

**How to Cite (APA Style):**

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

# Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence

**<sup>1</sup>Ajar Pradika Ananta Tur\*, <sup>2</sup>Arini Sabrina**

<sup>1</sup>*English Literature Department, Universitas Ahmad Dahlan, Indonesia*

<sup>2</sup>*Plantation Crop Farming, Politeknik LPP, Indonesia*

**\*Corresponding Author**

Email: [ajar.pradika@enlitera.uad.ac.id](mailto:ajar.pradika@enlitera.uad.ac.id)

## Abstract

*In 2023, Yogyakarta Province has documented 308 instances of sexual violence, including cases of verbal abuse. This fact is surprising given Yogyakarta's unique position as a cultural showcase in Indonesia, which is particularly evident in its depictions of politeness and identity. In contrast, Yogyakarta's Javanese propriety culture, known as unggah-ungguh, functions as a vital protective mechanism for its community by integrating local cultural components. This distinctive cultural politeness parallels Leech's Six Maxims of Politeness: Tact Maxim, Generosity Maxim, Approbation Maxim, Modesty Maxim, Agreement Maxim, and Sympathy Maxim. This research examines the correlation between these maxims and Javanese parenting practices as delineated in publications by the Department of Women's Empowerment, Child Protection, and Population Control of Yogyakarta, aimed at educators and parents in Yogyakarta, emphasizing the significance of courteous communication and virtuous conduct grounded in Javanese tradition. Strengthening the initiative from school to university levels, together with adequate support from family and community, may lead to a reduction in verbal sexual assault.*

**Keywords:** *Javanese culture; politeness maxims; Yogyakarta; mitigating sexual violence;*

## INTRODUCTION

Numerous instances of sexual violence have recently proliferated indiscriminately. The website <http://kekerasan.kemenpppa.go.id/> reports that sexual violence complaints in Indonesia reached 6,038 in July 2024. This type of violence is the most common, followed closely by physical violence, which accounts for 4,496 occurrences. Specifically, 138 instances of sexual abuse have transpired in Yogyakarta, with several victims being university students. Despite a significant reduction from the 2023 figure of 318 (<https://dp3ap2.jogjaprov.go.id/>), the number of victims remains above one hundred. The figure transcends mere numerical value. It encompasses psychological and health concerns that arise from an unwanted traumatic event. According to Nurmila as cited in Sukeni and Prakash (2023), many victims or witnesses of sexual violence lack the courage to disclose incidents, making sexual harassment cases akin to a hidden epidemic. This serves as a

warning for all parts of society, as evidenced by statistics from Catahu 2023, which indicate that sexual violence ranked second among the most prevalent types of violence in Indonesia in 2022. It implies that a topic that was previously considered taboo and rare is now spreading beyond limits.

The phenomena also pertain to the verbal aspects. Aytact et al. in Guay et al. (2014) characterize verbal violence as the employment of personally offensive language, including severe curses and vulgar expressions, or the demonstration of disrespect towards an individual's dignity and worth. Harefa (2022) specifically defines verbal sexual harassment as utterances concerning sexuality directed at the victim in a manner that demeans and intimidates them. Bendixen and Kennair, as cited in Goldschmidt and Trysnes (2020), restrict the notion of verbal sexual violence to the use of sexualized language pertaining to genitalia, the body, solicitations or suggestions for sexual favors, and similar communications using technology. Catcalling, verbal discrimination based on gender identity or well-being, and the humiliation or belittlement of victims are among the forms of verbal sexual violence that can occur. These diverse forms of verbal sexual assault are illegal, particularly in Indonesia. Article 281 Paragraph (2) of the Criminal Code, along with Articles 8, 9, 34, and 35 of the Law on Pornography, may classify cat-calling as a violation (Mardiyanti et al., 2022). The Minister of Education and Culture Regulation Number 30 Year 2021 articulates definitions of verbal sexual abuse, addressing the Prevention and Handling of Sexual Violence in Higher Education. This regulation served as the impetus for higher education institutions to establish the Sexual Violence Prevention and Handling Task Force, also known as the PPKS Task Force (Sukeni & Prakash, 2023). Law Number 12 of 2022 makes it clear that actions that are considered criminal offenses, such as sexual violence and other specific things, will be punished with jail time and fines as outlined in the law (Mahendra & Arwis, 2024). Despite sexual harassment laws prohibiting them and numerous parties vocally opposing them, such incidents, often originating from the past, persist.

Despite the aforementioned points, it is regrettable that sexual violence persists even in a province renowned for its ethics and education. Furthermore, it is deeply disturbing that the majority of victims are university students, who, given their age and circumstances, often face the expectation of self-sufficiency in managing their own care. It's natural for many 'newcomers' to learn how to live well and protect themselves in their temporary home. Parents should regard this life phase as an opportunity to teach their children to be self-reliant and respectful individuals at the earliest feasible moment. Furthermore, this does not suggest that the responsibility of parents only extends to those who arrive from outside Yogyakarta. Given that sexual abuse can occur to anyone, the obligation to avoid such incidents should be a collective priority for everybody.

