



Javanese Language Politeness in Novel *Prasetyane Wanita* by Tulus Setiyadi

Nur Fateah^{1*}, Riska Putri Mardiyani²

^{1,2}Pendidikan Bahasa dan Sastra Jawa,
Faculty of Language and Art, Universitas Negeri Semarang

*alfath23@mail.unnes.ac.id

Abstract. Language politeness is a person's attitude or way of respecting others when communicating, politeness can be seen through literary works, namely novels. This study aims to (1) describe the principles of language politeness contained in the dialogue between characters in the novel *Prasetyane Wanita*, (2) describe the violation of language politeness in the dialogue between characters in the novel *Prasetyane Wanita*, (3) describe the factors that cause impoliteness language in dialogue between characters in the novel *Prasetyane Wanita*. The method used in this study is a qualitative descriptive method. The data in this study are fragments of dialogue between characters in the novel *Prasetyane Wanita* by Tulus Setiyadi. The data source of this research is the novel *Prasetyane Wanita*. Data collection techniques used reading and note-taking techniques. The method of data analysis is a matching method, while the method of presenting the results of data analysis uses the informal method. The results showed that there were 39 data regarding compliance and violation of language politeness and the factors causing impoliteness in the novel *Prasetyane Wanita*. There are 17 maxims that are obeyed in this novel and 12 that are violated and the factors that cause impoliteness in this novel are 10.

Keywords: language; maxims; novel *Prasetyane Wanita*

1 Introduction

Language is a distinctive, arbitrary sound symbol system used by humans as a means of communication or social interaction (Chaer 2010:14). Language is used to communicate ideas, desires, feelings, opinions such as speakers to speech partners, writers to readers. In conveying an idea someone performs a speech act. Speech acts cannot be separated from the context when speaking. If the speech partner expresses the speaker's intention without paying attention to the context, it can be said that the speech partner has not fully absorbed the information and objectives conveyed by the speaker, on the contrary if the speaker speaks arbitrarily without regard to context, then the purpose of the speech is not achieved. To achieve the goal between the speaker and the interlocutor, the speaker must use politeness in language. According to Jazeri (2020:2) language politeness is politeness in using language when interacting or communicating. The use of politeness in communicating should comply with the politeness principle according to Leech (1993: 206) which contains six maxims of politeness.

Tact maxim is a maxim that emphasizes that speakers must be guided by the principle of always maximizing benefits for others and minimizing losses for others when carrying out speaking activities. If a speaker adheres to the maxim of wisdom, then the speaker can avoid envy, envy and disrespectful attitudes towards the interlocutor. Generosity maxim is a maxim that expects speakers to always respect or appreciate other people. This respect can occur when speakers can minimize their own gains and maximize their own losses.

The approbation maxim is a maxim that requires a person to always maximize praise for others or minimize insults to others. This maxim is also expected so that speakers do not insult each other, mock each other, or demean each other. Modesty maxim is a maxim that expects humility from the speaker by reducing praise to himself. A person can be said to be arrogant and arrogant if in speaking he always gives praise to himself.

The agreement maxim is a maxim that requires the speech participants to be able to build compatibility with each other in speaking activities. If there is a match between the speaker and the interlocutor, it can be said that the maxim of agreement is polite. The maxim of sympathy is a maxim that is expected by the speech participants to maximize the attitude of sympathy between one party and another. If the interlocutor gets happiness or success, the speaker must congratulate him. If the interlocutor is in trouble or is in trouble, the speaker can express condolences as a sign of sympathy.

In pragmatics, language politeness can be seen through literary works. Literary works are expressions or human expressions in the form of experiences, thoughts, feelings, ideas, passions, and beliefs in the form of real images written or unwritten with linguistic

tools (Sumardjo and Saini 1997: 3). There are many forms of literary works created through the creativity of authors such as novels, poems, songs, dramas and so on.

Novel is a written literary work that tells about events or events related to problems in human life. Politeness in language is very important to use in reviewing a novel, because without applying the principle of politeness in speech, it will have a different sense of value than the speech studied using the principle of politeness. One of the novels that tells about everyday life is the Novel *Prasetyane Wanita* by Tulus Setiyadi. The novel needs to be researched because there are interactions between characters who have different characters from each character created by the author. These different characters make every utterance spoken by the characters have their own diversity.

