

Pseudo-Directive Speech Act in the Javanese Language: Culture-Specific Pragmatic Perspective

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ABSTRACT

Purpose: This study aims to illustrate the diverse modes and implications of pseudo-directive speech acts in Javanese, specifically emphasizing the Jogjakarta area. This field of pragmatics has garnered heightened attention in recent decades. However, it is worth noting that language researchers have not thoroughly examined these pragmatic studies and have not been extensively explored in linguistics.

Method: The primary data source of the study consists of excerpts of verbal expressions within the familial context. The provenance of the locational data can be traced to a familial unit with a cultural legacy deeply embedded in Javanese customs. The data were collected using observation and participation methodologies, employing advanced techniques of recording and note-taking. The data were categorized and characterized to identify the various data types and formats. The tabulated results of classification and typification are presented to triangulate theory through expert validation and justification of theories. The method of contextual analysis was utilized to conduct the data analysis that relies on the pragmatic context.

Results: The study's findings indicate the following: The Javanese language encompasses various modes of pseudo-directive utterances, such as commanding, ordering, suggesting, insinuating, and recommending. In addition, the Javanese language encompasses pseudo-directive pragmatics such as warning, prohibiting, reminding, suggesting, and commanding.

Conclusion: This research will significantly assist in formulating a pragmatic framework that considers cultural factors, as other linguistic phenomena in various regional languages remain unresolved.

Keywords: contexts; javanese language; pseudo-directive; speech act; utterances

INTRODUCTION

The investigation of pseudo-directive speech acts has not received extensive attention in linguistic research. Although these speech acts are essential to language use, they have not received enough attention in linguistic and pragmatic studies. Moreover, the linguistic phenomena commonly linked with these acts of speech have not been thoroughly investigated, as evidenced by the studies conducted by R. K. Rahardi (2020) and Searle (1976). Priyatno et al. (2021) also conducted prior research on directive speech acts that pertain to the execution of this study, as documented in the Asian Journal of University Education. The present study establishes a correlation between directive speech acts and linguistic politeness. However, it does not delve into pseudo-directives as originally intended in this manuscript. Hanna et al. (2022) conducted a study in the World Journal of English Language that explores the roles and purposes of directive speech acts within the context of linguistics, specifically within a cultural background of Germanic cultural background. The findings of this research also do not reveal the pseudo-directive as intended in this paper. The fact that the pseudo-directive is not explicitly disclosed in these two articles on a national and international scope further confirms that this pseudo-directive is urgent to be studied immediately. This lack of comprehensive research has resulted in a notable absence of established guidelines for individuals communicating and interacting with others, frequently leading to misunderstandings and ambiguities. Therefore, it is imperative to undertake additional research from the standpoint of culture-specific pragmatics to comprehensively understand this linguistic phenomenon and its regulations to bridge the current research gap.

In Austin's perspective (1969), such 'pseudo-directive speech acts can be classified as illocutionary speech acts. Illocutionary speech acts are usually acts of communication that cause someone to do something (Kuhn, 1984); (Sperber & Wilson, 2012); (Rahmat et al., 2022); (Tiawati et al., 2022). Therefore, illocutionary speech acts are often called the act of

doing something. In contrast to locutionary acts, which stop at the act of saying something, and also different from perlocutionary acts, which talk about the effect or influence of speech (the act of affecting someone), illocutionary speech acts focus on activities that cause someone to do something as a result of something that is said (Searle, 1975); (Searle, 1968); (Gretsch, 2009).

Something that someone does is normally different from the language form. Therefore, understanding the meaning requires a pragmatic context. Searle (1974) details illocutionary speech acts in communicating into several manifestations, namely (1) representative, (2) directive, (3) expressive, (4) commissive, and (5) declarative (Murray, 2009); (Basturkmen & Nguyen, 2017); (Cummings, 2013). The pseudo-directive speech act is one of the manifestations of the directive illocutive speech act mentioned previously, which is usually found in societies with high indirectness cultural backgrounds, such as the Javanese speech community in Indonesia (Rahardi, 2009, 2022).

Based on the observation, this linguistic phenomenon appears not commonly observed in Western languages. This can be attributed to the fact that languages with Western cultural origins tend to prioritize explicitness or clarity in expressing specific intentions (Rahardi, 2020); (Ameka, 1992). The occurrence of the pseudo-directive linguistic form is limited to a specific context. Consequently, extensive data about this linguistic structure in Western languages are scarce. The utilization of a culture-specific pragmatics approach was prompted by this particular fact in the author's investigation of the linguistic phenomenon. Culture-specific pragmatics is a distinct form of pragmatics that can be distinguished from general pragmatics (Blum-Kulka, 1987); (Bucholtz & Hall, 2007).

In a cultural context characterized by unique societal norms, pseudo-directive speech acts can be interpreted as an expression of pragmatic politeness. This phenomenon discussed was discovered by Rahardi (2009). This phenomenon is within the scope of his dissertation

research on linguistic politeness in the imperative mode of directive illocutionary speech acts (Rahardi, 2017); (Clift et al., 2012). According to his viewpoint, within Javanese society, particularly in Jogjakarta, prohibiting individuals from engaging in certain behaviors is frequently conveyed through imperative language in directive speech acts. According to the speaker's viewpoint, the Javanese speech community residing in Jogjakarta exhibits a culture of high indirectness, which implies that the communication of a message is typically conveyed using linguistic forms that differ from the original expression (Rahardi, 2019b); (Spencer-Oatey & Jiang, 2003). A person can forbid another person to do something, but he is telling that person to do it. The rationale for directing attention towards the Javanese populace in Yogyakarta stems from the region being home to various Javanese speakers from different localities. Yogyakarta is Indonesia's foremost hub for culture, education, and economy (B et al., 2022).

