

LINGUISTIC POLITENESS STRATEGIES IN JAVANESE POLITICAL DISCOURSE

Submitted by

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Abstract

This study examines linguistic politeness in communication among the participants in the meetings of the Yogyakarta Provincial Parliament (DPRD Provinsi DIY). It focuses on the organization of speech acts, linguistic politeness strategies reflected in the speech acts, and sociopragmatic factors together with cultural principles that underlie the use of those linguistic politeness strategies.

The study uses the qualitative method. The data were collected from natural interaction among the Legislatives (i.e., the Chairs and sitting MPs) and Executives who were attending the *Rapat Kerja* ‘Working Meeting’ of DPRD Provinsi DIY. As supplementary data, fieldnotes were taken during passive participant observation and interviews with some participants. The analysis of the data was conducted continuously through the process of displaying the data, reducing them, and drawing conclusions.

The main theoretical framework used was that of politeness theory as introduced by Leech’s (2014) General Strategies of Politeness (GSP), along with Poedjosoedarmo’s (2009) Javanese nuanced politeness theory as characterized by *unggah ungguh* ‘Javanese politeness norms’.

The study identifies and categorizes speech acts (*greeting, disagreeing, interrupting* and so forth), and shows that Leech’s (2014) General Strategies of Politeness can be applied to understand the linguistic politeness phenomena seen in those speech acts. Additionally, sociopragmatic factors that underlie the choice of linguistic politeness strategies are identified, such as *vertical distance* and *cost and benefit*. Finally, it is shown that some Javanese principles underlie the use of linguistic politeness strategies, namely: *sumanak* ‘friendly’, *tepa selira* ‘considerate’, *andhap asor* ‘modest’ and *ngajeni* ‘respect’, *empan papan* ‘agree with the setting and speech event’, conflict avoidance and *nuju prana* ‘pleasing the heart of the interlocutor’.

The study shows that political discourse in DPRD Provinsi DIY has been significantly shaped by basic principles of Javanese culture, and that the concept of *rukun* ‘social harmony’ is important even in political debate where conflict cannot always be avoided.

Statement of Authorship

I declare that this thesis has no material which has been accepted for the award of any other degree in any universities or any other educational institutions. To the best of my knowledge, I believe that this thesis has no material which was previously published or written by other persons, except where due reference is made in the text of the thesis.

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Notice 1

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Dedication

*To Ibu Siti Ma'fiah, Bapak (Alm) Slamet, My beloved wife
Ninglis Ertika, and My lovely sons Ishal and Nata*

.....Of whom their dua I always respect.....

Table of Contents

Abstract	ii
Declaration	iii
Copyright notice	iv
Acknowledgements	v
Dedication	vii
Table of contents	viii
List of figures	xi
List of tables	xi
List of chart	xi
List of appendices	xi
Symbols for discourse transcription	xii
List of abbreviation	xiii
Glossary	xiv
Chapter 1 : Introduction	1
1.0 Introduction.....	1
1.1 Language in Indonesia	4
1.1.1 Arabic.....	5
1.1.2 Javanese	5
1.1.3 Indonesian.....	7
1.2 Layout of the thesis	9
Chapter 2: Review of the Related Literature	11
2.0 Introduction	11
2.1 The building blocks of politeness theory	11
2.2 The first wave of politeness theory	13
2.3 The second wave of politeness theory	19
2.4 The importance of context: ethnography and interactional beginnings	20
2.5 The third wave of politeness theory	21
2.6 The fourth wave of politeness: a return to multiple methods and perspectives.....	23
2.7 Parliamentary discourse	27
2.8 Chapter summary	29
Chapter 3: Code Switching and Politeness in Indonesia	31
3.1 Introduction	31
3.2 Code Switching	31

3.3 Code switching in Indonesia: Indonesia and Javanese	34
3.4 Politeness in the Indonesian context	37
3.5 Chapter summary	44
Chapter 4: Research Method	46
4.1 Introduction	46
4.2 Research site	46
4.2.1 Provincial Parliament of DIY (DPRD Provinsi DIY)	47
4.2.2 The MPs of Parliament (MPs) of DPRD Provinsi DIY	47
4.2.3 Meetings, codified ethics and language	49
4.3 Access, participants, and setting	51
4.4 Data & data sources	52
4.5 Data collection tools	53
4.5.1 Non-participatory observation and field notes	54
4.5.2 Video and audio recording	55
4.6 Data transcription	56
4.7 Data analysis	57
4.7.1 Data reduction	58
4.7.2 Data identification and classification	58
4.8 Chapter summary	60
Chapter 5: Discussion	62
5.1 Introduction	62
5.2 The speech acts realization & organization, politeness strategies, sociopragmatic factor	62
5.2.1 Greeting	64
5.2.2 Addressing	66
5.2.3 Praising	69
5.2.4 Apologizing	71
5.2.5 Thanking	75
5.2.6 Proposing	77
5.2.7 Informing	80
5.2.8 Agreeing	81
5.2.9 Disagreeing	84
5.2.10 Criticizing	87
5.2.11 Ordering	89
5.2.12 Inviting	94
5.2.13 Permitting	98

5.2.14 Requesting	102
5.2.15 Suggesting	109
5.2.16 Questioning	114
5.2.17 Prohibiting	118
5.2.18 Appealing	121
5.2.19 Interrupting	125
5.3 Chapter Summary	129
Chapter 6: Underlying Principles	135
6.1 Introduction	135
6.2 Javanese principles held in linguistic politeness strategies	136
6.2.1 <i>Sumanak</i> ‘friendly’	137
6.2.2 <i>Tepa selira</i> ‘considerate or position oneself at the place of the addressee’	140
6.2.3 <i>Andhap asor</i> or <i>lembah manah</i> ‘modest or position oneself in a low and humble position’ <i>ngajeni</i> or <i>hormat</i> ‘respect’	144
6.2.4 <i>Empan papan</i> ‘agree with the setting and speech event’	147
6.2.5 Conflict avoidance	151
6.2.6 <i>Nuju prana</i> ‘pleasing the heart of the interlocutor’	157
6.3 Chapter summary	160
Chapter 7: Conclusion, Implication and Suggestion	161
7.1 Introduction	161
7.2 Review of findings	161
7.3 Implications	168
7.3.1 Theoretical contribution	168
7.3.2 Practical contribution	169
7.4 Future research	170
References	171

List of figures

Figure 4.1: The building of DPRD Provinsi DIY	47
Figure 4.2: The setting of the seats for the General Meeting Room	52
Figure 4.3: The process of data analysis	58
Figure 4.4: The initial coding of the speech acts using NVIVO	59
Figure 4.5: The coding of speech acts with its reference using NVIVO	60
Figure 5.1: The Speech acts organization in the <i>Rapat Kerja</i> of DPRD Provinsi DIY	63

List of tables

Table 2.1: The component maxims of the GSP	25
Table 4.1: The composition of the MPs of DPRD DIY in 2009-2014 based on Parties, Gender and Education	48
Table 4.2: The data gathered from <i>Rapat Kerja</i> , <i>Rapat Paripurna</i> and <i>Rapat Komisi</i>	53
Table 4.3: Data Collecting Techniques and tools	54
Table 5.1: The speech acts realization, politeness strategies and sociopragmatic factors of politeness	130

List of charts

Chart 5.1: The frequency of politeness strategies applied by each party	133
Chart 5.2: The frequency of the sociopragmatic aspects	133

List of appendices

Appendix 1: Ethic clearance to have playback interviews	177
Appendix 2: Informing letter to record the <i>Rapat Kerja</i> ‘Working Meeting’	179
Appendix 3: Informing letter to gather the written documents	180
Appendix 4: Consent letter	181
Appendix 5: Guiding interview questions with some MPs and Executives	182
Appendix 6: Guideline for fieldnote	183
Appendix 7: Sample of oral communication in the <i>Rapat Kerja</i> ‘Working Meeting’	184
Appendix 8: Sample of interview	188
Appendix 9 : Sample of field notes	191

Symbols for discourse transcription

Adapted from Du Bois et al., (1993)

Intonation unit	Carriage return
Transition continuity	
a. Final	.
b. Continuing	,
c. Appeal, request, question	?
d. Truncation	--
Speakers' attribution	Name:
Pauses	
a. Short	..
b. Long (0.7 seconds or longer)	...
Long (0.7 seconds or longer)	
a. Indecipherable syllable	X
b. Uncertain hearing	<X transcribers' best guessed words X>
c. Laughter	<@>
d. Laughter while speaking	<@words@>
e. Long pronunciation	=
f. Code switching	Italics <L2>
g. Researcher's comments	()
h. Overlap	[]
i. Explanations added in translation	{ }
Number	This is used in each line to create easy reference to specific places in one's text
Words	The words used are commonly the standard orthography that is the writing daily used in letters, newspapers, magazines, and the like. Number is spelt out.

Notes: To indicate different languages I apply an underlined capital letter in italic and bold for representing *krámá inggil* 'high Javanese form' such as: **MANGGA**, **MATUR NUWUN**, **NYUWUN SEWU** and the like.

List of Abbreviation

APBD	Anggaran Pendapatan Belanja Daerah (Local Budgetary Revenue and Expenditure)
BALEG	Badan Legislasi (Legislation Board)
BALEGDA	Badan Legislasi Daerah (The Body of Local Legislation)
BLH	Badan Lingkungan Hidup (Environmental Agency)
BPK	Badan Pemeriksa Keuangan (The Audit Board of the Republic of Indonesia)
DANAIS	Dana Istimewa (Special Budget)
DIY	Daerah Istimewa Yogyakarta (Yogyakarta Special Territory)
DPR	Dewan Perwakilan Rakyat (House of Representative)
DPRD Provinsi	Dewan Perwakilan Rakyat Daerah Provinsi (The Provincial House of Representatives)
DPRD Kabupaten	Dewan Perwakilan Rakyat Daerah Kabupaten (The Regional House of Representatives)
DPR RI	Dewan Perwakilan Rakyat RI (House of Representative of Republic of Indonesia)
FPDI-P	Partai Demokrasi Indonesia Perjuangan (Faction of Indonesian Democratic Party of Struggle)
FPAN	Fraksi Partai Amanat Nasional (Faction of National Mandate Party)
FGOLKAR	Fraksi GOLKAR (Faction of GOLKAR Party)
F PKS	Partai Keadilan Sejahtera (Faction of Social Justice Party)
F PKB	Partai Kebangkitan Bangsa (Faction of National Awakening Party)
FPD	Partai Demokrat (Faction of Party of Democrat)
FPNPI Raya	Pembangunan Nurani Peduli Indonesia Raya (Faction of Development of Care Indonesia Raya)
LKPJ	Laporan Keterangan Pertanggungjawaban (The Accountability Statement Report)
PANSUS	Panitia Khusus (Special Committee)
PERDA	Peraturan Daerah (Regional Regulation)
PERDAIS	Peraturan Daerah Istimewa (The Regulation of Special Territory)
PROLEGDA	Program Legislasi Daerah (The Local Legislation Program)
RAPERDA	Rancangan Peraturan Daerah (Regional Regulation Plan)
RAPERDAIS	Rancangan Peraturan Daerah Istimewa (The Plan of Special Territory Regulation)
RPJPD	Rencana Pembangunan Jangka Panjang Daerah (The Local Long Term Development Plan)
RPJMD	Rencana Pembangunan Jangka Menengah Daerah (Medium Term Development Plan)
RKPD	Rencana Kerja Pembangunan Daerah (Regional Development Plan)
SEKDA	Sekretaris Daerah (Regional Secretary)

Glossary

<i>Andhap asor</i>	to position oneself in the low and humble position
<i>Bapak</i>	literally father; term of address commonly used to address a male audience in formal situation respectively
<i>Empan papan</i>	agree with the setting and the speech event
<i>Hormat</i>	to respect
<i>Ibu</i>	literally mother; term of address commonly used to address a female audience in formal situation respectively
<i>Krámá</i>	polite speech level or non- <i>ngoko</i> Javanese
<i>Krámá andhap</i>	honorific Javanese; speech level commonly used to respect the hearer of lower status
<i>Krámá inggil</i>	high or honorific Javanese form; speech level commonly used to show respect for the hearer of higher status
<i>Krámá madya</i> or <i>madya</i>	middle Javanese speech level
<i>Lembah manah</i>	humble and patient
<i>Mangga</i>	(<i>krámá inggil</i>) used to please or invite the hearer to do something
<i>Mas</i>	literally older brother; term of address to respect for older males
<i>Matur</i>	(<i>krámá inggil</i>) used to ask by a speaker of lower to a hearer of higher position
<i>Matur nuwun</i>	(<i>krámá inggil</i>) used to thank
<i>Mbak</i>	literally older sister; term of address to respect for older females
<i>Musyawarah untuk mufakat</i>	deliberation to reach consensus
<i>Ngajeni</i>	(<i>krámá madya</i>) to respect
<i>Ngarso dalem</i>	a polite term used to address the King of Yogyakarta respectfully
<i>Nggih</i>	(<i>krámá inggil</i>) to say ‘yes’ or ‘to agree’
<i>Ngoko</i>	low or ordinary Javanese form; speech level commonly used among intimates or from superiors to subordinates
<i>Nuju prana</i>	pleasing the heart of the interlocutor
<i>Nyuwun sewu</i>	(<i>krámá inggil</i>) literally ‘ask for thousand’, to ask for permission or apology. It can also mean ‘excuse me’.
<i>Participants</i>	both Legislatives (Chairs and sitting MPs) and Executives
<i>Rukun</i>	social harmony
<i>Sumanak</i>	friendly
<i>Tanggap ing sasmita</i>	respond to the finest sign
<i>Tata tentrem</i>	in order and at peace
<i>Tepa selira</i>	considerate or position oneself at the place of the addressee
<i>Urip mapan</i>	live in harmony

Chapter 1: Introduction

1.0 Introduction

In the context of Indonesia's process of democratization and reformation, there have been some significant changes of language use in Indonesian Parliament meetings, from the national level *Dewan Perwakilan Rakyat* (hereinafter referred to as DPR¹) to the local levels: (1) Provincial Level *Dewan Perwakilan Rakyat Daerah Provinsi*, hereinafter referred to as DPRD Provinsi²; and (2) Regional Level *Dewan Perwakilan Rakyat Daerah Kabupaten*, hereinafter referred to as DPRD Kabupaten³ (e.g., Sherlock, 2003). This is so because prior to regime change in 1998 criticism and insults against the Government's law and policy were prohibited and decision making was supposed to be done via *musyawarah untuk mufakat* 'deliberation to reach consensus'. Parliamentarians who failed to abide by those rules were often in serious trouble, which included dismissal by their party or even being sentenced to imprisonment (Ziegenhain, 2008:51). Given the argument, it can be construed that the Parliamentarians after 1998 tend to be more free to express their ideas (without being afraid of having serious problems from the governments) and their tendency of conducting *musyawarah untuk mufakat* in the decision making has seemingly been plummeting. (Murni, 2010:2), for example, reports that:

The political development in the reformation era commencing in 1999 showed the spirit of democracy. This was followed by the tendency of the people who started to figure out new ways to speak properly to each other in Bahasa Indonesia. In this era, many criticisms were addressed to the members of parliament who were mostly silent and mute in the Suharto era to become 'vocal' and 'rude' to each other in the reformation era.

¹The House of Representatives of the Republic of Indonesia or the House of Representatives (DPR-RI abbreviated or DPR) is one of the state institutions in the state system of Indonesia, which is the representative body of the people. DPR consists of members of political parties participating in elections elected through general elections (DPR RI, 2009).

²The provincial House of Representatives (DPRD Provinsi) is an institution consisting of representatives of the people that serves as a component of the provincial government. DPRD Provinsi consists of members of political parties elected through general elections (DPR RI, 2009).

³The House of Representatives districts/cities (regency/city) (DPRD Kabupaten) is an institution consisting of representatives of the people that serves as a component of the regency/city government (DPR RI, 2009).

Wahyuningsih (2010) on her study related to the communicative competence of MPs of DPRD Kabupaten Sukabumi West Java shows that most of the decision making in DPRD Kabupaten Sukabumi West Java always occurred as a result of heated debates. Issues of politeness also attracted public attention. For example, Arif (2011), a reporter from *Republika*⁴, reported that impolite language (e.g., serious mockery) was also used by the MPs during the plenary session, to the point that it stimulated a member from Democratic Party to walk out from the National Parliament's room.

Excerpt 1.1 is an example of the type of talk we now find in the parliament and is courtesy of a (2010) video upload by TV One. It is of a heated debate between the Chair and an MP of DPR. The argument occurred when Rahul (anonym), one of the senior MPs from Democratic Party, hereinafter referred to as PD, protested the Chair's practices, implying that he was biased and pushing the agenda of the Indonesian Democratic Party of Struggle, hereinafter referred to as PDI-P. The Chair ordered Rahul not to make any trouble in the meeting, while at the same time Rahul expressed his appeal to the Chair for being unfair due to providing more time to his own party.

Video Excerpt 1.1. The Chair ordering an MP

Date : January 7, 2010

Time : 00:00-04:12

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Ini sayang saya	Unfortunately, I am the
	2	memimpin. Kalau saya gak	Chair. If I were not the
	3	memimpin, saya usul	Chair, I would propose to
	4	pimpinan supaya saudara	the Chair to warn Rahul or
	5	Rahul di tegur atau di	send him back to his
	6	kembalikan ke Fraksinya.	faction. He always disturbs
	7	Dia selalu mengganggu	any meetings
	8	rapat.	
Rahul	9	Hai! Tidak ada wewenang	Hi! You don't have any
	10	anda mengganggu saya.	right to disturb me! I am
	11	Saya dari Partai	from Democrat Party while
	12	Demokrat sedangkan	you are from PDI-P.
	13	saudara dari PDI-P. Tapi	However, as the
	14	anda pemimpin harus	chairperson, you have to be
	15	tegas. Itu hanya yang	clear. That is only what I
	16	kuminta kok. PDI-P	want! PDI-P spends more
	17	hampir dua jam, yang	than two hours, while the
	18	lain dibatasi 5 menit.	others are limited to 5
	19	Jangan mentang-mentang!	minutes. Don't be arrogant!
The Chair	20	Hak pimpinan sangat	The right of the
	21	perlu untuk mengatur.	chairperson is highly
	22	Anda jangan mengacaukan	needed to manage. You don't
	23	dalam rapat ini!	disturb this meeting

(Source: TV One, 2010)

⁴Republika is an Indonesian national daily newspaper informing various news in politics, economy, culture, education, etc.

The lack of sanctions for being impolite in parliament in the post-Soeharto era, and the subsequent potential for conflict makes parliament an exciting place to apply and test theories of linguistic politeness. Some of the early work in this field suggests that generally humans seek to avoid conflict, or Face Threatening Acts (FTAs), by using politeness strategies (Brown & Levinson, 1987). In the context of Javanese culture, where this present study has been conducted, Poedjosoedarmo (2009) suggests that this is also the case in Java. These politeness strategies co-occur with what Sherlock (2003:31) notes is the continuing need to make decisions via consensus rather than voting.

This study draws on three generations of work on linguistic politeness (from the late 1970s onwards) to examine the speech acts of parliamentarians attending a *Rapat Kerja* “Work Meeting” of the provincial House of Representatives (DPRD Provinsi) in *Daerah Istimewa Yogyakarta* “the special district of Yogyakarta” (DIY). DIY is one of the heartlands of Javanese speaking Indonesia. Javanese is well-known for its linguistic politeness system (Geertz, 1960). While much of the linguistic politeness behavior under investigation occurred in Indonesian (Indonesia’s national language), typically Indonesian was used in a way that mirrored Javanese politeness strategies. The main question I seek to answer is “What are the linguistic politeness strategies employed by the participants when expressing speech acts to create policy in the Working Meeting of DPRD Provinsi DIY? This question can be broken down into four sub-questions:

- (1) What are the speech acts performed in the Working Meeting, and how are they organized?
- (2) What are the linguistic politeness strategies employed by the participants when expressing speech acts in the Working Meeting of DPRD Provinsi DIY?
- (3) What are the sociopragmatic factors influencing the participants’ use of politeness strategies?
- (4) How do participants account for the employment of particular politeness strategies?

To answer these questions I gathered data in DPRD Provinsi DIY between September 2012 and July 2013 and returned for a brief follow-up period in September 2014. In answer to question 1 I found that there were fifteen different types of speech

acts realized by the chairs and sixteen different types of speech acts realized by parliamentarians. The types of speech acts used included: *greeting, addressing, praising, informing, ordering, inviting, permitting, questioning, suggesting, prohibiting, agreeing, proposing, interrupting, and apologizing*. Typically, they occurred in this order. Parliamentarians normally used the speech acts of *thanking, greeting, addressing, apologizing, and informing*. There were eight linguistic politeness strategies employed by the chairs and seven employed by the MPs and executives. The sociopragmatic factors influencing the participants' use of these linguistic politeness strategies include: 1) *Horizontal distance relative to intimate or familiar relation*; 2) *Vertical distance relative to power and status*; 3) *Vertical distance relative to age*; 4) *Cost and benefits*; 5) *Self territory and other territory*; and 6) *Other territory*. From playback interviews conducted in September 2014 it became clear that Javanese communication principles, especially the need to create *rukun* 'social harmony' was extremely important. Of particular relevance were principles: 1) *sumanak* 'friendly'; 2) *tepa selira* 'considerate or position oneself at the place of the addressee'; 3) *andhap asor* or *lembah manah* 'modest or position oneself in the low and humble position' and *ngajeni* or *hormat* 'respect'; 4) *empan papan* 'agree with the setting and speech event'; 5) conflict avoidance; and 6) *nuju prana* 'pleasing the heart of the interlocutor'.

1.1 Language in Indonesia

Indonesia is the biggest nation in Southeast Asia with more than 700 languages spoken by more than 237 million people living in 33 provinces (Indonesia, 2012). Most of the languages spoken belong to the Austronesian language family. However, the number of the native speakers of the languages is not equally distributed. The top five native speakers of the local languages are Javanese with 84 million, Sundanese with 34 million, Madurese with 13.6 million, Minangkabau with 5.5 million and Musi (Palembang Malay) with 3.9 million, while Indonesian/Malay as the lingua franca is spoken by more than 210 million. This thesis focuses on the languages mostly employed by the MPs of DPRD Provinsi DIY. These are Arabic as the religious language, Javanese as the local language, and Indonesian as the official language.

1.1.1 Arabic

There are very few people using Arabic in their daily conversation in Yogyakarta as most of the Muslim people study Arabic in order to be able to read the Holy Qur'an instead of using it to communicate. However, the use of Arabic can be found in some Islamic boarding schools that require the students to speak the language as their daily language, and it can also be found in mosques and other settings where religious activities are carried out (e.g. praying, giving sermons, etc). In addition, fragments of Arabic constitute formulaic language which has multiple functions, including: 1) greeting, as in *Assalamu'alaikum Warahmatullahi Wabarakatuh* 'Peace be upon you and so may the mercy of Allah and His blessings; 2) answering a greeting, as in *Wa `alaykumu salamu wa rahmatullahi wa barakatuh* 'May peace, mercy and blessings of Allah be upon you'; 3) praising, as in *Subhanallah* 'Glory be to Allah', and so on.

1.1.2 Javanese

Javanese is the local language spoken by some eighty-four million people living in some provinces in East Java, Central Java, DIY, some areas in the Banten Province (Cilegon, Ciruas, Serang), as well as some areas in the provinces of West Java (e.g., Ewing, 2014; Lewis et al., 2013). Javanese belongs to the Austronesian family and has almost similar structure to Indonesian and some other Western Indonesian languages (i.e., Sundanese, Madurese and Balinese) because it has a close genetic relationship with those three languages (Wolff & Poedjosoedarmo, 1982; Goddard, 2005). In Yogyakarta, the place where I have been the native speaker, Javanese is used in daily communication. The use of Javanese in Yogyakarta can be easily found in places such as traditional markets, wedding ceremonies, families with Javanese background, as well as some other places in which the people are officially supposed to use Indonesian, such as schools, governmental offices and some public places. The use of Javanese in schools, governmental offices and some public places are usually found in informal activities but has also been found in formal activities such as the meetings in Parliaments, offices, and some other institutions.

Adnan (1999) points out that the use of Javanese can also be found in formal meetings conducted by some governmental officers especially in the lower level of government which is done impromptu. He further argues that the use of Javanese in the formal meeting is due to various reasons: getting intimacy, referring to specific

terms, inviting to perform something, mentioning certain verbs for interlocutors, and alluding to the pronoun for “You”. The following sample (1) illustrates the use of Javanese (in italics) by a superior to invite the subordinates to do something, and (2) illustrates the use of Javanese by a superior to the subordinate to get intimacy.

- 1) Ya kebetulan saja, kebetulan kami membaca dan kami rasa sekarang sedang apa...sedang demam *nggih*, jadi beberapa pengetahuan tentang itu perlu kita ketahui bersama. Seperti misalnya ada apa minum ...jambu dijus atau setup. ***Oh injih nyuwun sewu Pak mangga. Ing ngarsa panjenengan sampun kacawisaken unjukan dhaharan.*** Dipersilahkan,. ***Nyuwun pangapunten.*** (A18/P74/L39)

(It happened that I read an article, and now we have a fever epidemic. So it is necessary for us to have knowledge about it. Just an example, we can drink guava juice. ***Oh yeah, excuse me. Please Sir/literally Father/. Some drink and snack have been served in front of you.*** Please enjoy them. ***Please excuse me/for not telling you earlier/.*** (Adnan, 1999:119)

- 2) Alangkah ..., alangkah kelirunya dan alangkah mahalnyanya, seorang letnan colonel hanya mengomedani apa...., orang tukang njaga...***Aku dadi kapten, dadi komandan kompi, anak buahku hebat hebat. Dadi letnan colonel adak buahe tukang njaga apa..., sepeda.*** Jadi mengartikan hansip seperti ini. (A14/P56/L20)

(How erroneous and how expensive it is for a lieutenant colonel to command what...caretakers. ***When I was a captain, I became a company commandant, and my subordinates were great. When I become a lieutenant colonel my subordinates are just bicycle caretakers.*** Interpreting civil defence should not be like this). (Adnan, 1999:117)

From the two samples, Adnan (1999) further argues that the use of Javanese in the first sample and the second one is relatively different. The difference lies on the speech levels in which the speech levels used in the first sample belong to *krámá* ‘high level of Javanese commonly used to show respect or be polite to superiors’. The second example belongs to what is referred to as the *ngoko* ‘low level of Javanese commonly used to express intimacy with subordinates’.

Geertz (1960) divided Javanese speech levels into three: 1) *ngoko* ‘low level’, 2) *madyá* ‘middle level’ and 3) *kráma* ‘high level’. Similarly, Poedjosoedarmo (1968) and Wolff and Poedjosoedarmo (1982) classified Javanese speech levels into three: 1) *krámá* ‘the highest speech level, 2) *krámá madyá* or just *madyá* ‘the middle speech level, and 3) *ngoko* ‘the lowest speech level’. Kartomihardjo (1981) classified Javanese speech levels into six: 1) *ngoko*-used among siblings, school children, and friends of long standing, 2) *madyá*-used among sellers and working people, 3) *krámá*-used among acquaintance, or strangers of the same or higher status when talking about personally unrelated things or people, 4) respectful *ngoko*-used among colleagues, and intimate adult relatives, 5) respectful *madyá*-used among adults relatives with little distance, and 6) respectful *krámá*-used among respected relatives and non-intimates. What becomes clear from a close reading of these studies is that there is much variation in how Javanese is talked about, a point made by Errington (1985). It is also clear from example 2 above that commonly Javanese is mixed with other languages, in this case Indonesian.

1.1.3 Indonesian

Indonesian is a variety of Malay which had been used since Sriwijaya’s empire in the 7th Century as 1) the language of culture and language in Buddhism textbooks, 2) the language of inter-ethnic communication, and 3) the language of trade with domestic traders and outsiders. Malay had been easily accepted by the society as a means of communication among islands, ethnic groups, merchants, nations, and government due to its simple structure which has no speech levels (Rafferty, 1984). Anderson (1966) argues that Indonesian, a revolutionary Malay, was not only effective as a means of communication among different ethnic groups but also effective to express Indonesian nationalism, Indonesian aspirations, Indonesian traditions, and international realities within its limited vocabularies. He also argued that Malay, which not only had long been the lingua franca in the archipelago, but also had simple vocabularies, simple structures and democratic-egalitarian character, was suitable for becoming the basis of the modern political language in Indonesia.

The rapid development of Indonesian, according to Dufon (1999), replaced Javanese which was previously proposed to be the national language, due to the fact that Indonesian is easier than Javanese structurally and sociolinguistically. The application of Javanese language might create problems in Indonesian economical and

political contexts due to its complexity of the speech levels which might create clearly different status among the participants. Following Anderson (1966), Pabottingi (1990) and Steinhauer (1980), Dufon (1999:56) says that:

Its speech levels, which make status relationships salient, were considered inappropriate both economically and politically. Economically, it was considered incompatible with the impersonal market of the modern economy, and politically its feudalistic structure was considered incompatible with the emancipatory goals of the budding Indonesian nation. Malay, with its more egalitarian structure, was more appropriate to the political goals and economic market of the area.

In addition, if Javanese, as one of the local languages in Indonesia, had been declared to be the national language, it might have caused social jealousy to the other ethnic groups as they would have felt excluded.

Given the significant role of Malay, some youth from various regions in Indonesia declared Indonesian as the national language of Indonesia on Oct 28, 1928. The declaration known as *Sumpah Pemuda* “Youth Oath” states that Indonesian is the national language of Indonesia. Later, in the 1945 Indonesian constitution it was stated that Indonesian was the official language of the nation, of education, of communication for national level, of development of national culture, of documentation of commercial transactions, and a means of development and utilization of science, technology, art, and language of the mass media (e.g. Wolff & Poedjosoedarmo, 1982; Kartomihardjo, 1981). The position of Indonesian as the national and official language of the Republic of Indonesia is also restated in the Republic of Indonesia Law No 24, 2009. In the Law, there are three main points: 1) the use of Indonesian language as the national and official language, 2) the development and protection of Indonesian Language, and 3) the international language.

Before discussing how this thesis will proceed, I should also point to some of the limitations of this study. This study is limited to one setting within Indonesia and is not generalizable to other areas within Indonesia, including other Javanese speaking settings. While non-verbal communication (body language, etc.) is important, it is outside the scope of the study, which focuses just on oral speech acts. I specifically

focus on parliamentarians who reported being Javanese so that I could focus on how Javanese used Indonesian in parliament. This study is not associated with gender differences as these factors, in the context of Parliament's meetings, seem to have merged, forming a new social context called as a common and normative behavior accepted by the Parliament's meeting. Also, Goebel (2004) reported that it might not be significant to discuss about gender to investigate the politeness strategies as it was less important than trajectory of socialization. Lastly, impoliteness is not investigated separately in this study because there are two sides of the same coin, as pointed out by Kadar and Haugh (2013:5):

We are doubtful that it is really possible, in the final analysis, to talk about impoliteness without implicitly invoking politeness, and vice versa. Indeed, in many instances the two are intertwined to the point that it makes little sense to rigidly separate them.

1.2 Layout of the thesis

In Chapter 2 I review the literature related to the discussion of linguistic politeness strategies, which displays the development of politeness theory from the mid 1960s to present and also provides a more holistic and multi method approach to the study of politeness in Parliamentary discourse. In Chapter 3 I review the literature related to code switching and politeness in the Indonesian context. I argue that code switching is closely related to *unggah ungguh* 'politeness norms'.

In Chapter 4 I discuss my research methods. I describe the broader setting of Yogyakarta (DIY) and the research site (DPRD Provinsi DIY), and the participants. I go on to discuss my data gathering methods and how I went about analysing this data. In Chapter 5 I discuss the realisation and organization of speech acts performed in the Working Meeting of DPRD Provinsi DIY and their sequence. I then discuss how these speech acts relate to politeness strategies and sociopragmatic factors influencing the participants' use of politeness strategies. I argue that Leech's (2014) politeness strategies (i.e., maxim of tact, maxim of approbation, maxim of generosity, etc) were performed by the participants in the expressed speech acts and that certain sociopragmatic factors (i.e., cost and benefits, vertical distance, horizontal distance, etc) have influenced the use of politeness strategies. In Chapter 6 I discuss

participants' accounts about why they employed particular politeness strategies, and I argue that some Javanese principles (such as *sumanak*, *tepa selira*, etc) were held by the participants to account for the particular politeness strategies used in the Working Meeting. Chapter 7 brings my arguments together, discusses implications for the study of politeness more generally, and suggests directions for future research.

Chapter 2: Review of the Related Literature

2.0 Introduction

This chapter focuses on the development of politeness theory and how it can and has been used to examine parliamentary discourse. I point out that the focus of this research has had two main poles; they are one that has moved from focusing on politeness as speech acts to politeness as an interactional phenomenon and one that has focused on accounted for politeness phenomenon from the researchers' perspective and from the participants. I align with recent work on politeness that argues for a holistic approach from the mid-1960s to present. More specifically, in Section 2.1 I focus on the building blocks of politeness theory. I argue that the theory provides basic knowledge essential to understand how politeness was initially developed. In Section 2.2 I focus on the first wave of politeness theory, which was developed from the late 1970 onward. I argue that the theory has been very significant for providing a new perspective on politeness in West and East despite many critics from scholars as I mention in Section 2.3. In Section 2.4 I focus on the importance of context seen from ethnographic and discourse related areas. I argue that the theory provides the significance of social and cultural context in creating meaning of speech. In Section 2.5 I focus on politeness theory related to interactional turn. In Section 2.6 I focus on the fourth wave of politeness, discussing multiple methods and perspectives. I argue that the theory provides a more holistic and multi-method approach to politeness. In Section 2.7 I focus on the Parliamentary discourse, discussing underpinning theories closely related to the study of speech in Parliamentary context, and in Section 2.8 I provide a summary.

2.1 The building blocks of politeness theory

In this section I look at some of the key works that have provided the basis for the development of politeness theory. I focus on the work of philosophers of language, Austin, Searle, and Grice, the work of Goffman, a sociologist of interaction, and a linguist, Robyn Lakoff. While Austin and Searle focused primarily on the unsaid meaning of speech acts, couched in terms of their illocutionary force. Grice, Goffman and Lakoff were more interested in how utterances influenced social relations between speaker and hearer.

Austin was one of the first philosophers of language to start to explore how hearers and/or readers interpreted speaker statements. Austin (1962) argues that the act of speaking not only says something, but also does something. Austin suggests that the action taken when uttering a sentence can be analyzed at three levels: (1) locutionary acts, (2) illocutionary acts, and (3) perlocutionary acts. Locutionary act refers to the surface level meaning of a speaker statement and requires no action from the hearer. For example, the statement “I want to go to lunch” is analyzable as literally a state of affairs. In contrast, illocutionary act refers to how the speaker statement is intended to be interpreted, typically as a type of request to do something. In this case the expression "I want to have lunch" can be interpreted as meaning “I am asking you if you want to go to lunch”. Perlocutionary act refers to other potential meanings of the sentence, e.g. as a means of building positive social relations between speaker and hearer. According to Austin (1962), illocutionary acts were the least studied and deserving of further scholarly attention. He proposed five types of speech acts which were categorized according to their illocutionary force. Searle (1969) further developed Austin’s theory. While he essentially kept the main categories, the speech acts that were contained within them varied a little. The importance of hearers and/or readers was also developed in the work of Grice (1967) although this was couched in terms of the *Cooperative Principle* (CP). In contrast to the categories of speech acts, Grice saw the CP as made up of four maxims that must be observed by the speaker and hearer during communication: 1) Maxim of Quantity (“make your contribution as informative as is needed”); 2) Maxims of Quality (“try to make your contribution one that is true”); 3) Maxim of Relation (“be relevant”); and 4) Maxim of Manner (“be brief and try to avoid obscurity of expression and ambiguity”).

At the same time as philosophers of language were developing their ideas about language and the rules for interaction, a sociologist, Goffman (1967), was developing other – soon to be influential – ideas about human interaction. As a keen observer of social interaction Goffman's (1967) believed that every member of society will somehow be faced with a situation that requires him/her to impose on others, while at the same time needing to project a good image of themselves while imposing. Goffman (1967:5) referred to this image as “face”:

The positive social value a person effectively claims for himself by the line others assumes he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes – albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.

Goffman divided face into two: positive face and negative face. Positive face is culturally from norms desired by human beings in that the participants are required to behave in a good manner, expressing respectful forms of language that can please and satisfy all the participants involved. Whilst, negative face is closely related to freedom from imposition in that all the participants are expected not to express any utterances that may impose on others. Just as importantly, Goffman (1967:27) points out that face also had a relationship with interpersonal harmony:

When a face has been threatened, face work must be done, but whether this is initiated and primarily carried through by the person whose face is threatened, or by the offender, or by a mere witness, is often of secondary importance.

Drawing on Grice – and appearing to be familiar with Goffman's work, Robyn Lakoff couched speaker hearer relations in terms of politeness. Lakoff (1973) describes politeness as a method applied by humans to mitigate the potential of conflict and confrontation during their interaction with others. She suggests that we can keep harmony by following one of three rules; (1) don't impose, (2) give options, and (3) make the hearer feel good – be friendly.

With the exception of one study, politeness theory as developed from the late 1970s onwards drew upon the work of the scholars discussed thus far. In the following section I will discuss these developments, which are often referred to in the literature as the first wave of politeness theory.

2.2 The first wave of politeness theory

In this section I discuss two of the most influential models of politeness that developed from the late 1970s onward, namely Brown and Levinson ([1978] 1987)

and Leech (1983), while also discussing another development of speech act theory by Bach and Harnish (1979).

Brown and Levinson's work drew upon the work of Goffman (1967), Grice ([1967] 1975), and Austin (1962). Goffman's (1967) notion of "face" was fundamental to their theory of politeness, which was developed using evidence from three unrelated languages and cultures; English, Tamil and Tzeltal. According to this theory, all people have a face and that in interaction participants attend to face by avoiding conflict and mitigating Face Threatening Acts (FTAs) through the use of linguistic strategies or politeness behavior. They go on to suggest that weight (W) or weighing up of which politeness behavior is determined by three factors: degree of relative power (P), social distance (D), and relative ranking of impositions in the particular culture (R).

Brown and Levinson ([1978] 1987) propose five super politeness strategies: (1) Bald on record; (2) Positive politeness; (3) Negative politeness; (4) Off-record; and (5) Don't do FTA. They describe bald on record as a strategy that is treated as speaking in conformity with Grice's ([1967] 1975) maxims. The main reason for using bald on record is that commonly a speaker (S) doesn't want to mitigate an FTA to a hearer (H). This strategy is mostly used by S who has a close relationship with the H. They propose two types of bald on record usage in various circumstances as they believe that S might have different reasons to do an FTA with maximum efficiency. The first type of bald on record proposed is the one without face mitigation where maximum efficiency is very essential and no face mitigation is required. The situations using this strategy are great urgency or desperation, channel noise, task-oriented, S's wants to satisfy H's face is small, S wants to be rude, and H's interest. The other type of bald on record is the one with face mitigation is controlled by ritual or phatic communion, such as *responses to greetings, farewells, and offers to visitor*.

Positive politeness is described by Brown and Levinson ([1978] 1987) as a strategy that is used to redress the H's positive face. His desire (actions, acquisitions, values resulting from them) should be considered as something desirable. The positive face is to show rationality that everybody wants his or her face to be maintained and respected. Accordingly, the H needs to respect the S's desire, as well. The positive politeness strategy can commonly be identified in groups of friends who try to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected (mitigate the FTA). The only characteristic

distinguishing the language using positive politeness strategies from ordinary language behavior is an element of overstatement.

In relation to this, they propose 15 strategies categorized to positive politeness. They are *notice; attend to H (his interest, wants, needs, goods), exaggerate (interest, approval, sympathy with H), intensify interest to H, use in-group identity markers, seek agreement, avoid disagreement, presuppose/raise/assert common ground, joke, asserts or presupposes S's knowledge of and concern for H's wants, offer, promise, be optimistic, include both S and H in the activity, give (or ask for) reasons, assume or assert reciprocity, give gifts to H (goods, sympathy, understanding, cooperation).*

Negative politeness is a strategy in communication that is basically oriented to redress H's negative face and give H's freedom of action and attention. The point of this strategy is to mitigate an FTA that might impose on the H. From Brown and Levinson's ([1978] 1987) point of view, the heart of respect behavior is on negative politeness as it can be used to minimize the particular imposition that the FTA affects. Besides, it is the most elaborate and most conventionalized set of linguistic strategies for FTA redress which can be done directly or indirectly. One can mitigate the threat by getting directly to the point, avoiding a further threat of saying something unimportant. They also claim that negative politeness is the one mostly used in Western Culture. As Brown and Levinson (1987:129-30) states:

When we think of politeness in Western culture, it is negative-politeness behavior that springs to mind. In our culture, negative politeness is the most elaborate and the most conventionalized set of linguistic strategies for FTA redress; it is the stuff that fills the etiquette books.

To support their theory of negative politeness, Brown and Levinson ([1978] 1987) propose 10 sub strategies. They are *be conventionally indirect, question and hedge, be pessimistic, minimize the reimposition, give deference, apologize, impersonalize S and H, state the FTA as a general rule, nominative, go on record as incurring a debt, or as not indebted.*

Off record strategy is basically oriented to save both S's and H's face, especially the H's with the desire for being independent. The main characteristic of this strategy is using indirectness during the interaction as Brown and Levinson ([1978] 1987) claim that by using indirectness in any interaction, especially in

requests, H implicitly has a chance to disregard the request without imposing the S's face, whilst S can continue the conversation as if there is no any request that has been issued without incurring the face-loss related to S's request being ignored. Therefore, if a S wants to do an FTA, but doesn't want to take the responsibility for the action, the S can do it off-record and leave it up the H to decide the meaning. Brown and Levinson ([1978] 1987) propose some sub strategies in their off record theory. They are *give hints, give association clues, presuppose, understate, overstate, use tautologies, use contradictions, be Ironical, use metaphors, use rhetorical questions, be ambiguous, be vague, over-generalize, displace H, be incomplete, use ellipsis*.

Developing in parallel with Brown and Levinson was the work of Bach and Harnish (1979). Their ideas of speech acts was mostly inspired by P.F. Strawson (1964) rather than Austin (1962) and Searle (1969), although their ideas closely resonate with the work of Austin and Searle and they too focus on illocutionary acts. Bach and Harnish (1979:xvi) argue that:

Our attention-and inference approach contrasts sharply with Austin's view of illocutionary acts as conventional. He neglected to explain what he meant by conventional, much less why he considered such acts to be conventional, but John Searle (1969) has since developed this sort of theory, using his controversial notion of constitutive rules. Our theory is thoroughly at odds with Searle's, but we do allow, following P.F.Strawson (1964) that certain kinds of illocutionary acts involve convention rather than intention-and-inference.

Bach and Harnish (1979: xv) define a speech act as "an act of expressing an attitude by means of saying something. What type of attitude is expressed determines the kind of illocutionary act being performed". Also, they argue that the success of communication can be achieved if the hearer can recognize the underlying meaning of the speaker's expression, in that the ability of the hearer to make a correct assumption to what the speaker really means is needed. Despite the ideas which are somehow different from Austin's (1962) and Searle's (1969) ideas, Bach and Harnish (1979) proposes three main elements of their speech act theory: a) Locutionary act whereby the speaker says to the hearer in a particular context that so-and-so; b) Illocutionary

act whereby the speaker does such-and-such in a particular context; and c) Perlocutionary act whereby the speaker affects the hearer in a certain way.

Bach and Harnish (1979) classify illocutionary acts into six main categories and several sub categories (in italics) with the hope that their taxonomy can be used to explain the phenomena of speech acts more comprehensively and explicitly, providing “a great many types of illocutionary acts in detail, not only labeling them but specifying what distinguishes them” (Bach & Harnish, 1979:40). Of the six, only four are listed here due to the relevance for the study:

1. Constatives: speech acts that are commonly used to express a belief of the speaker, followed by the utterances showing intention that the hearer form a like belief.

-*Informatives*: advise, announce, apprise, disclose, inform, insist, notify, point out, report, reveal, tell, testify.

-*Dissentives*: differ, disagree, dissent, reject.

-*Disputatives*: demur, dispute, object, protest, question.

2. Directives: speech acts used by the speaker to have the hearer do some prospective action.

- *Requestives*: ask, beg, beseech, implore, insist, invite, petition, plead, pray, request, solicit, summon, supplicate, tell, urge.

-*Questions*: ask, inquire, interrogate, query, question, quiz.

-*Requirement*: bid, charge, command, demand, dictate, direct, enjoin, instruct, order, prescribe, require.

-*Prohibitive*: enjoin, forbid, prohibit, proscribe, restrict), permissives (i.e., agree to, allow, authorize, bless, consent to, dismiss, excuse, exempt, forgive, grant, license, pardon, release, sanction.

-*Advisories*: admonish, advice, caution, counsel, propose, recommend, suggest, urge, and warn.

3. Commisives: speech acts used by the speaker to ‘promise’, i.e., swear that, guarantee that, surrender, offer, and propose.

4. Acknowledgements: speech acts used by the speaker to show his obligation to do something proposed, under the condition that the deed is to be done or not to be done.

- Apologies*: apologize, excuse, beg.
- Condole*: commiserate, condole.
- Congratulations*: compliment, congratulate, felicitate.
- Greeting*: good morning, good afternoon, good evening, good night.
- Thank*: thanks.
- Bid*: bid, wish.
- Accept*: you are welcome.
- Reject*: refuse, reject, spurn.

Yoong (2010) reported that the strength of the illocutionary acts is closely related to the degree of politeness. The stronger speech acts tends to be more face threatening, while the weaker ones tend to be less face threatening. For example, ‘Shut up’ (command) is stronger than ‘Can you be quiet, please?’ (requesting).

Leech’s work emerged shortly after the work mentioned above. Leech's (1983) Politeness Principle (PP) is a development of Grice's (1975) Cooperative Principle (CP) which, according to Leech (1983: 80) did not explain “a) why people are often so indirect in conveying what they mean, and b) what is the relation between sense and force when non-declarative types of sentence are being considered”. Leech argues that the hearer is regarded as the central concern in his PP’s approach rather than the speaker. Besides, he identifies that establishing and maintaining feeling of comity within the social ground has been the main objective of his PP.

Leech formulates two principles in conversation namely *Interpersonal Rhetoric (IR)* and *Textual Rhetoric (TR)*. In practice, each of which consists of a number of maxims which regulates social communication behaviors. Leech puts politeness on the domain of interpersonal rhetoric, which has minimally three sets of maxims: 1) Tact and Generosity Maxims: “give cost or benefit to speaker or hearer”, 2) Approbation and Modesty Maxims: “dispraise or praise to speaker or hearer”, 3) Agreement Maxim: “give agreement or disagreement to speaker or hearer”, 4) Sympathy Maxim: “give sympathy or antipathy to speaker or hearer”.

Recent synthesis of the above work, such as that offered by Eelen (2001) has referred to this work as the first wave of politeness theory and has also categorized subsequent developments in terms of waves. In the remainder of this chapter, I follow this development, roughly grouping them into these waves.

2.3 The second wave of politeness theory

The second wave of politeness theory occurred with the updating and republication of Brown and Levinson's 1978 work in 1987 and subsequent critiques of this work. There were several areas of critique, which related primarily to its basis on a theory of face and its universal claims.

Citing examples from Japan, Matsumoto (1988) rejected Brown and Levinson's (1987) politeness theory, especially its universal claims and its ideas about the cultural constituents of face. Matsumoto (1988) further points out that the motivation of being polite for Japanese people is not only to be free of imposition and to have self-image respected as proposed by Brown and Levinson's (1987) but also to build relations with the others and to have themselves accepted by others in the society. Similar to the critiques of Matsumoto (1988), Gu (1990) counters Brown and Levinson's politeness theory by using the Chinese politeness concept of *límào*: respectfulness, modesty, attitudinal warmth, and refinement.

Gu (1990) argues that the notion of face in Chinese is seen from the norms of society not wants as proposed by Brown and Levinson ([1978]1987). Therefore, politeness is not only in the level of instrumental but also above all, normative. The face threat occurs when the people fail to comply with the social standard, not in the case when their wants are not met. Gu (1990) also argues that the notion of negative face in Chinese is not similar to the notion of negative face conveyed by Brown and Levinson ([1978] 1987) because the Chinese people think that expressions (i.e., offering, inviting, etc.) will not impose their negative face as long as they are expressed sincerely.

Upadhyay (2001) also criticizes Brown and Levinson ([1978] 1987), though instead of taking a societal view like that of Gu and Matsumoto, local variation is important. For example, Upadhyay (2001) argues that the norms in particular communities should be used as the basic approach for politeness, and that politeness should include language behaviors and norms expected in a society, rather than purely linguistic expressions of politeness. The work of all three criticized universalist claims by providing counter evidence from non-Western settings, as do Watts (2003) and Leech (2007). Leech (2007:171), for example, argues that:

Brown and Levinson's (1987) theory fits a Western bias towards individualism: the individual has rights and wants which need to be respected and indulged; the individual is entitled to assert those rights and wants, unless they interfere too much with others'. This concept does not fit the traditional Eastern (e.g., Chinese, Japanese, and Korean) ethos of identifying with the group, in which each person has a place defined by obligations and rights in relation to superiors, equals and inferiors.

Leech's (1983) work also attracted critique from many scholars as pointed out in Tamada's (1997) summary of these critiques. For example, Tamada pointed out that Leech's theory failed to elaborate the relationship among some of his principles, including irony, banter, interest, and pollyanna. In addition, Tamada (1997) claimed that Leech's PP was not able to be completely used to capture Japanese usage in any purposeful way, noting that only Leech's PP of *approbation*, *modesty*, and *agreement* maxims applied to Japanese.

2.4 The importance of context: ethnography and interactional beginnings

The above critiques of Brown and Levinson and Leech co-occurred with increasing attention being paid to other aspects of context, especially from ethnographic and discourse related areas. This work can be characterized as one where concerns about communicative competence started to merge with ideas about politeness and concerns about discourse beyond a speech act.

Hymes (1972) defines communicative competence as a linguistic term referring to the ability of a speaker or listener in using a language, which is not only related to the grammatical knowledge (i.e., syntax, morphology, phonology, etc) but also how they are appropriately used in various social contexts. Hymes (1989) also argues that a speaker of language is supposed to consider both sociological and cultural aspects in expressing utterances, as they are significant in creating meaning. The speech expressed is not in a vacuum, but rather in a specific context, and "when the meaning of speech styles are analyzed, we realize that they entail dimensions of participant, setting, channel, and the like, which partly govern their meanings" (Hymes, 1989:444).

