

EMPAN PAPAN ‘AGREE WITH THE SETTING AND SPEECH EVENT’ AS REFLECTED IN THE POLITENESS STRATEGIES USED IN THE PARLIAMENT OF YOGYAKARTA

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Abstract

Purpose: The aim of this study is to investigate the reflection of one of the Javanese values called *empanpapan* ‘agree with the setting and speech event’ in the dialogues used by the MPs of Yogyakarta Provincial Parliament.

Methodology: The subjects of this study are all the MPs attending the *RapatKerja* ‘Working Meetings’ in a certain period. To see the reflection of this Javanese value, the writer applies to play back interviews. Passive participatory, video recordings and field notes are also conducted so as to support the findings.

Results: The results show the reflection of *empanpapan* “agree with the setting and speech event’ in the politeness strategies used in the meetings of Yogyakarta Provincial Parliaments.

Implications: Thus, the analysis shows that the reflection of *empanpapan* ‘agree with the setting and speech event’ can be seen in the use of *Ngoko* ‘low Javanese’, indirect strategies, and pronoun *kita* ‘we (incl)’ instead of *saya* ‘I’ and *kami* ‘we (excl).

Keywords: reflection, politeness strategies, Javanese values, dialogues, speech event.

INTRODUCTION

In the reformation era, it seems that there have been changes in the use of languages in the Indonesian Parliaments which tends to be free, expressing the ideas without considering others’ feeling. They seem to ignore the rules and regulation stated by the institution which suggest them to use the language appropriately and politely. These phenomena appear to be different from Soeharto’s era where most of the politicians obeyed the rules and regulation. Failing to do so, they will be regarded as betrayers and have serious punishment from the government. (Jenaabadi and Issazadegan, 2014) says that In the Indonesian parliament during the *OrdeBaru* however, the government often forced elected members of parliament to vacate their mandate with the so-called recall mechanism. In such case, a faction dismissed (recalled) - under pressure from the government – legislators who were judged as too critical and replaced them with more loyal Suharto supporters” (Gordillo and Godino, 2014; Ribera and Jimenez-Jimenez, 2018; Ziegenhein, 2008).

Given the phenomena of the language used in the Indonesian Parliament after Soeharto era, the writer is just wondering whether or not the same phenomena also occur in Yogyakarta Provincial Parliament, in which it has been characterized by the Members (hereinafter referred to as MPs) who mostly speak politely, following some Javanese values which guide them to use the language in more appropriate ways. More specifically, the writer is interested to seek the reflection of *empanpapan* ‘agree with the setting and speech event’) in the politeness strategies used by the MPs of Yogyakarta Provincial Parliament.

RELATED THEORIES

Politeness in Javanese

One of the classic studies in Javanese politeness that is still referred to by some researchers on linguistic politeness in Indonesian society is a paper written by (Fateminasab, 2014; Poedjosoedarmo, 2009) on ‘Language Propriety in Javanese’ in which it gives a more brief discussion on the principle of politeness in Javanese, which is actually an extension of his paper entitled ‘Language Etiquette in Indonesian’ (Muyambiri and Chabafe, 2018; Poedjosoedarmo, 1978). Although the idea is inspired by maxims, politeness principles, and politeness strategies as proposed by Grice, 1967; Leech, 1983, P1983; Brown and Levinson, 1987, his theory is particularly appropriate for Javanese people. He further states that:

“Different from the situation in Europe or America where the normal individuals are monolinguals, most Javanese people

are now bilinguals, speaking Javanese and Indonesian. Besides, the Javanese language makes use of distinct speech levels, which means distinct speech codes, hence reflect a slightly different practice of language propriety from those adhered to by most of the Europeans and the Americans” (Fateminasab, 2014; Poedjosoedarmo, 2009).

