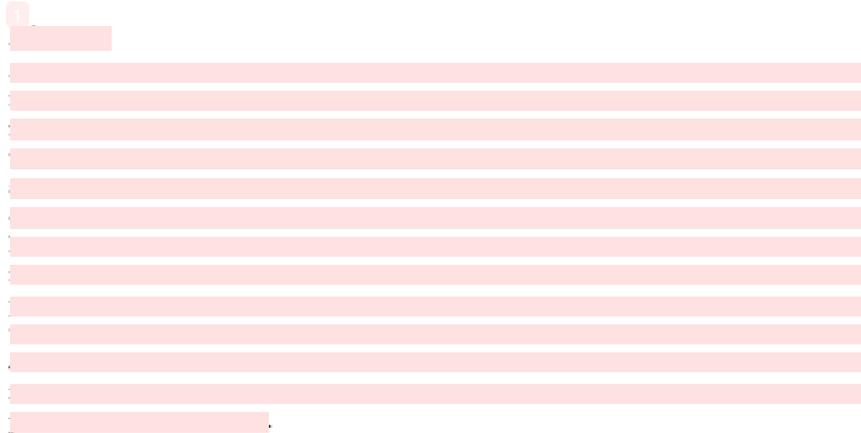# 6 promoting character

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Promoting Character Education: Speech Acts of Requests in Javanese Language Used by Tanjung Community

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Introduction

Speech acts of requests is one of directive speech acts used within a particular community (Yule, 1996, Leech, 1982; Antunsuhono, 1956). Nadir (2009) states that this typical speech acts occurs because speakers have a desire to know or investigate what the speaking partner has. Good language use becomes an essential aspect when requesting for someone's information to avoid misunderstanding (Chaer, 2010; Parera, 1990). Moreover, considering times and places where the speaker speaks are either important to be considered to bear more listener's acceptance (Chaer, 2010). Speech acts of requests can be done by no restrictions to particular people or ages, including but not limited to children to older people, adults to young people, and vice versa. Ibrahim (1993) classifies speech acts of requests as a group of illocutionary speech acts. In addition to succeeding the practice of illocutionary speech acts, speakers should carry out the perlocutionary acts by looking at the listener's responses. When the listener acts similarly like what the speaker desires, thus, perlocutionary acts have been successfully applied (Sasangka, 2011; Mulayana, 2005; Ibrahim, 1993). Therefore, speech acts of requests consists of two aspects namely illocutionary and perlocutionary acts.

Speakers involved in speech acts of requests should consider some social aspects such as the structures, relations, situations, and norms (Djajasudarma, 1994). Poejasoedarma (1979) conveys that there are certain groups of people who are sensitive with ways of delivering utterances, however, there are also those who can deal with any types of speech deliveries (Schiffrin, 2007). For instance, in Indonesia, Sumatrans might have a bit more harsh ways of requesting compared to those of Javanese people. Knowing the information of social aspect might help speakers away from failed communication since no speech obstacles occur in the dialogue. Moreover, neither speakers nor listeners feel underestimated when making the interaction. Therefore, considering numbers of social aspects is vital to succeed the practice of speech acts of requests.

Mafaza, Rustono, & Awalya (2018) confirm that directive speech, including speech acts of requests, can be used to accommodate the practice of character building. Since the Indonesian Ministry of Education concerns much on character building, teaching the students of speech acts of requests can be useful in making them realize diversities in communities, language usages, and cultures. For instance, students know how to behave and control their utterances before delivering them as a consequence of knowing the diversities of acceptances. In addition, students might be more tolerant and respectful, of which the case of tolerance has been the foremost issue in millennial era. Henceforth, speech acts of requests can help pupils build good characters due to the tolerance of diverse social aspects.

There are some previous research in connection with directive speech acts of requests (Agustin, 2015; Sukmarini, 2014; Wijoyanto, 2014; Ditya, 2012; Setyawan, 2012). Nurhandrina (2010) examined the forbidden directive speech acts in which the results showed some acts of requests that could not be accepted by the community of the subjects. In connection with Mafaza, Rustono, & Awalya's (2018) study, teachers' directive speech promoted character building values in teaching and learning process at one of Indonesian elementary schools. However, to the best of the researchers' knowledge, there were no studies revealing the speech acts of requests occurred in *Tanjung* community, a Javanese community living in Trenggalek who used low and high Javanese levels. Moreover, the community had been chosen due to the fact that Trenggalek government focuses on the advancement of technology, investment, and business for the Tanjung areas.

Furthermore, this study aims to analyze the types of speech acts of requests based on speakers' speaking habits and listener's responses in Tanjung community, Trenggalek, East Java Province, Indonesia. This study focuses on coping with the basis of social aspects namely social structures (e.g. age, sex, economic status, and beliefs), social relations (e.g. close and distant relationships), and social norms (e.g. the norms applied in Tanjung community).

