# THE PRAGMATIC TRANSFER OF JAVANESE POLITENESS NORMS TO THE ENGLISH PRODUCTION PERFORMED BY ENGLISH LITERATURE STUDENTS OF UINSA

**THESIS**



**BY**

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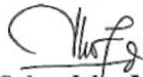LITERATURE STUDENTS OF UINSA

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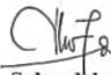NIP. 197106072003121001

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# ABSTRACT

Harryansyah, S.M. (2023). *The Pragmatic Transfer of Javanese Politeness Norms to the English Production Performed by English Literature Students of UINSA*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisors: (I) Suhandoko, M.Pd., (II) Murni Fidiyanti, M.A.

This paper aims to investigate pragmatic transfer in the context of making a request. The participants were 181 UIN Sunan Ampel Surabaya English Department students from the second to the sixth semester. Two research questions have been solved in this study, namely: (1) How does the pragmatic transfer occur in the process of communicating with the lecturer in making a request and (2) How does the pragmatic transfer occur in the process of communicating with the peer in making a request. Data for this study were elicited from the participants using the Discourse Completion Test (DCT) with six prompts consisting of 3 situations of requesting the lecturer and three situations of requesting the peer.

This study used a descriptive qualitative method to interpret the data. The data were analyzed using the theory of pragmatic transfer proposed by Kasper (1992) and observed through sociopragmatics and pragmalinguistics factors that influenced the speech. Native norms of the participants were also employed to see the sociopragmatics factors, whereas native language structure patterns were considered to identify the pragmalinguistics. The analysis continued by examining the speech to see whether it resulted in a negative or positive transfer.

The findings of this study revealed that students tend to use indirect requests to the lecturer and mostly perform negative transfer influenced by sociopragmatics factors because of the differences in social power. The behavior shown by the students is purposed to achieve politeness in the academic context. Meanwhile, the communication with peers showed almost the same strategies as the lecturer, however, the request is uttered more direct with fewer mistakes.

**Keywords**: pragmatic transfer, Javanese politeness norms, request strategies

# ABSTRAK

Harryansyah, S.M. 2023. *Transfer Pragmatik Norma Kesopanan Jawa dalam Produksi Bahasa Inggris yang Dilakukan oleh Mahasiswa Sastra Inggris UINSA.* Program Studi Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya. Pembimbing: (I) Suhandoko, M. Pd., (II) Murni Fidiyanti, M.A.

Studi ini ditulis untuk meneliti transfer pragmatik dalam konteks membuat permintaan. Subjek dalam penelitian ini adalah 181 mahasiswa Jurusan Sastra Inggris UIN Sunan Ampel Surabaya, mulai dari semester dua hingga semester enam. Terdapat dua rumusan masalah yang telah dipecahkan dalam penelitian ini, yaitu: (1) Bagaimana transfer pragmatik terjadi dalam proses berkomunikasi dengan dosen dalam membuat permintaan dan (2) Bagaimana transfer pragmatik terjadi dalam proses berkomunikasi dengan teman sebaya dalam membuat permintaan. Data untuk penelitian ini diperoleh dari partisipan dengan menggunakan *Discourse Completion Test (DCT)* dengan 6 skenario yang terdiri dari 3 situasi mengajukan permintaan kepada dosen dan 3 situasi mengajukan permintaan kepada teman sebaya.

Untuk menginterpretasikan data yang diperoleh, penelitian ini menggunakan metode kualitatif deskriptif. Data yang telah diperoleh kemudian dianalisis dengan menggunakan teori transfer pragmatik oleh Kasper (1992) dan diamati melalui faktor sosiopragmatik dan pragmalinguistik untuk melihat pengaruh dari strategi yang digunakan. Norma dan budaya Jawa yang diteliti oleh Geertz (1961) juga dipertimbangkan sebagai dasar teori untuk melihat faktor sosiopragmatik, sedangkan pola struktur bahasa asli dipertimbangkan untuk mengidentifikasi factor pragmalinguistik. Analisis kemudian dilanjutkan dengan memeriksa tindak tutur yang disampaikan oleh mahasiswa, apakah tindakan tersebut menghasilkan transfer negatif atau transfer positif.

Penelitian ini menemukan bahwa mahasiswa cenderung menggunakan permintaan tidak langsung kepada dosen dan sebagian besar melakukan transfer negatif yang dipengaruhi oleh sosiopragmatik akibat adanya perbedaan kedudukan sosial. Perilaku yang ditunjukkan oleh mahasiswa ini dilakukan untuk mencapai kesantunan dalam konteks akademik. Sementara itu, komunikasi dengan teman sebaya menunjukkan strategi yang hampir sama dengan dosen, namun permintaannya diucapkan secara langsung dengan kesalahan yang lebih sedikit.

**Kata kunci:** transfer pragmatik, norma kesantunan jawa, strategi permintaan

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# CHAPTER I

# INTRODUCTION

This chapter presents the linguistics phenomenon and research questions underlying the study. In this part, researcher explains the linguistics event, related theory, the subject of the study, the purpose of the study, the scope and delimitation, and the definition of key terms related to the study.

## 1.1 Background of the Study

Learning a new language is indeed a complex process, especially when it comes to accustoming ourselves to the culture of a certain language. Language and culture are two different things that unavoidably become inseparable because language symbolizes the value and the idea in its speaker's mind which triggers the production of culture (Kuo & Lai, 2006). That being said, learning a second language (L2) can not be done by only learning vocabulary and grammatical structures, but it also involves the process of understanding its culture and customs.

The process of understanding the culture of a particular language does not always intentionally done by the learners. Studying the culture of a particular language can be done simultaneously while learning the language, even the term 'acquiring' can be applied in this process since it naturally happens when the learner gets the exposure to language's context such as reading the text, watching movie, and communicating with native speakers (Yu, 2020). However, in contrast to this phenomenon, it is also possible for the culture of the native language (L1) to be involved in the production of L2. Kasper (1992) showed that L2 learners are

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They are considerably influenced by the pragmatics knowledge of their native language when they produce the target language. For instance, a Japanese learner of English may carry their Japanese politeness norms in producing English because they do not find the equal context of particular sentences/phrases in it. This could happen as the Japanese are famous for their high-level politeness norms and some of their linguistics politeness models do not exist in English. Kawai (2013) argues that the Japanese cultural transfer towards English is also triggered by the lack of politeness understanding of English as a target language, which is in line with the National Standards for Foreign Language Education Project (1996) that revealed how students cannot master a new language until they gain mastery in the cultural context of the new language. The limitation of understanding culture might give a learner no choice other than 'transferring' their native pragmatics knowledge into the production of the target language.

While it sounds like a sweet escape for the learners, Kasper (1992) revealed that the act of transferring belongs to the pragmatics failure as it indicates the lack of understanding the language's culture, which may cause different interpretations. As there is a contextual 'transfer' process that occurs based on the speaker's pragmatics knowledge, this act is called a pragmatic transfer. According to Thomas (1983), pragmatic transfer "...occurs when the pragmatic force mapped by S onto a given utterance is systematically different from the force most frequently assigned to it by native speakers of the target language, or when speech act strategies are inappropriately transferred from L1 to L2." It can be said that pragmatic transfer is performed due to applying L1's

cultural norms that do not always work well for L2 as different languages have different cultures.

Various languages have been observed within the scope of pragmatic transfer in learning EFL, including Japanese (Baba, 2010); Chinese (Min, 2016); Thailand (Wattananukij & Pongpairoj, 2022); and Punjabi (Aziz, Maqsood, Saleem, & Azam, 2018). However, the researchers limit their study merely to the pragmalinguistics transfer, which focuses only on linguistic factors. Among the previous studies above, only Aziz et al. (2018) observed the sociopragmatics transfer and pragmalinguistics transfer by including the social class and cultures of the participants as one of the factors why such transfer was performed. It is essential to consider the sociopragmatics aspect as one of the factors influencing language transfer because language is inseparable from its social context.

As it is important to reflect the sociopragmatics factor within the performance of pragmatic transfer, this study not only focuses on the pragmalinguistics aspect but also the cultural transfer performed by the learners in producing English as their second language, specifically on Javanese EFL learners. Javanese culture is chosen as it treasures a lot of cultural aspects in their language levels. Since the language level of politeness does not exist in English, the culture of politeness norm in Javanese may affect the process of producing English.

