

Comparing congratulatory speech in Javanese and Sundanese: influence of culture on strategies

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ABSTRACT

While several expressive speech acts like requesting, apologizing, and inviting had been widely studied, the speech act of congratulating has been given little attention. This study compared how Javanese and Sundanese speakers congratulate each other, which has not been studied much before. This research also looked at how age, social power, and social distance affect the way people congratulate each other. The contribution of this paper lies in providing a nuanced understanding of how cultural and social values in Javanese and Sundanese societies shape congratulatory speech acts. The study involved 60 participants who completed a written Discourse Completion Task (DCT). A mixed-method approach combining quantitative and qualitative methods was used for analysis. The data was coded and categorized using Elwood's (2004) framework. The study identified new strategies, such as mentioning occasion and divine remarks, that were significant in relation to the dataset. Participants responded to five real-life situations by providing congratulatory expressions in their local language on a Google Form. The most frequently utilized strategy is the expression of surprise which is followed by IFID in the second position. The presence of divine remarks in the act of congratulating in this study is attributed with the highly influence of Islamic culture in Indonesia. In terms of social position, social distance, and age, both groups demonstrate a preference for employing High variety (H) when interacting with individuals with higher position or older individuals.



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I. INTRODUCTION

The act of congratulating is a fundamental social gesture that expresses joy, approval, and admiration towards someone's achievement or success. According to Thomas (1983), the act of congratulating is regarded as an act of "intrinsic courtesy". It is a way to acknowledge and celebrate their accomplishments, whether big or small. Congratulating someone can foster positive relationships, strengthen social bonds, and create a sense of encouragement and support. This act often involves offering kind words, expressing genuine happiness, and extending well wishes to the person being congratulated, representing a "positive assessment" expressed by speakers towards a pleasant situation or event (Saleem et al., 2022). Whether it is a graduation, promotion, award, or personal milestone.

Cross cultural pragmatics studies have shown that cultures across the world exhibit diverse norms and values through speech acts, which in turn give rise to varying rules of appropriateness (Blum-kulka & Olshtain, 1984; Wierzbicka, 2003). These cultural norms govern social behavior, communication styles, and interactions within a particular community or society, including how an individual congratulates each other. Different speech acts strategies are used in different cultures in terms of expression (Wierzbicka, 2003). What is considered acceptable and appropriate in one culture may be deemed inappropriate or even offensive in another, for example (Wierzbicka, 2003) the utterance "Mrs. Vanessa! Please! Sit Sit!" by the Polish host when offering a seat to Australian guests is considered to be inappropriate for it sounds as an imperative, akin to a command typically addressed to a dog. These rules of appropriateness encompass various aspects such as greetings, gestures, personal space, clothing, and verbal expressions.

Javanese is one of the regional languages that is spoken alongside bahasa Indonesia – as a national language – by Javanese people. Javanese is spoken by over 90 million people with 68 million native speakers residing in Indonesia (Eberhard et al., 2023; Oakes & Purwo, 2018). In Eastern Java, there are a few of Javanese sub-dialects such as Bòsò Walikan Malangan, Lor, Tapal Kuda, Osing, and Suroboyoan/Surabayan-Javanese (SJ) (Krauß, 2017; Oakes & Purwo, 2018; Yannuar, 2019). According to (Krauß, 2017), SJ was rarely considered to have written literature until the 21st century. SJ is a Javanese sub-dialect that is spoken in Surabaya, the capital city of East Java, and its neighbouring cities such as Sidoarjo and Gresik. It is commonly spoken in informal situations such as speaking to friends or family and used in commercial transactions, particularly for buying and selling activities in the market (Trijanto, 2012).

Sundanese is the second most widely spoken local language, with approximately 34 million native speakers, in Indonesia after Javanese (Fahreza & Ihsan, 2017). It is primarily

spoken in the western part of Java, Indonesia, particularly in the provinces of West Java and Banten. Priangan dialect is considered as the standard Sundanese dialect. It is spoken in various areas such as Bandung, Tasikmalaya, Sumedang, Cianjur, Ciamis, and Garut (Kurniawan, 2013).