What is the rationale for this article's emphasis on Yogyakarta province? Many students in Yogyakarta province are known to originate from outside the province. According to data from <https://regional.kompas.com/>, the total number of students from junior high school to university level in Yogyakarta in 2023 is 640,658. Furthermore, over 60% of university students originate from outside the province. A 2023 survey involving respondents from various

### How to Cite (APA Style):

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

provinces in Indonesia recognized Yogyakarta as the most appealing province for pursuing higher education at the university level. With the elevation of this province's status, many parents now aspire for Yogyakarta's educational institutions, government, and society to collaboratively foster an optimal atmosphere for achieving educational aspirations. Yogyakarta is renowned for its legacy of propriety, particularly in fostering a safe, friendly, and ethical atmosphere. In contrast to certain regions that may possess a singular language for communication, Yogyakarta, together with other Javanese provinces, features a minimum of three linguistic tiers, distinguished by the interlocutor or the subject of discourse: *ngoko*, *madya*, and *krama* (Hidayani & Macaryus, 2019). The greater the age or esteem of the conversational subject or interlocutor, the more the speaker will employ a more courteous register. The Javanese culture establishes respect among individuals through the utilization of language (Wibowo, 2005).

The tradition of linguistic civility is ancestral in Yogyakarta. Despite numerous technological advancements being expansive and ubiquitous, Yogyakarta continues to preserve its uniqueness within the linguistic framework. Moreover, this politeness system not only manifests in verbal communication but also in societal attitudes. As a result, Yogyakarta is often regarded as a province with a friendly community. This article addresses the issue of eliminating verbal sexual violations in Yogyakarta, particularly inside educational institutions, in connection to politeness. From birth through adulthood, including during higher education at the university level, we should teach and encourage politeness as a fundamental principle.

One way to impart politeness is through language utilization, specifically Javanese in Yogyakarta. Poedjosoedarmo (2017) has elucidated the universal standards of linguistic propriety, referred to in Javanese as *unggah-ungguh* or *tata krama*, which Sukarno (2010) defines as proper manners. We anticipate that the use of *unggah-ungguh* parallels Leech's politeness maxims, serving as supplementary tools in educating youngsters or pupils. The maxims include the tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim (Leech as cited in Shahrokhi & Bidabadi, 2013; Sari, 2021; Santoso et al., 2021; Napitupulu & Semiun, 2022). The previously elucidated universal politeness maxims, when taught early and consistently, should provide a strong foundation for students to demonstrate courtesy and reduce the likelihood of sexual verbal violations.

Several texts pertaining to civility underpin this essay. Sapitri et al. (2020), supported by Fitriyah et al. (2020), investigate the politeness strategies in English discourse via the lens of Leech's maxims. This demonstrates that rules in communication, particularly concerning courtesy, are prevalent in both English and Javanese. Each tribe adheres to the principle of preserving politeness through its unique traditions and culture, particularly manifested in language usage (Sugianto, 2021). Ngadiso (2012) has highlighted the significance of safeguarding Javanese language and culture during the era of globalization to enhance character education. Specifically, he notes that Javanese shares the same principles as Leech's maxims in universally employed communication. However, the research did not expand its scope to address the crucial issue of sexual abuse prevention.

Mantiasiah et al. (2020) elucidate the significance of politeness, as exemplified by the Javanese language, in mitigating verbal sexual abuse. Their research illustrates the impact of a teacher's disparaging remarks on students' bullying behavior. Students who frequently observe their teachers' impoliteness are likely to emulate such behavior subsequently. This indicates that the educator's involvement in imparting character education to pupils is crucial to eliminating any inclination toward bullying, as supported by Prayitno et al. (2021). Furthermore, there is an inherent connection between bullying and verbal sexual assault, as both involve the perpetrator's primary goal of humiliating or undermining the victim's self-esteem. This risk arises when the origin of such criminal behavior stems from improper language use and the ingrained attitudes of instructors. By instructing on politeness, particularly in relation to the students' own tradition, such as the Javanese culture, educators not only foster a connection to their heritage but also equip pupils with the necessary tools to avert sexual offenses, mainly verbal ones.

In addition to education, parents equally have the job of instilling Javanese propriety. Udasmoro et al. (2023) conclude in their study on the preservation of Javanese culture in Yogyakarta that familial and societal contexts are essential in maintaining the Javanese language. Furthermore, a study by Handayani (2017) underscores the significance of communication between parents and children as a strategy to eliminate sexual assault. This genuine form of public awareness aimed at preventing sexual violence (Mahendra & Arwis, 2022) is anticipated to be demonstrated by parents and adapted by other stakeholders, enhanced by the politeness norms suggested by the Javanese language.