Several studies have been conducted regarding the pragmatic transfer of Javanese culture. Nadar (1999) empirically researched the classroom activities of Javanese people with the ability to speak English. The study resulted in a

conclusion that different language functions between Javanese and English may affect the Javanese speaker's English production which is influenced by the culture. However, the study does not specify the specific place being observed. In contrast to Nadar (1999), Wijayanto (2013) observed the Javanese EFL learners in specific areas such as in Surakarta and Yogyakarta to focus on the performance of refusal strategies. Sari (2021) studied the Javanese EFL learners at the University of Gadjah Mada located in Yogyakarta, the central palace of Javanese culture. Ratnadewi (2020) investigated the Matraman Javanese EFL speakers who have stayed in English-speaking countries for more than two years. These studies have already put the exact location of the observation. They also have a similar result which revealed that the pragmatic transfer done by the participants is due to the use of Javanese *unggah-ungguh* (propriety strategies) to avoid conflict of being impolite.

The researchers have considered both pragmalinguistics and sociopragmatics aspects, it also presented various interlocutors' social power based on the situation they studied. Social power is important to observe the influential factors of transferring native norms because Javanese politeness norms were also derived from the consideration of the interlocutor's age and social power. However, unlike the previous studies that observed various interlocutors, this study only specified two interlocutors: lecturer and friend in the academic context. It is meant to see the differences in making requests to both interlocutors. This study uses Javanese speakers of English Literature students in UIN Sunan Ampel Surabaya as the subject to observe the performance of pragmatic transfer.

**1.2    Problem of the Study**

To fill the gap from the previous studies, this study is meant to answer the following questions:

1. How does the pragmatic transfer occur in the process of communication between the students and the lecturer in making a request?

2. How does the pragmatic transfer occur in the process of communication between the students and their peers in making requests?

**1.3    Objective of the Study**

This study aims to:

1. Observe the pragmatic transfer performed by the students in the process of communicating with the lecturer in making a request.

2. Investigate the pragmatic transfer performed by the students in the process of communicating with peers in making requests.

**1.4    Significance of the Study**

By researching the influence of Javanese Politeness norms on the production of English performed by the English Literature students of UIN Sunan Ampel Surabaya, this study is expected to add new knowledge in the pragmatic transfer field as it was conducted in different areas. Since this research is meant to examine the students' English performance and the factors that influenced it, it is

also hoped that this study can help to find a learning method that suits the

students' levels of proficiency.

## 1.5 Scope and Delimitation of the Study

This study is limited only to the scope of speech act strategy of making

requests. The subject only be specified to the English Literature students of UIN

Sunan Ampel Surabaya. Also, the students being observed were specified as those

who speak Javanese in their daily life while also learning English as their second

language. Since the Javanese language is spoken variously in each area where

people tend to have some differences in terms of politeness, expression, and

vocabulary, the researcher specified this research in Surabaya area. Moreover, the

politeness norms in Surabaya is not as high as the other Javanese area as Central

Java and Yogyakarta.

## 1.6 Definition of Key Terms

To clarify some words used in this study, some definitions are put
as follows:

**Pragmatic transfer** is a process where sociocultural knowledge in the

native language is performed in the production of a second language.

**Javanese people** are people belong to the Javanese ethnic of

Indonesia.

**Javanese language** is the native language of the Javanese people.

**English Department Students of UINSA** are participants being observed

in this study, known as students of English Literature UIN Sunan Ampel

Surabaya.

**Requesting** is a directive speech act whose illocutionary purpose is to get the hearer to do something**.**

**CHAPTER II**

**REVIEW OF LITERATURE**

This chapter covers the origin of Pragmatic Transfer as the main theory

and Speech Act of Request as the secondary theory with supporting

sociolinguistic theories that influence the factors of performing speech acts.

**2.1     Interlanguage Pragmatics**

Interlanguage theory was first proposed by Larry Selinker in 1972, an

American professor of applied linguistics (Selinker, 1972). Huang (2010) explains

that interlanguage was first developed because Selinker was concerned with how

non-native speakers (NNS) only learn the grammatical structure without

considering the culture. Notice how NNS are coming from various countries with

different native languages and cultures that may influence their production of L2.

This theory may help the teacher to develop their ways of teaching and help the

learner to consider culture as the additional learning process.

When this theory came, syntax; morphology; and phonology were already

well-established areas of interlanguage investigation (Kasper, 1995). Meanwhile,

Kasper & Blum-Kulka (1993) assert that as a subset of pragmatics, "interlanguage

pragmatics figures as a "sociolinguistic, psycholinguistic, or simply linguistic

enterprise, depending on how one defines the scope of "pragmatics"" Therefore, it

can be said that interlanguage pragmatics deals with linguistics action in various

context.

There are various perspectives regarding the definition of interlanguage

pragmatics. Since it is obtained from the second-language research, the definition

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is always closely related to the learner's process of learning a second language. As a branch of second language acquisition research, interlanguage pragmatics (ILP) is termed "the study of non-native speakers' use and acquisition of linguistic action patterns in a second language (L2)" (Kasper & Blum-Kulka, 1993). Meanwhile, Kasper (1992), in a journal article on Pragmatic Transfer, defines interlanguage pragmatics as the activity of "L2 learners' developing (unstable, deficient, permeable) pragmatic knowledge." It means that interlanguage pragmatics study is regardless of one's failure or success in the attempt of learning a second language since it focuses on describing how it is done, not how it should be done.

This study was executed by looking at the context in every situation where the production of linguistic action occurred. In specific, Yule (1996) states, "When the investigation focuses more specifically on the communicative behavior of non-native speakers, attempting to communicate in their second language, it is described as interlanguage pragmatics." Thus, interlanguage pragmatics is considered as one of the approaches to study pragmatics failure which also covers the pragmatic transfer, following the methodology of Selinker (1972) in interlanguage studies. The definition of interlanguage pragmatics says a lot about this study that focuses on English Literature students' performance in producing English as their second language.

### 2.1.1 Pragmatic Transfer

While interlanguage pragmatics is concerned with the NNS' learning process of L2 pragmatics knowledge acquisition, there is an activity where the

learner attempts to equate the context in the target language with their native language. Back at the beginning of interlanguage pragmatics, there was an assumption that L2 learners are considerably influenced by the pragmatics knowledge of their native language when they produce the target language (Kasper, 1992). By the time studies on this issue are conducted, the assumption turns out to be true. The learner's attempt is based on their grammatical competence and pragmatics competence to achieve a specific purpose: to produce a particular effect in the mind of the hearer (Thomas, 2012). This linguistic phenomenon is called Pragmatic Transfer as the learner is trying to 'transfer' similar expression from L1 to L2.

According to Thomas (1983), "Pragmatics transfer is inappropriate to transfer of speech act strategies from one language to another, or the transferring from the mother tongue to the target language of utterances which are semantic/syntactically equivalent, but which, because of different 'interpretive bias', tend to convey a different pragmatic force in the target." It is common for learners to have biased interpretations based on their culture, principle, and social value as it sticks to them since they were born. However, this interpretative bias or the effort of transferring the native language's pragmatics knowledge to L2 is considered inappropriate, or what is called by pragmatics failure, because it indicates a lack of understanding of the second language's culture, which may cause a problem for the hearer to understand the actual meaning. To study this problem, pragmalinguistics and sociolinguistics views can be considered to investigate the factors behind it.

Pragmalinguistics deals with the production of linguistic action in a particular context where the utterances are semantically or syntactically equivalent. Yet, it tends to deliver different meanings in the L2 since there is an interpretative bias. Sociopragmatic specifies the cultural aspect of language communities in different social situations by considering the interlocutors' role and social status (Leech, 1983). The classification of pragmalinguistics and sociopragmatics factors helps to see the influence of native culture on the linguistic action in L2, whether it results in positive or negative.

The action of transferring L1's cultural norms to L2 may result in various impacts to the hearer. The result of pragmatic transfer is classified into two: positive transfer and negative transfer (Kasper, 1992). The detailed types are explained in these following points.

**2.1.1.1 Positive Transfer and Negative Transfer**

While positive transfer refers to the pragmatics performance that provides equality across L1 and L2, negative transfer, however, refers to the pragmatics knowledge of the native language that results in different pragmatics forces to the target language (Kasper & Blum-Kulka, 1993). Positive transfer can be successfully achieved if there is an equal understanding of the language between the speaker and the hearer. Negative transfer, on the other hand, would happen if the hearer (H) failed to understand the actual meaning because the hearer may not necessarily feel the same effect as S.

