

The Politeness of Javanese Women in Social Interaction of *Rewang* Tradition

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Abstract: The objective of the study was to analyze forms of language politeness from Javanese women in *rewang* tradition or helping others who have desire. It is a case study in Klaten Regency, Central Java by using a sociolinguistics approach that considers concept of Javanese culture. The data were in the forms of women's utterances taken from their communication in a *rewang* activity. To get the data, observation by recording the talks and interview were used. The data was utterances of Javanese women assumed to contain Javanese politeness. The analysis refers to Spradley: domain, taxonomy, componential and culture topics. The findings show that forms of Javanese women politeness in the social interaction are performed by *empan papan* principles in the forms of 1) avoiding the use of taboo words or *saru*, 2) using euphemism or *kurmat* principles in the forms of *nuwun sewu* or sorry, *matur nuwun* or thank you, *nyuwun tulung* or kindly help and (3) using speech based on social status or *andhap asor* principles.

1 INTRODUCTION

Indonesia is a multiethnic and multicultural country in which each ethnic has its own tradition, custom, culture and different language. Then, the language politeness has sociolinguistically become an interesting phenomenon to be researched as this is related to not only language aspect but also sociocultural aspect in the society. In a social interaction, the language strategies politeness of people must be different from other societies (Wei-Lin, 2008; Shien-Chieh, 2009; Tabar, 2012; Suzuki, 2013). It has also been a communication and behaviour norm to avoid conflict and to create harmonious relationship between all languages, as well as Javanese language. The politeness, for the Javanese people, is called as *unggah-ungguh* or ethics. They will be considered polite if they know *pengucap* or the utterances and *patrap* or well-informed to whom and how they are talking to. The politeness of the Javanese people is an effort to strengthen interaction in order to eliminate a conflict.

Javanese women have different ways to behave and communicate as well as language politeness. It is due to their interests and problems that bound individual togetherness at the same activity. Javanese language is used as the mean of communication by the women to do an interaction including *rewang*

tradition. This emphasizes that the language used by individuals and group of people functions as identity making. Burke, Jan and Stets (2009, p.3) state that identity is a set of meaning to identify who and when a person has a particular role in the society or become a member of a particular community.

In an interaction, some norms must be conducted by Javanese women such as language, social and communication norms. One of language norms is language politeness. In general, the research finding shows politeness of a language different from other languages (Ryabova, 2015; Sukarno, 2015).

2 LITERATURE REVIEW

In communication and interaction, the use of language politeness is affected by the background of speaker and interlocutor. An older woman will show different politeness compared to a younger one. A Javanese woman with higher social status will show different politeness compared to those with lower social status as well as different age. As the result, a speaker needs to choose Javanese politeness concept based on the situation and condition. The study of language politeness in the social interaction, moreover, has been conducted by Shigemitsu (2003); Salmani-Nodoushan (2006); Ryabova (2015);

Sukarno, (2015); Theodoropoulou (2015). Shigemitsu (2003) wrote a study entitled *Politeness Strategy in the Context of Argument in Japanese Debate Show*. He analyzed the use of language and politeness characteristics of Japanese people in a communication. The study shows that Japanese people will try to keep the relationship by avoiding conflict and politeness even though they are in a different opinion. They will look for seek agreement in a talk. In addition, the speakers and interlocutors express their ideas in a concise and straight manner based on the Japanese culture. The dominant negative politeness indirectly appeared characterized by a communication showing honorifics.

Salmani-Nodoushan (2006) analyze the use of language expressing politeness in a social interaction from Farsi, Iranian language. From the study, it can be found that male, referring to sex, express disagreement, repeat apology, look for solution and face the opposite in communication. Meanwhile, female to show politeness will use some strategies such as expressing regret, avoiding complaint, switching complaint, closing the conversation and minimizing quarrel.

