

# Indirect Speech Acts in Javanese

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**Abstract**—Understanding speech ethics can help avoid conflicts. In Javanese society, a person can be considered impolite if they use direct speech in certain situations. Therefore, Javanese people tend to use indirect speech when interacting with others. This research discusses indirect speech acts and their relationship with language politeness in Javanese society. This research data consists of indirect speech acts used by the Javanese community in Magelang. To collect data, researchers employed listening techniques, as well as recording and documenting conversations. To ensure the reliability of the data, in-depth observations were conducted. This research uses a qualitative descriptive method. To analyze the problem, researchers applied theories of indirect speech acts, language politeness norms, and the indirectness scale. The results show that speech acts do not directly describe language politeness. Speakers tend to use indirect speech acts, particularly when addressing someone of higher social status or when there is social distance between the speaker and the addressee. Indirect speech acts include satire, commands, requests, and subtle refusals. Speakers use indirect speech to convey politeness, maintain harmony, or avoid conflict.

**Index Terms**—indirect speech act, Javanese, language politeness

## I. INTRODUCTION

Speakers use speech acts that are appropriate to the conversational situation. The goal is to maintain politeness, avoid offense, and prevent conflict between the speaker and the addressee. Indirect speech can convey sarcasm or serve as small talk. The meaning of indirect speech acts can only be understood in the context of the situation. Indirect speech acts indicate that the relationship between the speaker and the addressee is less intimate or serves a specific purpose. In

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contrast, direct speech acts tend to reflect a closer relationship between the speaker and the interlocutor.

The meaning of a sentence depends on the grammatical or lexical system, discourse, and context. To understand the meaning of a sentence, we must consider the relationship between sentences within the context of the situation. Factors such as speaker, addressee, social level, age, gender, education, place, and purpose of speaking also influence word choice. These factors apply universally to all languages worldwide. The use of Javanese is closely tied to extralinguistic factors. Speaker must consider these factors to communicate comfortably and avoid offending others.

Language politeness reflects a person's awareness of dignity when using language, both spoken and written. Factors that influence language politeness include age, social status, education, gender, purpose of speaking, kinship relationships, and culture. A speaker is considered polite when their speech adheres to the socio-cultural norms of the community where the conversation takes place. Language politeness can reflect the speaker's culture, including aspects such as livelihoods, belief systems, and kinship relationships. It is important for speakers to use polite language. However, some individuals still do not fully observe language and politeness norms, which can lead to conflict, particularly in multiethnic societies with differences in culture, religion, education level, and social status.

## II. THEORETICAL FRAMEWORK

Speech acts are actions carried out through speech. Speakers can perform speech acts such as asking, requesting, ordering, or refusing (Austin, 1962). This research examines indirect speech acts in Javanese society and their relationship to language politeness. To analyze the issue, the researchers used the theory of speech situation, speech event, speech act by Hymes (1974); Leech (1983), along with the theory of language politeness norms by Poedjosoedarmo (1968, 2017). Below, the researcher presents a theory to explore indirect speech acts in Javanese society in relation to language politeness. Hymes explains that speech events are defined by the acronym SPEAKING: setting, participant, ends, act, key, instrument, norm, genre. When speaking, individuals adjust to the speech situation by considering who is speaking, the goal, timing, how to express their opinion, the instruments used (whether oral or written), relevant norms, and the type of speech activity (Hymes, 1974). Speakers are considered polite when they are friendly, respectful, honest, and adjust their language to match the addressee's level of speech. They should also speak according to the situation, purpose, and topic, maintain relevant implicature; speak efficiently and clearly; and maintain appropriate rhythm (Poedjosoedarmo, 1968, 2017). Language politeness is characterized by a scale of indirectness. The indirectness scale means that the more directly a speaker conveys their message, the more impolite they may be perceived (Leech, 1983).

Leech (1983) established the politeness scale of speech using the following measurements: the cost-benefit scale, optionality scale, indirectness scale, authority scale, and social distance scale. The cost-benefit scale refers to the extent of loss or gain caused by a speech act. A speaker is considered polite when their speech imposes a greater cost on themselves. The optionality scale refers to the number of alternative choices offered by the speaker to the addressee. The more options the speaker or interlocutor is given to freely choose from, the more polite the speaker is perceived to be.

