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LANGUAGE MAINTENANCE AND SHIFT IV

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in Collaboration with
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Editors:

Zane Goebel

J. Herudjati Purwoko

Suharno

M. Suryadi

Yusuf Al Arief

**Master Program in Linguistics, Diponegoro University
in Collaboration with**

Balai Bahasa Provinsi Jawa Tengah

Jalan Imam Bardjo, S.H. No.5 Semarang

Telp/Fax +62-24-8448717

Email: seminarlinguistics@gmail.com

Website: www.mli.undip.ac.id/lamas

EDITORS’ NOTE

This international seminar on Language Maintenance and Shift IV (LAMAS IV for short) is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University on 18 November 2014.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar: The first four papers are those presented by invited keynote speakers. They are Dr. Sugiyono (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Dr. Zane Goebel (La Trobe University, Melbourne, Australia), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, Illinois, USA), Dr. Deli Nirmala, M.Hum (Diponegoro University, Semarang, Indonesia).

In terms of the topic areas, there are 21 papers in applied linguistics, 20 papers in sociolinguistics, 14 papers in theoretical linguistics, 18 papers in discourse/pragmatics, and 13 papers (miscellaneous).

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COMPLIMENT-RESPONDING IN JAVANESE LANGUAGE

Oktiva Herry Chandra

Diponegoro University, Semarang

fatimaanggij24@gmail.com

Abstract

Setiap kali bahasa digunakan dalam sebuah interaksi antarpribadi dalam sebuah masyarakat bahasa, bahasa merupakan salah satu piranti yang mewakili nilai-nilai budaya, sosial, pola interaksi pribadi-pribadi yang terlibat dalam interaksi tersebut. Interaksi tersebut menghasilkan sebuah struktur percakapan dari individu yang memberikan aksi dan yang menerima tanggapan terhadap aksi tersebut. Dalam tindak tutur memuji, kata pujian yang diberikan akan mendapatkan tanggapan dengan bentuk yang sangat beragam sekali. Tanggapan yang diberikan sangat dipengaruhi oleh persepsi lawan bicara terhadap nilai budaya yang ada dalam kehidupannya. Pola interaksi ini menjadi khas dan berciri khusus pada budaya tertentu. Dalam konteks budaya Jawa, relasi antarpelibat dalam sebuah percakapan didasari oleh dua prinsip utama, yaitu harmoni dan hormat. Kedua prinsip ini berimbas pada pola interaksi yang sangat khas pada orang Jawa. Kecenderungan untuk tidak mengagungkan diri nampak mewarnai pada tanggapan yang diberikan ketika seseorang mendapatkan kata pujian. Secara umum ada tiga pola kata pujian dan tanggapan, yaitu menerima (agreement), menolak (no agreement) dan interpretasi sebagai sebuah permintaan (request interpretation)

Kata Kunci: kata pujian, harmoni, hormat, menerima, menolak interpretasi permintaan

1. Introduction

When a person gets involved in a such kind of interaction with others using language, s/he produces so many expressions and at the same time actualizes the patterns which are acceptable in her/his culture. People express things according to the perceived expectation in society and the situation they find themselves. With the act of complimenting, for example, it is very common to hear English greeting exchanges such as “I like your new hair style” in different context. Every single word used in this expression represents the way people see the world or culture and the situation the conversation takes place or context of situation.

A compliment generally consists of two parts: the compliment and compliment response, and is categorized as speech act. Compliment and compliment response are dictated by cultures as both reveal rules of language use in a speech community and critical elements of face maintenance devices. According to Yuan (2001:273) studying compliment-responses (CRs) enhances our understanding of people’s culture, social values, social organization, and the function and meaning of language use in community. In other words, when people from different cultures interact, breakdowns in communication may happen due to signalling different speech act strategies that reflect the culture’s distinctive interactional style. Complimenting is particularly suitable speech act to investigate because it acts as a window through which we can view what is valued in particular culture.

Javanese culture teaches people to lay their attitude on a fundamental principle in carrying out social interaction. This principle is supported by two maxims, namely harmony and honor (Geertz quoted by Magnis-Suseno 1983:86). On harmony maxim, Javanese tends to release the signs of tense in interaction with others. In speaking, people have to consider responses given by counterparts and make sure the speech produced will not cause contrary. In language use, this will be implemented by the use of mitigation which is in return will not cause uncomfortable impact to counterparts rather than bold on record strategies (Gunarwan, 2007:62). Obviously, this colors the typical structure pattern of Javanese conversation. In addition, honor maxim will be implemented in the form of avoiding self-praise which consequently will produce utterances which fully are dominated by the expressions for honoring the speaker rather than her/himself. The response given will be various in one to others. By

the change of the time and generation, culture experiences influences from other culture. They negotiate through the time and generation creating a new form of culture pattern. This is the objective to find out.