Method

This study used ethnographic research design in analyzing the use of Javanese language and dialects conveyed by Tanjung community focusing on the speech acts of requests (Azwar, 1988). The subjects of this study included all residents in Tanjung community, Trenggalek, East Java Province, Indonesia. The data sources were from the Tanjung citizens' natural recordings and notes and the data were obtained in a form of sentences depicting speech acts of requests. To get the data, the present study used two instruments covering the main and supporting instruments. The main instrument referred to the researcher himself while the supporting ones covered notes and recording tools (e.g. camera).

The study was conducted by using listening and speaking methods to collect data (Surana, 2017; Sugiono, 2010; Mahsun, 2005). The listening methods covered five types encompassing tapping, listening, listening without speaking, note-taking, and recording techniques. Moreover, speaking methods comprising interviews and fishing techniques (Sudaryanto, 1988; Sudaryanto, 1986). The data, further, were classified according to ages, genders, and social economic status. Ages were divided into three groups namely children (1 to 13 years old), youths (14 to 30 years old), and adult (more than 30 years old). The genders consisted of male and female. The economic status included low (e.g. farmers, porters, servants, and jobless), medium (owners of stalls and shops), and high (successful entrepreneurs and civil servants) levels. In addition, the study focused on the social relations that included close or distant relative, friend, and neighbor relationships. At last, the social formality situation were considered important in this study that involved formal and informal speaking.

After the categorization, the obtained data were analyzed descriptively by using several codes, covering UB (data from children), EU (data from youths), UT (data from adults), JKL (data from male subjects), JKW (data from female subjects), SESCS (data from those low economic status), SESS (data from those moderate economic status), SESD (data from those economic status), RPC (data of close relative relationships), RPA (data of distant relative relationships), RTC (data of close neighbor

relationships), RTA (data of distant neighbor relationships), RKR (data of close friend relationships), and RKO (data of distant friend relationships).

Results and Discussion
Speech Acts of Requests Based on Speakers' Habits

There were six types of speech acts of requests found in the present study namely asking for something, help, borrowing, question, getting acquainted among others, and apology. In coping with this section, this study divided the results into four types namely *blaka langsung, blaka ora langsung, ora blaka langsung,* and *ora blaka ora langsung.*

Blaka Langsung

Blaka langsung showed the fact that the speaker told what was requested to the speaking partner or listener in honest, polite, and straight-forward manners (Prayitno, 2011; Pranowo, 2001). This typical result conveyed that the speaker had no other intentions or implicit meaning when asking for requests. Therefore, the listener could directly know what to respond instead of asking for the detailed requests. This study found six speech acts of requests occurred in the natural dialogues at Tanjung community, covering asking for something, help, borrowing goods, service, apology for admitting mistakes, and apology for refusing something.

> Sp. : *Mbak, aku njaluk kembang nanga.*(Miss, I ask for Cananga flowers.)
> Ls. : *Iya, ngeraha dhewe!* (Yes. Take them by yourself!)
> Sp. : *Nggih, Mbak. Nuwun.* (Yes, Miss. Thank you.)
> (UT-JKW-SESC / UT-JKW-SESD-RTC)

The above short dialogue was carried out by an old and female speaker who had low social economic status, whereas, the listener was an old and female person with high socio-economic status. Since they were a close neighbor, they use *Ngoko Padinan* (low level of daily Javanese language) for an informal situation. The aforementioned dialogue example portrayed a news utterance as the speaker directly asked for Cananga flowers, no other meanings. The actions happened when both speaker and listener were in the courtyard of the listener's house, when the listener was feeding her child on the terrace of the house.

Blaka Ora Langsung

This type of speech acts based on speaker's speaking habits was carried out by involving third person as the second speaker to deliver speeches of asking for something to the listener. There were six speech acts of requests categorized in *blaka ora langsung,* comprising speech acts of asking for something, help, borrowing goods, service, apology for mistakes, and apology for refusing something.

> Sp. : *Ren, aku nyilih kwali. Ngko omonga makmu.* (Ren, I borrow your big pan. Please, inform to your mother)
> Ls. : *Ya, Lik. Jupuken dhewe neng pawon!* (Yes, Lik. Please take it by yourself at the kitchen!)
> (UE-JKW-SESS / UE-JKW-SESC-RPC)

The above short dialogue was carried out by a young and female speaker whose socio-economic status was moderate. Meanwhile, the listener was young and female speaker with low socio-economic status. Both speaker and listener were close relatives as the aunt and the niece. They used *Ngoko Padinan* due to similar ages and close relative relationships, also in an informal circumstance (e.g. the listener was playing cellphone at the living room when the speaker came). The aforementioned example was classified in asking for borrowing goods with indirect speech addressed to Ren's mother.

