



Polite Speech in Comics in the Yogyakarta Garden Palace Section

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Abstract

The parameters of politeness in Javanese speech include the accuracy of undha-usuking basa selection, as well as the presence of other markers that indicate polite speech. On this occasion, we will examine the level of politeness in speech in the comic strip discourse in the Tamanan Kraton Jogya column and the markers of its level of politeness. This descriptive study aims to describe the level of politeness in Javanese speech and the markers of politeness in Javanese used by the characters in the comic strips published in the Tamanan Kraton Yogyakarta column. The data collection technique used in this study was reading. The data source in this study is comic strips published in 2023, consisting of six comic series uploaded every two months. The data analysis technique used in this study is descriptive. The steps in applying the descriptive analysis method are, in sequence: (1) data reduction, (2) data classification, (3) data display, (4) interpretation and conclusion.

Keywords: Politeness; Comic Strip; Yogyakarta Palace

Introduction

In the process of communicating in Javanese, a person needs to pay attention to the aspect of politeness, which is one of the determining factors for successful communication. There are many things that must be considered in order to achieve politeness in communication. These aspects include word choice, the use of sentence mode, and strategies for conveying messages/content (Leech, 2014; Levinson 1987). All of these must be adjusted to the situation in which the speech occurs. These aspects are studied in the field of pragmatics, more specifically in the study of speech acts.

Speech acts are speech events that discuss the motives or purposes of speech participants by conveying and interpreting the speaker's message based on the speech situation. In conveying ideas, thoughts, or feelings, a person must pay attention to several things so that what is conveyed can be well

received by the speech partner. Among the things that must be considered is the aspect of politeness. This study reveals patterns of politeness in language or communication, in order to create comfort among speech participants, or *njaga rasa* according to Javanese speech traditions. *Njaga rasa* is one of the most important Javanese character traits for realizing politeness in language.

In realizing the aspect of *njaga rasa* by giving appreciation or respect to the interlocutor, conveying messages according to their intended meaning, choosing polite and clear language, which is adapted to the appropriate speech situation. The process of conveying ideas, thoughts or feelings by paying attention to aspects of *njaga rasa* such as this by the Javanese community is categorized as speech events that are in accordance with *unggah-ungguh basa*.

In this era of instant technological advancement, learning *unggah-ungguh basa* has become rather difficult. This is because the parameters of politeness in communication have begun to bend due to cultural mixing resulting from easily accessible communication and information systems. The flexibility of language politeness parameters has led to the marginalization of politeness in Javanese language, particularly in relation to the application of Javanese language etiquette. This is due to the perception that the proper application of etiquette is seen as a restriction or a difficulty in communication (Nurhayati, 2015:2). This obstacle is usually felt by speakers who feel that the expression of their ideas, thoughts, and feelings is influenced by their conversation partners. In this case, speakers must first think about the choice of words, sentence structure, and intonation before conveying their ideas to their conversation partners so that the purpose of the conversation can be achieved.

In order for speakers to feel comfortable communicating and not violate politeness, parameters are necessary. In Javanese culture, there is a set of guidelines that can be used as parameters for politeness in language. These guidelines include the appropriate choice of diction regulated by *undha-usuking basa*, the tone of voice or *empan papan*, and *mulat sarira* or the ability to position oneself according to one's social status, in order to maintain harmony. These guidelines are very general in nature, so it takes practice for speakers to be able to apply them directly, especially speakers who have not yet mastered the guidelines (Nurhayati, 2006:5). Leech (translated by Setyapranata, 1993: 162) describes similar points, stating that there are several types of speech that can be used as tools to maintain politeness, namely speaking pleasantly, behaving politely, and cooperating. For this reason, speakers who are not yet accustomed to this need examples of discourse or speech that are in accordance with the parameters of politeness in language, especially in Javanese. The Yogyakarta Palace, as one of the centers for the preservation, cultivation, and development of Javanese culture, has created the "Rubrik Tamanan" program. With this program, it is hoped that Javanese language users can obtain examples of Javanese language usage that are in accordance with the guidelines for proper Javanese language usage, especially for Javanese language users who still need guidance or feel unsure about speaking Javanese properly and correctly.

The proper and correct use of Javanese language is expected to serve as an example, especially in terms of politeness, as seen in the Tamanan Kraton Yogyakarta column. One of the Tamanan column products that is expected to serve as a reference for the use of Javanese language with politeness is a comic strip. The comic strip is published on social media, specifically Instagram and the website kratonjogja.id, making it easily accessible to anyone. In relation to this, this article attempts to describe the politeness of Javanese language found in the comic strip of the Tamanan Kraton Yogyakarta column.