The final stakeholder with the authority to disseminate the implementation of Javanese property education is the government itself. The government is responsible for shaping its citizens into 'ethical' individuals and must engage in facilitating and regulating the primary educational framework under its jurisdiction. The government has consistently prioritized this issue in Yogyakarta. The research by Puspitasari (2020) provides an illustrative instance, explaining how State High School 9 Yogyakarta implements Javanese culture's character education using a Total Quality Management (TQM) framework. The Department of Women's Empowerment, Child Protection, and Population Control of Yogyakarta Province has also published the *Panduan Pengasuhan Anak Usia Sekolah Dasar Berbasis Tradisi Jawa* (Parenting Guide for Elementary School Age based on Javanese Tradition), along with other series that emphasize the same goal of Javanese character education. Certain ideals align with the *unggah-ungguh* and Leech's politeness maxims, serving as fundamental principles in nurturing ethical individuals.

Ultimately, through the synergy of these principles imparted to children by their parents and educators and bolstered by governmental support, students are able to communicate effectively and courteously without even contemplating harassment through catcalling, flirting, or similar behaviors, as such actions would, subconsciously, contravene their core values.

**How to Cite (APA Style):**

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

**METHOD**

This study uses a descriptive research method that is similar to the one set up by Zaim et al., as cited in Prayitno et al. (2021). This method focuses on interpreting words within their natural context without changing or manipulating the data. This approach highlights a thorough comprehension of linguistic phenomena in their cultural and situational contexts.

The study commences with a comprehensive examination of politeness maxims, elucidating their theoretical importance and illustrating their cultural significance through a thorough explication of their foundational principles. It subsequently establishes correlations between these maxims and Javanese standards of propriety, emphasizing the parallels and intersections that are essential for comprehending the dynamics of politeness in Javanese society. Rigid classification forms connections, elucidating shared values and practices that could guide measures to combat verbal sexual assault.

The subsequent portion of the research delineates the existing landscape of verbal sexual assault by presenting concrete examples of activities and initiatives implemented by main players. These examples illustrate the practical reality of the topic and offer a concrete framework for following solutions. The report presents strategic implications specifically for the government of Yogyakarta based on these observations. It promotes the implementation of Javanese cultural values, highlighting the capacity of these traditional standards to serve as a deterrent to verbal sexual abuse. The study highlights the significance of cultural education in promoting societal transformation. This initiative aims to raise public consciousness about the significance of character education in preventing and addressing verbal sexual abuse through the integration of academic and practical views. The study emphasizes the necessity of ongoing efforts to strengthen the cultural tradition of politeness and analyzes how these values, when effectively integrated and promoted, can foster a more respectful and non-violent society.

**RESULTS AND DISCUSSION****Leech's Politeness Maxims as a Framework for Reducing Verbal Sexual Violence**

Leech's Politeness Maxims offer a powerful analytical framework for understanding how language can either uphold or undermine social values. Each maxim provides insight into the ethical dimensions of communication, revealing how breaches of these principles contribute to harmful behaviors like verbal sexual violence. Academically, these maxims connect to broader theories in linguistics, psychology, and sociology, providing a multi-dimensional understanding of how language reflects and reinforces social power structures. Integrating these insights can inform strategies to promote respectful communication and foster a culture of mutual respect and empathy, which is essential for preventing verbal sexual abuse.

***Tact Maxim***

The Tact Maxim, which directs speakers to reduce costs and enhance benefits for the listener, is essential for fostering courteous and non-threatening communication. This principal advocates for an equilibrium between self-

assertion and respect for others' boundaries, rendering it an essential criterion for ethical discourse. The Tact Maxim is a pragmatic tactic that demonstrates a speaker's awareness of social context and relationship power dynamics. A violation of this rule in the context of verbal sexual violence indicates a neglect of the interlocutor's autonomy and comfort. Sexualized or disparaging comments impose significant social and psychological burdens on the victim, so contravening the norms of reciprocity and mutual respect is vital for productive communication. The academic importance of this maxim is its capacity to illustrate the manifestation of power inequalities in language, underscoring the necessity for speech acts that promote rather than disrupt societal order.

### ***Generosity Maxim***

The Generosity Maxim promotes the reduction of personal gain in favor of enhancing the welfare of others. It necessitates a sort of selflessness in communication, wherein the speaker deliberately refrains from self-serving rhetoric that may disadvantage the listener. Theories of prosocial behavior and altruism in social psychology, which regard verbal acts as integral to the moral framework underpinning human interactions, align with this maxim. In instances of verbal sexual abuse, harassers frequently manipulate language for personal enjoyment, demonstrating a self-serving and objectifying mindset that undermines the principle of generosity. Instead of fostering an atmosphere of compassion and reciprocal support, such instances of verbal abuse enhance the speaker's authority and diminish the recipient to an object of desire. Examining breaches of the Generosity Maxim through this scholarly perspective highlights the ethical shortcomings and the imbalanced power dynamics present in such interactions.

### ***Approbation Maxim***

The Approbation Maxim advocates for the enhancement of commendation and the reduction of censure towards others, hence cultivating a constructive interpersonal environment. This maxim addresses the societal significance of affirmation and respect, concepts fundamentally grounded in sociolinguistics and social identity theory. The principle acknowledges the human necessity for affirmation and the significance of maintaining the dignity of others. In instances of verbal sexual abuse, purported compliments, such as catcalling or sexual remarks, do not correspond with authentic approval. Instead of honoring or elevating the recipient, these comments aim to exert dominance and objectify them. This maxim holds substantial academic significance as it illustrates the use of language as a tool for oppression instead of empowerment, highlighting the connection between speech acts and social hierarchies. Analyzing the violation of this principle enables scholars to gain a deeper insight into the psychological and social damage inflicted by verbal sexual assault.