Ora Blaka Langsung

This type of speech acts of requests something was delivered in an arbitrary way and usually conducted in a small talk. Speaker used *ora blaka* way to convey the intent and purpose of the speech in honor of the listener or speaking partner. This study found six results namely asking for something, help, borrowing goods, service, apology for a mistake, and apology for refusing something.

Sp. : *Buk, aku dereng kebageyan lo.* (Mam, I have not got any.)
Ls. : *(meneng karo menehake tela godhog).* (Being silent while giving a boiled cassava)
Sp. : *Matur nuwun.* (Thanks)
(UE-JKL-SESC / UT-JKW-SESC-RPC)

The dialogue was performed by a young and male speaker with low social economic status. Meanwhile, the listener was an old and female person with low social economic status. The speaker used more polite Javanese language in delivering a request to the older speaking partner. Within an informal setting, the command utterance given by the speakers show politeness delivered directly to the hearer.

Speech Acts of Requests Based on Listeners' Responses

When a speaker had delivered the utterances, the listener must convey several responses, of which the present study divided into four major findings namely *katampa katindakake, katampa ora katindakake, katampik katindakake,* and *katampik ora katindakake.*

Katampa Katindakake

Katampa Katindakake (request accepted and performed) meant that the listener responded the speaker's request by accepting or agreeing what the speaker wanted. Some utterances that conveyed in this type covered *yes, please,* and *okay.* This study revealed twelve types of listeners' responses regarding the speaker's request (see Table 1).

Table 1. Results of Request Accepted and Performed (*Katampa Katindakake*)

Types of Request	Direct/Indirect (*Langsung/Ora Langsung*)	*Blaka/Ora Blaka*
Asking for something	Direct	*Blaka*
Asking for help	Direct	*Blaka*
Asking for borrowing something	Direct	*Blaka*
Asking for borrowing service	Direct	*Blaka*
Asking for apology for mistakes	Direct	*Blaka*
Asking for apology for refusing something	Direct	*Blaka*
Asking for apology for mistakes	Indirect	*Blaka*
Asking for something	Direct	*Ora Blaka*
Asking for help	Direct	*Ora Blaka*
Asking for borrowing something	Direct	*Ora Blaka*
Asking for borrowing service	Direct	*Ora Blaka*
Asking for apology of mistakes	Direct	*Ora Blaka*

Sp. : *Apa akeh lehmu nggawe geneman puyang?* (Do you cook *puyang* leaves a lot?)
Ls. : *Akeh. Entenana takjupukne!* (Yes, I do. Please wait I will take some for you!)
Sp. : *Iya.* (Yes)
(UE-JKW-SESS / UE-JKW-SESC-RKR)

The above short dialogue showed that the listener accepted and performed the speaker's request by taking cooked *puyang* leaves. In this case, the listener also performed what speaker's means. They did the conversation in an informal setting in which both speaker and listener were in the same young ages and conveyed a close friend relationships. Thus, they used *Ngoko Padinan* to support the conversation.

Katampa Ora Katindakake

Katampa Ora Katindakake meant that the listener responded the speaker's request by accepting or agreeing what the speaker wanted, however, the request was not performed or conducted. This study found twelve types of speech acts based on listeners' responses on the classification of *katampa ora katindakake* (see Table 2).

Table 2. Results of Request Accepted but Not Performed (*Katampa Ora Katindakake*)

Types of Request	Direct/Indirect (Langsung/Ora Langsung)	Blaka/Ora Blaka
Asking for something	Direct	Blaka
Asking for help	Direct	Blaka
Asking for borrowing something	Direct	Blaka
Asking for service	Direct	Blaka
Asking for apology when committing mistakes	Direct	Blaka
Asking for apology of refusing something	Direct	Blaka
Asking for something	Indirect	Blaka
Asking for help	Indirect	Blaka
Asking for borrowing something	Indirect	Blaka
Asking for service	Indirect	Blaka
Asking for apology when committing mistakes	Indirect	Blaka
Asking for something	Direct	Ora Blaka

Sp. : *Gantian aku sing nyilih pedhahe Nofal. Aja kokgawe dhewe lo, Ga.* (It's my turn who use Nofal's bicycle. Don't only use it by yourself, Ga!)
Ls. : *Iya iya, Lin. Sik pisan maneh!* (Yes, Lin. Wait, once more turn, please!)
Sp. : *Cepet lo, ya!* (Hurry up!)
Ls. : *Iya iya!* (Absolutely yes!)
(UB-JKW-SESC / UB-JKL-SESC-RKR)

Sp. : *Ren, aku nyilih kwali. Ngko omonga makmu.* (Ren, I borrow your big pan. Please, inform to your mother)
Ls. : *Ya, Lik. Jupuken dhewe neng pawon!* (Yes, Lik. Please take it by yourself at the kitchen!)
(UE-JKW-SESS / UE-JKW-SESC-RPC)

The two conversations showed how the listeners accepted the speakers' requests but no further actions to accomplish the requests. In the first conversation, the listener asked the speaker to wait until she finished playing with Nofal's bicycle, indicated by the Javanese word *sik*. Meanwhile, in the second conversation, the listener agreed that the speaker could borrow the big pan. However, she seemed not moving to take the big pan, rather, she asked the speaker to take the pan by herself. Both conversation showed the use of *Ngoko Padinan* since the setting was informal and close relationships.