Studies on compliments demonstrate that a compliment is structured speech act that reflects social values in the culture (Manes, 1983). Studies to date have concentrated mostly on complimenting in several varieties of English; however, little empirical research has been done on compliments and compliment response in other languages, like Javanese. The aims of this study are two-fold. First, since the compliments are highly formulaic, the main concern in my study is to determine the topics of the compliments in Javanese. Second, the writer will analyse data in order to determine the strategies for compliment response which Javanese people prefer to use. The data were collecting from field research by recording natural conversations conducted by Javanese and taken from different speech situation.

2. Compliment Exchanges

A compliments is a speech act (Searle, 1969), defined by Holmes (1986:485) as one that "explicitly or implicitly attributes credit to someone other than the speaker, usually the persone addressed, for some 'good' (possession, characteristic, skill, etc) which is positively valued by speaker and hearer". As compliments are generally given and accepted as praise, they are often studied under the pragmatics of politeness (Brown and Levinson, 1987; Yule, 2003), and this involves recognizing why's, how's and when's in the linguistic choices on exactly what to use in expressing oneself.

Compliment exchange is a genre as they occur in formulaic expressions that are recognisable by the community that uses them. They occur in units of exchange called adjacency pairs, which consist of two parts, each part influencing the production of the other. For example, the speaker's expectations of the second part would determine the selection of the first part (Yule: 2003). Since the study will look at the responses to compliments made by Javanese subjects, the analys will be based on the unit of exchange within a discourse framework. An example of unit of exchange, expressing mutual appreciation is given below:

- (1) Speaker A: *Materi kultum sing dek wingi diaturke apik banget, lo Mas*
The materials of *kultum* (seven minutes speech) delivered yesterday are very good,
- (2) Speaker B: *Ndak nggih to? Wah la wong niku namung guyonan mawon. Nuwun lo*
Is it so? It was just kidding. Thank you, anyway
- (3) Speaker A: *Aku ngomong tenanan lo*
I meant it

In the above compliment exchange, in fact, we have two adjacency pairs between speaker A and speaker B. The first adjacency pairs is (1) and (2), where the first part is Speaker A complimenting Speaker B who in turn replies with a "typical" compliment response, that is expressing refusal of the compliment and also appraisal; this is the second part of the compliment. The second of exchange in this brief discourse is (2) and (3), because the expression are recognisable and rather fixed, as Speaker A does not explicitly receives Speaker's B appreciation rather insists on what he said. The response in the second part would depend on the context. Since there is more than one response in such exchanges, although the number is quite limited, most often the use of each response is governed by context, such as register, formality, and informality of the utterance involved, and the distance perceived between speakers. Distance in turn is determined by the various degrees of politeness often shown in language use, such as in compliments and compliment responses (Grundy, 2000).

Brown and Levinson (1987) in their seminar work on politeness in the English language claim that languages have similar linguistic strategies but their use is determined largely be local contexts. According to Brown and Levinson, politeness is often dictated by the notion of "face" which refers to one's self esteem. It means that, in daily conversation, there is a potential someone's utterance bothers other's esteem, called face threatening act. There are two types of face which, according to Brown and Levinson, are "positive face" and "negative face". Positive face is a person's wish to be well thought of. Its particular manifestations may include the desire to understood by others and desire to be`treated as a friend and confidant. Thus, if we complain about a friend's house, this will threat her/his positive face. In contrast, negative face is our wish not to be imposed on by others, and to allowed to go about our business unimpeded with our rights to free and self-determined action intact (Brown and

Levinson, 1987). Simply asking for the time from a stranger on the street would be threatening his or her negative face as we would be imposing on the person. This is inherent knowledge and part of linguistic competence, indicated by people using the "right" words in the "right" situations, thus indicating their awareness of hearer's face.

3. Results and Discussion

3.1 Compliment Topic

The data collected were sorted and categorised. The result shows that there are five types of compliment topic and the responses given are mostly influenced by the distance, power and range of imposition between the compliment receiver and the items being complimented. The five types are given to give illustration to each type, as follows:

Type 1: complimenting personal appearance

Type 1 compliments are compliments that refer to recipient's physical appearance, such as body feature, dressing style, or person's looking.