As for the previous research conducted by Ravita (2021) about the existence of female characters in the novel *Prasetyane Wanita* in literary studies. In addition to the literary field, novel *Prasetyane Wanita* can also be studied in the field of pragmatics, especially language politeness. Language politeness in this era of globalization is still a lot of people who pay less attention to communication. The use of language that is not polite can offend or hurt the interlocutor, because when speaking sometimes they are not aware that the speech contains harsh words, harassment, insults that can hurt the hearts of others. If the incident occurs continuously, it is very worrying and has a negative impact on the community. With politeness in communication, it has an important role to maintain intimacy and harmony between people. Novel *Prasetyane Wanita* is also a means of communication between the writer and the reader. The author in writing a story certainly uses the right choice of words so that it can be understood by the reader. This is conveyed by the author through conversations between characters. Conversations between characters contained in the novel can be used as an example of a form of language politeness. Based on the background and previous research, the novel *Prasetyane Wanita* is interesting to study using pragmatic studies related to the principles of language politeness proposed by Leech because of the fragments of speech between characters that use politeness in the language displayed by the author. Leech (1993:206) classifies the politeness principle into

six maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. The purpose of this study is to describe the obedience and violation of politeness, as well as the factors that cause impoliteness in the novel *Prasetyane Wanita* by Tulus Setiyadi. The benefit of this research is to add insight into the development of Javanese pragmatic theory regarding the principles of language politeness and it is hoped that it will be useful for readers to obtain information about the principles of language politeness in the novel *Prasetyane Wanita* by Tulus Setiyadi.

2 Method

This study uses two approaches, namely the theoretical and methodological approaches. Theoretically, the approach used in this study is a pragmatic approach. Methodologically used in this study is a qualitative approach with descriptive analysis.

The data in this study are fragments of speech between characters in the novel *Prasetyane Wanita* by Tulus Setiyadi. The data source in this study is the novel *Prasetyane Wanita* by Tulus Setiyadi. The method of data collection in this study is the method of reading and taking notes. The data analysis technique used in this research is the matching method with the determining element sorting technique (PUP). The method of presenting the results of data analysis using informal methods.

3 Results And Discussion

The results of this study include three things that are in accordance with the formulation of the problem and the research objectives discussed, namely (1) compliance with language politeness maxims in the novel *Prasetyane Wanita*, (2) violations of language politeness maxims in the novel *Prasetyane Wanita*, (3) factors causing language impoliteness in the novel *Prasetyane Wanita*. In this analysis, 39 data were found, 17 data adhered to the principle of politeness and 12 data violated the principle of politeness, and there were 10 data on factors causing language impoliteness.

3.1 Compliance of language politeness in the Novel *Prasetyane Wanita*

The results showed that there were 17 data that obeyed the maxim of politeness in Javanese. The 17 data consist of 1 maxim of wisdom, 7 maxim of generosity, 1 maxim of praise, 1 maxim of humility, 4 maxim of agreement, 3 maxim of sympathy.

Compliance of Maxim Wisdom.

In the research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi, it was found that one utterance containing the maxim of wisdom is as follows.

Context : Heru felt sorry for Yanti who had a hard time carrying Heryawan and bringing merchandise to sell to the market. Heru then decided to help Yanti.

Heru : “Yan, anake lanang dakgendhonge. Dakterake tekan pasar, nanging aku langsung bali.”

‘Yan, let me carry our child. I will deliver it to the market, but after that I will go straight home.’

Yanti : “*Apa ora telat kowe mengko Mas?*” ‘Aren't you late, Dear?’ (Data 1)

The speech used by Heru is included in the maxim of wisdom by maximizing profits for others and minimizing losses for other parties. The utterance maximizes Yanti profit, Heru helps Yanti by carrying Heryawan and delivering him to the market, even though Yanti can do all of that. Compliance of Maxim Generosity

Research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi found 7 utterances containing the maxim of generosity. The following is an example of a dialogue between

characters that contains the maxim of generosity, as follows.

Context : Heru went to the shop and saw a beautiful woman eating there. Heru was attracted to the woman.

Heru : “Oghh iya, anu Mbak kuwi dakbayare wae. Ora apa-apa, akueklas.”

'Oghh yes, Miss that's what I paid. It's okay, I'm sincere.'

