the same because the guest was one of the hotel customers. In other words, the utterances he expressed were *ngresepake* ‘causing pleasant feeling.’ Moreover, the content of the message was *cekak aos* ‘brief but comprehensive.’ Therefore, it can be inferred that the receptionist’s underlined expressions follow the aspect of *nuju prana* ‘pleasing, satisfying.’

Unlike the above example, the following example is a violation of *nuju prana* aspect expressed by a receptionist when handling a guest’s complaint in Yogyakarta.

Data (12) Context: Conversation between a receptionist (R) and a guest (G)

G: But why do you include two kinds of beautiful souvenirs from this hotel into my bill...what does this mean?

R: All right, Madam. For guests who want to have souvenirs displayed in the guest room, we charge them the same price as in souvenir shops. So, please check this price list. For this item, we charge a hundred and fifty thousand rupiahs, and this on a hundred thousand rupiahs.

G: It’s too expensive for me. How do you know that I take these items?

R: From the room boy’s report, Madam.

G: Unbelievable. I’ll not pay them.

R: Otherwise, I’ll let hotel security to check them in your bag, Madam.

G: Oh no well, I’ll pay them.

In the underlined expressions, it shows that the receptionist’s utterances were not *ngresepake* ‘causing pleasant feeling.’ The content of the speech was *nglarani ati* ‘causing heart irritation’ because he would asked the hotel security to check the guest’s bag. Furthermore, the receptionist’s expressions made the guest pay the items by force. Therefore, it can be inferred that the receptionist’s underlined expressions do not follow the aspect of *nuju prana* ‘pleasing, satisfying.’

Frequency of the aspects of Javanese nuanced politeness used by the hotel receptionists during their communication with guests in Yogyakarta can be seen in the following table.

Table 1 Aspects of Javanese nuanced politeness used by the hotel receptionists

Aspects of Javanese nuanced politeness	Kinds of conversational discourse			
	Checking guests in	Providing guests with information	Dealing with guest complaints	Checking guests out
<i>Sumanak</i>	7 (28%)	9 (36%)	8 (32%)	9 (36%)
<i>Andhap asor</i>	6 (24%)	5 (20%)	8 (32%)	6 (24%)
<i>Sabar lan sareh</i>	4 (16%)	4 (16%)	5 (20%)	4 (16%)
<i>Nuju prana</i>	3 (12%)	3 (12%)	2 (8%)	3 (12%)
<i>Empan papan</i>	3 (12%)	2 (8%)	1 (4%)	2 (8%)
<i>Tepa slira</i>	2 (8%)	2 (8%)	1 (4%)	1 (4%)
Total	25 (100%)	25 (100%)	25 (100%)	25 (100%)

Based on the data in table 1 above, the hotel receptionists in Yogyakarta used *sumanak* aspect of Javanese nuanced politeness in 7 utterances (28%) during checking guests in, 9 utterances (36%) during providing guests with information, 8 utterances

(32%) during dealing with guest complaints and 9 utterances (36%) during checking guests out. Next, the receptionists used *andhap asor* in 6 utterances (24%) during checking guests in, 5 utterances (20%) during providing guests with information, 8 utterances (32%) during dealing with guest complaints and 6 utterances (24%) during checking guests out. Then, the receptionists used *sabar lan sareh* in 4 utterances (16%) during checking guests in, 4 utterances (16%) during providing guests with information, 5 utterances (20%) during dealing with guest complaints and 4 utterances (16%) during checking guests out. In addition, the receptionists used *nuju prana* in 3 utterances (12%) during checking guests in, 3 utterances (12%) during providing guests with information, 2 utterances (8%) during dealing with guest complaints and 3 utterances (12%) during checking guests out. After that, the receptionists used *empan papan* in 3 utterances (12%) during checking guests in, 2 utterances (8%) during providing guests with information, 1 utterance (4%) during dealing with guest complaints and 2 utterances (8%) during checking guests out. Finally, the receptionists used *tepa slira* in 2 utterances (8%) during checking guests in, 2 utterances (8%) during providing guests with information, 1 utterance (4%) during dealing with guest complaints and 1 utterance (4%) during checking guests out. In other words, it can be inferred that hotel receptionists in Yogyakarta used various aspects of Javanese nuanced politeness when serving their guests. The aspects of Javanese nuanced politeness they used from the most to the least frequency are *sumanak*, *andhap asor*, *sabar lan sareh*, *nuju prana*, *empan papan* and *tepa slira*. Based on the in-depth interview with the receptionists, the reasons why they used the aspects of Javanese politeness are: (1) to welcome guests; (2) to record the guests' data accurately and in detail; (3) to serve old guests; (4) to apologize to guests; (5) to tell rules and regulations applied in their hotels; (6) to satisfy guests and make them happy; (7) to attract guests to be their customers and (8) to expect financial benefit.

On the other hand, frequency of the aspects of Javanese nuanced politeness violated by the hotel receptionists during their communication with guests in Yogyakarta can be seen in the following table.