Given that, (Fateminasab, 2014; Poedjosoedarmo, 2009) proposes six general principles of politeness norms that are thought to be appropriate if applied to Javanese people. One of them *empanpapan* ‘agree with the setting and speech event’

***Empanpapan* ‘agree with the setting and speech event’**

In Javanese, it is important for people to establish *rukun* ‘social harmony’ in their social conduct. In this regard, (Fateminasab, 2014; Poedjosoedarmo, 2009) suggests that one of the Javanese principles to establish *rukun* ‘social harmony’ is *empanpapan* ‘agree with the setting and speech event’. The speakers applying *empanpapan* are supposed to choose the topic suitable for the situation and objective of the discussion. They are not supposed to discuss the personal matter 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 a funeral ceremony. One is not supposed to talk about a terrible disease during dinner. In short, one is not supposed to talk about something that is not suitable for speech events. Otherwise, s/he will be considered as someone who is *benyunjuk-benyunjuk* ‘intrusive, repulsive’, *mangelke* ‘annoying’, *njelehi* ‘boring’ or *mbocahi* ‘childish’. As an interlocutor, s/he is also supposed to respond to 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. He also argues that the principle of *empanpapan* is to some degree comparable to (Hymes, 1964) acronym SPEAKING (setting, participants, ends, acts sequences, keys, instrumentalities, norms, and genres).

(Mulder, 1992) maintains that *rukun* ‘social harmony’ is highly preserved and prioritized by the Javanese people. One of the Javanese principles to create *rukun* ‘social harmony’ is *empanpapan* ‘know one’s place, 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 *EmpanPapan* is also proposed by (Ngadiman, 1998) as cited in (Zaid, 1999). He suggests that *empanpapanis* almost similar to *angonmangsaangonbásá*. *Angon* means to have regard for; *mangsa* means circumstances, situation, time; and *básá* means language and manner. The idea of the principle *angonmangsaangonbásá* is that one is supposed to consider when, where, and how something is to be communicated. For example, if giving instruction the speaker of higher position is supposed to apply indirect strategies to the interlocutors of lower position.

METHOD

Subjects

The subjects of the study were selected from all the participants attending the *RapatKerja* “Working Meeting” from September 2012 to January 2014. It consists of 55 active Members of Parliament (including the Chairs) of Yogyakarta’s Provincial Parliament from 2009-2014 periods.

Investigative Instruments

The writer has applied a triangulation approach to collect the data: 1) a passive participatory observation, 2) field-note, 3) documentation, 4) video recording, and 5) playback interviews. The rationales to use multiple sources to gather the data is to obtain rich data and to seek convergence and support for the study. Besides, I try to avoid getting the result which may create potential bias due to the use of a single method and source. (Bowen, 2009; Mendes and daSilva, 2018) says: “By triangulating data, the researcher attempts to provide “a confluence of evidence that breeds credibility”. Also, (Q, 1990) says that triangulation helps the researcher guard against the accusation that a study’s findings are simply an artifact of a single method, a single source, or a single investigator’s bias”.

RESULTS AND DISCUSSION

In this section, the writers show the reflection of *empanpapan* “agree with the setting and speech event’ in the politeness strategies used in the meetings of Yogyakarta Provincial Parliaments.

***Empanpapan* ‘agree with the setting and speech event’**

In the context of Yogyakarta’s Provincial Parliament, the practice of *empanpapan* can be seen in the polite language used by the participants, they are 1) code mixing from Indonesian to *Ngoko* ‘low Javanese’ 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 excerpts display some practices of *empanpapan* by the Chair and the MPs.