Ryabova (2015) states that the characteristics of a community is affected by culture communication from which it will affect how the people choose formula and communication model in a daily interaction. It can express class and social status in order to show politeness in a sociopragmatics research. Besides, the English politeness strategies consist of absolute, relative and negative or positive politeness. Politeness expresses actions. The strategies mostly found in the social interaction are the expression of apology and sympathy.

Based on Sukarno's (2015) study, it can be seen that Javanese people use Javanese language to express politeness in accordance to compliment from others. There are some strategies to respond compliment in Javanese language. They are 1) no mocking, 2) no questions, 3) accepting and revising, 4) accepting, and 5) accepting and offering.

Theodoropoulou (2015) analyzed the use of language for gossiping in social media. The study was aimed at analyzing the communication politeness from the native speakers of Greece. It is found that the native speakers of Greece show politeness by using language based on the interlocutor's context, showing emoticon and punctuation of the condition being discussed. Expressing gratitude or congratulation for a success or felicitating condition such as birthday.

Those researches have similarity with this study that is how it analyzed language politeness in social

interaction. To make it different, most researches use pragmatics approach and focus on politeness strategies while the current study used sociolinguistics approach, focused on Javanese women politeness in *rewang* tradition. Hence, the previous studies did not discuss about the forms of politeness with a more comprehensive concept of Javanese culture. Moreover, the study is needed to answer the research gap.

2.1 Javanese Speech Level

Javanese language has speech level in accordance to how to express politeness namely *ngoko*, *madya* and *krama*. Furthermore, most Javanese people only know *ngoko* and *krama* as the speech level. It relates to Sasangka and Maryani (2009, p.92) that Javanese speech level only consists of *ngoko* and *krama*. *Krama* speech level shows high honorific politeness and *ngoko* expresses low honorific politeness. The use of speech level to express Javanese women's politeness is also found in a social interaction in *rewang* tradition.

2.2 Language Politeness

Language politeness as a sociolinguistics phenomenon is closely related to a language in the society. Ngalim (2015, p.78) stated that language politeness as a form of language activity agreed by community users is to appreciate and respect one another. The politeness sociolinguistically has varied features. The features are based on three considerations. First, it is based on the age which can be seen from parents and children; teachers and students, and brothers and sisters. Second, the consideration is based on social and economy level that can be found from house assistants and householders; court retainers and kings or noblemen; and boss and employers. The last, it is based on the close relationship between colleagues (Ngalim, 2015, p. 79). Pranowo (2009, p. 76) said that politeness is affected by many factors such as written and spoken language, non-verbal language and sociocultural system. One aspect affecting politeness in a spoken language, intonation, tone (emotions: formal tone, fun, satire, mock), word choice and sentence structure. Non-verbal languages such as body language, eye contact, head shaking, hand waving, fist, hands on girdle also affect politeness. Another factor that affect politeness comes from non-language aspect, in this case social system such as how the children respect the older people, how the children are

not allowed to eat while speaking or walking, and how the women are not supposed to laugh aloud, etc.

2.3 Language Politeness in Javanese Cultural Concept

Language politeness in Javanese cultural concept is related to the people's desire to defend and to be recognized its existence as a group of people who have good behavior, culture, morale and ethics. Politeness for Javanese people is not only to strengthen communication, but also to show that it is as life attitude. In doing so, the Javanese people consider two things – utterances used by the speaker and speech acts adjusted to the situation and to whom the utterance is addressed. The politeness in the Javanese society is also associated to a concept of taboo or *saru* as the sign of politeness. Taboo or *saru* is utterances and acts that should be eliminated to avoid friction in communication. The use of euphemism to soften particular situations need to be consideration for Javanese people. In establishing language politeness in Javanese culture, each person must respect others (*kurmat*), be humble (*andhap asor*), understand situation and condition (*empan papan*), and express solidarity (*tepa selira*). The concept of '*kurmat*' in Javanese culture contains a teaching or advice that everyone should respect others based on the social status in the community. Then, *andhap asor* teaches people to be humble, not arrogant, and not conceited. In addition, *empan papan* meaning 'based on social statuses is a culturally Javanese concept that teaches us how to behave based on the situation and condition. *Tepa slira* is meant that we should speak accordingly. The four considerations are considered to reinforce communication without pertaining other feeling.

