
LANGUAGE POLITENESS MODEL IN LOCAL WISDOM IN THE REGION OF SURAKARTA

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ABSTRACT

Java community has a distinct culture, especially in language politeness. Surakarta is the center of Javanese culture that still pay attention to the norms and values of local wisdom as a reference in communication with people with whom you speak. The objective of the research is to describe the local wisdom and values of local wisdom in language politeness in Surakarta society. This study is qualitative research that takes place in the region of Surakarta. The research data is local wisdom in language politeness in the form of words, phrases, and action that do in Surakarta society. The collection of data is conducted by observation, interview, record, and track. Furthermore, the research describe local wisdom and describe how the model of local wisdom in language politeness conveyed to future generations.

Keywords: Local wisdom, Language politeness, Surakarta

INTRODUCTION

Culture is an area of local wisdom passed down from ancestors, thus forming a civilization in the region. According Rahyono (2015: ix), culture covers all aspects of human life. Culture is basically created thanks to the wisdom of man. Discussion of the concept of culture, humanistic culture that adherents restrict culture of noble values ideals and perfection that has to be achieved humans. Wisdom in culture is a form of intelligence that is generated by the community owner of the culture. A local wisdom is the intelligence generated by pengalaman lived alone so belong together. Local knowledge of Java, is a form of intelligence that is generated by the Java community's own life experience.

Language is a representation of culture in a society. Materialized human culture, one of them in the form of the language itself through a process of learning or thinking process ongoing. Hudson (1990: 75-84) explains that 'thinking' involves the mind, which includes memory, inference, concepts, and propositions. Proposition is a representation in the form of language.

Language is a means of communication. Language also reflects the personality of a person, even the language is a reflection of the national identity. It is understood that the language used by a person can know his personality. If someone is a good personality, be seen from the way berbicaranya using the words in context, how to appreciate and respect the opponent he says, as well as of his behavior.

The development today, demanding attitude and actions in the face of all inaccuracies in politeness. Perceived by the observer of education is also evident from the fact that there is, that there has been a change of culture. A culture of mutual respect, mutual respect, politeness, and others declined.

Model is a reference or guidelines in conducting the activities. Endraswara (2013:75), model is a reference or guidelines in conducting the activities. the model was a guide in learning activities. The learning model is a conceptual framework that includes a systematic procedure for organizing the learning experience.

Faezeh Yousefian Dastmalchi (2014) *The Effect Of Iranian Female Efl Learners' Politeness Strategies Awareness On Their Letter Writing Ability*. Teaching politeness strategies based on the model proposed by Brown dan Levinson (1987) and Leech (1983) on the learner. Learners use a more formal strategy with people who they see more distance with, and strategies that more informal with people who are more intimate.

Global challenges has been felt impact on the lives of Indonesian society. Not infrequently globalization has also spawned many negative effects of the weakening of local wisdom. Globalization characterized by sophistication in the field of communication technology, information, and transportation to bring the countries of the world into the global network system, the world has changed towards a new world civilization. If not anticipated to strengthen and religion, then globalization will be detrimental to the existence of cultural values of the nation.

Life strategies that intangible activities undertaken by local communities in addressing the various problems in the fulfillment of their needs. In a foreign language is often conceived as a local policy of "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius".

Based on the above article, this article attempts to provide a model of modesty in the local wisdom in Surakarta. This topic is intended as an effort to explore the local wisdom and find a model of modesty in Surakarta. So that local knowledge can be utilized in learning politeness needed today.

METHODS

The data collection of this study conducted in Surakarta. The method used in this research is qualitative method. Qualitative research requires analytical acumen, objectivity, systematic, and systemic to gain accuracy in interpreting the data. Through this method the researchers observe, analyze, and describe the model of politeness in Surakarta found as a form of local wisdom. The data collection begins with finding the symptoms of the aspects studied in full, with the engineering literature, observation, see, and record.

RESULT AND DISCUSS

The language reflects mannered noble character of the wearer. Politeness language can be measured from the choice of words used, tone of language when it is disclosed orally, the pattern of presentation of the language and the expression of motion and gestures that accompany speech. Speak well, right, and mannered can become a habit and can shape a person's behavior for the better (Pranowo, 2009:8).

Goffman (1967) suggests that politeness is specifically aimed at the maintenance of the face by everyone involved in a communication transaction, so that no one who felt her face smudged. Idea Goffman, this then affects the thought developed by Brown

dan Levinson (1978, 1987) which states that in order to make transactions polite communication, everyone should pay attention to two types of desires and two types of faces of every person involved in the transaction in question, which is a positive desire and craving.