Table 1: Video Excerpt: An MP suggesting to all participants

| Participants | Line | Original Language | English (Translated) |
|--------------------------|------|----------------------------------|---|
| Mr.Arfi Harman (FPKS) | 1- | <i>Mengko iku diletakan</i> | <i>Later it is placed.</i> |
| | 2- | <i>dan ada pembatasan waktu,</i> | <i>and the time is limited, and then</i> |
| | 3- | <i>kemudian setelah</i> | <i>after that, we (incl) had better</i> |
| | 4- | <i>pembatasan waktu itu,</i> | <i>do the discussion proposed by each</i> |
| | 5- | <i>apike kita melakukan</i> | <i>Faction.</i> |
| | 6- | <i>pembahasan apa yang</i> | <i>Well the next,will we divide until</i> |
| | 7- | <i>menjadi diusulkan dari</i> | <i>it finishes,</i> |
| | 8- | <i>masing-masing fraksi.</i> | <i>If (I) follow Mr.Barja's language,</i> |
| | 9 | <i>Nah baru kemudian apakah</i> | <i>What about him,Mr.Barja has been</i> |
| | 10 | <i>Kedepannya nanti kita</i> | <i>what (is it),</i> |
| | 11 | <i>akan bagi habis, kalau</i> | <i>In short (it is) like that,</i> |
| | 12 | <i>bahasa Pak Barja,</i> | <i>He (Mr.Barja) has just been out...</i> |
| | 13 | <i>piye toh kae, Pak Barjane</i> | |
| | 14 | <i>wis anu,</i> | |
| | 15 | <i>wis pokoke begitu,</i> | |
| | 16 | <i>Beliau baru keluar...</i> | |

Table.2: Video Excerpt: The chair suggesting MP

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

Table3. Video Excerpt: The chair suggesting MP

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

Having had the interviews with the participants, regardless of the position, status and power; it has been noted that *empanpapan* has been generally practiced by the participants as the essential guidance every time they want to conduct any communication one another.

From the interview with the MP based on the use of code switching from Indonesian to *Ngoko* 'low Javanese' as can be observed in Table.1: Video Excerpt line 1,5,14 and 15, it has been noted that he normally applies such strategies as he knows that he is having *RapatKerja*, which to some degree allows him to use *Ngoko* in the interaction despite the fact that Indonesian is the official language. In this regard, he has said

"Regarding the use of *Ngoko* 'low Javanese' when I speak in the *RapatKerja*, 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 *RapatParipurna* as it is very formal. Even, I almost never use *Ngoko* but rather a 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 the reflection of *empanpapan* is also delivered by one of the MPs arguing that

"I will use formal Indonesian from the beginning to the end of the meeting when I follow the *RapatParipurna* 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 sometimes use Arabic in the *RapatParipurna* 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 *Kramalnggil*, i.e., *nyuwunsewuNgarsoDalem* '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 *empanpapan* in *kita* 'we (incl)' instead *saya* 'I' and *kami* 'we (excl)', it has been noted that the Chair has applied such pronouns for some reasons. He will use *kita* when he wants to give any suggestions to all the participants in the Hall as can be elicited in Table.3: Video Excerpt line 10 and 21. In this, he acts as if he were the one whose position is equal to the other participants in the Hall. In the interview, it is also noted that he will apply *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, the use *saya* 'I' is rarely applied by the Chair as he does not want to be considered as the leader who is 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 to 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 dissenting opinions among the members of different factions which requires me to select the best decision" (Mr.Chair, 18/09/2014, my translation).

Given the practice of *empanpapan*, it appears to be comparable to the study conducted by (Zaid, 1999). In his finding, he argues that the practice of *empanpapan* 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 *empanpapan*, in that s/he is supposed to know how to use a certain code. Failing to do so, he will be considered as *oranjawani* 'not Javanized' or *durungngerti* 's/he has not understood yet'

CONCLUSION

This study has investigated the reflection of *empanpapan* 'agree with the setting and speech event' in the dialogues used by the Members of Yogyakarta Provincial Parliament attending the *RapatKerja* 'Working Meeting'. From the finding, it shows that the MPs use 1) code mixing from Indonesian to *Ngoko* 'low Javanese' despite the Indonesian as the official language, 2) indirect strategies, and pronoun *kita* 'we (incl)' instead of *saya* 'I' and *kami* 'we (excl)' because they want to be *sumanak* and *empanpapan*. Also, these findings confirm that *empanpapanis* still reflected in the language used so as to create *rukun* and avoid conflict.

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