The indirectness scale refers to whether the speaker uses direct or indirect speech. Speech is considered polite when the speaker uses indirect language. The authority scale refers to the social status relationship between the speaker and the addressee. The greater the difference in authority, the more likely the speaker is to use polite speech. The social distance scale refers to the level of social relationship between the speaker and the addressee; the closer the social rank between them, the less polite the speech tends to be. The degree of intimacy between the speaker and the addressee also influences the level of politeness in speech.

## III. LITERATURE REVIEW

A study on the shift of the *krama* Javanese to Indonesian revealed that *krama* Javanese is at risk of extinction due to the dominance of the Indonesian language (Winarti, 2018). Research on cultural dimensions and language politeness emphasizes the need to maintain harmony through appropriate language choices that align with local culture. In the teaching and learning process, language teachers have the responsibility to teach politeness strategies to students to minimize misunderstandings (Fitriah & Hidayat, 2018). Further research on politeness in Indonesia, especially in news and Facebook comments, highlighted the importance of preserving the Javanese speech level to ensure that the younger Javanese generation can communicate politely with others (Nuryantiningsih & Pandanwangi, 2018).

Purwanto (2020) states that speakers tend to use indirect speech acts when they want to accept an offer. According to Sugianto and Salehuddin (2019), the younger generation struggles with using formal Javanese, often code-switching between formal Javanese to informal Javanese (*ngoko*) or Indonesian. The choice between Javanese or Indonesian as a mother tongue reflects the speaker's identity. Some young Javanese identify Indonesian as their mother tongue, indicating a weakening of intergenerational transmission within the Javanese language. This shift highlights that youth are developing a stronger sense of national identity than local identity (Andriyanti, 2019). In Javanese society, addressing family members with kinship terms is a way to show respect (Efendi & Sukamto, 2020). In this study, it is explained about language politeness among female politicians who are members of the West Sumatra DPRD on social

media. The results of the study reveal the use of directive speech acts, such as suggesting, pleading, and reminding, as well as expressive speech acts like praising, thanking, and expressing condolences (Juita & Ermanto, 2020).

The principles of language politeness include tact, agreement, politeness, sympathy, and generosity (Juita & Ermanto, 2020). Different speech acts can reflect varying levels of language politeness (Rahmawanto & Rahyono, 2019). The value of language politeness at the Javanese speech level teaches profound human values (Nuryantiningsih & Hidayat, 2022). Further research by Oliveira and Miranda (2022) explored impoliteness on Twitter. Differences in socio-cultural behavior and professional practice can lead to misunderstandings, potentially causing speech to be perceived as impolite or overly polite (Izadi, 2022). This research revealed the interconnection between self, identity, and face by examining lexemes like *shaxsiat*, *āberu*, and *ru* in Iranian culture showing that facework is intertwined with identity (Hosseini, 2022). The next research discusses politeness in teacher-student interactions at SMAN 01 Logas, Tanah Darat District, Kuantan Singingi Regency, Riau Province. The research results show both students and teachers generally spoke politely, with only 38 out of 101 utterances categorized as impolite (Ningsih et al., 2020).

The next research focuses on language politeness in the use of Javanese verbs in Magelang. The results indicate that some members of the younger generation struggle with using verbs correctly, which can lead to the perception of impoliteness (Atmawati, 2021). Research on Javanese speaking strategies in Tondano City, Minahasa Regency, North Sulawesi Province shows that positive politeness strategies are employed when speaking with individuals of lower or equal social status or those with close relationships (Mojo et al., 2021). Additionally, studies on language politeness among Javanese women reveal that they frequently use positive politeness and employ negative politeness when apologizing (Mayasari et al., 2021). Research on Javanese politeness in public places demonstrates that Javanese speakers generally incorporate politeness into their daily interactions, reflecting their social status (Sumekto et al., 2022). Ramli et al. (2023) found that in Friday sermon discourse, there is a maxim of sympathy and a tact maxim of politeness. Furthermore, Idaryani and Fidyati (2023) reported that the Acehnese language in the region has been disrupted due to the transmission of other languages between generations.