Rita : "*Lha, aja Mas. Aku duwe dhuwit kok.*"

'Well, don't Sir. I have money.' (Data 6)

The speech used by Heru contains the maxim of generosity because Heru minimizes the benefits for himself and maximizes the losses for himself. The generosity in question is that Heru pays for all the food that Rita buys. Compliance of Maxim Praise Compliance with the maxim of praise in this study found 1 utterance containing the maxim of praise as follows. Context : Sulaiman approached Yanti who was selling tepo in the market. Yanti then offered his wares to Sulaiman and he wanted to buy all of Yanti merchandise. Sulaiman then asked Yanti.

Sulaiman : "Jenengmu apa Yanti?"

'Is your name Yanti?'

Yanti : "Kok pirsane?"

'How do you know?' Sulaiman : "Iya lha aku."

'Yes I am.'

Yanti : "Kok panjenengan pirsane?"

'How do you know?' Sulaiman : "Yahhh, yahhhhh jebul tenan."

'Yes, yes it's true.'

Yanti : "Menapanipun?" 'Why?'

Sulaiman : "Hmmm, ora. Kok ya gelem lho dadi bojone kuli bangunan. Mangka daksawang isih ayu lan kinyis- kinyis."

'Hmmm, no. Why do you want to be his wife of a construction worker. If I see still beautiful and young.'

Yanti : "*Hahh panjenengan niku wonten kemawon.*"

'Hahh you just kidding.' (Data 9)

This utterance is included in the maxim of praise, because Sulaiman maximizes praise to others and minimizes insults to others. The compliment is meant by saying that Yanti is still beautiful and young.

Compliance of Maxim Humility

In the novel *Prasetyane Wanita* by Tulus Setiyadi, one utterance is found which contains the following maxim of humility.

Context : When Rita said goodbye to go home, Yanti suddenly called Rita and said what was on her mind.

Yanti : "*Aku iki wanita tanpa guna. Ora bisa tumindak apa-apa kanggo bojo. Awit saka kuwi dakpasrahake Mas Heru marang kowe. Aku eklas Mbak.*" 'I'm a useless woman, can't do anything for my husband. That's why I let Heru go for you. I'm sincere Sis.'

Heru : "Yan...! Karepmu piye?"

'Yan...! What do you want?' (Data 10)

The speech used by Yanti is included in the maxim of simplicity because it minimizes respect for oneself and maximizes disrespect for oneself. The statement includes maximizing self-esteem because Yanti humbles herself even though she always takes good care of her husband even though he has been betrayed.

Compliance of Maxim Agreement

In the research conducted on the novel

Prasetyane Wanita by Tulus Setiyadi, it was found that there were 4 utterances that included agreement maxims and examples of conversations containing agreement maxims.

Context : Heru and Rita went for a walk around the city by motorbike.

Rita : "*Mas iki mengko dolan-dolan ing mal dhisik ya.*"

'Dear, let's go to the mall first, okay?.'

Heru : "*Ya.*"

'Yes.' (Data 12)

The speech used by Heru is included in the maxim of agreement because Heru maximizes his agreement with the other party so that there is a match in speaking. Heru's statement that he was willing to go to the mall first made the conversation between Heru and Rita contain agreement or compatibility.

Compliance of Maxim Sympathy

Research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi found 3 utterances containing the maxim of sympathy. The following is an example of a dialogue between characters that contains the maxim of sympathy.

Context : After a week in the hospital Heru was finally allowed to go home and Rita took Heru home.

Rita : “Sabar ya Mas, saiki nganggo kursi rodha dhisik. Mengko menawa wis mari sinau nganggo egrang.”

‘Be patient Sir, now use a wheelchair first. Later when you recover, learn to use a stick.’

Heru : “*Matur nuwun Mbak. Sepurane sing gedhe kabeh kaluputanku. Banget repotmu mung ngurusi anggonku lara.*” ‘Thank you, Sis. Sorry for all my mistakes. So it's really troublesome because you take care of me who is sick.’ (Data 16)

The speech used by Rita is included in the maxim of sympathy by maximizing sympathy for her interlocutor (Heru) by strengthening and remaining patient for her recovery. Rita's speech includes obeying the maxim of sympathy by strengthening the interlocutor so that he gets well soon.

