

Refusal Politeness Strategy in Wayang Golek

Ramdan Sukmawan

English Literature Department, Universitas Muhammadiyah Sukabumi

Jalan R. Syamsudin, SH. No. 50 Sukabumi, West Java, Indonesia

Tel: 62-856-5906-1915 E-mail: ramdansukmawan99@yahoo.com

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Abstract

The study discusses politeness strategies in Brown and Levinson's framework (1987). The theory has been used to investigate language politeness especially the strategies that are used in refusing. The goal is to describe refusal politeness strategies in positive politeness, don't do the FTA, bald on record, and off record in Sundanese traditional art play of Wayang Golek. These strategies are used by puppetry figures in refusing request, want, and order to do something or to get something. In the end, it can say that such strategies are used to maintain positive face, minimize FTA's risk, give maximum efficiency in doing FTA, and doing the FTA off record.

Keywords: Refusal, Politeness, Strategy

1. Introduction

To refuse in realization is not an easy thing to be done because refusing must be in accordance with politeness principles that is believed by someone in practical. In reality, speaker can refuse by considering first the linguistic aspects in order to be accepted well by addressee. It means refusal that is expressed not to offend the addressee's feeling (Sukmawan, 2016:311).

If it is concerned, refusal is an FTA whether it threatens positive face and negative face. The FTA can not be avoided and it can only be minimized by using some strategies, which is suitable with social context and culture of speech community (Sukmawan, 2014, 2016). It is also stated by Nadar (2005, et al) to reduce an FTA, it is often that refusal uses a variety of refusal strategy in single speech acts, two speech acts, or in combination three or four speech acts. Therefore a refusal can be expressed by using single type speech acts, two or even some type speech acts.

Refusal strategy is a way to refuse that is used by speaker if speaker cannot comply with addressee's demand. Refusal strategy, which is discussed in this study, is refusal politeness strategy that is used by certain puppetry figure. In this case is a speaker toward his/her addressee in the framework of language politeness strategy of Brown and Levinson (1987). The use of refusal politeness strategy is definitely different that depends on figure and which class figure is it. That is the background reason why refusal politeness strategy in wayang golek needs have a further discussion.

Speaking about speech acts particularly in wayang golek that has been studied but the study in language politeness strategy in refusal has not been studied yet. Although the study of pragmatics in wayang golek has been studied by previous researcher. They were Suganda (2003, 2007) who conducted a research of the discourse of wayang golek purwa and the use of face work. The next research was conducted by Sukmawan, Hestiana, and Supendi (2015, 2016), who discussed an FTA and structural presupposition in wayang golek.

1.1 Significant Study

The study is expected to give the useful in theoretical and practical. In theoretical, this study is useful to enlarge pragmatics study in wayang golek especially to understand refusal politeness strategy in culture context, which regards to Sundanese traditional art play of wayang golek. In practical, this study is Sundanese study that describes language politeness in Brown and Levinson's framework, which has something different with other language in context culture of language politeness.

1.2 Objectives

The study aims at describing refusal politeness strategy that is used by puppetry figure in refusing and the use of those strategy in refusing request, want, and order to do something or to get something.

2. Politeness

Politeness in speech acts is concerned as one of the importance aspects to create harmoniousness in communication. The speech will run well if speaker and addressee have a good cooperation in their interaction. A good cooperation is done by speaking which is basically to make happy the addressee (Sukmawan, 2014:39-40).

Many experts who study language politeness express the concept or politeness principle. The background of expert's idea regarding to politeness is different. There is a concept that is formulated by principle and strategy. Politeness concept, which is formulated in principle forms politeness principle. Meanwhile politeness concept that is formulated in strategy forms politeness theory (Rustono, 1999:67-68).

