

The Politeness of Arabic's Ethnic Community in Pekalongan City in The Domain of Commerce

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Abstract

Pekalongan City community is a multi-ethnic society. The multi-ethnic community interaction of Pekalongan City raises various language problems, one of them is in terms of language politeness. This study was described the adherence to the principle of linguistic politeness and the violation of the principle of linguistic politeness in the people of Pekalongan, an ethnic Arabic City in the realm of commerce. The data in this study were collected by the simulations method, while the data analysis was carried out using ethnographic methods. The form of adherence to the principle of politeness in the urban community of Pekalongan ethnic Arabs in the realm of trade includes thimble rather than blasphemy, generosity, indulgence, approval, and conciliation. The form of violation of the principle of linguistic politeness in the realm of trade carried out by the people of Pekalongan City, the ethnic Arab includes modesty maxim and agreement maxim.

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INTRODUCTION

Language is the main means in the interaction of human life. The choice of language communication to socialize is inseparable from the determinants of the act of and awareness of the principle of politeness and is realized in the act of communication. Language politeness is reflected in the procedures for communicating through language procedures. If someone's language procedures are not in accordance with social and cultural norms, he will get a negative value, for example, said people who are not polite, arrogant, selfish, uncivilized, even uncultured (Muslich, 2007).

Indonesian society consists of several ethnic groups that have different cultures, languages, and religions or beliefs. Language as a means of communication has evolved along with the dynamics of culture and the flow of communication that has a cross pattern in the territory of Indonesia (Zulaeha, 2008). The community said Pekalongan City as a research location was a multi-ethnic community. Kinasih (2013) stated that some ethnic groups in Pekalongan City included Javanese, Malay, Minang, Batak, Makassar, Chinese, and Arabic. From some of these ethnic groups, ethnic Chinese and Arab communities are more dominant than other ethnic migrants besides Javanese ethnicity as indigenous ethnic communities of Pekalongan City. From some of these ethnic groups, ethnic Chinese and Arab communities are more dominant than other ethnic migrants besides Javanese ethnicity as indigenous ethnic communities of Pekalongan City.

Javanese ethnicity as an indigenous community raises the use of language as a model. In contrast, Arabs as minority speakers in addition to mastering the native language as an ethnic marker, they also adapted and mastered the dominant speech-language group, namely Javanese. They also master Indonesian as a national language. As a consequence of multilingual society, speakers are required to be able to choose the language code appropriately so that communication can take place effectively. The choice of language to socialize is inseparable

from the determinants of the act of communication and awareness of the principle of politeness and is realized in the act of communication.

Jauhari, and Sugiri (2012) stated that communicating is not merely conveying information. Communicating is also a form of interaction that heeds politeness values. A language speaker who only values information and ignores politeness values will encounter many problems in interacting. The value of politeness in communication is as important as the value of the information itself. Speech that is spoken politely in addition to facilitating the cultivation of ideology can also maintain harmony in communication activities. (Widyawari, 2016)

When communicating, a person is subject to prevailing cultural norms, not just conveying the ideas he thinks. Language procedures must be in accordance with the cultural elements that exist in the society in which they live and use a language in communication (Zulaeha, Doyin, and Wagiran, 2015). Socio-cultural values that develop in the speech community also determine the realization of language forms, including the choice of code and politeness in said acting (Santoso, 2013).

As one of the branches of linguistics, in pragmatics, the meaning of speech is discussed which the speaker wants in accordance with the context. The pragmatic term was introduced by Charles Morris in 1938 which states that pragmatics is the study of significant relationships with people who interpret the sign (Morris in Levinson, 1983). In the use of everyday language, there are important elements that affect the use of language. That element is context. The context and speech situation are two contiguous concepts. The proximity of the two concepts has led to overlapping analysis. In one view the context includes the situation. Meanwhile, in another view, the context is included in the speech situation (Rustono, 1999). Therefore, in understanding a speech, it is necessary to know the context and speech situation underlying it. The context determines the meaning of a speech if the context changes then the meaning of a

speech also changes. Context influences the form of language used by a speaker.