For communication to be smooth, effective, and enjoyable, linguistic acceptance and politeness are required. Polite language use requires the following criteria to be met: fulfilling the cooperative principle of clarity, sufficiency of elements, truthfulness of content, and relevance to the topic; then understanding the implicature and fulfilling the principle of politeness in speech (Zamzani, 2011: 37-38). Leech's principle of politeness is one of the most complete, established, and relatively comprehensive parameters of linguistic politeness (Sumarlam, 2023: 181-182). Leech (1993:162) states that the type and degree of

politeness are determined by the situation and purpose of the utterance. Politeness only concerns competitive utterances (commanding, requesting, or demanding) and convivial utterances (offering, inviting, greeting, saying thank you, or congratulating). For collaborative speech acts (stating, announcing, and teaching), politeness is not very relevant, and for conflictive speech acts (threatening, accusing, cursing, and scolding), politeness is not relevant at all. Regarding the principle of politeness, Leech (1993: 206-219) describes it in six maxims, namely (a) Tact Maxim; (b) Generosity Maxim; (c) Approbation Maxim; (d) Modesty Maxim; (e) Agreement Maxim; f) Sympathy Maxim.

Javanese people pay close attention to politeness in language when interacting with their conversation partners as a form of respect and the ability to adapt to the situation. Nuryantiningsih and Hidayat (2022: 11) state, "A Javanese speaker may be categorized as a true Javanese speaker (njawani) when he/she can distinguish and use speech levels according to their functions in speech events." In a speech system, Javanese society recognizes the speech levels of ngoko, madya, and krama. The Javanese language level system demonstrates the importance of politeness in building Javanese social relationships. The ngoko variety of Javanese is used to speak with peers, close friends who have titles, ranks, or positions that are relatively similar to the speaker, or to speak with people who have a lower social status than the speaker. The Javanese language variety madya is used to speak to people who are older than the speaker. The Javanese language variety krama is used to speak to elders and people who have titles, ranks, and positions higher than the speaker (Poedjosoedarmo: 1979).

Research Method

This article is based on the results of research using descriptive research methods. Descriptive research aims to describe, that is, to systematically, factually, and accurately describe the data, characteristics, and relationships of the phenomena being studied (Djajasudarma, 1993: 8 via <http://digilib.unila.ac.id/3193/17/BAB%20111.pdf>). This descriptive research aims to describe the level of politeness in Javanese speech, the markers of politeness in Javanese used by the characters in the comic strips published in the Yogyakarta garden Palace column.

The data collection technique used in this study is reading. The data source in this study is the Comic Strip, which consists of 6 (six) comic series published in 2023 and uploaded every two months. The data analysis technique used in this study is descriptive. The steps in applying the descriptive analysis method are, in sequence: (1) data reduction, (2) data classification, (3) data display, (4) interpretation and conclusion.

Results and Discussion

The level of politeness and markers of politeness contained in the comic strips from the Tamanan Kraton Yogyakarta column can be seen in the following table.

Table 1: Level of Politeness in Javanese Literary Works

No	Level of Politeness	Indicator
1.	Very polite with a high level of formal speech	(Planting Section: visiting the Palace) Markers: - Direct speech mode: imperative sentences are expressed with the marker kula aturi - Level of speech: basically uses vocabulary from the karma class; tepangaken, kula, badhe, amargi, sekedhap, aturi, mriksani beksan, and rumuyin - Form of address: mbak, mas - Linguistic units of politeness: sugeng enjing, tepangaken, kula aturi, mriksani
	Very polite with a low level of formality	(Planting Section: Andum karo kanca) Markers: - Sentence mode: contains indirect sentences; imperative sentences are expressed with the question marker piye? - Level of speech: ngoko alus, use of the word gerah for his friend's mother - Greeting: kanca-kanca
2.	Polite with a formal tone	(Section: Traveling to Yogyakarta) Markers: - Sentence mode: direct, imperative sentence to give an order - Level of speech: polite; child to father - Salutation: sir
	Polite with a low level of speech	(Planting Section: Learning Gamelan) Markers: - Sentence mode: direct, command to invite. - Level of speech: ngoko lugu to his children and nieces and nephews. - Greetings: le and nok.
3.	Be polite with a formal tone of speech	(Plant Section: Snack Stall) Markers: - Mode: direct command to taste market snacks - Level of speech: polite to buyers - Greetings: - - Sentence: incomplete function word (only P)
	Somewhat polite with a casual tone of speech	(Planting Section: Visiting Jogya) Markers: - Mode: direct invitation with imperative sentences - Level of speech: ngoko to his wife, children, and nieces - Greetings: - - Sentences: incomplete fungtor

From the table above, it can be seen that the level of politeness in the comic strip Ruubrik Tamanan can be categorized as very polite with formal speech, very polite with informal speech, polite with both formal and informal speech, and somewhat polite with both formal and informal speech. The differences between each classification can be seen from the aspect of sentence mode, the appropriateness of speech level usage, the presence or absence of greetings, the presence of politeness markers, and the completeness of the sentence functions used.

a. Highly Polite Speech

Speech acts that are very polite with markers using the krama register can be seen in the following excerpt.