Regardless to politeness, Leech (1983:123-126) stated there are some politeness scales in language, they are (1) cost-benefit scale: representing the cost or benefit of an act to speaker and hearer, (2) optionality scale: indicating the degree of choice permitted to speaker and/or hearer by a specific linguistic act, (3) indirectness scale: indicating the amount of inferencing required of the hearer in order to establish the intended speaker meaning, (4) authority scale: representing the status relationship between speaker and hearer, and (5) social distance scale: indicating the degree of familiarity between speaker and hearer. These politeness scales are used to measure polite or impolite an utterance and how social status and social distance will effect politeness in utterance. Thus, politeness basically in language use refers to how languages express the social distance between speakers and their different role relationships (Richards, et al, 1985:222).

For that reason, in Brown and Levinson's theory (1987:74) stated the degree of politeness that someone use depends on three scales, there are (1) social distance between speaker and hearer, (2) the speaker and hearer relatif power, (3) the degree of absolute ranking of imposition in the particular culture. To make easy for people to have politenes in speech, Brown and Levinson (1987:91) offers five politeness strategies in language are as follow.

1. Bald on Record

Bald on record is a strategy to do the FTA to state something clearly. The prime reason for bald on record usage, whenever speaker wants to do the FTA with maximum efficiency, speaker will choose the bald on record strategy. There are two types of strategy in bald on record, non-minimization of the face threat and FTA oriented. This strategy use if a speaker has power higher than addressee and speaker will not care if there is no cooperation from addressee (Brown and Levinson, 1987:69-98).

2. Positive Politeness

Positive politeness is a strategy to do the FTA by saving face or to maintain addressee's positive face. In doing the FTA, speaker give an image that speaker has desire by communicating that one's own wants are in some respects similar to the addressee's wants to show there is a friendship between them (Brown dan Levinson, 1987:101).

3. Negative Politeness

Negative politeness is a strategy to save the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. It is the heart of respect

behaviour (Brown and Levinson, 1987:129). This strategy is done that speaker confess and respect addressee's negative face.

4. Off Record

Off record is a strategy to do the FTA, but wants to avoid the responsibility for doing it, speaker can do it off record and leave it up to the addressee to decide how to interpret (Brown and Levinson, 1987:211).

5. Don't do the FTA

Don't do the FTA is a strategy that is used by speaker avoids offending hearer at all with this particular FTA. The use of strategy for an FTA that affords more opportunity for face risk minimization that is actually required to retain hearer's cooperation (Brown and Levinson, 1987: 72-74).

From the explanation of language politeness that has been mentioned by experts, it is clear that everybody need to apply politeness strategy in language and use such politeness strategies to maintain a good cooperation in creating a harmony social relationship with addressee when communicating.

3. Methodology

This study use qualitative research method in comprehending language politeness phenomenon particularly on wayang golek. A descriptive method is done by analyzing refusal politeness strategies in request, want, and order to do something or to get something (Djajasudarma, 2010).

To collect the data, the first thing to do was to listen the use of refusal politeness strategies that were expressed by puppetry figures toward their addressee. Then, a transcription was done by writing down the use of refusal politeness strategies in request, want, and order to do something or to get something that were spoken by puppetry figures. The data took from the story of wayang golek that had a standard story from type story of Mahabharata entitled Dorna Gugur and Tri Jaya Sakti.

4. Result and Analysis

Refusal politeness strategy, which is used by puppetry figures in doing refusal to their addressee are positive politeness, don't do the FTA, bald on record, and off record. Regarding to the use of refusal politeness strategy, it is shown in tabel as follows:

Table 1. Refusal Politeness Strategy

No	Refusal Politeness Strategy	(N)	Percentage
1	Positive Politeness	5	25%
2	Don't do the FTA	2	10%
3	Bald on Record	9	45%
4	Off Record	4	20%
Total		20	100%

The above table shows the use of refusal politeness strategy that consists of five positive politeness, two don't do the FTA, nine bald on record, and four off record. The discussion of refusal politeness strategy is explained as follows:

4.1 Positive Politeness: Strategi 9

Context: Adipati Jagat Nata refuses Batara Kala permission request to consume human as a way out to solve kind of problems, which is happening in the world.