### ***Modesty Maxim***

The Modesty Maxim dictates that speakers should minimize self-praise and maximize self-deprecation, promoting humility and discouraging arrogance. This maxim connects to the sociocultural expectation that individuals should

**How to Cite (APA Style):**

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

not elevate themselves above others. In examining verbal sexual violence, perpetrators often violate this maxim by demonstrating a sense of entitlement and superiority. The psychological underpinnings of this behavior, as discussed in studies like those by Henningsen et al. (2008), reveal that the motivations behind verbal harassment are often linked to a desire for dominance. Patriarchal values, as noted by Landicho et al. (2023), play a significant role in fostering this sense of entitlement, as perpetrators may feel socially sanctioned to assert their power through language. An academic exploration of this maxim uncovers the broader cultural and structural forces that enable verbal sexual violence, emphasizing the need for a societal shift toward humility and equality.

***Agreement Maxim***

The Agreement Maxim promotes minimizing disagreement and maximizing agreement to ensure smooth and conflict-free communication. This principle resonates with conflict management theories, which emphasize the role of language in maintaining social cohesion. When individuals engage in verbal sexual violence, they disrupt this harmony by introducing hostility and discomfort. This disruption highlights the antagonistic nature of harassment and the social fractures it creates. Academically, the Agreement Maxim provides a framework for understanding how verbal abuse exacerbates social tensions and reinforces power disparities. It also suggests the importance of socializing individuals to value consensus and mutual respect in communication. Furthermore, this maxim highlights the role of social institutions, such as families and educational systems, in fostering attitudes that prioritize non-confrontational and respectful exchanges.

***Sympathy Maxim***

The Sympathy Maxim calls for maximizing empathy and minimizing antipathy, emphasizing emotional attunement and care for the interlocutor. This maxim is grounded in theories of empathy and emotional intelligence, which stress the importance of understanding and valuing the emotional states of others. In the context of verbal sexual violence, perpetrators display a significant lack of empathy, prioritizing their desires over the emotional well-being of the victim. This violation is particularly damaging, as it not only inflicts psychological harm but also erodes trust in social relationships. Academically, the Sympathy Maxim sheds light on the role of empathy—or the lack thereof—in perpetuating or preventing abusive behaviors. It calls for a deeper investigation into how societal norms and structures either encourage or suppress empathetic communication. Moreover, it highlights the potential of empathy-based education and interventions in reducing incidents of verbal sexual abuse.

## **Javanese Propriety (*Unggah-ungguh*) as a Cultural Reflection of Leech's Politeness Maxims**

The Javanese concept of *unggah-ungguh* represents a sophisticated set of norms that echo Leech's Politeness Maxims. Each principle contributes to a culture of respect, humility, and empathy, providing a robust framework for mitigating verbal sexual violence. This analysis demonstrates the potential of cultural norms as preventive mechanisms, suggesting that reinvigorating traditional values can play a crucial role in fostering ethical and respectful communication. Integrating these principles into modern education and social practices can help bridge the gap between cultural heritage and contemporary challenges, promoting a society where respect and propriety are paramount.

### **Individual Attitudes in Javanese Culture: *Sumunak*, *Tanggap*, and *Sumeh***

The initial principle underscores the significance of being amiable (*sumanak*), receptive (*tanggap*), and accessible (*sumeh*), collectively establishing a nurturing and empathetic social atmosphere. By embracing these characteristics, individuals improve interpersonal relationships, emphasizing sensitivity and fostering polite interactions. These attitudes theoretically correspond with the Tact and Sympathy maxims in pragmatics. The Tact Maxim, which entails reducing the social cost to others, is evident in the actions of *sumanak* and *sumeh*, where fostering a non-threatening and supportive environment is crucial. This is especially crucial when addressing sensitive subjects like sexual violence, where communication must be both cautious and thoughtful to mitigate the danger of harm.

Moreover, the expectation of *tanggap*, or being attentive and responsive, is directly associated with the Sympathy Maxim, which emphasizes empathy and emotional comprehension in communication. Emotional attunement enables individuals to respond with thoughtfulness and support, providing a defense against potentially hurtful or intrusive discourse. This principle of responsiveness guarantees that social interactions are compassionate and nurturing, highlighting the significance of emotional sensitivity. This congruence with the empathy maxim underscores how responsive behavior fosters more ethical and significant interpersonal interactions, thereby improving the overall well-being of the participants.

### **Attitudes Toward the Addressee: *Tepa Selira*, *Andhap Asor*, and *Ngajeni***

These ideals highlight the need for respect and humility in interpersonal relationships, establishing a foundation that fosters social peace and propriety. The notion of *tepa selira* promotes empathy for others' emotions, *andhap asor* underscores humility, while *ngajeni* highlights respect, especially regarding age, status, or social hierarchy. These principles collectively influence Javanese social standards, which necessitate meticulous and courteous communication. The generosity maxim, which entails reducing personal gain while enhancing the other party's status, is profoundly evident in various cultural norms. Exhibiting altruistic consideration for the dignity



**How to Cite (APA Style):**

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

and welfare of others fosters collective respect and honor, thereby strengthening social cohesion.

