



STRATEGI TERBUKA SECARA LANGSUNG PADA TINDAK TUTUR MEMINTA MAAF DALAM BAHASA JAWA: KAJIAN PRAGMATIK

DIRECT OPEN STRATEGY IN JAVANESE APOLOGY SPEECH ACT: A PRAGMATIC STUDY

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Abstract: This study aims to find forms and explanations of open strategies directly on the speech act of apologizing in Javanese. This study uses a qualitative descriptive approach with an ethnopragmatic design. Research data obtained from 46 research subjects through observation and in-depth interviews. Data analysis was carried out with a flow model in which there were reduction, presentation, verification, and inference. The results showed that direct 'open' strategy are (a) praising the pt first, (b) sympathizing, (c) using group similarity markers, (d) seeking or asking for opinions, (e) making offers and promises, (f) giving reasons, (g) giving respect, (h) admitting mistakes, (i) begging very much, and (j) repeating an apology.

Keywords: direct open strategy, apologize speech act, Javanese, pragmatics

INTRODUCTION

In Javanese speaking communities, apologizing tends to be stated first even though what is said or done is not necessarily wrong. The principle of politeness is closely related to the cultural values of a society because something that is polite to certain people is not necessarily polite to other people (Chaer, 2010).

The speech act of apologizing is usually done when someone makes a mistake, but in reality this is not the case (Murphy, 2015). Apologies can be used politically. Even in an apology for the speech community in

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Java, it is not only done after the speaker makes a mistake in the speech made to the addressee, sometimes before doing or saying something that is considered wrong or taboo. The function of apology differs based on the speaker and also affects the strategy used (Ahmed, 2017). Pragmatics according to (Penelope & Levinson, 1987) is the study of the relationship between language and context. Context here is a determining factor for the meaning of an utterance. This view is in line with (Geoffrey, 1983) which states that pragmatics is the study of meaning in relation to speech situations. In pragmatics, it is known as the Cooperation Principle and Politeness Principle. The thimbles in Cooperation Principle are generally followed in the practice of using the correct language (Hadi, 2013). Then, Politeness Principle appears to explain why speakers often speak indirectly in expressing their meaning (Borris & Zecho, 2018).

Research on the speech act of apologizing has been done a lot. Chamani (2014) has investigated the forms of apology in Persian by gender. Afghari (2007) has also made an apology based on sociolinguistic studies. In Japanese, apologies have also been studied by Dina (2013). Sun (2019) has researched apologies in speech and dialogue on television. Apologies have also been used in the learning process (Eslami-Rasekh & Mardani, 2010; Mufliharsi, 2017). Anshori (2018) has found various forms of expressive requests in the form of apologizing during holidays. Javanese apologies have been studied before, but in the form of apologizing in English (Hikmah, 2017).

Based on the results of previous studies, there has been no research on the open strategy of 'blaka' in the speech act of apologizing to Javanese speaking Javanese, so this study is different. The shape or pattern is also influenced by the motive for apologizing. Not just a locutionary statement because of a motive for an error, it can also be an illocutionary and even a perlocutionary that has a purpose other than to apologize. It depends on several factors, including context factors, social factors, and cultural factors.

METHOD

This research is a descriptive qualitative language research with an pragmatic perspective. Research data were obtained from 46 research subjects with the following criteria: native Surabaya residents and/or immigrants from other cities who have settled in the city of Surabaya (minimum 15 years), able to speak Javanese actively or passively, physically and psychologically normal, and adults (age at least 15 years old who can understand the use and rules of the language correctly). Data was collected by means of observation (participant and non-participant) and in-depth interviews. The main instrument is the researcher, while the supporting instrument is the interview guide. Recording tools and note-taking tools

are positioned as data collection tools. The validity of the data was tested by extending the duration of observation, persistence, accuracy, and triangulation. Data analysis was carried out with a flow model in which there was data reduction, data presentation, verification, and inference. The data analysis method is the matching and distribution method with techniques for direct elements, lesap techniques, replacement techniques, expansion techniques, insertion techniques, reverse techniques, and transformation techniques.

RESULT AND DISCUSSION

The strategy is blaka 'open' (bald on record), namely by offering an open apology. This open strategy generally refers to the four types of cooperative principles according to Grice (1975) and also the politeness maxim according to Leech (1983). The direct delivery of 'open directly', namely by conveying an open apology made by the guilty person directly to the person who was harmed without an intermediary (mediation). Based on the data obtained in the field, the direct strategy can be classified described as follows.