While several expressive speech acts like requesting, apologizing, and inviting has been widely studied over the years (Al-Zumor, 2011; Jalilifar, 2009; Saleh Al-Hamzi et al., 2020), the expressive speech act of congratulating has been given a little attention by scholars, especially in Javanese and Sundanese context. Particularly, the influence between social variables such as age, social power, and social distance with linguistic strategies in expressing congratulations need deeper investigation. This gap underscores the urges for comprehensive research that not only compares the speech acts between these two cultures but also delves into the socio-cultural factors influencing these linguistic expressions.

In Arabic language, congratulation strategies between Jordanian Arabic and Kabyle language have been analyzed by Alghazo et al., (2021). The objective of this study is to examine the ways in which the speech act of congratulating is expressed in Kabyle and Jordanian Arabic languages. By comparing the strategies used by Kabyle-speaking and Jordanian Arabic-speaking students, the study aims to explore the pragma-linguistic implementation of congratulations in both languages. In the research, Alghazo et al., (2021) adopted Elwood's (2004) congratulating strategies framework. The result revealed that both Kabyle and Jordanian students utilize multiple strategies in one congratulations. Moreover, both groups were commonly using IFID and offering good wishes as strategies.

In English, a study conducted by Malik et al., (2021) was investigating congratulation strategies between Pakistani ESL learners and British English speakers. The primary objective of the current research is to examine how pragmatic transfer affects the way "Congratulations" speech acts are delivered. This study involved varied participants such as British English speakers, Elite class Pakistani ESL learners, middle class Pakistani ESL learners, and lower-class Pakistani ESL learners. Written DCT was employed as a research tool involving six real-life scenarios. The findings revealed that the most often adopted strategies are IFID which is commonly used with other strategies (overlap strategies), an offer of good wish, expression of happiness, request for information, encouragement, expression of surprise, and suggestion of celebration. Furthermore, compared to Pakistani ESL learners from privileged backgrounds and British English speakers, Pakistani ESL learners adopt a more elaborated form of congratulations strategies.

This study aims to compare the expressive speech act of congratulating cross-culturally between two languages, Javanese – particularly Surabayan Javanese (SJ) and Sundanese – particularly Priangan Sundanese. SJ, a sub-dialect spoken in Surabaya, features unique informal elements different from the Standard Variety in Surakarta/Jogja. This variation makes SJ particularly interesting for linguistic studies, especially since it includes colloquial language used in everyday contexts. Additionally, Surabaya and Priangan are located at opposite ends of Java, adding a geographical dimension to the cultural and linguistic differences explored in the comparison. This setup allows for a nuanced analysis of how regional differences influence language use in social interactions such as congratulating. The current study also analysed how a particular speech act is being addressed in terms of several sociolinguistics variables such as age, social power, and social distance. In order to understand how congratulations are created across cultures, we examine how the speech act of congratulating is constructed cross-culturally in two different Indonesian local languages.

This research centres on two research questions. Firstly, 'in what circumstances do Javanese and Sundanese speakers use the speech act strategies of congratulating differently?'. Secondly, 'what is the influence of the speakers' and the interlocutor's age, social power, and social distance on the speech act of congratulating in Javanese and Sundanese?'.

This research makes a significant contribution to the field of cross-cultural pragmatics by exploring of expressive speech acts of congratulation strategies within the Javanese and Sundanese linguistic and cultural contexts. It provides detailed insight into how cultural and social norms within Javanese and Sundanese communities influence expressions of congratulation that have not been extensively researched by academicians or scholars.

It introduces a comparative analysis that bridges a significant gap in linguistic research by detailing the interplay between language, culture, social norms, and social variables. Furthermore, this study proposes a methodological framework for analyzing expressive speech acts across cultures, potentially guiding future research in sociolinguistics and intercultural communication.

II. METHOD

This analysis utilizes a mixed-method approach, a combination of quantitative and qualitative methods. The quantitative method is employed through the analysis of data collected via open questionnaire in the form of Discourse Completion Tasks (DCT), where

numerical data on the frequency and patterns of congratulatory strategies are analyzed statistically. The qualitative method is utilized in interpreting the cultural nuances and underlying contexts of these congratulatory expressions, possibly through thematic analysis of the responses to understand the meanings, intentions, and cultural implications behind them. This approach is fruitful as it offers both breadth and depth in analysis (Ivankova & Creswell, 2009), providing insights into measurable trends and the complex phenomena (Cresswell, 1999), underlying cultural implications of speech acts.