Politeness research examines the use of language in a particular language community (Rahardi, 2005). The term community language or speech community is commonly used by linguists to refer to communities based on language. The speech community in question is a society with various social and cultural backgrounds that accommodate it. The complete politeness theory and widely used in politeness research is the politeness principle proposed by Leech (1983). Leech (Rustono, 1999) formulate the principle of politeness into six maxims. The six maxims are (1) tact maxim (*bidal ketimbangrasaan*), (2) generosity maxim (*bidal kemurahhatian*), (3) approbation maxim (*bidal keperkenaan*) (4) modesty maxim (*bidal kerendahhatian*), (5) agreement maxim (*bidal kesetujuan*), and (6) sympathy maxim (*bidal kesimpatian*).

The multiethnic politeness of community language in Pekalongan City becomes an interesting issue to be studied further because each of the different cultural backgrounds has different code choices which have an impact on adherence and violation of the politeness principle. The linguistic phenomenon of the people of Pekalongan City which is multi-ethnic and multilingual is interesting to be further investigated in terms of politeness in each ethnic group. Therefore, this study aims to describe the adherence to language politeness and the violation of community-language politeness in the ethnic Pekalongan City in the realm of trade.

METHODS

This research used two types of approaches, namely theoretical and methodological approaches. The theoretical approach used in this study is a pragmatic approach. The methodological approach used in this research is a descriptive qualitative approach. This research data is in the form of fragments of speech from the ethnic Pekalongan City community in the realm of trade. The source of

this research data is the speech of the ethnic Pekalongan City people in the realm of trade.

Data collection in this research uses the referring method to obtain primary data, and the interview method and documentation to obtain secondary data. According to Lubis (2002) Primary data is data obtained or collected directly in the field by the person who conducts the relevant research who needs it. This primary data is also called original data or new data, while secondary data is data obtained or collected by people doing research from existing sources.

Description of the data from the Pekalongan City speech is identified based on the politeness of the maxim and the politeness scale. Interaction data is then transcribed into written discourse based on the transcription of conversation data and analysis of speech data and then stored in the discourse table of data research source conversations. After this stage, the data is identified and stored in the data card.

The technique used to analyze the politeness of community language in Arabic's ethnic in Pekalongan City is qualitative descriptive technique. Qualitative descriptive techniques are used because this research aims to identify in depth the community language behavior of Pekalongan City in the field of trade that is not possible to be analyzed through quantitative statistical analysis. Qualitative descriptive techniques are carried out in two stages, namely (1) analysis during data collection, and (2) data analysis after data is collected. Furthermore, data analysis in the field is done by making notes in the form of comments and reminder notes.

RESULTS AND DISCUSSION

Compliance with the Principles of Ethnic Ethnicity of Pekalongan City Community Language in the Field of Trade

The politeness of the community language of the Pekalongan ethnic city of Arabia, especially in the realm of trade, can be known based on the adherence to the principle of politeness. Interactions that occur in the realm of trade that is between buyers and sellers can be

analyzed in relation to compliance with politeness principles. The adherence to the principle of politeness can be known based on the adherence to the maxim principle of politeness. The adherence to the principle of politeness in the ethnic Pekalongan City community in the area of trade includes (1) tact maxim, (2) generosity maxim, (3) approbation maxim, (4) agreement maxim, and (5) sympathy maxim.

The following speech fragments show adherence to the tact maxim.

(1) Context: A buyer, a young man from Javanese ethnicity (P1) is interacting buying peci to Arabian sellers (P2)

P1 : Nek sing niki selawe nggih Pak?
'this is twenty-five, may I sir?'

P2 : Niki, haa, selawe bener.

Niki diclup banyu mboten napa-napa.

Tapi iki dasare ora isa ireng nemen.