Table 2 Aspects of Javanese nuanced politeness violated by the hotel receptionists

Aspects of Javanese nuanced politeness	Kinds of conversational discourse			
	Checking guests in	Providing guests with information	Dealing with guest complaints	Checking guests out
<i>Tepa slira</i>	10 (40%)	6 (24%)	8 (32%)	9 (36%)
<i>Empan papan</i>	6 (24%)	5 (20%)	4 (16%)	5 (20%)
<i>Andhap asor</i>	4 (16%)	5 (20%)	4 (16%)	4 (16%)
<i>Nuju prana</i>	2 (8%)	4 (16%)	3 (12%)	4 (16%)
<i>Sabar lan sareh</i>	2 (8%)	3 (12%)	3 (12%)	2 (8%)
<i>Sumanak</i>	1 (4%)	2 (8%)	3 (12%)	1 (4%)
Total	25 (100%)	25 (100%)	25 (100%)	25 (100%)

Based on the data in table 2 above, the hotel receptionists in Yogyakarta violated *tepa slira* aspect of Javanese nuanced politeness in 10 utterances (40%) during checking guests in, 6 utterances (24%) during providing guests with information, 8 utterances (32%) during dealing with guest complaints and 9 utterances (36%) during

checking guests out. Next, the receptionists violated *empan papan* in 6 utterances (24%) during checking guests in, 5 utterances (20%) during providing guests with information, 4 utterances (16%) during dealing with guest complaints and 5 utterances (20%) during checking guests out. Then, the receptionists violated *andhap asor* in 4 utterances (16%) during checking guests in, 5 utterances (20%) during providing guests with information, 4 utterances (16%) during dealing with guest complaints and 4 utterances (16%) during checking guests out. In addition, the receptionists violated *nuju prana* in 2 utterances (8%) during checking guests in, 4 utterances (16%) during providing guests with information, 3 utterances (12%) during dealing with guest complaints and 4 utterances (16%) during checking guests out. After that, the receptionists violated *sabar lan sareh* in 2 utterances (8%) during checking guests in, 3 utterances (12%) during providing guests with information, 3 utterances (12%) during dealing with guest complaints and 2 utterances (8%) during checking guests out. Finally, the receptionists used *sumanak* in 1 utterance (4%) during checking guests in, 2 utterances (8%) during providing guests with information, 3 utterances (12%) during dealing with guest complaints and 1 utterance (4%) during checking guests out. In other words, it can be inferred that hotel receptionists in Yogyakarta violated various aspects of Javanese politeness when serving their guests. The aspects of Javanese nuanced politeness they violated from the most to the least frequency are *tepa slira*, *empan papan*, *andhap asor*, *nuju prana*, *sabar lan sareh* and *sumanak*. Based on the in-depth interview with the receptionists, the reasons why they violated the aspects of Javanese nuanced politeness are: (1) the situation was informal; (2) the relationship with the guests had been intimate; (3) to show off their professionalism; (4) to ask guests' privacy; (5) were very busy; (6) were strict to obey hotel rules and were not flexible to fulfil guests' desire; (7) to show arrogance when their hotels were fully booked and (8) did not see the possibility to get financial benefit.

Referring to the above summary of research findings, there is an interesting new finding that in order to make their guests happy, hotel receptionists often used the aspects of Javanese nuanced politeness just for *nglegani* 'tried to make happy' the guests. Based on the results of in-depth interviewing with the receptionists, the reason why they *nglegani* was to agree rather ponderously to fulfill the guests' desire. So, it can be inferred that the psychological position of *nglegani* is between *tenanan* 'in reality' and *ethok-ethok* 'dissimulation' (Wierzbicka, 2003).

These findings are in line with Purnomo's opinion (2018) that typically cafe waiters/tresses normally act politely and follow generally politeness norms which come from Javanese nuanced politeness when serving consumers. In his research at student cafes around the top three campuses at Surakarta City, Central Java, it was found that in an interaction waiters/tresses and foreign students as customers co-operate with each other to ensure that their speech flows well, and so that each speaker can understand what the other wants through their respective utterances. However, the results of this study are different from the results of Sukarno's research (2018) which examines the Javanese requesting strategies spoken in Jember, East Java with population were people born and grew up in Jember and other places in East Java where Javanese is most frequently used to communicate each other in their daily life. His findings show that to be polite in delivering requests in Javanese, one must be able to choose the appropriate speech styles depending on the social relationship between the interlocutors, to make requests further from the speaker's view (e.g. using an

interrogative form, creating a supposition or condition) which will make the addressee feel good, and to delete the recipient of the order from the request forms (e.g. by using the agentless passive construction).

The value of this study contributes towards understanding Javanese nuanced politeness which come from Javanese politeness norm theories. The Javanese nuanced politeness is used for smooth communication through the establishment and maintenance of interpersonal relationships. For tourism service providers, especially those who work in hospitality industry, the results of this study are expected to be utilized in daily communication with tourists or guests. In addition, hotel staff as speakers and guests as hearers have the awareness to use polite language when communicating each other. Language politeness is one of the important factors in the success of a communication so that speakers and hearers can establish good interpersonal communication.

Conclusion

This research has been able to answer the research objective articulated in the introduction chapter. Aspects of Javanese nuanced politeness which are expressed by hotel receptionists during their communication with guests in Yogyakarta include *sumanak*, *sabar lan sareh*, *tepa slira*, *andhap asor*, *empan papan* and *nuju prana*. They use the aspects of Javanese nuanced politeness on one occasion, but violate them on another occasion. The use of Javanese nuanced politeness aspects can be affected by three factors: (1) power, (2) intimacy and (3) financial benefit. Hotel receptionists will use aspects of Javanese nuanced politeness to their guests if they consider that they have lower power than the guests, have not been intimate and expect to get a financial benefit. By contrast, hotel receptionists will violate them if they consider that they have higher power than their guests, have been intimate and do not expect to get a financial benefit.

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