The ideals of *Andhap Asor* and *Ngajeni* closely align with the maxims of modesty and approval. The principle of humility (*Andhap asor*) corresponds with the modesty maxim, which advocates for the reduction of self-importance. In a societal context where verbal sexual assault frequently correlates with patriarchal concepts of male supremacy, fostering humility undermines the entitlement that may precipitate such conduct. Simultaneously, the practice of *ngajeni* embodies the Approbation Maxim, fostering a culture of appreciation over criticism. This cultural norm diminishes the normalization of harmful language by promoting respect and limiting opportunities for denigrating or sexualized discourse. Consequently, these principles together foster a courteous and supportive communicative atmosphere.

***Appropriateness Based on Speech Events: Empan Papan***

The notion of *empan papan* emphasizes the importance of contextually suitable communication, grounded in a profound understanding of the circumstances, the audience, and the topic at hand. This concept corresponds with the pragmatic agreement maxim, which underscores the need to reduce conflict and promote communication that conforms to societal norms and expectations. By engaging in *empan papan*, individuals consciously eschew words that may disrupt social peace or induce discomfort, acknowledging that inappropriate or sexually provocative comments can significantly interrupt the flow and equilibrium of contact. These infractions are not simply breaches of etiquette; they entail considerable social repercussions, including eroding confidence and mutual respect within the society. Therefore, advocating for *empan papan* is especially crucial in environments that prioritize the preservation of social stability. Educators and community leaders can emphasize the consequences of verbal misconduct by highlighting this notion. They underscore the collective obligation individuals bear to ensure their discourse conforms with the cultural principle of harmony, highlighting the significance of deliberate, context-aware communication in maintaining a courteous and unified community.

***Proper Manner in Speech: Nuju Prana***

The principle of *nuju prana* advocates for communication that elevates and honors the recipient, necessitating meticulous attention to genre, tone, and delivery to prevent distress or offense. This ideal strongly corresponds with the Tact Maxim, which underscores the necessity of communicating in a caring manner that minimizes potential harm to the listener. By embracing *nuju prana*, speakers pledge to modify their discourse to respect the emotional welfare of their audience, thereby proactively mitigating instances of verbal injury, including catcalling and other forms of verbal sexual harassment. Embracing this idea enhances awareness of the social and emotional effects of one's words, promoting an environment where respect and amiability are fundamental to communication. By adopting *nuju prana*, individuals foster a communal standard of conscious communication, transforming language into an instrument for constructive interaction rather than for detriment. This

cultural transformation discourages sexually aggressive or abusive comments, fostering a society where communication honors limits and cultivates respectful, constructive exchanges.

### ***Appropriate Gestures in Communication: Subasita and Trapsila***

The last element underscores the importance of non-verbal communication, highlighting the necessity for gestures and physical behaviors that are subtle, respectful, and suitable. This methodology, as expressed through *subasita* and *trapsila*, emphasizes the significance of physical behavior that aligns with and reinforces verbal communication. The principle's adherence to the Approbation Maxim is clear, as it underscores the significance of behaving in a way that respects and preserves the dignity of others. By refraining from flirty or provocative gestures, *subasita* and *trapsila* embody a cultural dedication to propriety, thereby maintaining social standards that reduce the likelihood of misunderstandings or allegations of sexual harassment. These guidelines highlight the significant influence of body language, especially in contexts where non-verbal signals may rival verbal communication. The cultural focus on non-verbal etiquette highlights a holistic approach to social conduct, incorporating bodily expressions within a wider context of respect. This comprehensive knowledge cultivates a community in which respect is both verbal and manifested, creating an atmosphere that deters activities that may cause discomfort or injury. Through the integration of these values into cultural education, Javanese society cultivates a profound dedication to mutual respect, guaranteeing that all forms of interaction—both verbal and non-verbal—foster a respectful and peaceful community.

### **Installing the Javanese Cultural Norms in Society**

Yogyakarta's application of Javanese language property establishes a crucial cultural and ethical framework that maintains the distinct identity of the Javanese populace while confronting modern societal issues. This framework, termed *unggah-ungguh*, comprises several beliefs and actions that foster respect, humility, and social peace. Globalization and modernization threaten traditional values, making the proactive instillation of these ideas in the next generation essential for preserving cultural integrity. The effort aims to enhance linguistic abilities while fostering moral character, integrating cultural education with ethical conduct in daily interactions.

A fundamental aspect of this cultural movement is the acknowledgment of the contributions made by diverse stakeholders within society. We regard parents, educators, and the government as pivotal in imparting Javanese values to the youth. Although the government urges parents to educate their children about *unggah-ungguh*, not all have the necessary resources or knowledge to effectively convey these ideas. Consequently, official support is essential, as demonstrated by initiatives like the release of the Parenting Guide for the Elementary School Age rooted in Javanese tradition. This guide provides parents with systematic approaches to educate children about their cultural background and the significance of ethical conduct, fostering a collective endeavor in character development.