The case of positive transfer would likely happen to language with similar culture and word order. Take a look at the Japanese people who attempt to utter

Korean phrases using Japanese grammatical structure, a minimum error will occur

as Japanese and Korean share almost the same word order and cultural norms.

However, positive transfer does not always result a perfect transfer, it is more like

a production of cultural language transfer with less error (Ling-Nan, 2018). On the

other hand, Japanese EFL learners attempt to utter English phrases and use

Japanese word order, which would be considered a negative transfer since the

grammatical structure of English is different to Japanese which potentially cause

an error. The cultural norms of Japanese and English are also different, thus, the

learners should also have a good knowledge of sociopragmatics aspect, otherwise

they would produce unnatural utterance in English.

Various studies regarding language transfer found that negative transfer is

the most frequent transfer performed by L2 learners. For example, a study of

Indonesian EFL learners conducted by Widanta et al. (2019) showed that L2

learners with language barrier problem tend to perform a negative transfer by

responding with a short answer. Eliza (2019) also revealed that Indonesian

learners, in the context of apology strategies, constantly use the word "really" and

"very" in expressing an apology to show deep regret. The use of "really sorry" is

common in Indonesia, however, it is not culturally linear with English. Moreover,

both Widanta et al. (2019) and Eliza (2019) stated that the strategy of transferring

native language is usually performed by a lower competence learner. In line with

the statement, (Situmorang, 2022) revealed that Indonesian EFL learners who

speak English as their daily communication tend to succesfully make request in

English without any awkwardness in the grammatical pattern, however, the

learners still consistently use the indirect request due to the loyalty of local culture's politeness while also being aware of the lingua franca politeness and culture. These studies showed that language level and pragmatics knowledge determine the quality of language production.

In common, the act of transferring may help a speaker (S) to achieve particular purpose in using a language such as the act of politeness, friendliness, and many more. This strategy is frequently performed because of cultural differences, interpretative bias, and factors regarding the sociopragmatics and pragmalinguistics between the S and H. Thus, it is essential to learn the other aspects of a language in order to achieve a succesful interaction – which the act of transferring failed to attempt.

To classify the negative and positive transfer, it is necessary to consider learners' proficiency, degree of dependence upon their L1, and loyality toward the socio-cultural patterns. The willingness to adapt L2 linguistic action patterns and use, and learners' exposure to L2 knowledge is also examined (Bou-Franch, 1998).

## 2.2 Speech act

The theory of speech act was first initiated by the philosopher of Oxford University, J. L. Austin, then developed further by the American philospher J. R. Searle (Nordquist, 2020). Speech act is a branch of pragmatics that deals with action performance within an utterance. Yule (1996) affirms that, "In attempting to express themselves, people do not only produce utterances containing grammatical structures and words, they perform actions via utterances." It covers

several specific labels such as apology, complaint, compliment, invitation, promise, or request (Yule, 1996). Doing such acts is purposed to give impact to the hearers, or any particular purpose depend on the context, also intended to get recognize from them.

Within speech acts, there are a number of classifications such as: declarations, representatives, expressives, directives, and comissives. For this study focused only on making request, directives became the main topic. Directives, according to Yule (1996) are "those kinds of speech acts that speakers use to get someone else to do something." It covers the act of orders, requests, and suggestions – and may result positive or negative impact as it strongly depends on the cultural construction of a language. However, there is also another approach offered by Yule, named direct and indirect. Yule, then, classified it into three basic sentence types (declarative, interogative, and imperative) which help to define whether it is direct and indirect. Let's take a look to the declarative type of sentences: when it is used as a statement, then it belongs to the direct speech, whereas declarative used as an act of request, it belongs to the indirect speech.

Then, what do the speech acts have to do with pragmatic transfer? Since speech acts are the common act that people usually utter in daily, it should be something that easily done and might be unintentionally performed. Nonetheless, it would be a different case to the L2 learner when they have to perform it in the language they barely comprehend since it may cause cultural and grammatical transfer from their L1, especially when the classified speech act performance does not have the equal expression in the L2.

### 2.2.1  Request Strategies

Request strategies is a directive speech act with a purpose to make the hearer to do something based on what the speaker said (Yule, 1996). It is essential for a speaker to perform the right strategy in making request because hearer might not receive the same as the speaker expected to.

As it has been discussed earlier that directive speech acts have the classification of orders; requests; and suggestions, request is the most common speech acts performed in daily conversation. Although commonly spoken, L2 learners might have difficulty in expressing proper strategy (Arizah, Agustiani, & D.K, 2021). The act of request has been one of the most challenging parts for L2 learners as it deals with face-threatening act once it does not meet the constructive culture the society believe in. Moreover, the performance level of request strategies is also influenced by three primary factors: situational variability; cross-cultural variability; and individual variability (Blum-Kulka & Olshtain, 1984). These factors might attract the transferring action while making request as the speaker frequently preserve the sociocultural aspect of native language based on particular situation in order to stay in the line of the constructed norms, especially in the case of politeness.

To express their intention, speakers usually perform their strategy with certain level of request directness. Blum-Kulka & Olshtain (1984) revealed the three major request levels such as the most direct, explicit level; conventionally indirect level; and non-conventional indirect level. The ways of uttering request determined the speaker's mode of communication. To some, requesting might

result as giving command, therefore the speaker sometimes soften the level of directness to avoid conflicts. Meanwhile, speakers who usually speak in low-context might just straightforwardly deliver a request and still find it polite as directness is highly rewarded in language that use low-context. However, for learners who study a low-context language but speak high-context language, requesting would be a difficult strategy to be performed. Learning a language which completely different from their native language, requesting may confuse learners whether to follow the norms of English or their native customs.

However, this study showed that the level of directness in making a request is not determined only by the act of requesting. In this context, the act of making requests can be considered indirect when the speakers do not straightforwardly deliver the request, but they start it with several openings to satisfy the hearer. The request itself has been uttered directly, but it can be indirect when the learner tries to add an additional expression before or after they make the request. The detail is explained in Chapter IV.

## 2.3    Javanese Politeness Norms

Kasper (1992) presented that typical issues addressed in pragmatic transfer studies are whether NNS differ from NS in the range, contextual distribution, strategies, and linguistics forms used to convey, illocutionary meaning, and politeness. Moreover, interlanguage pragmatics has focused on the dimensions of speech acts performance to study the acquisition process of pragmatics knowledge.

Politeness theory was first initiated by Brown & Levinson (1987) which claimed that their theory can be applied universally. However, many have criticized the theory which proved to be mostly applicable only to the western culture (Yabuuchi, 2016; Al-Hindawi & Alkhazaali, 2016). As western and eastern culture are completely different, hence, this study will only examine the politeness norms based on Javanese culture that has been studied by Geertz (1961) empirically in a city of Java. Although the level of language may vary in every city of Java, the norms are generally similar.

Javanese is the first largest ethnics, comprise almost half of the whole population in Indonesia (Sukarno, 2015). This ethnic is rich in terms of culture and norms. The Javanese uphold the important concept of how individual should behave, reflects on the concept of *unggah-ungguh* (the norms of etiquette). The Javanese consensus of *unggah-ungguh* comprise several rules regarding respectful behavior and language use that every Javanese or Javanese language speaker must understand and obey (Adisti, 2018). Geertz (1961) argues that *unggah-ungguh* was applied to protect image because Javanese politeness is built on the feeling of *isin* (shame). *Isin* is constructed to make a person feel ashame about what people may see them when the person failed to meet the constructed norms. To avoid it, Javanese customarily apply the feeling of *sungkan* (the lighter version of *isin* without the feeling of doing something wrong) to the other people in order to maintain the *unggah-ungguh* which they should serve to the society. The feeling of *isin* and *sungkan* are coupled with the concept of *sopan* (to be polite) and *santun* (self-oriented politeness) which purposed to fulfill the concept of *tata*

*krama* (etiquette) that every Javanese has to obey and embrace (Geertz, 1961).
The concept of *tata krama* strictly represents both cultural norms and language
use that purposed to create harmony among society by having the feeling of
*kurmat* (respect) towards each other. This kind of politeness levels do not have an
equal word class in English, therefore, this study will apply Geertz (1961) theory
of Javanese politeness norms to observe the performance of making a request in
English, focusing on what kind of concept will appear in the students' utterances.