(1) Speaker A: *Jeng, suwi rak ketok. Tambah langsing po ya?* (Data 3BJ)

Long time not to see you. You are getting slimmer, aren't you?

(1) Speaker B: *wah jenengan kuwi. Ki ngalembono opo malah ngece?*

Hey, you are. Are you flattering or insulting me?

(2) Speaker A: *ora, tenan aku. Jenengan tambah langsing lan ayu lo*

No, I mean it. You are really getting slimmer and more beautiful

Langsing (slim) in Javanese language is categorised as positive expression. That is why the utterance containing such word is classified as complimenting. Male and female frequently use this emphatic expression in opening conversation, as giving appreciation to good looking appearance of others will be appreciated well in order to maintain good relation between them. The complimenting is strengthened by speaker A to make sure that s/he is really telling the truly emphatic expression.

Type 2: complimenting personal achievement

Type 2 compliments are those that refer to the recipient's ability in achieving certain things or performances such as personal achievement.

(1) Speaker A: *kowe ki jan pinter tenan, yo iso ketompo neng Undip. Iku rak aben*

wong iso lo opo maneh jurusanmu iku kalebu favorit.

You are such a clever person, you are accepted in Undip. Not everybody can do that, besides your faculty belongs to the favorite one

(2) Speaker B: *Alhamdulillah. Aku bejo banget iso ketompo.* (Data 11BJ)

Praise to God. I am very lucky person to be accepted.

The complementing above is given by speaker to appreciation to what recipient has achieved in entering one of famous universities in Central Java. This utterance is normally stated by speaker and hearer in equal position, lower to upper position and higher to lower position. It is commonly used in that position.

Type 3: complimenting possession of items

Type 3 compliments are those that refer to the recipient's personal belongings such as clothing or anything on the person's body, house, car and even persons related in some way to the hearer, such as hearer's mother.

(1) Speaker A: *Wah, umah mu gedhe banget yo, nggone strategis pisan.*

Pemandangane jan elok tenan. Kiwo tengene katon ijo kabeh. Pantes betah

Wow, what a big and strategic place you have. It has a very lovely view and greenery on both sides. Not surprising, you love to stay here.

(2) Speaker B: *Biasa wae lah. Omah mu ki lo luwih top mar kotop (two thumbs up)*

Don't be so exaggerated. Your house is much better, two thumbs up. (Data5BJ)

Type 4: complimenting personality

Type 4 compliments are those that refer to the personality or friendship such as honesty, generosity, and the like

(1) Speaker A: *Budhe seneng banget lo duwe keponakan grapyak koyo kowe*

kuwi. Dadi enak nggone budhe yen arep rembugan karo sliram.

Aunty feels very happy to have such friendly niece like you are. I feel comfortable when I want to talk with you

(2) Speaker B: *Mbok budhe biasa kewawon to. Budhe ki lo senenge lebay*

Aunty, don't be like that. You love being exaggerated (Data 7BJ)

Type 5 others

Type 5 compliments are those that are not covered by four types above such as wealth, good luck and the like.

(1) Speaker A: *Kang kowe ki bejo tenan lo. Ki rego pitek lagi larang-larange. Mbok Kae podho didol. Wah, rak kebayang bathine yo kang.*

Brother, what such lucky person you are. The price of chicken is reaching its highest price. Why don't you sell them all? Wow, I could not imagine the benefit you get (Data 17BJ)

(2) Speaker B: *Bejo piye to? Ki kabeh memang wis dak rencanake wis suwe*

How do you think so? I have planned it for such long time.

3.2 Types of Compliment response

The data in the analysis were the compliment responses that were generated by the subjects. Responses were further categorized as either Agreement, non agreement or request interpretation as shown in the result below.

According to the "face" theory discussed earlier, compliment would pose a positive threat to the face of the person. However, in Javanese culture, accepting compliments would mean self-praise and one does not agree that one is intelligent or looks nice, for example, and therefore would tend to reject or to employ expression avoiding self praise or downgrading self. If the recipients show agreement they would use others expression to give explanation that such compliment given will not be received "openly". The rejection of the compliment is also caused by part of the inherent desire of the compliment receiver not to be bounded to the giver for his kindness in presenting the "good deed" of complimenting. Thus, Javanese perceived compliments as a threat to the negative face and not the positive face, unlike native English speaker, as proposed by Brown and Levinson (1987).

