



The Influence of Bilingual of Java Native Towards Indonesian Production in Showing Politeness

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Abstract

Javaness is one of ethnic in Indonesia. Java native is as an Indonesian people also use the Indonesian in daily activity. Indonesian language as a unifier language country is the tool to communicate with another people in this country. Java native also use Indonesian language when they speak with another people that can't speak java language. The analysis is the influence of java native towards Indonesian production. The result of the analysis shows that the influence of bilingual of java native towards Indonesian production has mixed Java and Indonesian language which its show politeness in speaking.

Keywords: Bilingual, java native, politeness.

I. INTRODUCTION

Every language may have some entities which may not be owned by another language. The uniqueness of a language is strongly influenced by the culture of its native speakers. Therefore, languages vary cross-culturally. I strongly believe that the way the Javanese people (one of the Indonesian ethnic groups) express politeness is also influenced by the Javanese culture. some concepts of Javanese cultures such as: tata krama, andhap-asor, and tanggap ing sasmita (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning). The approaches used in this study are based on politeness theory, e.g. Brown and Levinson (1987), Leech (1983), Grice (1975, 1981), and Lakoff (1973, 1990). Finally, this study proves that the forms and the politeness strategies used in Javanese are really bound by the Javanese concepts.

Language and culture are two different aspects; however, they cannot be separated from one another because language is the mirror of the culture and the identity of the speakers. This means that culture plays an important role in the language, which makes possible a language can have specific characteristics or properties which are not owned by other languages. As a result, languages are said to be unique (Nasr, 1983). The uniqueness of Javanese, for example, can be found in the properties of speech level

(Uhlenbeck, 1970; Poedjosoedarmo, 1979), or speech style (Errington, 1988) as one of the linguistic devices in politeness. Through this speech style, a Javanese speaker will humble himself while exalt the others. Java native toward Indonesian production has mixed java and Indonesian language. Its show calm and full politeness.

Several theorists have tried to offer definitions of politeness (Lakoff, 1973, 1990; Grice, 1975; Leech, 1980; Brown & Levinson, 1978, 1987). Lakoff (1973) defines politeness as a system to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange. The role of politeness is to maintain a harmonious relation between the participants during the interaction. To achieve this goal, she introduces three politeness rules; (1) don't impose, (2) give option, and (3) make a good feeling.

II. REVIEW OF LITERATURE

1. Bilingualism

The practice of alternatively using two language will be called here Bilingualism, and the persons involved Bilingual. Unless otherwise specified, all remarks about bilingualism apply as well to multilingualism, the practice of using alternately three or more languages. (Weinreich, 1953:5)

People use the term "bilingualism" in different ways. For some, it means an equal ability to communicate in two languages. For others, it simply means the ability to communicate in two languages, but with greater skills in one language. In fact, it is more common for bilingual people, even those who have been bilingual since birth, to be somewhat "dominant" in one language.

The following three types of bilingualism are usually used by researchers to describe bilingual children:

1. **Simultaneous bilingualism:** Learning two languages as "first languages". That is, a person who is a simultaneous bilingual goes from speaking no languages at all directly to speaking two languages. Infants who are exposed to two languages from birth will become simultaneous bilinguals.
2. **Receptive bilingualism:** Being able to understand two languages but express oneself in only one. Children who had high exposure to a second language throughout their lives, but have had little opportunity to use the language would fall in this category. For example, many children in Chinese or Mexican immigrant households hear English on TV, in stores and so on, but use their home language (Chinese or Spanish) in everyday communication. When they enter preschool or kindergarten, these children are likely to make rapid progress in English because their receptive language skills in English has been developed.
3. **Sequential bilingualism:** Learning one language after already established a first language. This is the situation for all those who become bilingual as adults, as well as for many who became bilingual earlier in life.

Among other factors leading to bilingualism, three come to mind; bilingual families, people's profession, and deafness. Concerning the first, there are innumerable bilingual households in which the children learn the home language (or home language) as well as the language outside the home. Second is the simple fact that certain jobs require the knowledge and use of several languages. We have already mentioned trade, commerce, and various financial businesses. Third, being hard of hearing or deaf often leads to bilingualism in the language of the majority group (English in United States, for

example) and the sign language of the Deaf community that exists in the country or region (American Sign Language in the United States, for instance).

Benefits of bilingualism. We have seen that some first and second generation young people feel that retaining their first language has no practical value. On the other hand, those students who are fluent in their heritage language have found that their bilingualism is a great benefit of them.