1. Praise Pt First

In general, this speech suggests speaker to know speak partner's condition first before apologizing. By pleasing speaker first, then speak partner has fulfilled the maxim of praise and consideration according to Leech, namely by maximizing speaker's pleasure, although in the end speak partner has to violate the maxim of consideration which is detrimental to speak partner.

- (1) Refi: *Aku ngerti pean iku seneng nolung lan apikan pisan. Termasuk salahku wingi, mesthine pean ya ngerteni.* (St.Tb.1) *Sepurane ya!*

'I know you are a person who likes to help, is kind, and understanding.

Including my mistake yesterday, surely you also understand. I'm sorry!

Qowa: *Lah apa repot-repot, aku wis ngerti kok. Mercumah koen mrene, wis takdandakna.*

'Why bother, I already know why. It's useless for you to come here, (my handphone) is not fixed!

The context of the speech above is when Refi (a teenage girl) is visiting her friend (Qowa) who is also a neighbor, because yesterday she dropped her cellphone and it was damaged. Qowa was silent and sullen

to see Refi's arrival. Refi is a form of politeness that fulfills the maxim of praise, namely by maximizing praise to Qowa so that Qowa feels happy, and after that Refi violates the maxim of consideration by not minimizing Yn's displeasure. Tt Refi reminded Qowa of his mistake yesterday, that of course made Qowa unhappy. In this case, Refi has also violated Grice's PKS, namely the maxim of quantity and also the maxim of manner. This is because Refi said ambiguous things, it could even be said to be dishonest.

Refi's praise is also something that is not really needed in the speech event. Tt Refi meant just to apologize to Qowa, and that's all that came to Qowa. By seeing Qowa's response without paying attention to Refi's praise (if praised, he should say thank you), but Qowa immediately apologized to Refi. This shows that this compliment strategy is quite successful when used to apologize.

2. Sympathetic

This strategy is usually accompanied by additional intonation, emphasis, and other prosodic aspects to show speaker's empathy and to attract speak partner's sympathy, so that speaker can forgive speak partner. This can be seen in the data below.

(2) Refi: *Adhuh, aku ora sengaja tenan iki mau Qo! Sepurane*

tenan ya! Engkok takdandakne ta? (St.Tb.2)

'Oh, I really didn't mean to Qo. I'm so sorry! I'll fix it later?'

Qowa: *Wis, wis, wis, gak usah, takmolih aku.*

'It's done, it's done, you don't have to. I just go home.'

The context of the conversation above is an event the day before the event occurred. Refi at home playing with his friend (Qowa) who is also a neighbor. Refi borrowed Qowa's cellphone for fb. For some reason, the cellphone fell, and fell apart, until it couldn't turn on anymore. Qowa scolded Refi, even though he had apologized. Based on the Tt, Refi had violated Grice's PKS in the form of the maxim of quality, namely Refi said something that did not have enough evidence. Refi doesn't have enough evidence to prove his willingness to repair Qowa's HP that has been damaged by being dropped. Refi asked Engkok takdandakne ta? It was just a fenced question aimed at showing his sympathy. Refi actually doesn't need to ask that, because it is Refi's obligation to damage Qowa's cellphone. Refi should have made a statement confirming that he really will be responsible for his mistakes, for example: Engkok no no no! Tt is more firm and can be trusted, so Qowa will believe in Refi's efforts to correct his mistakes.

Tt Refi which is only a fenced question and full of doubts also shows a violation of Leech's PK, namely in the form of the maxim of wisdom and generosity. Refi should minimize Qowa costs (in this case the cost of repairing cellphones damaged by Refi). By asking that, it seems as if Refi is not trying to maximize profits for Qowa and instead shows that Refi is minimizing costs for himself. This clearly violates the PK, initially Refi wanted to show sympathy to Qowa, because his Tt was not quite right, so the purpose of his Tt was not conveyed. So, it's clear that Qowa responds to Refi's apology coldly and tends not to forgive.

3. Using the Group Equivalence Marker

Apologizing to people who are already familiar or less familiar can be circumvented by using several markers that state the similarity of the group, in this case the Surabaya people or Suroboyo groups. These markers include using special nicknames or greeting words, choice of language or dialect, and using jargon or slang.