Violation of Language Politeness in the Novel *Prasetyane Wanita*

In this study, the forms of language politeness violations found in *Prasetyane Wanita*'s novel contained 12 data consisting of 1 maxim of wisdom, 3 maxims of generosity, 2 maxims of praise, 2 maxims of humility, 2 maxims of agreement, 2 maxims of sympathy.

Violation of Maxim Wisdom

In the novel *Prasetyane Wanita* by Tulus Setiyadi, one utterance is found that violates the maxim of wisdom. The following is a fragment of dialogue between characters that violates the maxim of wisdom.

Context : Rita has been waiting for Heru at the shop for a long time. When Heru arrived, Rita was a little annoyed and asked Heru to accompany her around the city tomorrow.

Rita : “Ya wis Mas menawa ngono. Nanging, sesok sore aku kepengin mlaku-mlaku. Tulung diterake ya mubeng kutha.”

‘Yes Dear if it's like that. But, tomorrow afternoon I want to go for a walk. Please take me around town.’

Heru : (Nyaguhani panjaluke Rita) (Accepting request Rita) (Data 18)

Speech Rita violates the maxim of wisdom because it maximizes harm to others and minimizes gain to others. This includes maximizing losses to others by asking Heru to take him around town even though Heru doesn't have a motorbike.

Violation Maxim of Generosity

Research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi found 3 utterances

Heru there sleeping with my wife while making tepo.’

: “Mandhor goblog, dhasar kewan. Ayo menawa wani, dakladeni gelut.”

‘Stupid foreman, you beast. Come on if you dare, we fight.’ (Data 23)

The speech used by Heru violates the that violate the maxim of generosity. The following is an example of a conversation that violates the maxim of generosity.

Context : Heru told Yanti that someone had offered him a job but used the money for bribes.

Heru : “Ana sing nawani, nanging njaluk dhuwit. Apa kowe duwe celengan kanggo nyogok?”

‘Some offer, but ask for money. Do you have the savings to bribe him?’

Yanti: (Meneng)

(Shut Up) (Data 19)

Heru's utterance includes violating the maxim of generosity by maximizing profits for himself and minimizing losses for himself. The utterance maximizes profits for himself by asking Yanti for money as a bribe so that Heru can be accepted to work there.

Violation of Maxim Praise In the novel *Prasetyane Wanita* by Tulus Setiyadi, two utterances were found that violated the maxim of praise. The following is an example of a conversation that violates the maxim of praise.

Context : Heru and Sulaiman quarreled because Heru did not accept his wife being made fun of by Sulaiman.

Sulaiman : “Bocah ora nggenah, kuli kere. Wis ora usah melu aku kerja. Kana kelona wae karo ngulek-uлек tepone bojomu.” ‘Stranger, poor coolie. You don't have to come with me to work. Go maxim of praise because it maximizes disrespect for the interlocutor. Heru should not have said that by saying Sulaiman was stupid and like an animal.

Violation of Maxim Humility

In the research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi, two utterances were found that violated the maxim of humility. The following is an example of a conversation that violates the maxim of humility.

Context : Heru has not found a proper job for him. Yanti advised her husband to do anything but Heru refused.

Heru : “Sapisan maneh aja ngomong menawa aku dikongkon dadi tukang sapu utawa pakaryan sing arep ngasorake derajadku.”

‘Once again, don't tell me that I was ordered to work as a janitor or any other job that could lower my status.’

Yanti : “Lha karepmu nyambut gawe sing kepiye? Ing kantor, pabrik dadi pegawai negeri?”

‘What kind of work do you want? In the office, factory, civil servant?’ (Data 24)

The utterances used by Heru include violating the maxim of humility because it maximizes one's sense of self. The utterance violates the maxim of simplicity by boasting because he does not want to work as a janitor or do other jobs that can lower his self-esteem.

Violation of Maxim Agreement

Research conducted on the novel *Prasetyane Wanita* by Tulus Setiyadi found 2 utterances that violated the maxim of agreement. The following is an example of a conversation that violates the maxim of agreement.

Context : Mr. Jimun discussed Yanti's separation with her husband and set Yanti up with Farhan.

Pak Jimun : “Nanging, bojomu ora tanggung jawab. Awit saka kuwi dakjaluk kowe gelema pepisahan karo Heru. Bocah gembel ora genah wae kanggo apa diingu. Lan mangertia menawa Nak Farhan wis bisa nampa marang kowe apa anane.” ‘But, your husband is not responsible. Therefore, Daddy asked you to part with Heru. Poor kid doesn't deserve to be defended. And understand Nak Farhan who can accept you as you are.’