As English has formal and informal language level based on context and
situation, Javanese also possess complex level of language based not only on
context and situation, but also to the people they interact. It seems like every
language exists in our society also hold this principle, however, Javanese is a lot
more than just a language level. Comparing it to English who sees everyone as
equal, Javanese pay a lot attention to the interlocutor's age and social status. In
linguistics, honorifics in Javanese are also applied to mentioning numbers and
referring to something (Sukarno, 2015). The levels are divided into *krama* (polite
register, high) used to interact with the older and respected, *madya* (polite to
neutral register, middle), and *ngoko* (neutral register, low) used to interact with
the equal, inferior and younger interlocutor. This complicated level seems hard for
English to cover the expression as they do not have this level. For instance, to
refer the English word 'you', Javanese has *kowe, awakmu,* and *peno* in *ngoko* and
*sampeyan, panjenengan* in *krama* (Fitriah & Hidayat, 2018). This indicates how
Javanese uphold and truly value the politeness norms to act respectfully, so the

concept of *tepa selira* (respecting others) can be achieved to create harmony in society.

## 2.4    Request in Javanese Norms

To maintain the politeness strategy, the Javanese usually make requests indirectly so that the hearer would not interpret it as a command. Javanese people tend to ask someone in an indirect form to reflect on *unggah-ungguh basa*. However, directly utters the request is also possible if they have an equal social power. Sukarno (2015) states that, "…to be polite in delivering requests in Javanese, one must be able to choose the appropriate speech styles depending on the social relationship between the interlocutors, to make requests further from the speaker's view (e.g. using an interrogative form, creating a supposition or condition) which will make the addressee feel good, and to delete the recipient of the order from the request forms (e.g. by using the agentless passive construction)." Not only that, Javanese speakers also start a conversation of making request with a small talk, in order not to sound aggressive. This kind of behavior can be considered as indirectness in making request with the purpose of lowering the degree of imposition towards the hearer.

## 2.5    Request in English Norms

English have been considered as an egalitarian language who sees everyone as equal. This concept may be viewed as a form of impoliteness in some cultures. As impoliteness in a language might also refer to a directness, English is generally seen as a language that do not have any language levels, which the

speaker tend to straightforwardly perform an utterance. However, research found that native speakers of English tend to use conventional indirect strategies irrespective of the status of speaker and addressee. According to Yule (1996), indirect speech acts are commonly considered as a greater politeness in English rather than direct speech acts. For example, a native speaker may ask others to do something in a respectful way by minimizing degree of imposition towards the hearer (Blum-Kulka & Olshtain, 1984). In this situation, the request is indirectly uttered to avoid the act of offending others. English native speakers do this a lot in a formal situation or any situations involving people with a distant social gap. Meanwhile, requesting is also used directly in English as long as the speakers have close social gap and the same social power.

# CHAPTER III

# RESEARCH METHOD

This chapter explains the method used to collect and to interpret the data, including research design, research data, instruments, data collection and data analysis.s

## 3.1    Research Design

This study applied descriptive qualitative approach to study speech act realization of making request performed by the students of English Literature in UIN Sunan Ampel Surabaya. Rasinger (2010) defines that "qualitative research design concerned with structures and patterns, and how something is" which is in line with the aims of this study that observe how the structures and patterns of Javanese politeness norms influenced the production of linguistics action in EFL. The descriptive qualitative approach is purposed to observe social events within a language based on the researcher's knowledge. Furthermore, the social event being questioned is described using certain theories to interpret the data into something meaningful.

To interpret the data, this research relied on the pragmatic transfer theory proposed by Kasper (1992) to see the types of transfer namely pragmalinguistics and sociopragmatics. The result, then, examined whether it is negative transfer or positive transfer. Prior to data analysis, the researcher collected the data using Discourse Completion Test (DCT), a popular instrument in pragmatics research to

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help the observer creating particular scenarios in a form of question (Ogiermann, 2018). The steps of collecting the data are explained in the next points.

## 3.2    Data Collection

This part explains all about the data of this study including the form of the data, data source, the instrument of data collection, the technique of data collection, and data analysis.

### 3.2.1    Research Data

The data of this study were the linguistics expression supplied by the participants in the questionnaire completion. The responses contain sentences/phrases/words the students would be delivered when they talk to the different interlocutors with different social status, as in this research use a lecturer and a peer, in the context of making a request.

### 3.2.2    Data Source and Subject of the Study

The data were taken from the responses of printed DCT questionnaire with open-question regarding the designed-situation of making request in the academic context. On the other hand, the subject of the study are active students of English Literature from the 2$^{nd}$ semester to 6$^{th}$ semester. In order to fit the standard of this study, the subjects were examined whether they are ethnically Javanese, speak Javanese as their home language, and at the same time learning English as their second language.

### 3.2.3   Research Instrument

In order to investigate the cross-cultural transfer based on the pragmatics knowledge of the learners, it is needed to use an elicitation technique to collect the data. The instrument used to support this investigation is a Discourse Completion Test (DCT). DCT is a test consisting of some designed prompt to which the participants make responses according to socially differentiated situations. According to Blum-Kulka (1982), DCT was established as a tool to compare the speech act realization between native speakers and learners.

In this study, the DCT questions were printed and spread to various classes including the 2nd semester, 4th semester, and 6th semester students. The test contains two questions about making requests in an academic context—which the students have been familiar with it as they contact a lot with conversation for academic purposes. The worksheet were distributed in several classes which randomly selected to represents the total population of each semester.

Each worksheet provides prompts which describes the situation with two different settings and two different interlocutors. The two settings involve direct utterance in the classroom and written request via *Whatsapp* text message, while the interlocutors were divided into two types: lecturer and friend. The settings were made in 6 situations consisting of 3 prompts speaking to the lecturer and 3 prompts speaking to peers. Various situations were made to differentiate each paper to another. The differences were created into three batches which formed from the 6 situations. Every worksheet consists of one prompt of making request to peer and one with making request to the lecturer in a completely different

situation. This technique was created to avoid students' subjectivity which the same situations set to both peer and lecturer might easily lead them to differentiate the request act to both interlocutors. While this study is observing learners' pragmatics knowledge, questions with the same situation uttered to different interlocutors may produce unnatural respond as they would answer the question not based on their metalinguistics, instead, they would tried hard to make a difference between the two different interlocutors with different social power. Furthermore, each student completing different batch is an attempt to maintain students' originality in answering the question. (see Appendix 3*)*

Prior to the test, all questions have been consulted to the researcher's thesis advisor to see the clarity, otherwise it will attract misunderstanding that affect the quality of the answers. Not only answering the test, the students are also asked to fill the consent letter and their identity, such as registration number, sex, ethnicity, and home language. The students' identities were used to classify the requirements in this research. The researcher also explained and demonstrated the instruction for how to fill the whole worksheet, including identity and the question itself. (see Appendix 2*)*

From this test, the researcher was able to consider the result of pragmatic transfer and the strategies the learners perform in realizing the act of requesting. As the test is completed based on personal knowledge, it is mainly used in this field as the natural data that brings unpredictable utterance of the learners.

### 3.2.4   Data Collection Technique

The data were collected from the questionnaire completed by 2<sup>nd</sup> semester, 4<sup>th</sup> semester, and 6<sup>th</sup>-semester students of English Literature in UIN Sunan Ampel Surabaya who are ethnically Javanese and speak Javanese as their mostly-used home language.

To fulfill the criteria needed, the DCT was filled with students' identity such as registration number, sex, ethnicity, and home-language. Furthermore, the researcher classified the identity of the respondents by only taking the students who are ethnically Javanese and speaks Javanese in their daily conversation. Out of 181 participants involving male and female students from the 2<sup>nd</sup> semester (55 participants); 4<sup>th</sup> semester (60 participants); and the 6<sup>th</sup> semester (66 participants), it was found that 155 students were Javanese while the rest were from other ethnics. The sorting was then followed by choosing only Javanese students who are ethnically Javanese with Javanese language as their most-used home language. In this step, 114 students were found to be the required criteria while the other 41 students were Javanese who speak Bahasa Indonesia and other language in daily.