In Javanese, the word for address or address takes various forms, it can be in the form of a singular second person pronoun or a plural second person pronoun. This, of course, can make familiarity into a form of intimacy as a form of solidarity. In addition, the use of greetings or special calls can also be used as a strategy in apologizing. In Suroboyoan Javanese, there are several typical greeting words, such as *cak*, *ning*, *paklik*, *man* (uncle), *pena*, or *rika*.

(3) Enda: *Woy, Paklik! Ndang budhal neng pasar Turi je!*

‘Wow, Paklik! Quickly go to Turi Market!’

Ibra: *Oh iya, sepurane cak, aku lagek tangi.* (St.Tb.3)

‘Oh yeah, sorry bro, I just woke up.’

Enda: *cepatan jeeee!!! Kancaku wis meh teka lo..*

‘Hurry up!!! My friend is almost here’.

Ibra: *siyap..* ‘siap’

The day before the incident happened, Enda asked Ibra to pick up his friend at St. Pasar Turi is at 6am, and Ibra agrees. However, on the D day, Ibra woke up a bit late so he was also late to pick up his friend Enda. The two of them have been close friends since childhood, because their houses are close together. In the incident mentioned above, Enda as Pt greets Pn by calling *paklik*, even though Ibra is not Enda's uncle. This is meant to be close, or it is Enda's habit to call men who are older than her. This was answered by Ibra, who as N apologized. Ibra calls Enda as *cak* (a nickname for men). It seems that Pn is

already talkative and used to the call rather than Ning, which should be used to address Enda (because Enda is a girl. The use of this greeting is solely to familiarize the relationship and lighten the mood, namely Enda's mood is a bit angry because Ibra hasn't left yet to the station.

4. Seeking or Asking for Opinion

One way for Pn's apology to be accepted by Pt is to involve Pt in the TTMM, for example, by asking Pt's opinion so that there will be no more disagreements and misunderstandings. Like when Sadi visited his sister's house (Sano) who had just recovered from an illness, who supposedly got sick because he thought about his lawsuit regarding his parents' inheritance. The two are siblings, their houses are a bit far apart because after marriage, Sadi lives at his wife's house.

- (4) Sadi: *Aku jane gak ngerti Cak, apa salahku mbarek pena iku. Tapi takdelok-delok pena mangkel mbarek aku. Cobaklah Cak, pena kandha, nek ancene aku salah, loput, aku njaluk sepura!* (St.Tb.6)

‘Actually I don't know for sure what I did wrong to you. But, I noticed you were angry with me. Try Sis, say it! If I'm wrong, I'm sorry.’

Sano: *Ya ya, aku paham. Aku ngerti, jane koen bener, ngurus tinggalane Bapak. Cumak, takdelok-delok caramu sing gak tepak.*

‘Yes yes, I understand, I know, actually you are right to take care of your inheritance. But, your way is wrong.’

Sadi: *Hla ya Cak, mangkakna pira-pira loputku, aku njaluk sepura!*

‘La yes Sis, therefore, whatever my fault, I'm sorry.’

Tt Sadi is a continuation of his conversation with Mari (Sano's wife). To lighten the mood and neutralize the dispute between the two, Sadi tries to seduce Sano. One way is to apologize accompanied by a request for an explanation Pt. Tt Pt yang Cobaklah Cak, the pen kandha, indicated that Pn was not quite sure about his mistake, and this uncertainty was added to the next Tt. This of course has violated the PKS, namely the maxim of quality. Pn said something that Pn himself was not so sure about. For that, Pn said Grandma Ancene I was wrong, escaped, I pretended! Even though he has violated the maxim of quality, it can actually be used to obey the PK, namely the maxim of humility, where Pn tries to maximize his explanation.

5. Making Offers and Promises

The right strategy so that Pn's apology is accepted by Pt is to offer a promise as a form of compensation for Pn's mistakes. Of course, Pn must know the wishes of Pt. Although sometimes this strategy is wrong (perhaps just a promise), but this offer is enough to satisfy Pt and make him happy. This can be seen in the speech when Kadi, a worker at a building shop owned by Kona, accidentally broke a ceramic that was lifted out of the shop and was about to be delivered to the buyer. Kadi immediately apologized.