Some of the early and influential synthesis were also offered in the work of Tannen (1984). Following Lakoff's (1973) work on "the logic of politeness", Tannen (1984) proposes three rules of rapport (distance, deference, and camaraderie), which result from Lakoff's Rules of Politeness "Don't impose, Give option and Be friendly". She argues that the three rules of rapport may refer to different practice of politeness and that they are used in different situations, for instance: 1) *distance* is typically used in a formal situation and is characterized by indirect expression, 2) *deference* is also typically used in a formal situation and is commonly characterised by the use of euphemism, and 3) *be friendly* is typically used in an informal situation and is generally characterized by the use of colloquial expressions. In relation to the accountability of researchers' interpretation of speech related to certain social cultures, the nature of which the researcher is not familiar with, Tannen (1984) proposes an interview method called 'play back interview', that is the interview conducted after the researcher collects and transcribes the data recording so as to avoid bias or multiple interpretation of any speech. This method was used in the present study.

The work of Tannen and colleagues laid the foundations for some of the most radical rethinking of politeness research, as evidenced in Eelen's (2001) comprehensive critique and his proposal of a new way of looking at politeness.

2.5 The third wave of politeness theory: the interactional turn

Other politeness theories which have provided new perspectives in the beginning of the 21st century were developed by Eelen (2001) with his distinction of politeness 1 and 2, and Watts (2003) with new controversial ideas of polite behavior and politic behavior.

Eelen (2001) points out that politeness 1 is the one based on the commonsense notion of politeness, which mostly come from outsiders such as common speakers; while politeness 2 is the one based on the scientific notion of politeness, which mostly comes from insiders such as scholars and researchers.

In the context of politeness study, he suggests an idea, which he considers different from the other researchers, that conducting research on politeness should be conducted from politeness 1 to politeness 2, rather than the other way around as is usually done by other researchers. His preference is based on the assumption that the

data gathered, which is from non-reactive naturally occurring conversations creating “real-life spontaneous conversational data”, will accurately reveal the complexity of everyday politeness phenomena. Therefore, Eelen questions some researchers who simply apply any method to collect the data, such as the Discourse Completion Test (DCT) or role-play, in that the data gathered will tend to be unoriginal and unnatural. Eelen (2001:254) also points out that “the details of the theoretical framework need to be filled in on the basis of empirical analysis, and it is only in empirical reality that theoretical claims can prove their worth”. Consequently, Eelen questions some researchers on politeness who simply apply one theoretical framework before they actually see the real data of politeness which might reflect the ‘shared norms’ of concept.

Based on that argument, Eelen proposes an alternative idea of politeness inspired by Bourdieu’s concept of ‘habitus’. The main principles are “argumentativity (which incorporates evaluativity), historicity and discursiveness” (Eelen, 2001:247). The collaboration of these feature triggers the concept that totally consider the status of the hearer and the evaluative moment; both politeness and impoliteness; a more dynamic human being as a person related to the social relation; and individual as a person who searches for the nature of politeness.

Watts (2003) develops a new controversial idea of politeness by distinguishing between socially-stricted politeness and strategically-chosen politeness. He claims that the first is similar to the social level of linguistic function, while the later is parallel to the individual level of function. He states that socially-stricted politeness includes ritualistic or formulaic expressions which are not open to politeness interpretation; while the strategically-chosen politeness includes expressions that are semi formulaic and are open for politeness interpretation. He marks socially-stricted politeness as politic behavior consisting of formulaic and ritualistic expression and strategically chosen politeness as polite behavior consisting of semi-formulaic expressions.

Watts (2003), who like Eelen focuses on interaction, argues that, certain speech acts may not be included in the politeness phenomena, especially the ones with rituals and formulaic expressions. For example, Watts claims that the employment of ‘thank you’, ‘sorry’, ‘excuse me’, ‘please’ should not be included and counted in the study of politeness as he considers those expressions ritualistic and formulaic due to the hearer’s clear expectation of such expressions. Watts suggests that the

employment of such ritualistic and formulaic expression be included and counted in the study of linguistic politeness only provided that their usage goes beyond the social norms. However, it seems problematic to apply his theory of polite and politic behavior in politeness analysis as there is no consistency in explaining the definition of polite behavior. Terkourafi (2006:424) argues that:

The problem with this definition is that it relies on first judging whether departures from politic behavior tend toward the positive or the negative end of the spectrum of politeness, in order to even begin to define them as polite or impolite behavior, i.e. mention of ‘positive’ and ‘negative’ ends of the spectrum introduces an implicit evaluative step. This runs contrary to the author’s insistence that singling out a particular behavior as (im) polite “says nothing about how individual members evaluate it.

Co-occurring with the interactional turn was work that started to emphasize Hymes’ notion of appropriateness together with the importance of taking an interactional view of politeness phenomena, e.g., Bousfield (2008) and Culpeper (2009). By highlighting appropriateness, this work was able to argue for an extension of politeness work to cover impoliteness.

2.6 The fourth wave of politeness: a return to multiple methods and perspectives

The interactional turn has not been without its critics. This section focuses on two of these who argue that both politeness 1 and politeness 2 are important, and that the emphasis a researcher places on each will depend upon individual circumstances and the setting that they wish to focus upon. For example, within the Indonesian parliament, the setting I focus on in this thesis, there are monologues and dialogues and thus an interactional approach would only be appropriate for dialogues.

Kadar and Haugh (2013) offer a broad definition of politeness, that is to maintain interpersonal relationships which not only covers conventional acts of linguistic etiquette but also all kinds of interpersonal behavior. Given its broad definition of politeness which might trigger multiple understanding of politeness, Kadar and Haugh (2013:1) propose “various different disciplinary and theoretical

perspectives” of politeness which are organized systematically, with the goal to identify the interrelations between the different views of politeness. They propose a more comprehensive explanation of politeness with the focus on politeness as a social practice and organizing the understanding of the first order politeness (language user) and that of the second order politeness (language observer). Essentially, they claim that “politeness can be analyzed from the perspective of both participants (versus metaparticipants) and emic or ‘insider’ (versus etic or outsider’) understanding (which are both first-order *user* perspectives), as well as from the perspective of analytical (versus lay observers) and theoretical (versus folk-theoretic) understanding (which are both second-order *observer* perspectives)” (Kadar & Haugh, 2013:3). They claim that their view of politeness is able to account for the latest phenomena of politeness behavior, considering the linguistic forms, rituals, and the correlation between the language and the senses.

The last politeness theory I will discuss is Leech’s (2014) book which, like Kadar and Haugh (2013), suggests that there are many ways to look at politeness phenomena. However, Leech categorizes politeness in quite different ways. He (2014: 13) points out that we can look at it as a pramalinguistic phenomenon which refers to the linguistic manifestations of politeness or a sociopragmatic phenomenon that looks at the social/cultural determinants of politeness. While he explains both, his primary focus is pragmalinguistic phenomenon. His work uses dialogue as data, but his interpretation focuses on monologue or speech acts which he sees as being governed by general politeness strategies that he refers to as *General Strategy of Politeness* (GSP), which he summarizes as follows:

In order to be polite, *S* expresses or implies meanings that associate a favorable value with what pertains to *O* or associates an unfavorable value with what pertains to *S* (*S* = self, speaker). (Leech, 2014:90)

GSP assumes that participants try to avoid expressing utterances that may impose on their negative and positive face. Leech (2014) breaks GSP into ten component maxims, which are basically the reformulation of Leech’s (1983) six maxims of PP: Maxims of Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy. In Leech’s (2014) GSP, he tries to avoid using the terms “Maximize the

cost to *S*”, “Minimize the cost to *H*”, etc as they can be simply misunderstood. The following Table 2.1 shows the ten component maxims of the GSP.

Table 2.1 The component maxims of the GSP (Leech, 2014:91)

Maxims (Expressed in a imperative mood)	Related pair of maxims	Label for this maxim	Typical speech events or speech acts type(s)
(M1) give a high value on O’s wants	<i>Generosity/ Tact</i>	Generosity	Commissives
(M2) give a low value on S’s wants		Tact	Directives
(M3) give a high value on O’s qualities	<i>Approbation/ Modesty</i>	Approbation	Compliments
(M4) give a low value on S’s qualities		Modesty	Self-devaluation
(M5) give a high value on S’s obligation to O	<i>Obligation</i>	Obligation (of S to O)	Apology, thanks
(M6) give a low value on O’s obligation to S		Obligation (of O to S)	Responses to thanks and apologies
(M7) give a high value on O’s opinions	<i>Opinion</i>	Agreement	Agreeing, disagreeing
(M8) give a low value on S’s opinions		Opinion-reticence	Giving opinions
(M9) give a high value on O’s feelings	<i>Feeling</i>	Sympathy	Expressing feelings
(M10) give a low value on S’s feelings		Feeling- reticence	Suppressing feelings

Notes: (S: the speaker, O: the hearer)

Leech (2014) points out that there may be more maxims, and that this is a direction for future research. So far I have looked at the pragmalinguistic focus of Leech’s work, and here I will turn my attention to his discussion on sociopragmatics. Basically, he suggests that there are five reasons why people engage in politeness practices. These include:

1. *Vertical distance* between the speaker and the hearer.

This factor is congruent with Brown and Levinson's (1987) Power (P). In this factor, the speaker is supposed to consider the factors related to status, power, role, and age when s/he wants to express any utterance to the hearer. For instance, the students in Asian culture (i.e., Chinese, Korean, Japanese, Arabic, etc) tend to apply polite forms of address to their teachers because it is considered impolite for them to address the teacher, the one with higher status, by name directly.

2. *Horizontal distance* between the speaker and the hearer.

This factor is congruent with Brown and Levinson's (1987) Distance (D), in that the speaker when delivering any speech acts is supposed to pay attention on their relation with the hearer: intimate, close, friendly, unfamiliar. For instance, Javanese native speakers in Central Java tend to apply *ngoko* when speaking with intimates (brothers, sisters, classmates, roommates, etc), and apply *Indonesian* when speaking with strangers (i.e., a person met in the bus, office, etc) (Wolff & Poedjosoedarmo, 1982). Also, the MPs in DPRD Provinsi DIY are likely to apply *ngoko* when speaking with their close friends and Indonesian with the others whom they are not familiar with.

3. *Cost/benefit*

This factor can be comparable to Brown and Levinson's (1987) Ranking of Imposition (R) factor. In this, the speaker is supposed to pay attention to the benefit, cost, and favor when s/he wants to do any transaction with the hearer. For example, Japanese people may not apply an indirect strategy such as a hint to borrow an umbrella from their friends because they know that an umbrella is not something very special in Japanese culture. Leech (2014:107) reported that “(comparatively speaking) umbrella in Japan, cigarettes in Russia, and cars in the United States may be easily borrowed or given”.

4. *Strength of socially defined right and obligations*

The factor refers to the right and obligation between the speakers and the hearers (i.e., between teachers and students, between parents and children, between host and guests, between bus driver and passengers, between doctors

and patients, etc). In uttering a request to the hearer who has a socially sanctioned obligation to perform an action, the speaker may apply politeness strategies that are less polite than to the hearer who has no obligation. For example, passengers in the bus may apply a *baldly on record* strategy rather than an *off record* strategy in requesting the bus driver to drop them in the bus station, as they might know that the bus driver has an obligation to drop them in the bus station, but not elsewhere. In this sense, the right and obligation factor can be part of Ranking of Imposition (R).

5. *Self-territory and other-territory* (in-group membership vs. out-group)

In this factor, the speaker applying any politeness strategies is supposed to consider whether the hearer belongs to his in-group or out-group. For example, in Japanese and Chinese culture the people tend to apply the maxim of modesty when they want to express their family member's achievement. It should be noted that this factor is closely related to the *horizontal distance factor*, and to some extent, it is almost impossible to distinguish the two of them in a given society. Leech (2014:107) says that

In traditional Japanese society, for example, in addressing an out-group member there is a big lowering in politeness reference toward those who are regarded as in one's own "self territory". The gap between-in-group and out-group is especially clearly defined, so that the modesty due to self-reference is expanded to include in-group reference. However, arguably this is not a separate dimension, but a particular aspect of horizontal distance.

2.7 Parliamentary discourse

Dijk (2000) argues that a parliamentary discourse is considered as a political discourse since the language is generally used in political institutions and by persons involved in politics, for instance the MPs, ministers, party leaders, presidents, prime minister, etc. Wilson (2001) argues that political discourse which consists of parliamentary discourse involves some elements related to authority that can be used as a tactical way by a politician or political figures when making any political decisions. Jones and Wareing (1999:32) in Archakis and Tsakona (2009) propose that

“politics is concerned with power: the power to make decisions, to control resources, to control other people’s behavior and often to control their values”.

The use of language in parliament is also closely related to the emotions, ideas, feeling, and ideology of the MPs. The MPs tend to use the language as a strategic way to communicate their ideas and to show their political power. Accordingly, the ability to shape the language in a strategic way in parliamentary discourse is greatly required. The idea is inspired by Ilie (2010:1) who argues that

The use of language for political purposes is manifest in articulating political ideologies and practical strategies, in performing political actions and legitimating political leadership. This explains why politicians, parliamentarians, journalists and political activists, among others, are committed to the struggle over language as a concrete manifestation of the struggle for power: to acquire political power, to challenge political power, to compete for political power, or to defend and consolidate political power.

In connection with the language used in Parliaments, knowledge of linguistic politeness appears to be required by the MPs, as that element will facilitate the MPs abilities to conduct legislative activities, such as communicating, discussing, validating their political positions and policies, as well as estimating, attacking, and delegitimizing their opponents.

Following Brown and Levinson's (1987) ideas of Power (P), Schollon et al., (2012) identify that politeness strategies applied in Parliamentary settings may vary due to various reasons. One of those is the participants’ power which are hierarchically structured in Parliament, where the Chairs have more Power (+P) than the sitting MPs (-P), providing the earlier with a special privilege over the latter. In this, the Chairs as the superiors may apply *involvement strategy* (i.e., calling the subordinate with his/her given name without a title (John), and conversely the MPs as the subordinates may apply *independence strategy* (i.e., calling the subordinate by his/her surname and title (Mr. Jackson). Applying Brown and Levinson's (1987) ideas of Power (P) and Bach and Harnish's (1979) *requestive* speech acts, Yoong (2010) shows that chairs and MPs in the Malaysian Parliament apply different politeness strategies in interaction. In so doing, the Chairs, who have more power (+P) than the other MPs (-P), tend to apply baldly on record politeness strategies,

using ‘require’ speech acts (a speech act that is commonly used by the one with higher position toward the one with lower position) to regulate the flow of the Question Time sessions, and conversely the other MPs (as the questioner) never apply the same strategies due to the lower position assigned to them. In this regard, Yoong (2010:128) reported that:

The Chair can make use of a range of ways to require disorderly MPs to behave in a more orderly manner. The Chair is never seen trying to mitigate any FTAs with mitigating politeness markers such as *tolong* (please), presumably because the Chair is the most powerful figure in the *Dewan Rakyat*.

In addition, Dijk (2001) argues that most of the MPs use the pronoun *We* (inclusive) instead of *I* when delivering his/her opinion as the pronoun *We* can indicate that all the statements or ideas delivered by one member of Parliament will be the representation of the MPs’ party, member of nation, etc. In this regard, Dijk (2001) claims that most of the statements conducted by the MPs can be considered as the representation of the other MPs’ voice or ideas, both from the same political party or the different ones.

It can be summarized that political discourse analysis is useful for researchers in linguistics to analyze the phenomena of politeness in parliament more critically as it provides practical information important to the study of politeness in parliament, such as how the MPs deliver ideas, interaction patterns, language use, participants, types of meeting, times, topics, genre, etc. Streeter (2013) argues that political discourse analysis provides a contribution for policy makers as an effective way to make them think more critically when deciding and justifying rules and regulation related to law, economy, and different kinds of quantitative analysis.

2.8 Chapter summary

In this chapter I have followed the development of politeness theory from the mid-1960s to present (Sections 2.1 – 2.6), while relating it to work on parliamentary discourse (Section 2.7). I argued that politeness theory started with explicit focus on speech acts and this started to change by the 1980s when politeness was increasingly

seen as an interactional phenomenon. Even so, I point out that the most recent synthesis of politeness theory argue for a more holistic and multi-method approach that takes into consideration the setting and questions to be answered rather than a dogmatic approach that privileges one type of data and one type of analysis (Section 2.6).

I argue that for the type of data that I have which is a mixture of monologue and dialogue an interesting starting point is to look at speech acts and analyze these using existing theoretical paradigms, in this case Leech (2014), before moving to a second type of analysis that privileges the participants' perspective on politeness by focusing on how they account for their use of particular linguistic forms in several interactions in DPRD Provinsi DIY. Before looking at this data (Chapters 5 and 6) and how I went about gathering and analyzing this data (Chapter 4), in the following chapter I want to focus on work that has focused on politeness phenomena in Indonesia. It is important to do this not just because it is area-specific, but because it demonstrates a level of complexity not covered in the theorizing discussed in the Chapter 2, which focused primarily on the use of just one language in interaction. In Indonesia using two or more languages, often in the same utterance is an everyday occurrence.

Chapter 3: Code Switching and Politeness in Indonesia

3.1 Introduction

In this chapter, I will discuss some work related to the study of politeness that has not been discussed previously in Chapter 2, such as code switching and politeness. A synthesis of this work is necessary because Indonesia is a context where code switching between Indonesian and other languages is common. I start by providing a brief overview of code switching in Section 3.2 and then I continue to the more specific situation that is code switching in the Javanese-Indonesian context. In the next section (3.3), I will discuss politeness in the Indonesian context, focusing on Javanese values as postulated by some scholars interested in the study of Java. I argue that Javanese values are necessarily important in that the Javanese people are facilitated with values and norms considered important to create *rukun* ‘social harmony’.

3.2 Code switching

The use of two or more languages in communication by people living in bilingual or multilingual societies is a common phenomenon. People living in these bilingual and multilingual societies are expected to select one code that is considered appropriate to use in a certain situation and purpose. The term code here may refer to a different language such as English versus Mandarin in Singapore, English versus Malay in Malaysia, Indonesian versus Javanese in Java; or it may refer to different speech levels such as *krámá* (high level) versus *ngoko* (low level) in the Javanese language. Hoffmann (1991:110) defines code switching as “the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation”. Gumperz (1992:64) suggests that: “Code switching is perhaps most frequently found in the informal speech of those members of cohesive minority group in modern urbanizing regions who speak the native tongue at home, while using the majority language at work and when dealing with members of groups other than their own”.

According to Blom and Gumperz (1972) code-switching can be categorized into two: *situational code switching* and *metaphorical code switching*. *Situational code switching* occurs when there are changes in setting, topic and participants, while *metaphorical code-switching* occurs when the topic changes. Code switching can be

in the forms of words, phrases, clauses, sentences and idioms. Code switching is different from borrowing in that the former is commonly found in bilingual communities, while the later may occur in both bilingual and monolingual communities. Following Grosjean (1982:151), Pangalila (2000:14) argues that:

It is generally claimed that embedded language forms used by a bilingual in the matrix language speech to express objects or ideas new to the matrix language is called borrowing, while the embedded language forms used by a bilingual matrix language but used by a bilingual just for certain reasons such as laziness and anger is code switching.

Further, Hoffmann (1991), Grosjean and Soares (1986), Gumperz (1982) and Myers-Scotton (1992) claim that items in which phonological features embedded into the main language do not change are categorized as code switching, while items in which embedded phonological features are integrated into the matrix language are categorized into borrowing. In this regard, Syahdan (1996) proposes some examples of borrowing from Indonesian language: *polusi* from English *pollution*, *administrasi* from English *administration*. The /tion/ sound is changed to /si/ because there is no final /tion/ sound in Indonesian. Further, Syahdan (1996) argues the phenomena of borrowing mentioned can be easily found in any language since the presence can fill up the lexical gaps in the borrowing language.

Similar to Blom and Gumperz (1972), Saville-Troike (2003) proposes two types of code switching: *situational code switching* and *metaphorical code switching*. *Situational code switching* is the type of code switching that occurs when the speaker changes the code in the middle of the conversation due to the change of the topics or participants. For instance, when there are two people speaking Javanese *ngoko* in an informal situation suddenly they change into Indonesian language as the topic changes to politics. While *metaphorical code switching* is the type of code switching that “occurs within a single situation, but adds meaning to such components as the role-relationships which are being expressed” (Saville-Troike, 2003:49). This type of code switching is commonly used to make the conversation become clearer. Adnan (1999) provides an example of a man riding a motorbike who is suddenly stopped by a police officer due to traffic violation. At the beginning of the conversation, the man uses Indonesian, but after realizing that the police officer is Javanese, the man then

switches into Javanese to make the conversation clearer and to get familiar with the police officer. However, he may switch to Indonesian language again to argue and show that he is an educated person.

Franceschini (1998:102) working on Italian immigrants in Switzerland focused on Italian/German code switching in public transport in large cities, such as Zurich and the like suggests that:

Code switching may be employed by bilinguals in order to display their group membership and their multilingualism to outsiders (see Franceschini's discussion of Italian/German code switching in public transport in Zurich and other large Swiss cities as a fashionable display of Italian ethnic background), which means that it is not only an in-group code, but also a way of defining group boundaries in interaction with non-members.

Similarly, Holmes (2013) asserts that code switching can be used to create intimacy between two members of minority ethnic groups. In this type of code switching, the members switch to create familiarity among the members. Besides, it can be used as a positive politeness strategy, maintaining the relationship between the members of the society.

Franceschini (1998) also provides other reasons why people code switch. She notes that Italian immigrants switch to Italian to show their high status because Italian in Switzerland is considered more prestigious than the other European languages spoken by other minority groups due to its special position as one of the four official languages in Switzerland and the main language in Ticino. Franceschini (1998) further argues that most Italians enjoy using code switching to show their dignity as a result of their awareness that their original country, Italy, has influenced European countries on many prestigious aspects of everyday life such as fashion, music, furniture, arts, and the like.

Canagarajah (2009) suggests that code switching can be used as a strategy to help reconcile the socio-psychological conflict of a bilingual community. The idea can be seen in his study of code switching from Tamil to English in Jaffna Sri Lanka. In this context, English used to be employed by the colonial power as the national language before Sri Lanka got its independence. After Sri Lanka got its independence, Tamil replaced English as the national language. However, English still has a strong

position as the medium of communication in schools, law, commerce, and polite social discourse. Meanwhile, Tamil is used in traditional education, Saivite religion, cuisine, domestic rituals and kinship. Despite the fact that English is not the national language in Sri Lanka, it is still frequently used as the medium of communication by many people in Sri Lanka to show that they are professional and educated. They still frequently switch from Tamil language to English language or vice versa depending on the purpose and situation.

3.3 Code switching in Indonesia: Indonesian and Javanese

In the context of Indonesian, Poedjosoedarmo (1979) classifies code switching into two types: 1) *permanent code switching* and 2) *temporary code switching*. In *permanent code switching*, the speaker switches from one language to another language permanently. This type of code switching rarely occurs unless there is a radical change in a status or position between the speaker and the addressee. For example, a servant who becomes the wife of her master. When she was a servant, she used to employ a *krámá* language to her master, but she changes the code into *ngoko* after she becomes his wife. *Temporary code switching* occurs when a speaker suddenly switches from one language to another language for a certain purpose. Nevertheless, the code switching is just in the short term as the speaker usually switches to the former code as soon as the topic changes. For example, two people speaking informally in Javanese suddenly change into Indonesian language as the topic changes into a more scientific one in which Indonesian is required for more comprehensive understanding of the scientific terms.

Kartomihardjo (1981:145) who studied the factors motivating code switching amongst East Javanese people suggests that setting, subject matter, tone of conversation, and purpose all influence code switching. Similar to Kartomihardjo's (1981) argument, Poedjosoedarmo (1979) points out that the speech situation, the degree of intimacy, the steadiness of relationship between the speaker and the addressee, the topic, the mastery of code being used, and the awareness degree of the speaker can be the main factors motivating Javanese in Central Java to code switch. Wolff and Poedjosoedarmo (1982) suggest some similar factors, such as speech situation, steadiness of the relationship between the speaker and addressee, topic, and

mastery of the code being used. Adnan's (1999) findings support the work of the above-mentioned authors.

Kartomihardjo (1981) suggests some other reasons why Javanese people in East Java switch from Indonesian to Javanese. These include:

- 1) *To get intimacy*: Javanese living in East Java tend to do code switching to get closer to the others, showing that they are also friends instead of just fellow employees at formal meeting. He argues that code switching from Indonesian to Javanese may be used to mention a specific term that cannot be found in Indonesian, such as *ora thedheng aling-aling* (frankly), *pathing cengkurik* (do not grow well), *ora gojak-gajek* (in doubt);
- 2) *To reflect Javanese values*: Javanese people tend to switch from Indonesian to *krámá alus* (high Javanese form) and the other Javanese terms to respect an honored addressee, i.e., “a master of ceremony may welcome the audience or the guests by saying *Kami menghatóركان selamat datang* ‘Welcome’ (to the meeting, show party, etc.), instead of *Kami mengucapkan selamat datang*. In this case, *menghatóركان* is the Indonesianised *krámá alus* ‘*ngatóraken*’ ‘to say’. To the user *menghatóركان* is considered more polite than the Indonesian *mengucapkan* because the latter does not convey the deference implied in the former” (Kartomihardjo, 1981:175);
- 3) *To give a connotation or emphasis*: Javanese people tend to use code switching from Indonesian to Javanese to get a more comprehensive meaning, such as: “The term *ngoyo* means ‘doing something beyond one’s ‘ability or strength’ or ‘undertaking more than one who has the right to undertake’. Indonesian equivalent would simply mean ‘undertaking something difficult’, so that the implication that this is immodest or bad is not is not conveyed” (Kartomihardjo, 1981:183).

Building on Kartomihardjo (1981), Adnan (1999) points out some functions of code switching from Indonesian to Javanese, which include:

- 1) *getting intimacy*: the superior applies the strategy switching from Indonesian to Javanese so as to create familiarity or get closer among them;

- 2) *referring to specific terms*: the superior uses the strategy of code switching from Javanese to Indonesian as s/he finds it difficult to find the most suitable words corresponding to Javanese words;
- 3) *inviting interlocutors to conduct something*: the superior tends to switch from Indonesian to Javanese when s/he wants to give order to his subordinates as s/he wants to soften the command and request, i.e. *mangga* (please) followed by some invitation to do something;
- 4) *mentioning verbs of actions*: the superior tend to switch from Indonesian to *krámá* when s/he wants to mention some action verbs such as *nderek* ‘go with’, *tindak* ‘arrive’, *ngendika* ‘say’, *matur* ‘say’, *ngaturi* ‘invite’, *pirsa* ‘know’, *rawuh* ‘arrive’, *dhawuh* ‘tell’, *matur* ‘say’;
- 5) *alluding the pronoun of you*: both superiors and subordinates tend to use *panjenengan* (high Javanese) instead of *kamu* to say *you*; and
- 6) *convincing the addressee*: the superior tends to switch from Indonesian to Javanese as s/he wants to convince the subordinates or highlight what he is saying. Behind all these motivations 1-6, code switching is frequently used as a strategy of *hormat* (respect).

To show respect towards interlocutors superiors often apply code switching in their oral communication for a less formal situation. For instance, when they are talking in Indonesian, they often switch to high Javanese for some words referring to their interlocutors. Some verbs of action in high Javanese such as *tindak* (go), *ngendika* (say) and *nyuwun* (ask for) are often uttered. Among Javanese, high Javanese is applied toward respected people. (Adnan, 1999:199)

Similarly, Suseno (1997) reports that Javanese native speakers commonly perform code switching from *ngoko* to *krámá* language or Indonesian to *krámá* language to respect the addressee, and apply *ngoko* language to show familiarity.

In summary, much of the reasons for code switching in the Indonesian context relate to being polite. For example, they are used to create *rukun* 'social harmony' by avoiding conflict, respecting other people, and maintaining the relationship among the participants in communication.

3.4 Politeness in the Indonesian context

There have been only few attempts to theorize Politeness in Indonesian language and most of the studies relate to politeness in Javanese⁵. Gunarwan (1994) did some early work, but I will not consider that here because it used constructed speech acts and survey data rather than interactional data. Aziz (2012) is the most recent study. In this study he proposes new linguistic politeness principles which he considers appropriate to analyze the phenomena of linguistic politeness in Indonesian society. His politeness theory is based on his assumption that:

There is no single theory that can solely be applied to account for language use phenomena vis-a-vis linguistic politeness in Indonesian contexts. It can be said that Goffman's face-work underlies all theories of politeness, although its realization varies from cultures to cultures. Brown and Levinson's Strategies of Politeness, for example, is said to be too individualistic and Western-oriented, and Grice's CP is too 'rigid', in the sense that violations to one or more maxims are always possible. (Aziz, 2012:8)

However, he argues that Leech's (1983) Politeness Principle may to some extent be appropriate to analyze the phenomena of politeness in Indonesian society. In his criticism, Aziz (2012:17) claims that:

Leech's (1983) maxim of generosity, which says "a) Minimize benefit to self; [and] b) Maximize benefit to other" (1983: 131), for example, is actually already implied in the maxim of tact, which says "a) Minimize cost to other; [and] b) Maximize cost to self". It is logical to say that when someone minimizes benefit to himself/herself (generosity maxim), he/she actually

⁵Such as *Religion of Java* by Geertz (1960), 'Javanese speech levels' by Poedjosoedarmo (1968), 'Communicative codes in Central Java' by Wolff and Poedjosoedarmo (1982), 'Ethnography of communicative codes in East Java' by Kartomihardjo (1981), 'Structure and style in Javanese: A semiotic view of language etiquette' by Errington (1988), 'Language propriety in Javanese' by Poedjosoedarmo (2009)

attempts to minimize cost to others (tact maxim). Similarly, the maxim of approbation in Leech's PP actually contains the logic of the maxim of modesty, because when someone minimizes dispraise of other (maxim of approbation), he/she is inevitably required to minimize praise of himself/herself (maxim of modesty).

Aziz thus proposes a set of new politeness principles based on the principles of *Tenggang Rasa* 'The Principle of Mutual Cooperation, in that both speaker and hearer, despite their position, are suggested to pay attention to each other's feeling so that social harmony can be greatly achieved. He formulates the principles as follows:

- a) *Avoid using expressions to your interlocutor which you would not like to be addressed to you if you were in his/her shoes; and*
- b) *Use expressions to your interlocutor which you would like to be addressed to you if you were in his/her shoes (Aziz, 2012:6)*

The Principle of Mutual Consideration (PMC) is developed on the assumption that both the speaker and hearer are supposed to understand each other, following the Javanese norms *empan papan*. To optimally operate the Principle of Mutual Consideration (PMC), Aziz (2012:16) proposes four sub-principles: "1) *Harm and favor Potential*: an expression, made up of one or more words, has the potential to harm as well as favor a hearer, so be careful when using it, 2) *Shared-feeling Principle*: your interlocutor has the same sort of feelings as you do, so consider his/her feeling as you would consider your own, 3) *Prima facie Principle*: your interlocutor's evaluation of your politeness is largely determined by his/her first impression about your communication manner, so indicate your willingness to cooperate, and 4) *Continuity Principle*: the continuity of your relationship with your interlocutor is partly determined by the current communication transaction, so make attempts to maintain it by creating mutual trust".

Despite Aziz's claims that PMC may provide a new alternative to analyze the phenomena of linguistic politeness in Indonesia society, PMC cannot be considered entirely new for Indonesian society, as the principles underlying the theories (if it is based on Javanese norm *empan papan* and *tenggang rasa* 'the principle of mutual

consideration') have been previously formulated by some linguists such as Wolff and Poedjosoedarmo (1982), Kartomihardjo (1981), Errington (1988) and Poedjosoedarmo (2009).

Indeed Javanese has been the most studied language in Indonesia. Javanese is spoken by more than 70,000,000 people. Most live in Central Java, the special territory of Yogyakarta and East Java, and there are Javanese migrant communities living in the North-western part of West Java, North Sumatra, Lampung and in other Indonesian provinces where Javanese people have been resettled (Gunawan, 2012). Javanese is thought to have been spoken for as long as there are archeological records of civilization in Java and it has been in written forms since the tenth century (Poedjosoedarmo, 1979:1). One of the classic studies that is still referred to by some researchers on linguistic politeness in Indonesian society is research conducted by Geertz (1960). There are three important principles expressed in the research.

First, he states that linguistic politeness norms in a group of aristocracy (*priyayi* 'high status') are rooted in spiritual values and self-concept, namely the desire to obtain peace for one's self and others. Three factors namely: formal language, Javanese art, and etiquette are an integral concept for realizing the one prevailing in the other two.

Formal language, Javanese art, and etiquette were all of a piece. Each person has within him the capital of *rasa* which is his real riches and which is what makes for smooth relations between people and for peace among them and within people. ... This 'emotional set' is what is called a capital of *rasa*, and it is very important. Etiquette, language, and art, such as the gamelan orchestra and the shadow-play, are all intended to build up within the individual this store of *rasa* capital. (Geertz, 1960:243)

Linguistic politeness can be realized in the choice of words, sentences, and dialect reflecting the social status and kinship between participants in a given conversation. Geertz proposes three main Javanese speech levels appropriate to maintain proper conduct among the participants, namely: *ngoko* 'low level', *madyá* 'middle level' and *krámá* 'high level'. He notes that a speaker (S) of higher status will use *ngoko* (low level) to a hearer (H) whose status is lower and on the other hand, S

with lower status will use *krámá* (high level) to H with higher status. *Madyá* (middle level) will be used by S to H who is in the same position and unfamiliar with the S.

Second, one of the key principles of Javanese etiquette that is directly related to linguistic politeness is the principle of “the proper form for the proper rank”. It contains the principle of *andhap asor* for the same level or even to a higher social status. He illustrates this with the example of a meeting between two *priyayi* people who do not know each other. When they meet the need time to find out their social status in relation to the choice of an appropriate language. Geertz believed that the principle of *andhap asor* can save a person’s face. The parameters to see one’s social status are wealth, descent, education, occupation, age, kinship and nationality, among others, but “ the important point is that the choice of linguistics forms as well as speech style is in every case partly determined by the relative status (or familiarity) of the conversers” (Geertz, 1960:248).

The third thing found by Geertz (1960) is that indirectness becomes one of the linguistic politeness features among the *priyayi*. The H must be able to understand what the S really means because generally a polite S would not say directly what is in his/her mind. “One must get the sense of what people are saying, the real content, *alus* people often don’t like to say what is on their minds” (Geertz, 1960:244). The idea of using indirectness as one of the linguistic politeness strategies in Javanese is also found in Adnan's (1999) study. He claims that most of the orders given by superiors to subordinates, such as *mohon* ‘beg’, *harap* ‘hope’, *hendaknya* ‘should...’, *tolong* ‘help’, *minta* ‘ask for’, *mangga* ‘please’ and *suwun* ‘beg’ are not expressed in the form of instruction, but in the form of wish, hope, or invitation.

Similarly, Pranowo (1998) claims that indirectness is used to issue instructions among the noble families of the Yogyakarta Sultanate. The Indirectness is used with the intention that the S does not want to sound like they are giving an order, and that he wants to respect his interlocutors who are also his relatives. Kartomiharjo (1994) states that the use of indirectness in language reflects politeness, cooperation, and humbleness. It is argued that all the Javanese etiquette systems can be clearly seen from language use, as it is uncommon for Javanese people to disregard the aspects of status and familiarity when they want to express any single utterance. Geertz (1960:248) says:

But the entire etiquette systems are perhaps best summed up and symbolized in the way the Javanese uses their language. In Javanese it is nearly impossible to say anything without indicating the social relationship between the speaker and listener in terms of status and familiarity.

Poedjosoedarmo's (1968) research on Javanese suggests that language may reflect certain cultural values of its speakers. He argued that the degree of politeness in Javanese can be identified from the speech levels, a system used by the S to show the degree of formality and respect to the H. The more formal and respectful the language uttered by the S and H, the more polite the S and H will be. In this, he proposes three types of speech levels: 1) *ngoko* 'non-polite and informal': used by the speaker and the hearer who are intimate and have no distance, meaning that they do not have any feeling of *pekewuh* 'uneasy' (i.e., interaction among close friends in a classroom, or brothers and sisters in a family), 2) *madyá* 'semi-polite and semi-formal': used if the speaker is of intermediate distance (i.e., a friend in an office who one is not very familiar with) and 3) *krámá* 'polite and formal': used to show complete respect and a feeling of *pekewuh* 'uneasy' of the speaker towards the hearer, may be a stranger, a person of high rank, a noble, and the like.

Kartomiharjo (1981) divides Javanese speech levels into six. They are 1) *ngoko*: the speech level used among siblings, school children, and friends of long standing, 2) *madyá*: the speech level used among sellers and working people, 3) *krámá*: the speech level used among acquaintance, or strangers of the same or higher status when talking about personally unrelated things or people, 4) respectful *ngoko*: the speech level used among colleagues, and intimate adult relatives, 5) respectful *madyá*: the speech level used among adults relatives with little distance, and 6) respectful *krámá*: the speech level used among respected relatives and non-intimates.

Unlike Geertz (1960), Poedjosoedarmo (1968) and Kartomihardjo (1981) who employ the term 'Javanese speech levels' in their study, Errington (1988:11) suggests a different term, that is 'Javanese speech styles', because the term 'level' "may connote a sense of categorical rigidity", they are: *ngoko* and *básá*. Errington (1988) describes *ngoko* as the speech style commonly used by the speaker toward the hearer of lower position and that of having a close relationship. *Ngoko* is used by the speaker to express his uncontrolled feeling toward the hearer with higher position intimates, or to intimates. Whilst, *básá* is described as a speech style commonly spoken by the

speaker toward 1) the hearer of higher position, 2) the hearer who one is unfamiliar with, 3) the hearer whom the speaker is afraid of, and 4) the hearer who one is respected or honored. Furthermore, it appears that the selection *ngoko* or *básá* can be an indication to recognize the relation among the participants involved. Errington (1988:50) says:

Choices between *ngoko* or *básá* address styles can be said to be appropriate to or presuppose certain types of social relations between speech partners, and to be realized in partners of speech styles exchange that they are interactively and reciprocally create.

Almost similar to Errington's (1988) category, Suseno (1997) claims that there are two Javanese speech levels which are distinguished by vocabulary and grammar. They are *ngoko* and *krámá*. Basically, *ngoko* is used when a S of higher status speaks with a H of lower status; conversely, *krámá* is used when a S of lower status speaks to H of higher status. Furthermore, Suseno's (1997) points out that Javanese social life is characterized by two principles that are thought to be significant and respected by the people. The first principle is 'conflict avoidance', and the second principle is 'respect towards other people'.

The first principle requires all Javanese to avoid open confrontation in every situation so that *rukun* 'social harmony' can be achieved. *Rukun* is the model situation that can create peace without quarrel or dispute. Guinness (1986), adopting Geertz's (1961) idea, describes *rukun* as the situation based on the Javanese view in which emotion that might trigger conflict should be highly controlled by members of society. The characteristics of this principle are cooperation, mutual acceptance, calmness and unity. When S is speaking to H, S is expected to speak calmly and emotionlessly. If S does not agree with H, S will not say so directly. Instead, S will use special answers that are thought to be polite to Javanese and are effective in mitigating the FTAs, such as *menawi pemanggih kula* (according to me), or *menapa saenipun mboten mekaten* (wouldn't it be better if...). The speaker applies this to avoid any conflict and confrontation with the hearer. The second principle proposed by Suseno (1997) is that the speaker should give proper respect to those with whom he or she comes into social contact. The principle of respect is related to a moral obligation to maintain the social order.

In his latest work, Poedjosoedarmo (2009) revisits much of his earlier work as well as Poedjosoedarmo (1978) to provide a brief discussion of politeness. This work inspired by maxims, politeness principles, and politeness strategies as proposed by Grice (1975), Leech (1983), and Brown and Levinson (1987) seems appropriate for applying to Javanese. Poedjosoedarmo (2009) proposes six general principles of politeness that are thought to be appropriate if applied to Javanese.

First, one must be *sumanak* and *tanggap* (responsive). S is supposed to treat H as *sanak* ‘relative, family’ so that a close relationship and smooth communication can be realised. Conversely, H should be *nggatekake* ‘paying attention to what S says’. H is not supposed to *nyepeleake* ‘neglect, belittle, look down’ S. H is expected to be *tanggap* ‘responsive, and *tanggap ing sasmita* ‘respond to the finest sign’ expressed by S.

Second, one must be *tepa selira* and *andhap-ashor* ‘modest, humble’. If the hearer has a lower status, the speaker should act *tepa selira*. S is expected to be in the same position as the hearer. It can also be understood as ‘to show a feeling of sympathy or solidarity’. *Andhap asor* is used when the speaker posits him/herself in the low and humble position. The speaker regards and treats the hearer with high respect. In the realisation, the speaker may speak to the hearer in a respectful language, i.e., *krámá* (the polite speech level). The speaker is not allowed to make the hearer feel embarrassed. The speaker is not allowed to *gawe wirang* ‘cause shame’ and to show the hearer’s weakness, such as; physical look, education, economy, ethics and even the hearer’s morality. “Criticism should not be expressed when there is another person present during the conversation” (Poedjosoedarmo, 2009:3).

Third, one must be *empan papan*. The speaker should choose the suitable topic to discuss with the hearer and the speaker is expected to follow the hearer’s mood. The speaker should avoid discussing a private thing before the public. For example, the speaker is not allowed to collect a debt from the hearer in front of the public as it is considered to be impolite and can make the hearer embarrassed. Furthermore, the speaker is supposed to say something that is proper and is not expected to be *benyunyak-benyunyuk* ‘intrusive, repulsive’ and *mangelke* ‘annoying’.

Fourth, one must be *nuju prana*, *cekak* ‘brief’, and *aos* ‘full of content, compact, comprehensive’. The speaker is considered polite if the speaker is able to choose the genre, speech act, sentences, diction which are appropriate with the feeling that accompanies the speech, the length of the speech and the utterance of the speech.

For example, the speaker will use a formal style of speech if S delivers a speech in a formal situation. Similarly, if the interlocutor delivers the speech in an informal style, the speaker will use the same style as the interlocutor's. The speaker is expected to deliver the speech that can please the hearer. If possible, the speaker should choose the content of the speech containing *bombongan* 'praises', *pangalembana* 'compliments'. The speaker's speech is considered to be impolite if the speech is *kasar* 'rude, vulgar', *saru* 'pornographic or improper', *sengak* 'offensive', *nylekit* 'containing painful flavour', *nglarani ati* 'hurting feeling', *nyangklak* 'afflicting disrespect', *nranyak* 'damaging one's honor', *nyepelekke* 'regarding someone as unimportant' and *nyalahake* 'downgrade'. In relation to *cekak* 'brief', *aos* 'full of content, compact, comprehensive', the speaker is not allowed to deliver the speech that is *nggladrah* 'long, meandering' and irrelevant. On the other hand, the selected sentences should be *runtut* 'arranged in a well-structured manner', cohesive, coherent and well-ordered so that the sentences will not be difficult and confusing to understand.

3.5 Chapter summary

In this Chapter I have examined research on code switching and politeness in the Indonesian context. Code switching in the Indonesian context is common because most Indonesians are bilingual, speaking a local language as their first language and Indonesian as their second. Poedjosoedarmo (1979), Kartomihardjo (1981), and Wolff and Poedjosoedarmo (1982) reported that most people in Central and East Java speak Javanese as their first language and Indonesian as their second language and tend to code switch in their daily activities. These scholars have provided various reasons for code switching from Javanese to Indonesian, including: 1) subject matter and setting; 2) method of giving importance to the utterance; 3) method of expressing neutral speech level, 4) covering up incompetence in Javanese, 5) expressing euphemism, 6) disclosing personal feeling, 7) code used with outsiders, 8) to create intimacy, 9) to reflect Javanese values, 10) to give a connotation or emphasis. In summary, code switching can be used as a politeness strategy in communication which appears to be effective to create *rukun* 'social harmony'.

I have also discussed politeness theories as applied to the Indonesian context, noting that this work has been dominated by politeness theories concentrating on

Javanese, such as the work of Geertz (1960), Poedjosoedarmo (1968,2009), Kartomihardjo (1981), Wolff and Poedjosoedarmo (1982), Errington (1988) and others. What is striking from these studies is that although there are some differences, there are many more similarities in their findings despite the work being carried out over some fifty years. The similarities include: the motivation use of indirect strategies, code switching, *krámá* and *ngoko*, etc.

In Chapters 5 and 6, I will look at whether and to what extent we can find similar politeness phenomena and account for it in the same way. In the next chapter I will provide an account of the research context and how I went about gathering and interpreting my data.

Chapter 4: Research Method

4.1 Introduction

In the conclusions to Chapter 2 and 3, I pointed out that there has been a move from using introspection to using ethnographically oriented discourse analysis to study politeness practices and speech acts. This thesis uses these latter methods to study politeness strategies in the Provincial Parliament (*Dewan Perwakilan Rakyat Daerah tingkat I*) of Yogyakarta Special Territory (*Daerah Istimewa Yogyakarta*). In this chapter, I detail what I did to gather and analyse recordings of interactions in the DPRD Provinsi DIY and interviews with the Members of Parliament. I start by describing the research site in Section 4.2. I then describe the access, participants and setting in Section 4.3. In Section 4.4 I focus on the discussion of data and data sources. In Section 4.5 I describe data collection tools. I use Section 4.6 to describe the data transcription. Afterwards, I move to Section 4.7 describing data analysis. Section 4.8 is used to make a summary.

4.2 Research site

The site for the study was the Provincial Parliament (DPRD Provinsi) of Yogyakarta Special Territory (DIY), which is located on the Provincial Capital of DIY. DIY is also well known as the centre of classical Javanese fine art and culture such as batik, ballet, drama, music, poetry, and puppet shows. *Yogya* means ‘suitable, fit, proper’ and *Karta* means ‘prosperous, flourishing’. Thus, it can be inferred that *Yogyakarta* is a city that is ‘fit to prosper’. DIY, as one of the centres of Javanese culture, has a substantial contribution in advancing the national culture. The indigenous people of DIY are Javanese and the Javanese language is most widely spoken, jointly with Indonesian as the national language. However, there are still many migrants coming to DIY for various reasons (i.e., DIY is a city that is good and conducive for study, a city which is well known as the centre of Indonesian culture and a city which is rich with fascinating tourist destinations) (Pemda DIY, 2010). In the rest of this section, I will describe DPRD Provinsi DIY, its members and function and rules governing members.

4.2.1 Provincial Parliament of DIY (DPRD Provinsi DIY)

DPRD Provinsi DIY is a provincial parliament in Indonesia located in Yogyakarta as the provincial capital of DIY. DPRD Provinsi DIY serves as an element of the regional administration along with the local government of DIY. The following Figure 4.1 shows the building of DPRD Provinsi DIY.

Figure 4.1. The building of DPRD Provinsi DIY



The rule and regulation of DPRD Provinsi DIY formally follows the Law No.27 of 2009, article 290-340 (UU No.27 Th 2009 Pasal 290 s/d 340) (DPR RI, 2009). Under the Law there are three main functions conducted by DPRD Provinsi DIY. They are legislation, budget, and supervision of the implementation of regional regulations (PERDA).

4.2.2 The MPs of Parliament (MPs) of DPRD Provinsi DIY

The MPs of DPRD Provinsi DIY consist of the members of political parties participating in general elections in DIY. The total number in 2009-2014 is fifty-five derived from seven different parties, namely:

- (1) Indonesian Democratic Party-Struggle (Partai Demokrasi Indonesia Perjuangan, hereinafter referred to PDI- P),
- (2) National Mandate Party (Partai Amanat Nasional, hereinafter referred to as PAN),
- (3) GOLKAR Party (Partai Golongan Karya, hereinafter referred to as GOLKAR),

- (4) National Awakening Party (Partai Kebangkitan Bangsa, hereinafter referred to as PKB),
- (5) Social and Justice Party (Partai Keadilan Sosial, hereinafter referred to as PKS),
- (6) Democratic Party (Partai Demokrat, hereinafter referred to as PD) and
- (7) Development of Conscience Care Indonesia Raya (Partai Pembangunan Nurani Peduli Indonesia Raya, hereinafter referred to as PPNPI Raya).

The MPs of DPRD Provinsi DIY are inaugurated by the decision of the Minister of Home Affair. The composition of MPs of DPRD Provinsi DIY based on Parties, Gender and Education (Indonesia, 2009) can be seen on the Table 4.1.

Table 4.1. The composition of the MPs of DPRD Provinsi DIY in 2009-2014 based on Parties, Gender and Education

NO	PARTIES	SEX		EDUCATION					TOTAL
		M	F	SLTA	D3	S1	S2	S3	
1	Indonesian Democratic Party of Struggle (PDIP)	10	1	4	-	6	1	-	11
2	National Mandate Party (PAN)	5	3	-	-	7	1	-	8
3	GOLKAR Party	5	2	2	-	3	2	-	7
4	National Awakening Party (PKB)	4	1	1	-	4	-	-	5
5	Social and Justice Party (PKS)	7	-	1	-	4	1	1	7
6	Party of Democrat (PD)	7	3	2	1	6	1	-	10
7	Development of Conscience Care Indonesia Raya (PNPI Raya)	6	1	3	1	3	-	-	7
Total		44	10	13	2	33	6	1	55

Notes: M: Male, F: Female, SLTA: Senior Secondary School, D3: Diploma, S1: Under Graduate, S2: Master, S3: Doctoral Degree

Once elected parliamentarians become involved in a number of activities and roles, including: (1) Chair (Pimpinan), (2) Commission (Komisi), (3) Consultative Council (Badan Musyawarah), (4) Legislation Council (Badan Legislasi), (5) Budget Committee (Badan Anggaran), (6) Honorary Board (Badan Kehormatan), and (7) Special Committee (Panitia Khusus) (Indonesia, 2009). The Chairs of DPRD Provinsi DIY consist of one chair nominated from a member of the political parties with the most votes in DPRD Provinsi DIY, and three Vice-Chairs nominated from different political parties based on the order of acquisition of votes in DPRD Provinsi DIY. The

Chairs of DPRD Provinsi DIY have many duties, but of relevance here is their tasks of making leadership work plans, and coordinate the implementation of agenda.

The Chairs also head commissions (*komisi*). The number of commission members is stated in the Plenary Meeting and is based on the balance and equity of the number of the MPs of DPRD Provinsi DIY from each faction in DPRD Provinsi DIY at the beginning of their term. The leadership of the commission is an integral leadership. It is collective and collegial, consisting of one chair and at most three Vice-Chairs. They were elected from and by the members of the commission based on the principle of consultation and consensus as well as proportional representation of women by taking into account the balance between the number of MPs of DPRD Provinsi DIY from each faction. Based on the duty and responsibilities, DPRD Provinsi DIY is separated into four commissions. They are commission A, B, C and D. Commission A consists of eleven MPs who concentrate on Government. Commission B consists of thirteen MPs concentrating on economy. Commission C, with fifteen MPs, focuses on development, while Commission D has fifteen MPs whose main duty is to improve social welfare.

The Budget Committee is a fixed instrument of the DPRD Provinsi DIY. It is officially formed by the DPRD Provinsi DIY at the beginning of a membership term and at the beginning of the DPRD Provinsi DIY meeting session. The number of members is twenty-seven. The leader of committee is the Chair of DPRD Provinsi DIY. The Consultative Council (Badan Musyawarah or BANMUS) and the Legislation Council (Badan Legislasi or BALEG) are fixed instruments of DPRD Provinsi DIY. They are formed in the same way as the budget committee. BANMUS has twenty-seven members while BALEG has fifteen. The Chairs, Vice-Chairs and Secretary of DPRD Provinsi DIY automatically take up the same roles in BANMUS. The head of BALEG is selected from among the members of BALEG using deliberation to consensus. The Honorary Board (Badan Kehormatan) is formed in the same way as BALEG and has five members. The head is chosen in the same way as in BALEG.