Previous research has been limited to discussing Javanese politeness in verbs, shifts in the use of Javanese in the younger generation, honorific forms in Javanese, speech acts in Javanese, the concept of politeness in Javanese, and community politeness strategies.

To address the problem, researchers used speech act theory from Leech (1983), which reveals the frequent use positive politeness and negative politeness when apologizing and language norms theory from Poedjosoedarmo (2017). The novelty of this research lies in its exploration of indirect speech acts in Javanese society and their relation to language politeness. Leech (1983) established a politeness scale for speech using measurements of indirectness.

#### IV. METHODOLOGY

The research process employs a methodology for studying social phenomena (Creswell, 2009) and is categorized as a qualitative descriptive study. The aim of this study is to describe and explain Javanese language politeness and its relationship with indirect speech. The data for this research consists of speech acts from twenty conversations. Data was collected by listening to and recording conversations. Researchers used smartphones to record conversations using tapping techniques. The tapping technique involves listening to a conversation without the speaker's knowledge. To analyze Javanese speech, researchers used listening techniques. The location of this research is in the Magelang area.

To determine the reliability of the data, researchers conducted in-depth observations and collected data on indirect speech act conversations. The researcher then classified the data based on whether the speech intended to insinuate, order, request, or subtly refuse. This classification provided an overview of the relationship between research objects, research problems, situational context, and local culture. To understand the meaning of indirect speech acts, researchers analyzed the data using speech act theory, language politeness norms, and speech content. Researchers use the politeness scale by Leech (1983) concerning indirectness to address the problem.

#### V. RESULT AND DISCUSSION

Based on the data, four types of indirect speech acts were identified as expressing politeness, namely satire, command, request, and refusal. Speakers use Javanese *ngoko* and Javanese *krama* depending on the social context. Javanese *ngoko* is used when speaking to addressees who are of the same age, already familiar, or have lower social status. Javanese *krama* is used when addressing those who are not yet known or respected, are older, or have a higher social status. Poedjosoedarmo (1968) refers to this as speech level. Speakers use these speech levels to convey language politeness.

The following is a list of indirect sentence data (1—12) and its discussion. The indirect speech acts are examined in interactions between pitchmen and buyers, household servant and host, husband and wife, grandmother and grandson, private teachers and students, aunt and nephew, son and mother, son and father, tailor and customer, worker A and B, mother A and B, student A and B.

##### A. Indirect Speech Act: Satire

Data (1), conversation between pitchman and buyer. Pitchmen usually sell their wares in the area to buyers who already know them.

Pitchman: *Ajeng tumbas napa, Bu?* 'What do you want to buy?'

Buyer : *Sayur apa sih ana?* 'What vegetables are still available?'

Pitchman: *Tasih lengkap, sawi, bayem, brokoli, kacang panjang, buncis. Tigan kalih lele, nggih wonten.* 'It is still complete, bok choy, spinach, broccoli, long beans, and green beans. Eggs and catfish are also available.'

Buyer : *Wortel Ana?* 'Any carrots?'

Pitchman: *Wonten, Bu.* 'Yes, there are still.'

Buyer : *Sawi, Wortel, Iki Wae, and Karo Lele.* 'Just these bok choy, carrot, and catfish.'

Pitchman: *Sedaya sekawan dasa ewu. Arep bada muga-muga rejekine lancar. Muga-muga dhuwite ngumpul.* 'Forty thousand in total'. 'Eid will come soon, hopefully income is good, savings grow.'

Buyer : *Iya, Pak. Iki nggo mbayar blanjaku. Utangku sesuk tak lunasi.* 'Yes, Sir. This is to pay for my shopping. I'll pay off my debt tomorrow.'

Pitchman: *Matur nuwun, kula mriki malih benjang.* 'Thank you. I will come again tomorrow.'

Based on conversation (1), pitchman use Javanese *krama*, while buyers use Javanese *ngoko*. Pitchman uses Javanese *krama* to respect buyer. Buyers use Javanese *ngoko* because they feel their social status is higher than the pitchmen's social status. In their dialogue, pitchmen use indirect speech acts to collect the buyer's debt. The indirect speech act is, "*Arep bada muga-muga rejekine lancar, dhuwite ngumpul.*" Pitchmen insinuated that buyers owed him money. In front of the buyers, the pitchmen said, "Eid will come soon, hopefully income is good, savings grow." The words good income and saving grow are interpreted by the buyer to collect debts. The offended buyer responded by saying, "*Utangku sesuk tak lunasi.*" 'I will pay off my debt tomorrow.' Pitchmen responded by replying, "*Matur nuwun, kula mriki malih benjang.*" 'Thank you. I will come again tomorrow.' The story confirmed that pitchmen would come again the next day to collect the debt.