In Javanese ideology, there are four considerations to show *unggah-ungguh* based on Berman (1998, p.15) as the followings:

- Self-introspection
- What are the social status of the speaker and interlocutor
- Language choice in social status
- What speech level should be used – *karma, madya or ngoko*
- Word choice
- It needs honorific or not.
- The right attitude

What Berman (1998, p.15) stated number 2 and 3 are related to the politeness in Javanese society that is *pengucap* or 'what is said', while number 1 and 4 are essential factors in Javanese that is *patrap* or 'acts of politeness'. The followings are examples of how

Javanese women show politeness in a social interaction in a *rewang* tradition for informal context.

(1) P : "**Amit-amit nuwun sewu, malane mbak War ki wis nyebar dadine kudu kemo**".

'Sorry, the disease of Ms. War has already spread, so it needs chemo'

(2) P : "**Wong loro ki pancen setel, bola-bali nak ora kebak**".

'Both of them are the same, **less normal**'

(3) P : "**Aku wis suwe ora anu ro bojoku**"

'I did not have **sex** with my husband'

The word choices of *amit-amit nuwun sewu* or the expression of apology and *malane* or the disease on data (1) is used by the speaker to talk about other people. *Amit-amit nuwun sewu* is uttered by a speaker before talking about something bad related to the disease suffered by the other people. The word *malane* or the disease is an euphemism from cancer suffered by the addressed person. Data (2) which shows Javanese politeness can be seen from the word choice *ora kebak* or insane. Javanese women try to avoid direct pointing to others related to something inconvenient. It is believed to be *saru* or taboo to tell directly using a word *edan* or crazy, so to show politeness they use euphemism. The word *anu* in data (3) refers to sexual activity by a husband and wife. If uttered directly, it sounds impolite or rude so that the word *anu* or something is chosen to soften the message and to make a joke in the social interaction. Some researches have actually conducted some studies related to the politeness of Javanese people, but only for particular aspects. Then, Gunarwan (1994) did similar research basing on pragmatics perspective from bilingual speakers (Indonesia-Jawa) in Jakarta and he also conducted another research (2007) about *ludruk* theatricals in East Java. In addition, Prayitno (2011) emphasized on directive politeness from elementary students in a Javanese cultural environment. The last was from Sukarno (2015) who conducted a study about politeness of compliment utterances from Javanese people in Jember, Central Java.

3 METHODOLOGY

The study used sociolinguistics approach with a qualitative design since the data was taken from natural condition. The data was in the form of how the Javanese women used Javanese language that contained politeness. The data was taken from 1) spoken activity that reflected politeness of Javanese women in a social interaction of *rewang* tradition, and 2) respondents who were from the people who had

background knowledge about language politeness. To collect the data, the researcher used 1) observation by recording Javanese woman's talks while gossiping in a *rewang* social activity, and 2) interview in order to compute the data taken in the field.

The study was conducted in Klaten, Central Java as geographically most Javanese language users live here so it enabled the researcher to get the data. In addition, Klaten is historically between two big cities, Surakarta and Yogyakarta in which the two cities are the centre of Javanese culture. The research setting was in Dukuh Montelan, Siderejo, Tibayan Jatinom, Klaten. This village represents a great number of villages as Javanese culture and *rewang* tradition are there, and Javanese language is as the mean communication in the social interaction.