Concerning child care, for example, it is very common in Javanese speech communities as can be seen in the following excerpt: S: "*Dik, wes maem rung?*" ("Daughter, have you eaten?"); H: "*Uwis ma, mau mangan ning lesehan sebelah kampus karo Si Ditha*" ("Yes, Mom, I've eaten at a food stall beside the campus with Ditha"); S: "*Wes dimasakke malah jajan ning njobo terus. Wis kono jajan njobo wae terus, rasah mangan ngomah ya. Ra tak masakke meneh kapok kowe.*" ("I've cooked for you but you continuously eat outside. Okay, continue eating outside, don't eat at home anymore. I won't cook for you anymore, so you'll learn your lesson.") In that utterance example, the speaker is a mother, while the speech partner is her daughter, who is a student at a university and lives not far from the campus where she is studying. The utterance excerpt, which is a manifestation of an imperative mode utterance in the directive speech act, is "*Wis kono jajan njobo wae terus, rasah mangan ngomah ya.*" ("Okay, continue eating outside, don't eat at home anymore.") which is a pseudo-command which is a prohibition not to do something.

In this case, it is prohibited not to eat outside the house because the mother has already cooked for her at home. In the above utterance, there are two pseudo-directive commands, namely “*Wis kono jajan njobo wae terus*” (“Okay continue eating outside”), and “*rasah mangan ngomah ya.*” (“don’t eat at home anymore.”) The meaning of the first form is ‘ordered to eat outside continuously’, while the meaning of the second form is ‘ordered not to eat at home’. In the author's observation as a pragmatic researcher, this linguistic phenomenon is often found but, unfortunately, has not been widely studied. No one continued the author's findings in his dissertation study, conducted several decades ago, to be investigated in depth. In connection with this fact, the author conducted this study in the context of preparing this paper.

General pragmatics principles are construed and executed contingent upon the distinctive cultural norms of a given society (Maryelliwati et al., 2022); (Rahmat et al., 2023). It is acknowledged that both culture-specific and general pragmatics examine speakers' intended meanings (Tiawati et al., 2022). Non-directive linguistic forms are prevalent in societies prioritizing discontinuity and uncertainty in communication and interaction. Many cultures utilize directive language to express speech acts that convey prohibitions (Mulyaningsih et al., 2022). As an illustration, a carer may instruct their offspring to engage in recreational activities with their peers, notwithstanding the caregiver's underlying intention for the child to discontinue the play and return home due to the onset of darkness. Likewise, a host may request that their guest retain their footwear upon entering the premises, despite their inclination for the guest to remove them. The aforementioned linguistic phenomenon is characterized by its specificity and necessitates a pragmatic perspective specific to the culture in question to be accurately interpreted.

From the perspective of multimodal language studies, this linguistic reality is more complex because it is closely related to technological issues. People can deliver such pseudo-

directives with different manifestations with the same reality when it is still dominant to use a mono-modality perspective in language studies (Kramersch, 2002); (Wilson, 2017). With complex dimensions as the context of this linguistic entity, the interpretation of pragmatic context differs from the previously conducted pragmatic studies (Rahardi, 2022); (Wincana et al., 2022). Context as a determinant of speakers' interpretation shifts in the perspective of this multimodality-based pragmatic study from a pragmatic context that was originally conventional into a virtual pragmatic context. Virtual context elements differ greatly from conventional external context elements (Rahardi, 2020); (Kress, 1990).

Likewise, the aspects of the context element in the virtual external context proved to be very different from those of the context elements in the conventional external context (Faisol et al., 2022); (Delpa & Afrinda, 2022). When the extralinguistic context shifts from conventional to virtual, pragmatics also shifts from general pragmatic studies into cyber text-based pragmatics called Cyberpragmatics (Locher, 2013); (Rahardi, 2022); (Yus, 2016). The speech act theory, pragmatic theory, and context theory in the pragmatic studies presented in the former section are all used as the frame of reference and analysis tools in this Javanese language pseudo-directive study. The existing problems are solved by using the equivalent analysis method or the contextual analysis method. The problem in this study is formulated as follows: "What are the modes and meanings of the pseudo-directive utterances in the Javanese language?" In line with the problem formulation, this study aims to describe the modes and meanings of the pseudo-directive utterances in the Javanese language. This study will contribute significantly to developing pragmatics theory from a specific cultural perspective. The practical benefit is that culture-specific pragmatic studies will develop and are expected to continue investigating other linguistic phenomena in certain regional languages which have not yet been solved.