There are three types of compliment responses, namely agreement, non-agreement and request interpretation. From data showing agreement, they are dominated by the data which contain other utterance showing downgrading to the desire of self praise. Non-agreement as mentioned in previous explanation following the characteristic of Javanese people colors in most data gained. Request interpretation is another way of avoiding self praise in implicit way. The types of compliments and compliment responses revealing the Javanese people in brief are shown in the following.

3.3 Types of compliments and compliment responses

1. Agreement

a. Appreciation token

(1) Speaker A: *Klambimu apik lo!*

What a lovely dress you have!

(2) Speaker B: *Matur nuwuun.*

Thank you.

(Data 20 BJ)

b. Comment History

(1) Speaker A: *asesoris montore anyar yo nang?*

Your motorbike accessory is new, isn't it?

(2) Speaker B: *Nggih pak de, kulo tumbase naliko jalan-jalan teng Barito*

Yes uncle, I bought it when I was taking a walk in Barito (Data 23 BJ)

c. Reassignment

(1) Speaker A: *Waduuuh sing klambine moblong-moblong*

Hay girl, you have a very lovely and colorful dress

(2) Speaker B: *niku lo ditumbaske Ibu ngendikane ben pantes ben ora*

koyo cah dolan.

(Data 4BJ)

My mother bought me the dress to make me look better

d. Return

(1) Speaker A: *Wah, umah mu gedhe banget yo, nggone strategis pisan.*

Pemandangane jan elok tenan. Kiwo tengene katon ijo kabeh. Pantès betah

Wow, what a big and strategic place you have. It has very beautiful view and greenery on both sides. Not surprising, you love to stay here.

- (2) Speaker B: *Biasa wae lah. Omah mu ki lo luwih top mar kotop (two thumbs up)* (Data 5BJ)
You're kidding me. Your house is much better, two thumbs up

2. No Agreement

a. Scale down

- (1) Speaker A: *Putrane hebat ya Jeng, masuk sepuluh besar to unggah-unggahan iki.* (Data 9BJ)
Your son is a great student, isn't he? He belongs to the big ten in this semester

- (2) Speaker B: *Mudun kok bu rengkinge soko limo dadi wolu. Tapi aku yo mklum Bu wong bocah bar loro sak durunge tes.*
His grade is downgrading from the best five to eight. But, I can understand it he was sick before the test

b. Disagreement

- (1) Speaker A: *Mas tambah ganteng wae*
Body, you are getting more handsome
- (2) Speaker B: *gak ah wis tuwo ki rak ono tambah ganteng* (Data 12 BJ)
No, I am not. Nobody is getting handsome in his elder age

c. Qualification

- (1) Speaker A: *Proposal e wis komplit to? Wis apik lo kuwi* (Data 30 BJ)
You have completed your proposal, haven't you? It's perfect.
- (2) Speaker B: *Iyo tapi sih kudhu tak lampiri foto-foto kanggo ndukung.*
I do, but I still have to add some supporting photographs

d. Question Response

- (1) Speaker A: *Aku ki seneng lho yen nyawang model rambut mu sing anyar*
I feel happy when I see your newly beautiful hairstyle
- (2) Speaker B: *Ndak yo to? Menurutmu piye?*
You do? What do you think? (Data 46 BJ)

e. No acknowledgement

- (1) Speaker A: *Eyang, masake pripun to Yang. Kok saben-saben ngicipi rasane mesti pas and cocok, gitu lo Yang.*
Grandma, how do you cook it? Whenever I taste your cooking, it is always delicious and tasteful.
- (2) Speaker B: *Ki kang roko wis kondur kantor po durung?* (Data 42 BJ)
Has your husband come home from his office yet?

3. Request Interpretation

- (1) Speaker A: *Aplikasi game e apik-apik banget ya?*
The applications of the game are various, aren't they?
- (2) Speaker B: *Kowe juga pengin maen game iki to?*
So, you want to play the game as well, don't you? (Data 50 BJ)

4. Conclusion

It seems that Javanese people tend to violate theory proposed by Brown and Levinson. They prefer to maintain the negative face of the counterparts rather than positive face. Even, people agree to receive compliment but the strategy they use also reveal that they have the way to avoid self-praise in their utterance. Harmony and honor are implemented in the way they trend to avoid receiving compliments openly.

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**Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah**

**Jalan Imam Bardjo, S.H. No.5 Semarang
Telp/Fax +62-24-8448717
Email: seminarlinguistics@gmail.com
Website: www.mli.undip.ac.id/lamas**