Data analysis in this study consists of domain, taxonomy, componential and culture topics or themes (see table 1). Domain is defined as social interaction of Javanese women, the subdomain of which is seen from *rewang* tradition focused on the participants based on social status. Then, the subdomain can be seen from how the form of language politeness and Javanese cultural concept *andhap asor*, *kurmat*, *empan papan* and *tepa selira*. Taxonomy is a data analysis based on group categorization on knowledge relevant to the theory (see table 2). Meanwhile, componential analysis refers to systematic search of meaning components related to cultural symbols by combining domain analysis and taxonomy into a single data, the researcher, then, interpreted language politeness of Javanese women in a social interaction of *rewang* activity with Javanese cultural concept. Meanwhile, the analysis of cultural topics or themes is the cognitive principle which is either implicitly or explicitly repeated in some domains and function as a relationship between many subsystems of cultural meanings. The analysis of culture themes is aimed at looking for a finding and relationship with a theory.

Table 1: Domain analysis.

Domain	Sub Domain	P-MT Based on Ages
Social Interaction of Javanese Women in the Rural Area	<i>Rewang</i>	Young-Young
		Old-Old
		Young-Old

Table 2: Taxonomy analysis.

Politeness Forms with Javanese Cultural Concept			
<i>Empan Papan</i> Principle	<i>Kurmat</i> Principle	<i>Andhap Asor</i> Principle	<i>Tepa Selira</i> Principle

4 RESULTS AND DISCUSSION

The research finding about politeness of Javanese women in the social interaction of *rewang* tradition is discussed. Javanese women use many ways to express politeness that consists of *kurmat*, *andhap asor*, *empan papan* and *tepa selira* (see table 3).

Table 3: The realization of politeness forms from Javanese woman in a social interaction.

Realization of Politeness Forms with Javanese Cultural Concept			
<i>Empan Papan</i> Principle	<i>Kurmat</i> Principle	<i>Andhap Asor</i> Principle	<i>Tepa Selira</i> Principle
<ul style="list-style-type: none"> ▪ Avoiding the use of taboo words or <i>saru</i> ▪ The use of euphemism 	<ul style="list-style-type: none"> ▪ The use of politeness expressions ▪ The use of speech act based on social status 	<ul style="list-style-type: none"> ▪ Be humble, use indirect words 	<ul style="list-style-type: none"> ▪ The use of appropriate and indirect languages.

4.1 Politeness with *Empan Papan* Principles

Empan papan principles or 'context based' teaches the Javanese women to adapt while doing interaction with others. They should know their position in the society from which they will try to be very careful in doing communication.

4.1.1 Avoiding the Use of Taboo Words

Saru based on the Javanese language is recognized as taboo in English meaning the social prohibition toward the use of words, things, acts and person which are against other group, culture and community. Taboo is defined as a custom, attitude, utterances, and acts that must be avoided in order to

eliminate clash in communication. The example can be seen from the following social interaction:

Data [1]

P : “*Sing duwe gawe kandhane lagi lara anune*”

‘Pemilik hajat katanya sedang sakit **alat kelaminnya**’

‘The wedding organizer has problem with his **genital**’

MT : “*Anune ya gene?*”

‘What’s wrong with his **genital**?’

P : “*Ora ngerti aku*”

‘I don’t know’

Data [2]

P : “*Sing gawe jladrenan jenang lot mau na ngendi, awit mau kok ra dadi-dadi?*”

‘Where does the person who made dough, it has not *been* done?’

MT : “*Lagi na mburi, wetenge lara kandhane mau*”

‘He is in **the toilet** as he said that he had problem with his stomach’

The word ‘*anune*’ [data 1] linguistically refers to a thing based on the context, in this case, it refers to a genital which is taboo to be spoken directly. For most Javanese women (either old or young), it will be reversed with another word that refers to genital in order to avoid impoliteness. Javanese women tend to use their feeling, so they will consider what to say. Meanwhile, the word *na mburi* [data 2] is used to replace a word referring to *ngising* or poop activity.