METHOD

In the previous section, it has been stated that the problem formulated is solved methodologically by implementing certain methods so that the description of the modes and meanings of pseudo-directive pragmatics in the Javanese language can be carried out properly. This study was qualitative and descriptive (Strong et al., 1997); (Yu, 2011). This research analyzed the pragmatic modes and meanings conveyed through pseudo-directives in the Javanese language. The data utilized in this study consisted of utterances that exhibited instances of pseudo-directives within the Javanese language. The study's data sources were categorized into two distinct types: substantive data sources and locational data sources. The primary data sources for this study were utterance excerpts from Javanese families, which consisted of pseudo-directives expressed in the Javanese language. The locational data was obtained from families residing in East Java with a cultural heritage rooted in Javanese traditions. This specific family was chosen due to their implementation of Javanese politeness principles in their discourse, which remains prominent in East Java. The familial ties also extend to Jogjakarta, a city renowned for its rich Javanese culture and language. The rationale behind selecting the Javanese family residing in East Java as the primary source of locational data for pragmatic research is attributed to its cultural specificity. The familial unit comprises progenitors, offspring, and a first cousin who has attained the status of an enrolled undergraduate. The speech participants' daily greetings in informal situations were utilized as the source of the utterances. The present study employed qualitative analysis to investigate the linguistic phenomenon in the given locational data source.

Regarding salutations exchanged among conversational participants in casual settings, a qualitative analysis would entail scrutinizing the data to detect prevalent phrases, expressions, and interactional patterns on pseudo-directives in the Javanese language. Researchers would analyze the pseudo-directives in the Javanese language, focusing on the linguistic choices,

intonation patterns, and situational factors that influence their usage. The qualitative analysis enables researchers to discern the intricacies and nuances of pseudo-directives in the Javanese language, detect potential cultural or regional divergences, and attain a more profound comprehension of the social interactions and connections among the individuals engaged in the discourse. This methodology facilitates a more comprehensive investigation of the linguistic phenomenon and yields valuable perspectives on the societal and cultural determinants that influence everyday communication. Consequently, the findings of this investigation lack generalizability; however, they hold significant value in advancing the field of linguistics from a culture-specific.

Furthermore, it is necessary to note that the study data were collected using the observation and participation methods, with recording and note-taking techniques as the basic and advanced techniques. This is reinforced by Mortelmans, D. (2019); Satini, R et al. (2020); Maryelliwati et al. (2020); and Husband, G. (2020) statement, stating that data collection usually uses observation, documentation, and interview methods in qualitative research. The data were then classified and typified to get the data types. Furthermore, the classification and typification results were presented as data tabulation to be triangulated theoretically with relevant theories, especially culture-specific pragmatic theories, and to the pragmatic experts by asking for their expert judgment and justification. After the data were well-triangulated, the next step was to analyze the data by applying contextual or equivalent methods.

The contextual analysis method is a method of analyzing and interpreting data based on pragmatic contexts. That analysis method is also referred to as the equivalent analysis method because it is done by matching the analyzed data with the substance of the context of the utterance. Because the matching technique is based on the context of the utterances, which is extralinguistic, this type of equivalent analysis is called the extra lingual equivalent analysis method. These methodological research steps found that the modes and meanings of the

pseudo-directive pragmatics in the Javanese language manifested as imperative mode utterances. All of these descriptions can be illustrated in Table 1 below.

FINDINGS & DISCUSSION

This study has produced findings of utterance modes and pragmatic meanings of pseudo-directive utterances in the Javanese language. In summary, the modes of utterances are presented as follows: (1) pseudo-directive with commanding utterance mode, (2) pseudo-directive with ordering utterance mode, (3) pseudo-directive with suggesting utterance mode, (4) pseudo-directive with insinuating utterance mode, and (5) pseudo-directive with recommending utterance mode. Table 2 describes the utterance modes used to convey the pseudo-directive meanings in the Javanese language.

The pragmatic meanings found in this study are presented as follows: (1) pseudo-directive with the pragmatic meaning of warning, (2) pseudo-directive with the pragmatic meaning of prohibiting, (3) pseudo-directive with the pragmatic meaning of reminding, (4) pseudo-directive with the pragmatic meaning of suggesting, (5) pseudo-directive with the pragmatic meaning of commanding. This can be observed further in Table 3. The results of the study presented in Table 2 and Table 3 show the two findings of this study, namely (1) pseudo-directive utterance modes in the Javanese language and (2) pragmatic meanings of pseudo-directive utterances in the Javanese language.

Pseudo-directive utterances with imperative utterance mode are seen in the DSSN5 data which reads, A: **suara anak membersihkan hidung karena pilek** (*the sound of a child clearing his nose due to cold*) B: *“Lho wes pilek neh to, ngombe es e diteruske wae ben cepet mari”* (“Cold again huh, continue drinking cold beverage so you will recover soon”) (DSSN6). In the excerpt of the utterance, the utterance mode of ordering appears in the form *‘ngombe es e diteruske wae ben cepet mari’* (‘continue drinking cold beverage so you will

recover soon'). The pseudo-directive utterance can be found in the form '*Lho wes pilek neh to*' ('Cold again huh') and in the form '*ngombe es e diteruske wae ben cepet mari*' ('continue drinking cold beverage so you will recover soon').