Data (2), conversation between household servant (HS) and host at the host's house.

HS : *Bu, nyuwun ngapunten, kula badhe matur.* 'Madam, I'm sorry, I have something to tell you.'

Host: *Matur apa, Yu?* 'What's the matter, Yu?'

HS : *Bada niki kula badhe wangsul, setunggal wulan.* 'This year's Eid, I will go home for a month.'

Host: *Lha, kok suwe banget, biasane seminggu ta?* 'So long, usually only a week?'

HS : *Bada tahun kepengker kula mboten wangsul.* 'Last year's Eid, I didn't go home.'

Host: *Kowe lak balik rene meneh ta?* 'Will you come back here again?'

HS : *In syaa Allah. Kula mboten saget janji, Bu. Menawi wonten kampung wonten pedamelan ingkang lumayan kasilanipun, kula badhe medamel wonten kampung mawon.* 'I can't promise, madam. If there is a decent job in the village, I'll just work in the village.'

Host: *Apa ning kene kurang upahmu?* 'Is your wage insufficient here?'

HS : *Sak niki napa-napa awis, Bu.* 'Now everything is expensive, Madam.'

Host: *Pancen saiki apa-apa larang. Upahmu takundhakke, nanging kowe balik mreng ya. Ning kampung rong minggu wae, aja suwe-suwe.* 'It's all expensive. I increased your wages, but you came back here. In the village, you are only two weeks. Don't take too long.'

In conversation (2), the household servant talks to the host using the *krama* Javanese to honor him. The host uses *ngoko* Javanese. Differences in social status influence the choice of Javanese *krama* or *ngoko*. In this speech, the household servant sometimes uses indirect speech acts. For example, a household servant wants her employer to increase her wages. She said, "*Bada niki kula badhe wangsul, setunggal wulan.*" The household servant said that she wanted to go home for one month, even though it was usually only one week. The host responds with questions like, "*Kowe lak balik rene meneh ta?*" The household servant answered the question with an indirect speech act, "*Menawi wonten kampung wonten pedamelan ingkang lumayan kasilanipun, kula badhe medamel wonten kampung mawon.*" The household servant answered that she wanted to work in the village if the wages were decent. The host understood the meaning of the household servant's satire. The host can understand the satirical speech act. Next, the host said that she would increase the household servant's wages. In addition, if the household servant expresses direct speech, it can be considered impolite.

Data (3), conversation between husband and wife.

Husband: *Tulung tukokke rokok, Bu.* 'Please, let me buy cigarettes, Mam!'

Wife : *Aku mbayangke nek ora ana kebul ning omah iki mesti hawane seger. Bocah cilik-cilik mesakke nek nganti melu nyedhot kebul.* 'I imagine the air would be fresh if there was no smoke in the house. I feel sorry for the children when they inhale the smoke.'

Husband: *Aku mengko le ngrok taknang njaba, adoh karo bocah-bocah.* 'I'll smoke outside, out of reach of the kids.'

Wife : *Turgene dhuwite isa dinggo tuku liyane.* 'That money could be used for something else.'

The conversation (3) takes place between a husband and wife. In Javanese society, women are considered to have a lower status than men. They use *ngoko* Javanese. When the husband asked his wife to buy cigarettes, his wife answered with indirect speech, "*Aku mbayangke nek ora ana kebul ning omah iki mesti hawane seger. Bocah cilik-cilik mesakke*

*nek nganti melu nyedhot kebul.*" The wife answered with a satirical speech act. Her husband understood the satire, then responded by saying, "*Aku mengko le ngrokok taknang njaba, adoh karo bocah-bocah*".

#### B. Indirect Speech Act: Commands

Data (4), conversation between grandmother and grandson.

Grandmother: *Awak kok kesel banget.* 'I'm so tired.'