After selecting students' identity, the irrelevant responses were separated from the appropriate ones. In this part, researcher focused on the students' answer in the worksheet. The result showed that only 91 students answered the test properly, while the other 23 failed to understand the questions. Incorrect responses were considered based on the standard which fulfills the criteria; for example, using direct speech is required in this study to observe natural utterance, while the students who failed mostly answered the question with indirect speech.

Some participants also misunderstand the meaning of the question, leading to several assumptions: the researcher might have written the questions with ineffective sentences or those 23 students might have failed to understand the researcher's explanation before responding to the questions.

The classification was eventually followed by examining possible pragmatic transfer within students' responses. Out of 91 students, 66 of them answered the situation that showed the performance of pragmatic transfer. Upon reaching this final step, the data were qualified as the criteria required in this study.

Prior to this, the response of the students then transformed into research data which were separated from the participants' identity. Therefore, researcher focused only to the students' response regardless of their identity. As each student answered to two responses concerned in making request to lecturer and peer, thus, the 66 responses of the students turned into 112 data that were analyzed using the pragmatic transfer theory proposed by Gabriele Kasper.

**Table 3.2.1 The Summary of the DCT Questionnaire**

| DCT Situation | Prompt | Interlocutor | Social Power |
|---|---|---|---|
| Friend1 | Asking for a repetition | Friend | Equal |
| Friend2 | Asking for a discussion about a group project | Friend | Equal |
| Friend3 | Asking for a peer-review | Friend | Equal |
| Lecturer1 | Asking to share a journal | Lecturer | Higher |
| Lecturer2 | Asking for a consultation | Lecturer | Higher |
| Lecturer3 | Asking for a repetition | Lecturer | Higher |

## 3.3 Data Analysis

The data were analyzed by applying the theory of pragmatic transfer proposed by Gabriele Kasper in 1992. The analysis was divided into two main factors affecting the transfer, namely sociopragmatics and pragmalinguistics. Through the sociopragmatics perspective, various patterns of native culture performed by speaker appeared to be influential factor that affects the behavior and decision while performing request act in English as the target language. On the other hand, pragmalinguistics perspective used to show the native language structure which carelessly applied into the production of English.

Once the data have been interpreted through the perspective of sociopragmatics and pragmalinguistics, the result were classified whether it comes out as negative or positive transfer. This step was meant to measure the successfulness of the transfer, whether the utterance is appropriate or inappropriate if it was applied in the culture of target language.

The analysis of the request pattern was also obtained by observing the level of directness in requesting both the lecturer and peer. Moreover, to find out the reason of performing such transfer, sociolinguistics theory of politeness were also applied. Since the theory of Brown & Levinson has a western bias while the participants are Southeasterns, this research reflects on the theory of Javanese politeness proposed by Clifford Geertz.

**Table 3.3.1 The Code of Pragmatic Transfer**

| *Types of Pragmatic Transfer* | Code |
|---|---|
| *Sociopragmatics* | SP |
| *Pragmalinguistics* | PL |
| *Positive Transfer* | PT |
| *Negative Transfer* | NT |

**Table 3.3.2 The Example of Pragmatic Transfer Analysis**

| SITUATION | DATA | SP/PL | PT/NT |
|---|---|---|---|
| **L1** | Excuse me. Good morning, Sir. I <mark>would ask to you</mark> that would you share it to others. | PL | NT |
| **F2** | <mark>I'm sorry that I have to say this, but can you repeat your explanation?</mark> Because I still don't understand about the topic. | SP | PT |

**CHAPTER IV**

**FINDINGS AND DISCUSSIONS**

This chapter provides the findings and discussions of this study. The researcher interpreted the data by explaining the context in making request, analyzing the data with Kasper's pragmatic transfer theory and understanding the reason of the learners' performance of pragmatic transfer through Geertz's Javanese politeness norms.

## 4.1 Findings

Out of 66 data which contains pragmatic transfer, it was found that 39 data were sociopragmatics transfer which heavily influenced by Javanese cultural norms, while 27 data showed pragmalinguistics transfer from Javanese and Indonesian word structure to English as a target language. Researcher also found that the pragmatic transfer does not only exist in making a request, but the native culture also transferred to the sentence following the crequest. Pragmatic transfer performed by the students in a situation where they have to make requests to the lecturer and friend. The detailed explanations are described through these following points by providing the actual expression in both Javanese and Bahasa Indonesia to understand the native norms and languages. Two specific languages are chosen because Javanese are mostly bilinguals, they speak Javanese and Bahasa Indonesia interchangeably (Poedjosoedarmo, 2017).

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### 4.1.1 Pragmatic Transfer in Communicating with Lecturer

To communicate with a respected person, especially the one with higher status, Javanese performs several strategies based on constructed politeness norms that must be obeyed to satisfy society's expectation and to avoid any possible impoliteness act that might threaten one's face. However, if Javanese learners apply this kind of norm in producing English as a target language, the ideas would not be generally applicable and would results various effects based on the context. The data were explained through a pattern which shape a common transfer performed by the learners

#### 4.1.1.1 Local Greetings

Before uttering something, Javanese people have various opening; one of them is greeting the interlocutor as a sign of respect and friendliness.

> **Data 1**
> ***Assalamualaikum****. My name is A. I'm sorry to disturb your time.*
> Context: The student is trying to deliver the request via WhatsApp message.

This phrase is used by almost all participants in delivering a request via *WhatsApp* message. Students regularly use Islamic greetings such as *Assalamualaikum* (*salaam*) to greet the interlocutors both in direct and written conversation. *Assalamualaikum* is an Arabic phrase to greet a person which became one of the common greetings in Indonesia, especially when both speakers are Muslims (Santoso, 2015). As the students came from an Islamic university, this phenomenon reflects Javanese Muslims who also use this phrase frequently. The act of greeting *salam* before delivering the request to a person with higher status is to show politeness. This behavior results as positive transfer because it is

still applicable to some native speakers who also use *Salaam* in their daily

conversation.

### 4.1.1.2 'In Advance' Phrase

Transferring native structure into target language will sound right to the

learners as many people use it. Before making request, some participants use the

phrase 'in advance' while expressing gratitude and apology even before the action

affected the interlocutors. The examples are explained in the following data.

> **Data 2**
> *I want to have a consult for my journal article to you, Ma'am.* ***Thank you in advance***.
> Context: the students completed a question of situation where they must arrange a consultation with the lecturer.

The  student use "thank you in advance" phrase after requesting represents

Javanese culture to always say thank you as a sign of respect, even before the

interlocutor does something for them. The student used this phrase probably to

express gratitude for sparing the time to read the message or later when the

speaker has responded to the message. However, native speakers would find this

phrase inappropriate because it indicates an assumption that the interlocutor will

surely help. Also, "thank you in advance" is basically a pragmalinguistics transfer

from Javanese language of "*matur nuwun sakderenge*" or "*terima kasih*

*sebelumnya*" in Bahasa Indonesia.

> **Data 3**
> ***Sorry in advance to bother your time.*** *First of all … . I need your help to share my journal article to others.*
> Context: The students completed a questionnaire with a prompt about requesting a lecturer to share their journal articles.

Similar to "thank you in advance", the phrase "sorry in advance" is another example of Javanese transferring local phrase, however, this sentence is seen through sociopragmatics aspect. Javanese always have something to say before or after delivering their request. In this sentence, a student asks for an apology for taking the lecturer's time to read her message. This attitude is intended to show respect by expressing guilt for 'interrupting' the interlocutor's free time as Javanese always perform the feeling of *sungkan (*shame). However, this expression would most likely be included in negative transfer since it is not in line with English which upholds the Western culture. It should be the lecturer's responsibility to respond the message, therefore, the students should not have to say sorry. Moreover, adding 'in advance' does not sound right in English as it is just an example of pragmalinguistics transfer of the common Javanese phrase "*pangapunten sakderenge"* to English. This kind of transfer is a negative transfer as it fails to produce a proper expression while being loyal to their native language structure.

**4.1.1.3 Asking for Availability**

Prior to delivering their request, most of the participants always start it with a question about asking for the lecturer's availability. The detailed examples are described in the data below.

> **Data 4**
> ***I wanna ask about your free time*** and ***could you give me your time*** to *consult my journal article.*
> Context: the students filled a question of arranging consultation with the lecturer.