4.2.3 Meetings, codified ethics and language

The rules and regulations of meeting sessions, schedules, and their characteristics are officially stated on Chapter IX; Articles 60-69 (Dewan Perwakilan Rakyat DIY, 2012). There are sixteen types of meetings of which Working Meeting

has been the most relevant because this became the focus of Chapters 5 and 6. I do not focus on the other meetings, for example the Consultative Council, Budget Committee, Local Legislative Council, Commissions or Special Commission and Executives (i.e., Governor or the representatives), because there was less interaction between the participants than in the Working Meeting, which consists of more different parties.

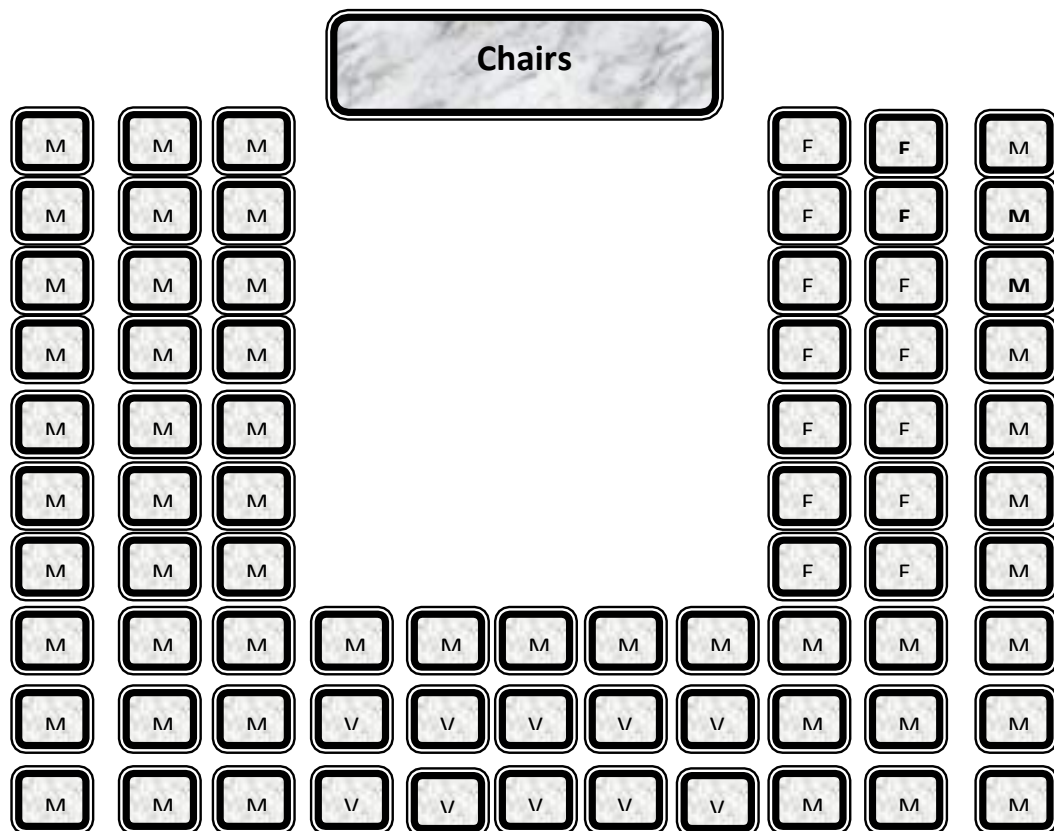
Members of the DPRD Provinsi DIY are governed by a code of ethics found in Chapter II; Articles 2-7 (Dewan Perwakilan Rakyat DIY, 2012). These six articles highlight MPs' powers, duties, obligations and responsibilities to the state, the community, and constituents and cover broad ideas such as honour, dignity, and credibility. Importantly, behaviours are also codified to an extent. The ethics of delivering an opinion, responding, answering, interrupting and objecting are outlined in Chapter II; Article 7. For example, when interrupting, delivering opinions, responses, answers, and objections MPs are encouraged to pay attention to manners, ethics, morals, politeness, appropriateness, and norms, while cooperating, establishing mutual trust, and maintain harmonious relationships. Even so, there is no information on what politeness, appropriateness or manners means, nor much clarification on how co-operation, trust and harmony should be achieved but that this activity should be achieved via deliberations that reach a mutual consensus (*musyawarah untuk mufakat*) or a vote. Other codified behaviours such as fairness, honesty, openness, responsiveness and criticalness or also equally ambiguous.

There are also rules and regulations relating to the language use in DPRD Provinsi DIY. These are found in Chapter X, Articles 90 (DPRD Provinsi Daerah Istimewa Yogyakarta, 2012). The official language of DPRD Provinsi DIY meetings is said to be Indonesian with the exception of meetings conducted on Saturday which are allowed to be conducted in Javanese. Knowing the participants' status, position, and roles within the DPRD Provinsi DIY is also important because it can relate to the languages used by participants in the meetings. The chairs of DPRD Provinsi DIY sometimes chose language that could impose on other MPs who had higher positions. Some MPs had lower positions to the chair and were thus required to use respectful language. Chairs may also use respectful language when speaking to others if they are speaking on behalf of their party or their constituents.

4.3 Access, participants, and setting

The meetings I sought to record were open to public and I was not officially required to have any permission letters from the Secretariat of DPRD Provinsi DIY to record meetings. Even so, while collecting the data from September 2012 to July 2013, I and my research assistants always brought official letters from my home university, Ahmad Dahlan University. These letters informed the secretariat of DPRD Provinsi DIY that I would take fieldnotes and (at the same time) my research assistants would video record the open public meeting sessions from September 2012 to July 2013. To support the analysis, I also conducted playback interviews with the Chair, MPs and Executives in 2014. This component of the research required ethics approval from La Trobe University, which I sought and received. Unlike the video recording that required official permit letters from the Secretariat of DPRD Provinsi DIY; the playback interviews did not require any official permit. The room where I did most of my fieldwork was the general meeting room because this was the room where Working Meetings were usually conducted. The space and setting of the room could easily accommodate sixty-five attendees. The setting of the seats in the Working Meeting room is purposely organized to allow all the participants to be more active in their interaction with the other participants. The chairs's seats are placed on the right and left side, as well as in front of the all the MPs and executives. Figure 4.2 below is the setting of the seats for the general meeting room.

Figure 4.2. The setting of the seats for general meeting room



M =MPs, E=Executives, V=Visitors (Passive attendee)

4.4 Data and data sources

My data consists of recordings of interactions among participants (the Chairs, MPs, and Executives) in *Rapat Kerja* ‘Working Meeting’, and *Rapat Paripurna* ‘Plenary Meeting’, which were conducted from Sept 2010 to July 2013. The data gathered before September 2012 were obtained from TVRI Yogyakarta (a TV station owned by the Government of DIY), which routinely video recorded the meetings in DPRD DIY, especially the Plenary Meeting.

The data sources consist of two types: 1) oral data which were obtained from interaction among the participants in the Working Meeting and Plenary Meeting and 2) written data which was obtained from scripts read in the Plenary Meeting. The written data (speeches intended to be read aloud) provided ideas about normative behavior in DPRD Provinsi DIY and contrasted with my oral data. Table 4.2 shows all the oral and written data sets gathered from the two types of meeting. I used nine of the twenty-two data sets. These are the sets in the unshaded rows. I explain my reasons for excluding the other data in my section on data reduction.

Table 4.2 Data gathered from the Working Meeting and Plenary Meeting

Number	Source of Data	Date	Types of Data
1*	Plenary Meeting	30 September 2010	Oral
2*	Plenary Meeting	13 December 2010	Oral
3*	Plenary Meetings	25 May 2012	Oral
4*	Plenary Meeting	30 May 2011	Oral
5*	Plenary Meeting	28 May 2012	Oral
6*	Plenary Meeting	29 May 2012	Oral
7*	Plenary Meeting	21 September 2012 (Morning)	Oral & Written
8*	Plenary Meeting	21 September 2012 (Evening)	Oral & Written
9	Working Meeting	24 September 2012	Oral
10*	Working Meeting	28 September 2012	Oral
11	Working Meeting	29 September 2012	Oral
12	Working Meeting	01 October 2012	Oral
13	Working Meeting	02 October 2012	Oral
14	Working Meeting	05 October 2012	Oral
15	Working Meeting	23 October 2012	Oral
16	Working Meeting	03 January 2013	Oral
17	Working Meeting	07 January 2013	Oral
18	Working Meeting	14 January 2013	Oral
19*	Plenary Meeting	26 April 2013	Oral
20*	Plenary Meeting	26 June 2013	Oral
21*	Plenary Meeting	30 June 2013	Oral & Written
22*	Plenary Meeting	25 July 2013	Oral & Written

4.5 Data collection tools

I applied a triangulation approach to data collection, which included a passive participatory observation technique, field-note taking, interviewing, and video recording. Table 4.3 summarizes these tools. The fundamental reason to use multiple methods to collect the data is to get rich data and to guard against bias. Following Eisner (1991), Bowen (2009:28) says:

By triangulating data, the researcher attempts to provide ‘a confluence of evidence that breeds credibility’. By examining information collected through different methods, the researcher can corroborate findings across data sets and thus reduce the impact of potential biases that can exist in a single study.

Table 4.3. Data collecting techniques and tools

Sources	Techniques	Tools
1. Observation	a. non-participant observation	a. the researcher b. a laptop
2. Documents	a. asking the research assistant to ask for some documents required. b. attending the Working Meetings	a. research assistant
3. Video Recordings	a. recording using a video camera on the verbal interaction b. transcribing the recorded oral data	a. research assistants b. a video camera with a tripod
4. Interview	a. play-back interviews b. transcribing the data	a. the researcher b. an I phone c. a Samsung Galaxy tablet d. a PC e. interview guide

4.5.1 Non-participatory observation and field notes

Adler and Adler (1994) define non-participatory observation as the act of observing a phenomenon by using instruments and recordings for scientific purposes. Observation aims to gather impressions from the surrounding environment related to the object under study. Ideally, the observer is not supposed to manipulate nor stimulate the subject. As a result, I tried not to interact verbally with the participants while observing the meeting sessions in DPRD Provinsi DIY. Rather, following Bodgan and Biklen's (1992), I made field notes which included: (1) portraits of the subjects, (2) description of physical setting, (3) accounts of particular events, (4) depiction of activities.

The portraits of the subjects that I gathered from the meetings were general observations about the participants attending the meetings in DPRD Provinsi DIY such as the ways they interact with the other participants, the ways they dress, the

ways they sit, and noteworthy manner and behaviors. The physical setting has already been described in Section 4.2. I dressed in accordance with the dress code stated by DPRD Provinsi Daerah Istimewa Yogyakarta (2012:24), which stated that those attending meetings should wear appropriate dress. On Friday, the participants are supposed to wear *batik*, a traditional dress. I sat down facing the chairs of the meetings (See figure 4.2, p.52) so that I could observe and make notes of all the participants' activities without getting in the way.

4.5.2 Video and audio recording

With the help of two research assistants, I video-recorded Working Meetings and Plenary Meetings. Video recording enabled easier transcription. The videos were primarily shot by my two research assistants, one of who was a professional camera operator in one of the local TV stations in Yogyakarta.

I used a playback Interview technique as described by Tannen (1984) to explore how participants accounted for their use of particular linguistic politeness forms, especially those that were in Javanese. I used this method with ten participants, eight from the legislative (one Chair and seven sitting MPs) and two from the Executive. Prior to each interview, I sought participants' consent by discussing the purpose of the interviews, how I would use, store and publish data, matters of anonymity and so on. The interviews were mostly conducted in DPRD Provinsi DIY, although two were conducted in the participants' houses. The interviews conducted in DPRD Provinsi DIY took twenty five to thirty five minutes, and the others took more than forty minutes. The interviewees were helpful and enthusiastic in answering my questions and giving comments on what I had asked.

The interviews were conducted after the participants had watched the video of themselves in Working Meetings. Most of my questions related to the ways they delivered their speech, especially in terms of linguistic politeness in Javanese political contexts. During the interviews, I mainly used Indonesian as the medium of communication, while the interviewees were free to use either Javanese or Indonesian. At times, I used code switching from Indonesian to *Krámá* 'high Javanese' because I knew that the participants were Javanese native speakers who appeared to be more comfortable if I spoke in Javanese during interviews.

4.6 Data transcription

While researchers are free to choose any transcription method congruent with the purpose of the study Du Bois (2010), the researcher's needs and the goals of their study will influence the transcription method applied. Tian et al. (2010) suggest that the choice of a certain transcription method can be very much influenced by how the data will be analyzed by researcher. I transcribed the data using the *Discourse Transcription* (DT) postulated by Du Bois et al., (1993) because of its accessibility, robustness, economy and adaptability. The following are the symbols I used from DT when transcribing my audio data.

Symbols for discourse transcription

1.	Intonation unit	Carriage return
2.	Transition continuity	
	a. Final	.
	b. Continuing	,
	c. Appeal, request	?
	d. Truncation	--
3.	Speakers' attribution	Name:
4.	Pauses	
	a. Short	..
	b. Long (0.7 seconds or longer)	...
6.	Other symbols	
	a. Indecipherable syllable	X
	b. Uncertain hearing	<X transcribers' best guessed
	words X>	
	c. Laughter	<@>
	d. Laughter while speaking	<@words@>
	e. Long pronunciation	=
	f. Code switching	Italics <L2>
	g. Researcher's comments	()
	h. Overlap	[]
7.	Number: this is used in each line to create easy reference to specific places in one's text	
8.	Words: the words used are commonly the standard orthography that is the writing daily used in letters, newspapers, magazines, and the like. Number is spelt out.	

Since the symbol [] has been used for transcribing overlapping utterances, I apply the symbol { } for explanations added in translation instead. To indicate different languages I apply an underlined capital letter in italic and bold for representing *krámá inggil* ‘high Javanese form’ such as: **MANGGA**, **MATUR NUWUN**, **NYUWUN SEWU** and the like.

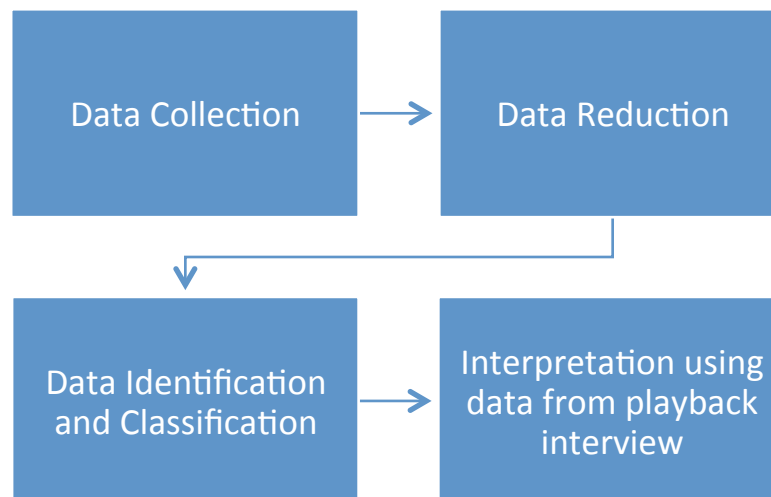
I employed one research assistant who was familiar with both languages to help transcribe the oral data taken from the Working Meetings. I trained him so that he could use Du Bois' et al. (1993) discourse transcription. It took roughly six months to transcribe all of my data using DT conventions. I checked and corrected these transcripts as they were made using ELAN Software (<https://tla.mpi.nl/tools/tla-tools/elan/>). ELAN enabled me to find problems in the transcriptions such as missing and unclear words caused by the participants who spoke quickly and pronounced utterances unclearly. Using ELAN also enabled me to time pauses.

Rather than translate word for word I use free translation when translating Indonesian and Javanese into English. However, following Berman (1998) there are some terms related to kinship that are kept in the original language because it is not easy to find the appropriate term in English. I use pseudonyms to protect the participants' confidentiality despite being granted permission to use their original names. Besides, I wanted to avoid being subjective when analysing the data.

4.7 Data analysis

After collecting my data I moved to the analysis phase which included data reduction, identification and classification of speech acts, and interpretation of these speech acts using data obtained from playback interviews. Figure 4.3 diagrammatically illustrates this process which is explained in further detail in Section 4.7.1 – 4.7.2.

Figure 4.3 the process of data analysis



4.7.1 Data reduction

Miles and Huberman (1994:10) note that “data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcription”. Further they argue that data reduction can be an important aspect that “sharpens, sorts, focuses, discards, and organizes data in such a way that “final” conclusions can be drawn and verified” (Miles & Huberman, 1994:11). Data reduction enabled me to choose which data set to focus on. In my case it was data from Working Meetings instead of the data from recorded in Plenary Meetings. This was so because the former contained more interesting linguistic politeness phenomena, including more and varied speech acts used by participants where they were allowed to command, object, interrupt, respond, request, suggest, and perform other speech acts that were uncommon in Plenary Meetings.

4.7.2 Data identification and classification

I classified the data consisting of interactions among the participants (i.e., the Chair, sitting MPs, Executive) with texts and without texts. As part of this process, I identified the speech acts comprising politeness strategies used in the Working Meetings. The identification and classification of the speech acts was based on Bach and Harnish's (1979) speech acts theories which include: Constatives, Directive, Commissive and Acknowledgments.

Afterward, I indentified the sub categories of those main speech acts, in that I found nineteen speech acts: greeting, addressing, praising, apologizing, thanking,

proposing, informing, agreeing, disagreeing, criticizing, ordering, inviting, permitting, requesting, suggesting, questioning, prohibiting, appealing and interrupting. Of the speech acts identified, fifteen were employed by the Chair: greeting, addressing, praising, apologizing, thanking, proposing, informing, agreeing, disagreeing, ordering, inviting, permitting, suggesting, questioning, prohibiting and interrupting, and eleven speech acts were employed by the sitting MPs and Executives: greeting, addressing, apologizing, thanking, proposing, informing, agreeing, disagreeing, criticizing, inviting, requesting, suggesting, questioning, prohibiting, appealing, and interrupting.

I used NVIVO software to identify and classify my data. The initial coding can be seen in Figure 4.4 where I classified the speech acts found in the oral data sources (the middle side) into different types of speech acts (the left hand side). The development of the coding categories was based on regularities or repetition of the speech acts that occurred in my data.

Figure 4.4: The initial coding of the speech acts using NVIVO

Name	Sources	References
SPEECH ACTS	0	0
WORKING MEETINGS	0	0
ACKNOWLEDGEMENTS	0	0
Addressing	6	22
Apologizing H	4	16
Complimenting	1	1
Congratulating	1	1
Greeting H	5	13
Praising (addition)	5	6
Thanking H	9	57
Welcoming H	1	1
COMMISSIVES	0	0
Proposing	4	7
CONSTATIVES	1	1
Agreeing	6	37
Backchannelling, Laughing and Heckling (Addition H)	4	6
Correcting	5	11
Disagreeing	4	12
Giving opinion	4	21
Informing H	7	81
Insulting and ridiculing (addition)	2	3
Joking (Addition H)	5	18
Protesting	5	7
Responding	7	42
DIRECTIVE	0	0
Admonishing H	5	10
Begging H	7	14
Hoping	4	18
Instructing or ordering	8	79
Interrupting	4	10
Inviting	8	24
Permitting H	8	73
Prohibiting H	5	9
Pseudo-Inviting H	5	7
Questioning H	10	97
Requesting H	9	97
Suggesting	9	198

NVIVO was helpful for analyzing the politeness phenomena realized in the speech acts because it could enable me to go directly to the recording associated with the transcript. Figure 4.5 shows the coding of speech act with its reference as indicated on the right hand side. I mainly drew upon Leech's (2014) General Strategy of Politeness (GSP) and Poedjosoedarmo's (2009) work on politeness when analyzing these politeness phenomena.

Figure 4.5 the coding of speech act with its reference using NVIVO

The screenshot displays the NVivo software interface. On the left, a hierarchical tree structure shows the coding scheme. The main categories are SPEECH ACTS, WORKING MEETINGS, ACKNOWLEDGEMENT, COMMISSIVES, and DIRECTIVE. Under each category, specific speech acts are listed, such as Addressing, Apologizing H, Complimenting, Congratulating, Greeting H, Praising (addition), Thanking H, Welcoming H, Proposing, Agreeing, Backchannelling, Correcting, Disagreeing, Giving opinion, Informing H, Insulting and ridic, Joking (Addition), Protesting, Responding, Admonishing H, Begging H, Hoping, Instructing or ord, Interrupting, Inviting, Permitting H, Prohibiting H, Pseudo-Inviting, Questioning H, Requesting H, and Suggesting. The 'Permitting H' category is currently selected. On the right, a list of references is shown, each with a title, a date, and a coverage percentage. The references are: Reference 1 - 0.03% Coverage, Reference 2 - 0.03% Coverage, Reference 3 - 0.04% Coverage, Reference 4 - 0.04% Coverage, and Reference 5 - 0.10% Coverage. Each reference is associated with a specific speech act and a transcript excerpt.

Reference	Coverage	Speech Act	Transcript Excerpt
Reference 1	0.03%	Ketua (01:01)	Sebelum kita mulai, mari kita mulai dengan berdoa menurut agama dan keyakinan masing-masing.. Berdo'a mulai ... Selesai, terimakasih.. Tentunya dari rekan-rekan pimpinan fraksi ada hal yang akan ditanyakan. Tapi untuk lebih baiknya, kami beri kesempatan terlebih dulu kepada pak Sekda, Untuk bisa menyampaikan, seperti yang kami sampaikan tadi perkembangan-perkembangan berkenaan dengan undang-undang keistimewaan. kami persilahkan..
Reference 2	0.03%	Ketua (06:01)	Silahkan, <i>Mangga</i> Dari pimpinan fraksi dan pak sekda, <i>Mangga</i> , Pak Anwar mungkin.
Reference 3	0.04%	Ketua (06:01)	Silahkan, <i>Mangga</i> Dari pimpinan fraksi dan pak sekda, <i>Mangga</i> , Pak Anwar mungkin.
Reference 4	0.04%	Ketua (09:03)	Sebelum diserahkan ke pak sekda, Masih ada?, Pak Arif, ya silahkan.
Reference 5	0.10%	Ketua (15:07)	Ya, Ada kegiatan penyusunan geografik dari SKPD-SKPD untuk yang terkait dengan penanganan-penanganan pada diskewenangan,

4.8 Chapter summary

In this chapter, I have discussed the research site, the participants, my methods for gathering and analyzing data. I used multiple methods as a form of triangulation. These methods included: 1) non-participatory observation, video-recording, documentation and playback interview. After collecting data I used a form of data reduction whereby I was able to select, simplify, and review these data sets. I then identified classified speech acts prior to identifying and classifying politeness strategies. In the following two chapters I will start to present my findings. Chapter 5

focuses on the discussion of linguistic politeness strategies employed in the speech acts and sociopragmatic factors influencing the participants's use of linguistic politeness strategies, while Chapter 6 focuses on the underlying principles held by the participants to account for the employment of particular linguistic politeness strategies.

Chapter 5: Discussion

5.1 Introduction

This chapter answers the first, second and third research questions by: 1) describing the speech acts organization in DPRD Provinsi DIY Yogyakarta; 2) discussing the politeness strategies realized in the speech acts; and 3) discussing the sociopragmatic factors influencing the choice of the politeness strategies. I will firstly describe the speech acts in turn, and then I will discuss the politeness strategies applied in speech acts expressed by all the parties, followed by the discussion pertaining to the sociopragmatic factors influencing the participants in opting the appropriate politeness strategies applied in the Working Meeting. The discussion related to the underlying principles of the politeness strategies applied in the Working Meeting of DPRD Provinsi Yogyakarta will be discussed separately in Chapter 6.

5.2 The speech acts realization and organization, the politeness strategies, and the sociopragmatic factors

The speech acts organization for the Working Meeting was taken from the data transcription of Working Meeting conducted from Sept 24, 2012 up to January 14, 2013. It appears that there are nineteen speech acts categorized into four main communicative illocutionary speech acts, which are: 1) acknowledgement: *addressing, apologizing, greeting, praising, thanking*, 2) commissive: *proposing* 3) constatives: *agreeing, disagreeing, informing, criticizing*, and 4) directives: *appealing, ordering, inviting, permitting, prohibiting, questioning, requesting, suggesting* and *interrupting*.

Of the nineteen speech acts, fifteen speech acts have been applied by the Chair and sixteen have been applied by the MPs and Executives. The fifteen speech acts applied by the Chair are *greeting, addressing, praising, thanking, apologizing, proposing, informing, ordering, agreeing, prohibiting, suggesting, questioning, inviting, permitting*, and *interrupting*. Whilst, the sixteen speech acts commonly applied by the MPs and Executives are: *greeting, addressing, thanking, apologizing, proposing, informing, agreeing, disagreeing, prohibiting, suggesting, questioning, inviting, permitting, interrupting, appealing*, and *criticizing*.

Since the Chair and the Participants: the MPs and Executives have different social roles in the Working Meeting, it might be worth mentioning the organization of

the speech acts so as to reveal the sequence of the speech acts and the actors who have applied the speech acts. The following figure 5.1 shows the speech acts organization in the Working Meeting of DPRD Provinsi DIY.

Figure 5.1. The speech acts organization in the Working Meeting of DPRD Provinsi DIY

SPEECH ACTS	Roles		The Chair	The MPs and Executives
	Opening		Greeting Addressing Praising	1. Greeting
	Question Time Session	Initial	Informing Ordering Inviting	Greeting Informing Apologizing Addressing Thanking
		Supplementary	Informing Ordering Inviting Permitting Questioning Suggesting Prohibiting Agreeing Proposing Interrupting	Informing Questioning Requesting Suggesting Agreeing Disagreeing Proposing Appealing Inviting Criticizing Prohibiting Interrupting
		End	Informing Ordering	Agreeing Disagreeing
	Closing		Apologizing Thanking Greeting	Greeting

Figure 5.1 highlights that there are different practices of the speech acts between the Chair and the other participants: the MPs and Executives, but the differences are slight. The difference may be clearly seen in the opening and closing, in that the Chair, as the one leading, organizing and managing the meeting, has more speech acts to express than that of the other participants. In the opening, it has been identified that the Chair has *greeting*, *addressing* and *praising*, while the other participants have only expressed *greeting*. The same is true for the closing, where the Chair has expressed *apologizing*, *thanking* and *greeting*, while the other participants have only expressed *greeting*. This is so because of the different roles between the Chair and the other participants in the Working Meeting, which may require them to

perform such speech acts. Similarly, the different roles between the Chair and the other participants also required them to apply different politeness strategies, which are manifested in the speech acts.

The followings discussion will be to reveal the speech acts, politeness strategies and the sociopragmatic factors influencing the choice of the politeness strategies applied by the Chair, the MPs and Executives while having the interaction in the Working Meeting of DPRD Provinsi DIY. Building on Chapters 2 – 4 this chapter draws on Bach and Harnish's (1979) categories of speech acts, while my discussion of politeness will draw on Leech's (2014) General Strategies of Politeness (GSP) and his sociopragmatic scales of politeness.

5.2.1 Greeting

Greetings in the Working Meeting are commonly expressed at the start and end of the conversations or meetings. The common greetings found in the commission meeting are in Arabic such as *Assalamu'alaikum warrahmatullahi wabarakatuh* 'Peace be upon you and so may the mercy of God and His blessings', which is normally used before the talk, and *Wa `alaykumu ssalamu wa rahmatu llahi wa barakatuh* 'May peace, mercy and blessings of God be upon you', which is normally used after the end of the talk despite the fact that there are some participants who are non-Muslims.

In video excerpt 5.1 line 2-4, it depicts that the Chair has employed *Assalamu'alaikum warrahmatullahi wabarakatuh* before he leads the meeting to discuss the schedule of the DPRD Provinsi DIY's Meetings.

Video excerpt 5.1. The Chair greeting all the participants before he starts the discussion

Date : Oct 23, 2013

Excerpt video : 01:42-01:43

Participant	Line	(Original Language)	English (Translated)
The Chair	1	NGGIH, SUWUN.	YES, THANKS
	2	Assalamu'alaikum	Peace be upon you and
	3	warrahmatullahi	so may the mercy of
	4	wabarakatuh	Allah and His blessings
	5	Eee	Eee
	6	Bapak ibu sekalian,	'Literally all Father
	7	kita rapat untuk membahas	and Mother',
	8	jadwal Rapat Dewan.	Our meeting today is to discuss about the schedule of Parliament's Meeting

The other common greetings that can also be found in the Working Meeting are *Selamat pagi* ‘Good morning’, *Selamat siang* ‘good day’, and *Salam Sejahtera bagi kita semua* ‘Peace be upon us’. These greetings are commonly used with or without *Assalamu’alaikum warrahmatullahi wabarakatuh*. If they are used with *Assalamu’alaikum warrahmatullahi wabarakatuh*, they are typically expressed before and after *Assalamu’alaikum warrahmatullahi wabarakatuh*. In video excerpt 5.2 line 11-16, it shows that Mr. SEKDA (Regional Secretary) has employed two greeting speech acts at the same time before he starts giving some information.

Video excerpt 5.2. An Executive greeting all the participants before delivering information

Date : January 3, 2013

Excerpt video : 00:00-00:37

Participant	Line	(Original Language)	English (Translated)
The Chair	1	...Tapi untuk lebih	...But to be good, we
	2	baiknya, kami beri	give the first
	3	kesempatan terlebih dulu	opportunity to Mr.
	4	kepada Pak SEKDA untuk	SEKDA, to be able to
	5	bisa menyampaikan seperti	deliver, as we (excl)
	6	yang kami sampaikan tadi	presented them with
	7	perkembangan-perkembangan	developments in the law
	8	berkenaan dengan undang-	relating to privilege.
	9	undang keistimewaan.	We (excl) please {Mr.
	10	Kami persilahkan.	Sekda}
Mr. SEKDA (Executive)	11	<i>Assalamu’alaikum</i>	<i>Peace be upon you and so</i>
	12	<i>warrahmatullahi</i>	<i>may the mercy of God and</i>
	13	<i>wabarakatuh.</i>	<i>His blessings.</i>
	14	<i>Selamat pagi dan salam</i>	<i>Good morning and Peace</i>
	15	<i>sejahtera untuk kita</i>	<i>be upon us.</i>
	16	<i>semua.</i>	

In excerpt 5.1 the Chair has applied a code-switching strategy from Indonesian to Arabic, expressing *Assalamu’alaikum warrahmatullahi wabarakatuh* ‘Peace be upon you and so may the mercy of Allah and His blessings’. By so doing, the Chair may want to enhance the participants’ positive face because he is aware that most of the participants are Muslim and might feel respected if they are greeted by the Muslim greeting⁶. It can be argued that the Chair and Mr. SEKDA have been consistent with Leech’s (2014) pos-politeness, applying maxim of sympathy to grant a high value on the hearers’ feeling.

In contrast in excerpt 5.2 Mr. SEKDA has also applied the same greeting as applied by the Chair. Even so, he tries to give more enhancements on the participants’ positive face by employing Indonesian greeting in video excerpt 5.2 line 15-16

⁶The use of Muslim greeting in DPRD Provinsi DIY does not mean to disregard the non-Muslim participants due to the Muslim greeting has been normally used in DPRD Provinsi DIY as the common greeting regardless of the religion. Even, there are some non-Muslim participants who also apply that greeting before they start their speech acts.

Selamat pagi dan salam sejahtera untuk kita semua ‘Good morning and Peace be upon us’ after the Muslim greeting. By so doing, Mr. SEKDA not only tries to show his empathy and respect to the Muslim participants, but also the non-Muslim participants attending the Working Meeting.

With regard to Leech’s (2014) sociopragmatic scales of politeness, it appears that the choice of politeness strategies applied by the participants in expressing the greeting is more likely determined by ‘other territory’ (out-group). This is so because both the Chair and Mr. SEKDA have mostly applied *Assalamu’alaikum warrahmatullahi wabarakatuh* because most of the addressees are Muslims.

5.2.2 Addressing

Addressing speech acts are not explicitly mentioned in Bach and Harnish (1979). Even so, addressing speech acts can be categorized in acknowledgment because the speaker on a particular occasion wants to satisfy the hearer’s social expectation with the expression which may not be completely true. The expression consisting of addressing speech acts are generally found in the opening of the speech by the Chair, MPs and Executives. The addressing is usually done by articulating some of the hearers’ position or other relevant term of address. Sometimes the addressing is quite long, not just i.e., ‘Ladies and Gentlemen’ as in English. The higher the stratum of the hearer is, the longer the addressing is. The following data shown in video excerpt 5.3 line 1 shows the common addressing speech acts delivered by the Chair when he is about to open the meeting.

Video excerpt 5.3. The Chair addressing all the participants before opening the meetings

Date : Oct 23, 2012

Excerpt video : 00:01-00:03

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Bapak Ibu yang kami	‘Literally Father and
	2	hormati, dengan mengucap	Mother whom we respect’,
	3	Bismillahirrahmanirrahim,	In the Name of Allah,
	4	Rapat Kerja pada siang	Most Gracious, Most
	5	sore hari ini kita mulai.	Merciful let’s open the Working Meeting.

It is interesting to note that the addressing speech act as shown in video excerpt 5.3 line 1-2 may not be only used by the speaker of higher position to hearers of lower position but also by the speaker of lower position to the hearers of higher and similar position: the MPs to the Chair; the MPs to the other MPs; the MPs to Executives; the Executives to the Chair; and the Executives to the MPs. We can see

this in excerpt 5.4 line 5-6. In this interaction Mr. Warna Mahdi, the MP from FKB, directs an addressing speech to the Chairs and Executives, employing a similar speech act to the one employed by the Chair in video excerpt 5.5 line 1-2.

Video excerpt 5.4. An MP addressing the all the participants before giving his opinion

Date : January 3, 2013

Excerpt video : 06:01-06:03

Participant	Line	(Original Language)	English (Translated)
The Chair	1	Silahkan, MANGGA	Please, PLEASE
	2	dari Pimpinan Fraksi dan Pak	from the Head of Faction
	3	SEKDA,	and Mr. SEKDA {If you
	4	MANGGA , Pak Warna mungkin..	have any comments} PLEASE , Perhaps Mr. Warna (the floor is your)...
Mr. Warna Mahdi (FKB)	5	Bapak Ibu sekalian yang saya	'Literally Fathers and
	6	hormati.	Mothers whom we
	7	Disamping yang telah	respect' .
	8	disampaikan Bu Intisari,	Apart form what has been
	9	Pak= ee Agus, ini juga e dari	mentioned by Mrs.
	10	masyarakat.	Intisari, {Addressing to} Mr.ee Agus, there is also {something} from the society.

There are also other common addressing speech acts employed by the MPs and the Chair in the Working Meeting as can be seen in video excerpt 5.5 line 6-8 and video excerpt 5.6 line 8-9. Both show that the MP directs an addressing speech act to both the Chair and Executives, mentioning the Chair and the Executives separately. In the case of excerpt 5.6 it seems that the Chair's intention is to simply obtain the MPs' attention instead of the Executives. From Leech's (2014) General Strategies of Politeness (GSP), it can be argued that the employment of the addressing speech acts by the Chair and the MPs as shown in the video excerpt above are consistent with the maxim of sympathy.

Video excerpt 5.5. An MP addressing the Chair, the MPs and Executives explicitly before delivering information

Date : September 24, 2012

Excerpt video : 13:55-13:59

Participant	Line	(Original Language)	English (Translated)
Mr. Ahmad Subarja (Commission A)	1	<i>Assalamu'alaikum</i>	<i>Peace be upon you and</i>
	2	<i>warrahmatullahi</i>	<i>so may the mercy of</i>
	3	<i>wabarakatuh</i>	<i>Allah and His blessings.</i>
The Participants	4	<i>Wa'alaykumsalam wa</i>	<i>May peace, mercy and</i>
	5	<i>rahmatullahi wabarakatuh</i>	<i>blessings of Allah be upon you'</i>
Mr. Ahmad Subarja	6	Pimpinan yang kami hormati	'Literally Mr. Chair
	7	dan Bapak Ibu sekalian	whom we respect and
	8	yang juga kami hormati.	Fathers and Mothers
	9	Tambahan kami= tidak	whom we respect as

	10	merubah atau mengurangi	well' .
	11	apa yang telah disampaikan	In addition we= (excl)
	12	oleh juru bicara	do not change or lessen on what has been mentioned by the spokesman.

Video excerpt 5.6. The Chair addressing the MPs before giving his opinion

Date : January 03, 2013

Excerpt video : 01:06:19-01:06:19

Participant	Line	(Original Language)	English (Translated)
Iwid (Executive)	1	...Ee saya berharap esensi	...Ee I hope the
	2	dari itu bisa dijadikan	essence can be used as
	3	acuan.	a reference.
	4	Hanya karena jam karet	That is only about the
	5	tadi.	time delayed.
	6	Ngih saya pikir itu,	Well, I think that is
	7	MATUR NUWUN.	all, THANKS.
The Chair	8	NGGIH, Anggota Dewan yang	WELL, 'Literally The
	9	saya hormati,	MPs whom I respect',
	10	jadi ini hanya forum	so this is just an
	12	penjelasan dari eksekutif.	explanation forum of the executives.

In video excerpt 5.4 line 5-6, the Chair tries to address all the participants by expressing a respectful addressing speech act *Bapak Ibu sekalian yang kami hormati* 'literally Fathers and Mothers whom we respect' instead of expressing considerably less polite addressing speech acts such as *Bapak-Ibu sekalian* 'literally Fathers and Mothers', *Saudara-saudara sekalian* 'all bothers and sisters', etc. By so doing, it is expected that the participants' positive face will be enhanced.

The other use of maxim of sympathy can also be seen in video excerpt 5.5 line 6-8, where Mr. Ahmad Subarja applies similar addressing speech acts applied by the Chair in video excerpt 5.4 line 5-6. The difference lies in the ways he addresses the Chair, in that he tries to address the Chair firstly and exclusively. Therein, he expresses *Pimpinan yang kami hormati* 'literally Mr. Chair whom we respect' and then followed by *Bapak Ibu sekalian yang juga kami hormati* 'literally Fathers and Mothers whom we respect as well'. By so doing, it is expected that the Chair will feel more respected due to being prioritized by Mr. Ahmad Subarja.

Excerpt 5.6 line 8-9 shows a somewhat different application of the maxim of sympathy. In this case the Chair addresses the MPs with *Anggota Dewan yang saya hormati* 'The MPs whom I respect' instead of using the addressing speech act which is considered more polite *Bapak-Ibu yang saya hormati* 'literally Father and Mother whom I respect'. The Chair's reason to address the MPs by saying *Anggota Dewan*

‘the MPs’ instead of *Bapak Ibu* ‘literally Father Mother’ might be due to showing in-group membership.

With regard to Leech’s (2014) sociopragmatic scales of politeness, it appears that the choice of politeness strategies by both the Chair and the MPs might have been influenced by ‘self-territory’ and ‘other territory’ (in-group and out-group). The self-territory or in-group can be seen in the use of addressing speech act in video excerpt 5.6 line 8-9, where the Chair considers the MPs as his in-group, expressing a politeness strategy which is considered less polite than the one applied by the Chair in video excerpt 5.3. The out-group factor can be seen in video excerpt 5.3 line 1-2, 5.4 line 5-6, and 5.5 line 6-8, where the Chair and the MPs considered the other participants as out-group members, using addressing speech acts which are considered more polite than the one applied by the Chair in video excerpt 5.6 line 8-9. It can also be argued that the different status between the Chair and the participants does not necessarily contribute to the choice of the politeness strategies in the Working Meeting.

5.2.3 Praising

Praising speech acts are not explicitly mentioned in Bach and Harnish (1979). Even so, this speech act can be categorized into acknowledgment in which the goal of expressing the speech acts is to satisfy asocial goal. Praising speech acts can also be categorized into Searle’s (1969) expressive speech acts which are commonly used to express the speaker’s feeling and attitudes. Following Leech’s (1983) study, Khudhair, Tariq and Jibreen (2007:8) classify ‘such a speech acts as ‘convivial’’, and can be related to Austin’s class of behabitive and Searle’s Expressive”. In my data there are no praising speech acts which refer to ‘praise for doing’, but rather speech acts that ‘praise for being’; that is, “the type that can be used to let one know that he/she is worthwhile and good. This can be exemplified by the following praise which is directed to our God because God is worthy of praise” (Khudhair et al., 2007:9).

Praising speech acts can be easily found in the Working Meeting and are carried out at the end of a meeting session by the Chair. The Chair mostly expresses the praising speech acts in Arabic as he might want to show the audience that he is a

⁷ Following Leech (1983), Leech (2014:89) divides speech events by their illocutionary function into four: competitive, convivial, collaborative and conflictive. He defines convivial speech event as the speech event whose illocutionary goal “coincides with the social goal, eg., *offering, inviting, greeting, thanking, congratulating*” (p.89).

religious Muslim. The following data in video excerpt 5.7 line 3 and video excerpt 5.8 line 5 show the use of Arabic praising speech acts by the Chair to start and end the meeting sessions.

Video excerpt 5.7. The Chair granting praising speech acts to start the Combined Commission Meeting

Date : October 23, 2012

Excerpt video : 01:01-01:03

Participant	Line	(Original Language)	English (Translated)
The Chair	1	Bapak Ibu yang kami	'Literally Fathers and
	2	hormati dengan mengucapkan	Mothers whom we
	3	Bismillahirrahmanirrahim,	respect',
	4	Rapat Kerja pada siang	By saying In the Name
	5	sore hari ini kita mulai.	of Allah, Most Gracious, Most Merciful Let's start this afternoon Working Meeting.

Video excerpt 5.8. The Chair granting praising speech acts to end the Working Meeting

Date : October 23, 2012

Excerpt video : 21:02:21:07

Participant	Line	(Original Language)	English (Translated)
The Chair	1	Saya kira itu Bapak dan	I think that is all
	2	Ibu e pertemuan pada sore	{for today's meeting}
	3	hari ini, maka dengan	'Literally Fathers and
	4	mengucapkan <i>syukur</i>	Mothers'
	5	Alhamdulillah pertemuan	So, by gratefully
	6	kita akhiri	saying ' Praise be to God who has blessed us ' we end the meeting.

In addition, there are also some praising speech acts expressed in Indonesian. The Chair generally delivers praising speech acts in Indonesian when opening the Working Meeting. We can see this in excerpt 5.9 line 1-7 where the Chair asks all the participants to pray together.

Video excerpt 5.9. The Chair granting a praising speech act to start the Working Meeting

Date : September 24, 2012

Excerpt video : 01:01-01:05

Participant	Line	Original	English (Translated)
The Chair	1	Pertama-tama marilah kita	First of all, let us
	2	sebelumnya memanjatkan puji	(Incl) pray to God
	3	dan syukur kehadirat Tuhan	Almighty that has given
	4	Yang Maha Kuasa,	us protection and
	5	yang telah menetapkan	health so that in this
	6	keselamatan dan kesehatan	afternoon we (incl) can
	7	bagi kita semua sehingga	carry on the agenda of
	8	pada siang hari ini kita	the Working Meeting to
	9	dapat melaksanakan agenda	discuss the budget with
	10	Working Meeting badan	PB in order to
	11	anggaran bersama dengan	harmonise... the
	12	pihak PB dalam rangka untuk	proposal of Yogyakarta Special Territory's APBD change in 2012.

13	harmonisasi...
14	usulan perubahan APBD tahun
15	2012 Daerah Istimewa
16	Yogyakarta.

Following Leech's (2014) GSP, praising speech acts are supposed to fit in the pos-politeness, especially the maxim of approbation-the maxim which is used to give a high value on the hearers' quality. Even so, the praising speech acts applied by the Chair above may not fit in the maxim of approbation but rather that of sympathy. This is because the Chair tries to grant a high value on the hearer's feeling despite the fact that its main goal is to praise to God.

In video excerpt 5.7 line 3, 5.8 line 5, the Chair expresses Arabic praising to open and close the Working Meeting. In video excerpt 5.9 line 1-7, the Chair expresses Indonesian greeting to open the meeting. The Chair's choice of Muslim praising may be intended to empathize the hearers who are mostly Muslims, while the Indonesian praising might be used to show the Chair's empathy to both Muslims and non-Muslims. As the result, the praising speech acts utilizing Indonesian appear to be mostly used by the Chair in the Working Meeting.

In sum, it seems that the Chair's choice of the politeness strategies applied in the praising speech acts has been consistent with Leech's (2014) sociopragmatic scales of politeness relative to 'other-territory' or 'out-group', where the Chair might have considered the participants as out-group members who are supposed to be highly respected.

5.2.4 Apologizing

Bach and Harnish (1979) classify apologizing into acknowledgment speech acts. They define apology as the speech act used by the speaker to apologize to the hearer as the speaker thinks that he has done something wrong. In other words, apology is employed when the speaker expresses "regret for having harmed or bothered the hearer" (Bach & Harnish, 1979:51). However, they do not explicitly mention the other use of an apologizing speech act, which Leech (2014) calls anticipatory apologies. In this regard, Leech (2014:122) suggests, "Anticipatory (future-pointing) apologies are usually for minor offenses, where S does not expect any objection to hinder the performance of the act".

In the Working Meeting, an apologizing speech act is regularly used by all the participants and can be easily found in all the meeting sessions. Typically, an apologizing speech act is expressed before and after the participants deliver their speech. Apologizing speech acts in Indonesian and high Javanese forms appear to be the common ones employed by the participants in the Working Meeting. The following data shown in video excerpt 5.10 line 3 depict the use of an apologizing speech act that is commonly expressed by the Chair.

Video excerpt 5.10. The Chair granting apology to Mr. Darsa

Date : January 14, 2013

Excerpt video : 12:45-12:50

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Pripun tho?	What is wrong?
Mr. Afri Sabarno (Commission B)	2	Bisa Bertanya?	Can {I} have a question?
The Chair	3	Oh iya, <u>NYUWUN SEWU</u> , Pak	Well, <u>EXCUSE ME</u>
	4	Darsa,	Mr. Darsa,
	5	Bisa diberi kesempatan	Is it possible to have
	6	bertanya dulu ya Pak?	a question Sir?
Mr. Darsa (Head of BALEG)	7	<u>NGGIH MANGGA</u>	<u>YES PLEASE</u>

In video excerpt 5.10 line 3, it shows that the Chair apologizes to Mr. Darsa before he orders him to give the floor to another participant. In his apology, the Chair employs a high Javanese form *nyuwun sewu* ‘excuse me’ or ‘literally ask for thousand’. The other common apologizing speech acts employed by the Chair directed to all the participants can also be seen in 5.11 line 1. In this case the Chair expresses an Indonesian apologizing speech act, which is specially directed to Mr. Afri Sabarno because the Chair might have done something wrong pertaining to the information he has previously delivered.

Video excerpt 5.11. The Chair apologizing to Mr. Afri Sabarno for having done something wrong

Date : January 14, 2013

Excerpt video : 01:15:30-01:15:55

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Kemudian, ya mohon maaf ,	And then, {I} beg
	2	Pak Afri Sabarno.	{your} pardon Mr. Afri
	3	Mungkin redaksional saja,	Sabarno.
	4	ini memang kemarin,	{it} might be only
	5	bukan salahnya Pak Tanto	redactional,
	6	yang,	This was not Mr.
	7	yang meredaksional saya	Tanto's fault
	8	ini.	yesterday.
	9	Itu kesalahan saya.	The one who did it was me. It was my mistake.

Another common apologizing speech act can also be seen in video excerpt 5.12 line 17-19, where the MP from Commission A directs an apologizing speech act in Indonesian toward all the participants as he might be afraid that the presentation might not satisfy the participants. This case seems consistent with what has been conveyed by Leech (2014) that the speaker might express an apologizing speech act for anticipation if s/he might perform something wrong in the future.

Video excerpt 5.12. An MP apologizing to all the participants before delivering his information

Date : January 14, 2013

Excerpt video : 01:15:30-01:16:00

Participants	line	Original	English (Translated)
The Chair	1	Baik untuk.. kesempatan	Well, for the first
	2	pertama kami=	opportunity we (excl)
	3	persilahkan kepada juru	please the spokesman from
	4	bicara komisi A,	Commission A,
	5	Mas Ardi Noer Harjuno	Brother Ardi Noer Harjuno
	6	untuk bisa menyampaikan	to deliver the speech
	7	pemaparan atau memaparkan	relating to the change of
	8	hasil pembahasan usulan	APBD 2012 from the
	9	perubahan APBD 2012 dari	performance of Commission
	10	kinerja yang ada di	A. The floor is yours, Mas
	11	komisi A.	Ardi.
	12	Waktu dan tempat kami	
	13	persilahkan Mas Ardi	
Mr. Ardi Noer Harjuno (Commission A)	14	INGGIH	YES {Sir}
	15	Terimakasih pimpinan.	Thanks Mr. Speaker.
	16	Mengingat waktu dan	Given the time and
	17	segala sesuatunya kami	everything we {excl}
	18	mohon ma'af yang sebesar-	really beg your pardon if
	19	besarnya seandainya di	this explanation is not as
	20	dalam memaparkan ini	much details as the one
	21	tidak sedetail pada saat	discussed in the previous
	22	dulu pembahasan untuk	budget discussions for the
	23	APBD 2012.	Local Budgetary Revenue
			and Expenditure 2012.

From the analysis so far it seems that the most common apologising speech acts applied by the participants are *mohon maaf* and *nyuwun sewu*, which both can be translated into English as ‘I am sorry’, ‘sorry’, ‘pardon’, ‘pardon me’, ‘I beg your pardon’, and ‘excuse me’.

Regarding the politeness strategies applied by the participants, it can be argued that the Chair and Mr. Ardi Noer Harjuno have employed Leech’s (2014) politeness strategies: maxim of obligation. This is so because they have tried to place a high value on their obligation to the hearers. Leech (2014) suggests that “an apology is meant to be face-enhancing to H rather than face-threatening”.

In video excerpt 5.10 line 3, the chair has applied maxim of obligation, expressing an honorific form *nyuwun sewu* before he orders Mr. Darsa to give the

floor to the other MP. By so doing, it is expected that his apology will enhance Mr. Darsa's positive face because the Chair, despite his position, has expressed an apology, which, in Javanese context, is considered very polite and typically used by the speaker of lower position to the hearer of higher position. Similarly, Susanto (2008) argues that *Nyuwun sewu* has been regarded as important politeness strategy generally used by the Javanese speaker of higher position before s/he grants any order to the hearer of lower position so as to show his being humble and egalitarian.

Another maxim of obligation can also be seen in video excerpt 5.11 line 1, where the Chair has not only applied *mohon maaf* 'excuse me' to Mr. Afri Sabarno but also admitted his own mistake related to the redaction. In this case, the Chair might expect that Mr. Afri Sabarno can be aware of the real situation and does not blame the Chair for the mistake previously made. In this regard, it appears to be consistent with Leech's (2004:116) argument arguing that "an apology may be accompanied by satellite speech events: a confession or admission of responsibility for the fault".