Therefore, it is clear that based on the mode used, the speaker was ordering, but the order was just a pretense (Sarsito, 2006); (Rahardi, 2019); (Irawanto et al., 2011). In the Javanese language, this form of utterance is called pseudo-directive with the utterance mode of ordering. The Javanese society frequently uses pseudo-directive forms of speech, such as the ones mentioned earlier, where those in superior positions address those who are inferior. Parents often employ such speech forms to provide genuine advice. The Javanese culture and society don't emphasize directness and continuity when conveying intentions. Hence, they use pseudo-directive speech forms to advise their children.

Furthermore, commanding mode utterance can also be used to convey pseudo-directive intent as shown in the following DDSN7 data, 'A: "*Bocah kok senengane ngluyur ae, turu ning njobo wae rasah mlebu omah.*" ('How come you always go all the time, just sleep elsewhere, don't come back home.')

B: "*Ora mah, lagi kerja kelompok mau.*" ('It's not like that Mom, I was working on a group project.')

A: "*Rasah alasan!*" ('Excuses, excuses!').

From the excerpt, it can be seen that the imperative mode of commanding can be used to express a pseudo-directive intent. The commanding imperative mode can be seen in '*turu ning njobo wae rasah mlebu omah.*' ('just sleep elsewhere, don't come back home.')

The mother in the excerpt of the utterance seems to have ordered her son not to come home and not to enter the house because the son plays with his friends every day, as shown in '*Bocah kok senengane ngluyur ae*'. ('How come you always go all the time'). Thus, the mother in the family ordered the son not to play outside too often. If that continues, the child is better off not going home and entering the house.

The order was certainly just a pretense. It is an impossible reality that a child who is constantly outside the house is not allowed to enter the house because he plays with his friends for too long. Therefore, it appears that in a society with a high indirectness cultural background, the intent of an utterance is not always realized with the same mode of utterance. People who always speak frankly are considered disrespectful (Kramsch, 2011); (Lukens-bull, 1995). On the other hand, people who speak with high indirectness are considered to be polite people. The intended message conveyed by the parents to their child in the above pseudo-directive speech is that they object to their child leaving the house too often. In the Javanese society and culture, a child who frequently leaves home is considered impolite, whereas a child who stays home and helps their parents with household chores is considered obedient and polite. The pseudo-directive form delivered is a prohibition the child should understand within a family context.

In the DDSN8 Data, the mother scolded her daughter for not going home immediately and was even asked to go home the next day because she always wanted to hang out with her boyfriend. This is found in the linguistic form, which reads, '*Ben dino kok nongki wae, yo wis kono lunga kono. Baline sesuk wae sisan!*' ('Hanging out everyday, just go away. Come back home tomorrow!'), as a response to her daughter's request for permission in '*Maa, pamit nongki karo Dodi yaa!*' ('Bye Mom, I'll hang out with Dodi!'). In response to her mother's anger by telling her to go home the next day, the daughter said, '*Ora maah, mung dino iki wae*' ('It's not like that Mom, it's only today'). The suggesting mode of utterance can be used to express a pseudo-directive. The purpose of the pseudo-directive is expected to be understood and grasped by the daughter, although in reality, this is not always the case. It seems like the daughter is "*ngelulu*" (encouraged) by her mother to continue hanging out with her boyfriend and does not need to return home. Therefore, the culture of indirectness is very clearly shown in this utterance.

In terms of politeness and impoliteness in language, an utterance with a dimension lacking in directness can be considered a manifestation of politeness. On the other hand, an utterance categorized as having a high directness is said to be an utterance that does not meet the demands of politeness in the study of culture-specific pragmatics. Sometimes people also convey pseudo-directive utterances with insinuating mode. Behind the insinuation is a pseudo-directive for the person to do something or not to do something, as shown in the following DDSN9 excerpt of utterance. “*Yen wis tangi turu kemule, spreine, lan bantale ora usah ditata. Malah apik lo nduk.*” (“After waking up, don’t tidy the blanket, bedsheet and pillow. It’s better that way.”) In response to the mother's utterance, the daughter responded as follows, “*Iyoo buk, mengko kula tata.*” (“Yees Mom, I’ll tidy them later.”).

Javanese parents often use pseudo-directive speech to advise their children, which can appear as a command, as demonstrated in the DDSN8 example. However, the true intention behind such statements is to prohibit the child from doing something that appears to be commanded. Thus, the concept of discontinuity is ingrained in Javanese culture from childhood to express politeness in speech and behavior. Sometimes, this discontinuity is conveyed through pseudo-directive speech meant to be sarcastic. Through sarcasm, parents communicate that their child is doing something that is implied in the message. Javanese parents use pseudo-directive speech to teach their children how to behave politely.

One can also convey the meaning of certain pseudo-directives in the Javanese language using the imperative utterance mode of recommending. In this case, it appears the person is giving advice but strictly prohibits someone from doing something. This can happen to a child whose mother scolds them for constantly going out in the rain because by doing so, he will be vulnerable to suffering from cold.