Before asking for help, Javanese, or mostly Indonesian, will ask about the interlocutor's free time to make sure that it is the right time to talk. Javanese carefully asking is a sign of being afraid to interrupt the speaker's business. When the student perform this behavior, it is meant to avoid any possibility in acting impolite.

Having small talk as opening is a common situation among Javanese, thus, asking someone's availability is one of many kinds of chit-chat to start a conversation. Making a request without asking the interlocutor's availability, especially to a person with higher status, is often considered impolite as it may sound like the speaker is trying to interrupt the person's time. In contrast, English does not uphold this concept as a sign of respecting someone's boundaries and privacy. As the speaker failed to perform the concept of politeness in English, this behavior is considered negative sociopragmatics transfer.

### 4.1.1.4 Apologizing before Making a Request

Being known for not straightforwardly delivering their intention, Javanese learners tend to ask for an apology as an anticipation to protect themselves from any possible act that would harm their face.

**Data 5**
***Sorry to bother your time**. First of all … . I need your help to share my journal article to others.*
Context: the student asks the lecturer to help him sharing his journal article to others.

Despite not making mistakes, Javanese always try to protect their face by delivering apology. In this context, the speaker uttered an apology to anticipate

the possibilities of interrupting the hearer's business. Since an apology is usually delivered before or after the speech, Javanese always use this expression very often to start or end their speech in order to express guilt 'just in case' they are bothering, offending, or making the hearer uncomfortable with their words. However, it is an uncommon behavior if it is expressed in English since sending a message normally like this to a lecturer would not even considered as bothering. The act of feeling *sungkan* is not in line with the culture in English, it is basically just a sociopragmatics transfer that failed to meet the target language's concept of politeness.

### 4.1.1.5 Frequent Addressing

Carefully choosing an address to call someone is really important in Javanese conversation. Kartomihardjo (1981) states that choosing pronouns and address represent the speaker's relationship with the interlocutors. Staying loyal and being used to this custom, the students transfer it into English conversation by inserting it in every sentences.

**Data 6**
*I have a question about the material, **Ma'am.** I'm still confused about web-based fiction. Could you please explain it again to me, **Ma'am**?*
*Thank you very much, **Ma'am.***
Context: the student asks for a repetition in a class.

Addressing the interlocutor is normal in all languages, but Javanese people perform this act very often to show politeness. It is essential to call other people with a careful address so that the communication will go well. In this situation, the student is calling the lecturer with "Ma'am/Sir" as an additional in every sentence

to represent the native language of adding "Pak/Bu" at the end of a sentence as a sign of politeness to the respected person. It becomes a habit of Javanese people to address people, to the point they call the interlocutor in every sentence as the example above. This behavior is intended to satisfy the interlocutor's social expectations and to protect the speaker's image so that their tone would sound softer. However, when a Javanese learner performs it in English, it will sound unnatural since natives don't address others as often as Javanese—for example, almost in every sentence. However, it is still a positive transfer as it does not affect the actual meaning of the utterance.

### 4.1.1.6 Proposing and Explaining

The act of proposing and explaining the speaker's condition is one of many ways to make a request in indirect way. This act is usually to smoothen their request in order to encourage the hearer to perform the requested action. However, in the context of pragmatic transfer, this act often shows the speaker's lack of pragmatics knowledge in the target language as they try to apply their L1 culture to the target language which may result in awkwardness, misunderstand, and impoliteness as the worst case.

> **Data 7**
> ***I would like to set a date for our meeting regarding my consult.*** *Is it okay if we do it on .. at ..?*
> Context: the student wants to ask for a consultation session with lecturer.

Starting a request with an explanation sounds like a behavior Javanese people would do. In this situation, instead of directly asking for a consult or

directly mentioning the date, the student explains their plan first with "I would like to set a date" and then proceed to write down the date. If the student wants to explain something to start a conversation, it would be more acceptable if the student describes the reason they need a consultation, or just write that he would like to consult a journal article and add the arranged date.

Making a request in English, although having several levels of directness, should be delivered straightforwardly following the tradition of the language speakers. Thus, lack of pragmatics knowledge of target language's culture may result in a sociopragmatics negative transfer as it failed to deliver the actual intention in English.

**Data 8**
*I'm sorry, Sir. In point B, it's not enough clear for me.* ***So, I need re-explanation****. Thank you.*
Context: the student is requesting a repetition to the lecturer.

Instead of directly requesting, the student is trying to explain his condition that he needs a repetition. This performance reflects the Javanese cultural norms of politeness which prefer to ask indirectly rather than sounding like giving command to the lecturer whose status is higher than the speaker. Society believes that directly requesting older people is equal to telling someone to do something in a rude way. Therefore, the student chose not to directly ask the lecturer, but to explain what he needs in order to make the lecturer aware that they need a help. Although in English uphold the concept of straightforwardly utter a request, this act is considered as positive sociopragmatics transfer as it still applicable and widely used in English conversation.

**Data 9**

*Would you share my article in order to appreciate one of your students?*
Context: the student is requesting the lecturer to share his/her project in a form of journal article

In this situation, the student wants to deliver the request by adding the

phrase "to appreciate your students" as a sarcasm. The use of sarcasm here is to

'push' the hearer to do what the speaker wants. Regardless of what kind of

approach the student wants to apply to encourage the hearer, this behavior is

inappropriate to be delivered to the person who has higher social power as it

might offend the hearer. This kind of expression is heavily influenced by Javanese

people's habit of uttering small talk before and after performing certain speech

act. Thus, it is considered as negative sociopragmatics transfer as it is not in line

with the concept of politeness in English where saying things upfront is highly

appreciated.

**Data 10**

My necessity is to share a good news and want to ask for help. First, the good news is my article has been published on NOBEL, Alhamdulillah. Then, because of this may I ask for your help to share my journal article with others?
Context: the student is requesting the lecturer to share his/her project in a form of journal article

The student delivers the request act by starting it with several 'openings'

commonly used in Indonesian and Javanese requests such as the phrase 'My

necessity is to' which means "keperluan saya (menghubungi anda) adalah…" in

Bahasa Indonesia and "maksud kulo (hubungi panjenengan) niku…" in Javanese.

Instead of just uttering a request, the student opens it with an explanation of why

they are contacting the lecturer. Making an opening is essential in contacting a

respected person, however, explaining the request then proceeding to make a

request just represent how Javanese as a part of Asian always does a wishy-

washy. This negative sociopragmatics transfer is not common among native

speakers as communicative efficiency is highly appreciated.

**Data 11**
*I would like to ask you to share my journal article that has been published on NOBEL to other lecturer if you don't mind. Thank you.*
Context: the student is requesting the lecturer to share his/her project in a form of journal article.

The phrase "I would like to ask you to share my journal" is another

example of opening a request with an explanation of the act. The student performs

this act because he/she thinks it is more polite to explain first before requesting, so

that the tone does not sound like a command to the hearer. The concept of

explaining the intention before delivering a request to the lecturer has been

constructed as a communication ethic among university students in Indonesia, and

thus being loyal, the student apply this behavior to the English production.

Although does not affect the hearer's comprehension in understanding the

utterance, this behavior is considered as negative sociopragmatics transfer as it

does not sit right with the concept of English language.

**4.1.1.7 Lack of Arranging Word Structure**

Some participants seemed to have a hard time delivering request in a polite

way since they are still attached to the native norms. Therefore, they tried to put

their 'native language' ideas inside their mind into English which triggers the

negative pragmalinguistics transfer as they try to express a native language phrase

in English as a target language. These are the data which showed how the students

made several mistakes in arranging sentence in English.

**Data 12**

*Do you have time to me for consult my journal?*
Context: the students ask for a consultation session with the lecturer.

This is an example of pragmalinguistics transfer. The phrase "Do you have time to me" is an attempt of expressing native phrase of "Apakah ada waktu untuk saya?" in Bahasa Indonesia and "Nopo wonten waktu damel kula.." in Javanese. The words "to me" is highlighted as negative transfer of pragmalinguistics because it transfers the words "untuk saya" in the production of English, while the word "untuk" can be translated into "to" and "for" that make the speaker confuse. Using "to me" in this context is weird as the word "have time to me" is inappropriate, it should be "have time for me", although it is not generally used by native speakers.

**Data 13**

*Excuse me, Sir, I want to tell you that my journal article has been published on NOBEL, may you help me to share my article journal article with others?*
Context: the student is requesting the lecturer to share his/her project in a form of journal article.