### How to Cite (APA Style):

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

The focus on educational endeavors, especially in schools, highlights the practical implementation of Javanese language proprieties. Initiatives such as *Kamis Dinten Basa Jawi*, which requires the use of Javanese every Thursday, are essential for strengthening the language and integrating cultural values into the educational framework. These projects tackle the diminishing utilization of the Javanese language, especially among youth affected by globalization. By instituting a standard that honors and frequently employs the Javanese language, educational institutions not only cultivate linguistic proficiency but also promote pride in cultural identity, thus mitigating the phenomenon of cultural erosion.

A comprehensive framework for teaching character is made up of the basic principles of Javanese propriety, which are *sawiji* (self-control), *greget* (passion), *sungguh* (confidence), *ora mingkuh* (resilience), *wiraga* (flexibility), *wirama* (adaptability), and *wirasa* (sensitivity). Each of these principles underscores essential elements of interpersonal relationships, highlighting the necessity for individuals to cultivate self-discipline, respect for others, and emotional intelligence. For example, *Sawiji* emphasizes the significance of self-discipline in refraining from inappropriate remarks, closely connecting with initiatives to address verbal sexual assault. Likewise, *Wirasa* advocates for individuals to be cognizant of others' emotions, fostering a culture of sensitivity essential for alleviating disrespectful conduct.

Moreover, the practical implementation of these principles in educational environments is evident through initiatives that foster civility and respect, such as the 5S culture (smiles, greetings, and good manners) and the use of Javanese proverbs in everyday interactions. By embedding these ideals in daily actions, the educational system not only fortifies cultural legacy but also cultivates an atmosphere of respect and dignity. The 5S culture underscores the importance of minor actions—such as smiling and welcoming others—as essential components of a courteous society. This grassroots method of civility fosters community and strengthens the concepts of mutual respect intrinsic to Javanese culture.

These educational and cultural programs aim to foster a society that reduces behaviors such as verbal sexual assault and other forms of disrespect. By cultivating a communal consciousness about the significance of Javanese values, the community may collaboratively maintain the norms of propriety essential for fostering healthy interpersonal relationships. This shared responsibility not only empowers individuals to conduct themselves honestly, but also cultivates an environment that actively upholds and respects cultural values. The conviction is that when individuals assimilate these principles, they will intrinsically repudiate acts that contravene them, such as harassment or verbal abuse.

The initiatives to enforce Javanese language propriety in Yogyakarta exemplify a framework for other places confronting analogous difficulties in safeguarding cultural identity amid modernization. The program underscores the interrelation of cultural values and ethical conduct, advocating a return to fundamental principles that can assist individuals in addressing modern societal challenges. Combining this proactive approach to cultural education

with community engagement and governmental backing has the potential to preserve Javanese traditions, foster a more respectful and cohesive society, and significantly reduce the risk of verbal and other forms of abuse.

## **CONCLUSION**

The adoption of Javanese language propriety in Yogyakarta is a crucial technique for preserving cultural identity and fostering ethical behavior among the youth. The effort integrates Javanese values into educational curricula and community practices, promoting a collective comprehension of respect, empathy, and self-discipline, which are crucial for alleviating verbal sexual assault. The effective incorporation of these values in educational institutions and households not only improves the linguistic abilities of young individuals but also fosters a societal standard that highlights the significance of civility and ethical accountability. This cultural framework encourages the internalization of *unggah-ungguh* ideals, cultivating a community that values mutual respect and increasingly acknowledges and condemns detrimental actions like verbal abuse. It is advisable to undertake empirical investigations that evaluate the efficacy of Javanese cultural norms and politeness maxims in mitigating occurrences of verbal sexual violence. Such studies may encompass quantitative research on community opinions regarding verbal abuse prior to and subsequent to the implementation of educational programs focused on Javanese values. Moreover, qualitative interviews with educators, parents, and students may yield profound insights into the perception and enactment of these cultural norms in everyday interactions. Examining the function of language and communication patterns in Javanese culture may enhance understanding of how politeness maxims function to avert disrespectful conduct. This research will enhance the comprehension of Javanese cultural practices and inform larger methods to fight verbal abuse in many cultural contexts.

## **AUTHOR STATEMENT**

Author 1 supervised the project, conceptualized the study, designed the method, and wrote the manuscript. Author 2 contributed in writing the manuscript, collecting data dan data analysis, and checking the plagiarism.

## **ACKNOWLEDGEMENT**

Thanks are addressed to our affiliations, English Literature Department Universitas Ahmad Dahlan and Plantation Crop Farming Politeknik LPP Yogyakarta for supporting us finishing this research.