Participants

The participants of the current study are 60 respondents. 30 respondents are Surabayan Javanese speakers who reside in Surabaya, Sidoarjo, and Gresik. The other 30 respondents are Priangan Sundanese speakers who live in Bandung, Cimahi, and Tasikmalaya. Their ages ranged between 18–50 years. The mean age for the Javanese participants was 26 and for the Sundanese participants was 28.

Data Collection and Analysis

This study used a written Discourse Completion Task (DCT) as a tool to gather data samples. The DCT was administered online via Google Forms, distributed to participants through email and online chat platforms, such as WhatsApp. The data collection took place simultaneously from 14 May to 6 June 2023. The Discourse Completion Task (DCT) is likely the most commonly employed data gathering tool in the field of cross-cultural pragmatics (Ogiermann, 2018), particularly in the investigation of speech act production (Cyluk, 2013). DCT is a fruitful tool to study speech acts namely apologies, invitation, refusals, request, compliments, and congratulating in the context of cross-cultural study (Alghazo et al., 2021; Mackey & Gass, 2005; Ogiermann, 2018). The flexibility of its usage allows researchers to employ it across different languages. This helps researchers in comparing speech act strategies in various speech communities using the same given situation (Nelson et al., 2002). The DCT was designed by the researchers. It included five naturally-occurring situations of different age, social power, and social distance. The DCT was designed in bahasa Indonesia and the participants were asked to answer in their own spoken language, whether Surabayan Javanese (SJ) or Priangan Sundanese (PS). Participants need to respond to five real-life situations by providing congratulatory expressions in their local language on a Google Form.

Data Coding

A framework proposed by Elwood (2004) is applied to code and categorise the data in this study. Taxonomy of congratulations was composed by Elwood in her cross-cultural comparative discourse study of Japanese and American speakers in

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congratulating others. The following examples are derived from Elwood’s study. Some examples are derived from Alghazo et al. (2021).

Table 1. Elwood’s (2004) taxonomy of congratulations strategies

No.	Strategies	Example
1.	Illocutionary force indicating device (IFID)	Congratulations/Congrats
2.	Expression of happiness	I’m so happy for you/That’s great/That’s exciting
3.	Request of information	So, tell me about it
4.	Expression of validation	You deserve it/ Great job! You’ve done a good job/I knew that you would get it!
5.	Self-related comment	Hopefully I’ll be next
6.	Other types	
	a. A prediction regarding the promoted person’s future	a. I’m sure you will do good job in that position
	b. A request for advice	b. Any advice for a slacker like me?
	c. An offer of good luck	c. Good luck/best of luck
	d. A related comment	d. You’ve waited a long time for this
	e. A suggestion to celebrate	e. Let’s party! (Alghazo et al., 2021)
	f. An expression of surprise	f. Oh wow/Really? /Oh my gosh
	g. An expression of pride	g. I’m so proud/I feel honored to know you
	h. A joke	h. And if you would be much higher position, please buy house for me (sic)!
	i. An offer of help	i. So, do you need any research assistants?
	j. A request for continuing friendliness	j. Even if you become a manager, please don’t be cold (or distant).
	k. A request to improve the company	k. Now that you are in this position, I hope you can work towards improving our company.
	l. Offer of good wishes/encouragement	l. Have fun with that/I hope.../I wish...

However, this research discovered the presence of novel strategies that hold particular significance in relation to our dataset. Thus, Elwood’s strategies were then adapted by adding and omitting several strategies to suit the requirements of the study (see table 2). Some examples in the following strategies, such as a suggestion to celebrate and divine remark, are not obtained from Elwood’s study.