Katampik Katindakake

Katampik Katindakake referred to the fact that the listener did not respond the speaker's request orally, however, the listener then decided to perform the request in action or kinesthetically. Table 3 explains four findings that were included in this type of listener's responses.

Table 3. Results of Request Rejected but Performed (*Katampik Katindakake*)

Types of Request	Direct/Indirect (*Langsung/Ora Langsung*)	Blaka/Ora Blaka
Asking for something	Direct	Blaka
Actions of borrowing something	Direct	Blaka
Asking for borrowing something	Direct	Blaka
Asking for something	Direct	Ora Blaka

Sp. : *Nur, nyilih gentere Kontrek kuwi.* (Nur, I borrow that stairs.)
Ls. : *Pundi lo? Niki ta? (karo njupuk genter neng sisihe).* (What stairs? Is this stairs? (While taking the stairs beside him))
Sp. : *Dudu kuwi lo! Sing neng poncot, genter dawa kae lo!* (Not that stairs! The one in the corner, the long one!)
Ls. : *(meneng ae karo mlaku njupuk genter).* (Keeping silent while walking to and taking the stairs)
(UT-JKW-SESS / UE-JKW-SESD-RPC)

In accordance to the above conversation, the speaker's request was not well-answered by the listener, the listener decided to take the possible stairs around him rather. Even if once the listener did not answer whether he granted the request or not, he strived for taking the correct stairs the speaker's wanted. The speaker was older than the listener so that he used *Ngoko Pandinan* while the listener used more polite Javanese language.

Katampik Ora Katindakake

Katampik Ora Katindakake referred to the fact that the listener did not respond and perform the speaker's request. This typical listener's response could be indicated by being silent, not giving responses, and not performing the speaker's wanted. Table 4 explains two findings that were included in this listener's response type of *katampik ora katindakake*.

Table 4. Results of Request Rejected and Not Performed (*Katampik Ora Katindakake*)

Types of Request	Direct/Indirect (*Langsung/Ora Langsung*)	Blaka/Ora Blaka
Asking for apology when committing mistakes	Direct	Blaka
Actions of apology of refusing something	Direct	Ora Blaka

Sp. : *Aja dolanan ae, Ndhuk! Maema sik!* (Don't play, Child! Please, eat first!)
Ls. : *Tasik tuwuk, Mbah. Mangke mawon!* (I'm still full, Grandma. Later, please!)
Mt : *(meneng lan ngalih nyang pawon).* (Keeping silent and going to the kitchen)
(UB-JKW-SESC / UT-JKW-SESS-RPC)

According to the above conversation, the speaker asked for apology of refusing since the listener was still full so that she did not force the listener to eat, she went to the kitchen rather. Both speaker and listener were involved in a close relative relationships as a grandmother and granddaughter, so that the listener used more polite Javanese language while the speaker was on the contrary.

The above phenomena should be considered important in the making of good Javanese learning materials. Several types of speech acts of requests might be helpful for students in understanding the

diverse and the use of Javanese language when dealing with different Javanese communities. Moreover, by bridging students to learn kinds of Javanese speech acts of requests, students will have good character; they can respect other Javanese tribes and make the local identities strengthen their good attitudes. Mafaza, Rustono, & Awalya (2018) explain that learning different Javanese speech acts contribute to shaping good characters.

Conclusions

People of Tanjung community showed three types of speech act of requests based on speaker's speaking habits, namely *blaka langsung, blaka ora langsung,* and *ora blaka langsung.* Among other types, most Tanjung people conveyed blaka langsung with news sentence type mostly carried by young and female speakers with middle or moderate socio-economic status. Moreover, in many conversations, the listeners might be able to reject the request in dissimilar ways, such as keeping silent and not giving any responses. At last, speech acts of requests can be performed by ranges of ages, sex, types of relationships, and social economic status. In addition, the speech acts might occur within formal and informal situations and different closeness of relationships. This study suggests further research on investigating different types of Javanese language and dialects, then comparing between one to another. Another suggestion is for Javanese teachers to introduce different Javanese speech acts so that the students can respect others.

Acknowledgments

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