The phrase "May you" is a pragmalinguistics transfer of *"apakah Anda bisa…"* in Bahasa Indonesia and *"nopo panjenengan saget…"* in Javanese which caused by the student's lack of proficiency. The student probably wants to express "would you" or "can you" but considering the social status of the lecturer, he/she changes the honorific form to "may" thinking it is more polite to be used. However, "may you" is an unusual phrase in English and the student generalizes the concept of using 'may' as in the expression of "May I…?" which leads to a negative transfer.

**Data 14**

*If you don't mind **I would like to ask help from you** to share my journal article because …*
Context: the student is requesting the lecturer to share his/her project in a form of journal article.

Another example of carelessly transferring native language structure of commonly used native utterance before making a request. The sentence "I would like to ask help from you" means "*saya ingin meminta bantuan dari Anda*" in Bahasa Indonesia and "*kulo badhe nyuwun bantuan dateng panjenengan*" in Javanese. The use of "to ask help from you" is probably intended to express the phrase "to ask for your help" but the sentence is roughly translated from Bahasa Indonesia or Javanese to English which result in unnatural phrase of negative transfer.

### 4.1.1.8 High Context

Since Javanese usually make a request indirectly, they have various ways to deliver it based on the accepted norms. One of them is communicating in high context. This communication mode is used by society in the Eastern, including Javanese, to soften their tone so that it won't upset the hearer. Some participants applied this strategy while making request to the lecturer.

**Data 15**

*Sir**, I hope you are willing** to share my research paper with others. Thank you.*
Context: the student asks the lecturer to share his journal articles to others.

In this phrase, for example, the speaker is trying to say "semoga anda berkenan untuk membagikan paper saya kepada yg lain" in Bahasa Indonesia and "mugi-mugi panjenengan saget mbagi jurnal penelitian kulo kalih liyanipun" in

Javanese which purposed to make a request by coating it with 'personal'

expectation to the hearer. The student does not directly say that he needs a help

but he softens the tone to make it not to sound like commanding the lecturer. This

indirect request is a negative transfer because this phrase sounds like 'pushing'

someone to do something, although it is not the actual intention of the speaker.

> **Data 16**
> Sorry to interrupt, if possible, I ask (you) to explain again because I do not
> understand the material well.
> Context: the student asks the lecturer to repeat the explanation.

The highlighted sentence is a kind of pragmalinguistics transfer for using

native language structure while performing request act in English. The sentence

"if possible, I ask (you) to explain again" means "*jika memungkinkan, saya*

*mohon untuk dijelaskan kembali*" in Bahasa Indonesia and "*yen saget, kulo*

*nyuwun dijelasaken malih*" in Javanese. This is a common formal phrase both in

Bahasa Indonesia and Javanese delivered in a polite way in a mean that the

speaker wants to inform the hearer that he will be fine if the participants may not

accept his request. When they hear this, native English speaker may understand

the intention, however, it sounds unnatural and is not in line with the concept of

Western culture to stand up for themselves when they need help.

### 4.1.2  Pragmatic Transfer in Communicating with Peer

Researcher found that pragmatics transfer not only found in the

communication between students and lecturer, but it also appeared on the

communication between peers. This strategy is performed due to the norms of

considering each other's feelings and positioning oneself in others such as in the concept of *tepa selira* (respecting others).

### 4.1.2.1 Apologizing before Making a Request

Delivering an apology before actually making a request is one of some native cultures transferred to the English conversation. Apologizing an example of a Javanese politeness strategy applied by the students regardless of the hearer's social status. This behavior is an example of anticipating the mistake they will make as an attempt to protect their face to not upsets the hearer. The students expressing their guilt before making request is shown in these data below.

> **Data 17**
> ***I'm sorry that I have to say this, but can you repeat your explanation?***
> *Because I still don't understand about the topic.*
> Context: the student asks a friend to repeat the explanation.

In this context, the learner is trying to build the Javanese attitude of *tepa selira* (respecting others) to avoid any possible action that may hurt or offend the interlocutor. The speaker is positioning himself as the hearer—which in this situation is being called out for talking unclearly or talking too fast. The concept of *tepa selira* is a Javanese norm that should be applied in interacting with everyone regardless of any social power.

Although this expression is meant to respect the peers, native speakers do not use this high level of apology. Instead, "excuse me" or "sorry" would be enough to satisfy the hearer. This kind of expression is an example of transferring their cultural norms of delivering apology, thus, it leads to a negative transfer.

### 4.1.2.2 Unusual Addressing

Javanese not only call the older or respected person with addressing, but they also call their peers with cultural addressing such as 'brother/sister' (*mas/mbak* in Javanese) when they are unfamiliar with each other.

> **Data 18**
> ***Brother/Sister**, could you please explain it again with a simple explanation so that I can understand?*
> Context: the student asked a repetition to his friend.

The student is trying to call their friend with relative addressing using 'brother/sister' or '*mas/mbak'* in native language. This act is a sign of friendliness and respect, usually addressed when they are not really close to each other. It can also be a sign that the student is not aware of the addressing in English because it sometimes sounds weird to call a friend with brother/sister, especially when the speakers are not close to each other. Thus, this It would be a different result if the speakers use it among Muslims because they usually call each other brother/sister.

### 4.1.2.3 Lack of Arranging Word Structure

The student seemed to have problem arranging words not only in communicating with lecturer, but also with their friend due to several factors such as lacking grammatical structure, not being used to express the target language, not getting enough exposure to the language, and many more.

> **Data 19**
> *Can you please **explain it back to me?***
> Context: the student asks for a repetition to her friend.

The situation shows that the student is trying to express a Javanese sentence of "*isok jelasno maneh nang aku?*" or "*bisa dijelaskan kembali?*" in Bahasa Indonesia. The word "back" which means "*kembali/lagi*" should not be used as it has a different context in the prompt, it should be 'again' or 'once more' in English, for example, "can please explain it once more?" or just simply "can you repeat it please?" This phrase is a negative pragmalinguistics transfer as the speaker wants to make a request in English but expressed it in a native way.

### 4.1.2.4 High Context

When producing English as a 'western' language, Eastern learners seemed to be loyal in their native cultures. In a situation of making a request, even to their peers, learners also speak in high context such as softening their tone, using anticipatory apology, asking for a willingness, and others. One of the students also use this strategy in making a request to his friend.

> **Data 20**
> *Hello, James. I have made a journal.* ***Are you willing*** *to correct my journal?*
> Context: the student asking a friend to review his journal article.

The data above showed an example of how the student speak to his friend in a high context using 'are you willing' which means 'opo awakmu gelem' in Javanese. Similar question often used by Javanese to make a request sounded like an offer which conceal their level of necessity. In this situation, a student is probably trying to show that it is okay for the hearer to not review his journal. When this phrase is expressed in English, it would naturally result in a positive sociopragmatics transfer. Although it does not fit the concept of assertiveness but

this phrase can also be used in English as a sign of respecting boundaries and politeness.

## 4.2 Discussion

The difference between lecturer and peers drawn in the way learners delivered their request in term of directness. In making request to the lecturer, students tend to start a conversation with a long explanation and ended the request with the expression of gratitude even before the lecturer perform it. It is common for EFL learners to choose directness levels in request realization according to their native language. The directness in this study refers to not only how the learners deliver the request, but they utter the request by using some opening and ending which make the request included as indirect. This kind of behavior is a prominent motivation for the participants in order to achieve the concept of politeness. Meanwhile, requesting to peer sounds more straightforward without any pre and post sentence or phrase following it. Learners tend to be more direct to their peer as they have the same social power. In Javanese, the language levels will be reduced if the social power is closer. This finding is in line with Situmorang (2022) who revealed that Indonesian EFL learners often deliver a request in a proper way but the use of indirect request can not be avoided due to the learners' loyalty of native norms. This kind of behavior may produce an inappropriate transfer as it may result in awkwardness.