Table 2 Taxonomy of congratulations adopted in this study

No.	Strategies	Example
1.	Illocutionary force indicating device (IFID)	Congratulations/Congrats
2.	Mentioning occasion	Congratulations for your promotion/happy wedding
3.	Expression of happiness	I'm so happy for you/That's great/That's exciting
4.	Request of information	So tell me about it
5.	Expression of validation	You deserve it/ Great job! You've done a good job/I knew that you would get it!
6.	Self-related comment	Hopefully I'll be next
7.	Other types	
	a. A prediction regarding the promoted person's future	a. I'm sure you will do good job in that position
	b. An offer of good luck	b. Good luck/best of luck
	c. A related comment	c. You've waited a long time for this
	d. A suggestion to celebrate	d. Let's party! (Alghazo et al., 2021)/This calls for a celebration (Pishghadam, 2011).
	e. An expression of surprise	e. Oh wow/Really?/Oh my gosh
	f. A joke	f. And if you would be much higher position, please buy house for me (sic)!
	g. An offer of help	g. So, do you need any research assistants?
	h. Offer of good wishes/encouragement	h. Have fun with that/I hope.../I wish...
	i. Divine remark	i. God bless you (Avazpour, 2020).

Procedure

All participants were asked to fill an online written DCT by responding to five naturally-occurring situations by providing congratulation expressions in their own local language in the provided Google Form. The theme of the situations included having a new job, marriage, buying a new gaming computer, winning a giveaway, having a new family member. The situations provided exhibited diverse levels of social distance.

All situations are written in Bahasa Indonesia. Respondents are asked to respond in their own local language, for instance a Javanese speaker respondent needs to write his/her response in Javanese, and vice versa.

Situation 1

You are at a fast-food restaurant; you bump into your classmate in elementary school. You are not close to him/her. Then he/she greets you and tells you that he/she just got a new job at a multinational company. What do you say?

Situation 2

You are a new employee in a company. You've been working for 3 days. You sit together and share stories with your divisional colleagues at lunch time. Turns out your manager just got married a week ago. On weekends, you meet your manager with his wife/husband at a tourism place. What do you say to your manager?

Situation 3

One day one of your closest friends invites you to visit his house to play a game. Shortly after playing the game, you realize that your friend has a new gaming computer. What do you say to him?

Situation 4

You have a close friend. You and your friends are hanging out in one of the biggest shopping centers in town. Then your close friend meets her/his close friend you don't really know. His/her friend told him/her that he won a giveaway of one week vacation to Labuan Bajo. What do you say to friends of your friends?

Situation 5

You are a general manager in a multinational company. You have just hired a private driver who is 15 years older. On his ninth day at work, your driver looks happy. After you asked him, it turns out that your driver's grandson was just born that day. What do you say to him/her?

III. RESULTS AND DISCUSSION

In this section, I present the data analysis findings using Elwood (2004)'s taxonomy of congratulations strategies according to five given situations, presenting Javanese and Sundanese data respectively. Tables presenting the data & findings are followed by cross-cultural discussions based on each research question.

Congratulatory Strategies Utilized by Javanese and Sundanese Participants in Respective Situations

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Table 3 Frequency of congratulating strategies used in situation 1 by participants

No.	Strategies	Javanese		Sundanese	
		Freq	%	Freq	%
1.	IFID	13	43%	6	20%
2.	Mentioning occasion	0	0%	10	33%
3.	Expression of happiness	8	27%	7	23%
4.	Request for information	1	3%	1	3%
5.	Expression of validation	3	10%	8	27%
6.	A prediction regarding the promoted person's future	0	0%	1	3%
7.	An offer of good luck	10	33%	5	17%
8.	A related comment	4	13%	1	3%
9.	A suggestion to celebrate	1	3%	0	0%
10.	An expression of surprise	9	30%	7	23%
11.	A joke	1	3%	0	0%
12.	Offer of good wishes/encouragement	8	27%	10	33%
13.	Divine remark	8	27%	6	20%

Table 3 presents the use of congratulating strategies adopted by both groups of participants in situation 1, a situation in which social power is equal (=power) and social distance is high (+distance). The frequently used strategy by Javanese speakers is Illocutionary force indicating device (IFID) with 43% of Javanese speakers wrote "Selamat yo" or "Selamat ya" (congratulations). The second most preferred strategy is an offer of good luck (33%) like "sukses terus, yo!" or "semoga sukses" (good luck. Among the Javanese respondents, it was found that 25 out of 30 participants employed overlapping strategies when expressing congratulations, for example "Selamat yo, sukses terus" (congratulations. Good luck) which indicates the overlapping use of IFID and offer of good luck or "Alhamdulillah, sukses terus yo. Nyilih 10jt iso ta? Wkwkwk" (Praise be to God. Good luck. Can I borrow 10 million? Hahaha) illustrates the overlapping usage of divine remark, an offer of good luck, and joke in one congratulatory discourse.