The following excerpt of DDSN10 utterance needs further examination to clarify this. A: “*Mah, aku udan-udanan yaaa!*” (‘Mom, I wanna go out in the rain!’) B: “*Saiki udane*

deres, gek udan-udanan kono yen kepingin pilek!” (“Right now it’s raining cats and dogs, just go out in the rain if you wanna get cold!”) A: “*Iya-iya mah.*” (“Oookay, Mom.”). In the excerpt of the utterance above, the strict prohibition lies in the following utterance “*Saiki udane deres, gek udan-udanan kono yen kepingin pilek!*” (“Right now it’s raining cats and dogs, just go out in the rain if you wanna get cold!”). The mother intended to forbid the child to go out in the rain because he would get sick. The culture of politeness with such indirectness is very common in Javanese society. Even since a person is a child in everyday life at home, this inculcation of the value of indirectness is carried out. It also means a person has been trained with polite attitudes and behavior (Nureddeen, 2008); (Rahardi, 2019).

To teach polite behavior, proper conduct, and polite speech, parents in Javanese culture often use pseudo-directive speech with situations that appear to contradict the common truth. For example, as in the example above, a child is asked to dance in the rain when it rains heavily. The child knows he is not allowed to do such action by his parents, so he will not. However, a child who has not understood the hidden meaning of pseudo-directive speech may violate the rules. Therefore, pseudo-directive speech is a way for parents in Javanese culture to educate their children.

A grandmother or a grandfather in a family is sometimes very affectionate to their grandchildren. Still, at times they can also act and speak very sternly to their grandchildren, particularly if they see that the grandchild is lazy in working and doing things at home. This kind of character education and manners is important so the grandchild will become a good person, hardworking, polite, and well-mannered in interacting with others. In the DDSN11 data, there is a linguistic form that reads, ‘*Eni, jogane, latar e mengko ora usah disapu ben koyo omahe wong minggat.*’ (‘Eni, don’t sweep the floor and the porch so it will look like no one is living here.’) The granddaughter, named Eni is allegedly a very lazy child who is not observant in seeing the irregularities in the grandmother or the grandfather’s house.

Thus, the grandmother said loudly, '*ora usah disapu ben koyo omahe wong minggat*' ('don't sweep the floor and the porch so it will look like no one is living here'). The meaning behind the prohibition imperative utterance is a firm order, or even a stern order to the granddaughter to clean the floor by sweeping the dirt. Therefore, the values of indirectness with pseudo-directives are also carried out by a grandfather or grandmother to their grandchildren. Not only parents to their children but it is also common for a grandmother or a grandfather to do something like that to their grandchildren.

It is very difficult to expect millennial children nowadays to be responsive to their parents' or grandparents' feelings and desires because they tend to be busy with themselves. Children's sensitivity, which has begun to be eroded by this modern era, must immediately be addressed and straightened out (Flores-Salgado & Castineira-Benitez, 2018); (Rahardi, 2016). The language shows the nation, so in a smaller context of family life, the language also shows the behavior of the family members. Suppose the child is accustomed to polite behavior that can respect others. In that case, it will also be manifested in the language they use in daily communication with their peers, especially with figures older than themselves.

The purpose of pseudo-directive speech is to serve as a reminder not to do something mentioned in the speech. It is a means of emphasizing the grandparents' intentions of discontinuity and non-assertion. Although the speech may come across as harsh, it carries a subtle implication that encourages the grandchildren to do what is good and right while avoiding that which is not. This serves as an example of how politeness education is expressed within Javanese society and culture.

This study finds five types of pragmatic meanings or a speaker's intention about the speaker's meaning or intent. The five meanings are described one by one as follows. The first is the pragmatic meaning of prohibiting in the form of a pseudo-directive in the Javanese language. In the DDSN1 data, the pragmatic meaning of prohibiting can be found in the

following form '*Bocah kok senengane ngluyur ae, turu ning njobo wae rasah mlebu omah*' ('How come you always go all the time, just sleep elsewhere, don't come back home'). The pragmatic meaning of prohibiting is so that the child does not continue to play outside whenever they want or what is called as '*ngluyur*' (strolling without purpose). To emphasize the intent of prohibiting, the following pseudo-directive utterance form is presented, '*turu ning njobo wae rasah mlebu omah*' ('just sleep elsewhere, don't come back home'). Thus, two pseudo-directive manifestations exist in the language form '*turu ning njobo wae*' ('just sleep elsewhere') and '*rasah mlebu omah*' ('don't come back home').

At first glance, the utterances conveyed above are harsh but have an indirect dimension. It also means that this kind of utterance contains a dimension of politeness. In a society with a specific cultural background, politeness in utterances can be expressed in various forms, for example, by giving options in speaking, giving nuanced forms that are not straightforward or indirect, and perhaps also by using linguistic forms that consider the pros and cons of speaking. As mentioned previously, speaking or communicating politely can all be considered face-saving manifestations (Fraser, 1990); (Nakane, 2006); (Rahardi, 2019a); (Setyaningsih & Rahardi, 2020). Politeness in speaking is identical to the act of saving face, which in Javanese is referred to as '*jaga rasa*' and '*tepa selira*' (taking care of other's feelings).

The above speech emphasizes the importance of maintaining good relationships in a community or society. It suggests that being considerate of others' feelings and showing sensitivity towards them is key to building harmonious relationships. The speaker emphasizes the value of using pseudo-directive speech as a means of communication and interaction, as it helps to promote polite and respectful behavior towards others. By using pseudo-directive speech, people can communicate their intentions without being too direct or aggressive, which can help to avoid conflict and maintain positive relationships. The speaker suggests that by adopting this approach, people can create a more harmonious and peaceful society.