Unlike the apology in the two video excerpts above, the apology applied in video excerpt 5.12 line 17-19 appears to be the longest one, where the spokesman from Commission A, Mr. Ardi Noer Harjuno has not only applied *mohon maaf* 'beg {your} pardon' to perform his apology but also an intensifier *sebesar-besarnya* 'the largest'. By so doing, he might want all the participants to really understand if his future explanation might not be able to satisfy the participants. In other words, the apology applied might be given in anticipation, as well as for his wrong action in the past. With regard to this apology, it appears to be consistent with Leech's (2014) argument that apology can be applied by the speaker to anticipate the wrong action he might perform in the future.

From the above analysis, it seems that the most important sociopragmatic aspects contributing to the choice of the politeness strategies is cost and benefits. The influence of cost and benefit can be identified from the apology granted by the Chair, where he has applied a polite apology to the participants of lower position because he might be aware that a higher social cost may incur if he has not apologized to the participants, in that he might appear arrogant. The other influence of cost and benefit can also be seen in the apology applied by Mr. Ardi Noer Harjuno, where he might also realise that he will be considered as the MP who is not capable if his future explanation does not satisfy the participants. By expressing the polite apology, it is expected that a higher social cost might not be incurred.

From the apology applied by the Chair and the MP, it seems that the politeness strategies applied in the apologies are not only beneficial for the hearer's positive face but also the speaker's, in that they both might realise that their positive face will not be imposed but rather enhanced. This suggests that Leech's (2014) argument that apology is mainly used to enhance the hearers' positive face can be challenged because the apologies applied by the participants in the Working Meeting enhance the hearers' positive face and they protect the speaker's positive face. This idea is comparable to Yoong's (2009) study of 'Orderliness and disorderliness of interaction during question time in the Malaysian House of Representative'. In his finding, he argues that "In general, the speech act of apologising is a positive FTA for the SI, but it can also be a non-FTA if it benefits the SI (apology makes the SI appear to be polite and courteous)" (Yoong, 2009:142).

5.2.5 Thanking

Thanking is one of the speech acts that Bach and Harnish (1979) categorize as acknowledgment: essentially a case where the speaker thanks the hearer for doing something benefiting the speaker. Further, Bach and Harnish (1979:52) maintain that thanking can be used by the speaker with the intention "that H takes S's utterance as satisfying this expectation and H believes that S is grateful to H for the activities done by H". Despite the official language used in the Working Meeting is Indonesian, the common thanks identified in the Working Meeting are expressed in Javanese, such as *matur nuwun* 'a high Javanese form/thank' rather than Indonesian thanking word *terima kasih* 'thank'.

The data consisting thanking speech acts in Indonesian can be seen in video excerpt 5.13 where the Chair expresses his sincere gratitude to all the participants who have spent the time to attend the meeting, while the data containing thanking speech acts in Javanese can be seen in video excerpt 5.10 line 2 and 3. The data in video excerpt 5.14 line 12 shows the Chair uses the Javanese expression *matur nuwun* 'thanks' when thanking Mr. Arfi Harman for the explanation he has just delivered. The data in video excerpt 5.14 line 16 shows Mr. Ardi Noer Harjuno using Javanese *matur nuwun* 'thanks' when thanking the Chair for granting him the floor.

Video excerpt 5.13. The Chair granting thanks to all the participants for their attendance

Date : October 23, 2012

Excerpt video : 00:05-01:06

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Kami ucapkan <u>terima kasih</u>	We (excl) <u>thank</u> for
	2	atas kehadiran Bapak dan	your presence
	3	Ibu, yang mana Bapak dan	'literally Fathers and
	4	Ibu telah meluangkan waktu	Mothers',
	5	untuk ee menghadiri Rapat	who have spent the
	6	Kerja pada siang sore hari	time to attend this
	7	ini.	afternoon Working Meeting.

Video excerpt 5.14. Mr. Arfi Harman granting thanks directed to the Chair for permitting him to give a talk for the explanation

Date : October 23, 2012

Excerpt video : 00:05-01:06

Participants	Line	(Original Language)	English (Translated)
Mr. Arfi Harman (Commission A)	1	Saya rasa ee yang	I think what was done by
	2	dilakukan oleh BALEG	BALEG has been, what is
	3	sudah merupakan, apa	it?...
	4	namanya?...	Ee {I think} the opinion
	5	Ee Masukan seperti itu,	is just delivered to the
	6	tinggal nanti diserahkan	next technical mechanism
	7	kepada mekanisme teknis	to get the next
	8	berikutnya bagaimana	discussion.
	9	untuk melakukan	Thanks.
	10	pembahasan.	
	11	Terima kasih.	
The Chair	12	Nggih, <u>MATUR NUWUN</u> Pak	Yes, <u>THANKS</u> Mr. Arfi
	13	Arfi	<u>PLEASE</u> , the floor is
	14	<u>MANGGA</u> silahkan Pak Ardi	yours Mr. Ardi Noer
	15	Noer Harjuno	Harjuno.
Mr. Ardi Noer Harjuno (Commission A)	16	Nggih, <u>MATUR NUWUN</u> Mas	Yes, <u>THANK</u> Brother Yoyon
	17	Yoyon.	I add a bit to what has
	18	Saya menambahkan sedikit	been mentioned by
	19	yang disampaikan Mas	Brother Arfi.
	20	Arfi.	

It appears that the thanking speech acts applied in the three video above are consistent with the maxim of obligation in Leech's (2014) GSP, where the speakers try to place a high value on their obligation to the hearers. In this regard, Leech (2014) also argues that thanking, like apologizing, can be categorized into pos-politeness, in that "both speech events are basically face-enhancing for O, in fulfillment of the Maxim of Obligation (of S to O)" (Leech, 2014:197). The data showing Indonesian thanking speech act applying maxim of obligation can be seen in video excerpt 5.13 line, while the Javanese ones can be seen in video excerpt 5.14 line 12 and 16.

In video excerpt 5.13 line 1 and 5.14 line 12 and 16, the Chair, despite his position, has applied maxim of obligation, expressing *mohon maaf* and *matur nuwun*. By so doing, the Chair might not only want to enhance the participants' positive face but also to protect his positive face. Regarding the use of *matur nuwun*, it is

interesting to note that the Chair, in his interview with the researcher, said that he typically applies *matur nuwun* ‘a high Javanese form/thank’ instead of *terima kasih* ‘thank’ so as to give more respect to the participants. Similarly, Goebel (2013) argues that the leader usually applies *matur nuwun* ‘thank’, which is associated with self-deprecating *krámá andhap* (KA), to show his respect to the hearer of lower status.

The other use of maxim of obligation can also be seen in video excerpt 5.14, where Mr. Ardi Noer Harjuno, a MP from Commission A, expresses *matur nuwun* to the Chair for giving him the floor. By so doing, he shows his respect to the Chair, a Javanese native speaker of higher status. Doing this may also enhance and protect his positive face, in that the Chair and the other participants attending the Working Meeting might consider that he is a polite and modest Javanese person.

It appears that the use of thanking speech acts is not only done to enhance the hearers’ (participants) positive face but also to protect and enhance the speakers’ (both the Chair and Mr. Ardi Noer Harjuno) positive face. If this is the case, thanking speech acts can also be categorized as fulfilling two purposes: enhancing the hearers’ positive face and protecting the speakers’ positive face.

Following Leech’s (2014) sociopragmatic scales of politeness, it appears that the use of politeness strategies applied by the Chair are consistent with his ideas about cost and benefit. In this case, the potential social costs to the Chair are that he might be considered arrogant and not worthy of respect if he fails to express his apology. Whilst, the use of politeness strategy applied by Mr. Ardi Noer Harjuno appears to be influenced by the vertical distance related to status and power because he might feel obliged to give a high respect to the Chair (the person of higher position) for giving him the floor. Otherwise, the Chair and the other participants attending the Working Meeting might consider him as the person who lacks respect.

5.2.6 Proposing

Bach and Harnish (1979) point out that proposing speech act is one of the sub-categories of Commissives. They suggest that this speech act is commonly used by the speaker with the main intention to ensure the hearer that the speaker’s utterance obligates himself to perform an action on condition that the hearer indicates that s/he wants the speaker to perform the action.

Proposing speech acts are normally employed by the Chair and the participant in the question time session where all the participants conduct a regular discussion.

This speech act can be seen in video excerpt 5.15, where the Chair proposes an idea to respond to what has been previously mentioned by Mr. Afri Sabarno. This speech act is directed to all the participants attending the meeting with the intention that the proposal he offers can be in line to what has been previously proposed by Mr. Afri Sabarno.

Video excerpt 5.15. The Chair granting a proposing speech acts directed to all the participants
Date : January 3, 2013
Excerpt video : 47:28-47:39

Participants	Line	Original	English (Translated)
The Chair	1	Maksud saya begini Bapak,	What I mean is like this,
	2	Ibu yang saya hormati.	/literally Fathers
	3	Saya mengusulkan kalau	Mothers whom I respect.
	4	seandainya kami mencoba	I propose if we (excl)
	5	untuk mengambil langkah-	try to take some further
	6	langkah yang tadi bapak	steps pertaining to what
	7	Afri kiranya sebut,	Mr. Afri roughly
	8	Misalnya kita akan segera	mentioned,
	9	menyelenggarakan rapat,	For example, we will
	10	ee apa,	carry on the meeting of,
	11	Kerja.. PANSUS,	ee what, working...PANSUS,
	12	Ee salah satu dengan	Ee one of them is to have
	13	pimpinan-pimpinan fraksi	a meeting with the head
	14	untuk menjelaskan tentang	of faction to explain the
	15	urgensi-urgensi kaitannya	urgency of discussing the
	16	dengan pembahasan tata	rule and regulation.
	17	tertib.	

Another proposing speech act can also be seen in video excerpt 5.16 line 6-2 where Mrs. Intisari gives a proposing speech act directed to the Chair.

Video excerpt 5.16. An MP granting a proposing speech acts directed to the Chair
Date : Januari 14, 2013
Excerpt video : 43:20-43:34

Participants	Line	(Original Language)	English (Translated)
Mrs. Intisari (Commission D)	1	...Kalau kita kesana,	...If we (incl) get
	2	nanti dianggapnya kita	there, we (incl) will be
	3	mencari-cari kegiatan ya?	considered {as the one}
	4	Padahal ini sangat	looking for activities,
	5	penting.	is that right?
	6	Kalau saya boleh usul,	If I may propose, Sir.
	7	Pak.	If there is a post for a
	8	Kalau di dewan ada pos	study in the Parliament,
	9	kajian misalnya, mbok ya	for example, It would be
	10	diadakan dalam waktu yang	better to have it soon,
	11	tidak terlalu lama,	{it is used} to account
	12	Untuk mempertanggung	for this Sir, this PMK.
	13	jawabkan ini Pak, PMK ini.	Next, We (incl) invite
	14	Nanti kita mengundang	people who are
	15	orang yang memang	competent, so there may
	16	kompeten,	be a difference in what,
	17	Jadi mungkin ada perbedaan	the difference of
	18	apa,	substance that has been
	19	Perbedaan substansi yang	delivered to the
	20	disampaikan kepada dewan	Parliament and also to=
	21	dan juga kepada, kepada	to executives.
	22	eksekutif.	

Following Leech's (2014) GSP, it seems that the speaker using proposing speech acts is applying a maxim of opinion reticence: the neg-politeness that places a low value on his/her opinion. Even so, it also seems that the data would fit Leech's tact maxim: one of the neg- politeness that places a low value on the speaker's wants. This might be so because in uttering the proposing speech acts, Both the Chair and Mrs. Intisari are more likely to impose the hearer's negative face rather than their own positive face.

The example of tact maxim applied by both be seen in video excerpt 5-15 line 3-4, where the Chair has applied a pragmatic modifier *kalau seandainya* 'if' after the performative verb *mengusulkan* 'propose'. In this instance, the Chair might want to inform all the participants that he will be fine if the participants may not accept his proposal, despite his status and power that may allow him to propose his ideas by applying a proposing speech act with high degree of imposition such as: bald-on-record direct strategies.

It seems likely that the Chair might have considered the cost and benefits rather than power and status in expressing the speech. For example, the social costs potentially incurred by the Chair's will be less if he uses such a politeness strategy. This might be so because the participants might be given the impression that the Chair, despite his power and status, is a tolerant and modest leader that deserves to have high respect.

Similar to the tact maxim applied by the Chair, Mrs. Intisari has also applied a pragmatic modifier *Kalau saya boleh* 'If I may' before the performative verb *usul* 'propose' in video excerpt 5.16 line 6-7. In this instance, Mrs. Intisari might have intention as the Chair's above, where she might not want to force her proposal to the Chair, providing the Chair with freedom whether or not the Chair will accept her proposal. With regards to the reasons of applying such a politeness strategy, it appears likely that that she might have different reasons to the Chair for using this strategy. She might have considered the vertical distance: power and status, in which her position in the Working Meeting is lower than the Chair (as the hearer) requiring her to apply such a politeness strategy. If this is the case, it can be argued that the vertical distance relative to power and status between the participants in the Working Meeting might not be the most important sociopragmatic aspect that contributes the choice of politeness strategies in proposing speech acts but rather cost and benefits.

5.2.7 Informing

Bach and Harnish (1979) place informing speech acts into one of the sub categories of Constatives. In uttering an informing speech act, the speaker informs the hearer of a proposition with the intention that the hearer believes in the proposition uttered by the speaker.

The use of informing speech acts can be normally found in all the data recorded from the interaction of the commission meeting. They are typically used by the Chair at the beginning of the question time sessions due to following the discourse organisation of the Working Meeting in DPRD Provinsi DIY. Informing speech acts have also been employed by the MPs and Executives. They have also applied this speech act in the beginning of the question time session after the Chair grants them the floor to deliver the information to discuss in that meeting.

The data in video excerpt 5.17 line 1 display the Chair's use of an informing speech act *sampaikan* 'to inform' in the initial question time session, while the data in video excerpt 5.18 line 1-2 shows the MP's use of an informing speech act *matur* 'a high Javanese form /to inform' in the supplementary question time session.

Video excerpt 5.17. The Chair granting an informing speech acts before in the initial question time session

Date : Januari 14,2013

Excerpt video : 00:01:00:05

Participant	Line	Indonesian (Original)	English (Translated)
The Chair	1	Kemudian perlu kami sampaikan	An then we (excl) need to
	2	pada kesempatan Rapat Kerja	inform at this Working
	3	kali ini ada beberapa agenda	Meeting that there are
	4	yang akan dibahas,	some agendas to discuss,
	5	yang pertama adalah sesuai	The first is similar to
	6	urutan yang tercantum pada	what is mentioned in the
	7	undangan,	invitation, that is the
	8	yaitu persiapan pembahasan	preparation to discuss
	9	perubahan tata tertib dewan.	the changes of the parliament's rule and regulation.

Video excerpt 5.18. The Chair granting a proposing speech acts which is directed to all the participants

Date : Januari 14, 2013

Excerpt video : 47:28-47:39

Participant	Line	Indonesian (Original)	English (Translated)
Mr. Darsa (from BALEG)	1	Kemudian, perlu kami	And then we (excl) need to
	2	<u>MATUR</u> juga di= rapat	<u>INFORM</u> in this honorable
	3	yang terhormat ini bahwa	meeting that BALEG has an
	4	baleg punya pemikiran	idea since e this RAPERDAIS
	5	karena e RAPERDAIS ini	used to be the crucial
	6	dulu kan menjadi	problem in BALEG.
	7	persoalan yang cukup	
	8	krusial di BALEG.	

Following Leech's (2014) GSP it can be argued that the speaker who uses the informing acts are suggested to apply maxim of opinion-reticence, in that the speaker puts a low value on his/her opinion to avoid imposing the speaker's positive face.

In video excerpt 5.17 line 1, the Chair might assume that the information he delivers might impose his own positive face because it might not satisfy the hearer's desire. Thus, to protect his own positive face; he applies pronoun *kami* 'we (excl)' instead of *saya* 'I' to show the hearer's that the idea is not only from him but also from the others. Besides, he might want to make the participants aware that it is not only his mistakes if the information delivered might not satisfy the participants.

In the same way, Mr. Darsa has also applied the same strategy as applied by the Chair, where he has also applied pronoun *kami* 'we (excl)' instead of *saya* 'I'. Also, he has applied another pragmalinguistic feature of politeness relative to the use of honoric forms. Here he has expressed *matur* 'a Javanese polite form/to inform' instead of *menyampaikan*, *memberitahukan* or *menginformasikan* 'to inform', which can also be used to give more respect to all the participants.

It appears that they both have not applied the ones with high degree of politeness in expressing the informing speech acts generally applied by the Javanese speaker used in requestive speech acts such as: *nuwun* 'excuse me' *nuwun sewu* 'thousand pardons'. This can be so because they might think that they are not obliged to do so due to having no serious imposition on anyone's face. Similarly, Leech argues that the speech events which can be categorised into collaborative speech events: *asserting*, *reporting*, *informing*, *announcing*, *instructing* may "have no particular reason to involve politeness, as the goal of the interactants do not either compete with or contribute the social goal" Leech (2014:90). In sum, it can be argued that the most determining sociopragmatic aspect contributing the choice of politeness could be the cost/benefit relative to the obligation.

5.2.8 Agreeing

Bach and Harnish (1979) put agreeing into assentive speech acts, one of the sub categories of Constatives. In applying agreeing speech acts, the speaker wants to show that s/he has the same opinion or belief on the proposition claimed by the hearer. Agreeing speech acts are commonly used in the end of supplementary question time session before the Chair asks all the participants to either agree or disagree with the final decision.

However, there have been identified some agreeing speech acts in the middle of the supplementary question time session due to the discussion to reach consensus. The agreeing speech acts are mostly delivered by the MPs and Executives, though there are some others delivered by the Chair.

The data showing the use of agreeing speech acts can be seen in video excerpt 5.19 line 7, where the Chair has performed agreeing speech acts directed to Mr. Ahmad Subarja. Another agreeing speech act can also be seen in video excerpt 5.20 line 10-12, where Mr. Ardi Noer Harjuno has expressed the agreeing speech acts *sepakat* ‘to agree’.

Video excerpt 5.19. The Chair agreeing to an MP's opinion

Date : September 24, 2012

Excerpt video : 56:18-56:20

Participant	Line	Indonesian (Original)	English (Translated)
Mr. Ahmad Subarja (Commission A)	1	...Lalu yang kedua,	...And the second,
	2	yang kedua besok pada	the second that tomorrow
	3	waktu..	when {the event} is
	4	Itu... dilaksanakan,	carried on,
	5	Saya harus melihat ada	I must see that there is
	6	orang yang memakai jilbab.	some one wearing a hijab (Islamic scarf)
Anonym	7	@ @ ...	@@...
	8	Buktikan!	Prove it!
Ahmad Subarja	9	Ini terbukti di=.. di=..	This is proven in=.. the
	10	among tamu.	receptionist desk
The Chair	11	Nanti Bu Intisari--	{She} will be Mrs. Intisari--
Mr. Ardi Noer Harjuno (Commission A)	12	Bu Intisari	Mrs. Intisari who
	13	<i>Sing [nganggo...]</i>	<i>[is wearing {it}]...</i>
Mr. Ahmad Subarja	14	<u>[MANGGA, MANGGA, MANGGA]</u>	<u>[PLEASE, PLEASE, PLEASE]</u>
Mr. Ardi Noer Harjuno	15	@@	@@
The Chair	16	<u>NGGIH</u> Pak Barja, <u>MATUR</u>	<u>YES {I AGREE}</u> Mr. Barja,
	17	<u>NUWUN</u> , <u>NGGIH</u> .	<u>THANKS, YES {I AGREE}</u>
	18	Baik...	All right...

Video excerpt 5.20. An MP from Commission granting an agreeing speech acts directed to all the participants and one of the MPs.

Date : September 2012

Excerpt video : 03:01-03:25

Participant	Line	Indonesian (Original)	English (Translated)
Mr. Ardi Noer Harjuno (Commission A)	1	Tapi, sekali lagi, karena	But, once more, because
	2	berbagai inisiatifnya	the initiatives are from
	3	berada di eksekutif,	the Executives, I think
	4	sehingga menurut saya kita	we (incl) firstly listen
	5	dengarkan desain secara	all the designs. And we
	6	keseluruhan terlabih	(incl) agree, if there
	7	dahulu. Dan kita sepakat,	is something to propose
	8	kalau nanti ada yang	in 2012. I really agree
	9	mungkin kita susulkan di	with the statement
	10	2012 ini. Saya sangat	stated by Mas Sudarno
	11	setuju dengan pernyataan	(the MP from Commission
	12	yang dikatakan Mas Sudarno	D) that there is
	13	itu, ada yang nyicil. Dan	something we are

14	itu yang sudah mampu kita,	planning to do from now.
15	kita lakukan itu,	And that is the one we
16	<u>MATUR NUWUN.</u>	(incl) think we (incl) are able to do. THANKS.

From Leech's (2014) perspective of politeness, the speaker granting agreeing speech acts may be suggested to apply maxim of agreement where the speaker is supposed to give a high value on the hearer's opinion.

In video excerpt 5.19 line 16-17, it appears that the politeness strategies applied by the Chair have been consistent with Leech's (2014) GSP. This is so because the Chair has applied the maxim of agreement. In so doing, the Chair has used a high Javanese form *nggih* 'yes {I agree}' with the intention to enhance Mr. Ahmad Subarja's positive face despite the Chair's position, which does not oblige him to do so. The Chair performs this politeness strategy as he might want to show his respect to Mr. Barja who appears to be older than him.

Likewise, the data in video excerpt 5.20 line 10-12 appears to be consistent with the maxim of agreement, in that the MPs has applied intensifying modifier *sangat* 'really' before the word *setuju* 'to agree' to give a high value on the interlocutor's opinion. By so doing, it is expected that the interlocutor's positive face will be enhanced.

With regards to Leech's (2014) sociopragmatic aspect of politeness, it appears that the most contributing aspect in the choice of the politeness strategy by the Chair can be the vertical distance related to age, in that the Chair, despite his status and power, has applied a high Javanese word *inggih* which can contextually mean 'I agree' with the intention to give a high respect to the participant older than him.

Whilst, the most contributing aspect influencing Mr. Ardi Noer Harjuno's choice of the politeness strategy appears to be out-group or other territory. This can be identified when he expressed his agreement in video excerpt 5.20 line 7-8, in that he, as the MP from Commission A, has applied intensifying modifier *sangat* 'really' when he expressed his agreement to Mr. Sudarno, one of the MPs from commission D. Conversely, he has not used the similar intensifying modifier *sangat* 'really' when he expressed his agreement in line 6-9, in that he might have thought that he was not supposed to do the same way to his own group⁸.

⁸ The indication of Mr. Ardi Noer Harjuno's agreement directed to his group can be seen in the use of *kita* 'we (incl)' in Video Excerpt 5.20. line 7.

5.2.9 Disagreeing

Bach and Harnish (1979) categorized disagreeing into dissentive speech acts, one of the sub categories of constatives. They suggest that in expressing disagreement the speaker shows the hearer that the speaker has different belief or opinion of the proposition claimed by the hearer. Besides, the speaker wants the hearer to disbelieve in the proposition. Similar to agreeing speech acts, disagreeing speech acts are commonly used in the end of Supplementary Question Time Session before the Chair asks all the participants to either agree or disagree with final decision.

However, similar to the use of agreeing speech acts, there are disagreeing speech acts in the middle of the Supplementary Question Time Session due to some extra discussion and consensus building. The participants applying this speech act are relatively the same as those applying agreeing speech acts; they are mostly the MPs of DPRD Provinsi DIY and Executives. Rarely do I find the Chair applying this speech act except when he has acted as the MP while giving his stand.

The disagreeing speech acts can be seen in video excerpt 5.21 where the participant 1 expresses disagreeing speech acts directed to the Chair indirectly. The disagreement can be identified in line 17-23, in that he has different opinion on the schedule of the meeting, which is scheduled by the Chair on the next day. He disagrees with the meeting being carried on the next day because he might have thought that the result of the meeting might not only be less satisfactory but also clash with another meeting.

Video excerpt 5.21. Participant 1 granting a disagreeing speech act to the Chair indirectly .

Date : January 7, 2013

Excerpt video : 32:28-33:20

Participant	Line	Indonesian (Original)	English (Translated)
The Chair	1	Ya, Pak. Terimakasih,	Yes, Sir
	2	Jadi=, kita akan rapat lagi	Thanks,
	3	besok siang.. jam satu..	So=, we (incl) will have
	4	Jam satu, untuk kemudian	a more meeting tomorrow
	5	juga bisa dikoordinasikan	afternoon... at one
	6	dan= mungkin dalam,	o'clock...
	7	Dalam bulan e Pebruari=	One o'clock, and {it} can
	8	tentu, tentu kita akan	also be coordinated and=
	9	juga, akan mengevaluasi	Perhaps in,
	10	dari jadwal yang	in e February=
	11	sebelumnya. Jadi, nanti	of course we (incl) will
	12	kalau ada perubahan sedikit	do an evaluation based on
	13	itu bisa di bulan, bulan ee	the previous schedule.
	14	Maret...Jadi, mungkin itu	So, if there is a small
	15	[yang ...]	change, it can be in the
Participant	16	[Sebentar, Pak...]	month,
			e e March...
			So, perhaps that [is...]
			[One moment, Sir]

1 (Executive) (male)	17	Seandainya mungkin	If we (incl) insist on
	18	kalau kita paksakan untuk	doing that tomorrow,
	19	besok, hasilnya malah	the result might be less,
	20	mungkin kurang,	ee the result will be
	21	Ee hasilnya kurang baik,	less satisfactory,
	22	karena kebetulan besok juga	because tomorrow at the
	23	ada rapat--	same time there will
			meeting for--
Participant 2 (male)	24	[Konsultasi]	[Consultation]
Participant 1 (male)	25	[Konsultasi]	[Consultation]

Another disagreeing speech act can also be seen in video excerpt 5.22 line 41-42, where Mr. Gunarto expresses his disagreement to one of the MPs previously bringing her ideas about budgeting.

Video excerpt 5.22. An MP granting a disagreeing speech act to the Chair indirectly.

Date : September 24, 2012

Excerpt video : 32:28-33:20

Participants	Line	Original	English (Translated)
The Chair	1	Silahkan, mungkin Pak	Please, perhaps Mr.
	2	Gunarto.	Gunarto.
	3	Nanti setelah itu Pak	After that {It will be}
	4	Barja.	Mr. Barja's turn.
	5	<u>MANGGA</u> Pak Gunarto..	<u>PLEASE</u> Mr. Gunarto {the floor is yours}
Mr. Gunarto (Commission B)	6	<u>INGGIH..</u>	<u>YES {SIR}</u>
	7	Makasih Pimpinan.	Thank you Mr. Chair.
	8	Yang pertama ee dengan	The first {is} ee about
	9	permasalahan pelantikan.	inauguration.
	10	Sebab saya menggaris	Because, I underline
	11	bawahi, apa yang	that, what is presented
	12	disampaikan itu memang,	is that, there was a
	13	bahwa itu memang ada	Plenary Meeting as well.
	14	Rapat Paripurnanya itu	Only do I notice that--
	15	juga.	But its implementation is
	16	Hanya saya memang	fixed {and} perhaps what
	17	berpesan bahwa--	I want is not only--
	18	tetapi pelaksanaannya itu	I believe we (incl) are
	19	tetap kalau saya minta	alike.
	20	jangan Cuma--	So we (incl) will be able
	21	Saya yakin kita ini sama-	to implement it.
	22	sama.	And {there will be} many
	23	Jadi kita akan mampu	guests with many safe
	24	menjadi pelaksana itu.	guards.
	25	Dan tamu sekian banyak	So, {it is} not only this
	26	dengan pengamanan sekian	sort of place here.
	27	banyak.	I agree the agreement
	28	Jadi, tidak hanya semacam	between PANSUS and the
	29	oo ini tempatnya disini.	MPs.
	30	Itu persetujuan dengan	But I am really sure if
	31	PANSUS dengan Dewan, saya	the implementation is
	32	setuju.	only left to the
	34	Tetapi kalau nanti saat	Secretariat of MPs.
	35	pelaksanaannya itu hanya	I actually become unsure.
	36	diserahkan kepada	Don't {you} think so?
	37	Sekretariat Dewan. Saya	The second..
	38	malah menjadi tidak	
	39	yakin. Ya kan?	I am sorry; I am a bit

40	Yang kedua..	different from Mrs.
41	Mohon maaf, saya agak	Intisari about budgeting.
42	berbeda dengan Bu	Even there has been an
43	Intisari	idea that people want to
44	Tentang penganggaran.	celebrate this
45	Bahkan sudah ada masukan	inauguration.. as= as
46	Justru rakyat ingin	grandly as possible.
47	merayakan.. pelantikan	
48	ini se=se semeriah	
50	mungkin.	

Unlike agreeing speech acts which enhance the hearer's positive face, disagreeing, according to Leech's (2014) GSP, may impose the hearer's positive face. Thus, the speaker who expresses a disagreeing speech act could be interpreted as applying the maxim of opinion-reticence to soften the degree of imposition on the hearer's positive face. The same is true for the data shown video excerpt 5.21 and 5.22, where both parties have also applied maxim of opinion-reticence.

The video excerpt 5.21 line 17-21 show the use of maxim of opinion-reticence directed to the Chair, applying indirect strategies of a hint in a conditional sentence form. By so doing, it might be expected that the Chair's positive face will not be directly imposed, in that neither has Mr. Gunarto mentioned his disagreement directly nor has he mentioned the Chair's identity explicitly. To give a lower degree of imposition, the participant from Executive has also utilized pronoun *kita* 'we (incl)' in line 18, softener *kurang* 'less', *mungkin* 'perhaps' in line 20, and a reasoning strategy in line 22-23. By applying *kurang* 'less' and *mungkin* 'perhaps', he might want show that the Chair's idea of having the meeting in the following day may not be totally wrong. Whilst, the pronoun *kita* 'we (incl)' might indicate that the wrong idea may not only belong to the Chair but also all the participants attending the meeting.

The video excerpt 5.22 line 41-44 shows another use of maxim of opinion-reticence directed to Mrs. Intisari, the MP from Commission A. To soften the degree of imposition, Mr. Gunarto, the MP from Commission B, has applied indirect strategies of hint, a downtoner *agak* 'a bit', and 'an external modifier: apology' *mohon maaf* 'I am sorry'. By applying indirect strategies of hint, he might not want to show his disagreement to Mrs. Intisari directly with the intention that her social cost in front of all the participants might not incur. The use of external modifier: apology *mohon maaf* 'I am sorry' might be used to soften his disagreement that may impose her positive face. Whilst, the use of a downtoner *agak* 'a bit' may indicate that her idea of budgeting might not be totally wrong.

Concerning the use of indirect strategies in Java, where the study has been conducted; the present study appears to be comparable to Suseno's (1997) argument arguing that one of the most highly prized qualities by the Javanese is the ability to speak some unpleasant things indirectly, and hence disagreement should not be spoken directly, but rather to be carefully prepared. Correspondently, Kartomihardjo (1981) claims that people in East Java tend to express his disagreement in a wrapped way as it is considered impolite to say no directly. The people will choose some other words or sentences that have the same function to show his disagreement. Similarly, Adnan (1999) argues that the subordinates tend to express his agreement indirectly to the superiors in Yogyakarta's governmental offices from districts to provinces.

Recognizing the use of the politeness strategies applied by both parties, it appears that they have applied almost the same politeness strategies regardless of the different interlocutors, in which they both have applied indirect strategies of hint and downtoners to mitigate the degree of imposition. Thus, it can be construed that the different power and status of the interlocutors (the Chair and Mrs. Intisari) might not influence Mr. Gunarto and the participant 1 to select the appropriate politeness strategies to apply in granting disagreement. Rather, they might have been influenced by the cost/benefit. This can be so as they might think that not only will the interlocutors' social cost incur but also theirs if they fail to apply the appropriate polite strategies, in that the other participants in the hall including the Chair might consider them as the persons who are impolite.

5.2.10 Criticizing

Criticizing is not explicitly mentioned in Bach and Harnish's (1979) speech acts. However, if seeing the nature of criticizing speech acts, it can also be categorized into informative speech acts because it has the characteristic that is similar to the one prevailing in the informative speech acts. In uttering it, the speaker believes in the speaker's proposition and also the speaker has the intention that the hearer believes in the speaker's proposition.

In the present study, criticizing speech acts can be identified in the supplementary question time session and are most likely used by the participants to criticize the other participants from different groups or parties despite the fact that there have been identified criticizing speech acts directed to the Chair.

The data in video excerpt 5.23 line 37-41 show the use of criticizing speech acts directed to the Chair.

Video excerpt 5.23. An MP granting an criticizing speech acts directed to the Chair

Date : Oktober 1, 2012

Excerpt video : 09:15-09:49

Participant	Line	Original	English (Translated)
The Chair	1	justru kita dalam	That is why, at this time
	2	kesempatan ini bisa	we (incl) can give a note
	3	memberikan catatan Bu,	Mum!
	4	yang nanti kemudian akan	Which we (incl) can
	5	kita tindak lanjuti,	follow up later,
	6	karena tadi, ee saya	Because just now, ee I
	7	mencoba mengutip, apa	tried to make a quote to
	8	yang disampaikan Pak	what has been mentioned
	9	Barja tadi, bahwa	by Mr. Barja that--
Participants	10	@@@	@@@
The Chair	11	@@ Pak Barja, Pak Barja	@@ Mr. Barja, Mr. Barja
	12	itu bahwa secara @@	that @@
Participants	13	@@	@@
The Chair	14	Pada prinsipnya bahwa	Principally we (incl) can
	15	penganggaran ini bisa	approve the budgeting,
	16	kita sepakati, tetapi ada	but there is a note in
	17	catatan bahwa tadi	the discussion that the
	18	bahasannya se-se segala	requirements that become
	19	persyaratan yang menjadi	the main concern to have
	20	ketentuan pokok adanya	a capital statement
	21	suatu pernyataan modal	should be fulfilled.
	22	harus terpenuhi.	
	23	Nanti kita anggarkan di	We (incl) will budget it
Participant	24	SEKDA	in SEKDA
	25	Nah itu	That's it
Mr. Gembong (executive)	26	Begitu Pak, jadi	That's it Sir.
Mrs. Intisari	27	penyataan itu kan tidak	So the statement is not
	28	hanya iya tho, Pak.	only yes, isn't it Sir?
	29	Tidak hanya e sekedar	{It is} not a rhetoric,
	30	retorika, tetapi ada	but there is the
	31	aplikasinya.	application.
	32	Jadi kalo memang	So, if RAPERDA is needed,
	33	dibutuhkan raperda ya,	{It} should be carried
	34	harus--	on--
	35	ada	There should be
Mr. Gembong (executive)	36	dibahas perda itu,	The PERDA should be
Mrs. Intisari	37	kalau tidak ya, ngapain	discussed,
	38	dicantumkan di dalam	If it is not {discussed},
	39	perubahan APBD kalau	there is no point to
	40	tidak bisa	include the change of
	41	diimplementasikan.	APBD if it cannot be implemented.
The Chair	42	<u>NGGIH, NGGIH.</u> jadi apa,	<u>YES, YES.</u> So what {is
	43	ketentuan pokok untuk	it},
	44	adanya penyertaan modal	the basic provisions for
	45	itu kan, apa pun itu ya,	the investment is,
	46	nanti,	whatever it is, later,
	47	nah, itu harus bisa	well, it must be
	48	terpenuhi.	fulfilled.

Concerning the criticizing speech acts, it seems that it may be violating Leech's (2014) maxim of approbation, in that the speaker gives an unfavorable or low value to the interlocutor's qualities⁹.

The same is true for the data in video excerpt 5.23 line 26-41, in which Mrs. Intisari has indeed not applied any politeness strategies to soften the degree of imposition on the Chair's positive face but rather applied bald-on-record strategy. Here she has criticized the Chair by undervaluing what has been stated by the Chair relating to the change of APBD (Local Budgetary Revenue and Expenditure) in which it has not explicitly mentioned the PERDA (Regional Regulation) for the programs implementation. By doing baldly on record, she might not really want to impose the Chair's positive face but rather to get more attention from the Chair, as can be seen in line 42, in which the Chair not only seems fine but also agrees on her idea.

It can be argued Leech's (2014:193) sociopragmatic scales that may correspond to the choice of the politeness strategies may be the cost/benefit rather than the power and status of the participants (the Chair and Mrs. Intisari). This can be so because Mrs. Intisari, the one of lower status than the Chair, has not even tried to mitigate her critics on the Chair due to the benefit consideration.

5.2.11 Ordering

Bach and Harnish (1979) have defined ordering as a requirement speech acts, one of the sub categories of directives. In uttering this speech act, the speaker, with his utterance based on some sufficient reasons, requires the hearer to do some prospective action. In addition, they maintain that this speech act is supposed to be uttered by the speaker (the one who has an authority over the hearer) to order the hearer. In other words, the other participants: the MPs and Executives in the Working Meeting are not supposed to apply ordering speech acts but rather requests despite the fact that they both have similar characteristics. See further explanation of request in Section 5.2.14.

The same is true for data gathered from the Working Meeting where the Chair, the person with the authority over the other participants, has applied ordering speech acts directed to all the participants in all the question time sessions: initial,

⁹Also, criticizing speech act may be categorized into Leech's (2014) conflictive speech events, which "do not normally involve politeness (except perhaps ironically), as there is no reason to be polite when the nature of the speech events is to cause deliberate offence" (Leech, 2014:90)

supplementary and end. The data in video excerpt 5.24 line 23-24 show the use of a Yes or No Question form *Apakah ee, usulan Pak Dono tadi bisa diterima?* ‘Can Mr. Dono’s proposal be accepted? Whilst, the other ordering speech acts can be seen in the same video excerpt line 38-40. Therein, the Chair has applied imperative forms *NYUWUN SEWU dicek dulu* ‘{it is} checked first’, *Dicek dulu!* ‘{It is} checked first’, *MANGGA, dicek dulu...* ‘Please, {it} is checked first’

Video excerpt 5.24. The Chair ordering to all the participants

Date : January 7, 2013

Excerpt video : 12:22:13:40

Participants	Line	Indonesian (Original)	English (Translated)
Dono (executive)	1	Saya kira kalau untuk tanggal	I think if {it} is
	2	sebelas besok, itu diwakili	conducted tomorrow on
	3	Wakil Gubernur bisa.	the 11 th , the Vice
	4	Hanya seandainya saja	Governor will be
	5	penandatanganan kan bisa	available,
	6	diparaf di situ.	However, if {it} is
	7	Karena kalau nanti sampai	only a signature, it
	8	tanggal sebelas nanti sampai	can be signed on {the
	9	mundur satu hari saja,	Governor’s
	10	itu= mengacaukan jadwal acara	Accountability Report}.
	11	yang sudah disusun.	Because if it is not
	12	Jadi prinsipnya untuk tanggal	signed on that day,
	13	sebelas itu ee bisa diwakili	that= will ruin the
	14	ee oleh wakil gubernur,	scheduled programs.
	15	terus seandainya	So, principally {the
	16	penandatanganan persetujuan	program} conducted on
	17	itu toh nanti,	the 11 th can be
	18	itu diparaf saja saya kira ee	represented by the Vice
	19	anu bisa.	Governor, and then if
	20	<u>MATUR NUWUN.</u>	{it is} related to
The Chair			signing the approval, I
			think it can be signed
			(as the replacement of
			the official
			signature).
			<u>THANKS</u>
	21	Ya..yang lain?	Well..is there anybody
	22	Yang lain? ada yang lain?.	else {giving opinion}?
	23	Apakah ee, usulan Pak Dono	Is there anybody else
	24	tadi bisa diterima?	{giving opinion}?
	25	Karena kita sudah menentukan,	Is there anybody else
	26	ee setiap,	{giving opinion}?
	27	setiap PANSUS, sekali..	Can Mr. Dono’s proposal
	28	setiap PANSUS pembahasan itu	be accepted?
	29	sudah ditentukan empat belas	Because we (incl) have
	30	hari kerja dan yang kedua	determined,
Participant 4 (Executive)	31	juga empat belas,	Ee every PANSUS,
	32	empat belas hari kerja	once... every PANSUS’s
	33	untuk PANSUS dua, tiga dan	discussion has been
	34	empat...	determined in 14
Participant 5			working days and the
			second, third and
			fourth (PANSUS’s
			discussion) are also
			determined in 14
			working days.
			But, is the Vice
			Governor in, Mas Gesit?
			{He} is in

(Executive)			
The Chair	38	<u>NYUWUN SEWU</u> dicek dulu, dicek	<u>EXCUSE ME</u> , {It} is
	39	dulu. <u>MANGGA</u> dicek dulu...	checked first,
	40	<u>MANGGA</u> Mbak	{It} is checked first, <u>PLEASE</u> {It} is checked first... <u>PLEASE</u> Mum {the floor is yours}
Participant 5 (Executive)	41	Kalau ini pembahasannya,	If it is the
	42	biasa-biasanya--	discussion,
	43	Kalau ini hanya sekadar	ocassionlly--
	44	jawaban Gubernur, Wagub juga	If it is only the
	45	bisa..	Gorvernoor's answer,
	46	Terimakasih.	the Vice Governor can also handle it... Thanks.

The data in video excerpt 5.25 line below also show the other use of ordering speech acts by the Chair directed to the executives and the MPs. The Chair grants the ordering speech acts in an imperative form.

Video excerpt 5.25. The Chair grants ordering speech acts directed to participants

Date : October 2, 2012

Excerpt video : 01:12-01:19

Participants	Line	Original	English (Translated)
The Chair	1	Baik, <u>MATUR NUWUN</u> ,	Well, <u>THANKS</u>
	2	<u>MANGGA</u> Pak Ahmad Subarja,	<u>PLEASE</u> Mr. Ahmad Subarja {the floor is yours}
Mr. Ahmad Subarja	3	Saya hanya menanyakan untuk	I am just asking for
	4	BLH benar tidak ada dana	BLH whether or not
	5	sekian.	there is such an amount
	6	Mohon dijelaskan apa	of budget. Please {it}
	7	kebutuhannya, karena penting	is explained, as {it}
	8	sekali..	is very important.. Thanks.
The Chair	9	Terimakasih.	
	10	Ok, ee Pak Hendro mungkin?	Ok, Ee perhaps Mr.
	11	<u>NGGIIH</u> , mohon bisa diberikan	Hendro {can give any responses}?
	12	tanggapan,	
	13	dari eksekutif atau dari apa	<u>NGGIIH</u> , please {it} can
	14	e PAPD yang.. mendampingi	be given any responses,
	15	Komisi C,	from Executives or from
Participant (executive)	16	Kami persilahkan.	e PAPD which accompanied Commission C, We (excl) give you the floor.
	17	Mohon ijin..	Excuse me..
The Chair	18	<u>MANGGA</u> silahkan	<u>PLEASE</u> please {the floor is yours}

Regarding the said ordering speech acts, it can be argued that the Chair, with his authority, has a privilege to employ bald-on-record direct strategies in expressing ordering speech acts. Hence, he is not supposed to be worried if his order using bald-on-record direct strategies might impose the hearer's negative face.

However, the Chair has not applied bald-on-record. Rather, he has placed a low value on the hearer's want to soften the degree of imposition on the hearer's negative face. This practice has similarities with Leech's (2014) maxim of tact and we can also say that the Chair has applied two of Leech's (2014:147) politeness strategies commonly used to issue directive speech acts: 1) direct strategies and 2) on-record indirect strategies.

The data in video excerpt 5.24 line 21-24 show the Chair applying maxim of tact: on record-indirect strategies. Therein, the Chair has employed Yes-No Questions attributed with pseudo-ordering *Apakah ee, usulan Pak Dono tadi bisa diterima?*, 'Can Mr. Dono's proposal be accepted?' In this instance, the questions can be pragmatically meant to indirectly order all the participants in the hall to accept Mr. Dono's proposal rather than just questioning the participants.

By so doing, it might be expected that his order will be more polite and less threatening on the participants' negative face, in that the participants have been provided with options whether they have to accept Mr. Dono's proposal or not. In addition, the participants may not feel guilty if they do not perform the action as they may consider the utterance as a question rather than an order.

With regard to indirect strategies using questions, this study seems to be comparable to Murni's (2009) study on politeness in DPRD Provinsi Medan. In her finding, she claimed that indirect strategies using questions has become one of the common politeness strategies applied by the Chair to order the MPs.

In the context of Java, where the study was conducted, Ibrahim's (1996) on his study on directive expression between district chiefs and sub district chief in the regency of Malang, East Java, argues that the speakers tend to apply indirect strategies in issuing orders. The same is true for Adnan's (1999) study in the Local Government of Yogyakarta arguing that the Superiors tend to apply indirect strategies in issuing order to subordinates with the intention to respect the subordinates.

The data in video excerpt 5.24 line 38- 39 and 5.25 line 10-15 display the use of tact maxim, applying direct strategies: imperative. In so doing, the Chair has employed passive voice sentences *di cek dulu* '{it} is checked first' in line 38-40 and a high Javanese politeness marker *Nyuwun sewu* 'Excuse me' in line 38 and *mangga* 'please' in line 40. Similarly, in video excerpt 5.25 line 11-12, the Chair has also applied another passive voice sentence strategy *bisa diberikan tanggapan* '{it} can be given any response', which is preceded by an Indonesian politeness marker *nggih*

‘well, all right’, *mohon* ‘please’ in line 11. By using passive voice sentences *di cek dulu* and *bisa diberikan tanggapan*, it might be expected that the participants’ negative face have not been imposed by the order as the Chair does not explicitly mention the participants’ identity. Whilst by applying politeness markers *mangga* and *mohon*, the Chair might want the order to be softer and more polite. Knowing that Indonesian is the official language used in the Meetings of DPRD Provinsi DIY, it can also be argued that the use of *mangga* ‘please’ by the Chair above might indicate that the Chair has not only applied a politeness marker but also code switching strategy to soften the degree of imposition.

The present study appears to be parallel to Adnan’s (1999) study arguing that it is polite for the superiors speaking Indonesian to begin their order to the subordinates by applying code-switching from Indonesian to Javanese such as *mangga* ‘please’, *uwun* ‘beg’, *nyuwun tulung* ‘Can I ask for help’, *nyuwun pirsaa* ‘Can I know’, *nyuwun sewu* ‘excuse me’ and expressing the words such as *mohon* ‘beg, please’, *harap* ‘hope’, *hendaknya* ‘should’, *tolong* ‘help’, *silahkan* ‘please’ and *minta* ‘ask for’.

With regards to the use of passive voices sentences to soften the degree of imposition, the argument is somewhat to Sukanto's (2012) study claiming that passive voice *di-* is commonly used by Indonesian speakers as a politeness strategy in granting orders and requests. In the same way, Adnan (1999) argues that it is polite for superiors to give an order to subordinates by employing passive voice sentences, in which the subordinates’ identity is made unclear.

Using politeness strategies, the orders are made to sound like requests rather than orders. As the result, it becomes almost impossible to distinguish whether the speech acts belong to orders or request due to having no significant difference. They might be labelled as orders as they have been uttered by the Chair, and in contrast they might be labelled as requests when uttered by the participant to the hearer’s of equal and higher position. In this regard, Leech (2014:135) maintains that “there is no clear-cut boundary between orders/commands and requests, but rather a continuous scale of optionality, leading from the ‘no option given’ of a pure command toward progressively greater and greater choice allowed to H”.

The range of politeness strategies applied by the Chair in granting the orders, suggests that the sociopragmatic scales underpinning these choices may relate to the cost/benefits rather than power and status. This is because the Chair might think that he will get more social benefits as the participants will consider him as a humble, modest and wise leader who knows how to behave politely, otherwise his social cost might be threatened and the participants might consider him as an arrogant leader unimportant to respect.

5.2.12 Inviting

Inviting is categorised in Bach and Harnish's (1979) requestive speech acts, one of the sub categories of Directives. In uttering this speech act, the speaker expresses his/her request to the hearer with the intention that the hearer does some action because, at least partly, of the speaker's desire. Further, Leech (2014:180) maintains that "an invitation is an offer taking place in a hospitality frame; it means that S, in the role of host, offers to provide something nice for O in the role of guest".

In the context of the Working Meeting in DPRD Provinsi DIY, the Chair is the only one who expresses the speech acts due to his position and roles in the meeting, that is to invite the participants to do some prospective action. The Chair usually has uttered the speech acts in the initial and supplementary question time session. Rarely has the Chair employed inviting speech acts in the beginning and end of the meeting due to having no necessity to employ them in that particular time.

The same is true for the data in video excerpt 5.26. line.15, where it displays the use of inviting speech acts by the Chair, applying *Mangga Pak Notoy* '{Would you} Please Mr. Notoy {take the floor} '. Nevertheless, there are some other inviting speech acts in the Working Meeting realised by the other participants of lower position as shown in the same video line 12 *Mangga Pak Notoy* '{Would you} Please Mr. Notoy {take the floor} ', and line 14 *Mangga- mangga, Pak* '{Would you} Please Mr. {Notoy take the floor} '

Video excerpt 5.26. The Chair grants inviting speech acts to an MP

Date : January 14, 2013

Excerpt video : 47:11:49:14

Participants	Line	Original Language	English (Translated)
Mr. Darsa	1	Nah memang ada sedikit	Well, there is a bit of a
	2	schedule yang saya	schedule that I think..we
	3	kira.. bisa kita..	can ..see {it},
	4	lihat,	I think Mr. Notoy could
	5	saya kira Pak Notoy	explain {it},

	6	bisa menjelaskan,	for example about the
	7	misalnya soal	legislation and so forth,
	8	perundangan dan	which is ee different
	9	sebagainya, yang itu ee	between PERDA and PERDAIS
	10	berbeda antara perda	
	11	maupun PERDAIS.	
Participant	12	<u>MANGGA</u> Pak Notoy.	{Would you} PLEASE Mr. Notoy {take the floor?}
Mr. Notoy	13	<u>NGGIH MANGKE</u>, Pak.	WAIT A MINUTE, Sir.
Mr. Darsa (BALEG)	14	<u>MANGGA-MANGGA</u>, Pak.	{Would you} PLEASE Mr. {Notoy take the floor}
The Chair	15	<u>MANGGA</u> Pak Notoy,	{Would you} PLEASE
	16	Silahkan Pak...	Mr. Notoy {take the floor} The floor is yours Sir...
Mr. Notoy	17	Terima kasih pak	Thanks Mr. Speaker.
	18	pimpinan.	Ee we (excl) add {some
	19	Ee Kami menambahkan yang	more information} to what
	20	disampaikan oleh Pak	has been mentioned by Mr.
	21	Ardi tadi..	Ardi just now...