In the concept of Javanese culture, the people are considered polite or impolite if they tell particular words directly in front of the people related to activities resulted from holes of a body such as *ngidu* or split which produces saliva *ngumbel* that produces snot, *ngising* that produces tai or shit, etc. The avoidance of *saru* or taboo words by Javanese women in a social interaction is a form of language politeness. Beside, it can be seen from how the Javanese women apply the concept of *kurmat* or respect and *empan papan empan panggonan* or adaptable.

4.1.2 The Use of Euphemism

The use of euphemism to express politeness is used by Javanese women in the social interaction of rewang tradition. It can be seen from the following.

Data [3]

P : “*Daliyem ki omahe cerak, tur ya sedulur kok ra rewang rene ki ngapa?*”

‘Daliyem’s house is near and she is still a relative, but why doesn’t she come here?’

MT : “*Jenenge wae kurang saksetrip, kamangka wonge ya na ngomah*”

‘She is **less normal** even though she is at her house’

Data [4]

P : “*Mbokdhe Legiyem aja dikon njenang lot, tenagane wis ora pati rasa saiki*”

‘Legiyem should not be told to make dodol as her hands are not that **strong** now’

MT : “*Ya wis golek liyane sing isa nak ngana*”

‘Ok, let’s find another one’

Data [3] shows the use of euphemism which can be seen from words *kurang saksetrip* or less normal. This word seems more polite uttered directly compared to the use of word *edan* or crazy. Meanwhile, data [4] the euphemism can be found in the word *ora pati rasa* or less strong to describe unmotivated condition or do not have spirit to do the job. It indicates that Javanese women have strong *rasa pangrasa* or feeling so that they will be very careful in uttering words because they will consider other feelings. *Rasa* or feeling in Javanese culture is not only related to emotion, but also intuition, thought and awareness. *Rasa rumangsa* is a feeling that tries to see self-reflection and others in order to avoid norm disobedience.

4.2 Politeness Forms with *Kurmat* Principles

Kurmat or respect is meant that Javanese women should respect and appreciate others based on the social status in Javanese community. In doing so, this principle can be realized by the use of language based on the speech act level so that the interlocutor feels to be appreciated for his social level.

4.2.1 *Nuwun Sewu* ‘Sorry’, *Matur Nuwun* ‘Thank You’, *Nyuwun Tulung* ‘Excuse Me’ as the Expressions of Politeness

In the Javanese culture, politeness is an important aspect for Javanese people. The Javanese women as a part of Javanese society will consider social expressions when doing social interactions with other Javanese women. The word *nuwun sewu* or sorry (*krama*) is used to express apology and respect to others in a communication activity. *Nuwun sewu* or the expression of apology occurs because the speaker wants to ask for a help, pass a sitting person, or leaving for homes before others. *Nuwun sewu* is

mostly uttered as the introductory expression before the main utterances. For example, “*Nuwun sewu, nderek langkung njih mbak*” or Excuse me is used when passing others. The other example can be seen from the following example:

Data [5]

P: “*Nuwun sewu, mang pendhetke brambang bawang niku mbak*”

‘Pardon, can you fetch me onion and garlic’

MT: “*Njih mbak, mangga...*”

‘Yes, miss ...’

In data [5], the speaker P who is at the same age with MT used *nuwun sewu* or sorry as an opening conversation before moving to the main message. P asks MT for a help to fetch onion and garlic. The word *nuwun sewu* may vary to *pangapunte* and *ngapunten* or sorry. Those words express respect showing an apology toward others.

Data [6]

P : “*Ya mangan bareng sik ya, bar itu tandang gawe maneh*”

‘Let’s eat together, and then we can work again’

MT : “*Nggih, matur nuwun mbak*”

‘Yes, thank you miss’

In data [6] MT shows politeness to P who is older than MT by uttering “*Nggih, matur nuwun mbak*” to respond invitation. The word *nggih* or ‘yes’ is meant to accept the invitation from P and *matur nuwun* or ‘thank you’ may vary such as *matur nuwun*, *matur sembah nuwun*, *sembah nuwun* and its use is often simplified into *tur nuwun*, *nuwun* or *suwun*. These words are used to express respect and thankful for others. It is common for the Javanese women without considering age status either old or young. To express respect to the older ones, young women tend to use *krama*.