Pragmatics is always related to the issue of the speaker's intention, and the speaker's intention is usually not the same as the mode of utterance and must be interpreted using contexts. In the DDSN2 data, the intention of suggesting is conveyed in an utterance in the utterance form of a command. The command is in the form '*Dolanan hape terus wae ben ndang mari.*' ('Just continue playing with your phone so you will recover soon.') as a response to the delivery of information from a child to his mother which says, '*Buk, mines kacamataku nambah.*' ('Mom, my glasses' minus lenses increased'). Since the child is known by the mother to be playing with his mobile phone every day, it affects the health of his eyes, the pseudo-directive meaning with the intention of warning is conveyed to the son.

The mother conveys several life values to her son, namely that playing with mobile phones continuously will damage his eyes. The part of utterance that reads '*ben dang mari*' ('so you will recover soon') is actually a pseudo-directive form. That means, the mother did not actually tell the son to continue playing with the mobile phone so that he would recover soon. On the contrary, she did that so that the son would stop playing with his mobile phone. This politeness strategy often occurs in societies with specific cultural backgrounds, such as the Javanese. People say not hitting the 'left side' means hitting or aiming the 'right side'. With such strategy, people will not be offended and they will not be insulted. Thus, this speaking strategy can also be considered a politeness strategy for Javanese society with a specific cultural background.

In Javanese there is a saying, '*ngono yo ngono ning ojo ngono*' which of course means that if someone has a certain purpose, he must think a thousand times to try not to hurt his fellow human. People must behave politely with each other (Verschueren, 1985); (Arundale, 2013). The philosophy of communication and interaction in Javanese society and culture, as presented earlier, suggests that in order to achieve harmonious relationships, one should not be too excessive in their responses. Behaving and acting in a non-excessive manner means being

able to appreciate the shortcomings and imperfections of others. As explained earlier, such behavior and attitudes are taught in Javanese society and culture through pseudo-directive speech. In other words, the text emphasizes the importance of maintaining a balanced approach in communication and interaction in Javanese culture. This involves respecting the feelings and limitations of others, rather than being overly assertive or aggressive. Such values are instilled through the use of pseudo-directive speech, which serves as a subtle reminder to behave in a respectful and considerate manner towards others.

Many children in Javanese speech communities are highly trained and very responsive to their parents' wishes. An example is the response from the child in the DDSN3 data which reads '*Iyoo buk, mengko kula tata*' ('Yeees Mom, I'll tidy them later') when she was reminded by her mother to always tidy her bed as soon as she wakes up. The language form says, '*Yen wis tangi turu kemule, spreine, lan bantale ora usah ditata. Malah apik lho nduk.*' ('After waking up, don't tidy the blanket, bed sheet and pillow. It's better that way'). It is as if the utterance conveyed by the mother is prohibitive, namely prohibiting the daughter to tidy her pillows, bolsters and bed sheet after the daughter wakes up. The form '*Malah apik lho nduk*' ('It's better that way') certainly does not reflect the truth because everyone knows that it is not good. This form also aligns with what is common in Javanese speech communities. They are not used to ordering their children directly since they were small, but they are making them accustomed to understand something that is not conveyed directly. It also means that from a very young age, they have been trained to grasp something that needs reflection, needs thinking. That is called '*sasmita*' (meaningful) in Javanese language (Pranowo, 2020); (Sukarno, 2015); (Rahardi, 2017).

A child is accustomed to understanding hidden intentions, something called '*sanepa*' (insinuation), so they will get used to being polite children. The pseudo-directives with the nuances of insinuation as described above are very good for instilling the value of politeness

in the society with a specific cultural background. The text highlights the importance of character education in Javanese culture, specifically in instilling politeness in individuals from a young age. The use of pseudo-directive speech, as shown in the example given, is one of how this education takes place. According to the text, the Javanese value of maintaining harmonious relationships within a community is achieved by not overreacting to situations and being considerate of others' flaws and imperfections.

This value is taught within the family, where children are first exposed to politeness and respect. The text emphasizes that education in character development begins in the family, where parents and grandparents play a critical role in instilling values such as politeness and respect. By doing so, children learn how to interact with others respectfully, which is essential for building harmonious relationships within their community. Overall, the text suggests that the Javanese value of politeness in speech is deeply ingrained in their culture and society, and it is seen as a critical component of character education. By teaching individuals how to communicate and interact with others respectfully and conservatively, Javanese culture promotes the development of harmonious relationships and a sense of community.

Pseudo-directives are commonly expressed in Javanese '*ngelulu*' (encouragement). The form '*ngelulu*' is one of the manifestations of a pseudo-directive. To understand the meaning, one must be very familiar with the context behind the utterance's meaning. Without a good understanding of the elements and aspects of context, someone can't interpret the meaning of '*ngelulu*' well. In the DDSN4 data, the '*ngelulu*' form appears in the utterance '*Kene tak kandhani, wis budhalo mancing nyang kali mumpung kaline banjir gedhe ben keli sekalian.*' ('Here let me tell you, just go fishing at the river now since it's flooded so that you'll drift away too'). Thus, the child's request to his uncle to go fishing in a flooded river was rejected but then he was asked to go alone to the flooded river.