Sukur bagja kombayana (menghampiri Batara Kala dan memeluknya). Kala geus mere pandangan ka Bapa, cara jeung katangtuannana atawa jalan kaluarna, supaya ulah loba teuing jalma.

Thank God (come closer to Batara Kala and hold him). Kala has expressed idea to me, a way and certainty or solution in order to not too many human.

Adipati Jagat Nata uses positive politeness strategy to refuse Batara Kala permission who wants to consume human as a way out to solve kind of problems that is happening in the world. The aim of this strategy is to maintain Batara Kala positive face. It is caused by Adipati Jagat Nata who has done the FTA in his refusal to Batara Kala. Adipati Jagat Nata in his refusal uses positive politeness: strategy 9 based on Brown and Levinson classification (1987:125) that is to assert or presuppose speaker's knowledge of and concern for hearer's want.

Adipati Jagat Nata's refusal can say to assert or presuppose Batara Kala's knowledge of that Adipati Jagat Nata concerns for Batara Kala's want by thanking God on Batara Kala's idea, a way and certainty or solution that is expressed by Batara Kala. Yet it is a refusal politeness strategy that is used by Adipati Jagat Nata to maintain Batara Kala's positive face who has proposed a permission request to consume human. Adipati Jagat Nata does a refusal on Batara Kala permission request and this refusal in fact is to do the FTA to Batara Kala. Therefore a refusal by thanking God is concerned from refusal politeness strategy is positive politeness: strategy 9 that is used to assert or presuppose speaker's knowledge of and concern for hearer's want.

4.2 Don't do the FTA

Context: Adipati Jagat Nata refuses Batara Kala permission to consume human by giving explanation.

Ari baheula mah pangna neangan cara supaya Kala gagal ngakanan jelema teh, baheula mah da puguh anjeun teh can dewasa. Can boga pamikiran koloten, tah ayeuna mah urang nyarita dewasa we, Kasep.

If it was to find a way so that you failed to consume human, you weren't definitely grown-up yet. You had no thinking of like an old man, now we are talking like a man, my dear.

Adipati Jagat Nata uses don't do the FTA strategy in refusing Batara Kala permission request to consume human by giving explanation. This strategy is used by speaker avoid offending addressee's feeling on a want or request that is expressed. The use of strategy for an FTA that

affords more opportunity for face risk minimization that is actually required to retain hearer's cooperation (Brown and Levinson, 1987: 72-74).

The use don't do the FTA by Adipati Jagat Nata is actually to avoid offending Batara Kala's feeling who has permission request. It is done by Adipati Jagat Nata because he has previously done a first refusal on Batara Kala permission request. The second refusal strategy is basically to have cooperation in conversation between them. Adipati Jagat Nata tries to minimize FTA's risk to Batara Kala in his refusal.

4.3 Bald on Record

Context: Yudistira refuses Kresna request to tell a lie to Dorna that Aswatama has died.

Panuhun weh rupina kaula moal tiasa kang margi kaula teu hayang ngareupkeun meunang perang tina ladang bohong kajeun eleh we kaula teh perang tapi teu ngabohong.

Thank you it seems that I can't brother because I don't want to win a war from telling a lie let me fail to win a war but I don't tell a lie.

Refusal politeness strategy that is used by Yudistira is bald on record. Yudistira states directly his refusal on bald on record with his reason that he could not comply with Kresna request. His refusal aims to do the FTA with maximum efficiency to Kresna. But it is no longer that bald on record strategy is used if speaker has a higher power than addressee as stated by Brown and Levinson (1987:98). Yudistira is Kresna's young cousin and he does not have any higher power than Kresna. In fact, Kresna has actually higher power than Yudistira because he is an old cousin for Yudistira in their family tree and Kresna is the main Pandawa advisory in Bharatayudha war. Therefore, Yudistira must do what Kresna requests but Yudistira refuses what Kresna wants.

4.4 Off Record: Strategi 2

Context: Gandara refuses Gandari want, his sister to touch Pandu lightly with the fingertips and pinch.

Yejeeeh, mani teu ih. Harga diri dikamanakeun atuh?