Yanti: “Boten Pak, matur nuwun sanget.”

‘No Dad. thank you very much.’ (Data 27)

The utterances used by Mr. Jimun and Yanti contain a violation of the maxim of agreement. The two stories show that Mr. Jimun and Yanti did not reach an agreement between Mr. Jimun who wanted his son to be separated from his husband and remarried to Farhan. Yanti refused Mr. Jimun request. Therefore, their utterances maximize mutual disagreement so that there is no agreement.

Violation of Maxim Sympathy

Violation of the maxim of sympathy in the novel *Prasetyane Wanita* by Tulus Setiyadi found 2 utterances that violated the maxim of sympathy. The following is an example of a conversation that violates the maxim of sympathy.

Context : Yanti told Heru that her parents wanted to meet her and her child.

Yanti : “Mas, ibu duwe ancangan sapatemon ing rumah makan bareng bapak. Critane bapak wis kangen marang aku lan kepengin pirsia putune.”

‘Dear, my mom has a plan to meet me with daddy at the restaurant. The story is that my daddy already misses me and wants to see his grandson.’

Heru : “Hahhh, apa kuwi ora mung

rekadayne wong tuwamu. Aku ngerti menawa isih durung bisa ngepenakake uripmu. Percaya mengkone bakal diundamana, awit awake dhewe isih dadi wong mlarat lan rekasa.” ‘Hahhh, isn't that just your parents' manipulation. I know that I still can't make your life comfortable and peaceful. Trust me, it will be brought up later, because we are still poor people and live in misery.’ (Data 29). The speech used by Heru violates the maxim of sympathy because it maximizes the feeling of antipathy to the interlocutor. This statement violates the maxim of sympathy because Heru should be happy because Yanti's parents finally want to meet Yanti and her child.

Factors Causing Language Impoliteness in the Novel Prasetyane Wanita

In this study, the factors causing impoliteness contained in the novel Prasetyane Wanita amounted to 10 data which included 4 direct criticism with harsh words, 2 encouragement of the speaker's emotions, 1 protective of opinions, 1 deliberately accusing the interlocutor, 2 deliberately cornering the speech partner.

Direct Criticism with Harsh Words

In the novel Prasetyane Wanita by Tulus Setiyadi, there are 4 utterances that contain direct criticism with harsh words. The following is an example of a dialogue between characters that contains direct criticism with harsh words. Context : Mrs. Pangantun told Heru to follow Yanti who was selling tepo.

Pak Jimun girl came home even talking like that.'

: "Sapa wonge sing ora panas atine, nyawang bocah edan kang kurang tata. Minggat ben, lha ora bisa dituturi." 'Who is not hot at heart, seeing the madman who lacks manners. Let him go, he's hard to tell.' (Data 35)

Heru : "Boten ngertos dugi pundi anggenipun sadean Yanti." 'Don't know where Yanti is selling.'

Bu Pangantun : "Lha piye kok ora ngerti?"

Edan apa piye kowe kuwi. Ya digoleki menyang pasar kana. Wis tuwa kok pekok."

'How come you don't know? How crazy are you? look for it in the market there. You're an adult, you idiot.' (Data 32)

Tuturan The speech used by Mrs. Pangantun includes impolite speech, namely by offending the feelings of her interlocutor. The utterance shows that Mrs. Pangantun uses harsh words to her interlocutor. Mrs. Pangantun offended Heru by saying that Heru was edan which means crazy and pekok which means stupid.

Encouragement of The Speaker's Emotions

Based on the results of the analysis, there are 2 utterances that show an excessive sense of emotion. The following is an example of a dialogue between characters that contains the emotional sense of the speaker.

Context : After hearing Mr. Jimun

words, Yanti decided to leave her parents' house.

Bu Pangantun : "Pak, Pak kok kebangetan

temen, lagi wae anak wadon bali mulih malah kokantem swara kaya ngono."

'Dad, Dad how come this is so outrageous, just when the

The utterances used by Mr. Jimun are included in the encouragement of emotions in others. The speech was not polite and showed excessive anger by saying that he was emotional because he saw someone who lacked manners came to the house and let his child go just like that.