The findings suggest that Javanese individuals tend to keep their congratulatory messages brief when addressing someone with whom they have high social distance or less familiarity. They may avoid engaging in extensive conversation, like unnecessary chit-chat, as the manifestation of the cultural principle of *sungkan* (deference) within Javanese culture (Idrus, 2012). The principle of *sungkan* prioritize respect, modesty, and

the appropriate recognition of social hierarchies and distance. Moreover, the Javanese respondents often complement their congratulations with good wishes, as exemplified by the phrase “Selamat yo, sukses terus” (congratulations. Good luck). In Javanese culture, adding congratulations with good wishes serves as a meaningful way to create a friendly impression, reflecting the practice of the *sumanak* principle. *Sumanak* involves creating a sense of familial connection with others, even if they are not actual family members, thereby creating positive social relations and community cohesion between the speaker and interlocutor (Poedjosoedarmo, 2017).

As for the Sundanese language, it was observed that the utilization of the mentioning occasion strategy (33%) and the offer of good wishes strategy (33%) were frequently employed rather than IFID (20%), and it was noted that both strategies often overlapped in their application, for example, “Wilujeng kangge padamelanna, mugia dipaparinan kalancaran” (congratulations on your job. I hope everything goes smoothly) or “Salamet geus meunang padamelan sing betah nya” (congratulations on your job. May you enjoy working there). Additionally, a total of 25 Sundanese responses exhibited the use of overlapping strategies in the expression of congratulations.

In the case of Sundanese culture, it has been observed that individuals exhibit similar behaviors to those of the Javanese. However, unlike Javanese individuals who may simply offer a brief 'congratulations,' Sundanese individuals tend to elaborate by specifying the occasion or event being celebrated. For instance, they might say “Congratulations on your job,” as demonstrated in the provided example. The tendency of Sundanese individuals to elaborate in their congratulatory messages reflects their cultural values of expressiveness. It is also influenced by the *soméah* culture, which emphasize hospitality, warmth, and strong interpersonal connection (Hidayat & Hafiar, 2019). In Sundanese culture, extending congratulations with specific details about the occasion, such as a new job, reflects a deeper engagement in social interactions and a genuine expression of joy and interest in the individual's achievements.

Situation 2

Table 4 Frequency of congratulating strategies used in situation 2 by participants

No.	Strategies	Javanese		Sundanese	
		Freq	%	Freq	%
1.	IFID	8	27%	11	37%
2.	Mentioning occasion	9	30%	9	30%
3.	Expression of happiness	0	0%	1	3%
4.	Request for information	12	40%	4	13%
5.	Self-related comments	0	0%	1	3%
6.	A related comment	3	10%	2	7%
7.	An expression of surprise	5	17%	4	13%
8.	An expression of pride	0	0%	4	13%
9.	A joke	1	3%	0	0%
10.	Offer of good wishes/ encouragement	15	50%	18	60%
11.	Divine remark	0	0%	3	10%

In situation 2, the social power of the interlocutor is situated to be higher (+power) than the respondent and the social distance illustrated is distant (+distance). The analysis of the data revealed that the highest frequency of strategies was observed in the category of offer of good wishes/encouragement in both groups.

In Javanese group, 50% of participants used an offer of good wishes “*semoga samawa, nggih*” (may you have a lovely and peaceful marriage life). IFID strategies like “*selamat nggih,, Pak*” or “*Pak, selamat nggih*” (congratulations, sir) were used by 27% of respondents. However, the data revealed a frequent occurrence of overlapping between the aforementioned strategies. Eight responses were found to use the combination of IFID and offer of good wishes to congratulate the interlocutor like “*Selamat nggih, pak. Mugi langgeng. Amin*” (congratulations, sir. Wishing you a long-lasting relationship. Amen.) or “*Selamat nggih, pak. Semoga dadi keluarga sing samawa*” (congratulations, sir. May you have a happy, loving, and supportive family). In 11 additional responses, the presence of overlapping strategies was identified. Additionally, the second most commonly adopted strategy is requesting for information, which is employed by 40% of respondents. An example of this strategy is the phrase “*niki istrine nggih?*” (is this your wife?), typically used by the respondents before congratulating their boss.