Context: Luki, as a tour guide, introduces himself to tourists visiting the Yogyakarta palace.



(Tamanan Column: Visiting the Palace)

The excerpt above is one of the utterances in the Tamanan comic strip that has a very polite level of politeness. This is indicated by the use of the terms *Mbak* and *Mas*. There are several other linguistic units that indicate politeness, such as the greeting *Sugeng enjing* ‘good morning!’, the use of the terms *Mas* and *Mbak*, introducing oneself with the linguistic unit *tepangaken kula Luki ingkang badhe mandu* ‘allow me to introduce myself, I am Luki, your guide’, and the use of the krama inggil vocabulary *kula aturi* ‘I invite you’ for tourists, even if they are not yet old.

Overall, the vocabulary used in this speech is from the krama class, which is used for young tourists who have a higher status because they are being served. Thus, the speech can be categorized as having a very high level of politeness, which is in accordance with Poedjosoedarma's (1979:16) opinion that speech using vocabulary from the krama and krama inggil classes is the most polite form of speech.

The following is an excerpt of speech that is considered very polite even though it uses the ngoko level of speech.

Context: Djani invites his friends to set aside their lunch provisions to give to his friend Raras, who did not bring any provisions.



(Tamanan Column: Andum karo kanca)

The excerpt above is one of the speech acts in the Comic Strip from the Tamanan Column, which uses the ngoko lugu and ngoko alus speech levels, which are very polite. Some indicators of a very polite speech level are the use of greetings, the use of an appropriate speech level, and the correct sentence

mode. The greeting used in the excerpt above is *kanca-kanca*, meaning “friends.” The appropriate level of speech used is *ngolo lugu*, which is used to interact with classmates. The following sentences use the *ngoko lugu* register: *kanca-kanca dina iki lan wingi Raras ora nggawa sangu* ‘friends, today and yesterday Raras did not bring lunch’ and ‘*piye yen awakdhewe ngelongi sangu kanggo dheweke?* ‘How about we reduce our lunch for her?’ The sign that these sentences use the *ngoko lugu* variety is that all the vocabulary in the sentences comes from the *ngoko* group, namely: *kanca-kanca*, *dina*, *iki*, *lan*, *wingi*, *Raras*, *ora*, *nggawa*, *sangu*, *piye*, *yen*, *awakdhewe*, *ngelongi*, *sangu*, *kanggo*, and *dheweke*.

The sentence that uses the *ngoko alus* style from the excerpt above is as follows: *Jarene ibune nembe gerah, dadi ora ana sek nggawekke sangu* ‘She said her mother was sick, so no one made her lunch’. The sentence is directed at her friends but involves a third person, Raras’s mother, who is older. To respect Raras’ mother, the word *gerah* ‘sick’ is used, which is *ngoko*, *lara*. This is in accordance with Suwadji’s (1994: 14) opinion, which states that *ngoko alus tembung-tembunge ngoko karo karma inggil lan krama andhap* ‘the vocabulary is from the *ngoko*, *krama* *inggil* *krama* *adhap* groups’. The following are examples of polite speech found in the following comic strip from the Tamanan column.

b. Polite Speech

Speech that is very polite, as indicated by the use of polite speech, can be seen in the following excerpt.

Context: a child asks his father to stop at Malioboro when picking up his cousin at Yogyakarta International Airport.



(Section: Traveling to Yogyakarta)

The excerpt above is an example of speech in a comic strip that uses a polite level of speech. The polite nature of the excerpt above can be seen from the use of greetings and the appropriate level of speech. The greeting used in the excerpt above is “*bapak*” (father), which is used by a child to address his father. This form of address is a complete linguistic unit which is one of the indicators that the speech act has a polite level of politeness.

The politeness of the excerpt is also reflected in the expression accompanied by a reason, which is in accordance with Zamzani’s (2011: 44) opinion that polite speech is indicated by expressions/opinions accompanied by appropriate reasons and the appropriate choice of diction. The utterance spoken by a child to his father is accompanied by an appropriate reason, namely that by stopping at Malioboro, his cousin will learn about Malioboro, which he has never visited, added with the reason that Malioboro is not very crowded because it is not Saturday or Sunday, when Malioboro is definitely crowded.