The other data showing common inviting speech acts delivered by the Chair can also be seen in video excerpt 5.27 line12-14, video excerpt 5.28 line 2-3. The data in the first video excerpt display the inviting speech acts in the performative sentence *Kami beri kesempatan terlebih dulu kepada Pak SEKDA*, ‘We (incl) give the first opportunity to Mr. SEKDA’. Similarly, the data in the second and third video excerpt display the other inviting speech acts in performative sentence *Kami berikan kesempatan konfirmasi dari penanya sebelumnya* ‘We (excl) give the first chance to have a confirmation for the first questioner’.

Video excerpt 5.27. The Chair grants inviting speech acts to Mr. SEKDA

Date : January 3, 2013

Excerpt video : 01:01:00:37

Participants	Line	Indonesian (Original)	English (Translated)
The Chair	1	Sebelum kita mulai, mari	Before we (incl) begin,
	2	kita mulai dengan berdoa	let's start by praying
	3	menurut agama dan	according to religion and
	4	keyakinannya masing-	belief respectively.
	5	masing..	Prayer begins...
	6	Berdo'a mulai ...	Done, thanks..
	7	Selesai, terimakasih..	Obviously there are
	8	Tentunya dari rekan-rekan	things that will be asked
	9	Pimpinan Fraksi ada hal	by fellows of Faction
	10	yang akan ditanyakan..	Leaders..
	11	Tapi untuk lebih baiknya,	But it would be good,
	12	kami beri kesempatan	we (incl) give the first
	13	terlebih dulu kepada Pak	opportunity to Mr. SEKDA,
	14	SEKDA	to be able to deliver
	15	Untuk bisa menyampaikan	{the things} as we (excl)
	16	seperti yang kami	presented relating to the
	17	sampaikan tadi	developments of the Law
	18	perkembangan-perkembangan	pertaining to privilege.
	19	berkenaan dengan undang-	We (excl) please
	20	undang keistimewaan.	(Mr. SEKDA to give a
	21	Kami persilahkan..	talk)..

Mr. SEKDA	22	Assalamu'alaukum Wr. Wb.	Peace be upon you and so
Executive	23	Selamat pagi, dan salam	may the mercy of God and
	24	sejahtera untuk kita	His blessings.
	25	semua.	Good afternoon and Peace
			be upon us.

Video excerpt 5.28. The Chair grants inviting speech acts to an MP

Date : January 3, 2013

Excerpt video : 39:12-39-22

Participants	Line	Original	English (Translated)
The Chair	1	Ok, <u>MATUR NUWUN</u> .	Ok, <u>THANKS</u>
	2	Kami berikan kesempatan	We (excl) give the first
	3	konfirmasi dari penanya	chance to have a
	4	sebelumnya,	confirmation for the
	5	Bu Intisari silahkan..	previous questioner, Mrs. Intisari please {the floor is yours}..
Mrs. Intisari (Commission D)	6	<u>NGGIH</u> ,	<u>YES {Sir}</u>
	7	Semua ini adalah untuk	All is to look for ee
	8	mencari ee apa,	what,
	9	mencari ee langkah,	{it is} to look for the
	10	apa sesungguhnya yang	real steps that we (incl)
	11	akan kita lakukan dii	will do in this January
	12	bulan Januari 2013 ini.	2013.

From Leech's (2014) GSP, it is argued that the speaker expressing inviting speech generally applies maxim of generosity, in that the speaker places a high value on the hearer's wants. However, Leech's (2014) also argues that the proposal is still debatable, which means that 'invitation' and other types of comissive such as 'promise' and 'offer' can somewhat be direct and impositioning, in which they need to apply tact maxim to soften the degree of imposition on the hearer's negative face. .

The same is true for the data shown in video excerpt 5.26, in which the participant, Mr. Darsa and the Chair have also applied the tact maxim to mitigate the imposition on Mr. Notoy's negative face when they grant him to take the floor to give some information related to the topic previously asked by the other MPs.

The use of tact maxim can be seen in video excerpt 5.26 line12, 14, and 15. In video excerpt 5.26, the participant, Mr. Darsa and the Chair have applied a nonsentential strategy. To give the lower degree of imposition, they have applied a high Javanese politeness marker: *Mangga* 'Please' in line 12, 14 and 15. By so doing, it might be expected that the degree of imposition on Mr. Notoy's negative face will be less because *Mangga* has been familiarly used by the Javanese as a communication strategy to invite the hearers politely, even when it is used in the events where Indonesian is used. See Section 5.2.11 for the effective use of *Mangga*.

Unlike the inviting speech acts in video excerpt 5.26 in which they have applied Leech's (2014) tact maxim to soften the degree of imposition on the hearer's negative face, the inviting speech acts in video excerpt 5.27, 5.28 appear to be consistent with Leech's (2014) generosity maxim-the maxim which places a high value on the hearer's wants. In that instance, the Chair, when inviting the participants, are deemed to enhance the hearer's positive face rather than imposing the hearer's negative face.

The use of generosity maxim can be seen in video excerpt 5.27 line 12-14, where the Chair has applied 'direct strategy: performative' *Kami beri kesempatan terlebih dulu kepada Pak SEKDA* "We (excl) give the first opportunity to Mr. SEKDA". In this case, the Chair has tried to be generous by expressing *terlebih dahulu* 'first', which is intended to prioritize Mr. SEKDA as the first person to take the floor. To give more enhancements on Mr. SEKDA's positive face, the Chair has also expressed *Tapi untuk lebih baiknya*, which is intended to show that Mr. SEKDA's floor is deemed to be valuable and awaited.

Similarly, the other use of generosity maxim applying 'direct strategy: performative' can also be seen in video excerpt 5.28 line 2-4, in that the Chair shows his generosity to the previous questioner, Mrs. Intisari. In so doing, the Chair has expressed *Kami berikan kesempatan konfirmasi dari penanya sebelumnya* 'We (excl) give the first chance to have a confirmation for the previous questioner'. By so doing, it might be expected that Mrs. Intisari's positive face will be more enhanced due to being prioritized by the Chair.

It should also be noted that the two performative sentences above has also applied another politeness strategy, applying pronoun *Kami* 'We (excl)', which can mean that not only does the Chair who invite Mr. SEKDA and Mrs. Intisari' but also the other participants.

It seems that the politeness strategies applied by the participants including the Chair in granting the invitation have been consistent with Leech's (2014) argument mentioning that invitation to some extent can be a double-edged-sword: generous and direct or positioning. With regards to sociopragmatic aspects of politeness, it appears that the most contributing aspect underpinning the choice of the politeness strategies in granting the invitation might not be the status or power of the participants but rather the cost or benefits. This can be so because the participants, regardless of their status or power have been likely to apply the politeness strategies which are

similar with the intention that the invited participants will be more pleased if they are invited by the polite invitations so as to motivate them to deliver the information needed by all the participants in the hall. Likewise, the requester, mainly the Chair, might also benefit from a polite invitation. This is so because he might be considered as the one who is not forceful and know how to instruct the other people nicely and politely.

5.2.13 Permitting

Permitting is not explicitly mentioned in Bach and Harnish's (1979) speech acts. However, this speech act can be categorized into a permissive speech act, one of the sub categories of directives; in that it has similarities to the ways the other permissive speech acts are expressed. In uttering the speech acts, "the speaker permits the hearer to do an action if the speaker expresses "the belief that his /her utterance, invirtue of his authority over the hearer, entitles the hearer to do an action, and the intention that the hearer believes that the speaker's utterance entitles him to do an action" (Bach&Harnish, 1979:47).

Hence, similar to inviting, permitting is normally employed by the Chair, the one who has an authority over the other participants, in the question time session of the DPRD Provinsi's Working Meeting. Even so, it is almost impossible to distinguish between inviting and permitting as they may have similar expressions. One of the ways that might be effective to distinguish them is by recognizing the discourse organization, where permitting is normally conducted by the Chair after s/he invites the participants.

The data in video excerpt 5.29 line 22 show the use permitting speech acts, applying *Mangga* 'please', in that the Chair's intention is to grant permission to Mr. Warna after he has been invited by the Chair using the same expression *Mangga* in line 19. The data in video excerpt 5.30 line 13 show the Chair granting permitting speech acts to Mrs. Intisari after he has invited her to take the floor in line 10-12. Therein, the Chair expresses *Bu Intisari, silahkan...* 'Mrs. Intisari, Please {the floor is yours}...', which is intended to permit Mrs. Intisari to take the floor.

Video excerpt 5.29. The Chair grants permitting speech acts to an MP

Date : January 3, 2013

Excerpt video : 05:48-06:10

Participants	Line	Original	English (Translated)
Sagu Mulyoto (Commission B)	1	...Saya rasa itu Mas	...I guess that Mas Sugeng,
	2	Sugeng,	Because e what we (incl)
	3	Karena e apa yang kita	had noted that how far the
	4	tandaskan bahwa sejauh	executive team has
	5	mana team eksekutif	succeeded to recognise.
	6	tentunya sudah bisa tahu.	Later the finance minister
	7	Nanti yang akan diatur	will set this and that,
	8	menteri keuangan itu ini-	well that point has not
	9	ini-ini,	been mentioned by Mr.
	10	Nah itukan tadi belum	SEKDA,
	11	disampaikan Pak SEKDA,	so we (excl) are here, in
	12	sehingga kami di sini,	quotation marks, still
	13	dalam tanda petik yakin	confident'
	14	akan diri sendiri'	it is still very
	15	yang masih sangat	debatable.
	16	debatable.	That is all, Mas Sugeng.
	17	Sementara begitu, Mas	
	18	Sugeng.	
The Chair	19	Silahkan, MANGGA	Please, PLEASE
	20	dari Pimpinan Fraksi dan	{I invite} from the
	21	Pak SEKDA,	Faction Leader and Mr.
	22	MANGGA, Pak Warna.	SEKDA, PLEASE Mr. Warna {the floor is yours}...
Warna Mahdi (FKB)	23	Bapak-Ibu sekalian yang	Literally Fathers Mothers
	24	Saya hormati.	whom I respect.
	25	Disamping yang telah	Apart from {the
	26	disampaikan Bu Intisari,	information} that has been
	27	Pak ee Agus, ini juga e	mentioned by Mrs.
	28	dari masyarakat.	Intisari,
	29	Ini sudah didengar bahwa	Mr ee Agus, this is also e
	30	DANAIS itu lima ratus	from the society.
	31	Milyar.Ini mereka juga	This has been heard that
	32	membuat gambaran seperti	DANAIS is five hundred
	33	itu	billion. This is what they picture

Video excerpt 5.30. The Chair grants permitting speech acts to an MP

Date : January 3, 2013

Excerpt video : 38:54-39:12

Participants	Line	Original	English (Translated)
Sagu Mulyoto (Commission B)	1	...Nah, setelah PERDA	...Well, After PERDA for
	2	tentang PERDAIS itu	PERDAIS is compiled.
	3	disusun, maka mekanisme	So, the new mechanism for
	4	baru kita membahas	us (incl) is to discuss
	5	PERDAIS.	PERDAIS.
	6	Demikian Bapak Pimpinan	That is all what we (excl)
	7	yang dapat kami	can inform Mr. Chair.
	8	sampaikan.	
The Chair	9	Ok, MATUR NUWUN.	Ok, THANKS
	10	Kami berikan kesempatan	We give the chance to
	11	konfirmasi dari penanya	confirm from the previous
	12	sebelumnya,	questioner,
	13	Bu Intisari, silahkan...	Mrs. Intisari, Please {the floor is yours}...

Mrs. Intisari (Commission D)	14	NGGIH,	YES, {Mr. Chair}
	15	Semua ini adalah untuk	All of this is to look for
	16	mencari ee	ee
	17	Mencari ee langkah apa	{It is} to look for the
	18	sesungguhnya yang akan	steps on what we (incl)
	19	kita lakukan dii Bulan	really want to do in this
	20	Januari dua ribu tiga	January two thousand
	21	belas ini.	thirteen.

Another permitting speech act can also be seen in video excerpt 5.31 line 24, where the Chair has expressed *Mangga silahkan* ‘Please the floor is yours’, which is intended to grant permission to one of the participants after identifying that the participant has asked for permission to take the floor.

From the mentioned explanation, it appears that permitting speech acts are typically performed after the Chair has granted inviting speech acts. However, there has been some data showing permitting speech acts which are not preceded by inviting speech acts. One of them can be seen in video excerpt 5.31 line 12, where the Chair has granted permission to Mr. Ahmad Subarja after the Chair has recognized him raising his hand for the floor. In this instance, the Chair has expressed *Mangga Pak Ahmad Subarja* ‘Please Mr. Ahmad Subarja {the floor is yours}’.

Video excerpt 5.31. The Chair permitting to an MP

Date : October 2, 2012

Excerpt video : 38:54-39:12

Participants	Line	Indonesian (Original)	English (Translated)
Nur Sasmito (Commission D)	1	...ee padahal	...ee ctually, the most
	2	sesungguhnya kemungkinan	likely sources of
	3	besar sumber-sumber	congestion are the
	4	kemacetan itu orang-orang	villagers who are
	5	desa yang tidak	facilitated when working,
	6	terfasilitasi ketika	doing activities in city.
	7	bekerja, beraktifitas di	That is all Sir.
	8	kota..	Thanks.
	9	Mungkin itu saja Pak,	
	10	terimakasih.	
The Chair	11	Baik, MATUR NUWUN,	Well, THANKS
	12	MANGGA Pak Ahmad Subarja	(The Chair sees Mr. Ahmad Subarja raising his hand to ask for permission to deliver a speech) PLEASE Mr. Subarja {the floor is yours}.
Mr. Subarja (Commission A)	13	Saya hanya menanyakan	I just want to ask {the
	14	untuk BLH bener tidak ada	Chair} whether or not
	15	dana sekian.	there is a certain Budget
	16	Mohon dijelaskan apa	for BLH.
	17	kebutuhannya, karena	Please {the Chair}
	18	penting sekali..	explain what is needed as
	19	Terimakasih.	it is very important.. Thanks.

The Chair	20	Ok, ee Pak Hendro	Ok, ee Perhaps Mr. Hendro
	21	mungkin,	{can give any responses},
	23	baik mohon bisa diberikan	Well, {I} beg {that it}
	24	tanggapan,	can be given any
	25	dari Eksekutif atau dari	responses,
	26	apa e PAPD yang..	from executives or from e
	27	mendampingi Komisi C,	PAPD which accompanied
	28	kami persilahkan.	Commission C,
			we (excl) give you the
			floor.
Participant	29	Mohon ijin..	Excuse {me}..
The Chair	30	<i>MANGGA Pak</i>	<i>PLEASE {the floor is</i>
			<i>yours} Sir</i>
Mr. Gembong (Executive)	31	Silahkan Pak.	Please Sir {the floor is
			yours}.
Participant (Executive)	32	Ee, terimakasih Bapak	Ee, thanks Mr. Chair,
	33	Pimpinan,	Literally Father Mother
	34	Bapak-Ibu yang kami	whom we (excl) respect.
	35	hormati.	

Unlike inviting speech acts which can be generous and direct or even impositioning, permitting speech acts may tend to be only ‘generous’ because the speaker granting permission may not impose the hearer’s negative face but rather enhances the hearer’s positive face. If so, Leech’s (2014) generosity maxim will be appropriate to be applied in granting the speech acts so as to enhance the hearers’ positive face.

The same is true for the permitting speech acts applied by the Chair in granting the permitting speech acts which are apparently to be consistent with Leech’s (2014) generosity maxims. In video excerpt 5.29 line 30 and 31, the Chair has granted permission to Mr. Warna, applying ‘nonsentential strategies’. To enhance the hearers’ positive face, the Chair has not only applied a Javanese politeness marker *Mangga* ‘please’ as can be seen in video excerpt 5.29 line 22 and video excerpt 5.31 line 12 and 30, but also another politeness marker *silahkan* ‘please’ in video excerpt 5.30 line 13. By so doing, the Chair might expect that his permission can make Mr. Warna, Mr. Ahmad Subarja and Mrs. Intisari feel respected as they have been granted to take the floor by the Chair politely. Besides, he might want the permitted participants and the other participants in the Hall to regard him as the Chair who is modest, humble and knows how to treat the participants of lower position wisely and politely. Knowing that, it seems that expressing politeness markers to grant permission politely may not be beneficial only for the permitted participants but also the Chair. See the effective use of *Mangga* and *silahkan* in Section 5.2.11.

In sum, the use of the politeness markers can be beneficial for both the participants and Chair. It might indicate that the underpinning sociopragmatic aspect contributing the choice of the politeness strategies in granting the permission appears to be the cost/benefit rather than the different power and status between the Chair and the participants. This is so because the Chair, despite his position, appears to ignore his position when granting permission as he might think that he will get more benefits from doing so.

5.2.14 Requesting

Bach and Harnish (1979) maintain that requesting is categorized into a requestive speech act, one of the sub categories of directives. In uttering the speech acts, the speaker requests the hearer to do an action if the speaker expresses “the desire that the hearer carries out an action, and the intention that the hearer carries out an action because (at least partly) of the speaker’s desire” (Bach & Harnish, 1979:47).

Also, Yoong (2010:128) argues that “requesting has a lower degree of illocutionary force because requesting does not demand compliance, and the hearer can choose whether or not to perform the action”. Requesting in the Working Meeting is mostly associated with the MPs of DPRD Provinsi and Executives in question time sessions, and is typically performed to seek the Chair’s permission to deliver a speech. Rarely does the Chair employ requesting as he is in the position who is not supposed to make a request.

The data in video excerpt 5.32 line 3-5 *Saya hanya menanyakan untuk BLH benar tidak ada dana sekian* ‘I just want to ask {the Chair} whether or not there is a certain Budget for BLH’ depicts the use of requesting speech acts by Mr. Ahmad Subarja directed to the Chair, seeking some information pertaining to BLH’s Budget. The data in line 5-6 *Mohon dijelaskan apa kebutuhannya* ‘Please {the Chair} explain what is needed’ depict a request by the same person to the Chair, in which he has requested the Chair to explain the need of the Budget. Another use of a requesting speech act by the participant directed to the Chair can also be elicited in the same video excerpt line 19 *Mohon ijin* ‘Excuse {me}’, which purports to seek the Chair’s permission to take the floor.

It should also be noted that the same expression such as *mohon* ‘please’ might have a different category, in that it depends on who utters the speech acts as can be

seen in video excerpt 5.32 line 12. In this instance, *mohon* ‘please’ can be considered as an ordering speech act as it has been expressed by the Chair, the person who has an authority over the other other participants in the Working Meeting. Whereas, *mohon* expressed by Mr. Ahmad Subarja in line 6 and by a participant in line 18 can be considered as requesting speech acts due to being uttered by the speaker of lower position.

Video excerpt 5.32. An MP granting a request to the Chair

Date : October 2, 2012

Excerpt video : 38:54-39:12

Participants	Line	Indonesian (Original)	English (Translated)
The Chair	1	Baik, MATUR NUWUN ,	Well, THANKS ,
	2	MANGGA Pak Ahmad Subarja	(The Chair sees Mr. Ahmad Subarja raising his hand to ask for permission to deliver a speech) PLEASE Mr. Subarja {the floor is yours}
Mr. Ahmad Subarja (Commission A)	3	Saya hanya menanyakan	I just want to ask {the
	4	untuk BLH benar tidak ada	Chair} whether or not
	5	dana sekian.	there is a certain
	6	Mohon dijelaskan apa	Budget for BLH.
	7	kebutuhannya, karena	Please {it is} explained
	8	penting sekali..	what is needed as it is
	9	Terimakasih.	very important.. Thanks
The Chair)	10	Ok, ee Pak Hendro--	Ok, ee Mr. Hendro--
	11	mungkin,	perhaps,
	12	baik mohon bisa diberikan	Well, please (you) give
	13	tanggapan,	any response.
	14	dari eksekutif atau dari	{It can be} from
	15	apa e PAPD yang..	executives or from PAPD
	16	mendampingi Komisi C,	who accompanies
	17	kami persilahkan.	Commission C. We (excl) give (you) the floor.
Participant (Executive)	18	Mohon ijin...	Excuse {me}...{Can I take the floor?}
The Chair	19	MANGGA silahkan	PLEASE the floor is yours
Mr. Gembong (Commission C)	17	Silahkan Pak.	Please Sir {the floor is yours}
	18	Ee, terimakasih Bapak	Ee, thanks Mr. Chair,
Participant	19	Pimpinan,	'literally Father Mother
	20	Bapak-Ibu yang kami	whom we (excl) respect'.
	21	hormati.	

In video excerpt 5.32 it seems that requesting is normally expressed by the MPs and executives towards the Chair with the intention to seek the Chair's permission or information. Even so, there have been identified some data depicting the use of requesting conducted by the the MPs toward the Executives or the other

MPs from different parties during the question time session due to sharing information among different parties or groups prior to having a consensus.

Whereas, the data in video excerpt 5.33 line 6-7 show the use of requesting speech acts by Mrs. Intisari from Commission D toward the Chair. Therein, it shows that Mrs. Intisari has granted a requesting speech act intended to request the Executive from Local Budgetary Revenue and Expenditure Committee to underline the date of the program.

Video excerpt 5.33. An MP granting a request to the Chair

Date : October 2, 2012

Excerpt video : 44:09-44:24

Participants	Line	Original	English (Translated)
Participant	1	Saya kira seperti itu..	I think that is all..
	2	Terimakasih,	Thanks,
	3	Assalamu'alaikum	'Peace be upon you'
The Chair	4	<u>NGGIIH, MATUR NUWUN</u>	<u>YES, THANKS</u>
Mrs. Intisari	5	<u>NGGIIH, anu aja,</u>	<u>WELL, {there is something</u>
	6	<u>di... digaris merah,</u>	<u>I want to say}</u>
	7	<u>garis biru saja segera.</u>	<u>{It}... is underlined</u>
	8	Ya, jadi Pak Taufik	red or blue straight
	9	tadi, Pak Gembong,	away,
	10	Kalau memang bisa	Well, {as it was
	11	menyelesaikan November.	mentioned} both Mr.
	12	Tadikan gambarannya	Gembong and Mr. Taufik,
	13	akhir november selesai.	If {it} can be finished
Executive	14	<i>Insya Allah.</i>	in November.
			Just now, it seems that
			{it} can be completed in
			the end of November.
			<i>I should try.</i>

The other requesting speech acts commonly found in the Working Meeting can also be elicited in video excerpt 5.34 and 6.5, in which it displays Mr. Gesit granting a request to the participants to give some more information being discussed. Whereas, the data in video excerpt 5.35 display Mr. Suharno jokingly requesting Mrs. Gembong to wear a Jilbab 'a Muslim scarf' on the Governor inauguration day

Video excerpt 5.34. An MP granting a request to the participants

Date : January 7, 2013

Excerpt video : 31:45-32:08

Participant	Line	Indonesian (Original)	English (Translated)
The Chair	1	Ya,	Yes,
	2	Yaa, memang intinya	Well, the point is
	3	seperti itu,	essentially like that,
	4	tetapi kalo demikian,	but if so,
	5	kita kan sepakat harus	we do agree we should
	6	secepatnya menentukan LKPJ	immediately determine our
	7	kita,	LKPJ,
	8	karena inikan sudah minggu	Because this has been two
	9	kee dua,	weeks,

	10	Saya kira mungkin Pak	Iguess Mr. Gesit may be able
	11	Gesit bisa kok jam satu,	{to join the meeting} at one
	12	<u>MANGGA</u> , Pak.	o'clock,
			<u>PLEASE</u> , Sir.
Gesit	13	Yaa, agak kebelakang,	Well, {it is} somewhat
(Executive)	14	Yaitu nanti Kamis,	backward,
	15	hari Kamis ya?	that is on Thursday,
	16	Cuman nanti mungkin dari	It is Thursday, isn't it?
	17	rekan-rekan yang berkaitan	But later {it} may be from
	18	dengan substansi dengan	colleagues relative to the
	19	materi tadi,	substance of the matter,
	20	Kami kurang tahu,	we {excl} are not sure,
	21	apakah bisa memberikan	whether or not it is
	22	informasi atau tidak.	possible {for them} to
	23	Kemudian, dalam waktu yang	provide the information.
	24	pendek ini,	Then, in this short time,
	25	Kami akui bahwa, sampai	we {excl} admit that, up to
	26	dari tanggal sebelas ini=,	this eleventh=,
	27	informasi memang sudah	the information is already
	28	jelas bahwa Bapak Gubernur	clear that the Governor is
	29	tidak ditempat,	not in,
	30	Tetapi, Pak WAGUB ada,	however, the Vice Governor
	31	Jadi sehingga nanti, kalo	is in Sir,
	32	ini bisa diwakili Wagub,	so that later, if it can be
	33	Pak WAGUB tanggal sebelas	represented by the Vice
	34	itu bisa.	Governor,
	35	Saya kira demikian.	Mr. Vice Governor is
			available on the eleventh.
			I think so.
The Chair	36	Ya, Pak.	Yes, Sir
	37	Terimakasih	Thank you

Video excerpt 5.35. An MP making jokes to calm down the situation

Date : September 24, 2012

Excerpt video : 09:15-09:49

Participant	Line	Indonesian (Original)	English (Translated)
Mr. Sudarno	1	Nah, kemarin..	Well, yesterday.., it
(Commission C)	2	Itu sudah dikonfirmasi	has also been
	3	juga ke= ke= lembaga itu.	confirmed to= to= that
	4	Pertamanya..	institution. The
	5	mengkonfirmasi ke=.. pengirim.	first.. {is} to
	6	Setelah dikonfirmasi.	confirm to=.. the
	7	Dibilang, "ini khusus untuk	sender. After being
	8	among tamu".	confirmed, {it} was
	9	Nah, Saya kira..	said that "this is
	10	ini memang betul, perlu secara	special for the
	11	serius di=sikapi dan ditindak	receptionist". Well,
	12	lanjuti.	I think..this is
			correct, {it} needs to
			be seriously
			considered and
			followed up.
Executive	13	<u>NGGIH</u> ...	<u>YES</u> ...
	14	Mungkin yang menjadi catatan	This might become our
	15	kami, ini= akan jadi masukan,	(excl) notes Sir.
	16	Pak.	But we (incl) pay
	17	Tetapi kita perhatikan.	attention on it.
	18	Karena secara kelembagaan	Because
	19	tidak ada=, tidak ada itu.	institutionally there
	20	Ini tadi Pak Gembong	is no=, there is no
	21	mengatakan <i>wong</i> among tamu itu	{such an invitation
	22	tidak ada, gitu.	letter}.
	23	Tapi, dari pada berpolemik	Just now Mr. Gembong
	24	berbeda--	said that actually
	25	Tapi, ini jadi catatan [yang	there won't be any

	26	penting]	receptionist. But, instead of having a different polemic--but, this becomes an [important note].
Mrs. Intisari (Commission D)	27	[Jangan sampe]	[Please {make sure that there is no such an invitation letter}]
Executives	28	Ya=...	Yes=...
	29	Tidak terjadi.	It won't happen.
	30	Ini yang pertama.	This is the first time.
Mr. Suharno (Commission C)	31	Begini saja.	Well {I have an idea}.
	32	Nanti, Bu Gembong yang Pake Jilbab.	Next, Mrs. Gembong wears the scarf.
Participant	34	@@	@@
Mr. Suharno (Commission C)	35	Bahwa ini...	That this...
	36	Isu ini tidak bener.	This issue is not right.
	37	Bu Gembong nanti supaya	Mrs. Gembong is supposed to wear a scarf especially on that day.
	38	khusus, hari itu Pake jilbab.	
Participant	39	@@	@@
Mr. Suharno (Commission C)	40	Ini himbauan saya,	This is an appeal from me, {it is} not an order.
	41	bukan perintah sifatnya.	
Participants	42	@@	@@
Mr. Suharno (Commission C)	43	Tapi kan kita bisa saja, bisa	But we actually (incl) can, {we} (incl) can
	44	juga minta kepada eksekutif	also ask the
	45	untuk melaksanakan	executives to ask Mrs. Gembong to wear a scarf.
	46	Bu Gembong Pake Jilbab.	
Participants	47	@@	@@
Participants	48	Ini tugas!	This is a duty!
Participants	49	@@	@@

Leech (2014) in his GSP argues that the speaker using requesting speech acts may impose on the hearer's negative face, and hence he may suggest that it might be necessary for the speaker to apply a tact maxim to soften the degree of imposition on the hearer's negative face unless there might be disruption which may create conflicts.

It appears that the participants granting requesting speech acts in the video excerpts above may correspond to Leech's (2014) idea, where they have also applied the tact maxim to lower the degree of imposition on the requested participant's negative face. However, the realization of the tact maxim applied in granting requests may vary due to different degree of politeness.

The data in video excerpt 5.32 line 3-8 shows the use of tact maxim, applying 'directive strategy: performative and imperative sentence'. An example of this can be seen in lines 3-5, where Mr. Ahmad Subarja has requested the Executive to give some information about the Budget of BLH. To soften the degree of imposition, he has

applied ‘a pragmatic modifier: softener *hanya* ‘just’ in the sentence *Saya hanya menanyakan untuk BLH benar tidak ada dana sekian* ‘I just want to ask {the Executives} whether or not there is a certain budget for BLH’. Whereas, the politeness strategies applying an imperative sentence can be seen in line 6-8, where Mr. Ahmad Subarja has requested the executives to explain the need of the Budget. To soften the degree of imposition, he has applied ‘a pragmatic modifier: politeness marker’ *Mohon* ‘Please’ in *Mohon dijelaskan apa kebutuhannya, karena penting sekali*. ‘Please {the executives} explain what is needed as it is very important’. It should also be noted that data in line 6-8 have not only applied a politeness marker *mohon* ‘please’ to soften the degree of imposition but also a passive voice sentence *dijelaskan* ‘to be explained’. By so doing, Mr. Ahmad Subarja might expect that the requested participant feel glad as he might not feel being imposed by the request due to being given options whether or not he has to deliver the information needed by the requester. (See also the effective use of *mohon* ‘please’ and passive voice sentences in Section 5.2.11.)

Another use of performative sentence can be seen in line 18, where the participant requests for taking the floor. To soften the degree of imposition, he has applied a polite word *mohon* ‘beg’ before the word *ijin*-which can contextually mean ‘the floor’. Similarly, the participant in video excerpt 5.33 has also applied a directive strategy: performative sentence. The use of this performative can be seen in line 5-6, where Mrs. Intisari has requested the Chair to underline the dates using red or blue color. In so doing, she has applied a passive voice sentence to soften the degree of imposition on the Chair’s negative face. In this instance, she has said *Di... digaris merah, garis biru saja segera* ‘{it} is underlined red or blue straight away Sir’. By so doing, it might be expected that the Chair’s negative face will not be greatly imposed, as the request does not explicitly state the hearer supposed to perform the request. (See the use of passive voice sentences in Section 5.2.11.)

Unlike the data in video excerpt 5.33, in video excerpt 5.35 we see the use of the tact maxim ‘off record indirect strategies: statement hints’. Here Mr. Gesit has indirectly requested the other participants to give some information related to the substance of the previous matters. In so doing, Mr. Gesit has said *Kami kurang tahu apakah bisa memberikan informasi atau tidak* ‘We (excl) are not sure whether it is possible {for them} to provide the information or not’. In this instance, the indirect request can be recognized from the negative sentence *kurang tahu* ‘do not quite

understand' which can be pragmatically used to request something indirectly. We can suggest that the participants recognize Mr. Gesit's statement as an indirect request that does not impose on negative face because it lets them choose whether they have to provide the information or not. Besides, Mr. Gesit has applied pronoun *kami* 'We (excl)' to replace pronoun *Saya* 'I' to soften the request, letting the proposed hearers know that the information requested is not only for him but also for the others of his group.

The use of indirect strategies and pronoun *kami* 'we (excl)' to replace *I* is parallel with Murni's (2009) study of Politeness in DPRD Provinsi Medan. In her study, she argues that some MPs of DPRD Provinsi Medan have applied negative statement *tidak tahu* 'auxiliaries + not+ know' as an 'indirect strategy: hint' and pronoun *Kami* 'We (excl)' to replace the pronoun *Saya* 'I' in granting their requests. Also, it may be comparable to Kartomiharjo's (1994) study arguing that the use of indirect strategies in granting requests and other directive speech acts are highly expected in Javanese as it may reflect politeness, cooperation and humbleness.

Unlike the politeness strategies applied in requests as shown in video excerpt 5.32, 33, and 34, the politeness strategy applied in video excerpt 5.35 line 31-19 may have violated the tact maxim, applying bald-on-record direct strategies (i.e., performatives) to request Mr. Gembong's wife to wear a scarf, in that Mr. Suharno has not used any politeness marker to mitigate his request. In addition, the request expressed in video excerpt 5.35 line 31-19 can also be included into Brown and Levinson's (1987) positive politeness strategies: jokes. The use of jokes can be identified when Mr. Suharno has requested Mrs. Gembong, one of the MPs' wives elected to be the receptionist, to wear a Jilbab 'a female Muslim scarf' on the Governor Inauguration day. In his request, he has said *Begini saja nanti, Bu Gembong yang pake jilbab* 'Well {I have an idea} next, Mrs. Gembong wears the scarf'. In so doing, he might not seriously request her to wear Jilbab but rather jokingly, as can be seen from the laughter expressed by the participants after they have heard Mr. Suharno's request. The others jokes can also be seen in line 37-38, 43-46 and 48.

It should also be noted that the reason why he has made jokes requesting Mr. Gembong's wife to wear a Jilbab might be that there was a serious debate previously conducted by the Legislative and Executives in relation to the executives' controversial invitation letter mentioning that the female receptionists are not allowed to wear a Jilbab in the Governor Inauguration Day. While, the reason why Mr.

Suharno has willingly chosen Mr. Gembong's wife as the object of the jokes is probably because they, the Chair and Mr. Gembong, are intimate due to the same commission. Rarely have both the Legislatives and Executives made jokes to each other. Rather, they have selected other politeness strategies in granting requests due to their relations which might not be familiar or intimate.

The use of jokes as one politeness strategies to lower the tension of the debate in DPRD Provinsi DIY is also comparable to Asiko's (2011) findings. In this work she argues that "Jokes may be used as an exploitation of politeness strategies as well as, since jokes are based on mutual shared background knowledge and values, they may be used to stress that shared background or those shared values. Joking is a basic positive politeness technique for putting issues at 'ease' or creating humor" (Asiko, 2011:213). Similarly, Yoong (2009:75-76) reported that humor is not a form of disorderliness of interaction in the Malaysian Parliament. Rather, "because of its 'good feeling,' humor, according to the respondents, can lighten up the environment and dispel tension among interlocutors in the *Dewan Rakyat*. Some respondents feel that humor could be orderly, especially when addressing difficult issues, since humor eases conversation by reducing the potential for 'offence' and the perception of criticism".

In sum, it can be argued that both legislatives and executives have tried to respect one another, expressing request with high degree of politeness, applying tact maxims to soften the degree of imposition on the hearers' negative face, despite the fact that there have been found some participants violating the tact maxim for jokes¹⁰. If this is the case, the sociopragmatic aspects underpinning the choice of appropriate politeness strategies applied in granting request can be: 1) the horizontal distance such as the intimate or familiar relation between the speaker and the hearers, and 2) cost/benefits.

5.2.15 Suggesting

Bach and Harnish (1979) maintain that suggesting belongs to advisory speech acts-one of the sub categories in directives. In expressing suggesting speech acts, "the speaker advises the hearer to perform an action if the speaker expresses the belief that

¹⁰From the dialogue, it appears that jokes may be conducted between participants with close relations, unless it will be considered as an insulting or teasing.

there is (sufficient) reason for the hearer to perform an action, and the intention that the hearer take the speaker's belief as (sufficient) reason for him to perform an action" (Bach & Harnish, 1979:48).

Unlike requesting which focuses on the benefit of the speaker, suggesting can be beneficial for both the speaker and the hearer. Leech (2014:137) argues "one sub type of suggestion is a speech event where the proposed action is to be performed by both the speaker and the hearer, to the assumed benefit of both". Recognizing the relation among the participants in the Working Meeting are collaborative, the use of suggesting speech acts can be easily found especially in the question time session in which they share their ideas, suggesting one another to achieve the best decision or policy. It seems that suggesting may not only be applied by the MPs and Executives but also by the Chair-especially when he speaks on behalf of his commission or faction rather than as the Chair who has the highest status and power.

The data in video excerpt 5.36 line 2-9 show the use of suggesting speech acts performed by Mr. Arfi Harman from FPKS (Faction of Social Justice Party), suggesting that it will be better for all the participants attending the meeting to set off the procedure related to the factions going to have an internal talk. Whilst, the data in video excerpt 5.36 line 20-27 show the use of suggesting speech intended to suggest all the participants from all Factions to arrange the internal talk in a limited time and do the discussion proposed by each Faction. In this instance, it can be construed that Mr. Arfi Harman's expression may not only be intended to benefit himself but also the other participants in the Hall.

Video excerpt 5.36. An MP suggesting to all the participants

Date : January 14, 2013

Excerpt video : 44:09-44:24

Participants	Line	Original Language	English (Translated)
Mr. Arfi Harman (FPKS)	1	...Nah yang kedua,	Well the second,
	2	agar ini juga nanti tidak	to get this done on time
	3	terlampau melewati batas	with the fiscal year,
	4	waktu pengertian awal	we (incl) had better set
	5	tahun anggaran, maka	of the procedures related
	6	fraksi yang akan melakukan	to the factions going to
	7	pembicaraan internal itu	have and internal talk.
	8	sebaiknya kita atur tata	So, this discussion is
	9	caranya.	stopped. There is no need
	10	Jadi ini, wacana ini sudah	to discuss Brother,
	11	dulu aja,	{This discussion} is not
	12	ga usah dibahas Mas,	supposed to be discussed.
	13	gak usah dibahas.	If {it} is discussed,
	14	Kalau dibahas nanti malah	<i>there will be too many</i>
	15	<i>kakean sing ngusulke.</i>	<i>{people} proposing. {It}</i>
	16	<i>Ngko malah kesuwen</i> dan	<i>will be too long</i> and
	17	sebagainya.	soon.

Participants	18	[[[[[[
Participants	19	[[[[[[
Mr. Arfi Harman (FPKS)	20	<i>Mengko iku diletakan,</i>	<i>Later it is placed,</i>
	21	<i>dan ada pembatasan waktu,</i>	<i>and the time is limited,</i>
	22	<i>kemudian setelah</i>	<i>and then after that, we</i>
	23	<i>pembatasan waktu itu,</i>	<i>(incl) had better do the</i>
	24	<i>apike kita melakukan</i>	<i>discussion proposed by</i>
	25	<i>pembahasan apa yang</i>	<i>each faction.</i>
	26	<i>menjadi diusulkan dari</i>	<i>Well the next, will we</i>
	27	<i>masing-masing fraksi.</i>	<i>divide until it finishes,</i>
	28	<i>Nah baru kemudian apakah</i>	<i>If {I} follow Mr. Barja's</i>
	29	<i>kedepannya nanti kita akan</i>	<i>language,</i>
	30	<i>bagi habis, kalau bahasa</i>	<i>What about him, Mr. Barja</i>
	31	<i>Pak Barja,</i>	<i>has been what {is it},</i>
	32	<i>piye toh kae, Pak Barjane</i>	<i>In short {it is} like</i>
	33	<i>wis anu,</i>	<i>that,</i>
	34	<i>wis pokoke begitu,</i>	<i>He (Mr. Barja) has just</i>
	35	<i>beliau baru keluar...</i>	<i>been out...</i>

The data in video excerpt 5.37 line 17-25, 27-28, and 31-39 shows the suggesting speech acts used by the Chair. The Chair responds to Mrs. Intisari's insult, giving suggestion to all the participants to give a note that will be followed up.

Video excerpt 5.37. The Chair suggesting to all the participants

Date : October 1, 2012

Excerpt video : 09:04-09:33

Participants	Line	Original Language	English (Translated)
Mrs. Intisari	1	Setelah PERDANYA ada,	After the PERDA is
	2	nah berarti harus ada	provided, well there
Commission D	3	pembahasan PERDA itu di	should be a discussion of
	4	akhir tahun 2012,	PERDA by the end of 2012,
	5	dan itu harus masuk di	and it should be included
	6	BALEDGA, dalam PROLEGDA.	in BALEGDA, in PROLEGDA.
	7	Nah itu kan saya nggak	Well, I do not even know
	8	tahu apakah sudah ada	whether there is such a
	9	rencana itu.	plan. Otherwise,{it} is
	10	Kalau tidak ada ya	just useless. Therefore,
	11	percuma.	there will not be any
	12	Jadi, tidak akan pernah	realization if the
	13	bisa direalisasikan kalau	realization is dependent
	14	realisasinya digantungkan	on the equity of PERDA.
	15	pada PERDA penyertaan	
	16	modal.	
The Chair	17	Justru kita dalam	That is why on this
	18	kesempatan ini bisa	occasion we (incl) can
	19	memberikan catatan Bu,	provide a note Mum, which
	20	yang nanti kemudian akan	we (incl) will follow up
	21	kita tindak lanjuti karena	later because just now I
	22	tadi ee saya mencoba	tried to quote what was
	23	mengutip apa yang	stated by Mr. Barja
	24	disampaikan Pak Barja tadi	that...
	25	bahwa...	
Participants	26	[[[[[[[[
The Chair	27	[[Pak Barja, Pak Barja	[[Mr. Barja, Mr. Barja
	28	itu--	Is--
Participants	29	[[[[
	30	[[[[
The Chair	31	Pada prinsipnya bahwa	Principally {we (incl)}
	32	penganggaran ini bisa kita	can approve this
	33	sepakati,tetapi ada	budgeting, but there is
	34	catatan bahwa tadi	a note mentioned {by Mr.

	35	bahasannya se= se= segala	Barja) that all the
	36	persyaratan yang menjadi	requirements that become
	37	ketentuan pokok adanya	the principal provisions
	38	suatu pernyataan modal	of a capital statement
	39	harus terpenuhi.	must be met.
Mr. Gembong	40	Nanti kita anggarkan di	We (incl) budget it in
	41	SEKDA!	SEKDA!

Bearing in mind that suggestions may give benefits to both speaker and hearer, it can be construed that, unlike request, the speaker uttering suggesting speech act may not impose the hearer's negative face. However, despite the benefit for both parties, Leech (2014:157) argues that to some extent "suggestion can be something that benefits S rather than O". In the same way, Brown and Levinson (1987) argue that suggestion is a face-threatening act (FTA) as the speaker granting suggestion may impose the hearer's world by performing an act which concerns what the hearer is supposed to do. In this case, Leech (2014) GSP that may be appropriate to be applied by the speaker granting suggestion can the tact maxim-the maxim used to lower the degree of imposition on the hearer's negative face.

The same is true for the data shown in video excerpt 5.36 where the tact maxim has also been applied by the Chairs granting suggesting speech acts. In video excerpt 5.36 line 2-9, it shows that Mr. Arfi Harman has applied the tact maxim, employing 'on record indirect strategies: obligation statements and prediction statements'.

The obligation statement strategy can be seen in line 5-9 and 23-26, where Mr. Arfi Harman has said 1) *maka fraksi yang akan melakukan pembicaraan internal itu sebaiknya kita atur tata caranya* 'we (incl) had better set off the procedures related to the factions going to have and internal talk', which can be pragmatically intended to suggest all the participants to set of the procedure related to the factions going to have and internal talk, and 2) *apike kita melakukan pembahasan apa yang menjadi diusulkan dari masing-masing fraksi* 'We (incl) had better do the discussion proposed by each faction', which can be pragmatically intended to suggest all the participants to conduct the discussion proposed by each faction.

While the use of prediction statement strategy can be seen in line 19-20, where Mr. Arfi Harman has said *Mengko iku diletakan* 'Later it is placed', which pragmatically suggests all the participants to put the procedure related to the factions going to have an internal talk later. What may be worth mentioning is that Mr. Arfi

Harman has also applied a passive voice sentence strategy to soften the degree of imposition on the hearer's negative face when he has said *Mengko iku diletakan* 'Later it is placed', with the intention that the participants do not feel that they are supposed to perform an action as their names or identity are made unclear.

The other tact maxim applying 'indirect strategies: statement' can also be elicited in the same video excerpt line 23, where Mr. Arfi Harman has indirectly suggested all the participants to do discussion proposed by each faction. Besides, he has used the same strategy as applied in line 8, applying a suggestive utterance using the *ngoko* form *apike* 'it is better' with the intention that his idea in line 23-26 might be only one of the alternatives suggested to do by each faction.

Similar to the politeness strategies applied in video excerpt 5.37, the data in video excerpt 5.38 line 17-39 also show the use of tact maxim, applying 'on record indirect strategies: ability statement, prediction statement and obligation statement'. The use of ability statement can be seen in line 17 -19 and 31-33, where the Chair has said *bisa* 'can' in the sentence 1) *Justru kita dalam kesempatan ini bisa memberikan catatan Bu* 'That is why on this occasion we (incl) can provide a note Mum' which can be pragmatically intended to suggest Mrs. Intisari and all the participants to have a note, and 2) *pada prinsipnya bahwa penganggaran ini bisa kita sepakati*, which can be pragmatically intended to suggest all the participants to approve the budget.

The use of prediction statement can be seen in line 20-21, where the Chair has said *akan* 'will' in the sentence *yang nanti kemudian akan kita tindak lanjuti*, which can be pragmatically intended to suggest all the participants including the Chair to follow up later. The last example is an obligation statement which can be seen in line 35-39, where the Chair has said *harus* 'must' in the sentence *se-se segala persyaratan yang menjadi ketentuan pokok adanya suatu pernyataan modal harus terpenuhi* 'all the requirements that become the principal provisions of a capital statement must be met', which can be pragmatically intended to ask all the participants to fulfill the requirements needed before approving the budget.

In sum, it appears that both Mr. Arfi Harman and the Chair, despite differences in status and power, have applied almost the same politeness strategy to grant suggesting speech acts, that is on record indirect strategy: obligation statements, prediction statements, ability statements and passive voice sentence. If this is the case, it can be argued that the sociopragmatic aspect of politeness underpinning the choice of the politeness strategies in granting suggestion may not be the vertical distance

relative to power and status. Rather, it might be the horizontal distance pertaining to the intimate relationship among the participants and cost/benefits.

The horizontal distance pertaining to the intimate relationship among the participants can be seen in the suggestion employed by Mr. Arfi Harman, in which he might have tried to regard the other participants as his intimates or close friends. Herein, he has used *ngoko* expressions such as: *mengko iku* 'later it', *apike* 'had better', *piye toh kae*, *Pak Barjane wis anu*, *wis pokoe begitu* 'What about him, Mr. Barja has been what {is it}, in short {it is} like that'. See the use of *ngoko* in Section 5.2.2.

5.2.16 Questioning

Bach and Harnish (1979:48) point out that questioning is a requestive speech act and one of the sub categories of directives. They maintain that this speech act is uttered by the speaker with the intention that the speaker obtains information from the hearer. This speech act can be generally identified through the use of question markers such as *dimana* 'where', *kapan* 'when', *kenapa* 'why', *bagaimana* 'how', *what* 'apa'. Also, there are some question markers which are called as auxiliary verbs such as *Apakah* 'are, is, were, was, do, did, does', *bolehkah* 'can, could, may', *akankah* 'will, shall', *maukah* 'will, would' and *dapatkah* 'can, could'. Knowing that questioning speech acts are considered crucial in the Working Meeting, these speech acts can be generally found in the question time sessions, particularly in the supplementary question time.

The data from video excerpt 5.38 show the use of questioning speech acts delivered by Mrs. Intisari towards Mr. Afri Sabarno. Whilst, the data from video excerpt 5.39 show the use of questioning speech acts delivered by the Chair and the MPs towards the other MPs.

Video excerpt 5.38. An MP questioning to an MP

Date : September 2012

Excerpt video : 03:34-04:06

Participants	Line	Original Language	English (Translated)
Mrs. Intisari Commission D	1	Ada pemaparan dulu, karena	There is an explanation
	2	.. (@) karena saya sendiri	first, because .. (@)
	3	tidak mencermati secara,	because I myself do not
	4	apa, secara konprehensif.	look at it
	5	Beberapakah anggaran yang	comprehensively.
	6	akan direalisasikan dalam	How much budget will be
	7	rangka menindak lanjuti	realised to follow-up
	8	undang-undang keistimewaan	the legislation of
	9	yang akan dilakukan tahun	privilege that will be
	10	2012?	done in 2012?
	11	Apakah RPJPD, misalnya,	Does RPJPD (The Local
	12	berhubungan dengan RPJMD?	Long Term Development
	13	Terus kemudian PERDAIS	Plan), for example,
	14	tadi dilaporkan oleh e	relate to RPJMD?
	15	Komisi A, itu kayaknya ada	And then the PERDAIS
	16	tambahan delapan puluh	reported by e
	17	juta sekian, untuk	Commission A seems to
	18	PERDAIS. Itu PERDAIS apa?	have an additional eighty million for PERDAIS. What PERDAIS is that?
Mr. Afri Sabarno (Commission B)	19	Bukan!	No it isn't. It is not
	20	Bukan yang keputusan	the previous decision.
	21	sebelumnya.	
Mrs. Intisari Commission D	22	Nah, itu jugakan PERDAIS	Well, that was also
	23	soalnya!	PERDAIS, wasn' it!
Mr. Afri Sabarno	24	[Ya ya ya]	[yup yup yup]
Participants	25	[PERDAIS tentang] tata	The PERDAIS of how to
	26	cara penyusunan PERDAIS	make PERDAIS
	27	@	@
Mrs. Intisari	28	Ya, jadi yang dibutuhkan	Well, so what is that
	29	untuk apa?	for?
	30	Apakah untuk	Is it to follow up the
	31	menindaklanjuti Undang-	Legislation of
	32	Undang Keistimewaan?	Privilege?
	33	Itu kan sesungguhnya	It is actually too much,
	34	sangat banyak? Sangat	isn't it? It is too
	35	banyak.	much.
	36	Nah, mana yang bisa	Well, which one can be
	37	dikejar pada tahun dua	pursued in 2012? Which
	38	ribu dua belas? Yang sudah	one has been budgeted?
	39	dianggarkan mana?	

Video excerpt 5.39. The Chair questioning all the participants

Date : October 23, 2012

Excerpt video : 04:21-04:27

Participants	Line	Original Language	English (Translated)
The Chair	1	Ya makanya satu sampai dua.	Well, that is why one to
	2	Delegasinya ditunda.	two.
	3	Delegasinya diundur	The delegation is
	4	menjadi...	postponed.
	5	itu bulan apa?	The delegation is postponed on... what month is that?
Participant	6	[Belum, belum]	[Not yet, not yet]

Participant	7	[Belum...]	[Not yet...]
The Chair	8	<i>Gampange</i> , itu bulan apa	<i>In short</i> , what month is
	9	itu?	that?
The Chair	10	Itu bulan apa?	What month is that?
Participant	11	Oktober itu	That is in October.

It appears that questioning is similar to requesting. The difference lies on the intention, where the earlier is expressed to gain information, while the latter is to ask the hearer to perform an action. However, despite the different goal, they both may still impose the hearer's negative face, and hence may need a neg-politeness strategy to soften the degree of imposition. Applying Leech's (2014) GSP, it appears that the participants granting questions are supposed to apply the tact maxim to lower the degree of imposition on the other participants' negative face. The participants in the Working Meeting, however, are more likely to violate the tact maxim. This is because the speakers did not try to mitigate their questions but rather using bald-on-record direct strategies in questioning the interlocutors.