Yejeeeh, you don't have. Where is your dignity?

Refusal politeness strategy that is used by Gandara is off record: strategy 2. In this case, Gandara does the FTA off record by leaving up Gandari to decide how to interpret his utterance. Gandara uses off record: strategy 2 according to Brown and Levinson classification (1987:215) that is give association clues. This off record strategy can find in Gandara refusal who wants that Gandari can interpret that he actually refuses Gandari want. To associate clue can find in Gandara utterance *Yejeeeh, mani teu ih* 'Yejeeeh, you don't have' and then mention something associated with the act required of Gandari *Harga diri dikamanakeun atuh* 'Where is your dignity'.

In the end, it can say that association clue by mentioning associated with the act required of Gandari from Gandara is to interpret Gandara utterance that is a refusal by advising Gandari which is stated in the utterance *Harga diri dikamanakeun atuh* 'Where is your dignity'.

4.5 Positive Politeness: Strategi 1

Context: Arjuna refuses Kala Nurgeni request to have Semar Badranaya.

Kumaha lamun digentian we ku sato, rek sapi, embe hideung, atawa hayam camani.

How if it is changed by animal, cow, black sheep, or black chicken.

Arjuna uses positive politeness to refuse Kala Nurgeni request. Arjuna in his refusal does the FTA by maintaining Kala Nurgeni positive face who request to have Semar Badranaya. Arjuna in this case uses positive politeness: strategy 1 based on Brown and Levinson classification (1987:103) that is notice, attend to hearer his interests, wants, needs, and goods. Arjuna refusal has notice, attend to Kala Nurgeni's interest, want, and need to have Semar Badranaya. Arjuna's notice, attend to Kala Nurgeni's interest, want, and need are done by offering animal option to kala Nurgeni, whether it is changed by cow, black sheep, or black chicken.

4.6 Positive Politeness: Strategi 5

Konteks: Arjuna refuses Kresna request to have a shot his hair in Bharatayuda war.

Ari maksud salira? Pan ieu teh perang kudu nembak musuh, ieu der kudu nembak buuk. Maksudna?

Do you mean? This is war must have a shot enemy, now it must have a shot your hair. You mean?

Refusal strategy that is used by Arjuna is positive politeness: strategy 5. Arjuna does the FTA by maintaining Kresna positive face who has proposed a request to have a shot his hair. Arjuna's refusal in this case uses strategy 5 according to Brown and Levinson that is seek agreement (1987:112). To seek agreement in Arjuna's refusal is done first to ask question to Kresna in utterance *Ari maksud salira?* 'Do you mean?' Then, Arjuna gives explanation in his next utterance to Kresna *Pan ieu teh perang kudu nembak musuh, ieu der kudu nembak buuk. Maksudna?* 'This is war must have a shot enemy, now it must have a shot your hair. You mean?'

4.7 Off Record: Strategi 1

Context: Satyaki refuses Bima order to follow him.

Atuh da salira mah langkahna gede.

You have a great step.

Refusal politeness strategy that is used by Satyaki is off record. Satyaki does the FTA off record by leaving up Bima to decide how to interpret his utterance. Satyaki uses strategy 1 according to Brown and Levinson classification (1987:213) that is give hints. Bima can

interpret what Satyaki said indirectly is actually a refusal to his order. Give hints by Satyaki can find in his refusal who said Bima's step is great. Satyaki utterance can conclude that is a reason in doing action in this case to refuse Bima order.

5. Conclusion

It can be concluded that in refusing, puppetry figures use some politeness strategies based on Brown and Levinson's language politeness strategies (1987). Such strategies are used to maintain positive face, minimize FTA's risk, give maximum efficiency in doing FTA, and doing the FTA off record. Positive politeness, don't do the FTA, bald on record, and off record are the strategies that are used in refusing request, want, and order to do something or to get something by puppetry figures in wayang golek. It is no longer that bald on record strategy is used if speaker has a higher power than addressee as stated by Brown and Levinson (1987:98). It is proven by Yudistira's refusal to Kresna.

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