Such commands are called pseudo-directives of *'ngelulu'*. This pseudo-directive becomes clearer if attention is paid to the ending of the utterance that says, *'ben keli sekalian'* ('so that you'll drift away too'). Oddly enough, with the pseudo-directive form of *'ngelulu'*, the child understands and no longer asks his uncle to go fishing in the flooded river. That is confirmed by the child's utterance, which reads, *'Nggih, nggih Pakdhe, Kula wangsul rumiyin.'* ('Okay, okay, Uncle, I'll just go home'). Instilling politeness values does not have to be done formally through learning; it is also good to be done in daily utterances with others (Goddard, 2012); (Culpeper, 1996). The community is actually a good mean for school to instill politeness in a child. The DDSN4 data very clearly support this statement. Therefore, the statement that says character values are better instilled through learning must be re-interpreted.

The text emphasizes the importance of community and society in shaping an individual's communication and behavior. It suggests that a person's polite behavior and language use are not solely developed in the family, but also through interactions with others outside the family, particularly within the community or society. The text highlights the role of the community in character education, where individuals learn to communicate and interact politely with others. The community allows individuals to practice their communication skills and learn to be respectful and considerate toward others. Overall, the text accentuates that character education extends beyond the confines of the family and involves active engagement with the broader community and society. It underscores the crucial aspect of inculcating polite character and behavior in children from a young age, aiming to foster harmonious relationships within the community and society.

The research findings and implications of studying pseudo-directives in Javanese speech society, particularly in East Java, are important. The study has identified five modes of utterance expressing pseudo-directives in this cultural context. These modes include pseudo-directives with commanding utterances, ordering, suggesting, insinuating, and recommending

utterances. Furthermore, the research has also revealed five findings concerning the pragmatic meaning behind using pseudo-directives, which have been thoroughly discussed. This research sheds light on the communication norms of the Javanese people, who prioritize indirectness and non-transparency in conveying speech meanings. To comprehend utterances in this society, one must consider the social, societal, and cultural contexts that emphasize elements of wisdom, indirectness, politeness, and varying levels of speech. Speakers and speech partners in Javanese society are encouraged to prioritize harmony and politeness in their communication. As studied in this research, the utilization of pseudo-directives clearly manifests this cultural norm. It highlights the significance of indirect communication in the Javanese speech community.

CONCLUSION

In conclusion, it can be confirmed that this study has produced findings on the modes and meanings of pseudo-directive pragmatic meanings in the Javanese language. The pseudo-directive modes include: (1) pseudo-directive with commanding utterance mode, (2) pseudo-directive with ordering utterance mode, (3) pseudo-directive with suggesting utterance mode, (4) pseudo-directive with insinuating utterance mode, (5) Pseudo-directive with recommending utterance mode. In addition, the pragmatic meanings found in this pseudo-directive study in the Javanese language are: (1) pseudo-directive with the pragmatic meaning of warning, (2) pseudo-directive with the pragmatic meaning of prohibiting, (3) pseudo-directive with the pragmatic meaning of reminding, (4) pseudo-directive with pragmatic meaning of suggesting, and (5) pseudo-directive with pragmatic meaning of commanding. Even though this study has produced significant findings as presented above, this study on the modes and pragmatic meanings of pseudo-directives in the Javanese language still has limitations in terms of data sources and the amount of data analyzed so that the description

of the modes and pragmatic meanings of pseudo-directives in the Javanese language is still not fully comprehensive. In this regard, on different occasions in the future, the author will immediately conduct more adequate studies so that the limitations of this study can be addressed immediately. In addition, other researchers are also advised to carry out similar studies with different perspectives so that problems related to pseudo-directives in the Javanese language will be fully and completely described.

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Tabel 1. Summary of Methodological Research Steps for Investigating Pseudo-Directive Pragmatics in the Javanese Language

Step	Description
1.	<p>Problem Formulation and Methodology Implementation</p> <ul style="list-style-type: none"> - Formulate the problem of studying pseudo-directive pragmatics in Javanese. - Implement qualitative and descriptive research methods.
2.	<p>Data Collection</p> <ul style="list-style-type: none"> - Utilize utterances exhibiting pseudo-directives in the Javanese language. - Categorize data sources into substantive and locational types - Primary data source: Utterance excerpts from Javanese families expressing pseudo-directives - Locational data source: Families residing in East Java with a cultural heritage rooted in Javanese traditions
3.	<p>Contextual Analysis of Data</p> <ul style="list-style-type: none"> - Employ qualitative analysis to investigate linguistic phenomenon in locational data - Scrutinize data to detect prevalent phrases, expressions, and interactional patterns of pseudo-directives - Analyze linguistic choices, intonation patterns, and situational factors influencing pseudo-directive usage
4.	<p>Data Triangulation and Analysis</p> <ul style="list-style-type: none"> - Collect data using observation, participation, recording, and note-taking techniques - Classify and typify data to obtain data types - Present data tabulation to triangulate theoretically with relevant theories
5.	<p>Application of Contextual Analysis Method</p> <ul style="list-style-type: none"> - Analyze and interpret data based on pragmatic contexts - Use matching technique with the context of utterances in the extra-lingual equivalent analysis method
6.	<p>Research Findings</p> <p>Modes and meanings of pseudo-directive pragmatics in the Javanese language manifest as imperative mode utterances</p>
7.	<p>Conclusion</p> <p>Summarize the key steps of the methodology and its contribution to linguistics, particularly in a culture-specific context.</p>