Overall, researcher discovered that most participants performed negative transfer when making request in English. This finding is in line with Widanta

(2019) and Eliza (2019) which showed the general transfer of Javanese learners is negative transfer. The scope of pragmatic transfer is not only influenced by L2 proficiency, L2 exposure, and self-confidence. More extensive, negative transfer can be caused by several factors such as cultural differences, loyalty to native language, and lack of pragmatics knowledge in both pragmalinguistics and sociopragmatics aspects. Gao (2023) affirms that due to the big gap of differences between L1 and L2 in terms of language structure and language models, negative transfer will obviously be recognized than the language with similar structure. In this case, Javanese is culturally and linguistically different with English which most likely to trigger a negative transfer, in accordance to Nadar (1999), due to a difference in language function. Javanese promotes indirectness, collectivism, and awareness of hierarchy whereas English uphold directness, individualism as a sign of respecting boundaries, and egalitarianism (Wijayanto, 2013). The fact that these two languages have the opposite characteristics require learners to put extra energy to avoid negative transfer.

The example of negative transfer is shown in the use of 'in advance' phrase before and after uttering request. This phrase is used by participants in the context of apologizing before making a request and expressing gratitude after making a request. In the context of apologizing, Leech (2014) called this behavior as anticipatory apology which usually performed if the speaker has the possibility of doing low-level violation. Meanwhile, the phrase 'thank you in advance' is used if in case the hearer performed the request later on. Saying 'sorry' and 'thank you' even before the assumption actually happened indicates a manifestation of

*unggah-ungguh* (propriety strategies) so that people would not forget the

importance of apologizing and thanking someone. This expression is used by the

participant to both lecturer and peer as an attempt to avoid future problems.

Another example is seen in the pattern of asking for availability and

explaining their condition before actually making a request. Most of the

participants were found to be direct in uttering request, but on the discourse level,

they tend to be indirect for not straightforwardly deliver their intention. For

example, some learners started a conversation with a question of asking for the

speaker's availability. Starting it with explanation is a sign of giving reasons to

convince the hearer a solid request, so that the hearer can perform the request,

although not asking it directly. Javanese or generally Asians were raised to speak

in high-context and indirectly utter their intention to avoid being rude and

aggressive. Surjowati (2021) states:

> "One of the values is *andhap asor* (lowering oneself while
> exalting others), which means that while communicating with
> someone who has a different status, age, position, and social
> distance, one must be able to please him/her (the hearer) by
> not imposing their wants and not underestimate him/her (the
> hearer)."

Therefore, the behavior above is actually a realization of Javanese politeness

concept of *andhap asor* so that the request does not inflicts the hearer. Some

learners also utter addressing multiple times while making request such as

frequently adds *'Ma'am'* or *'Sir'* in every sentence while communicating with the

lecturer and '*Brother*' or 'Sister' to the peer. The concept of giving deference has

been studied by Surjowati (2021) which claims that addressing lecturer as

'*Ma'am*' is a sign to respect someone with higher status and power than the speaker. She then adds that this strategy is intended to minimize the imposition impinged to the hearer which may results in impoliteness. This behavior is included in negative transfer because Javanese usually address the interlocutor almost in every sentence which native speakers do not use as often as them. Moreover, there are also students who seemed to experience a misconception in both Javanese and English norms. The use of '*Brother*' or '*Sister*' imply the act of respecting other, however, English do not generally call their friend with that address. The same goes to Javanese who do not call their friends as '*Mas'* or '*Mbak'* unless there is a social distant between them. This phenomenon leads to a failure in both cultures which may be caused by the learner's lack of proficiency in delivering their ideas in English and functioning their native norms.

However, negative transfer does not always results misunderstanding, depending on the contextual and situational discourse. In this study, the students are communicating with lecturer and peer whose both speakers' language is also Javanese and Indonesian. The reason of why the students performed the Javanese politeness in their English production is merely because they are contextually speaking to non-native speakers who have the same culture as them. Therefore, participants are trying to satisfy the hearer in a context of being polite according to Javanese norms, with a purpose of achieving harmony in a conversation. This phenomenon is in line with the statement of Thomas (2012) that pragmatic transfer happened because the speaker wants to achieve particular goal so that it would produce certain effect to the hearer.

In some cases, there are learners who successfully transferred their native language norms and structure to the production of English. This behavior is the opposite of negative transfer, namely positive transfer. Positive transfer will more likely occurs between two languages which have the structure and function. In some extent, the pragmatics knowledge of native language helps the learner to produce the speech in L2 because it guided them to detect the similar transferability sentence between L1 and L2 (Ling-Nan, 2018). However, it is not impossible for learners who learn two completely different languages to perform positive transfer. For example, in Data 1, a learner used local greetings derived from Arabic phrase called *Assalamualaikum,* this expression is still acceptable as long as it is expressed with to specific native speakers such as Muslims, Arabs and their allies. A speech will be categorized as positive transfer when the original intention is still conveyed and does not result a misunderstanding. However, performing positive transfer does not mean that the native language is perfectly transferred and thus negative process does not happen, rather, it will only decrease the error of producing the target language. Kasper (1992) proposes that positive transfer will result a miscommunication if the pragmatics behavior of native speaker is considered as inappropriate for non-native speaker. For instance, Javanese learners want to make a request to their lecturer in English. The native language structure happens to be linear with English as the target language but this sentence has the same level of directness as native English. The possible result will be the lecturer misunderstanding this behavior as an act of impoliteness because it does not reflect the social hierarchy in Javanese norms, though uttered

in English. Through this event, the researcher realized that transferring native norms into English production does not always wrong as long as the speakers are aware of the interlocutor they talk to and the particular situation they sit in.

Although sometimes it sounds unnatural for non-native speaker to transfer their L1 to L2, it is still acceptable as long as the interlocutor understand the original meaning. Preserving native norms in English among non-native English speakers should not be considered as failure, instead, it indicates the growing of English as global language that needs to live in harmony with its EFL learners. English is not only spoken in the West, it is spoken as lingua franca by speakers with different first language, therefore it keeps on developing to match the speaker's culture. Rohmah (2005) explains further that English is growing to be spoken in various ways following the native language as the main influential factor for this 'New English' to happen. English is widely spread throughout the world and thus it is called as a global language which help people to communicate, whether it is in the context of native to native; native to non-native; non-native to native; and even non-native to non-native as shown in this study. The transfer will more likely to happen in non-native to native and non-native to non-native. The urge of putting more energy to fulfill L2 pragmatics knowledge will be in the situation of non-native to native, but the speaker can freely use the language according to the local customs in the case of communicating between non-natives. This classification is described by Rohmah (2005) using the Graddol's model of three circles in English in terms of its development from English as L1, ESL, and EFL. In later version, English will stand side-by-side

with the local language with the speaker still preserving their native language's norms. Hence, the reason of learning English is not only about communicating to the native speakers that it requires an understanding about the Western culture, instead, people may learn English to be able to communicate globally with people all around the world. If English is meant to be a global language which its learners are coming from various countries, different first languages, and diverse cultures, thus the usage should be more flexible to suit each native language. With the distinct characteristics, both native and non-native would understand each other's culture through the pattern of communication in English.

# CHAPTER V

# CONCLUSIONS AND SUGGESTIONS

This chapter presents the researcher's conclusion of the study. This part then continued with the suggestion related to the topic of the study.

## 5.1 Conclusions

Based on the findings and discussion above, researcher found that negative transfer of request is most likely to be performed by the students when they are communicating with the lecturer. Negative transfer, in this study, is dominated by the sociopragmatics factors which influence the learner to do so. The loyalty of ther inative language is still strong because they communicate with the lecturer whose status is respected in the culture of Javanese. This action comes from the student's motivation of achieving the concept of Javanese politeness norms caused by different social power and the academic context which requires high level of formality. This study agreed that bringing local customs to the production of English is not always a sign of failure, it forms the characteristic of Javanese English.

In the context of requesting peer, students have been using the direct level which is in line with the English norms, although there are some students who experienced a misconception of English culture. Moreover, they tend to lack in arranging word structure which cause a lot of pragmalinguistics negative transfer. This problem might be caused by the speaker's lack of proficiency, pragmatics knowledge, and exposure to the target language.

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**5.2 Suggestion**

The problem of transferring can be reduced by raising students' awareness of cultural differences, managing intercultural communication differences, and getting more exposure to the L2 norms and cultures such as interacting with native speakers. The teachers can also encourage the students to communicate in English more often.

The researcher also hope that the next researchers will investigate the impact of Javanese politeness norms to the English production in other Javanese areas, specifically in East Java. It is also hoped that the next researcher could observe the oral performance in real life which the subjects can produce the utterances naturally.

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