The data in video excerpt 5.38 shows a violation of tact maxim, applying bald-on-record direct strategies: WH-Questions and Yes-No Questions. In line 5-10, it shows the use of WH-Questions by Mrs. Intisari who directly questions Mr. Afri Sabarno about the 2012 budget. The questions word can be seen in line 5 *Berapakah* 'How much'. The data in line 11-12 and 30-32 show the other use of bald-on-record direct strategy, applying Yes-No Questions. In earlier data, Mrs. Intisari has questioned Mr. Afri whether the RPJPD is related to RPJMD or not. The question word can be seen in line 11 *Apakah* 'Is'. While in the later data, it shows the use of Yes-No Question by Mrs. Intisari to ask whether or not the budget has been used to follow up the Legislation of Privilege. The use of Yes-No Question can be seen from the use *apakah* 'Is'. The other WH-Questions and Yes-No Questions can also be elicited in line 18, 28-29, 36-37 and 38-39, where Mrs. Intisari has expressed *apa* 'what' in line 18 to question Mr. Afri Sabarno about PERDAIS, *Untuk apa* 'What for' in line 29 to question Mr. Afri Sabarno about the use of the budget, *mana* 'which one' in line 36 to question Mr. Afri Sabarno about the budget that can be pursued in 2012, and *mana* 'which one' in line 39 to question Mr. Afri Sabarno about the budget that has been budgeted.

Similarly, the data in video 39 also show the use of bald-on-record direct strategy: WH-Questions. In video excerpt line 5, the Chair has questioned the

participants, applying *bulan apa?* ‘what month?’ as the question word. In the same video excerpt line 8, the Chair has another similar question directed to the participants, applying a question word *bulan apa?* ‘what month?’. Whilst, the last question applied by the Chair can be seen in line 10, where the Chair has applied a similar question to the one applied in line 8 and 10. Here the Chair has applied a question word *bulan apa?* ‘what month?’. All the three questions expressed by the Chair may have the same purpose that is to get the information from all participants about the month for the delegation.

It appears that both parties have applied bald-on-record direct strategies in granting questions, in which there have not been found any pragmatic modifiers applied to soften the degree of imposition on the hearers’ negative face. They have performed such a politeness strategy because they might want to be brief and avoid ambiguity or misunderstanding created by the questions rather than to impose the questioned participants’ negative face. Besides, it might be expected that all the participants consider the questions applying bald-on-record as a typical characteristic of the political use of language, which cannot be avoided and may have more benefits for the meeting.

The above findings are comparable to Markle's (1994) argument that most of the MPs in Canada tend to express the questions briefly and directly applying WH-Questions and Yes-No Questions without trying to lower the degree of imposition on the Hearer’s negative face due to having clarity. On the other hand, it might be in contrast to what has been argued by Yoong (2010), arguing that “Questioners tend to use redressive strategies rather than asking baldly, on record to obtain answers from Responders possibly because asking baldly, on record is generally an unnecessarily strong FTA in the context of the *Dewan Rakyat*. The use of requiring speech acts rather than questioning speech acts can elicit negative reactions from other MPs and cause other forms of disorderliness” (Yoong, 2010:131).

With regards to Leech’s (2014) GSP relative to the sociopragmatic scales, it can be argued that the cost/benefits appears to be the most determining aspect considered by the participants to choose the appropriate politeness strategies applied in granting questions rather than the others: *the vertical distance, horizontal distance, strength of socially defined right and obligation* and *self-territory/other territory*. The participants granting questions may argue that they may get more benefits to apply bald-on-record than the other politeness strategies, in which the questions expressed

may become more comprehensible and easy to recognize by the questioned participants.

5.2.17 Prohibiting

Bach and Harnish (1979) also suggest the category of prohibitive speech acts. In uttering the prohibiting speech act, the speaker prohibits the hearers to perform an action. This speech act appears to have been typically conducted by the participants in question-time session to limit the way the participants expected to behave. Hence, it can be argued that the only one who is allowed to apply this speech act is the Chair due to his position empowered with the authority over the other participants despite the fact that there have been found some prohibiting speech acts which may have also been granted by the participants in the Working Meeting. The sample of prohibiting speech act granted by the Chair can be seen in video excerpt 6.40 line 15. Whereas, the sample data showing the prohibiting speech acts delivered by the MPs can be seen in video excerpt 5.41.

Video excerpt 5.40. The Chair prohibiting an MP

Date : October 23, 2012

Excerpt video : 17:02-17:18

Participants	Line	Original Language	English (Translated)
Participant (Legislative)	1	Pak...nanti kalo	Sir (Mr. Speaker)...
	2	pemeriksaan itu...?	What about the inspection?
The Chair	3	Pemeriksaan itu nanti biar	The inspection is just
	4	Pak Sahad yang menjawab	given to Mr. Sahad who
	5	pada BPK...	will answer {the
	6	Ya kita kan punya laporan,	questions} from BPK.
	7	laporan BINTEK kan kita	Well we do have a
	8	punya laporan BINTEK.	report, the report of
	9	Kesimpulan terhadap	BINTEK.
	10	materi-materi BINTEK kan	We do have the
	11	kita punya, nah itu saja	conclusions of the
	12	yang disampaikan, itu	Materials of BINTEK.
	13	kesimpulan BINTEK. Nah,	Well, if YOU are arguing
	14	kalau PANJENENGAN ribut,	{on it}, Don't argue
	15	jangan sama kami ributnya,	with us,
Participant (Legislative)	16	wong kita hanya	As we (incl) just follow
	17	melaksanakan saran. Suruh	the suggestion.
	18	sama Pak, tenaga ...	Ask the one (Mr.) who...
	19	Disamping itu nanti juga	Besides, the order for
	20	pesenan konsumsi juga	the snack is also one
	21	seratus?	hundred?

Video excerpt 5.41 An MP prohibiting an Executive

Date : September 29, 2012

Excerpt video : 22:10-22:02

Participants	Line	Original Language	English (Translated)
Mrs. Intisari (Commission D)	1	Ya, ya...	Yup, yup...
	2	Kalo begitu, saya <u>anu</u> ,	If {it is} so, I {what is
	3	Bisa memahami,	it}, can understand,
	4	Kalo itu akan sampe	It it is up to December
	5	Desember 2012..	2012..
	6	Tapi harus selesai!!	But {it} should be finished!!
PB (Executive)	7	Ya	Yup
Mrs. Intisari (Commission D)	8	Jangan sampai terlambat	Don't be late
PB	9	Ya	Yup
Mrs. Intisari (Commission D)	10	@@,	@@,
	11	Terus kemudian,	And then,
	12	Ee yang amanat-amanat	Ee the one related to
	13	muncul eh RAPERDA itu	the mandates in ee
	14	dibahas di awal dua ribu	RAPERDA is discussed in
	15	tiga belas, dengan	the beginning of January
	16	anggaran murni saja.	2013, with the pure
	17	Nggak usah--	Don't {wait}--
Participant (Legislative)	18	Nggak usah nunggu..	Don't wait..
Mrs. Intisari (Commission D)	19	Iya=.	Yup=.

In excerpts 5.40 and 5.41 it appears that the participants granting the speech acts will have to impose on the hearer's negative face, and hence may need a politeness strategy to soften the degree of imposition. Following Leech's (2014) GSP, the participants granting prohibiting speech acts seem to apply the tact maxim. Even so, sometimes participants have not applied the tact-maxim but also violate or transgress it, applying bald-on-record strategy in granting the prohibiting speech acts.

The data showing the use of tact-maxim can be seen in video excerpt 5.40 and 5.41. In video excerpt 5.40 line 15, the Chair has prohibited the participants by using an imperative sentence which is attributed with *kalau* 'if' as a hedge and *Panjenengan* 'a high Javanese form/you' in the sentence *Kalau Panjenengan ribut, jangan sama kami ributnya, wong kita hanya melaksanakan saran* 'If you want to argue, don't argue with us as we (incl) just follow the suggestion', which is intended to prohibit one of the MPs from arguing with him about the inspection because the Chair just follows what it is suggested by Mr. Sahad, one of the Executives who is responsible with the inspection. By using *kalau* as the hedge and a high Javanese address term *Panjenengan* in line 14, it seems that the Chair may not only want to lower his imposition by providing the prohibited participants with options but also he may want

to respect them. What may be worth noting is that the use of address term *Panjenengan* in prohibition can also be included into code-switching strategy, where the Chair speaking Indonesian code-switches the pronoun *kamu* or *anda* ‘you’ into a high Javanese form to show his respect to the proposed participants.

The Chair’s use of *Panjenengan* as one of the politeness strategies to give a high respect to the proposed participants has parallels with Adnan’s (1999) finding arguing that “the high Javanese pronoun *Panjenengan* is normally applied by the Javanese superiors speaking Indonesian towards their Javanese subordinates as this Javanese second person pronoun is considered more polite than that of Indonesian *kamu* or *anda*. Also, it is almost parallel to Goebel’s (2013) study on Indonesian bureaucracy. In his findings, he suggests that the use of *Panjenengan* by the leader can be used to respect, encourage and empower his staff despite its contrast with the older description and interpretation of the Javanese usage proposed by Wolff and Poedjosoedarmo (1982) mentioning that the subordinates are supposed to apply a high Javanese form when speaking to the superior rather than the reverse. With regards to the use of *kalau*, it appears that this study is comparable to what Gunarwan (2000:12) who argues that *kalau*, *jika*, *bila* or *andaikata* ‘if’ can be used as an hedge in prohibition, which may function to soften the illocutionary force.

The data in video excerpt 5.41 line 8 show the violation of tact maxim, applying bald-on-record strategies. This is because Mrs. Intisari has applied an imperative sentence *jangan sampai terlambat!* ‘Don’t be late!’. By so doing, it is expected that one member from the executives can be on time in making the planned programs. In video excerpt 5.41 line 17, we see other prohibiting speech acts applying bald-on-record strategy granted by Mrs. Intisari. In this case she has uttered an imperative sentence *ngga usah {menunggu}* ‘don’t {wait}’, which may be intended to prohibit the same person from the Executive from waiting for the discussion of the RAPERDA. The other bald-on-record can also be elicited in the same video excerpt line 18, in which one of the MPs has uttered almost the same prohibiting speech acts in the way of Mrs. Intisari does, applying *nggak usah nunggu* ‘don’t wait’. By applying bald-on-record strategy, it might be expected that all the participants will have more benefits provided that the prohibited participants will pay more attention on the prohibition.

It appears that there are differences between the politeness strategies applied by the Chair and the other MPs, where the Chair, despite his power and status, has

applied a politeness strategy which may soften the proposed participants' negative face. Conversely, the participants, despite their lower position, have applied the politeness strategy which may impose the proposed participants' negative face. In other words, the Chair politeness strategies in granting prohibition may be considered more polite than that applied by the MPs.

If this is the case, it can be argued that Leech's (2014) sociopragmatic scales determining the choice of the politeness strategies in the prohibition might not go to the vertical distance: power and status but rather the cost or benefit. However, the cost or benefits obtained by the Chair and the participants appear to be different in purpose. The Chair might think that if he has not applied a polite language in his prohibition, his social cost related to his status and power might be threatened. In this regard, he might be considered as the leader whose character is interventionist and authoritarian despite his power and status which empower him to do so. While, the participants might think that it is more beneficial to violate the tact maxim, applying bald-on-record strategies because they might think that their prohibition, which is related to the discussion that should be conducted immediately, will be given more attention by the prohibited participants.

5.2.18 Appealing

Appealing speech acts are not explicitly mentioned by Bach and Harnish's (1979). Even so, my data suggests the usefulness of this category. In using an appealing speech act, the speaker, with a sufficient reason that is believed by the hearers, advises the hearers to perform an action. In the context of DPRD Provinsi, appealing is supposed to be used by the participants: the MPs excluding the Chair, and the Executives due to their status, which are lower than that of the Chair. The data in video excerpt 5.42 and 5.43 illustrate the use of an appealing speech act applied by both the Executive and MP, which are directed to the Chair.

Video excerpt 5.42. An Executive making an appeal to the Chair

Date : January 3, 2013

Excerpt video : 01:08:04-01:09:23

Participants	Line	Original Language	English (Translated)
The Chair	1	Mungkin nanti akan kita	Perhaps we (incl) will
	2	laksanakan di internal	carry out in the
	3	dulu, di Dewan.	internal first, in DPRD
	4	Setelah ee mendapatkan	Provinsi. After getting
	5	kejelasan dari= ee Pak	the clarity from eeee
	6	SEKDA dan jajaran.	Mr. SEKDA and his Board.
	7	Mungkin demikian ee secara	Perhaps that is all in

	8	umum,	general,
	9	Monggo Pak Katiban.	Please Mr. Katiban {The floor is yours}
Executive	10	Saudara Pimpinan	Brother Chair should
	11	seharusnya memberikan apa,	give what {is it?}, a
	12	semacam kesimpulan apa,	kind of concrete
	13	kongkrit.	conclusion.
	14	Tadikan ada masukan	Just now there was a
	15	kongkrit, ada tunggu <i>off</i>	concrete input,
	16	<i>the record</i> satu minggu,	There was {a time} to
	17	ada menginginkan	wait <i>off the record</i> for
	18	mengajukan fakta=, atau	one week,
	19	kapan dari pusat,	There was {someone}
	20	kan belum disampaikan	proposing a fact,
	21	secara kongkrit.	or any time from the
	22	Kita harus bicara, tapi	central government,
	23	pas dibicarakan hanya	actually it has not been
	24	begini,	delivered concretely,
	25	Seperti ini apa?	hasn't it.
	26	Kita cuman mendengar,	We need to talk,
	27	<u>Nju ngopo?</u>	but when it is being
	28	Kan begitu [Jadi nga ada.]	talked {it is} nothing!
			What is that for?
			We (incl) just listen.
			<u>What is the point?</u>
			Is that right? [so there is no..]
The Chair	29	[tadi sudah saya	[Just now I have
	30	sampaikan],	mentioned {it}],
	32	inikan kita forum	this is the forum to
	32	penjelasan, kita	explain.
	33	mendapatkan penjelasan.	We (incl) get the
			explanation

Video excerpt 5.43. An MP making an appeal to the Chair

Date : September 29, 2012

Excerpt video : 30:03-32:02

Participants	Line	Original Language	English (Translated)
The Chair	1	Kenapa?	Why?
Participant	2	Tentang konsultasi?	What about the consultation?
The Chair	3	Oh konsultasi ya?	Well, is it about the consultation?
	4	Ada apa?	What is the matter?
	5	Kita jam berapa?	What time will we (incl) have it? (the loud speakers have been switched off for more than 45 second letting the participants discuss without the loud speakers)
	6	(mix dimatikan)	
	7	{diskusi lama	
	8	tanpa pengeras	
	9	suara}	
Legislative	10	Tolong bisa dicermati	Please, {it} can be
	11	terlebih dahulu, tidak,	checked first, don't,
	12	ora terus kesusu,	don't be decided
	13	di=putuskan,	hurriedly,
	14	Tapi ini memang perlu di=,	But this needs to be=
	15	didiskusikan.	discussed.
	16	Sebenarnya kita,	Actually we (incl) need
	17	kita apa,	to have a good
	18	adanya komunikasi yang	communication,
	19	baik aja, kita sudah	we actually have to
	21	bersukur sebetulnya,	thank God,
	22	karena ngumpul ketemu	because meeting friends

	23	temen ini memang punya,	can create so many other
	24	punya akibat lain-lain	effects.
	25	banyak sekali.	But, <i>THAT IS UP TO YOU.</i>
	26	Tapi, <i>MANGGA,</i>	<i>it would be better if it</i>
	27	Dalam satu, dua hari ini	<i>can be completed in one,</i>
	28	memang kalo bisa <i>rampung</i>	<i>or two days later.</i>
	29	lebih baik.	But for the others,
	30	Tapi yang lain, mohon	please have a look so as
	31	nanti untuk dicermati=,	to make the Executives
	32	Biar eksekutif supaya	<i>have the same idea, you</i>
	33	nanti bisa=,	<i>know,</i>
	34	bisa <i>cun</i> gitu lho, bisa	and {they} can be fit in
	35	serasi dengan jadwal ini.	the schedule.
	36	Karena, Mas Ardi tadi,	Because, just now
	37	kalo memang ini geser satu	Brother Ardi {said},
	38	aja,	if one of the schedule
	39	jadi permasalahan, memang	is changed, there will
	40	banyak sekali yang akan	be many schedules that
	41	geser.	will be changing.
	42	<i>KULA KINTEN NGATEN</i> Bu, Bu	<i>I THINK THAT IS ALL</i>
	43	Pimpinan.	Madam,
			Mrs. Speaker.
The Chair	44	Ya,	Yup,
	45	Ya=, memang intinya	Yup=, the point is like
	46	seperti itu.	that.
	47	Tetapi kalo demikian,	But if it is so,
	48	kita kan sepakat harus	we (icl) agree that {we
	49	secepatnya menentukan LKPJ	{incl}} must decide our
	50	kita karena inikan sudah	LKPJ immediately
	51	minggu kee dua.	because it has been the
			second week, hasn't it.

It seems that appealing can be both imposing the Chair's positive face and negative face. If that is the case, the speaker expressing appealing speech acts is supposed to apply two maxims in order to lower the degree of imposition. The rationales why appealing can be imposing the Chair's positive face are because: 1) The Executive in video excerpt 5.42 line 10-13 might assume that the Chair has done something wrong for not making a concrete conclusion, and 2) The MP in video excerpt 5.43 line 10-13 might assume that the Chair has done something wrong for planning to make a quick decision. On the other hand, it can be argued that appealing can be imposing the Chair's negative face is because the Executive and MP granting appealing in the two video excerpts above have advised the speaker to perform an action.

Following Leech's (2014) GSP, it appears that both the Executive and MP have applied neg-politeness strategies: maxim of opinion reticence and tact to soften the degree of imposition in granting the appealing speech acts.

The use of maxim of opinion reticence can be seen in the video excerpt 5.42. line 20-21 and video excerpt 5.43 line 26-29. In the earlier video excerpt, it shows that the Executive has applied an auxiliary verb *belum* 'to have+not+past participle' in the

performative sentence *kan belum disampaikan secara konkrit* ‘actually {it} has not been mentioned concretely, hasn’t it’. By so doing, it might be expected that the Chair’s positive face will be less imposed provided that the sentence may pragmatically suggest that the Chair is not totally wrong. Rather, he might have forgotten to mention the conclusion concretely.

The other use of maxim of opinion reticence can be seen in video excerpt 5.43 line 26-29, where the MP has applied a partial disagreement which is attributed with a politeness marker *Mangga* ‘please’. Therein, he has said *Tapi, mangga dalam satu, dua hari ini memang kalau bisa rampung lebih baik* ‘But that is up to you, it would be better if it can be completed in one, or two days later’. By so doing, it may be expected that the executive’s disagreement on the Chair’s planning to hurriedly make a consultation as shown in line 11-13 will be less threatening because the sentence can pragmatically mean that the MP, despite his disagreement, has partly agreed with the Chair’s idea to hurriedly have a consultation.

The use of tact maxim in appealing speech acts can be seen in video excerpt 5.42 line 10-13 and video excerpt 5.43 line 10-11. In the earlier video excerpt, one of the Executives has applied ‘on-record indirect strategies: weaker obligation statement’. The weaker obligation statement applied by the executive is *seharusnya* ‘should’ in the sentence *Saudara Pimpinan seharusnya memberikan apa, semacam kesimpulan apa, kongkrit* ‘Brother Chair should give what {is it?}, a kind of concrete conclusion’, in which it can be intended to advise the Chair to give a concrete conclusion before he carries out a consultation. By so doing, the appealing speech act might have a less degree of imposition on the Chair’s negative face, otherwise it will be considered as bald-on-record, which has a potency to impose the Chair’s negative face. (See the use of *seharusnya* ‘should’ in Section 5.2.11.)

Unlike the politeness strategy applied in video excerpt 5.42 line 10-13 where the Executive has employed ‘on-record indirect strategies: weaker obligation statement’, the MP in video excerpt 5.43 line 10-11 has employed ‘direct strategies: imperative’. To soften the degree of imposition, he has employed a politeness marker *tolong* ‘please’ and a passive voice sentence *dicermati* ‘to be + checked’ in the sentence *Tolong bisa dicermati terlebih dahulu* ‘Please, {it} can be checked first’. By using a passive voice sentence, the Chair’s negative face will be less imposed, in that her identity is not mentioned explicitly but rather made unclear so as to provide her with freedom whether she has to check the consultation or not. Whilst, by applying a

politeness marker *tolong* ‘please’, the MP may expect that his appeal appears to be softer and not threatening. (See the use of *tolong* ‘please’ and passive voice sentence in Section 5.2.11.)

Regarding the sociopragmatic aspects of politeness, it seems that the determining sociopragmatic aspects influencing the participants to choose the appropriate politeness strategies in appealing speech acts may not only be the vertical distance related to status and power, but also the cost or benefits. In this case, both the Executive and MP might think that they, as the participants of lower position, have to give a high respect to the Chair, the one of higher position. Respect can be realized in the use of polite expression, which may both redress the Chair’s positive face and soften the degree of imposition on the Chair’s negative face. In return, they may also get the benefits, in that the Chair might consider them as the ones of lower position who know how to *ngajeni* ‘respect’ the one of higher position’. Otherwise, they might be given an impression as the ones who are *nranyak* ‘a Javanese term/damaging the honor of one of higher position’ and *nyaklak* ‘a Javanese term/afflicting disrespect’.

5.2.19 Interrupting

Interruption is not mentioned explicitly in Bach and Harnish’s (1979) speech acts. Even so, it appears that interruption can be categorized as a requestive speech act because the speaker granting interruption requests the intended hearers to perform an action because of the the speaker’ want. Almost in the same way, Ilie (2004) suggests that interruption is usually performed by the MPs to get the Chair’s attention and to indirectly ask the present speaker to give away. Further, Ilie (2010b:897) points out that “There are two kinds of parliamentary interruptions: authorized interruptions performed by the Speaker of the House who is institutionally entitled to intervene in order to restore order, and unauthorized interruptions which are spontaneously performed by sitting MPs who want to make a point by reacting to the parliamentary discourse/behavior of current speakers”.

With regard to the common interruption used by the MPs in DPRD Provinsi DIY, it appears to be comparable to the authorized and unauthorized interruption. The earlier can be seen in video excerpt 5.46 displaying the use of interruption delivered by the Chair towards the executive, while the later can be seen in video excerpt 5.45 and 5.46 displaying the use of interruption delivered by the MPs toward the Chair.

Video excerpt 5.44. An MP interrupting the Chair

Date : January 7, 2013

Excerpt video : 32:28-33:20

Participants	Line	Original Language	English (Translated)
The Chair	1	Ya, Pak.	Yes, Sir.
	2	Terimakasih,	Thank you,
	3	Jadi=, kita akan rapat lagi	So=, we will be meeting
	4	besok siang.. jam satu...	again tomorrow
	5	Jam satu, untuk kemudian	afternoon..at one o'clock
	6	juga bisa dikoordinasikan	...
	7	dan= mungkin dalam,	at one o'clock, and then
	8	dalam bulan e Pebruari=	{it } can be coordinated
	9	tentu,	and= perhaps in, in
	10	Tentu kita akan juga,	February of course,
	11	Akan mengevaluasi dari	of course we (incl) will
	12	jadwal yang sebelumnya.	also,
	13	Jadi, nanti kalau ada	{we (incl)} will evaluate
	14	perubahan sedikit itu bisa	from the previous
	15	di bulan,	schedule.
	16	Bulan ee Maret..	So, then if there is
	17	Jadi, mungkin itu [yang ..]	little change {it} can be in ee March..
Participant (Legislative)	18	[Sebentar, Pak..]	So, perhaps that [is ..]
	19	Seandainya mungkin kalau	[One moment, Sir..]
	20	kita paksakan untuk besok,	If we (incl) may insist
	21	hasilnya malah mungkin	on {having the meeting}
	22	kurang,	tomorrow,
	23	ee hasilnya kurang baik.	the result will be less,
	24	Karena kebetulan besok juga	the result will be less
	25	ada rapat--	satisfying.
			Because accidently there
The Chair			will be a meeting
			tomorrow about--
	26	Konsultasi	Consultation

Video excerpt 5.45. An MP interrupting the Chair

Date : January 14, 2013

Excerpt video : 01:08:31-01:08:38

Participants	Line	Original Language	English (Translated)
The Chair	1	Ngih, Ini kita laksanakan	Yup, we (incl) will
	2	sepenuhnya untuk fraksi-	carry on fully for the
	3	fraksi.	factions.
	4	Baik, baik Bapak Ibu yang	Well, Literally Father
	5	saya hormati--	Mother whom I respect.
Mr. Edi	7	NYUWUN SEWU, Pimpinan.	EXCUSE ME , Mr. Speaker
The Chair	8	MANGGA , silahkan Pak.	PLEASE , the floor is
	9	Silahkan Pak	yours Sir.
			The floor is your Sir

Video excerpt 5.46. The Chair interrupting an Executive

Date : January 7, 2013

Excerpt video : 19:55-20:33

Participants	Line	Original Language	English (Translated)
Mr. Muji (Executive)	1	Ya.. harus harus dari	Yes.. {it} must be from
	2	biro..biro dan sebagainya.	Bureau..Bureau and so
	3	Ini seakan-akan mencermati	on.
	4	lebih jauh NGGIH nanti?	It seems to look further
	5	Sehingga nanti ada hal yang	later, IS THAT RIGHT?
	6	'wah ini kan sudah	So there will be things
	7	diagendakan'.	that"wow it's been
	8	Ya mungkin ini bisa kita	scheduled".
	9	kondisikan kembali	Yes perhaps we (incl)

	10	kalau tadi sudah	may recondition
	11	disampaikan,	if it had been
	2	lha mungkin karena wong	delivered,
	13	terlalu dekat waktunya.	well perhaps {it} is
	14	Kita sudah, sudah ada	because the time is
	15	goncangan yang begitu dekat	actually too close.
	16	saja bisa kita konfirmasi.	{Although} we {incl}
	17	Nah, terkait bulan-bulan	have, have already got
	18	berikutnya akan sangat	shocks that are so
	19	berat,	close, we {still} can
	20	karena belum mencermati ini	confirm {it}.
	21	semua.	Well, the next months
	22	Jadi, alangkah baiknya draf	will be very hard,
	23	ini dicermati=,	because {we {incl}} have
	24	nanti hari besok atau kapan	not observed it all.
	25	ketemu lagi untuk [me--]	So, it will be better if
			this draft is observed,
			later tomorrow or when
			we {incl} meet again to
			[me--]
The Chair	26	[Bisa interupsi?]	[Can I interrupt?]
Mr. Muji	27	Me=memantapkan.	Stabilize.
(Executive)	28	Demikian, terima kasih.	That is all, thanks.

In looking at the three excerpts above it seems that the participants granting the interruption must have imposed the intended hearers' negative face. Almost in the same way, Ilie's (2010b:909) suggests that interruption is a speech act used by the MPs as the strategy to "challenge the authority of the respective MP, call into question his/her standpoints, behavior and actions, while they also indirectly threaten the authority of the Speaker". If this is the case, Leech's (2014) GSP to minimize the imposition on the interrupted hearers' negative face appears to be the tact maxim despite the fact that there have been found some participants violating the tact maxim, applying bald-on-record strategies.

In video excerpt 5.44 line 18 we see a violation of tact maxim because the MP has interrupted the Chair, applying bald-on-record strategy *Sebentar Pak* 'One moment Sir'. By so doing, the MP might want the Chair to stop his talk and give the floor to him immediately. Otherwise, the Chair might still want to continue his talk, which according to the MP, appears to be inappropriate and can make the other participants feel dissatisfied. Because of this it appears that the MP's main reason to violate the tact maxim – by applying bald-on-record strategy in interrupting – is not to impose the Chair's negative face but rather to get more attention from the Chair. In other word, violating the tact maxim in expressing interruption in the video excerpt 5.44 is more beneficial than observing the tact maxim. Similarly, Ilie (2004:908) argues that to some extent "interruptions are often followed by challenging or face-threatening speech acts, such as unmitigated directives and denials", which can be

positive and useful in Parliaments to interrupt, stop or challenge the others delivering irrelevant issues which may lead to disruption.

Unlike the data in video excerpt 5.44 violating the tact maxim, the data in video excerpt 5.45 line 7 show the use of tact maxim, applying ‘external modifier: apologies’ *Nyuwun sewu* ‘a high Javanese form/excuse me’ before the addressing term *Pimpinan* ‘Mr. Chair’. By so doing, it might be expected that the interruption will not impose the Chair’s negative face. Rather, it may enhance the Chair’s positive face as can be seen from the respond given by the Chair to the MP, in that the Chair responds the interruption in a polite way by saying *mangga* ‘a high Javanese form/please’ which is intended to please the MP take the floor politely. This can be so since *nyuwun sewu*, when uttered by the Javanese speaker speaking Indonesian, can be considered as a highly polite language code-switched from Indonesian *mohon maaf* ‘excuse me’, which functions to give a high respect to the speaker of higher status.

This finding appears to be comparable to Susanto's (2008) argument that *nyuwun sewu* can be used by the speaker speaking Indonesian as a strategy to interrupt the intended speakers politely. He also suggests that “it is clear that *Nyuwun sewu* is used by the speaker as a consistent marker to express politeness. In this context, *Nyuwun sewu* is employed as a strategy to achieve the speaker’s communicative intention, without which the interlocutor may feel to be insulted” (Susanto, 2008:7).

Similarly, the data in video excerpt 5.46 also display the use of tact maxim. Even so, the realization of the tact maxim is somewhat different from that applied in video excerpt 5.45. In this case the Chair applies ‘on-record indirect strategies: ability/possibility questions’. Therein, he has said *Bisa saya interrupts?* ‘Can I interrupt?’ which is intended to stop Mr. Muji from his talk. By so doing, it might be expected that the interruption will not impose Mr. Muji’s negative face as the interruption sounds more as a request rather than an order because it might provide Mr. Muji a freedom whether or not he has to give the floor to the Chair.

What may be worth mentioning is that, the Chair, despite his position, has not applied bald-on-record strategy in granting the interruption to the participant of lower position. Rather, he has applied on-record indirect strategies, a politeness strategy which is normally used by the participants of lower position to the others of the same and higher position.

The above argument is comparable to what has been claimed by Obeng (1997) on his study of 'indirectness in political discourse'. He claims that indirectness has been considered as an effective politeness strategy used by the speaker in a political discourse particularly to mitigate the imposition caused by any verbal utterances that are face threatening. It thus seems that the most important sociopragmatic factor influencing the choice of the politeness strategies in the Working Meeting of DPRD Provinsi DIY is the benefit factor rather than the vertical distance related to status and power. However, to some extent, the vertical distance related to power and status is also influential to the choice of the politeness strategies, as can be seen in video excerpt 5.45 line 7.

5.3 Chapter Summary

In this chapter I have discussed speech acts realization and organization, politeness strategies and sociopragmatic factors. I have shown that there are nineteen speech acts realized in the Working Meeting of DPRD Provinsi DIY, in which there are sixteen employed by the Chair (i.e., *greeting, addressing, praising, apologizing, thanking, proposing, informing, agreeing, disagreeing, ordering, inviting, permitting, suggesting, questioning, prohibiting* and *interrupting*) and sixteen speech acts realized by the MPs and Executives (i.e., *greeting, addressing, apologizing, thanking, proposing, informing, agreeing, disagreeing, criticizing, inviting, requesting, suggesting, questioning, prohibiting, appealing*, and *interrupting*).

I have also identified eight politeness strategies applied by the Chair: 1) maxim of sympathy, 2) maxim of approbation, 3) maxim of obligation, 4) maxim of opinion reticence, 5) maxim of agreement, 6) maxim of tact, 7) maxim of generosity, 8) violation tact maxim, and eight politeness strategies applied by the MPs and Executives: 1) maxim of sympathy, 2) maxim of obligation, 3) maxim of opinion reticence, 4) maxim of agreement, 5) maxim of tact, and 6) violation maxim of approbation and 7) violation of maxim of tact, and 8) positive politeness: jokes.

Regarding the sociopragmatic factors determining the use of politeness strategies, I suggested that the Chairs' use of these strategies were related to 1) *self territory and other territory* (in-group and out-group), 2) *cost and benefits*, 3) *vertical distance relative to age*, and 4) *horizontal distance relative to the intimate or familiar relation*. The MPs and Executives have used sociopragmatic factors related to 1)

other territory (In-group and out-group), 2) cost and benefits, 3) vertical distance relative to power and status, and 4) horizontal distance relative to the intimate or familiar.

The following Table 5.1 displays the speech acts and politeness strategies employed by the participants, as well as the sociopragmatic aspects influencing the participants to determine the appropriate politeness strategies in Working Meeting of DPRD Provinsi DIY.

Table 5.1. The speech acts realization, politeness strategies and sociopragmatic factors of politeness.

No	Speech Acts	Roles	
		Chair	MPs and Executives
1	Greeting	√	√
	Politeness strategies	Maxim of sympathy	Maxim of sympathy
	Sociopragmatic factor	Other territory (out-group)	Other territory (out-group).
2	Addressing	√	√
	Politeness strategies	Maxim of sympathy	Maxim of sympathy
	Sociopragmatic factor	Self-territory and other territory (In-group and out-group).	Self-territory and other territory (In-group and out-group).
3	Praising	√	NA
	Politeness strategies	Maxim of approbation	NA
	Sociopragmatic factor	Other territory (out-group)	NA
4	Apologizing	√	√
	Politeness strategies	Maxim of obligation	Maxim of obligation
	Sociopragmatic factor	Cost and benefits	Cost and benefits
5	Thanking	√	√
	Politeness strategies	Maxim of obligation	Maxim of obligation
	Sociopragmatic factor	Cost and benefits	Cost and benefits
6	Proposing	√	√
	Politeness strategies	Maxim of opinion reticence	Maxim of opinion reticence
	Sociopragmatic factor	Cost and benefits	Vertical distance relative to power and status
7	Informing	√	√
	Politeness strategies	Maxim of opinion reticence	Maxim of opinion reticence
	Sociopragmatic factor	Cost and Benefits	Cost and benefits
8	Agreeing	√	√
	Politeness strategies	Maxim of agreement	Maxim of agreement
	Sociopragmatic factor	Vertical distance relative to age	Cost and benefits
9	Disagreeing	NA	√
	Politeness strategies	NA	Maxim of opinion reticence
	Sociopragmatic factor	NA	Vertical distance relative to power and status
10	Criticizing	NA	√
	Politeness strategies	NA	Violation of approbation maxim
	Sociopragmatic factor	NA	Cost and benefits
11	Ordering	√	NA
	Politeness strategies	Maxim of tact	NA
	Sociopragmatic factor	Cost and benefits	NA
12	Inviting	√	√
	Politeness strategies	1. Maxim of tact 2. Maxim of generosity	Maxim of tact

	Sociopragmatic factor	Cost and benefits	Cost and benefits
13	Permitting	√	NA
	Politeness strategies	Maxim of generosity	NA
	Sociopragmatic factor	Cost and benefits	NA
14	Requesting	NA	√
	Politeness strategies	NA	1. Maxim of tact 2. Violation of tact maxim 3. Brown and Levinson's (1987) Positive politeness: jokes
	Sociopragmatic factor	NA	1. The horizontal distance relative to the intimate or familiar relation 2. Cost and benefits
15	Suggesting	√	√
	Politeness strategies	Maxim of tact	Maxim of tact
	Sociopragmatic factor	1. The horizontal distance relative to the intimate or familiar relation 2. Cost and benefits	1. The horizontal distance relative to the intimate or familiar relation 2. Cost and benefits
16	Questioning	√	√
	Politeness strategies	Violation of tact maxim	Violation of tact maxim
	Sociopragmatic factor	Cost and benefits	Cost and benefits
17	Prohibiting	√	√
	Politeness strategies	Maxim of tact	Violation of tact maxim
	Sociopragmatic factor	Cost and benefits	Cost and benefits
18	Appealing	NA	√
	Politeness strategies	NA	1. Maxim of opinion reticence 2. Maxim of tact
	Sociopragmatic factor	NA	1. Vertical distance relative to power and status 2. Cost and benefits
19	Interrupting	√	√
	Politeness strategies	Maxim of tact	1. Violation of tact maxim 2. Maxim of tact
	Sociopragmatic factor	Cost and benefits	1. Cost and benefits 2. Vertical distance relative to power and status

In table 5.1 we can also see the eight politeness strategies applied by the Chair, with the maxim of tact seeming to account for the use of these strategies. The second most common politeness strategies can be accounted for with reference to the maxims of sympathy, obligation, opinion reticence, and generosity. The least commonly used politeness strategies were determined by the maxim of approbation, agreement and violation of tact. In comparisons, the MPs and Executives most common maxim was that of tact, followed by maxim of opinion reticence and violation of tact maxim. The third most common politeness strategies used were governed by the maxim of obligation, while the least favorite politeness strategies were accounted for with reference to the maxims of sympathy, violation of approbation.

With regards to the sociopragmatic aspects influencing the choice of the politeness strategies, it appears that cost and benefits have been the most favorite sociopragmatic aspects. I identified eleven uses out of eighteen for the Chair and

twelve uses out of seventeen for the MPs and Executives. While, the other use of sociopragmatic aspects seem to be quite different in the frequency of use between both parties. In trying to understand why this is the case we can turn to how the Chair them selves might account for this, as in the interview excerpt below.

“The main consideration when I use certain ways of speaking with the participants can be *untung rugi* ‘cost and benefit’. Perhaps, once I told you that during my leadership in DPRD Provinsi Yogyakarta, I have never conducted any voting to decide or legalize any policies so as to avoid conflict among the parties involved despite the fact that voting is officially allowed, suggested and protected by the Law. Thus, avoiding voting is beneficial for me, otherwise conducting voting is not beneficial for me because when there is voting, there will be changes in the constellation of politics. It will change the constellation of politics. The change can be small or big. If there are some participants feeling hurt, it will be unbeneficial at that time or in the future. It should also be underlined that cost and benefit is not only for my self but also for all because I must be responsible to make the organization in the Parliament run properly. Therefore, I need cost and benefit; I do need them for my leadership. Even, the most impolite person here respects me. And again that is not for me personally, but rather for making the organization run properly” (Mr. Chair, 23/09/2014, my translation).

The following Charts 5.1 and 5.2 display the frequency of the politeness strategies applied by the participants, as well as the sociopragmatic factors influencing them to determine the appropriate politeness strategies, which is only based on the data analyzed for this study, but not all the data gathered.

Chart 5.1. The frequency of politeness strategies applied by each party

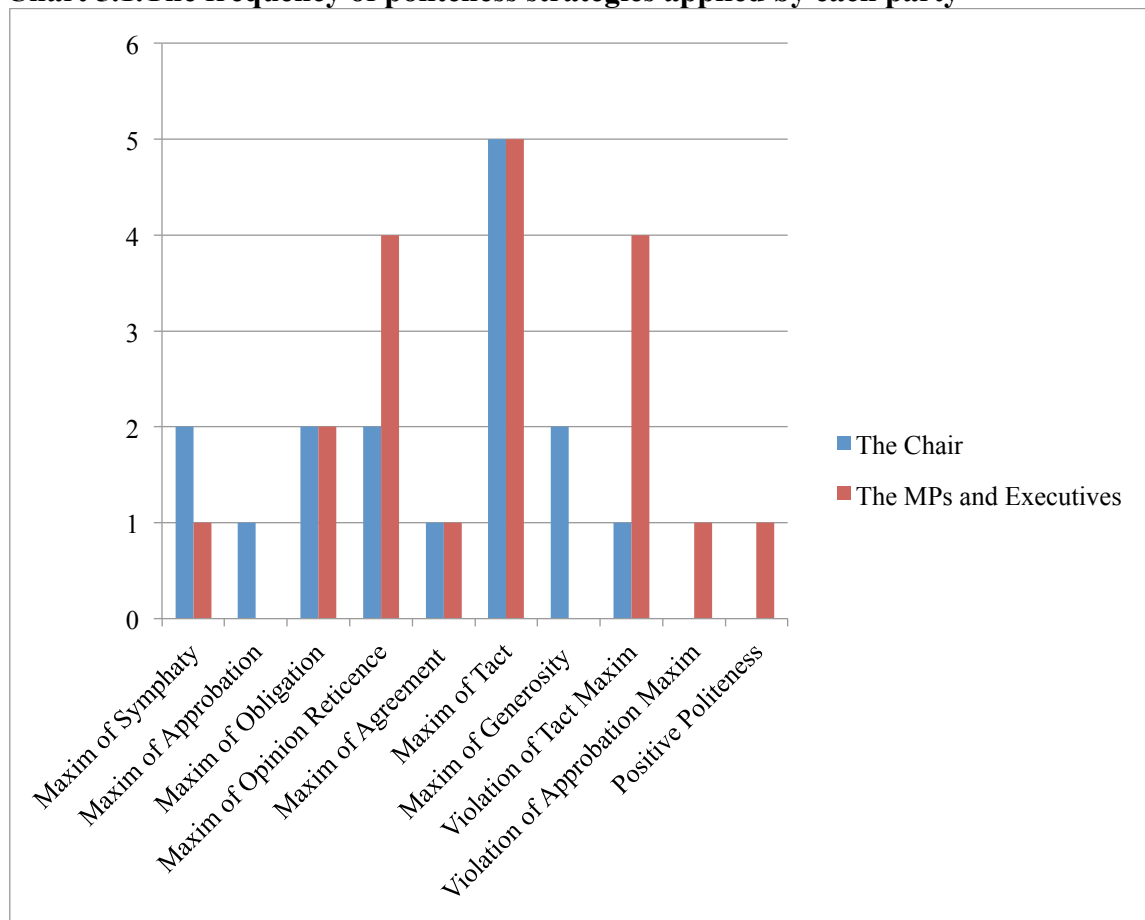
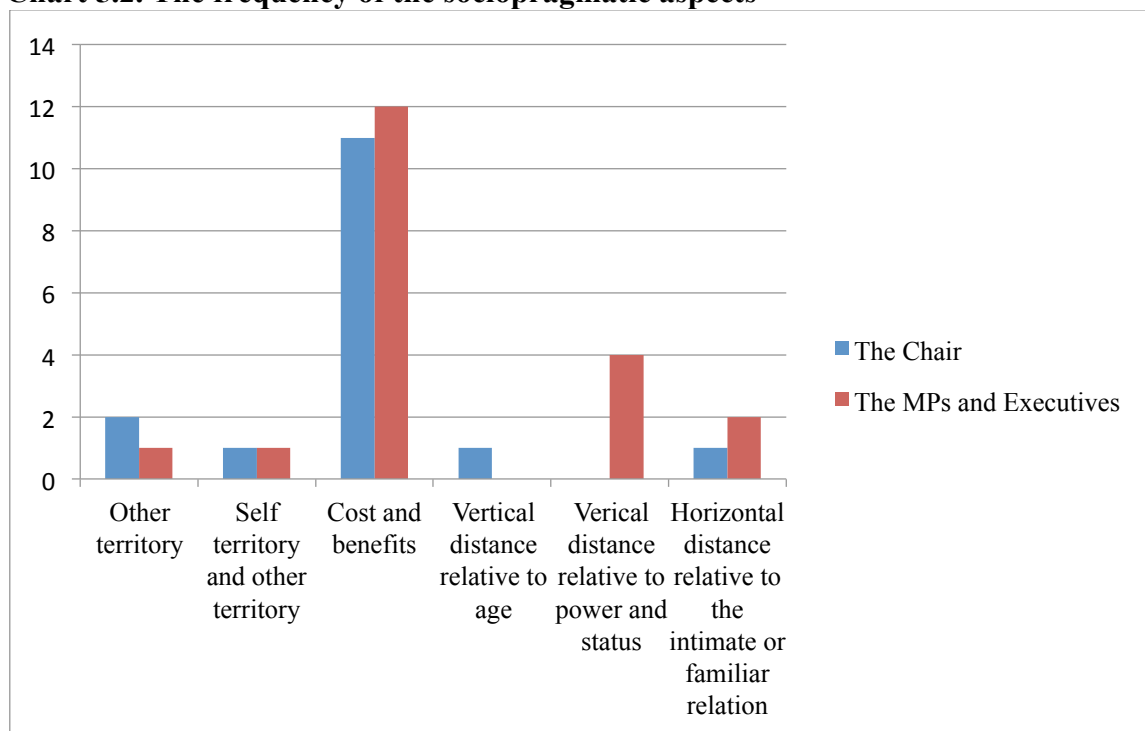


Chart 5.2. The frequency of the sociopragmatic aspects



The next chapter will be devoted to discuss the underlying principles held by the participants in applying the politeness strategies. My data will be drawn from recordings of playback interviews. The discussion will focus on the Javanese principles: 1) *sumanak* ‘friendly’, 2) *tepa selira* ‘considerate’, 3) *andhap asor* or *lembah manah* ‘modest or position oneself in the low and humble position’ and *ngajeni* or *hormat* ‘respect’, 4) *empan papan* ‘agree with the setting and speech event’, and 5) conflict avoidance, and 6) *nuju prana* ‘pleasing the heart of the interlocutor’.

Chapter 6: Underlying Principles

6.1 Introduction

In the previous chapter, I have discussed speech acts organization, politeness strategies and sociopragmatic aspects. I have reported the speech acts organisation in the beginning, question time session and closing. I have also reported some politeness strategies employed by the MPs and Executives, as well as the sociopragmatic aspects that may influence the participants' use of the politeness strategies in the Working Meeting of DPRD Provinsi DIY.

In this chapter, I continue to explore the underlying principles held by the participants to account for the employment of particular politeness strategies in the Working Meeting. I will mainly utilize playback interviews based on the data taken from the video recordings, in conjunction with the Javanese principles or maxims proposed by Poedjosoedarmo (2009) in addition to the use of other resources and theories such as Gunarwan (1996), Kartomihardjo (1981), Suseno (1997) and the like to account for underlying principles held in politeness strategies more comprehensively. I argue that Javanese principles held in the interaction seem to be consistent with those proposed by Poedjosoedarmo (2009) and Gunarwan (1996) in conjunction with some other Javanese principles proposed by Kartomihardjo (1981) and Suseno (1997); they are 1) *sumanak* 'friendly', 2) *tepa selira* 'considerate', 3) *andhap asor* or *lembah manah* 'modest or position oneself in the low and humble position' and *ngajeni* or *hormat* 'respect', 4) *empan papan* 'agree with the setting and speech event', and 5) conflict avoidance, and 6) *nuju prana* 'pleasing the heart of the interlocutor'.

In Section 6.2 I look at this earlier literature because it provides insights into older ideologies about language and social relations which can be compared with contemporary ideologies about language use. In Section 6.3 I make a summary of this chapter, which includes a brief description of what I have previously discussed in this chapter. In concluding this chapter I point out that there has been little change in ideologies about language and social relations while speculating on some reasons for this apparent continuity.

6.2 Javanese principles held in linguistic politeness strategies

According to Poedjosoedarmo (2009), it is important for the Javanese people to pay attention to the Javanese principles of social conduct before they perform their communication so as to create *rukun*¹¹. In this regard, he argues that a Javanese speaker delivering a talk should be 1) *sumanak* and *tanggap ing sasmita*, 2) *tepa selira*, *andhap asor* or *lembah manah*, *ngajeni*, 3) *empan papan*, and 4) *nuju prana*.

Likewise, Gunarwan (1996) maintains that there are four maxims supposed to be performed by Javanese people in their social conduct so as to create *rukun*. The first maxim proposed is *kurmat* ‘respect’, which is the maxim suggesting the speaker give a high respect to the hearers. In so doing, s/he is supposed to select the appropriate speech level suitable to the hearer’s social status. The second maxim is *andhap asor*, in that the speaker is supposed to behave in a humble and modest manner so as to show the hearers that s/he is modest. In this maxim, he also suggests that the speaker applying this maxim is supposed to 1) maximize praising the hearers and minimize praising oneself, and 2) avoid using the honorific language for oneself. The third maxim is *empan papan*. In this maxim, he argues that the speaker applying this maxim is supposed to be alert towards one’s place or position consciousness as community member. In so doing, s/he should be able to choose the language (i.e., speech levels, structures, vocabularies) appropriate to the situation. The last maxim proposed by Gunarwan is *tepa selira*, which is divided into two sub maxims. Following Gunarwan’s (1996) idea, Iragiliati (2005:180) argues that “the sub maxims related to language use are: (1) use appropriate language when addressing others as you also want others to use appropriate language in addressing you, and (2) avoid using inappropriate language (including the speech level) as you don’t want others to apply the wrong language forms when addressing you”.

Almost in the same way, Kartomihardjo (1981) asserts that the Javanese basic value is *rukun*, which requires people to conduct communication based on the notion of an ordered universe in which everything is harmoniously placed in a location proper to it. In this regard, he proposes three Javanese principles to create *urip mapan* ‘live in harmony’: 1) *tepa selira*, 2) *toto tentrem* ‘in order and at peace’, and 3) *andhap asor*.

¹¹In more details, Mulder (1978:39) describes *rukun* as “soothing over of differences, cooperation, mutual acceptance, quietness of heart, and harmonious existence”

Unlike Poedjosoedarmo (2009) and Gunarwan (1996) with their four Javanese basic principles and Kartomihardjo (1981) with his three Javanese basic principles, Suseno (1997) has only identified two basic principles of Javanese social life: 1) conflict avoidance and 2) respect. The objective of the principle of conflict avoidance and respect is to create *rukun*. The earlier principle requires the speaker to have a feeling of *wedi* ‘afraid’, *isin* ‘ashamed’ and *sungkan* ‘combination of feeling afraid, shy, and ashamed’, while the later requires the speaker to have a feeling of respect, in which it requires the speaker should demonstrate “proper respect to those with whom one comes into social contact” (Suseno, 1997:62). The later also requires the speaker to use the language reflecting to respect for others in accordance with their age, status or structural position.

6.2.1 *Sumanak* ‘friendly’

In Javanese social conduct, it appears to be important for all the participants to be *sumanak*. Poedjosoedarmo (2009) suggests that each member of Javanese society, despite the status and power, is supposed to treat his interlocutor as *sanak* ‘relative or family’ so as to establish close relation and smooth communication. With this practice of *sumanak*, it is expected that “an acquaintance will feel ease, and a good social relation will prevail” (Poedjosoedarmo, 2009:2). On the other hand, he suggests that a Javanese speaker is not supposed to “*gampang nesu* ‘get easily angry’, *gampang muntab* ‘get impulsive and hot temper’, and *mrengut* ‘easily feeling broken, being fed up, unwilling to continue the relation’” (Poedjosoedarmo, 2009:2).

It appears that the practice of *sumanak* in the Working Meeting of DPRD Provinsi DIY can be seen in the politeness strategies related to the forms of address such as *Mas* ‘brother’, code switching from Indonesian to *ngoko* speech level, and Jokes.