(5) Kona: *Wadhuh Di, kok ngono. Sapa ngono iku sing norogi.*

Nek koen cara koyok ngono lak repot aku. Torog terus. Nek wis gak sanggup nyambutgae, gak apa-apa Di. Sik akeh wong sing golek gaweyan.

‘Wow Di, why is that. If so, who will replace it? If you are like that, I will lose a lot. If you can't work anymore, that's okay. There are still many people looking for work.’

Kadi: *Ngapunten Pak, kurang pas parkire motor. Ngapunten. Gak mbaleni maneh kok. Temen, aku gak mbaleni.* (St.Tb.7)

‘Sorry ma'am, I wasn't careful enough to park the motorbike. Sorry. I will not repeat anymore. Really, I won't repeat.’

Tt Kardi, from the perspective of PKS, has violated the maxim of quality, namely that Pn has said something that cannot be trusted. This is evidenced by the appearance of the word "how come" in the sentence "I don't want to do it better." The word why shows that Pn himself is not sure about his promise. This TT also indicates that Pn is often careless in his work. However, the promise made by Pn is a form of obedience to the maxim of generosity, namely by maximizing costs for oneself. By promising not to repeat, Pn has added a burden to himself, because he really has to be more careful at work.

6. Apologizing

Another strategy in apologizing is to provide a statement which is the reason for Pn's request to Pt. For example, by asking a question sentence stating the reason Pn as a form of apology. For example in the data when Enda scolded Erin because Erin accidentally brought the key to Enda's house.

(6) Enda: *Karepmu ki piye? Kunciku kokgawa, trus omahe sedina ora dikunci?*

‘How are you, you brought my key, and the house is not locked all day?’

Erin : *Ja ngono ta, sepurane, aku maeng buru-buru soale wedi lek infuse Pra entek, terus gak ditukokke obate, soale aku pesen nunggu aku tuku obate.*
(St.Tb.8)

‘Don't be like that, sorry, I was in a hurry because I was afraid that the Pre infusion ran out, then the medicine was not bought, because I ordered waiting for me to come to buy medicine.’

Enda: *Lak wis enek suster sih?*

‘Isn't there a nurse already??’

After hearing Enda's question, Erin quickly answered. Erin's answer actually violated the maxim of quantity. The point of Tt Erin is that she accidentally brought Enda's key, but Erin instead gave an explanation about the infusion and the medicine, Pra. Therefore, Enda still couldn't accept the explanation, even Enda felt that Erin didn't apologize for the lengthy explanation, and ended up blaming Erin and rejecting the reasons given. Even though Erin's reasoning was actually her strategy to save face and not be blamed by Enda.

7. Paying Respect

There are two ways that can be done with this strategy, the first is by being humble to apologize; and the second is to add honorific particles on Nt, such as adding the title or position held by Nt. The data found in this study are as follows.

(7) Bu Wara: *Ngapunten lo bu bidan, wingi pun ngrepotne. La*

Ami ki ancen biyayaan dolinan pinggir got, terus kecemplung.
(St.Tb.9)

‘Sorry, Mrs. Midwife, yesterday was a hassle. That La Ami was careless, a toy on the edge of a ditch, in the end.’

Bu Kasa: *Walah, mboten napa-napa bu, wong nggih pas nganggur kok.*

‘No, it's okay ma'am. It's a coincidence that you're unemployed.

Three days before the conversation took place, Mrs. Wara's child had a bloody leg and was taken to Mrs. Kasa who happened to be a village midwife. Mrs. Wara said that when she did her morning exercise, and stopped in front of Mrs. Kasa's house, who was sweeping the yard. By calling the midwife as a substitute name, then this is a form of respect for Mrs. Wara to Mrs. Kasa. In terms of PK, this is a form of using the maxim of praise. Calling Mrs. Kasa as Mrs. midwife is a form of respect that can finally maximize praise for T. In addition, from the maxim of consideration, the call has also made T's heart happier. It is different if Pn calls Mrs. Kasa by directly mentioning her name as below.

(7a) Bu Wara: *Ngapunten lo bu Kasa, wingi pun ngrepotne. La*

Ami ki ancen biyayaan dolinan pinggir got, terus kecemplung.

Another form of respect that was found was Mr. RT. When the researcher visited the local RT's house, another guest also came to the RT's house. Then the guest apologized for disturbing Mr. RT. And the call when apologizing does not call for names, but calls for positions, namely Pak RT.