Table 2. Pseudo-Directive Utterance Modes

Data Code	Data and Context of Utterance	Pseudo-Directive Modes of Utterance
DDSN6	<p>A : <i>*suara anak membersihkan hidung karena pilek*</i> (*the sound of a child clearing his nose due to cold*)</p> <p>B : <i>“Lho wes pilek neh to, ngombe es e diteruske wae ben cepet mari”</i> (“Cold again huh, continue drinking cold beverage so you will recover soon”)</p>	Pseudo-directive with ordering mode
DDSN7	<p>A : <i>“Bocah kok senengane ngluyur ae, turu ning njobo wae rasah mlebu omah.”</i> (“How come you always go all the time, just sleep elsewhere, don’t come back home”)</p> <p>B : <i>“ Ora mah, lagi kerja kelompok mau.”</i> (“It’s not like that Mom, I was working on a group project”)</p> <p>A : <i>“Rasah alasan!”</i> (“Excuses, excuses!”)</p>	Pseudo-directive with commanding mode
DDSN8	<p>A : <i>“Maa, pamit nongki karo Dodi yaa!”</i> (“Bye Mom, I’ll hang out with Dodi!”)</p> <p>B : <i>“Ben dino kok nongki wae, yo wis kono lunga kono. Baline sesuk wae sisan!”</i> (“Hanging out everyday, just go away. Come back home tomorrow!”)</p> <p>A : <i>“Ora maah, mung dino iki wae”</i> (“No Mom, it’s only today”)</p>	Pseudo-directive with suggesting mode
DDSN9	<p>A : <i>“Yen wis tangi turu kemule, spreine, lan bantale ora usah ditata. Malah apik lo nduk.”</i> (“After waking up, don’t tidy the blanket, bed sheet and pillow. It’s better that way.”)</p> <p>B : <i>“Iyoo buk, mengko kula tata.”</i> (“Yees Mom, I’ll tidy them later.”)</p>	Pseudo-directive with insinuating mode
DDSN10	<p>A : <i>“Mah, aku udan-udanan yaaa!”</i> (“Mom, I wanna go out in the rain!”)</p> <p>B : <i>“Saiki udane deres, gek udan-udanan kono yen kepingin pilek!”</i> (“Right now it’s raining cats and dogs, just go out in the rain if you wanna get cold”)</p> <p>A : <i>“Iya-iya mah”</i> (“Ooookay, Mom”)</p>	Pseudo-directive with recommending mode

Table 3. Pragmatic Meanings of Pseudo-Directive Utterances

Data Code	Data and Context of Utterance	Pragmatic Meanings of Pseudo-Directive Utterances
DDSN1	<p>A : “<i>Bocah kok senengane ngluyur ae, turu ning jobo kono ra bakal tak bukakke lawang.</i>” (“How come you always go all the time, just sleep outside, I won’t open the door for you anymore.”) B : “<i>Ora mah, lagi kerja kelompok mau.</i>” (“It’s not like that Mom, I was working on a group project.”) A : “<i>Rasah alasan!</i>” (“Excuses, excuses!”)</p>	Pseudo-directive with pragmatic meaning of warning
DDSN2	<p>A : “<i>Buk, mines kacamataku nambah.</i>” (“Mom, my glasses’ minus lenses increased.”) B : “<i>Yo kono dolanan hape terus.</i>” (“Ah well, just continue playing with your phone then.”)</p>	Pseudo-directive with pragmatic meaning of prohibiting
DDSN3	<p>A : “<i>Yen wis tangi turu kemule, spreine, lan bantale ora usah ditata. Malah apik lo nduk.</i>” (“After waking up, don’t tidy the blanket, bedsheet and pillow. It’s better that way.”) B : “<i>Iyoo buk, mengko kula tata.</i>” (“Yees Mom, I’ll tidy them later.”)</p>	Pseudo-directive with pragmatic meaning of suggesting
DDSN4	<p>A : “<i>Pakdhe, ayo mancing ning kali</i>” (“Uncle, let’s go fishing at the river”) B : “<i>Aku kondha kaline banjir, aja mancing ana kali.</i>” (“I told you it’s flooded, don’t go fishing at the river.”) A : “<i>Hoo po, Pakdhe?</i>” (“Really, Uncle?”) B : “<i>Kene tak kandhani, wis budhalo mancing nyang kali mumpung kaline banjir gedhe ben keli sekalian</i>” (“Here let me tell you, just go fishing at the river now since it’s flooded so that you’ll drift away too”)</p>	Pseudo-directive with pragmatic meaning of reminding
DDSN5	<p>A : “<i>Nggih, nggih Pakdhe, Kula kondur rumiyin</i>” (“Okay, okay, Uncle, I’ll just go home”) A : “<i>Mah, aku udan-udanan yaaa!</i>” (“Mom, I wanna go out in the rain!”) B : “<i>Saiki udane deres, gek udan-udanan kono yen kepingin pilek!</i>”</p>	Pseudo-directive with pragmatic meaning of commanding

(“Right now it’s raining cats and dogs, just go out in the rain if you wanna get cold!”)

A : “*Iya-iya mah*”

(Oookay, Mom)