Grandson : *Kula damelke unjukkan panas, Mbah?* 'Shall I make you a hot drink, Grandma?'

Grandmother: *Kanca-kancaku arep teka seminggu meneh. Nek latare resik, krasa penak, ora ngisin-isini.* 'My friends are coming for recitation next week. If the home page is clean, it feels comfortable and not embarrassing.'

Grandson : *Benjang dalem papras suketipun supados lataripun ketingal resik.* 'Tomorrow, let me cut the grass so the yard looks clean.'

In conversation (4), grandmother complains that her body is tired. Grandmother uses the *ngoko* Javanese. The grandson who heard his grandmother's complaint responded by using the *krama* Javanese language as a tribute to people who are older. His grandson offered to make him a hot drink. Next, her grandmother chose indirect speech to express her meaning, "*Kanca-kancaku arep teka seminggu meneh. Nek latare resik, krasa penak, ora ngisin-isini.*" The grandmother orders his grandson by using indirect speech act. His grandson could understand his grandmother's wishes. He said he would do it. The command spoken by indirect speech can be well received by the addressee. His grandmother can use direct speech, but he prefers indirect speech.

Data (5), conversation between private teacher and student.

Private teacher: *Apa kowe wis nggarap pekerjaan rumah pelajaran matematika?* 'Have you done your math homework?'

Student : *Nyuwun ngapunten, kula kesupen, Bu.* 'Sorry, I forgot, Miss.'

Private teacher: *Gaweanmu apa ta kok nganti lali nggarap pekerjaan rumah? Iki ana soal latihan rong puluh.* 'Are you so busy that you forget to do your homework? There are twenty questions.'

Student : *Nggih, kula garapipun, Bu.* 'All right, I will do it, Miss.'

Private teacher: *Garap sing teliti!* 'Work carefully!'

The private teacher starts by asking the student's homework. Private teachers use Javanese *ngoko*. Students answer the teacher's questions using Javanese *krama*. Students use Javanese *krama* to show their politeness. Next, the teacher uses an indirect speech act, "*Iki ana soal rong puluh.*" The students responded to the private teacher's words, "*Nggih kula garapipun, Mom.*" Students understand the indirect speech act. The private teacher tells the students to do math. She can use direct speech act, but the teacher chooses indirect speech act to respect the students.

Data (6), conversation between private aunt and nephew.

Aunt : *Kowe gek apa, Tutik?* 'What are you doing, Tutik?'

Nephew: *Mboten, Bulik. Nembe maos buku cerita. Kados pundi?* 'Nohing, Auntie. I'm just reading a story book. Can I help you?'

Aunt : *Ora apa-apa. Bulik arep mbalekke payung nggone Bu Darmi, ning kok selak kesusu arep melu kumpulan.* 'It's okay. I need to return Mrs. Darmi's umbrella, but I have a meeting to get to.'

Nephew: *Kula wangsulaken mawon songsongipun, Bulik.* 'Let me return the umbrella, Auntie.'

Aunt : *Kowe ngerti daleme Bu Darmi?* 'Do you know Bu Darmi's house?'

Nephew: *Kula Ngertos, ingkang pojok piyambak ta, Bulik?* 'The one in the corner, Aunt?'

Data (6), conversation between private aunt and nephew. Aunt wants to return the umbrella to Mrs. Darmi's house. The speech is conveyed indirectly. Indirect speech can be known from sentences, "*Bulik arep mbalekke payung nggone Bu Darmi, ning kok selak kesusu arep melu kumpulan.*" Her nephew can understand her speech. The nephew responded by offering to help her aunt. In the dialogue, the aunt uses the *ngoko* Javanese, while the nephew uses the *krama* Javanese to honor his aunt.

#### C. Indirect Speech Act: Request

Data (7), conversation between son and mother.

Son : *Celenganku tak bobok, Mbok.* 'I will break my piggy bank, Mother.'

Mother: *Jare arep dibobok nek wis arep bada. Iki durung bada kok wis dibobok? Arep dinggo apa dhuwite?* 'You said for Eid. It's not Eid yet, why is it already divided? What do you want to use the money for?'

Son : *Sepatuku wis rusak. Mau ning sekolahan aku dipoyoki kanca-kancaku, aku isin. Wah, dhuwite kok ora cukup.* 'My shoes are broken. At school my friends bullied me. I'm ashamed. Ah, I don't have enough money.'