2. Java Native

Java native is Java people that use Java language when they are still child and they use Java language in their daily activity. An Javanese (*basa jawa*) is the language of the Javanese people from the central and eastern parts of the island of Java, in Indonesia. There are also pockets of Javanese speakers in the northern coast of western Java. It is the native language of more than 98,417,022 people (more than 42% of the total population of Indonesia). Javanese is part of the Austronesian languages, but it is otherwise not particularly close to other languages and is difficult to classify, though not too dissimilar from neighbouring languages such as Sundanese, Madurese and Balinese. Most speakers of Javanese also speak Indonesian (a standardized form of Malay) for official and commercial purposes, as well as a means to communicate with non-Javanese Indonesians.

The language is spoken in Central and East Java, as well as on the north coast of West Java. Smaller groups of people live in North Sumatra also still used the language. In Suriname, creolized Javanese is spoken among descendants of plantation migrants brought by the Dutch during 19th century. In Madura, Bali, Lombok, and the Sunda region of West Java, it is also used as a literary language. It was the court language in Palembang in South Sumatra, until the palace was sacked by the Dutch in the late 18th century. Javanese is the tenth largest language (in terms of native speakers), and the largest language without official status. It is spoken or understood by approximately 100 million people. At least 45% of the total population of Indonesia are of Javanese descent or live in an area where Javanese is the dominant language. Five out of the six Indonesian presidents since 1945 have been of Javanese descent. It is therefore not surprising that Javanese has a deep impact on the development of Indonesian, the national language of Indonesia, which is itself a modern development from Malay.

There are three main dialects in the modern language: Central Javanese, Eastern Javanese, and Western Javanese. There is a dialect continuum from Banten in the extreme west of Java to Banyuwangi in the eastern corner of the island. All Javanese dialects are more or less mutually intelligible.

3. Politeness

Brown and Levinson (1978) began a flurry of research with an article that claimed to provide a universal mode of how speakers work to “save face” through various forms of politeness to listener. Face is the image speakers want to present of themselves to others, a powerful emotional possession that can be lost.

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Positive politeness strategies seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself/herself, his/her interests or possessions, and are most usually used in situations where the audience knows each other fairly well (e.g. between close friends). Negative politeness strategies are oriented *Sukarno, The Reflection of the Javanese Cultural Concepts* 61 towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on-record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles such as apologies (e.g. between strangers).

The final politeness strategy outlined by Brown and Levinson (1987) is the indirect strategy. This strategy uses indirect language and removes the speaker from the potential to being imposing (e.g. an employee to his boss). However, the application of politeness strategies will not be the concern of this paper. In summary, it can be said that the central point of politeness is how to manage 'face' in many different ways so that one's partner of communication will not lose his/her 'face' or how to save his/her face (FSA). The more indirect linguistic forms we use (e.g. passive form, a supposition), the more polite the way of expression will be.

4. Some concepts of the Javanese culture in relation politeness.

In their daily lives, Javanese people are greatly influenced by some concepts which are well rooted in the Javanese culture, namely: *tata krama*, *andhap-asor*, and *tanggap ing sasmita* (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning). In this section, these three concepts will be introduced and discussed respectively. The phrase *tata krama* culturally means a good conduct or etiquette. Therefore, when Javanese people behave impolitely, for instance when a young man passes in front of his grandparents without asking permission and bowing down his body, he will be credited as an impolite man or one who does not know *tata krama*.

The next concept of the Javanese culture is *andhap-asor*. This term is lexically composed of two words *andhap* 'low' and *asor* 'humble'. Thus, to conduct the *andhap-asor* in Javanese means humbling oneself while exalting the others. This concept dictates the Javanese to be low profile. As a Javanese, one will not denigrate the interlocutor and praise him/herself. If s/he breaks this rule, as it applies to *tata krama*, s/he will be considered impolite; s/he may get the social sanction. Hence, these two concepts have a close relationship.

Being polite in Javanese, one must know how to behave politely or to know *tata krama*, and being polite also means one should have a sense of *andhap-asor*. Finally, as a good Javanese, one should also have a sense of *tanggap ing sasmita* which can be translated as the ability to read between the lines.

5. Indonesian production

Indonesian, an Austronesian language, is a standardized form of Malay and is spoken throughout Indonesia. About 30 million people speak Indonesian as their first language and a further 140 million speak it as a second language. Indonesia is a linguistically diverse region where the Indonesian language acts as a lingua franca, even though there are more native speakers of Javanese - about 75 million.