This is right, twenty-five.

It's dipped in water is okay, but this basically can't be solid black.

It's inside a sponge, not paper.

In fragments of speech (1), it can be stated that utterance obeys the principle of politeness tact maxim. This can be known based on the speech made by P2 which provides an explanation of the quality of merchandise, namely peci to P1. The explanation given by P2 is an explanation of the basic ingredients for making peci and the quality of water resistant. Furthermore, it appears in the speech '*Niki diclup banyu mboten napa-napa. Tapi iki dasare ora isa ireng nemen. Iki njerone spon sanes kertas.*' in Indonesian means 'It's dipped in water is okay, but this basically can't be solid black. It's inside a sponge, not paper. The speech obeys the principle of politeness tact maxim, because in the speech P1 as a speech partner is given the greatest chance by the speaker to choose; speakers should not limit opportunities to vote.

The following speech fragments show the adherence to generosity maxim.

(2) Context: A buyer from the Javanese ethnic group (P1) is transacting to an Arab ethnic group (P2) to buy a peci

P1 : Ning Asco larang Pak!

'at Asco Shop is expensive, sir!

P2 : Akeh sing do wadhul.

'Many people say that.'

P1 : Jane sreg Pak, tapi ora umum regane.

'Actually, it suits Sir, but the price is too expensive.'

P2 : Akeh sing do gila, bar dek kene, mrana, mreng maning.

Wong pak tuku pitu, e pira?, enem.

Diloloske ora entuk, kudu sak dos.

Ya bener, pinter heeh.

Nek aku ora, pak ora, pak dilolos dipilih nomere mangga, tapi mengko ndilalaha payu turahane ki.

Nha wong kan tuku mesti milih o?

'Many people say like that, after here, there, then come back here.

I want to buy seven, how many? Six.

Units for sale are not allowed, one box must be.

Yes, smart.

If I'm not, it's up to you, if you want the unit to be taken, the size of the number is sorted, please, but later it will happen to be the rest.

I buy definitely choose right?'

Based on the fragment of speech (2) can be conveyed the adherence to the principle of politeness against generosity maxim. Basically, generosity maxim provides the maximum profit to the speech partner. The compliance of generosity maxim was carried out by the said P2 '*Nek aku ora, pak ora, pak dilolos dipilih nomere, tapi mengko ndilalaha payu turahane ki. Nha wong kan tuku mesti milih o?*'. In Indonesian means *Kalau saya tidak, terserah, mau diambil satuan dipilih ukuran nomornya, silakan, tetapi nanti kebetulan laku sisanya. Orang membeli pasti memilih kan?*. Furthermore, it was explained that the purpose of the P1 speech was to give P2 freedom or freedom to buy a cap according to taste and not have to buy 1 box.

The following speech fragments show the existence of adherence to the approbation maxim.

(3) Context: Interaction of peci buyers (male head cover for worship for Muslims) originating from Javanese ethnic (P1) with sellers from Arabic ethnicity (P2)

(4)

P1 : Jane sreg Pak, tapi isa ora umum regane.
'Actually, it's suitable, sir, but it's not worth the price'

P2 : Akeh sing do gila, bar dek kene, mrono, mrene maning. Wong pak tuku pitu, e pira, enem. Diloloske ora entuk, kudusak dos. **Yo bener, pinter heeh.** Nek aku ora, pak ora, pak di lolos dipilih nomere monggo, tapi mengko ndilalahe payu turahane ki. Nha wong kan tuku mesti milih o?

'Many people are afraid, after from here, go there, then come back here. People will buy seven, sorry, how many? Seven, eliminated one may not, must be one pax. Yes, it is true, smart. If I don't, leave it, I want to take a chosen number, please, but later the rest will be sold. People buy definitely choose'

In fragments of speech (3), can be seen the adherence to the principle of politeness to the approbation maxim. P2 speech shows that he is trying to provide benefits to other parties by adding a burden to himself. P2 praised the other party by saying that the other party was smart.