Mother: *Seminggu meneh taktambahi dhuwitmu nek arep dinggo tuku sepatu.* 'One more week, I will give you money to buy shoes.'

Son : *Ya, Mbok. Sepatuku iki takjahitke dhisik.* 'Yes, Mother. I'll have my shoes mended.'

In conversation (7), a son tells his mother that he has taken out savings. He and his mother use *ngoko* Javanese. The son from the upper middle class usually uses Javanese *krama* when he talks to his mother. Sentence, "*Celenganku tak bobok, Mbok* and *Sepatuku wis rusak. mau ning sekolahan aku dipoyoki kanca-kancaku, aku isin. Wah, dhuwite kok ora*

*cukup*” shows indirect speech act. The son did not ask his mother for money directly. The mother understands that her son asks for money. His mother said she would give him the money next week.

Data (8), conversation between the son and father.

Son : *Pak, sepatunipun kula semirke, nggih?* ‘Papa, I’ll polish your shoes, okay?’

Father: *Sing nganti mengkilap, ya?* ‘Until it’s shiny, okay?’

Son : *Nggih, mboten sah kuwatos. Pak!* ‘All right, Papa. Don’t worry!’

Father: *Arep matur apa, ngguya-ngguyu?* ‘Do you want to say something? Why are you smiling?’

Son : *Sekolah kula radi tebih. Kula kesel menawi mlampah saben dinten.* ‘My school distance is a bit far. I’m tired when I walk every day.’

Father: *Wah, jebul ana pamrihe iki nyemirke sepatu. Sesuk taktukokke pit nggo kowe.* ‘Oh, there are strings attached to shoe polish. Tomorrow, I’ll buy a bicycle for you.’

Son : *Saestu, Pak. Matur nuwun, Pak.* ‘That’s right, Pap.’ Thank you, Papa.’

Conversation (8) describes speech events that occur in middle-class families. The son uses Javanese *krama*, while the father uses Javanese *ngoko*. This shows that Son is polite to his parents. When his son wants a bike, he doesn’t ask for it directly. The son chose an indirect speech act, “*Sekolah kula radi tebih. Kula kesel menawi mlampah saben dinten.*” Father understood the meaning and answered in direct speech, “*Sesuk taktukokke pit nggo kowe.*”

Data (9), conversation between tailor and customer.

Tailor : *Mangga pinarak, Mbak.* ‘Please, have a seat, Miss.’

Customer: *Kathah mboten jahitane, Bu?* ‘Is there a long sewing queue, Sis?’

Tailor : *Enten sing ajeng kula jahit. Pripun?* ‘I will sew a few. Can I help you?’

Customer: *Nggih, Bu. Sragam, niki ajeng kula ngge minggu ngajeng. Kula isin nek mboten ngangge sragam dhewe.* ‘Yes, Sister. I will wear this uniform next week. I’m ashamed if I’m the only one who doesn’t wear a uniform.’

Tailor : *O, nggih, telung dinten rampung, Mbak.* ‘Alright, three days and it’s done, Miss’

Customer: *Tigang dinten maleh kula pundhut. Matur nuwun, Bu.* ‘All right, I’ll take it in three days. Thank you, Sis.’

Conversation (9) is a tailor and customer conversation. Both use *krama* Javanese to respect each other. The customer uses indirect speech act when she asks for a tailor to sew his uniform quickly. The indirect speech act is “*Sragam, niki ajeng kula ngge minggu ngajeng. Kula isin nek mboten ngangge sragam dhewe.*” The tailor responded to this speech by saying, “*O, nggih, telung dinten rampung, Mbak.*” The choice of indirect speech in this context is considered more appropriate because there is no impression of commanding others.

#### D. Indirect Speech Act: Refusing Subtly

Data (10), conversation between worker A and worker B.

Worker A: *Ayo mangan sik wis awan.* ‘Let’s have lunch.’

Worker B: *Dhisika, aku isih wareg. Mau sarapanku akeh.* ‘I’m still full. I had a big breakfast.’

Worker A: *Ayolah, aku sing bayar.* ‘Come on, I’ll treat you.’

