

The Reflection of Javanese Cultural Characteristics as Found in English Apology Strategy

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Abstrak

Penelitian ini bertujuan untuk melihat refleksi budaya yang terkandung dalam tindak tutur permintaan maaf yang dituturkan oleh penutur asli bahasa Jawa dalam bahasa Inggris. Penelitian deskriptif kualitatif ini menggunakan 30 peserta penutur asli bahasa Jawa yang menguasai bahasa Inggris. Pengumpulan data dilakukan dengan teknik Tes Melengkapi Wacana. Hasil penelitian menunjukkan bahwa terdapat refleksi budaya Jawa yang terkandung dalam tuturan permintaan maaf orang Jawa dalam bahasa Inggris. Hal ini dibuktikan dengan adanya beberapa ciri bahasa Jawa yang muncul dalam pemilihan strategi permintaan maaf bahasa Inggris. Refleksi budaya Jawa terlihat dalam tuturan, yaitu dari segi kompleksitas strategi, penggunaan sapaan, intensifikasi yang memodifikasi IFID dan akuntabilitas dalam bentuk ungkapan menyalahkan diri sendiri. Hal ini menunjukkan bahwa penutur bahasa Jawa sebagai masyarakat kolektif dalam tuturannya berusaha untuk menjaga kaidah-kaidah sosial, yaitu tidak menimbulkan konflik dan saling menghormati. Keberadaan tuturan berupa tindakan representatif yang bercirikan budaya Jawa masih terlihat jelas dalam tuturan bahasa Inggrisnya. Hal ini menunjukkan bahwa budaya Jawa cenderung tercermin secara signifikan dalam tuturan penuturnya walaupun di dalam bahasa Inggris.

Kata Kunci: Latar belakang budaya, strategi permintaan maaf, Refleksi, Karakteristik penutur Jawa, Tindak Tutur

Abstract

This study aims to see the cultural reflection contained in the speech act of apologies which is spoken by native Javanese speakers in English. This qualitative descriptive study used 30 Javanese native speaker participants who mastered English. The data were collected using the Discourse Completion Text technique. The results showed that there was a reflection of Javanese culture contained in the Javanese apology speech in English. This is evidenced by the presence of several Javanese language characteristics that appear in the choice of an English apology strategy. The results show that there is indeed a reflection of Javanese culture in speech, namely in terms of the complexity of the strategy, the use of greetings, intensification that modifies IFID and accountability in the form of expressions of self-blame. This shows that Javanese speakers as a collective society in their speech strive to maintain social rules, namely not to cause conflict and respect. The existence of a speech in the form of a representative action characteristic of Javanese culture is still evident in his English speech. This shows that Javanese culture tends to be reflected significantly in the speech of its speakers even though it is in English.

Keywords: Cultural background, Apology Strategy, Reflection, characteristic Javanese speaker, Speech act

1. Introduction

The role of language as a tool of social communication certainly requires the role of the principles of cooperation and politeness to achieve successful communication. When combined with culture, intercultural communication that occurs in society can be understood (Ernovilinda, 2020). Basically, the speech community in communicating will obey normative aspects in speaking. The existence of an attachment to the norms of language politeness can be different in terms of understanding and realization related to the cultural background of the speakers

themselves. Almost any speech act can be used as a suggestion or object to show how a person's culture can influence his or her speech style and apology is a good way to describe this. This is due to the emergence of this apology being triggered by several different situations.

Apologies are expressive speech that indicates someone wants to show something. Searle (1969) states that expressive utterances are categorized as IFID (Illocutionary Force Indicating Device) as is the use of the words sorry that are commonly pronounced "sorry", "forgive me" and "apologize" (Sari, 2016). IFID is needed to mark the apology expression. Furthermore, IFID may be accompanied by a variety of certain patterns depending on the social situation that occurs. Usually IFID will be accompanied by a variety of expressions that accompany it depending on the situation that occurs or is being faced at that time, for example the existence of additional accountability strategies, offers of improvement, the use of repeated greetings and so on.

The choice of strategy for apologizing can be different. Culture is one of the dominant reasons for the emergence of different or varied strategies. Indeed, there are no binding rules where we must express apologies in a certain pattern, but according to (Blum-kulka, Shoshana; Olshtain, 1983) who have conducted research on many languages in the world, namely with a project called CCSARP (Cross-Cultural Speech Acts Realization Project) where there is a conclusion that there is universality in the expression of apology, namely the occurrence of two 'IFID + expression of responsibility' strategies. While other speeches are demands of the situation and depending on the needs, namely an explanation of the situation, offering repair and also promising not to repeat.