The following fragment of speech indicates a compliance with the maxim agreement.

(5) Context: A buyer from Javanese ethnic (P1) are transacting with Arab ethnic sellers to buy sarong (P2)

P1 : Mbak iki aku ndelok iki ora papa ya Mbak?
'Ma'am, may I see this? Is this okay, Ma'am?'

P2 : **Haa** ora papa Mas.
'Yes sir, it's okay'

In speech fragments (4), it can be stated that there was a compliance with the maxim agreement. Furthermore, it was explained that the maxim agreement was used by speakers to approve speech partners. This can be seen in the speech of P2 who said *Haa ora papa Mas*. In Indonesian language means *Yes sir, it's okay*. Use of words '*Haa*' in Javanese is a form of agreement. In this case, P2 approves the statement stated by P1.

The following fragments of speech are utterances that obey the sympathy maxim.

(6) Context: A buyer from Javanese ethnic (p1) transaction buying koko clothes to Arab ethnic sellers at clothing stores (p2)

P2 : Berarti L, eh XL. SMP o?

'Means, eh XL, Junior high school, right?'

P1 : Nggih.

'Yes'

P2 : **Pernae sedeng pa ora?**

'I guess it doesn't fit?'

Based on fragments of speech (5) that, speech P2 obeys the politeness principle sympathy maxim. Through speech "***Pernae sedeng pa ora?***" indicates that P2 shows concern for P1. Indirectly, P2 shows his sympathy. People who show their sympathy to others are considered polite people.

Violation of the Principles of Ethnicity in Pekalongan City Ethnic Language Speaking in the Sphere of Trade

In addition to being found in the speech of Pekalongan city people in the realm of trade that adheres to the principle of politeness, it is also found the speech of Pekalongan City people in the realm of commerce that violates the principle of politeness in language. Speeches that violate the principle of politeness are utterances that do not obey the maxim's suggestions or suggestions in the principle of politeness. Maxim's in question is modesty maxim, and agreement maxim.

The following fragment of speech shows violations of modesty maxim.

(7) Context: A buyer from Javanese ethnic (P1) buy stickers for body in traders from Arabic ethnic (P2).

P1 : Satunya berapa sih?

'how much is it?'

P2 : **Satunya murah**, empat ribu.

" It is cheap, only four thousand'

Refer to fragments of speech (6) there can be a violation of the principle of politeness towards modesty maxim, because P2 as a trader cannot obey the suggestion to give self-defamation and give praise to the speech partner. Speech P2 "***satunya murah***" indicates that the

speaker wants to give praise to himself by informing him that the goods he sells are cheap.

The following fragment of speech shows violations of modesty maxim.

(8) Context: A buyer originating from Javanese ethnicity, 25-year-old (P2) transacting to buy tablecloths for sellers who come from Javanese ethnic, in their 40-year-old (P1).

P2 : Nggih si pak. Lha kula pengen mirsani sing regine sedasa niku kados napa?

'yes right sir. I just want to see the thing which price ten thousand'

P1 : **Lha iya, ora ana**

'yes, but there is nothing'

Based on the speaker above (7) it can said that there is disagreement *maxim*. It also explain that *agreement maxim* that used by the speaker to give the agreement to the other speaker. But but interaction above, P1 showed disagreement to the other speaker in the sentence "**Lha iya, ora ana**". In this case, P1 didn't agree with P2 that want to see the thing which price ten thousand.

CONCLUSION

Based on the findings of the research and the analysis, it can be concluded that adhering to the principle of politeness in the urban community Arabic's ethnic community in Pekalongan City in the realm of trade includes tact maxim, generosity maxim, approbation maxim, agreement maxim, and sympathy maxim. The violation of the principle of linguistic politeness in the realm of trade carried out by community of Arabic's ethnic in Pekalongan City includes modesty maxim and agreement maxim.

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