Worker B: *Kapan-kapan wae. Kowe wis kerep mbayarke aku. Aku isih wareg.* ‘Another time. You have often treated me. I’m still full.’

Worker A: *Mosok isih wareg, wis awan ngene.* ‘Are you still full? It’s already very late.’

Worker B: *Mengko nek aku ngelih, taksusul.* ‘When I’m hungry, I’ll come find you.’

Worker A: *Ya wis aku ndhisik, selak ngelih.* ‘Alright, I’ll head out. I’m starving.’

Data (10) is a conversation between worker A and worker B. Worker A asks worker B to have lunch, but worker B is not willing. Worker B expresses indirect speech, “*Dhisika, aku isih wareg. Mau sarapanku akeh and Mengko nek aku ngelih, taksusul.*” It seems that worker B is reluctant to have lunch with worker A. Worker A often treats him so that worker B feels embarrassed. Both speak in *ngoko* Javanese. They use the Javanese language *ngoko*. They are close friends and the same age.

Data (11) conversation between mother A and mother B.

Mother A: *Jeng, jenengan rezekinya lancar nggih, badhe mundhut napa mawon saget?* ‘Madam, you have good luck, can buy whatever you want.’

Mother B: *Akhamdulillah, disyukuri mawon, Jeng.* ‘Thank God, just be grateful, Madam.’

Mother A: *Menawi ngersakake griya, kula gadhah.* ‘I have a house that I want to sell. You can buy it.’

Mother B: *Wah, sampun cekap nika setunggal mawon.* ‘Wow, just one is enough.’

Mother A: *Mbok bilih badhe mundhut kagem disewaaken.* ‘You can buy it for rent.’

Mother B: *Dereng mikir ngantos semanten. Mbok menawi wonten tiyang sanes ingkang badhe mundhut.* ‘I haven’t thought about that. Maybe someone else will buy it.’

Two neighbors who already know each other meet at an event. Mother A offered the house to Mother B. Mother B politely refuses. Mother B answered using indirect speech so as not to offend Mother A, “*Dereng mikir ngantos semanten. Mbok menawi wonten tiyang sanes ingkang badhe mundhut.*” This indirect speech act did not offend Mother A even though the speech act contains rejection. Both use Javanese *krama* to maintain politeness.

Data (12), conversation between student A and student B.

Student A: *Mengko bengi kowe teka ning omahe Suti? Mangkat bareng aku wae.* ‘Will you come to Suti's house tonight? Just go with me.’

Student B: *Aku arep methuk sedulurku mengko bengi.* ‘I will pick up my brother tonight.’

Student A: *Bar methuk sedulurmu wae, kowe teka ning omahe Suti.* ‘After picking up your brother, you can come to Suti's house.’

Student B: *Aku bar methuk sedulurku, aku ana acara liyane.* ‘After picking up my brother, I have another event.’

Data (12) describes a conversation between two students. Both chose *ngoko* Javanese. They use Javanese *ngoko*, but people still think they are polite because they are the same age and already know each other. Student A wants to go with Student B to Suti's house. Student B did not want to come to Suti's house. Student B uses indirect speech acts to reject student A's invitation so as not to offend student A, "*Aku arep methuk sedulurku mengko bengi*" and "*Aku bar methuk sedulurku, aku ana acara liyane*".

The results of this research indicate that speakers choose indirect speech acts to respect the addressee. Speakers use indirect speech and speech level by paying attention to the addressee's social class, age, and goals.

## VI. CONCLUSION

Language politeness is closely related to the choice of language forms, such as direct speech acts or indirect speech acts. In Javanese society, speakers carefully select the level of speech when they use Javanese. Both linguistic and extralinguistic factors influence this choice. Speakers decide whether to use indirect speech or direct speech based on the situation, social status, goals, and age of the addressee. The purpose of choosing speech-level forms is to maintain politeness and avoid conflicts.

The data and discussion above revealed that indirect speech subtly conveys meaning such as satire, orders, requests, and refusals. Indirect speech acts are one way for speakers to avoid offending the addressee's feelings. Speakers use Javanese *ngoko* or *krama* depending on the addressee. When speakers expect something from the addressee, they are more likely to use indirect speech to avoid conflict or ensure politeness.

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