For this reason, culture plays an important role in determining how language and the choice of a person's speech act strategy such as not saying an apology. Culture is all forms of attitudes and behavior and habits inherited from Indonesia, which is one country that is rich in cultural diversity and language which is proven by the presence of regional languages and cultures that are spread throughout the archipelago and culture is crucial as an assembled effect, culture as mediated experience, and culture as forms-of-life (Anderson, 2020). One of the interesting cultures to study is Javanese culture. Java language as a means of communication is worth to study to identify the character of each individual or group (Purwadi, 2011). In general, there are two basic principles of Javanese life, namely harmony and the principle of respect. This is very likely to become the basis for Javanese society in speaking and will certainly be reflected in the selection of strategies that will be carried out before speaking with many considerations.

Research on speech acts of apology has been carried out by many previous researchers. illocutionary acts are those acts that operate non-natural changes on our social environment, more often than not accomplished by the utterance of a string of words (Chankova, 2019). The current study by Cedar (2017) attempted to investigate the effects of English proficiency level on the apology strategy use by Indonesian EFL (English as a Foreign Language) learners from two English proficiency levels. The study employed a DCT (Discourse Completion Task) questionnaire and involved 21 A2 students and 21 B1 students majoring in English in their first-year period from an Indonesian university. Utilizing the apology strategy framework from Olshtain & Cohen (1983) and Blum-Kulka, House & Kasper (1989), the findings demonstrated no significant difference between the two subject groups in the overall use of apology strategies, whereas differences were noted at an individual strategy level. Nonetheless, the B1 group made more frequent use and a wider range of apology strategies than the A2 group. In addition, the study found two forms of pragmatic transfer made by the subjects and a new apology strategy

(Cedar, 2017). This shows that the complexity of the strategy shows that apology is considered perfect if it is accompanied by additional expressions to support the speech. This is in accordance with the Indonesian culture that upholds hospitality and maintains good relationships. Other researchers who evaluated the existence of cultural influences on apology speech were also highly visible in the research which examines a corpus of Korean apologies to discover why a person apologizes and why they choose the form of apology that they do. It argues for an abstracted. The model from Brown and Levinson accurately predicts the relevance of many factors in form selection in Korean, such as relative power, social distance, and the severity of the act. However, the model itself is not an accurate model for Korean even in high abstraction. Instead of choosing a strategy based upon the weight of a face-threatening act, Koreans actively manage and create expectations for behavior in a relationship. Some expectations will resemble classic positive and negative face issues, while others will more directly reference culture-specific roles or common events (Hatfield & Hahn, 2011).

Not much different from the previous research objectives, this study also wants to prove the existence of cultural reflection (in this case Javanese culture) in English apology speech. For this reason, this study was conducted to prove the existence of cultural reflection reflected in the English speeches of native Javanese speakers where Javanese culture is so thick that it will be reflected through their speech which in this case will be advertised through Javanese apologies speaking English. This research will concentrate on proving the existence of reflection or cultural transfer in Javanese speech in English.

2. Method

Research is carried out to obtain or get the results by using scientific methods objectively and non-objectively. This is kind of descriptive research which means observing and measuring without manipulating variables (Shona, 2020). It can identify characteristics, trends and correlations and can be defined as a method which is used to describe or analyze a research result but is not used to make broader conclusions. This research was conducted with a pragmatic approach. The stage of providing data used the Discourse Completion Test technique using a questionnaire. This test is designed in such a way that it is based on social variables such as level of familiarity and social status which contains descriptions of daily situations that commonly occur so that it can be adapted to the daily life of Javanese people. Participants consisted of 30 students and lecturers with Javanese cultural backgrounds in the English Department of Gadjah Mada University.

The discourse used in this research consists of various situations that represent the status of familiarity and social distance. The analysis was carried out based on the emerging strategy patterns and cultural reflections seen in the use of English expressions by intervening in the collected utterances data.

3. Results and Discussion

Culture greatly influences a speech. Cultural differences between speakers and hearers have the potential for not achieving communication goals. In Pragmatic research (especially

Interlanguage-Pragmatic) where speech is not spoken in the first language but in the second language (in this case Javanese speakers). It is very likely that a person speaking a second language is influenced by the language and culture of the first language. The relationship between language usage and cultural norms or pragmatic rules can never be broken in communication. In cross-cultural communication, the differences in pragmatic rules, communicative strategies, cross-cultural psychology among other may become problematic areas in learning a second or foreign language (Yu, 2020). This of course raises the assumption that the speech style of Javanese language and culture will have an influence on their second language which can be seen from the choice of strategies with specific aims and objectives that can be analyzed based on the theory of Indonesian culture in general, and Javanese culture in particular.

Furthermore, Hofstede states that each person carries the thought patterns, feelings and behaviors that are learned throughout their life. It warns against confusion with value differences at the individual level. It concludes with a look ahead in what the study of dimensions of national cultures and the position of countries on them may still bring. The initial pattern is a mental program that will develop into a culture. In the theory of cultural dimensions, Hofstede then found that Javanese speakers belong to a collectivist group which of course prioritizes harmonious relationships, self-image and shame and this is shown by efforts to maintain harmony and harmony in speaking even though not in Javanese. even foreign (Hofstede, 2011).