The use of *Mas* ‘brother’ can be seen in video excerpt 6.1 line 5 and 8, as well as video excerpt 6.2 line 4 and 5. The use of jokes or humor is evident in video excerpt 5.35 line 31-48, p. 106. The use of *ngoko* can be seen in video excerpt 5.36 line 15, 16, 19, 23, 32 and 33, p. 110-111.

Video excerpt 6.1. The MP addressing the Chair

Date : January 14, 2013

Excerpt video : 34:52-34:61

Participants	Line	Original Language	English Translation
The Chair	1	<u>NGGIH, MATUR NUWUN</u> Pak	<u>YES, THANKS</u> Mr. Ardi
	2	Ardi	<u>PLEASE</u> , the floor is
	3	<u>MANGGA</u> silahkan Pak Ardi	yours Mr. Ardi Noer
	4	Noer Harjuno	Harjuno
Mr. Ardi Noer Harjuno (Legislative)	5	<u>NGGIH, MATUR NUWUN</u> Mas	<u>YES, THANKS</u> Brother
	6	Yoyon.	Yoyon.
	7	Saya menambahkan sedikit	I add a bit to what has
	8	yang disampaikan Mas Afri.	been mentioned by Brother Afri (Sabarno)

Video excerpt 6.2. The Chair addressing the MP

Date : January 14, 2013

Excerpt video : 39:40-39:48

Participants	Line	Original Language	English Translation
The Chair	1	<u>NGGIH</u> , baik Pak	<u>YES</u> , Sir
	2	Jadi kesimpulannya--	So, the conclusion--
	3	oh silahkan Pak,	Oh, please Sir
	4	<u>NYUWUN SEWU</u> Mas,	<u>I AM SORRY</u> Brother,
	5	Mas Nuryono,	Brother Nuryono
Mr. Nuryono (Legislative)	6	<u>MATUR NUWUN</u> Pimpinan	<u>THANKS</u> Mr. Speaker

It is noted from the interview with the Chair and participants that *Mas* ‘literally Older brother’ has been purposely used in order to show their being *sumanak* to the interlocutors. It has also been noted that the participants, despite their status and power, have regularly applied the terms of address showing intimacy such as *Mas*¹², *Mbak*¹³ ‘literally Older sister’ and *Bu* ‘informal/ Mrs or literally Mother’, instead of *Pak* ‘Sir’ or ‘literally Father’ and *Ibu* ‘formal/ Mrs or literally Mother’ that can make the interlocutors feel more familiar with the speakers. By so doing, they want to make the meeting which to some extent requires a hard negotiating process become softer and sound informal. In this regard, Mr. Chair has said that:

When I chair the meeting, I sometimes address the participants with the term of address, i.e., *Mas*, *Mbak* and *Bu*. I have purposely done that to create a close relation between me and the others. Besides, I want to make the

¹² *Mas* ‘literally older brother’ is “to index a type of solidarity or family-like relationship (Goebel, 2013:22). Also, It can be used to address and refer to interlocutors who are both older and younger than the speaker (Goebel, 2013).

¹³ *Mbak* ‘literally older sister’ is used to index a type of solidarity or family-like relationship and when addressing and referring to female interlocutors who are both older and younger than the speaker.

meeting, which is somehow very serious and formal, become more relaxing and informal. Moreover, if I have a very close relation with the participants, I will address him or her with a more intimate term of address, such as *Lek* ‘literally Uncle or Aunt’. For example, when I address Mr. Iwid, I usually address him with *Lek* Iwid ‘uncle Iwid’ as we have a very close relation. That is common for me to call him using such term of address. It will sound very funny if I address him using *Bapak* ‘literally Father’ or speak to him using *krámá inggil*. (Mr. Chair, 18/09/2014, my translation)

Another argument related to the use of *Mas* dan *Mbak* is also delivered by one of the MPs arguing that:

Mas ‘literally Older brother’ and *Mbak* ‘literally Older sister’ to address the Chair and the other participants attending the meeting are usually spoken to create a close relation between me and the interlocutors. By so doing, the situation in the meeting, which is somehow full of conflict, becomes calm down due to our close relation. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

With regard to the reflection of *sumanak* in the use of code switching from Indonesian to *ngoko* in video excerpt 5.36 line 15, 16, 19, 23, 32 and 33, p. 110-111, it is noted that the use of *ngoko* is to show that he is a Javanese speaker who is friendly and does not like to make a distance with the other participants attending the Working Meeting. By so doing, it is expected that the dialogue can be more communicative and flowing due to having no communication barrier between them. In this regard, one of the MPs, Mr. Arfi Harman, has said:

I sometimes use *ngoko* as I think that a dialogue in the meeting is supposed to be communicative, isn’t it? The dialogue can be communicative if there is a close relation among the participants involved. In that case, I think that *ngoko* is the most suitable language to use because it can create a close relation among the participants involved. (Mr. Arfi Harman, 19/09/2014, my translation)

Another argument related to the use of *ngoko* is also delivered by one of the MPs arguing that:

It is true that in the negotiation process, which is somehow full of heated debate, the use of language that can make the situation become more flowing is highly needed. If I face that situation I sometimes use *ngoko* as I want to create no distance between me with the other participants. When we create such situation, politics becomes softer. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

Regarding the use of *ngoko*, it may be comparable to what has been conveyed by Kartomihardjo (1981) arguing that the use of Javanese *ngoko* by the speaker speaking Indonesian may not only establish closer relations between the speaker and the interlocutors but also make them feel that they are not only friends in the official meeting but also in the outside.

6.2.2 *Tepa selira* ‘considerate or position oneself at the place of the addressee’

The Javanese principle *tepa selira* has been normally applied by the Javanese speaker to show his sympathy or solidarity to the interlocutors with the intention that *rukun* can be achieved (Wolff & Poedjosoedarmo, 1982). In practicing *tepa selira*, Poedjosoedarmo (2009) suggests that the speaker, regardless of the position, is expected to choose the language or the speech level that can be understood by the interlocutors. If the interlocutors are not good at Indonesian, the speaker should not use Indonesian. If the interlocutors are not good at using *krámá inggil*, the speaker should apply *madyá* (middle, moderate) level. In short, the speaker should be *bermomot* ‘accomodative’ to establish a smooth communication.

Likewise, Kartomihardjo (1981) maintains that *tepa selira*, whose value is expressed by the cliché *tepakno awakmu dhewe* ‘treat him as if he were you’, has been one of the Javanese basic principles to establish *rukun*. In practice, if the speaker treats the interlocutors in a particular way, they will treat him in the same way. In other words, if the speaker is good with the interlocutors, they will also be good with him.

In relation to the politeness strategies, it can be argued that this principle appears to be consistent with Leech’s (2014) maxims of sympathy and modesty, in

which the former refers to the positive feeling that the speaker is supposed to extend to the hearer, and the latter refers to giving a low value to the speaker's quality.

In the context of DPRD Provinsi DIY, *tepa selira* has been normally performed by the Chairs, the ones who are empowered with power over the other participants in DPRD Provinsi DIY. The following video excerpts 6.3 line 1 and 6.4 line 8-9 display some examples of *tepa selira* that are realized via addressing.

Video excerpt 6.3. The Chair addressing all the participants before the meeting starts

Date : Oct 23, 2012

Excerpt video : 00:01-00-03

Participants	Line	(Original Language)	English (Translated)
The Chair	1	Bapak Ibu yang kami hormati,	'Literally Father and
	2	Dengan mengucapkan	Mother whom we
	3	Bismillahirrahmanirrahim,	respect',
	4	Rapat Kerja pada siang sore	In the Name of Allah,
	5	hari ini kita mulai.	Most Gracious, Most Merciful, Let's open the Working Meeting.

Video excerpt 6.4. The Chair addressing the MPs

Date : January 03, 2013

Excerpt video : 01:06:19-01:06:19

Participant	Line	(Original Language)	English (Translated)
Iwid (Executive)	1	...Ee saya berharap esensi	...Ee I hope the
	2	dari itu bisa dijadikan	essence can be used as
	3	acuan.	a reference.
	4	Hanya karena jam karet	That is only about the
	5	tadi.	time delayed.
	6	Ngih saya pikir itu,	Well, I think that is
	7	<u>MATUR NUWUN</u>	all, <u>THANKS</u>
The Chair	8	<u>NGGIH</u> , Anggota Dewan yang	<u>WELL</u> , The MPs whom I
	9	saya hormati,	respect,
	10	Jadi ini hanya forum	So this is just an
	12	penjelasan dari eksekutif.	explanation forum of the executives.

In video excerpt 6.3 line 1-2: *Bapak Ibu yang kami hormati* 'literally Father and Mother whom we respect' and 6.4 line 8-9: *Nggih, Anggota Dewan yang saya hormati* 'Well, the MPs whom I respect' have been intentionally conducted by the Chair so as to show his being *tepa selira*, respecting the interlocutors of lower position despite the fact that he is not obliged to do so. By so doing, he expects that he will be given the same respectful expressions, which can then enhance his integrity. In this regard, Mr. Chair has said that:

When I interact with other people, I always do that in the most polite way regardless of the interlocutors' status and position. The same is true when I address the participants in the meeting. To show my being *tepa selira* with them, I usually apply the most polite and common term of address, i.e., *Bapak Ibu yang kami hormati* regardless of their position. By so doing, it will not be only very beneficial for them but also for me as I know that if I give a high respect to them, they will give me a high respect as well. In this case, my integrity will be enhanced and they will give more trust to me. In Java, there is a proverb saying *Wong jowo yen dipangku mati*¹⁴. (Mr. Chair, 18/09/2014, my translation)

In addition, the Chair has intentionally applied Muslim and Indonesian greeting (i.e., video excerpt 5.2 line 11-16, p. 65: *Assalamu'alaikum warrahmatullahi wabarakatuh. Selamat pagi dan salam sejahtera bagi kita semua* and Indonesian praising *Pertama-tama marilah kita sebelumnya memanjatkan puji dan syukur kehadirat Tuhan Yang Maha Kuasa, yang telah menetapkan keselamatan dan kesehatan bagi kita semua*) and Indonesian praising (i.e., video excerpt 5.9 line 1-7, p. 70: *Pertama-tama marilah kita sebelumnya memanjatkan puji dan syukur kehadirat Tuhan Yang Maha Kuasa, yang telah menetapkan keselamatan dan kesehatan bagi kita semua* 'First of all, let us (Incl) pray to God Almighty that has given us protection and health' so as to show his sympathy to all the interlocutors who has various religions despite the Muslim majority. In that instance, the Chair, who is Muslim, wants to show that he is a wise leader who not only respects the Muslim interlocutors but also the non-ones.

In effect, the Chair has practiced a Javanese teaching related to *tepa selira*: *Yen ora gelem dijiwit aja sok njiwiti wong liya* 'literally If you don't want to be pinched, you are not supposed to pinch someone else'. This means 'if you do not want to be hurt by someone, you are not supposed to hurt someone else'. With this practice, it is expected that his greeting will not make the interlocutors feel irritated but rather pleased. In return, the Chair expects the interlocutors of lower position to give a high

¹⁴ *Wong jowo yen dipangku mati* 'literally, Javanese people will be dead if they are supported'. This means that it is expected for Javanese people to respect others regardless of their status and position, using the most polite way when speaking to give a high value on other's feeling. By so doing, it is expected that they (the interlocutors) will be unable to refuse to the speaker's wants, even when they are not themselves interested in the want.

respect to him, applying the utterances whose politeness level is at least similar to the one applied by the Chair. In this regard, Mr. Chair has said that:

As a leader in the meeting, I have to be wise in leading the meeting. I know that there are some participants attending the meeting who are not Muslim. Thus, as a Muslim, I do not want to be selfish by applying Arabic greeting to all the participants. Instead, I usually greet them using Arabic and Indonesian to show my being *tepa selira* and sympathy to all the participants. As a Javanese, I always practice a Javanese teaching related to *tepa selira*: *Yen ora gelem dijiwit aja sok njiwiti wong liya*. (Mr. Chair, 18/09/2014, my translation)

What may be worth mentioning is that the Javanese principle *tepa selira* has been applied by the Chair not only in greeting and addressing but also to some other speech acts and to anyone in the hall without exception as he thinks that it is more profitable for both sides and can effectively establish *rukun*. In this regard, Mr. Chair has said that:

I practice *tepa selira* principles in most of my communication with all the participants, both formal and informal as I believe that *tepa selira* is very effective to build effective and efficient communication. The impact is very big to make the communication run properly, as the participants will be more open to me. They will give their response more openly because they have to be polite. If they are closed, they will be considered impolite. Thus, they will tend to be more open to me in giving their information, response and argument. (Mr. Chair, 18/09/2014, my translation)

This confirms Mulder (2001) who argued that the Javanese principle *tepa selira* gives a key to the practice and theory of leadership inspired by Javanese people today. The leadership will be threatened if s/he does not protect his subordinates. The leader who protects subordinates and subordinates who respect the boss are considered as a very high reflection of *tepa selira*. Criticism should be done by both sides based on the spirit of introspection. Endraswara (2013) maintains that the leader applying the Javanese principle *tepa selira* will be wise in his leadership because it

will evoke the feelings of awe and compassion, in which the one with higher status should show his sympathy to the one of lower position. Further, he points out that the leaders applying *tepa selira* will be more introspective and tend to get more respects from the lower. In contrast, the leaders who oppose *tepa selira* will usually be authoritarian and are likely to get more resistance from the lower and other participants.

6.2.3 *Andhap asor* or *lembah manah* ‘modest or position oneself in a low and humble position’ and *ngajeni* or *hormat* ‘respect’.

Andhap asor or *lembah manah* may not be able to be separated from *ngajeni* or *hormat* in that the speaker applying *andhap asor* or *lembah manah* might also tend to *ngajeni* or *hormat* the interlocutors-especially the ones of higher position. In this regard, Poedjosoedarmo (2009:3-4) suggests that:

In general it is good for P1 to be *andhap asor*, to position oneself in the low and humble position. It is good to be *lembah manah*, humble and patient. This actually means P1 treats P2 with high respect. P1 *ngajeni* P2. Therefore, P1 may speak to P2 in a respectful code, using high polite *básá* (the polite speech level) when P1 wants to show to the interlocutor distant relation, but using *ngoko* (ordinary level) with honorific vocabulary or *krámá inggil* words when P1 wants to be intimate with P2. In Javanese it is possible to be intimate to an interlocutor but at the same time still respectful.

Kartomihardjo (1981) argues that *andhap asor* is the third Javanese principle to establish *urip mapan* or *urip rukun*, which requires the speaker to treat the interlocutor of higher position with respect and treat himself with modesty. Further, he argues that:

Humble behavior and granting of proper respect are considered essential to creating *urip mapan*, for if two persons who interact each retreat there will be no tension arising from competition for status. In other words, by practising *andhap asor* a person shows that he shows how to *wani ngalah* ‘dare to give in’, conduct which helps create the situation of *toto tentrem*, a situation which is essential to the *urip mapan* ideals. By behaving in an *andhap asor* manner

one practises *tepa selira*, i.e., takes into account how other people to be treated. This value manifests itself in all daily activities. (Kartomihardjo, 1981:21)

In relation to politeness strategies, it can be argued that the Javanese principle *andhap asor* or *lembah manah* and *ngajeni* or *hormat* are somewhat consistent with Leech's (2014) maxim of sympathy, which is closely related to the positive feeling the speaker is supposed to extend toward the hearer, and maxim of modesty, which may refer to giving a low value to the speaker's quality.

In the context of DPRD Provinsi DIY, the practice of *andhap asor* or *lembah manah* and *ngajeni* or *hormat* can be seen from the politeness strategies applying forms of address: *Bapak* 'father', *Ibu* 'mother', *Pak* 'sir', *Bu* 'Ms', *Saudara* 'brother and sister', *Panjenengan* 'you', *Mas* 'older brother', and code switching from Indonesian to *krámá inggil*: *matur nuwun* 'thanks', *nyuwun sewu* 'Excuse me, I am sorry, I beg you pardon', *nggih* 'yes', *matur* 'to inform', *rawuh* 'come', *mangga* 'please', *mangke* 'later', *ngendika* 'say', *lenggah* 'sit', *sugeng rawuh* 'welcome', *konduraken* 'is returned', *kulo kinten mekaten* 'I think that's all', *Wekdal dalem konduraken* 'I give back the floor', *Ngarso dalem*¹⁵ 'Your Highness'.

The use of code switching from Indonesian to *krámá inggil* to give respect to interlocutors regardless of their status is to some extent consistent to Adnan's (1997) arguing that subordinates in Yogyakarta local government tend to switch from Indonesian to *krámá inggil* so as to express their respect to the interlocutors despite their status and power. Suseno (1997) claims that Javanese normally applies the same method as the one applied by the subordinates so as to show a high respect to the interlocutor being addressed.

From the interviews with the participants, it is noted that *andhap asor* or *lembah manah* and *ngajeni* or *hormat* have been considered when they interact with both interlocutors of higher position and those of equal position. One of the MPs has said that:

¹⁵ A special term usually used by the Javanese living in Yogyakarta to mention the King of Yogyakarta respectively'

Indonesian is more egalitarian and flowing so that it can cover larger groups of people. Even so, its characteristic, which may create a borderless relation, can lower the feeling of respect to others. On the other hand, the Javanese language is unique because it is able to combine respect for the interlocutor of higher status and that of equal status. The use of dictions in the Javanese language toward the interlocutors of the same cultural backgrounds can make the relation became closer, in that it can create the concept of emotional connection among the participants in the Hall. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

The practice of *andhap asor* can be seen in code switching from Indonesian to *krámá inggil*, i.e., video excerpt 5.10 line 7, p. 72; 5.12 line 14, p. 73, 5.14 line 16, p. 76; 5.18 line 2, p. 80; 5.19 line 14, p. 82; 5.22 line 6, p. 85; 5.26 line 12, 13 and 14, p. 95; 5.28 line 6, p. 96; 5.30 line 14, p. 100; 5.33 line 5, p. 104; 5.43 line 26, p. 123; and 5.44 line 7, p. 126.

The other practice of *andhap asor* can also be seen in the form of address, i.e., video excerpt 5.4 line 5-6, p. 67: *Bapak Ibu sekalian yang saya hormati* ‘literally Fathers and Mothers whom I respect’, 5.5 line 6-8, p. 67: *Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati* ‘literally Mr. Chair whom we (excl) we respect and Father and Mother whom we (excl) respect as well’ and apologizing speech acts, i.e., video excerpt 5.12 line 17-19, p. 73. Regarding the use of apologizing speech acts, it was noted that his polite apology was conducted to show his *andhap asor* or *lembah manah* to the Chair and the others in the Hall. In the interview, he noted that if he fails to perform so he would be considered an MP whose character contradicts Javanese culture, which requires the people to be humble and modest as well as respect each other, especially the one of lower position to that of higher regardless of the situation and environment. In the interview, he said that:

I want to say something related to the use of a polite apology that you show me in the video recording. Culturally, I have a very strong base of Javanese culture, in that it requires me to follow some Javanese principles in communication. I conclude and am convinced that doing politics in any social environments cannot be separated from the political environment nearby. The same is true in Javanese that the people doing political activities cannot be

separated from Javanese values. One of them is to behave humbly and respectfully so as to show his being *andhap asor*. Thus, to show my being *andhap asor*, I always apologize politely to all the participants before I deliver my information as I am afraid that the information I deliver may not satisfy all the participants. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

It can be argued that *andhap asor* has been mostly practised by the MPs toward the Chair and the other participants of equal position. However, having interviewed the Chair, it is noted that he, regardless of his position, has also been familiar with the practice of *andhap asor*, especially when he has to speak with the figures whom he really respects, such as the Governor, Vice Governor, and other honorable figures. In this regard, he said:

When I communicate or interact with other Javanese, I have to see who the persons are. It also happens in the meeting of DPRD Provinsi Yogyakarta. For example, when I address the Governor of Yogyakarta, I always address him with *Ngarso Dalem* as we (incl) all know that he is not only the Governor but also the King of Yogyakarta Palace. I do that naturally. The practice of *andhap asor* is also conducted in my daily life. For example, when I speak with some honorable and charismatic figures, such as Kyai Nawawi¹⁶, Megawati¹⁷ and some others. (Mr. Chair, 18/09/2014, my translation)

6.2.4 *Empan papan* ‘agree with the setting and speech event’

As has been stated, in Java, it is important for people to establish *rukun* in their social conduct. Poedjosoedarmo (2009) suggests that one of the Javanese principles for establishing *rukun* is *empan papan*. The speakers applying *empan papan* are supposed to choose the topic suitable with the situation and objective of the discussion. They are not supposed to discuss personal matters in public as it can make the intended interlocutors feel embarrassed. For example, one is not supposed to collect a debt from an addressee while attending a wedding party, or during funeral ceremony. One is not supposed to talk about a terrible disease during dinner. In short,

¹⁶ Kyai Nawawi was a founder of Annur Ngerukem Boarding School Yogyakarta. He was known as a charismatic Muslim figure who fully dedicated his life for education and religion.

¹⁷ Megawati was the fifth President of Indonesia and is a leader of Indonesian Democratic Party of Struggle (PDI-P), one of the biggest parties in Indonesia which won the General Election in 2014.

one is not supposed to talk about something that is not suitable to the speech events. Otherwise, s/he will be considered as someone who is *benyunyak-benyunyuk* ‘intrusive, repulsive’, *mangelke* ‘annoying’, *njelehi* ‘boring’ or *mbocahi* ‘childish’. As an interlocutor, s/he is also supposed to respond the topic similar or relevant to the one delivered by the speaker. By so doing, s/he will be considered as the one that is *nyambung* ‘relates to or connects with’ the topic being discussed.

Likewise, Mulder (1992) explains that *rukun* is highly preserved and prioritized by the Javanese people. One of the Javanese principles to create *rukun* is *empan papan*, or conduct the right behavior in the right place’, which requires the people to know their place or position relative to others and behave accordingly. Otherwise, they will be given an impression as the under civilized and uneducated.

A similar expression related to *empan papan* is also proposed by Ngadiman (1998) as cited in Adnan (1999). He suggests that *empan papan* is almost similar to *angon mangsa angon básá*. *Angon* means ‘to have regard for’; *mangsa* means ‘circumstances, situation, time’; and *básá* means ‘language and manner’. The idea of the principle *angon mangsa angon básá* is that one is supposed to consider when, where, and how something is to be communicated. For example, if giving an instruction the speaker of higher position is supposed to apply indirect strategies to the interlocutors of lower position.

In the context of DPRD Provinsi DIY, the practice of *empan papan* can be seen in the polite language used by the participants, they are 1) code mixing from Indonesian to *ngoko* despite the Indonesian as the official language, 2) indirect strategies, and pronoun *kita* ‘we (incl)’ instead of *saya* ‘I’ and *kami* ‘we (excl)’. The following video excerpt display some practices of *empan papan* by the Chair and the MPs.

Video excerpt 6.5. An MP suggesting to all the participants

Date : January 14, 2013

Excerpt video : 44:16-44:24

Participants	Line	Original Language	English (Translated)
Mr. Arfi Harman (FPKS)	1	<i>Mengko iku</i> diletakan,	<i>Later it</i> is placed,
	2	dan ada pembatasan waktu,	and the time is limited,
	3	kemudian setelah	and then after that, we
	4	pembatasan waktu itu,	(incl) <i>had better</i> do the
	5	<i>apike</i> kita melakukan	discussion proposed by
	6	pembahasan apa yang	each Faction.
	7	menjadi diusulkan dari	Well the next, will we
	8	masing-masing fraksi.	divide until it finishes,
	9	Nah baru kemudian apakah	If {I} follow Mr. Barja’s
	10	kedepannya nanti kita	language,

11	akan bagi habis, kalau	<i>What about him, Mr. Barja</i>
12	bahasa Pak Barja,	<i><u>has been what {is it}</u>,</i>
13	piye toh kae, Pak Barjane	<i><u>In short</u> {it is} like</i>
14	<u>wis anu,</u>	<i>that,</i>
15	<u>wis pokoke</u> begitu,	<i>He (Mr. Barja) has just</i>
16	Beliau baru keluar.	<i>been out.</i>

Video excerpt 6.6. The Chair suggesting an MP

Date : September 24, 2012

Excerpt video : 32:34-32:40

Participants	Line	Original	English (Translated)
Mr. Gunarto (Commission B)	1	Mohon maaf, saya agak	I am sorry, I am a bit
	2	berbeda dengan Bu	different from Mrs.
	3	Isti'anah	Intisari about budgeting.
	4	Tentang penganggaran.	Even there has been an
	5	Bahkan sudah ada masukan	idea that people want to
	6	Justru rakyat ingin	celebrate this
	7	merayakan.. pelantikan	inaguration.. as= as
	8	ini se=se semeriah	grandly as possible.
	9	mungkin.	

Video excerpt 6.7. The Chair suggesting an MP

Date : October 1, 2012

Excerpt video : 08:57-09:25

Participants	Line	Original Language	English (Translated)
Mrs. Intisari Commission D	1	Jadi, tidak akan pernah	So, there won't be any
	2	bisa direalisasikan kalau	realization if the
	3	realisasinya digantungkan	realization is dependent
	4	pada PERDA penyertaan	on the equity of PERDA.
	5	modal.	
The Chair	6	Justru kita dalam	That is why on this
	7	kesempatan ini bisa	occasion we (incl) can
	8	memberikan catatan Bu,	provide a note Mum, which
	9	yang nanti kemudian akan	we (incl) will follow up
	10	kita tindak lanjuti karena	later because just now I
	11	tadi ee saya mencoba	try to quote what was
	12	mengutip apa yang	stated by Mr. Barja
	13	disampaikan Pak Barja tadi	that...
	14	bahwa...	
Anonyms	15	@@@	@@@
The Chair	16	@@ Pak Barja, Pak Barja	@@ Mr. Barja, Mr. Barja
	17	itu	is
Anonyms	18	@@	@@
	19	@@	@@
The Chair	20	Pada prinsipnya bahwa	Principally {we (incl)}
	21	penganggaran ini bisa kita	can approve this
	22	sepakati, tetapi ada	budgeting, but there is
	23	catatan bahwa tadi	a note mentioned {by Mr.
	24	bahasannya se-se segala	Barja} that all the
	25	persyaratan yang menjadi	requirements that become
	26	ketentuan pokok adanya	the principal provisions
	27	suatu pernyataan modal	of a capital statement
	29	harus terpenuhi.	must be met.

Regardless of position or status, the participants have generally practiced *empan papan* as essential guidance every time they want to conduct any communication with one another.

From the interview with the MP based on the use of code switching from Indonesian to *ngoko* (as can be observed in the video excerpt 6.5 line 1,5,14 and 15), he normally applies such strategies as he knows that the Working Meeting to some degree allows him use *ngoko* in the interaction although Indonesian is the official language.

Regarding the use of *ngoko* when I speak in the Working Meeting, I sometimes use it spontaneously as I never pay attention to the language I use during the meeting. It is because of my habit at home when I speak with my family and staffs. However, rarely do I use *ngoko* in the Plenary Meeting as it is very formal. Even, I almost never use *ngoko* but rather formal Indonesian from the beginning to the end of the meeting. (Mr. Arfi Harman, 19/09/2014, my translation)

Another argument related to the choice of the language in the meeting as a reflection of *empan papan* was delivered by one of the MPs who said:

I will use formal Indonesian from the beginning to the end of meeting when I follow the Plenary Meeting as it is very formal and is mostly delivered on the stage or podium. I have to see the situation when I want to use the language. However, to some extent I sometime use Arabic in the Plenary Meeting when it is related to the values quoted from Al-Quran. Also, when I want to remind the Governor regarding the smoking regulation, I usually switch to *Krama Inggil*, i.e., *Nyuwun sewu Ngarso Dalem* 'Excuse me Your Highness' so as to make what I say is delivered without hurting his feeling as I know that he is a smoker. (Mrs. Intisari, 23/09/2014, my translation)

Based on the interview conducted with the Chair relative to the practice of *empan papan* in using the pronoun *kita* 'we (incl)' instead of *saya* 'I' and *kami* 'we (excl)', it was noted that the Chair had various reasons. He will use *kita* when he wants to give suggestions to all the participants in the Hall as can be seen in video

excerpt 6.7 line 10 and 21. In this case, he acts as his position is equal to the other participants in the Hall. In the interview, he also noted that he will use *kami* ‘we (excl)’ when he wants to bring his party or faction’s opinion, and *saya* (I) when he wants to make a decision which is urgent and warn the other participants to be in order. Even so, *saya* ‘I’ is rarely used by the Chair as he does not want to be considered dominating.

It is correct that I sometimes use *kita* ‘we (incl)’ and *kami* ‘we (excl)’ in the meeting. I usually use *kita* when I want to give some suggestions in the meeting in that I want to show that I am not the dominating person in the meeting. I usually use *kami* when I have to speak on behalf of my faction. While, *saya* is my last choice and usually used when it is really needed, for example, there are discenting opinions among the members of different factions which requires me to select the best decision. (Mr. Chair, 18/09/2014, my translation)

It appears to be comparable to the study conducted by Adnan (1999). In his finding, he argues that the practice of *empan papan* has been regularly practiced by the Superiors and Subordinates of the Yogyakarta Local Government in their interaction both formally and informally. The superiors tend to use two languages (Indonesian and Javanese) interchangeably depending on the situation and topic of the discussion. He argues that to be a real Javanese s/he is supposed to apply *empan papan*, in that s/he is supposed to know how to use a certain code. Failing to do so, he will be considered as *ora njawani* ‘not Javanized’ or *durung ngerti* ‘s/he has not understood yet’.

6.2.5 Conflict avoidance

In the context of DPRD Provinsi DIY, it has been seen that the discussions conducted by the participants in the hall has the potential to have conflicts among them. However, it appears that there have not been any serious conflicts among the participants during discussion, which is quite different from the one in the National Parliament (DPR RI), where heated debates and conflicts often occur.

From the interview conducted with some participants, it is found that conflict avoidance, similar to Kartomihardjo’s (1981) *toto tentrem* ‘in order and at peace’ has

been practiced so as to create *rukun*. The practice of conflict avoidance in DPRD Provinsi DIY can be seen from the interaction conducted by the participants from the opening, question time session and closing.

To start making a good relation with the interlocutors, the participants in the Hall generally give a greeting in the opening of the meeting and before they deliver their speech, consisting of a Muslim greeting, as the common greeting usually conducted in the Hall, and the combination of both Muslim greeting and Indonesian greeting. The sample of Muslim greeting can be seen in video excerpt 5.1 line 2-4, p. 64. Therein, the Chair says *Assalamu'alaikum warrahmatullahi wabarakatuh* 'Peace be upon you and so may the mercy of God and His blessings'. While, the greeting used both Muslim and Indonesian can be seen in video excerpt 5.2 line 11-16, p. 65. Therein, both the Chair and the Executive have expressed *Assalamu'alaikum warrahmatullahi wabarakatuh. Selamat pagi dan salam sejahtera bagi kita semua* 'Peace be upon you and so may the mercy of God and His blessings. Good morning and Peace be upon us'.

Conflict avoidance can also be seen in addressing. From the interview conducted with the participants, it was noted that some polite address forms were used to establish *toto tentrem* 'in order and at peace'. The polite address forms usually expressed are *Bapak Ibu sekalian yang kami hormati* 'literally Fathers and Mothers whom we (excl) respect' (video excerpt 5.4 line 5-6, p.67), *Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati* 'literally Mr. Chair whom we (excl) respect and Father and Mother whom we (excl) respect as well' (video excerpt 5.5 line 6-8, p. 67), and *Anggota Dewan yang saya hormati* 'the MPs whom I respect' (video excerpt 5.6 line 8-9, p. 68). By giving polite forms of address, the interlocutors's positive face will be enhanced so that a good relationship between the speakers and interlocutors can be preserved, and *rukun* can be obtained.

After giving polite forms of address, the participants in the Hall usually express their praise to God who has blessed them so that they can conduct the meetings. From the interview, it is noted that praising can show that they are human beings who are weak and cannot do anything without God's help. The praise is normally expressed in Muslim ways: *Bismillahirrahmanirrahim* 'In the Name of Allah, Most Gracious, Most Merciful' (video excerpt 5.7 line 3, p. 70), *Alhamdulillah* 'Praise be to God who has blessed us' (video excerpt 5.8 line 5, p. 70), although some were in Indonesian: *Pertama-tama marilah kita sebelumnya memanjatkan puji dan*

syukur kehadiran Tuhan Yang Maha Kuasa, yang telah menetapkan keselamatan dan kesehatan bagi kita semua ‘First of all, let us (incl) pray to God Almighty that has given us protection and health’ (video excerpt 5.9 line 1-7, p. 70). By this practice, it is expected that a harmonious relation and situation can be achieved. Regarding the use of greeting, addressing and praising as conflict avoidance, the Chair said that:

Usually in the beginning of my speech I start with greeting. The greeting that I usually use is *Assalamu’alaikum warrahmatullahi wabarakatuh* ‘Peace be upon you and so may the mercy of God and His blessings’ and *Assalamu’alaikum warrahmatullahi wabarakatuh, Selamat pagi dan Salam sejahtera bagi kita semua* ‘Peace be upon you and so may the mercy of God and His blessings. Good morning and Peace be upon us’. However, in my routines I mostly use *Assalamu’alaikum warrahmatullahi wabarakatuh, selamat pagi dan salam sejahtera bagi kita semua* as I think it will be more accepted by all the participants of various religions although that *Assalamu’alaikum warrahmatullahi wabarakatuh* can also be used to greet all the participants and seems fine for all the participants. After greeting, I usually address the participants using various address terms. I usually use formal address terms, such as *Bapak Ibu sekalian yang kami hormati* ‘literally Fathers and Mothers whom we respect’, *Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati* ‘literally Mr. Chair whom we respect and Father and Mother whom we respect as well’, and *Anggota Dewan yang saya hormati* ‘the MPs whom I respect’. The choice of the address terms depends on the participants attending the meeting. After expressing greeting and addressing, I never forget to lead the meeting by praising to God. As a Muslim, I normally expressed the praise in Muslim ways: *Bismillahirrahmanirrahim* ‘In the Name of Allah, Most Gracious, Most Merciful’, *Alhamdulillah* ‘Praise be to God who has blessed us’. However, I sometimes express it in Indonesian: *Pertama-tama marilah kita sebelumnya memanjatkan puji dan syukur kehadiran Tuhan Yang Maha Kuasa, yang telah menetapkan keselamatan dan kesehatan bagi kita semua* ‘First of all, let us (incl) pray to God Almighty that has given us protection and health’. Those three practices are normally before I lead the meeting as I believe that those three practices can be used to start building a good relation with the

participants. And we (incl) have a good relation, the possibility to have conflict during the meeting between us can be eliminated. (Mr. Chair, 18/09/2014, my translation)

The other practices of conflict avoidance conducted by the participants can be seen in the politeness strategies employed by the participants in giving disagreement, as can be seen in video excerpt 5.22 line 41-44, p. 86. It is noted that the MP tends to express disagreement indirectly, especially when it is related to the topic of the discussion which is sensitive, substantial and risky such as the discussion of budgeting and PERDA 'Regional Regulation'.

If I do not agree with something, which is substantial and risky; for example, when we discuss about budgeting and PERDA 'Regional Regulation', I will use a politeness strategy. For example, I will express it indirectly so as to avoid confrontation. However, when the discussion is about something very open, undisruptive and insensitive, I will express it directly, openly, frankly and do not need a certain strategy. As a Javanese, I think it is not hard for me to do that as in Java there is a proverb saying that *Entuk iwake, ning ora buthek banyune* 'Catch the fish without making the water dirty. (Mr. Gunarto, 23/09/2014, my translation)

Another MP noted that she tries to use indirect strategies based on arguments for her disagreement, and avoids using the words *pokoke* 'ngoko/in short', *pokoke ora setuju* 'ngoko/in short {I} don't agree' in her disagreement.

I really do not like if there is someone saying *Pokoke aku ora setuju* 'In short I do not agree' in his/her disagreement. It may reflect his/her character. If I disagree with other's opinion, I usually express my disagreement indirectly. I will express my disagreement directly when it is really urgent and necessary. In the later case, I always accompany my agreement with arguments. (Mrs. Intisari, 23/09/2014, my translation)

At the same time, the Chair noted in our interview that ideally decisions or policies in DPRD Provinsi DIY are never conducted through voting as it is often

conducted in National Parliament (DPR RI). The rationale why voting is avoided is because it may have potential to create conflict among the participants, in that the ones who lose will be hurt and disappointed, and cause chaos (as usually happens in the National Parliament's meetings).

In the decision-making, rarely do we (incl) have voting as voting may create conflicts among the parties. We (incl) really try to avoid it. As I remember, there has not been any voting here, especially when we (incl) want to have an important decision. In voting, there will be a winner and a loser. When there is voting, it looks like boxing. *Sing gede menang kerahe* 'the big tends to be the winner'. The loser tends to take revenge, as they might feel hurt and dishonored. (Mr. Chair, 23/09/2014, my translation)

As the solution, it is noted that if they (i.e., the participants from different factions, commissions, parties) find it hard to get the ideal decision or policies due to having their own interests, they will try to do *musyawarah untuk mufakat*¹⁸ 'deliberation to consensus' or, following the Javanese teaching expressed by the Chair *digelar- digulung digelar-digulung* 'literally unfolded-folded- unfolded-folded', that is the process of discussion which takes longer time and sufficient consideration until the agreed decision is reached'. This process should be conducted by the participants to avoid any potential conflicts and obtain the ideal decision or policy despite the fact that it seems impossible to find the ideal decision or policy suitable with the interest of parties, factions, commissions, or participants. As the Chair said:

When we (incl) have dissenting opinions, we are finally aware that the decision taken is not supposed to make one of the sides win or loose. I try to avoid conflicts. Next, there is willingness from all the participants that when having deadlock, there must be a way out which is believed by all the leaders of factions. We (incl) call it *digelar* 'unfolded' and *digulung* 'folded', in that all sides, which are not in the ideal situation, are aware that the decision should be taken although that it is impossible to have the decision suitable to

¹⁸ "Musyawarah untuk mufakat (deliberation to reach consensus) is a notion introduced into the affairs of the national government under President Soekarno and continued by Soeharto. Consensus was said to be a continuation of the traditions of decision-making in the rural Javanese World"(Sherlock, 2003:30-31).

all sides. Every side should sacrifice their idealism to meet the agreed decision which can be beneficial for all. (Mr. Chair, 23/09/2014, my translation)

Similarly, an argument related to *musyawarah untuk mufakat* and *digelar digulung digelar digulung* as conflict avoidance was also delivered by one of the MPs.

It is true that making decision in the meeting is like an arena to fight, but the basic substance of our democracy is *musyawarah untuk mufakat* ‘deliberation to reach consensus’ based on the principles of Pancasila¹⁹. Thus, to reach consensus, there is a Javanese philosophy *digelar digulung digelar digulung*. The decision is not only based on the pure rationality, but also feeling. *Ngene ki wis pas durung ya kira-kira ‘ngoko/Is that fine if it is conducted using this way?’ Mengko wong liyane kepiye ya nek aku ngene? ‘ngoko/What about the others if I do this?’* and soon. Thus, feeling becomes unseparated part of the consensus in Javanese cultural environment. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

However, it is noted that if the voting is still conducted, it should be conducted in the fairest way, allowing all the participants to feel satisfied with result.

If we (incl) still have to conduct voting, we will do that as fairly as possible. What we (incl) want is the best for all the participants, that is *Kalah tanpo wirang, menang tanpo ngasorake* ‘to lose without being embarrassed, to win without degrading’, where it requires all the participants to feel satisfied when they lose and feel humble when they win. (Mr. Chair, 23/09/2014, my translation)

Jokes are commonly used in DPRD Provinsi DIY to make the discussion, which may tend to create conflict, become calm and informal (see video excerpt 5.35

¹⁹ Pancasila is the philosophical foundation of the Indonesian State. It has five basic principles, and one of them is *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan dan perwakilan* ‘Democracy which is guided by the inner wisdom in the unanimity arising out of deliberation amongst representatives’.

line 31-48, p. 106²⁰). Even so, it should be noted that jokes would be expressed by participants to interlocutors whose relation is close or intimate. Otherwise, the interlocutors may regard a joke in a request as something that may impose their negative face. In this case, one of the MPs said that:

I think jokes are important in the meeting because jokes can reduce the high tension in the meeting. I sometime use jokes when seeing the situation that may create conflicts among the participants. However, when I make jokes, I have to be careful as not all the participants like jokes. There are some MPs who are very serious. It should be noted that I usually make jokes with someone whom I am very familiar with. Rarely do I make jokes with the Governor or Vice as I am afraid that they will not be happy with the jokes. (Mr. Suharno, 22/09/2014, my translation)

Another one of the MPs from Commission A said that:

It is impossible for me not to calm down the situation which is full of heated debates. One of the ways is by making jokes so as to calm down the situation. Besides, I also use jokes to negotiate and argue, applying the language which is easy to understand by all the participants. (Mr. Nuryono, 16/09/2014, my translation)

In light of the use of joke as a conflict avoidance, it appears to be parallel to Asiko (2011:212) arguing that “humor provides away for the individual to shift perspective on a stressful situation, reappraising it from a new and less threatening point of view”.

6.2.6 *Nuju prana* ‘pleasing the heart of the interlocutor’

In a Javanese social conduct, it is argued by Poedjosoedarmo (2009) that speakers are supposed to express their message in a pleasing way. They are supposed to *nuju prana*, especially when they deliver speech acts. It is polite for the Javanese to

²⁰ In the video excerpt 5.35.line, 31-48, p.105, it shows that Mr. Suharno has jokingly requested Mr. Gembong’s wife to wear a *Jilbab* ‘a Muslim scarf’. The intention to make a joke in that dialogue is to calm down the situation, which was previously full of debate due to the pro and cons pertaining to invitation letters stating that the female receptionist have not been allowed to wear Jilbab on the Governor Inaguration Day.

inform something to the interlocutors with *pambuka* ‘opening’: *nuwun* ‘excuse me’, or *nyuwun sewu* ‘excuse me’ or ‘literally thousand pardons’. When they want to interrupt, they can start by saying *Nyuwun sewu, kepareng sumela atur* ‘Excuse me, May I interrupt’. When they want to grant directive speech acts (i.e., ordering, requesting, inviting, instructing, and the likes) they can express them indirectly. If possible, it is suggested for the Javanese people to express the speech acts containing *bombongan* ‘praises’, *pangalembana* ‘compliments’. They are not supposed to express speech acts whose content are *kasar* ‘rude’, *saru* ‘vulgar’, *sengol* ‘reprimand’, *sengak* ‘offensive’, *nylekit* ‘containing painful words’, *nglarani ati* ‘hurting feeling’, *nyangklak* ‘afflicting disrespect’, *nranyak* ‘damaging one’s honor’, *nyepelekke* ‘regarding someone unimportant’, and *nyalahake* ‘downgrade’.

In the interviews, it was noted that the participants try to express all the speech acts in the most polite ways in order to make the interaction run in the way it does. They tend to express speech acts that may threaten the interlocutor’s positive face (i.e., disagreement and suggestion) indirectly. Alternatively, they apply polite words or markers with the intention that the interlocutors can accept disagreement and suggestion gladly due to having no expressions that may hurt their feelings (i.e., video excerpt 5.21 line 17-23, p. 85; 5.36 line 2-9 and 19-26, p. 110-111; 5.37 line 17-39, p. 111-112). In this case, one of the executives said:

I am sorry that I sometimes do not really pay attention on the language I use in the meeting as sometimes I just use it spontaneously. However, principally I always try to use the most suitable language that can be gladly accepted by the MPs. Never have I used the language that may hurt the MPs’ feelings, as it is not good for our (incl) relation. For example, when we (incl) do not agree with the MPs’ opinion, we (incl) try to express it in the most polite way. I personally try to find the words or sentences that can make the MPs accept our (incl) disagreement. However, to support my disagreement I always accompany it with arguments, alternatives, reasons, understanding based on the law and norms in the society. When the opinions or proposal are based on the law and norms in the society, I think we (incl) will support it. (Mr. Executive, 17/09/2014, my translation)

Similarly, it is noted that the participants tend to express speech acts that may impose the interlocutors' negative face (order, request, invitation, and interruption) indirectly. They sometimes use *nyuwun sewu* 'excuse me', *mohon* 'beg', *mohon maaf* 'excuse me', *nyuwun ngapunten* 'excuse me', please' at the beginning of the expression and *mangga* 'please', *matur nuwun* 'thanks', and *terima kasih* 'thanks' at the end of the expression in order to avoid too much imposition on the interlocutors. At the same time, it may promote the integrity of the speaker, as can be seen in video excerpt 5.24 line 38-40, p. 91; 5.25 line 1-2, 11-12 and 18, p. 91; 5.32 line 1-2, 3-8 and 9, p. 103; 5.33 line 4 and 5, p. 104; 5.34 line 12 and 16-23, p. 105; 5.26 line 12, 14 and 15, p. 95; 5.27 line 11-14, p. 95; 5.28 line 1-4, p. 96; 5.44 line 7 and 8, p. 126 and 5.45 line 4, p. 126. With regard to the use of the language related to *nuju prana*, one of the MPs has said:

I am sorry, once I was surprised. It might be a year ago when there was a meeting which was full of heated debates. At that time, I tried to interrupt the Chair, in that I said *Nyuwun ngapunten Pimpinan, kepareng kawulo matur* (high Javanese) 'Excuse me Mr. Chair, can I ask you something?' I knew that the language used in that meeting should be Indonesian. However, when I express it orally using the language with high respect in front of the forum, I was surprised that all the participants in the meeting were silent. Everybody was seriously listening. After that, I try to use the same method of speaking when I speak with others. (Mr. Ardi Noer Harjuno, 23/09/2014, my translation)

6.3 Chapter Summary

I identified six Javanese principles held by the participants: 1) *sumanak*, 2) *tepa selira*, 3) *andhap asor* or *lembah manah* and *ngajeni* or *hormat*, 4) *empan papan*, 5) conflict avoidance, and 6) *nuju prana*.

I have discussed in this chapter the underlying principles held by the participants in the use of linguistic politeness strategies. The investigation of the underlying principles was done with reference to data from playback interviews conducted with some participants.

My analysis supported earlier work on Javanese and demonstrated little change in ideologies about Javanese usage since the 1970s. Without further research it is hard to account for this continuity, but one can speculate that the revival of tradition (Davidson & Henley, 2007), especially linguistic ones occurring across Indonesia may be one reason.

The current reconcentration of power in regional centres due to decentralization also suggests interpreting this continuity in light of ideas about Javanese Power most famously described by Anderson (1990), which is characterized by the people who tend to apply *perintah halus* ‘ordering in polite ways’, as one of the Javanese politeness strategies to show their high power. Anderson (1990:54) argues that “The man of Power should have to exert himself as little as possible in any action. The slightest lifting of his finger should be able to set a chain of actions in motion. The man of real Power does not have to raise his voice nor give overt order. The ‘halusness’ of his command is the external expression of his authority”.

In my following and final chapter, I provide some suggestions relating to future directions for the study of linguistic politeness in Javanese political discourse.

Chapter 7: Conclusion, Implication and Suggestion

7.1 Introduction

In this chapter, I will present some conclusions and implications of this study. In Section 7.2 I will briefly review the research findings, which include: 1) the realization and organization of speech acts, 2) the linguistic politeness strategies realised in speech acts, 3) the sociopragmatic factors influencing the participants' use of the politeness strategies, and 4) the underlying principles participants reported when accounting for the employment of particular politeness strategies. In the implications section, I will describe some theoretical contributions, and more general contributions to cultural understanding. In the final section, I will describe some suggestions for future research related to linguistic politeness in political discourse.

7.2 Review of findings

Drawing on work from the fields of speech act and politeness theory this study was carried out over a twelve-month period in the DPRD Provinsi in Yogyakarta. I recorded plenary and working meetings and conducted interviews. The first research finding is that there are some differences in the speech act realization and organization between the Chair and the other participants: the MPs and Executives, due to having different roles between the Chairs (the ones empowered with power and authority over the others) and the participants (the ones of lower position). I found that Chairs typically employ less numbers of speech acts than the MPs and Executives. During the course of one working meeting there were fifteen different types of speech acts realized by the Chairs and sixteen different types of speech acts realized by the MPs and Executives.

In the beginning of the meeting, the Chairs employ *greeting*, *addressing* and *praising*. This practice has to be conducted by the Chairs as it is their official function to greet, address, and praise the other participants. Afterward, the Chairs employ *informing*, *ordering* and *inviting*. These practices are normally conducted in the initial question time session. During this time the Chairs normally give some information related to the topics to discuss in the meeting before ordering and inviting the other participants to deliver their opinion, suggestion, questions, etc. In the supplementary question time session, the Chairs express *informing*, *ordering*, *inviting*, *permitting*, *questioning*, *suggesting*, *prohibiting*, *agreeing*, *proposing* and *interrupting*. This

practice has to be conducted by the Chairs because the supplementary question time session has been the heart of the Parliament meetings. In the end of the question time session, the Chairs also apply *informing* and *ordering* speech acts with the intention to inform the participants about the result of the meeting as well as order them to give their opinion, agreement, and critiques to the result of the discussion. In the closing of the Working Meeting, the Chairs commonly employ *apologizing*, *thanking* and *greeting*. Expressing an apology has been routinely performed by the Chairs as they might be aware of their mistakes while organizing the Working Meeting. Thanking speech acts directed to all participants for their involvement in the meeting is also common as are closing greetings, which are routinely expressed at the very end of the meeting.

Identifying the speech acts employed by the Chairs reveals that *ordering* and *informing* have been the most dominant speech acts expressed by the Chairs compared to the others, in that they both have been employed in the initial, supplementary and final parts of the question time session. In this sense, the Chairs have conducted their main job as the leaders properly, giving some information related to the topics to discuss and ordering all the participants to stay in line.

Regarding the organization of the sixteen different types of speech acts realized by the MPs and Executives, it reveals that in the opening of the Working Meeting, there is only one speech act expressed by those parties, which is *greeting*. This practice is typically conducted to respond the Chairs' greeting. Next, in the initial question time session, they normally express *thanking*, *greeting*, *addressing*, *apologizing*, *informing* in sequence. *Thanking* is normally directed to the Chairs who have granted them the floor. *Greeting* is normally performed to greet all the participants in the Hall. *Addressing* is normally expressed to acknowledge as well as show respect to all the participants. *Apologizing* is expressed as they are afraid if there are some mistakes while delivering their talk. Whereas *informing* is normally expressed at the last sequence of the initial question time session. The information delivered is usually related to the topic of the discussion previously informed by the Chairs in the initial question time session. Similar to the speech acts expressed by the Chairs in the supplementary question time session, the MPs and Executives also express various speech acts ranging from *greeting*, *addressing*, *apologizing*, *thanking*, *proposing*, *informing*, *agreeing*, *disagreeing*, *criticizing*, *inviting*, *requesting*, *suggesting*, *questioning*, *prohibiting*, *appealing*, and *interrupting*. In the end of

supplementary question time session, the MPs and Executives usually express *agreeing* and *disagreeing* speech acts. This practice is supposed to respond to the Chairs' order, asking the MPs and Executives to agree or disagree with the decision made by all the participants in the Working Meeting. The last speech act expressed by the MPs and Executive in the Working Meeting is *greeting*, which is used to respond to the Chairs' greeting.