### How to Cite (APA Style):

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

## REFERENCES

- Birsyada, M.I. & Syahrurah, J.K. (2018). Social change in Yogyakarta: past and now a Selo Soemardjan perspective. *HISTORIA: Jurnal Program Studi Pendidikan Sejarah*, 6(1), 103-116. <http://dx.doi.org/10.24127/hj.v6i1.1150>
- DP3AP2 DIY. (2024). 1187 Korban Kekerasan Terhadap Perempuan dan Anak Ditangani di DIY Selama Tahun 2023. <https://dp3ap2.jogjapro.go.id/blog/1187-Korban-Kekerasan-Terhadap-Perempuan-dan-Anak-Ditangani-di-DIY-Selama-Tahun-2023?338#:~:text=1187%20Korban%20Kekerasan%20Terhadap%20Perempuan%20dan%20Anak%20Ditangani%20di%20DIY%20Selama%20Tahun%202023,-Yogyakarta%20%2D%20DP3AP2%20DIY>
- Fitriyah, F., Dewi, N., Putra, O.P., & Sulistyawati, M.E.S. (2020). Lecturers' politeness strategies and students' compliance in English for foreign language (EFL) class. *Language Literacy: Journal of Linguistics, Literature, and Language Teaching*, 4(1), 75-91. <https://doi.org/10.30743/ll.v4i1.2463>
- Guay, S., Goncalves, J., & Jarvis, J. (2014). Verbal violence in the workplace according to victims' sex—a systematic review of the literature. *Aggression and violent behavior*, 19(5), 572-578. <https://doi.org/10.1016/j.avb.2014.08.001>
- Goldschmidt-Gjerløw, B. & Trysnes, I. (2020). MeToo in school: Teachers' and young learners' lived experience of verbal sexual harassment as a pedagogical opportunity. *Human Rights Education Review*, 3(2), 27-48. <http://doi.org/10.7577/hrer.3720>
- Handayani, M. (2017). Pencegahan kasus kekerasan seksual pada anak melalui komunikasi antarpribadi orang tua dan anak. *JIV-Jurnal Ilmiah Visi*, 12(1), 67-80. <https://doi.org/10.21009/JIV.1201.7>
- Harefa, S. (2022). Online-based sexual harassment. *The Easta Journal Law and Human Rights*, 1(1), 38-44. <https://esj.eastasouth-institute.com/index.php/eslhr/article/view/17/15>
- Henningsen, D.D., Braz, M., & Davies, E. (2008). Why do we flirt? Flirting motivations and sex differences in working and social contexts. *The Journal of Business Communication*, 45(4), 483-502. <https://doi.org/10.1177/0021943608319390>
- Hidayani, O.M. & Macaryus, S. (2019). Pemakaian Bahasa Jawa di Lingkungan Kraton Yogyakarta: Kajian Sociolinguistik. *Caraka: Jurnal Ilmu Kebahasaan, Kesastraan, dan Pembelajarannya*, 6(1), 34-42. <https://jurnal.ustjogja.ac.id/index.php/caraka/article/view/6589/2999>
- Josaphat, Y.A.P., Cahyaningrum, A.N., Ladifa, H., Syach, S.F.N., & Khana, S.W.C. (2022). Eksistensi Bahasa Jawa bagi masyarakat Jawa di era westernisasi bahasa. *Titian: Jurnal Ilmu Humaniora*, 6(1), 65-71. <https://doi.org/10.22437/titian.v6i1.16046>
- Kemenpppa. (2024). [Accessed on 14 June 2024] <https://kekerasan.kemenpppa.go.id/ringkasan>
- Khafid, S. (2023). *Jogja Peringkat Teratas Jadi Kota Tujuan Pendidikan*. [Accessed on 16 June 2024] <https://pendidikan.harianjogja.com/read/2023/10/29/642/1152913/jogja-peringkat-teratas-jadi-kota-tujuan-pendidikan>