(8) Jai : *Sepuntene Pak RT, ngganggu sekedhap.* (St.Tb.10)

‘Sorry Mr RT, interrupting for a moment.’

Pak RT: *Ya, onok apa-onok apa?*

‘Yes, what's wrong?’

Jai : *Pak Sala karo Pak Dano gelut nang embong.*

‘Pak Sala and Pak Dano had a fight on the street.’

Similar to the previous data, the form of respect is used to call Pt. Pn greets Pt according to his position in the community, namely as chairman of the RT. This is a form of respect that can ultimately maximize praise for T. In addition, in terms of the maxim of consideration, the call has also made T's heart happier and more honorable.

8. Admit mistake

When apologizing, Pn easily admits his mistakes in front of Pt without hesitation. Confession of guilt can be done before or after the apology is said. The following data represents this strategy. This data is the

same as the speech event in advance.

(9) Bu Mujad : *Pak, tulung Bu Juri dipunsanjangi mboten sah*

sms kula melih nagih utang. Kula lak pun janji sasi ngajeng.

‘Sir, please Mrs. The jury is told not to text me again to collect the debt. I already promised next month.’

Juri: *Ngene kie aku malih ora penak karo sampeyan. Peh, tenan aku njaluk sepura sing akeh. Aku ngrumangsani tenan yen salahku wis akeh neng sampeyan.*

(St.Tb.10)

‘This is how I become uncomfortable with you. Peh, seriously, I apologize that much. I really feel that I've done a lot of things to you.’

With all humility, the jury admitted his mistake (even though it wasn't his fault, but his wife's). By the way, I really feel sorry for my fault. Wis akeh neng, you show the humility of the jury who has had a lot of faults with Mrs. Mujad. It implies that the Jury often makes mistakes, and his apologies not only for the last mistake, but also for past mistakes. This proves the jury's adherence to the maxim of humility, namely by minimizing self-praise and also maximizing self-deprecating.

9. Repeating Sorry

Almost similar to the strategy of begging for forgiveness, the strategy of apologizing by repeating several apology statements is a direct open strategy. The data that has been collected is the same as the data (St.Tb.12) in the strategy to ask forgiveness in advance.

(10) Yaya : *Nggih bu, mila kula nyuwun kanthi sanget bu, ngapunten, saestu ngapunten*

sanget. Tulung sanget nggih bu.. (St.Tb.12)

‘Yes, therefore, I'm sorry ma'am. Sorry, I'm really sorry. Please ma'am, forgive me!

Generally, in formal events, such as the host at a wedding, this strategy is used at the end of the event. Here's a snippet of the data.

(10) Emsi: *Nggih, mekaten rentetan acara ing dalu punika.*

Mbok menawi wonten kathah kekirangan ing acara punika, kula nyuwun agunging pangaksami. Sepindhah melih, mbok bilih, wonten klenta-

klentunipun anggenipun kula matur, kula nyuwun agunging samudra pangksama. Nuwun. (St.Tb.14)

‘Yes, that's the series of pickles tonight. If there are many shortcomings in this event, I apologize. Once again, if there are any mistakes, I apologize profusely. Thank you.

Based on the above data, the form of repetition is meant to apologize for different mistakes. If the first, Mc's apology is general, namely for the fault of both the host and all the organizers of the event, then the second apology is an apology for himself, namely if during the event either intentionally or unintentionally he said something wrong and offended the invitees. However, this type of request does not have to get an answer from Pt, because there are so many Pts that do not specialize in just one person. So, it can be said that Mc's apology in ending the show was just a formality.

CONCLUSION

The TTMM strategy can be analyzed easily, namely if the TTMM has a lexicon marker in the form of a word or phrase separate 'sorry' and its synonyms. In this case, the TTMM is classified as an 'open' strategy TTMM. Based on the open strategy, the TTMM strategy can be classified into 2, namely the direct 'open' strategy and the indirect 'open' strategy. Included in the direct open TTMM are (a) praising the pt first, (b) sympathizing, (c) using group similarity markers, (d) seeking or asking for opinions, (e) making offers and promises, (f) giving reasons, (g) giving respect, (h) admitting mistakes, (i) begging very much, and (j) repeating an apology.

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