Data [7]

P : “*Nyuwun tulung, jupukna wedangku kuwi mbak*”

‘Excuse me, can you fetch me water’ Minta tolong, ambilkan minuman saya mbak’

MT: “*Oh nggih, budhe*”

‘Yes, aunty’

The word *nyuwun tulung* or help uttered before ordering others [data 7] shows the politeness of Javanese women. P is older compared to MT, but P shows *kurmat* or respect to MT. On the contrary, MT responds P’s request by choosing speech level *karma* as the respect toward the older. Then, the word

nyuwun tulung may vary for its use such as the simplified word *tulung* which has the same meaning.

4.2.2 The Use of Speech Act based on the Social Status to Express Politeness

The use of speech acts related to social status has become a politeness sign with *kurmat* principle. By observing how the position and social status with the interlocutor, a speaker may choose *ngoko* and *krama* to show politeness.

The following conversation is an example of speech level *karma* that express politeness of Javanese women in a social interaction of *rewang* tradition.

Context: A Javanese woman was doing *rewang* mantu or helping wedding ceremony and she had a duty to manage and prepare the food while talking to the wedding organizer. They were talking about *punjungan* or ‘food given to the others in a wedding time’. P as the wedding organizer and MT as the person who was in charge of helping the wedding had close relationship as they were neighbors. Even though P and MT have a very close relationship from the same age, they chose *krama* as the sign of respect one another.

Data [8]

P : “*Budhe, budhe...*”

‘Aunty, aunty ...?’

MT1 : “*Pripun, bu?*”

‘Yes, mam?’

P : “*Sekecanipun juragane bapake dipunjung napa njih? Kalawingi sampun tindak mriki niku. Lha pas dugi mriki dereng gadhah napa-napa sing ngge angsul-angsul*”

‘What should we give to your boss? He was here yesterday. When he was here, we had nothing’

MT2 : “*Nak piyayi niku biasane remen dhaharan tradisional kados wajik, cucur, jenang lot, tape, carang gesing, kados ngaten niku. Nak sanese biasane malah mboten didhahar.*”

‘The noblemen usually like traditional food such as wajik, cucur, jenang, tape, carang gesing. They will not eat the other food’.

MT1 : “*Leres niku. Sing penting murwat lha kagem piyayi kok*”

‘Sure, at least they like them’.

From the data, it can be seen how the Javanese women use Javanese language to express politeness. It starts with the word *budhe* to show close relationship, open a conversation and respect the older ones. Then, it goes with the problem of the conversation. The utterance "*Sekecanipun juragane bapake dipunjung napa njih?*" Was used by P in order to ask consideration to MT related to what is being talked. The person being asked responded based on the question by uttering "*Nak piyayi niku biasane remen dhaharan tradisional kados wajik, jenang lot, tape, carang gesing, kados ngaten niku. Nak sanese biasane malah mboten didhahar.*" The words such as *punjungan* or offering, *angsul-angsul* or souvenir, *dhaharan tradisional* or traditional food like *wajik*, *jenang lot*, *tape*, *carang gesing*, etc. are often available and used in the social interaction of *rewang* activity.

4.3 Politeness based on *Andhap Asor* Principles

4.3.1 Be Humble, Use Indirect Words

This principle positions a speaker at the lowest level while the interlocutor is at the highest position. This Javanese politeness concept teaches human beings to be humble and will always try to respect others.

Data [9]

P : "*Jenengan kok malah repot-repot, mboten sah mbah, kados kalih sinten mawon jenenganki*" (when P see MT brings food and beverages)

'I don't want to make a problem, no need to do that'

MT : "*E...naming toya petak men, mboten gadhah napa-napa kados nggen jenengan Bu. Mangga diunjuk, didhahar rumiyin.*"

'E...just plain water, do not have something special like you, Mom. Let's eat and drink'.