Protective of Opinions

In novel Prasetyane Wanita, there is one utterance of a speaker who is protective of his own opinion, which can be seen as follows.

Context : Yanti was still confused by

the offer given by her mother, so she decided to discuss it with her husband later.

Yanti : "Aku ora bisa caos kaputusan saiki. Mengko Mas Heru gelem apa ora?"

'I can't make a decision right now. Later Heru, what do you want or not?'

Bu Pangantun : "Hahhh, bocah diprenahake

wong tuwa angel banget. Ora isin karo dulur-dulurmu sing wis mapan. Kowe bocah wadon, karepe wong tuwa dikepenakake. Apa seneng urip rekasa lan manggon ing papan kaya ngene iki? Pikiren anakmu mbesok."

'Hahhh, it's very difficult for children to be directed by their parents. Are you not ashamed of your established brothers? You are a daughter, your parents want you to be able to live well. Do you like living poor and living in a

place like this? Think about your child later.' (Data 36)

The speech used by Mrs. Pangantun includes protection against her opinion. The speech was not polite because Mrs. Pangantun stated that the advice she gave was correct and she also protected the truth of her speech. Then said that the opinion of his opponent was wrong.

Deliberately Accusing The Interlocutor

Based on the results of the analysis, it was found that 1 speaker uttered accusing his interlocutor as follows.

Context : Mrs. Pangantun gave

understanding to Mr. Jimun to speak nicely when he met Yanti.

Pak Jimun : “Hmmm, sing kokluputake aku terus. Banjur apa ora ana benere sithikwae. Tumindakku salah anggone kepengin menahi piwulang marang anak. Kanyatan anak papat, ya mung Yanti wae sing ora kena dituturi. Mesthine sing luput kuwi ora liya ya ibune.”

‘Hmmm, you keep blaming me. Then what is not a little bit true. Is my behavior wrong if I want to teach children a lesson? In fact, there are four children, yes, only Yanti can't be told. The one who must be wrong is none other than his mother.’

Bu Pangantun : “Lha kok ganti nyalahake aku?”

Biyen bapak ta sing duka, nganti bocahe minggat saka omah.” ‘Why are you blaming me? In the past, it was the father who was angry, until his son left the house.’ (Data 37)

The speech used by Mr. Jimun is considered impolite because he accuses the other party. The statement was not polite because Mr. Jimun accused the other party by saying that what was happening was Mrs. Pangantun fault.

Deliberately Cornering The Speech Partner

In novel Prasetyane Wanita there are 2 utterances of speakers who corner the interlocutor. The following is an example of a dialogue between characters that deliberately corners the speech partners.

Context : While cooking in the kitchen, Heru's mother suddenly asked Yanti many things, so Yanti chose to remain silent.

Ibu Heru : “Nadyan kowe bocah wadon aja mung meneng wae. Heru lagi lara, dadi kowe ya kudu obah. Aja mung lumah-lumah njagakake dhuwite bojomu wae.”

‘Even if you are a girl, don't just stand still. Heru is sick, so you have to move. Don't just lie down and take care of your husband's money.’

Yanti: (Meneng)

(Shut Up) (Data 39)

The utterances used by Heru mother's included impoliteness that cornered the other party, namely cornering Yanti. The speech seemed very harsh and seemed to want to corner his partner. Heru's mother deliberately cornered Yanti by saying that Yanti should not just stand by seeing her husband being sick and only enjoying his husband's money.

Conclusion

Based on the research that has been done, it can be concluded that there is a politeness in Javanese language contained in the novel Prasetyane Wanita totaling 17 data consisting of 1 maxim of wisdom, 7 maxim of generosity, 1 maxim of praise, 1 maxim of humility, 4 maxim of agreement, 3 maxim of sympathy. . Violations of politeness in Javanese in the novel Prasetyane Wanita are 12 data consisting of 1 maxim of wisdom, 3 maxim of generosity, 2 maxim of praise, 2 maxim of humility, 2 maxim of agreement, 2 maxim of sympathy. The factors causing impoliteness in Javanese in novel Prasetyane Wanita are 10 data consisting of 4 direct criticism with harsh words, 2 emotional impulses from the speaker,

1 protective of opinions, 1 intentionally accusing the interlocutor, 2 deliberately cornering the speech partner.

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