In addition, the level of speech used is appropriate, with the father using the *karma* level of speech. This can be seen in all the vocabulary used from the *karma* and *neutral* groups. Vocabulary from *krama* speech includes: *awakipun piyambak* ‘we’, *kendel* ‘stop’, *sekedhap* ‘a moment’, *dhateng* ‘at’, *nggih* ‘yes’, *supados* ‘so that’, *saged* ‘can’, *mangertos* ‘know’, *mrika* ‘there’, *kaleresan* ‘coincidentally’, *sakmenika* ‘at this time’, *sanes* ‘not’, *dinten* ‘day’ *Setu* ‘Saturday’, *dados* ‘become’, and *boten* ‘no’. The *neutral*

vocabulary from the above excerpt is bapak ‘father’, Rinda ‘Rinda’, Minggu ‘Sunday’, and . ‘crowded’. The following is an excerpt of speech that has a polite level of politeness even though it uses the ngoko level of speech.

Context: A father invites his child and nephew to enter his friend's house.



(Tamanan Column: Learning Gamelan)

The excerpt above is one of the utterances in the Comic Strip from the Tamanan Column, which aims to get the listener to do what the speaker wants, using simple ngoko language but with a polite tone. The ngoko lugu level of speech is evident from the overall vocabulary, which comes from the ngoko group, as seen in the words: *ayo* ‘come on’, *mlebu* ‘enter’, *awake dhewe* ‘we’, *wis* ‘already’, and *tekan* ‘until’. This is as stated by Suwadji (1994:13) that *ngoko lugu* consists of all *ngoko* words, as well as affixes.

The politeness category of this utterance can be seen from the following indicators. The utterance contains an honest statement that they have arrived at their destination, as seen from the linguistic unit *awake dhewe wis tekan* ‘we have arrived’. In addition to being an honest statement, this unit also serves as a reason for the previous utterance, *ayo mlebu* ‘come in’. Because they have arrived at their destination, they are invited to come in. Another indicator of politeness is the use of the greetings *le* and *nok*. *Le* and *nok* are greetings used by someone to address a boy or girl with whom they have a close relationship.

c. Moderately Polite Speech

Speech that is moderately polite, indicated by the use of formal language, can be seen in the following excerpt.

Context: a food vendor offers a buyer a taste of their merchandise.



(Planting Section: Snack Stall)

The above excerpt is an expression of command from a food vendor to a buyer, but the command is expressed with a word that has a more subtle meaning, namely the word mangga-mangga 'come on' in giving orders so that the listener does not feel that they are being commanded. The speech in the above excerpt uses the krama level of speech, as reflected in the words mangga-mangga 'come on' and dipunincipi 'taste'. The use of the krama level of speech is to show respect to the interlocutor, and with this element of respect for others, the speech sounds polite. This is as stated by Pranowo in Chaer (2010:62) as follows: speech will sound polite if it ensures that the interlocutor is always seen to be in a higher position.

Although the above speech act uses a polite register, in terms of politeness level, it is considered a moderately polite speech act. The markers of this speech act are that it is delivered directly without pleasantries, consists of only two sentences, each of which is a rungpang sentence containing only one fungtor, and does not use a greeting. This is in accordance with what was stated by Rahardi (1999:17) that if a speech is delivered directly without any pleasantries, then the speech is classified as a speech act with a low level of politeness. The following is an excerpt from a speech that has a category of moderate politeness using the ngoko register.

Context: a father invites his wife, son, and nephew to leave immediately.



The above excerpt contains speech acts in the form of invitational sentences because the content invites the interlocutor to jointly perform an action. The words used as markers of invitation are *ayo... mari...* (come on... let's...). This speech act uses the ngoko lugu register to invite the interlocutors to leave immediately. The use of this register is appropriate to the context of the speech because it is spoken by a father to his wife, son, and grandchildren.

The speech act above has a low or somewhat polite category with several markers. The first indicator is that the utterance is direct and without pleasantries in terms of inviting someone to leave immediately with the phrase *ayo budhal* 'let's go'. The speech act is uttered by a person with high authority, so there is a tendency for the speech to be less polite. The utterance is conveyed by a father to his son's wife and nephew, so there is no distance between the speaker and the addressee. This is in line with what Leech (in Rahardi, 2005: 66-68) states, namely that the more direct the utterance, the less polite it is considered to be, and the greater the social distance between the speaker and the addressee, the more polite the utterance used.

Conclusion

The use of Javanese in comic strips from the Tamanan Kraton Yogyakarta column reflects its use in everyday life, including in terms of politeness, which is expressed through the dialogue of the characters in the comic. The level of politeness and markers used in the comic are described below.

1. Highly polite speech uses a level of speech in accordance with Javanese etiquette, uses appropriate words or sentences, and conveys opinions accompanied by adequate reasons.
2. Polite speech uses a level of speech in accordance with Javanese etiquette, respects the conversation partner, uses polite words or sentences, and uses greetings.
3. Slightly polite speech is speech that is in accordance with Javanese language etiquette, is direct without small talk, and uses short sentences that are functionally incomplete.

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