The bold sentences show Javanese politeness by showing politeness and position P at the highest level. Even though P is younger than MT, MT used a more polite language to express respect for P who has higher social status. The utterance E ... *naming toya petak men, mboten gadhah napa-napa kados nggen jenengan Bu*. The principle of *andhap asor* is reflected on MT utterance showing that P only gets plain water. Then, she also mentioned that she had nothing as P has been considered as a rich woman. In fact, MT brought some tea and many kinds of food.

Data [10]

P : "*Ayo Nyah, disambi sik, iki wedange. Panganane ya bur kaya ngene iki nduwene*"

'Sister, just eat and drink. I have only that food and beverage'.

MT : "*Iya mbah wis komplit iki, apa-apa ana ngana kok*"

'It's enough, everything is available there'

Data [11]

P : "*Duwene tithik ya disumbangke tithik ngana to, sakduweke.*"

'I have only this'

MT : "*Ya iya na, kuwate nyumbang manggelo yo disumbangke manggelo.*"

'Yes, you can donate what you have'

Data [10] and [11] showing the lowest manner is the utterance *Panganane ya bur kaya ngene iki nduwene* 'I have only have that food' and *kuwate nyumbang manggelo yo disumbangke manggelo* 'you can donate from what you have'. Data [10] and MT are at the same age around 50. P as the event organizer asked MT to eat the available food even the food is full of menus. P tried to be humble and try to make MT convenient with her behavior. Data [11] showing Javanese politeness try to be humble that can be seen from MT utterance. P is in fact younger than MT as they are still relative. From MT utterance, it can be seen that she can only donate with little money. The word *manggelo* or one rupiah is as the figurative language functioning as the politeness even though no one will donate one rupiah in real life.

4.4 Politeness based on *Tepa Selira* Principle

4.4.1 The Use of Appropriate and Indirect Languages

Tepa selira principle teaches Javanese women how to treat others as we want to be treated. Hence, the women should do and speak in appropriate manner in a social interaction.

Data [12]

P : "*Ayo nyah mbe wedhang sik yo*"

'Please have the drink Sister'

MT : "*Wis mbah matur nuwun. Aku ki bar madhang, nak wareg-wareg ki ora penak na weteng. Ngeleh ya ora penak. Mengko sing mangan, ben mudhun sik segane.*"

'Thank you sister. I have already had my meals so I will get my stomach-ache if I eat too much'. I will eat later'.

Data [12] in the bold utterance is as the example of politeness form using *tepa selira* principle. P and MT are 50 years old and they are relatives. The data shows that P lets MT to drink together. To express politeness, MT say thank you '*matur nuwun*' for the offering. Then, she told that she had already eaten and felt full. She also told her that it was not good for full stomach. To avoid inconvenient communication MT promised to have the food later. She used appropriate and indirect languages to decline offering from others.

5 CONCLUSIONS

From the discussion, there are some conclusions that the politeness of Javanese women in the social interaction is indicated by 1) the avoidance of taboo words, 2) the use of euphemism such as *nuwun sewu* or pardon, *matur nuwun* or thank you, *nyuwun tulung* or help as the indication of politeness and 3) the use of speech acts based on the social status such as being humble, using acceptable and indirect languages. Those are politeness realization from Javanese politeness concept namely *empan papan*, *kurmat*, *andhap asor* dan *tepa selira* that consider social aspects.

From the discussion, there are some conclusions that the politeness of Javanese women in the social interaction is indicated by 1) the avoidance of taboo words, 2) the use of euphemism, 3) *nuwun sewu* or pardon, *matur nuwun* or thank you, *nyuwun tulung* or help as the indication of politeness and the use of speech acts based on the social status.

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