In addition, Magnis-Suseno states that Javanese ethics have basic norms that prohibit conscience against the principle of harmony (in other words, the principle of wisdom). This is also emphasized the teachings of politeness in Javanese culture are manifested in several wise expressions, such as: *'tepa selira'* or tolerance, *'andhap asor'* or humility, *'ngajeni'* or respect (Suyami, Djatmika, Sumarlam, & Purnanto, 2020).

As previously stated, the first language-speaking community will have an influence on the use of the second language. This is evidenced by the following results:

1. In Terms of Strategy Complexity

The tendency to use complex strategies, namely the appearance of greetings followed by IFID, responsibility, explanation, offers of improvement and attention to the hearer in one speech proves that Javanese speakers have a tendency to apologize with the intention of not just apologizing.

For example, in utterance below:

"Sorry, Son. I can not accompany you to buy a laptop today. I have an important meeting. You can buy it today by your self or we can buy it tomorrow and I'll accompany you. How?"

The utterance above contains several strategies which shows how Javanese speaker like to use complete strategies to deliver their goal of apologizing.

"Oh, I'm really sorry, Mom. I forgot to bring a ticket and money due to a big hurry. I promise to repay the ticket as soon as possible. Is that okay?"

The two utterances above have different contexts where the first is in a familiar context and the speaker's status is higher than the hearer, while the second is an unfamiliar context where the speaker's status is lower than the interlocutor. For

non-native speakers with a Javanese background it is quite interesting that they use a complete strategy of apologizing. Maintaining politeness in discussing and also maintaining harmony is a reflection of Javanese culture. The cultural influence can be seen clearly from the complexity of the strategy which shows that there is a desire of speakers and a high sense of responsibility for mistakes. Whereas in general, two strategies are sufficient, for example: "*Oh sorry, I forgot to bring it*". However, this is not enough for Javanese speakers to show any responsibility for mistakes. Maintaining the face of the other person is one way to avoid conflict.

2. In Terms of the Use of Greetings

Using greetings is a Javanese custom in speaking as an indication of politeness in communicating. In general, speech in Javanese culture is opened by the words '*sorry*' or '*excuse me*' and is followed by greetings and other strategies according to the goal. The use of greetings that often appear in the data for speakers of Javanese background shows that this is an implementation and a manifestation of the respectful attitude that is usually used in the first language. Javanese people often use greetings as an indication of politeness that they usually use, such as: family greetings, titles, short calls to other people, religious titles and so on.

3. In terms of the Use of Intensification that Modifies IFID

One of the meanings of the use of intensification or adverbs that modify the IFID, which is an attitude of great regret for mistakes, whether intentionally or not. There is an adverb that sounds insignificant at first glance, but it turns out to be able to have a better effect on the hearer, especially in maintaining the face image of the interlocutor who is harmed due to the speaker's error. Intensifications that modify IFID are found in many data, such as:

"Dear Son, I'm really really sorry because I can't buy you the laptop. We will but it tomorrow. Hope you understand that, Son"

"Oh, are you okay, Mom? I'm so sorry, really sorry"

Intensification that modifies IFID adds to the meaning or meaning of apologies. Javanese people feel it is not enough just to say "sorry" because it does not represent guilt.

4. In terms of responsibility in the form of self-blame

In terms of the use of responsible expressions, there is a peculiarity in Javanese speech, namely in the form of personal self-blame (explicit self-blame) as in the following example:

"I 'm so sorry, Man. I promise to pay all of the fee. This is my mistake"

"I 'm so sorry, friend. It's my false. I'm too busy with my work. Some of your fish are died. I will buy the other fish if you like"

Javanese speakers have a tendency to choose self-blame speech which is a reflection of Javanese culture which is guided by one of the principles, namely 'andhap asor' or humility.

4. Conclusion

Apology speech is expressive speech in speech acts which in use can be modified with various strategies according to the situation. Non-native English speakers in expressing their apologies in English as a foreign language have a tendency to keep culture involved in speech.

Javanese society as a collective society tends to give high respect to the hearer, provide comfort and pleasure to the hearer as a form of obedience to the norms of politeness in Java, namely 'tepa selira', 'andhap asor' and 'ngajeni'. Javanese English speech still reflects the culture as evidenced by the complexity of the speech strategies used, the use of greetings, the use of intensification that modifies the IFID and the use of responsible expressions in the form of self-blame.

The efforts of Javanese speakers in expressing their apologies in English, namely in the form of complexity and modification of strategies, indicate that there is a cultural reflection behind their speech.

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