Model Leech politeness, any interpersonal maximum that can be used to rank the modesty of a speech Rahardi (2005: 66) menyatakan bahwa skala kesantunan Leech dibagi menjadi lima: (1) Cost benefit scale or scale of losses and gains, pointing to the size of the losses and gains resulting from a speech act in a substitutions; (2) optionality scale or a scale choice, or at least point to many options (options) delivered the speaker to the hearer in activities speak; (3) indirectness scale or scale ketidaklangsungan rank refers to the direct or indirect purpose of a speech; (4) Authority keotoritasan scale or scale refers to the relationship between the social status of the speaker and hearer involved in substitutions; (5) Social distance scale or scale of social distance refers to rank social relationship between speaker and hearer is involved in a substitutions.

Ethical taught in the family: smooth said language, noble minds in attitude, an attitude that is polite and courteous (Damardjati Supadjar, 1993). Local knowledge suitable as a foothold to learn politeness. Through local wisdom, learning can be empowered proportionately (Endraswara, 2013: 76). Within the scope of Indonesia, the values of local wisdom proven to help determine the progress of society.

Serat Basa Basuki is one of the local wisdom that gives teachings in the association community life. The values of wisdom contained in *Serat Basa Basuki*, can be used as a model of politeness. The values of wisdom in the form of expression in *Serat Basa Basuki*, as follows.

- 1) If you get along with others *patrapnya* must *madya* and his words must *prasaja*. *Madya*. which means enough not high-minded, but also did not feel very low *Prasaja* that is to say what it is.
- 2) If you hang out with people of higher social status, *patrapnya* should not *mapaki*, ucapannya jangan harus *madani*. Tidak *mapaki* berarti sopan santun, *madani* berarti menyamai. Hal tersebut mengajarkan bahwa masnuia dalam melakukan tugasnya sehari-hari harus bersikap hati-hati dan mengedepankan sikap sopan santun sesuai dengan situasi, kondisi, tempat maupun waktu.

Learning based on local wisdom through the process. Local knowledge society is a collection of knowledge and ways of thinking that is rooted in an ethnic culture. Local knowledge is the result of observations in a long period of time. The lot contains the description of wisdom about the public perception is concerned about matters relating to the quality of the human environment, as well as human relations and their environment.

The use of language is said to be polite if there is a principle rukun dan *kurmat* (Geertz dalam Suseno, 1985: 38). Pillars, referring to the duty of each member to maintain the social . *Kurmat*, 'respectful', refers to the obligation of every member of society to show respect for others in accordance with the status and position of each in society. Asim (2005), the teaching of Javanese culture, to create politeness communicate no teaching language, namely.

- 1) harus selalu *kurmat* pada orang lain,
- 2) harus selalu bersikap *andhap asor* (rendah hati),
- 3) harus selalu *empan papan* (memahami situasi dan kondisi),
- 4) harus dapat bersikap *tepa selira* (tanggung rasa), terhadap orang lain.

The values of local wisdom as the Java representation of politeness that can support a person's politeness. *Ngapurancang*, represents a polite gesture. *Ngapurancang* is a person's attitude while standing with both hands face down in the front. This attitude followed the eyes do not stare directly at the dialogue partners, talking quietly.

- 1) Mencium tangan ketika datang dan pulang.
- 2) *Lembah manah*:
- 3) *Njaga rasa* (menjaga perasaan), *angon rasa* (suasana hati), *adu rasa* (saling membaca perasaan).
- 4) *Ajining dhiri gumantung obahing lathi*: seseorang dihormati karena tutur bahasanya.
- 5) *Kenoa iwake nanging aja buthek banyune*: kemarahan harus dikendalikan agar tidak menimbulkan disharmoni.
- 6) *Mawas diri*: tahu diri

CONCLUSSIONS

Java community's distinct culture, especially in politeness. Surakarta is the center of Javanese culture is still heed the norms and values of local wisdom as a reference in communicating with people with whom you speak. The values contained in the expression of local knowledge are conceptions of life in the minds of the public and is considered very precious because of the values it is also considered to be the guide in attitude, say and behave, so that local knowledge would make a foothold learn politeness. Through local wisdom, politeness models will be more easily understood by the public because local knowledge is intelligence produced by the lived experience itself.

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