- Komisi Nasional Anti Kekerasan terhadap Perempuan. (2023). *Kekerasan terhadap perempuan di ranah publik dan negara: Minimnya perlindungan dan pemulihan*. Jakarta: Komnas Perempuan.
- Landicho, M.J., Putri, F., & Cahya, A. (2023). Fenomena Pelecehan Seksual Area Kampus Universitas Jember. *Harmoni: Jurnal Ilmu Komunikasi dan Sosial*, 1(4), 194-203. <https://journal.widyakarya.ac.id/index.php/harmoni-widyakarya/article/view/1765/1724>
- Lidyana, S. M. (2021). The realization of Leech's maxims in the students' interactions. *Jambi-English Language Teaching*, 5(2), 75-82. <https://doi.org/10.22437/jelt.v5i2.12948>
- Mahendra, F. & Arwis, V.R. (2024). The holistic approach in understanding the complexity of sexual harassment cases in Indonesia. *Problematika Hukum*, 8(1), 53-59. <http://dx.doi.org/10.33021/ph.v8i1.5181>
- Mantasiah, R.M.R., Hasmawati, H., & Umar, F. (2020). The Influence of Teacher's Language Impoliteness in Triggering Students' Bullying Behavior. *Journal of Educational Science and Technology*, 6(3), 244-251. <https://eprints.unm.ac.id/20201/>
- Mardiyanti, D., Setiono, G.C., Rahman, I., Pujiono, B., & Limantara, A.D. (2022). Legal Protection Against Victims of Verbal Violence (Name-Calling) in Indonesia. In *3rd Borobudur International Symposium on Humanities and Social Science 2021 (BIS-HSS 2021)* (pp. 539-546). Atlantis Press. [https://doi.org/10.2991/978-2-494069-49-7\\_89](https://doi.org/10.2991/978-2-494069-49-7_89)
- Mukhijab. (2022). *Yogyakarta mengembalikan "Remiten" dari mahasiswa*. [accessed on 14 June 2024] <https://regional.kompas.com/read/2022/09/19/10255301/yogyakarta-mengembalikan-remiten-dari-mahasiswa?page=all>
- Napitupulu, M.H. & Semiun, T.T. (2022). Language politeness used by lecturers at border area of Indonesia. *Epigram*, 19(1), 30-41. <https://doi.org/10.32722/epi.v19i1>
- Ngadiso, N. (2012). *Maintaining Javanese language and culture to support character education in globalization era*. [http://eprints.undip.ac.id/54226/1/Proceedings\\_International\\_Seminar\\_July\\_5-6\\_2012\\_no\\_sure\\_-\\_Ngadiso.pdf](http://eprints.undip.ac.id/54226/1/Proceedings_International_Seminar_July_5-6_2012_no_sure_-_Ngadiso.pdf)
- Prayitno, H.J., Huda, M., Inayah, N., Ermanto, E., Ardi, H., Giyoto, G., & Yusof, N. (2021). Politeness of directive speech acts on social media discourse and its implications for strengthening student character education in the era of global education. *Asian Journal of University Education*, 17(4), 179-200. <https://myjms.mohe.gov.my/index.php/AJUE/article/view/16205/8432>
- Poedjosoedarmo, S. (2017). Language propriety in Javanese. *Journal of Language and Literature*, 17(1), 1-9. <https://doi.org/10.24071/joll.v17i1.579>
- Puspitasari, R. (2020). Character Education of Java Culture Based on Total Quality Management in State High School, 9 Yogyakarta. In *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)* (pp. 240-244). Atlantis Press. <https://doi.org/10.2991/assehr.k.200130.049>
- Santoso, D. & Nuraini, F.I. (2021). Leech's Politeness Principle Used by Teachers in English Language Teaching. In *The 1st International Conference on Research in Social Sciences and Humanities (ICoRSH 2020)* (pp. 878-885). Atlantis Press. <https://doi.org/10.2991/assehr.k.211102.119>

**How to Cite (APA Style):**

Tur, A. P. A., & Sabrina, A. (2024). Identifying Javanese cultural norms and addressing politeness maxims in mitigating verbal sexual violence. *EduLite: Journal of English Education, Literature, and Culture*, 9(1), 82-96. <http://dx.doi.org/10.30659/e.9.1.82-96>

---

- Sapitri, E., Prihantoro, E.S., & Hidayah, J. (2020). Politeness Utterances in English Discussion. *ELT Echo: The Journal of English Language Teaching in Foreign Language Context*, 5(2), 170-178. <https://doi.org/10.24235/eltecho.v5i2.6723>
- Shahrokhi, M. & Bidabadi, F.S. (2013). An overview of politeness theories: Current status, future orientations. *American Journal of Linguistics*, 2(2), 17-27. <https://doi.org/10.5923/j.linguistics.20130202.02>
- Sugianto, R. (2021). Pragmatic comparison on Javanese and western politeness in cross-cultural communication. *PANDAWA*, 3(1), 34-45. <https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/977>
- Sukarno, S. (2010). The reflection of the Javanese cultural concepts in the politeness of Javanese. *K@ta*, 12(1), 59-71. <https://doi.org/10.9744/kata.12.1.59-71>
- Sukeni, D.S. & Prakash, B. (2023). Sexual Violence in Higher Education, Policies in Indonesia and India. *Justitia Jurnal Hukum*, 7(2). <https://doi.org/10.36501/justitia.v1i2.6997>
- Suprihono, A.E. (2022). Saving “Joged Mataram” via youtube: preservation and dissemination of local culture in the digital age. *International Journal of Humanity Studies*, 5(2), 185-193. <https://doi.org/10.24071.ijhs.v5.12.4304>
- Udasmoro, W., Yuwono, J.S.E., Firmonasari, A., Astuti, W.T., & Baskoro, B.R.S. (2023). The Preservation of the Javanese language in the Special Region of Yogyakarta. *Indonesian Journal of Geography*, 55(1), 59-68. <https://doi.org/10.22146/ijg.68183>
- Weda-Nashruddin, H.S. (2018). *Politeness principle and its implication in EFL classroom in Indonesia*. <https://doi.org/10.18355/XL.2018.11.04.09>
- Wibowo, S. (2005). Efforts to maintain and develop Javanese language politeness. *International Seminar of Javanese Language*, 1-10. <https://studylib.net/doc/12722830/efforts-to-maintain-and-develop-javanese-language-politen...>

**Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright © 2024 Author(s). This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License \(CC BY\)](https://creativecommons.org/licenses/by/4.0/). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.