During the time Indonesia was a Dutch colony, the Latin alphabet was introduced

to write Indonesian and a number of Dutch spellings were used. This alphabet was called *ejaan lama* (Old Script) in Indonesian. In the 1930s, as part of the independence movement, the Indonesian language was standardised and the term *Bahasa Indonesia* was adopted as the name of the language.

Indonesian (*Bahasa Indonesia*) is the official language of Indonesia. It is a standardized register of Malay, an Austronesian language which has been used as a lingua franca in the Indonesian archipelago for centuries. Most Indonesians also speak one of more than 700 indigenous languages. Indonesia is the fourth most populous nation in the world. Of its large population, the majority speak Indonesian, making it one of the most widely spoken languages in the world.

Most Indonesians, aside from speaking the national language, are often fluent in another regional language (examples include Javanese, Sundanese and Madurese) which are commonly used at home and within the local community. Most formal education, and nearly all national media and other forms of communication, are conducted in Indonesian. In East Timor, which was an Indonesian province from 1975 to 1999, Indonesian is recognised by the constitution as one of the two working languages (the other being English), alongside the official languages of Tetum and Portuguese.

In child language, most observational and research evidence points to the general superiority of comprehension over production: children seem to understand "more" than they actually produce. So since child people has can toward production language. In Indonesia has many ethnic and culture that have different language so each ethnic are different way in speaking when they toward Indonesian production because the local language is influence toward Indonesian production.

The Indonesian name for the language is *Bahasa Indonesia* (literally "the language of Indonesia"). This term is occasionally found in English. Additionally, English speakers sometimes use "Bahasa" /bəˈhɑːsə/ to refer to both the standard languages of Indonesia (*Bahasa Indonesia*) and of Malaysia, Brunei, and Singapore (*Bahasa Melayu*), though the Malay word simply means "language".

III. RESEARCH METHOD

This research uses a qualitative research method based on the theories of Miles and Huberman (1984) and Sutopo (2008). It is a bibliographical study with a single strategy which focuses on the names of Javanese people found in the city of Surakarta. The aim of the research is to understand the form, meaning, and function of Javanese names and also a number of existing linguistic phenomena. I believe that the use of a qualitative method is the right choice since it is able to provide a rich and holistic picture (see Merriam, 2008). The decision to use this method is related to the characteristics of the research topic, the data sources, and the research data (Marohaini Yusoff, 2004). Straus and Crobin (2003) state that a research data source is a source of proof for the study. The data source for this research is the conversation of java native from east java who live in Langkat when they want toward Indonesian production.

IV. FINDINGS AND DISCUSSIONS

The form of the data is words or groups of words, since elements of Javanese names often consist of two words joined together. The technique used for collecting the

data was a content analysis. The collected data was analyzed based on conversation of java native.

Table 1. Java Native Toward Indonesian Production

Name	Indonesian production	Meaning
Java native (from East Java)	1. Kalau ada yang mau dibicarakan ya Monggo.	1. Kalau ada yang ingin di bicarakan ya silahkan.
	2. Ma'af yo saya ndak bisa menceritakan secara gambling.	2. Ma'af ya saya tidak bisa menceritakan secara jelas.
	3. Kalau ngomong mbok yo pelan-pelan.	3. Kalau ngomong ya pelan-pelan.
	4. Gitu kan mudah, ya to.	4. Gitu kan mudah, yak an.
	5. Rasa nya enak tenan.	5. Rasanya enak sekali.
	6. Menurut sampean gimana mas.	6. Menurut anda gimana bang.
	7. Ma'af da yang bisa saya bantu mbak.	7. Ma'af da yang bisa saya bantu kak.
	8. Yang ini apik to.	8. Yang ini bagus kan.

V. CONCLUSIONS

As the java native are using language, Javanese is strongly influenced by the Javanese culture. Some concepts of the Javanese people, such as: *tata krama*, *andhap- asor*, and *tanggap ing sasmita* play the vital role in the politeness of Javanese. These concepts are clearly reflected in Javanese, especially as the devices of politeness. The reflection can be examined through the details analyzing the linguistic data of Javanese, especially java native speaker toward Indonesian production in relation to showing politeness. As a result, it is almost impossible to speak Javanese politely without comprehending and applying these cultural concepts. Speaking Javanese, therefore, cannot only rely on one's vocabulary and grammar (morpho-syntax), but also on the comprehensiveness of the Javanese culture (pragmatics). In other words, the uniqueness of the Javanese politeness is the result of the reflection of the Javanese culture. The result of the analysis shows that the influence of bilingual of java native towards Indonesian production has mixed Java and Indonesian language which its show politeness in speaking.

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