From Table 5.1, there can be seen some speech acts expressed by both parties: *greeting, addressing, apologizing, thanking, proposing, informing, agreeing, inviting, suggesting, questioning, prohibiting, and interrupting*, and some only by each party; they are *praising, ordering, permitting*, which belong to the Chairs, and *disagreeing, criticizing, requesting, appealing*, which belong to the MPs and Executives.

My second finding is related to the linguistic politeness strategies employed by the participants in the Working Meeting of DPRD Provinsi DIY. There are eight linguistic politeness strategies employed by the Chairs and seven employed by the MPs and Executives when expressing the speech acts. The eight linguistic politeness strategies employed by the Chairs when expressing the fifteen speech acts are 1) maxim of sympathy-used in *greeting* and *addressing*, 2) maxim of approbation-used in *praising*, 3) maxim of obligation-used in *apologizing* and *thanking*, 4) maxim of opinion reticence-used in *proposing* and *informing*, 5) maxim of agreement-used in *agreeing*, 6) maxim of tact-used in *ordering, inviting, permitting, suggesting, prohibiting, and interrupting*, 7) maxim of generosity-used in *inviting* and *permitting*, 8) violation of tact maxim-used in *questioning*. Of the fifteen speech acts expressed, *inviting* has applied two maxims at the same time: maxim of tact and maxim of generosity, in that the Chairs when granting an invitation may to some degree either impose on the participants' negative face or enhance their positive face.

The seven linguistic politeness strategies employed by the MPs and Executives when expressing the sixteen speech acts are 1) maxim of sympathy-used in *greeting* and *addressing*, 2) maxim of obligation-used in *apologizing* and *thanking*, 3) maxim of opinion reticence-used in *proposing* and *informing*, 4) maxim of tact-used in *inviting, requesting, suggesting, appealing, and interrupting*, 5) bald on record-used in *agreeing, criticizing, questioning, prohibiting* and *interrupting*, and 6) violation of approbation maxim-used in *criticizing*, 7) violation of tact maxim-used in *requesting, questioning, and prohibiting*, 8) positive politeness applying jokes-used in *requesting*. Similar to the Chairs, there are some speech acts expressed by the MPs

and Executives applying more than one strategy. They are 1) *requesting*, which have violated the tact maxim applying bald on record and positive politeness applying jokes, 2) *appealing*, which have applied maxim of opinion reticence and maxim of tact, 3) *interrupting*, which have applied bald on record strategy and maxim of tact.

Of the eight politeness strategies used by the Chairs, seven have applied Leech's (2014) GSP: maxim of generosity, maxim of tact, maxim of agreement, maxim of opinion reticence, maxim of obligation, maxim of approbation and maxim of sympathy; and one has violated the tact maxim. While seven of the politeness strategies used by the MPs and Executives, four have applied Leech's (2014) GSP: maxim of tact, maxim of opinion reticence, and maxim of sympathy. Two violated Leech's (2014) GSP: maxim of approbation, maxim of tact; and one has applied Brown and Levinson's (1987) positive politeness²¹: jokes²². The use of jokes can be seen in the MPs and Executives' use of *requesting*.

It can be argued that Leech's (2014) GSP, though effective to investigate the politeness phenomena in Western and Eastern culture, may still need some additional strategies (positive-politeness: jokes) to investigate the phenomena of linguistic politeness in the Working Meeting of DPRD Provinsi DIY. This finding might be consistent to Leech's (2014:98) argument that "the list of constraints MI-M10 may be incomplete. These are simply the most observable manifestations of the GSP". However, in general, it can be argued that GSP appears to be effective to investigate the linguistic phenomena in the Working Meeting due to the fact that most of the maxims can be employed in spite of some violations.

The third research finding indicates that there are six sociopragmatic factors influencing the participants to determine the appropriate linguistic politeness employed in the Working Meeting of DPRD Provinsi DIY. They are 1) *Horizontal distance relative to intimate or familiar relation*, 2) *Vertical distance relative to power and status*, 3) *Vertical distance relative to age*, 4) *Cost and benefits*, 5) *Self territory and other territory*, and 6) *Other territory*. The distribution can be clearly

²¹Leech (2014) has defined his pos-politeness differently from that of Brown and Levinson's (1987) positive politeness, in that he says, "I am giving pos-politeness a bigger role than is allowed for by B&L. For them, positive politeness is just one means of redress for an FTA. In this sense, then, positive politeness acts in the service of a negative avoidance principle. For me, however, pos-politeness aims at an enhancement of face: by attributing value to H, for example in offering, complimenting, or extending sympathy, S is primarily performing a face-enhancing act (sometimes better described as a face-maintaining act) of FEA (Kerbrat-Orecchioni, Suzuki 2007), not a face-threatening act" (Leech, 2014: 99).

²²Leech (2014) does not explicitly mention jokes in his (2014) GSP as he might think that jokes can be used for solidarity, a strategy that has been excluded in his pos-politeness.

seen in Chart 5.2, in that it shows that the Chair takes numbers 1, 3, 4, 5, and 6 into consideration, while the MPs and Executives take numbers 1, 2, 4, and 6 into consideration to determine the linguistic politeness strategies.

In relation to the Chairs' sociopragmatic factors, it shows that 1) *Horizontal distance relative to intimate or familiar relation* influences *greeting* and *suggesting*, 2) *Vertical distance relative to age* influences *agreeing*, 3) *Cost and benefits* influences *apologizing*, *thanking*, *proposing*, *informing*, *ordering*, *inviting*, *permitting*, *suggesting*, *prohibiting*, and *interrupting*, 4) *Self territory and Other territory* influences *addressing*, and 5) *Other territory* influences *greeting* and *praising*.

Regarding the sociopragmatic factors applied by the MPs and Executives, it shows that 1) *Horizontal distance relative to intimate or familiar relation* influences *requesting* and *suggesting*, 2) *Vertical distance relative to power and status* influences *proposing*, *disagreeing*, *appealing*, *interrupting*, 3) *Cost and benefits* influences *apologizing*, *thanking*, *informing*, *agreeing*, *criticizing*, *inviting*, *requesting*, *suggesting*, *questioning*, *prohibiting*, *appealing*, *interrupting*, 4) *Self territory and Other territory* influences *addressing*, and 6) *Other territory* influences *greeting*. See Chart 5.2 in Section 5.3.

The fourth research finding shows the underlying principles held in the politeness strategies employed in the Working Meeting. From the findings, it can be concluded that the participants, especially the Javanese native speakers, have held the Javanese principles as underlying principles in their oral communication to create *rukun* 'social harmony'. These principles are 1) *sumanak*, 2) *tepa selira*, 3) *andhap asor* or *lembah manah* and *ngajeni* or *hormat*, 4) *empan papan*, 5) conflict avoidance, and 6) *nuju prana*.

Sumanak is practiced by all the participants to show their being intimate, friendly and familiar. The practice of *sumanak* can be seen in addressing the other participants, calling *Mas* 'elder brother or brother' instead of *Pak* 'Sir', expressing *ngoko*, and jokes or humor. By so doing calm and peaceful situation, which can maintain *rukun* can be easily established. See Section 6.2.1.

Tepa selira is normally practiced by the Chairs, the one empowered with authority over the others in the Working Meeting'. This Javanese value has been practiced by the Chairs in various speech acts to show his being humble or modest. In Java, there is a popular Javanese proverb used to show *tepa selira*, that is *Yen ora gelem dijiwit aja sok njiwiti wong liya* 'If you don't want to be pinched, do not pinch

someone else', meaning that any one is not supposed to hurt others unless s/he is ready to get hurt. The practice of *tepa selira* can be seen in how the Chairs have greeted the others of lower position, expressing both Indonesian and Muslim greeting at the same time. Also, it can be seen in how the Chairs have addressed the others, expressing a respectful language to the others of lower position, such as *Bapak Ibu yang kami hormati* 'literally Father and Mother whom we (excl) respect'. By so doing, the participants of lower position will also give a high respect to the Chairs, and hence *rukun* can be established.

Unlike *tepa selira*, which is normally practiced by the higher to the lower, *andhap asor* or *lembah manah* and *ngajeni* or *hormat* are typically practiced by the lower to the higher. In the context of the Working Meeting, this practice may not be avoidable as it is considerably needed to create *rukun* between the lower to the higher. They normally code-switch from Indonesian to *krámá inggil* to show their being *andhap asor* and *ngajeni*, expressing *panjenengan* instead of *kamu* for pronoun 'you', *matur nuwun* instead of *terimakasih* to express thanks, *nyuwun sewu* instead of *maaf* to express apology, *nggih* instead of *ya* to express agreement, *mangga* instead of *silahkan* to invite or permit the interlocutor, and the others as can be seen in Section 6.2.3. They also employ a respectful language (i.e., *Bapak Ibu sekalian yang saya hormati* 'literally all Fathers and Mothers whom I respect', *Pimpinan yang kami hormati dan Bapak Ibu sekalian yang juga kami hormati* 'literally Mr. Chair whom we (excl) respect and all Fathers and Mothers whom we (excl) respect as well'.

The other underlying principle held by the participants in their interaction to create *rukun* is *empan papan*. This practice is normally conducted so as to show their being adaptive in their interaction, expressing utterances suitable with the topic of the discussion. In the context of the Working Meeting, the participants in apology, suggestion, disagreement, and order generally hold this practice. In so doing they generally apply code mixing from Indonesian to *krámá inggil* (i.e., *nyuwun sewu* 'excuse me', *mangga* 'please', *nggih* 'yes'), pronoun *kita* 'we (incl)' instead of *saya* 'I' and *kami* 'we (excl)', and 3) indirect strategies. Also, it is noted that those strategies have been regularly employed by all the participants so as to show their being Javanese, which requires the people to select the most appropriate language to express. Otherwise, they will be considered as *ora njawani* 'not Javanized'.

The next Javanese principle underlying the use of linguistic politeness strategies in the Working Meeting of DPRD Provinsi DIY is 'conflict avoidance',

which is similar to Kartomihardjo's (1981) *toto tentrem* 'in order and at peace'. This practice requires the participants to avoid any utterances that are likely to create conflicts, expressing them in the most polite way so that *rukun* can be maintained. The practice of conflict avoidance can be seen in the various linguistic politeness strategies employed in the speech acts from the beginning to the end of the meeting. In so doing, they normally practice 1) code switching from Indonesian to Arabic (i.e., *greeting* and *praising*), 2) code switching from Indonesian to *krámá inggil* (i.e., *inviting*, *permitting*, *requesting*, *apologizing*, *thanking*, *agreeing*, *ordering*, and *interrupting*), 3) indirect strategies (i.e., *disagreeing*, *requesting*, *ordering*, and *suggesting*), 4) pronoun *kita* 'we (incl)' and *kami* 'we (excl)' (i.e., *suggesting*, *requesting*, *ordering*, *informing*, and *disagreeing*), Indonesian polite words (i.e., *requesting*, *ordering*, and *suggesting*), jokes (i.e., *requesting*). It is noted from the interviews that conflict avoidance appears to be important to create *rukun* 'social harmony'. It is also interesting to note that the participants in the Working Meeting tend to avoid voting if there are dissenting opinions between the participants of different parties or faction. Instead, they would conduct *musyawarah untuk mufakat* 'deliberation to consensus' or, following the Javanese teaching *digelar digulung digelar digulung* 'the process of long discussion' to get the best policy, in which it suggests any participants from different groups not to be *ngeyel* or *ngotot* 'persevere' with their group opinion, but rather *wani ngalah* 'give in' for the mutual interest.

The last Javanese principle underlying the use of linguistic politeness strategies is *nujuprana* 'pleasing the heart of the interlocutors'. This practice is closely related to the ways the participants express the speech acts, in that the participants are supposed to express the speech acts, which can please the heart of the interlocutors. Thus, similar to conflict avoidance, the practice of *nuju prana* can be seen in most of the linguistic politeness strategies employed in the speech acts from the beginning to the end of the Working Meeting. In so doing, the participants generally employ 1) code switching from Indonesian to *krámá inggil* (i.e., *nyuwun sewu* 'excuse me', *mangga* 'please') in *interrupting*, *requesting*, *ordering*, *suggesting*, and *disagreeing*, 2) indirect strategies in expressing directive speech acts: *ordering*, *requesting*, and *suggesting*, as well as in *disagreeing*. Also, the practice of *nuju prana* can be seen in the polite markers employed by the participants: *mohon* 'beg or please' and *mohon maaf* 'excuse me' before *ordering*, *requesting*, *inviting*, and *suggesting*.

7.3 Implications

This section will be devoted to describe the implication of this study, in which it will include some theoretical and practical contributions.

7.3.1 Theoretical Contribution

Based on the findings, this study may provide some theoretical contributions to the study of linguistic politeness. This study shows that the Chairs, MPs and Executives are likely to employ various linguistic politeness strategies when expressing the speech acts. In this sense, it implies that Leech's (2014) GSP appears to be effective to investigate the phenomena of linguistic politeness in Indonesia, especially in the Javanese political discourse despite the fact that there have been found some violations in the maxim and other politeness theories used, i.e., Brown and Levinson's (1978,1987) positive politeness: jokes.

This study also shows that the participants employ some sociopragmatic factors in the selection of the linguistic politeness strategies. They are 1) *Horizontal distance relative to the intimate or familiar relation*, 2) *Vertical distance related to power and status*, 3) *Vertical distance relative to age*, 4) *Cost and benefits*, 5) *Self-territory and other territory*, and 6) *Other territory*. In this view, it shows that Leech's (2014) statement mentioning that any speakers are supposed to consider some sociopragmatic factors in the use of linguistic politeness appears to be correct.

Concerning the finding that *cost and benefits* have been the most influential sociopragmatic factors to determine the linguistic politeness strategies (see Section 5.3), it may give new insight to the study of linguistic politeness in Javanese context, which has argued that *horizontal distance relative to the intimate or familiar relation* and *vertical distance related to power, status and age* are deemed to use as the most significant consideration in the politeness strategies used by the Javanese speakers. It might imply that the Javanese principles of communication related to that issue might be still debatable when applied in a given situation such as the Working Meeting of DPRD Provinsi DIY. They may be generally applicable if applied in daily communication conducted in houses, offices, schools, and some institutions whose focus is on the relational communication instead of the transactional one.

Another contribution can be seen when comparing these contemporary practices with those described in other studies. I found that participants commonly

used six Javanese principles in their transactional interaction. These are 1) *sumanak*, 2) *tepa selira*, 3) *andhap asor* or *lembah manah*, *ngajeni*, 4) *empan papan*, 5) conflict avoidance, and 6) *nuju prana*. These have close similarities to earlier research (i.e., Wolff & Poedjosoedarmo 1982, Kartomihardjo 1981, Gunarwan 1996, Suseno 1997, and Poedjosoedarmo 2009).

7.3.2 Practical Contribution

This study may provide some practical contributions for the people involved in the Working Meeting of DPRD Provinsi DIY specially and those involved in official meetings generally²³. For example, this work could provide models for newly elected members, especially in regard to the following speech acts: *greeting, addressing, praising, apologizing, thanking, proposing, informing, agreeing, disagreeing, insulting, ordering, inviting, permitting, requesting, suggesting, questioning, prohibiting, appealing, and interrupting*. My work will also provide important sociopragmatic information about when, how, to whom such speech acts can be used. Similarly, this thesis provides examples of linguistic politeness strategies that could be used as models for parliamentary new comers. Knowing what is expected can help these new comers apply the most appropriate linguistic politeness strategies in order to create a smooth communication and minimize conflicts in their new posts.

Another practical contribution for parliamentary new comers is that this study can raise awareness about the type of sociopragmatic factors that need to be considered when using certain linguistic politeness strategies, especially: 1) *Horizontal distance relative to the intimate or familiar relation*, 2) *Vertical distance related to power and status*, 3) *Vertical distance relative to age*, 4) *Cost and benefits*, 5) *Self-territory and other territory*, and 6) *Other territory*.

This study may provide some pedagogical contribution, in that the teacher or lecturer concerned with language teaching may use the findings when s/he creates a new syllabus. For example, they could arrange the syllabus so that it includes the type of linguistic politeness strategies required at certain occasions. This would teach students how to communicate politely, rather than just teach them how to speak. The

²³In so doing, I will have to present the findings of this study in front of the MPs and Executives of DPRD Provinsi DIY. If they find it useful, I will also deliver the same presentation in front of other parliaments and executives located in Java.

teacher could also teach the students with the information that people with different cultures value the linguistic politeness differently. By so doing, the students will have a broader understanding on how to communicate with other people of similar and different culture politely.

7.4 Future Research

I believe that this study is still far from being satisfactory. This study has not investigated the difference between the linguistic politeness strategies employed in the Working Meeting and the other meetings (i.e., *Rapat Paripurna* ‘Plenary Meeting’, *Rapat Komisi* ‘Commission Meetings, etc), the difference between the linguistic politeness strategies applied in the Local Levels (DPRD Provinsi and Kabupaten) and National Levels (DPR). Hence, future research could focus on these areas. There may also be a difference between the linguistic politeness strategies in the local levels, especially in Javanese context, and national levels. It would be interesting to investigate this question too. Finally, this study is only in one region of Indonesia and it would be interesting to conduct a similar study in the DPRD found in other provinces of Java and Indonesia.

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Appendix 1: Ethic clearance to have playback interviews



FACULTY OF HUMANITIES AND SOCIAL SCIENCES

MEMORANDUM

To: Mr. Dwi Santoso
Linguistics Program
Languages, Histories and Cultures Department
School of Humanities

From: Chair, Faculty Human Ethics Committee

Subject: Review of Human Ethics Committee Application No. 2079-14

Title: Linguistic politeness strategies in Javanese political discourse

Date: 5 September 2014

Thank you for your recent correspondence in relation to the research project referred to above. The project has been assessed as complying with the *National Statement on Ethical Conduct in Human Research*. I am pleased to advise that your project has been granted final approval.

You may commence the project now.

The project has been approved from the date of this letter until 19 August 2015.

Please note that your application has been reviewed by a sub-committee of the University Human Ethics Committee (UHEC) to facilitate a decision before the next Committee meeting. This decision will require ratification by the UHEC and it reserves the right to alter conditions of approval or withdraw approval at that time. You will be notified if the approval status of your project changes. The UHEC is a fully constituted Ethics Committee in accordance with the National Statement under Section 5.1.29.

The following standard conditions apply to your project:

- **Limit of Approval.** Approval is limited strictly to the research proposal as submitted in your application while taking into account any additional conditions advised by the UHEC or FHEC.
- **Variation to Project.** Any subsequent variations or modifications you wish to make to your project must be formally notified to the FHEC for approval in advance of these modifications being introduced into the project. This can be done using the appropriate form: *Ethics - Application for Modification to Project* which is available

on the Research Services website at http://www.latrobe.edu.au/research-services/ethics/HEC_human.htm. If the FHEC considers that the proposed changes are significant, you may be required to submit a new application form for approval of the revised project.

- **Adverse Events.** If any unforeseen or adverse events occur, including adverse effects on participants, during the course of the project which may affect the ethical acceptability of the project, the Chief Investigator must immediately notify the FHEC Secretary on telephone (03) 9479 3505. Any complaints about the project received by the researchers must also be referred immediately to the FHEC Secretary.
- **Withdrawal of Project.** If you decide to discontinue your research before its planned completion, you must advise the FHEC and clarify the circumstances.
- **Monitoring.** All projects are subject to monitoring at any time by the University Human Ethics Committee.
- **Annual Progress Reports.** If your project continues for more than 12 months, you are required to submit an *Ethics - Progress/Final Report Form* annually, **on or just prior to 12 February**. The form is available on the Research Services website (see above address). Failure to submit a Progress Report will mean approval for this project will lapse.
- **Auditing.** An audit of the project may be conducted by members of the UHEC.
- **Final Report.** A Final Report (see above address) is required within six months of the completion of the project or by **31 December 2014**.

If you have any queries on the information above or require further clarification please contact the Secretariat on telephone (03) 9479-3505, or e-mail at:

huss.humanethics@latrobe.edu.au

On behalf of the Faculty Human Ethics Committee, best wishes with your research!

Yours sincerely

Dr Norva Lo

Chair

Faculty Human Ethics Committee

cc: FHEC Secretary

Dr Anthony Jukes, Centre for Research on Language Diversity

Appendix 2: Informing letter to record the *Rapat Kerja* 'Working Meeting'



UNIVERSITAS AHMAD DAHLAN

KAMPUS 1 : Jalan Kapas 9, Semaki Yogyakarta 55166
KAMPUS 2 : Jalan Pramuka 42, Sidikan, Yogyakarta 55161
KAMPUS 3 : Jalan Prof. Dr. Soepomo, SH., Warungboto, Yogyakarta 55164
KAMPUS 4 : Jalan Kolektor Ringroad Selatan, Tamanan, Banguntapan, Bantul, Yogyakarta
KAMPUS 5 : Jalan Ki Ageng Pemanahan 19, Sorosutan, Yogyakarta
TELEPON : (0274) 563515, 511830, 379418, 371120 Fax. (0274) 564604

Nomor : R/ 337.a/B.12/2012
Lamp :
Hal : Pemberitahuan Meliput Sidang Terbuka

Yogyakarta, 8 Ramadhan 1433 H
27 Juli 2012

Kepada Yth.
Kepala Kesekretariatan DPRD
Provinsi Daerah Istimewa Yogyakarta
di Yogyakarta

Assalamu'alaikum.wr.wb.

Dengan hormat kami beritahukan bahwa salah satu dosen Universitas Ahmad Dahlan :

Nama : Dwi Santoso,S.Pd.,M.Hum.
NIM : 17026466
Prodi : Pendidikan Bahasa Inggris
Fakultas : Keguruan dan Ilmu Pendidikan

Saat ini sedang melanjutkan studi PhD (Doctor of Philosophy) di jurusan Linguistik Faculty of Humanity and Social Sciences (FHUSS) La Trobe University Australia, dan untuk menyusun disertasinya yang bersangkutan memerlukan data-data berupa rekaman-rekaman sidang-sidang yang bersifat terbuka di DPRD Propinsi DIY di kantor yang saudara pimpin.

Sehubungan dengan hal tersebut, dengan ini kami memohon bantuan saudara untuk memberikan ijin kepada dosen yang bersangkutan ataupun beberapa orang sebagai research assistants yang ditunjuk untuk merekam sidang-sidang terbuka pada **September 2012 sampai September 2013**.

Demikian surat ini kami sampaikan, atas perhatian dan kerjasama yang baik kami mengucapkan terimakasih.

Wassalamu'alaikum.wr.wb.

Rektor,



Drs.Kasiyarno,H.Hum.
NIP.195312031984031001

Appendix 3: Informing letter to gather written documents



UNIVERSITAS AHMAD DAHLAN

KAMPUS 1 : Jalan Kapas 9, Semaki Yogyakarta 55166
KAMPUS 2 : Jalan Pramuka 42, Sidikan, Yogyakarta 55161
KAMPUS 3 : Jalan Prof. Dr. Soepomo, SH., Warungboto, Yogyakarta 55164
KAMPUS 4 : Jalan Kolektor Ringroad Selatan, Tamanan, Banguntapan, Bantul, Yogyakarta
KAMPUS 5 : Jalan Ki Ageng Pemanahan 19, Sorosutan, Yogyakarta
TELEPON : (0274) 563515, 511830, 379418, 371120 Fax. (0274) 564604

Nomor : R/ 327.a. /B.12/ 2012
Lamp :
Hal : Permohonan Berkas-Berkas

Yogyakarta, 8 Ramadhan 1433 H
27 Juli 2012

Kepada Yth.
Kepala Kesekretariatan DPRD
Provinsi Daerah Istimewa Yogyakarta
di Yogyakarta

Assalamu'alaikum.wr.wb.

Dengan hormat kami beritahukan bahwa salah satu dosen Universitas Ahmad Dahlan :

Nama : Dwi Santoso,S.Pd.,M.Hum.
NIM : 17026466
Prodi : Pendidikan Bahasa Inggris
Fakultas : Keguruan dan Ilmu Pendidikan

Saat ini sedang melanjutkan studi PhD (Doctor of Philosophy) di jurusan Linguistik Faculty of Humanity and Social Sciences (FHUSS) La Trobe University Australia, dan untuk menyusun disertasinya yang bersangkutan memerlukan dokumen-dokumen yang berhubungan dengan sidang-sidang yang bersifat terbuka di DPRD Propinsi DIY di kantor yang saudara pimpin.

Sehubungan dengan hal tersebut, dengan ini kami memohon bantuan saudara untuk berkenan memberikan dokumen-dokumen yang diperlukan kepada dosen yang bersangkutan ataupun orang yang ditunjuk untuk pengambilan dokumen-dokumen yang diperlukan.

Demikian surat ini kami sampaikan, atas perhatian dan kerjasama yang baik kami mengucapkan terimakasih.

Wassalamu'alaikum.wr.wb.

Rektor,

Drs. Kasiyarno, H. Hum.
NIP. 195312031984031001

Appendix 4: Consent letter

I, the undersigned, confirm that (please tick box as appropriate):

1.	I have read and understood the information about the interview, as provided in the Information sheet dated _____.	<input type="checkbox"/>
2.	I have been given the opportunity to ask questions about the interview and my participation.	<input type="checkbox"/>
3.	I voluntarily agree to participate in the interview.	<input type="checkbox"/>
4.	The procedures regarding confidentiality have been clearly explained (e.g. use of names, pseudonyms, anonymisation of data, etc.) to me.	<input type="checkbox"/>
5.	The use of the data in research, publications, sharing and archiving has been explained to me.	<input type="checkbox"/>
6.	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	<input type="checkbox"/>
9.	Select only one of the following:	<input type="checkbox"/>
	<ul style="list-style-type: none"> I would like my name used and understand what I have said or written as part of this study will be used in reports, publications and other research outputs so that anything I have contributed to this project can be recognised. I do not want my name used in this interview. 	<input type="checkbox"/>
10.	I, along with the Researcher, agree to sign and date this informed consent form.	<input type="checkbox"/>

Participant:

 Name of Participant Signature Date

Researcher:

 Name of Researcher Signature Date

Appendix 5: Guiding interview questions with some MPs and Executives

1. Are there any rules and regulations organizing or controlling the use of the language?
2. When do you use Indonesian, Arabic, *Ngoko* ‘low Javanese’ and *krama inggil* ‘high Javanese’
3. Do you still consider *unggah-ungguh* ‘Javanese politeness forms’: *sumanak* ‘friendly’, *tepa selira* ‘considerate’, *andhap asor* ‘modest’ and *ngajeni* ‘respect’, *empan papan* ‘agree with the setting and speech event’, *conflict avoidance*, and *nuju prana* ‘pleasing the heart of the interlocutor’ when having interaction?
4. ‘Are there any differences when you speak in Working Meeting, Commission Meeting, Plenary Meeting, or other meetings ? ‘If there are, what are the differences?
5. Are there any differences when you speak with someone older or younger, superiors, subordinates, or public figures, such as Governor, Vice Governor, or others? If there are, what are the differences?
6. ‘What are the most influential factors used when you choose certain politeness strategies in the Parliament meeting?’ Is that related to age, group or class, closeness or friendship, position or status, or cost and benefit?
7. When the meeting goes, there must be heated debates which may not be avoided. Do you use certain strategies of speaking in order to keep the meeting running smoothly?
8. When do you speak openly and unequivocally in the Parliament meetings
9. If there are different opinions among the participants, what steps do you commonly take so as to make all the parties satisfied?
10. ‘Do you use certain politeness strategies to a) greet, b) address c) ask for advice and opinions, d) give advice and opinions, e) give criticism, f) express disagreement, g) give orders or instructions, h) interrupt, i) apologize, j) ask for permission k) give permission, l) prohibit, m) question and n) invite?’

Appendix 6: Guideline for fieldnotes

1. To describe of the research site (i.e.,the main building, the meeting rooms, seat arrangement).
2. To describe the subjects involved in the meeting (i.e., Chairs, sitting MPs; Executives).
3. To describe the sequence of the speech acts used by the participants.
4. To describe the participants actively speaking .
5. To describe the use of the language from the beginning to the end of the meeting.
6. To describe other phenomena that might have happened during the meeting

Appendix 7: Sample of oral communication in the *Rapat Kerja* ‘Working Meeting

Participants : The Chair, sitting MPs and Executives
Topic : The Law of Yogyakarta Special Territory
Setting : The meeting room of *Rapat Kerja* ‘Working Meeting’ (2nd floor)
Event : January, 3, 2013: 09.00
Duration : 74 minutes

Ketua
(01:01) : Assalamu’alaikum Wr.Wb.
Baiklah, sebelum kita mulai, mari kita mulai dengan berdoa menurut agama dan keyakinannya masing-masing..
Berdo’a mulai ...
Selesai, terimakasih..
Tentunya dari rekan-rekan pimpinan fraksi ada hal yang akan ditanyakan..
Tapi untuk lebih baiknya, kami beri kesempatan terlebih dulu kepada Pak SEKDA,
Untuk bisa menyampaikan, seperti yang kami sampaikan tadi perkembangan-perkembangan berkenaan dengan undang-undang keistimewaan.
kami persilahkan..
Pak SEKDA
(00:37) : Assalamu’alaikum Wr. Wb.
Selamat pagi, dan salam sejahtera untuk kita semua.
Yang pertama, kami sampaikan ucapan selamat tahun baru..
Dan selamat natal bagi yang merayakannya..
Mudah-mudahan kitapun tahun baru punya energy baru yang lebih baik dari tahun-tahun sebelumnya.
Apa yang disampaikan bapak pimpinan tadi..
Kita menyikapi masalah tujuh tentang undang-undang no tiga belas, tentang Daerah keistimewaan Yogyakarta..
Dimana pada pasal tujuh ayat dua disampaikan bahwa Daerah Istiwewa Yogyakarta terdiri dari kelima keistimewaan tersebut, kemudian bapak gubernur membentuk tim..
Yang menyusun grand desain.. untuk menindaklanjuti amanat sebagaimana yang ditetapkan dalam undang-undang yaitu ketentuan lebih lanjut mengenai keistimewaan Yogyakarta yang kedua diatur dengan PERDAIS.
Dari hasil kajian, tim penelitian disusun oleh tim grand desain DIY, telah disepakati dan ini juga sesuai dengan filosofi bahwa sebagaimana Keistimewaan yang dimaksud pasal dua dan tiga itu diatur PERDAIS.
Dimana kemudian konsep kami, bahwa masing-masing keistimewaan tersebut nantinya kita atur dengan PERDAIS.
Jadi dengan Perdaa.. is. Yang nanti akan kita susun.
Dan pada tanggal dua tujuh Desember kemarin, tim telah dapat menyusun naskah akademik.. yang diserahkan kepada bapak gubernur.. disamping juga beberapa masukan yang disampaikan oleh steak holder, begitu juga perguruan tinggi kemudian

lembaga-lembaga pro.. lembaga-lembaga.. profesi, organisasi profesi dan lain sebagainya.

Yang nantinya mempunyai kewenangan untuk menyusun naskah akademik yang tadi telah saya bilang.

Kemudian tanggal dua delapan kami secara informal kami mengundang SKBD yang terlibat di dalam diskusi keistimewaan ini, dan saat ini persisnya adalah menyusun legal formal dan mudah-mudahan diakhir Januari itu akan selesai.

Kemudian setelah itu kami akan mencoba mengkaji lebih lanjut. Ini langkah awal kami dalam rangka menindaklanjuti undang-undang no tiga belas tahun dua ribu dua belas,

Kemudian berkaitan dengan hal Keistimewaan .. sebagaimana dalam pasal dua Undang-undang no. tiga belas, disana disampaikan antara lain pada intinya pemerintah menyediakan kendaraan dalam rangka membantu urusan-urusan sebagaimana yang dimaksud dalam pasal tujuh.

Kemudian, untuk yang di atas tadi,

telah disampaikan oleh pemerintah berdasarkan pengajuan oleh pemerintah daerah DIY..

Kemudian, sebagaimana dimaksud pasal dua yang dikelola oleh pemerintah daerah DIY yang pengalokasiannya melalui mekanisme yang sudah ada.

Nah, kemudian berikutnya ketentuan lebih lanjut mengenai hal-hal pengalokasian dan lainnya.

Di sinilah, sebenarnya fungsi dari pada pemberlakuan daerah keistimewaan tersebut.

Dimana pada saat ini, pihak kami juga memperoleh draf tentang peraturan menteri keuangan,

Yang pada sebelumnya pada pagi ini membahas untuk memberikan masukan-masukan terhadap draf peraturan tersebut.

Oleh karena kami harus bertanya ke Dewan, nanti siang baru melakukan pembahasan.

Pada prinsipnya dana tersebut kita menunggu peraturan menteri keuangan.

Mudah-mudahan tidak akan lama, setelah kami memberikan masukan-masukan, peraturan menteri tersebut segera diterbitkan.

Saya kira demikian, awal dari pembicaraan kami,

Dan kalau dibutuhkan tambahan, mungkin pak Taupan bisa menambahkan.

Pak Taupan : Cukup.
(01:33)

Pak SEKDA : Cukup, demikian saja yang bisa kami sampaikan.
(01:35) Terimakasih.

Ketua : Dengan apa yang disampaikan Pak SEKDA tadi,
(01:37) Untuk atau diberi tanggapan, silahkan!
Bu.. Intisari.

Bu Intisari : Ini, ingin menyampaikan apa ya,
(01:42) Semacam, unek-unek sebetulnya..

Terkait tentang *silang surup* tentang PERDAIS, maupun tentang mekanisme DANAIS

Karena selama ini saya berpikir kenapa ya kok ‘kayaknya komunikasi antaraa eksekutif dan legislative kok tidak ada, tidak=, tidak bejalan lancar’ begitu yaa.

Mestinya kan informasi yang diperoleh eksekutif, itu dewan juga mendapatkan informasi itu, dan sebaliknya.

Jadi, sehingga apa,

Pemahaman kita, terhadap persoalan ini,

Karena ini persoalan bersama, dan tanggung jawab bersama antara eksekutif dengan, dengan legislatif.

Ee, persoalan DANAIS dan PERDAIS itu saja,

Itu saya kira ee terlalu banyak kita ber= apa ya,

Berwacana di=.. ee.. justru di luar forum,

antara eksekutif dan legislatif.

Jadi, *nek* selama ini kalo menurut saya,

Itu tidak dilibatkan secara optimal,

atau ee seolah-olah eksekutif jalan sendiri, legislative jalan sediri.

Saya, saya mohon maaf kalau, kalau kesan saya itu salah ya.

Tetapi, e minimal itu kesan yang saya rasakan secara personal, maupun juga teman-teman secara informal,

itu juga sering ngobrol-ngobrol ‘kok seolah-olah ada *anu*, ada= dua jalan yang tidak bisa ketemu begitu ya.’

Jadi, masing-masing itu lurus dengan jalannya sendiri-sendiri.

Lha, sebagai contoh, kemarin ketika kami berkonsultasi ke menteri keuangan itu saja,

Itu juga kita mendapatkan informasi yang berbeda dengan yang diperoleh eksekutif.

Karena kita tidak pernah berdiskusi,

Mbok yao,

gitu loh..

mungkin, walaupun e dewan diwakili hanya pimpinan saja misalnya atau mungkin perwakilan dari fraksi,

ketemu dengan menteri keuangan bersama dengan eksekutif begitu, sehingga tidak terus kemudian informasinya berbeda-beda, Pak.

Contoh, contoh yang sangat aktual, ini terkait dengan mekanisme pencairan DANAIS ini, Pak.

Jadi, kita juga ketika di kementrian keuangan sudah betul-betul minta apa,

Minta ketegasan secara rinci,

Pak Yoyon yang mimpin ketika itu ya.

Minta ketegasan secara rinci ketika itu,

‘sebetulnya bagaimana toh tentang mekanisme pencairan DANAIS itu.’

Juga dijelaskan secara rinci, sangat detail kita minta juga perlu sangat detail,

‘*NYUWUN tulung*, dijelaskan apakah memang perlu PERDAIS,’

Jawabannya adalah ‘perlu= PERDAIS,’ bahkan meliputi lima kewenangan.

Sehingga kita kemudian berpikir ‘lima PERDAIS ini apakah akan dijadikan satu, jadi PERDAIS induk atautkah memang lima, lima

kewenangan ini akan dibuat dalam PERDAIS PERDAIS yang terpisah, begitu.

Jawabannya sudah sangat jelas Pak, seperti itu.

E ketika saya minta, '*mbok*, kita diberi drafnya.'

Drafnya konon seperti, e sama seperti yang dipresentasikan tadi.

Appendix 8: Sample of interview

A : Pertanyaan saya itu, selama rapat saya melihat Pak Yoyon itu kan aktif sekali disitu nah, disitu sudah jelas ada fenomena yang menarik dimana disitu kita harus menggunakan bahasa indonesia selain hari jum'at. Tetapi pada kenyataannya saya melihat, Pak Yoyon sebagai pimpinan itu sangat bijak sekali. Kadang Pak Yoyon menggunakan bahasa jawa. Kira-kira kenapa Pak Yoyon kok memilih kadang-kadang menggunakan bahasa-bahasa jawa seperti *nyuwun sewu*, *monggoh*, *nyuwun sewu ngarso dalem*, *matur suwun*, dan lain sebagainya. Kira-kira kenapa Pak Yoyon ?

B : Jadi , karena ini tuh ilmiah ya Mas, jadi saya sampaikan saja secara terbuka. Jadi sebenarnya ceritanya panjang menurut saya pertama jelas saya di didik menjadi orang yang sopan, itu sudah pasti saya selalu menjaga etika sopan santun itu karena memang didikan orang tua jadi bagi saya juga bukan hal yang susah untuk membuktikan ketika saya berinteraksi dengan orang itu saya kemudian mengedepankan tata krama sopan santun itu bukan hal yang susah karena memang didikan orang tua saya satu itu, Kedua bahwasannya melihat bahwa ternyata ketika saya menerapkan sopan santun kepada siapapun juga tanpa terkecuali itu lebih banyak menguntungkan bagi kita lebih banyak menguntungkan dari sisi paling tidak ada rasa kepercayaan paling tidak dari orang yang berinteraksi dengan saya termasuk mengangkat integritas saya nah sekarang dewan itu adalah lembaga yang bukan menerapkan struktur organisasi seperti militer atau hierarki artinya saya Ketua Dewan Mas Harjuno wakil ketua, itu bukan bawahan saya dan anggota-anggota itu bukan bawahan saya tapi bahwa saya sebagai ketua itu lebih sebagai koordinator fungsinya dan kemudian segala keputusan sifatnya kolektif kolegial sehingga betul-betul dibutuhkan kepercayaan dari anggota kepada pimpinan dewan. Kalau saya komandan misalnya saya di militer saya bilang A anak buah saya mau tidak mau harus bilang A, tapi ketika saya di Dewan ini yang tadi koordinator dan kolektif kolegial belum tentu anggota dewan akan seperti itu. Nah oleh karena itu saya harus punya strategi agar ketika saya bilang A anggota dewan bilang A strategi saya adalah kepercayaan, kepercayaan yang saya bangun sejak awal itu juga tidak instant mereka percaya setelah mereka berinteraksi dengan saya cukup waktu yang cukup pertama apa bahwa mereka tahu saya bukan tipe orang yang politikus yang aneh-aneh sok ngrusuhi proyek-proyek sok ngrusuhi. Mereka tahu persis itu. Jadi yang pertama tuh itu Mas, yang kedua dengan sopan santun tadi itu menambah kepercayaan mereka kepada saya. Nah kan kalau panjenengan juga orang jawa mestine pirso yang namanya wong Jawa ki dipangku mati

A : Betul betul

B : Itu Mas biasanya Mas ya , panjenengan kalau misalnya panjenengan kan biasanya hanya mengikuti pada saat rapat saja to.

A : *Nggih*

B : Sebenarnya itu prosesi rapat itu sudah saya lalui sejak sebelum rapat itu dimulai, misalnya saya rapat jam dua belas jam, jam setengah dua belas saya datang kemudian ketika datang itu tadi saya menyalami semua peserta rapat. Saya salami semua peserta rapat. Saya tanya kabarnya bagaimana bukan saya tanya masalah nanti rapatnya apa bukan, saya tanya tentang keluarganya, saya tanya tentang kabarnya bagaimana kemudian akhirnya nanti nyempet-nyempet mungkin masalah umum, politik umum semua itu tadi sebenarnya ya silaturahmi jelas tapi itu menguntungkan karena dilakukan ketika rapat jadi ternyata manfaatnya itu tadi

jadi mungkin di lihat dari sisi etika oke ya, saya bukan ahli etika tapi kan itu tapi ternyata Mas yang saya lakukan ini itu sangat sangat sangat mendukung kondusifitas rapat serta hasil yang produktif

A : Yaa betul, itu tadi Mas ini menarik sekali Pak karena kan fenomena yang saya lihat di jakarta dan provinsi-provinsi berbeda sekali dimana jogja itu spesial. Saya katakan spesial dan saya lihat ada kultur Jawa disini, maka itu ketika saya melihat Pak Yoyon pas memberikan instruksi kepada pimpinan dan lain sebagainya *nyuwun sewu Pak pimpinan, mangga Mas Harjuno, nggih, nyuwun sewu Ngarsa Dalem* terus dsb lha disini banyak sekali pemilihan bahasa-bahasa jawa, bahasa jawa disini kenapa kok Pak Yoyon memilih dengan kata-kata *nyuwun sewu*, terus *mangga*, terus tadi pas “Pak Harjuno *matur*” nah dengan menggunakan kata *matur* kenapa kok pilihan-pilihan itu muncul secara sengaja atau itu memang sudah di apa namanya sama Pak Yoyon sudah otomatis atau bagaimana Pak Yoyon ?

B : Nah sekarang kalau Mas Dwi perhatikan dari semua kata-kata saya tadi itu termasuk kategori bahasa jawa apa? kan kalau bahasa jawa ada tingkatannya

A : *Krama inggil*

B : Orang kalau sudah di *krama inggil* pasti akan memberikan sambutan yang baik kepada kita, udah itu udah hukum alam itu di jawa itu coba Mas Dwi ya misalnya ketika mempersilahkan atau meminta tolong kepada orang atau bertegur sapa dengan orang misalnya “*piye kabare ?*” dengan “*pripun kabare Mas?*” tanggapannya mesti lain dah gitu aja sederhana itu Mas

A : Jadi pemilihan jawa seperti krama inggil dsb memang sengaja untuk supaya paling tidak orang yang diajak bicara itu wong Jawa bilang itu *tepa slira*

B : Dampaknya dia akan memberikan tanggapan yang lebih terbuka kemudian akan memberikan tanggapan karena dia harus sopan kan, kan kalau dia tertutup berarti dia kan tidak terbuka dia tidak sopan nah dia akan menanggapi dengan baik dan biasanya akan terbuka seperti itu Mas

A : Terus ini Pak Yoyon ketika menerapkan sopan santun ketika berbicara itu dari semua anggota itu apakah Pak Yoyon menerapkan sesuatu yang berbeda misalkan oh saya berbicara dengan Pak Harno lebih sepuh dari pada saya terus kemudian saya berbicara dengan Mas Harjuno oh saya berbicara dengan Bu Intisari apa ada perbedaan ndak ketika Pak Yoyon memberikan sebuah instruksi karena seorang pimpinan disini saya lihat secara teori Pak Yoyon berhak sekali sebagai seorang pimpinan untuk menggunakan kata-kata yang bahkan membuat si anggota itu karena mereka memang secara hierarki dibawah, tapi Pak Yoyon tidak melakukan itu. Selanjutnya apakah ada perbedaan nggak kira-kira ketika Pak Yoyon berbicara dengan si A si B si C ada perbedaan nggak

B : Tetep ada Mas

A : Kira-kira bedanya apa ?

Y : Bedanya itu dari tingkat keakraban, sama usia dari yang saya ajak bicara misalnya sekarang kalau saya sama Mas Iwid, Mas Iwid praptama itu kan pimpinan fraksi saya waktu itu *wes koyo sedulur to nek* itu, jadi dia udah nggak ada masalah jadi bahasanya saya kadang-kadang *sok lali ngoko* “*piye lek kabare?*” nah itu udah biasa, kalau saya sama Mas Iwid *nganggo basa krama* malah lucu nanti malahan

A : Faktor usia, keakraban?

B : Nah seperti itu kira-kira tapi kalau dengan yang jauh seperti Pak Ahmad Subarja, kemudian dengan Pak Suharno yang betul-betul itu beliau yang usia lebih ya mungkin berbeda dengan ketika saya dengan Mas Iwid. Ada perbedaan juga.

A : Kira-kira apalagi selain jabatan, usia atau mungkin ada faktor agama tidak Pak ?

B : Nggak sama sekali

A : Jadi sama sekali tidak ada faktor agama yang ada disitu. Terus ini Pak apakah ada perbedaan antara ketika Pak Yoyon memimpin di sidang komisi, rapat kerja, dan rapat paripurna ?

B : Kalau rapat paripurna itu kan dia pakai skenario Mas, jadi mungkin lebih kepada intonasi karena kan kalimat-kalimatnya itu kan boleh dibilang delapan puluh persen itu sudah terskenariokan kan gitu cuman saya mungkin intonasinya tetep sama itu tapi kalau yang diluar itu sama semua Mas Rapat Banggar, Rapat Komisi, rapat apapun pokoknya yang diluar kalau bedanya hanya dengan Paripurna aja. Berbeda itu karena tadi sudah terskenario, saya kemudian mau menyisipkan dengan bahasa-bahasa tadi takutnya malah nanti jadi nggak sinkron

A : Kadang menggunakan bahasa Jawa nggak kira-kira Pak pas pada waktu di paripurna ?

B : Ya , tapi hanya misalnya kalau kira-kira mungkin hanya sekedar pelengkap saja Mas ya tidak sebanyak tadi karena tadi yang saya sampaikan sudah ada skenario, jadi kita cuma tinggal membaca karena sudah ada skenarionya di rapat paripurna itu, kecuali misalnya di skenario itu tercatat bahwa mohon persetujuan dari para anggota dewan bahwa Rapat Paripurna tidak bisa dihadiri oleh Bapak gubernur karena beliau sedang ada pertemuan dengan Duta Besar Belanda. Kadang-kadang saya "*Nyuwun sewu Pak meniko* rapat pertemuan beliau dengan Bapak duta besar itu sangat penting karena kita ketahui bersama bahwa ada rencana kerja sama di bidang ini". Itu kalimat yang bukan ada skenarionya itu saya hanya menambahkan penjelasan. Iha itu mungkin disitu baru saya menggunakan bahasa-bahasa saya, tapi kalau di skenario kan sudah ada ketentuan-ketentuan bahasa yang baku

A : Saya melihat begitu beda ketika Pak Yoyon menyapa Ngarsa Dalem , kenapa kok beda dengan yang lain-lainnya , bahasanya pun berbeda sekali

B : Ya sebenarnya, itu mungkin Mas Dwi bisa menganggap itu atau bisa disamakan itu sebagian besar dengan orang Jogja lah ketika berinteraksi, bertegur sapa atau berkomunikasi dengan Pak Gubernur karena beliau itu kan selain, ada tetep terbawa saya Mas saya tidak bisa mengelak itu tetap terbawa saya juga tidak saya sengaja jadi memang kemudian tetap terbawa saja terbawa suasana jadi beliau ini ya kita tahu semua Raja yang di hormati oleh rakyat nya. Ya terbawa saja ya Mas, walaupun sebenarnya kalau misalnya tingkat usia kemudian juga tingkat keakraban saya ketika saya mungkin berinteraksi dengan tokoh yang saya anggap itu juga saya hormati sekali misalnya ya Mas ya di Jogja itu misalkan Pak Kyai Nawawi nah itu kan tokoh yang sangat karismatik kan itu, itu ya kayaknya sama dengan ketika saya berbicara dengan Pak Sri Sultan kemudian orang-orang di Jogja yang saya, kemudian ketika berbicara dengan Ibu Megawati saya juga seperti itu. Semakin tinggi ketokohan, jadi selain faktor usia, keakraban dan ketokohan.

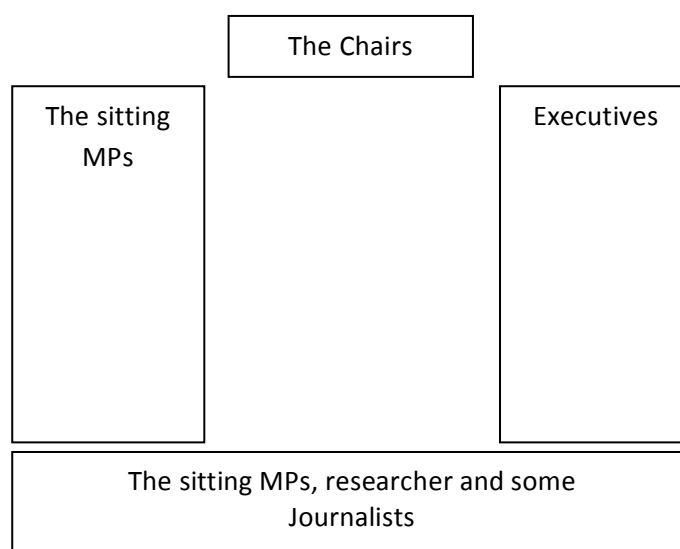
Appendix 9 : Sample of fieldnotes

Date : September 24, 2012
Time : 09.00 a.m
Setting : the Meeting room of the *Rapat Kerja* (2nd floor)

Accompanied by my research assitant who would video record the meeting, I was attending the *Rapat Kerja* ‘Working Meeting’ to make some fieldnotes about the linguistic phenomena that occurred during the meeting.

There were about 50 MPs from different factions, 5 representatives from the executives and some journalists attending the *Rapat Kerja*, which was discussing about the change of APBD (Local Budgetary Revenue and Expenditure). As it was not *Rapat Paripurna* ‘Plenary Meeting’, the participants, including me, were allowed to wear other uniforms instead of formal suits or other formal uniforms: ARMY, Police, and others. Knowing that, I was wearing Batik while having the field notes.

Before the meeting began, the Chairs, sitting MPs, Executives and the other participants, including me, were sitting on the seats, as can be seen below.



Before the meeting began, everyone in the room was talking with the others sitting next to them. They were talking, smiling to each other. When everyone was sitting properly, Mr.Yoyon, the Chair of DPRD I DIY, expressed his greeting, applying *Assalamu'alaikum Warahmatullah Hiwabarakatuh* despite the fact that there were some non-Muslim participants. Having been greeted using *Assalamu'alaikum Warahmatullah Hiwabarakatuh*, almost everyone in the meeting room answered by expressing *Wa'alaikumsalam Warahmatullah Hiwabarakatuh*. Interestingly, everyone seemed fine to answer the greeting. Next, the Chair read the agenda to discuss in the meeting. He then ordered the executives to deliver their talk related to the Change of APBD. Having been ordered by the Chair, one of the executives delivered his talk in front of all the participants, especially the sitting MPs. The Chair and sitting MPs were quiet, paying attention to the executives. There were no many interruptions delivered by the sitting MPs, when the executive was delivering his speech.