After congratulating someone who has just gotten married, Javanese individuals often follow up with prayers or good wishes for the couple's future, as seen in the example provided above. This practice reflects the blend of religious beliefs, emphasizing the

importance of invoking divine blessings for the newlyweds' future. It also aligns with the cultural norms of fostering strong social bonds and community harmony, embodying the *sumanak* principle which values warmth, respect, and treating others as family (Poedjosoedarmo, 2017). 40% participants also adopt the strategy of requesting information, such as *"niki istrine nggih?"* (is this your wife?). Given the relatively casual nature of the question asked by the participant provided in the example above, the strategy employed does not appear to convey genuine interest. The respondent simply sought confirmation regarding the presence of the interlocutor's spouse. It is a tactful and respectful way to acknowledge the boss's significant life event. This approach aligns with the Javanese cultural norms of respect and maintaining proper social boundaries in public (Idrus, 2012).

In the data, it is revealed that Sundanese groups are frequently making an offer of good wishes/encouragement like *"mugia janten sakinah mawadah wa rohmah rumah tangga na pak."* (May you have a lovely and peaceful marriage life) or *"Mugia pernikahan langgeng dugi ka gaduh incu, cicit"* (wishing you a long-lasting relationship, extending to the joyous moments of having a grandbaby and great-grandbaby). Yet, the previously mentioned strategy is never observed to stand alone in the application. It consistently overlaps with other strategies, particularly with mentioning occasions and occasionally with divine remarks. An example of the overlapping strategies of divine remark, request for information, IFID, and offer of good wishes in Sundanese context is *"Alhamdulillah, nembe nikah pak? Wilujeng bapa, mudah-mudahan sing sakinah mawadah warahmah"* (Praise be to God, are you just getting married, sir? Congratulations, sir. May you have a lovely and peaceful marriage life).

Sundanese respondents showcases similar result with Javanese respondents, with 60% participants include hopeful prayers after congratulating the interlocutor. The detailed congratulatory behavior of Sundanese people can indeed be linked to their religious characteristics (Rahman et al., 2018), as their predominantly Muslim faith emphasizes communal support, kindness, and blessings. This religious influence encourages them to offer congratulations that are not only warm and personal but also imbued with spiritual wishes and prayers. The insertion of the phrase *"sakinah, mawaddah, warahmah"* in congratulatory messages for newlyweds by Sundanese people is a manifestation of their religious beliefs and cultural practices. This Arabic phrase, which translates to "tranquility, love, and compassion," is a common Islamic prayer that Muslims often use to bless a marriage, wishing the couple a harmonious, loving, and merciful relationship.

Situation 3

Table 5 Frequency of congratulating strategies used in situation 3 by participants

No.	Strategies	Javanese		Sundanese	
		Freq	%	Freq	%
1.	IFID	2	7%	3	10%
2.	Mentioning occasion	0	0%	0	0%
3.	Expression of happiness	1	3%	0	0%
4.	Request for information	10	33%	12	40%
5.	Expression of validation	13	43%	13	43%
6.	Self-related comments	4	13%	0	0%
7.	A related comment	10	33%	22	73%
8.	A suggestion to celebrate	3	10%	0	0%
9.	An expression of surprise	21	70%	17	57%
10.	An expression of pride	0	0%	0	0%
11.	A joke	4	13%	2	7%
12.	Offer of good wishes/encouragement	1	3%	1	3%

In situation 3, the given context indicates equal social power (=power) and low social distance (-distance). The analysis reveals that both groups exhibit low numbers of IFID and offer of good wishes in their congratulatory discourse. Conversely, the predominant strategies employed by the majority of participants are expression of surprise, 70%, in Javanese and A related comment, 73%, in Sundanese group.

Javanese participants in this given context show notable frequency of using expressions of surprise in the act of congratulating. Some examples of expression of surprise are the terms “wah”, “wih”, “wik” – all translated into wow in English –, and “cok” – which is translated to damn. The term “cok” is an alternative form of “jancok”, which is originally a common curse word in East Java. However, in the given context, “wancok” is not used with its original negative connotation, but rather as an interjection or exclamation to convey surprise. The use of “cok” can be attributed to the relatively low social distance that characterizes in the situation. Thus, the use of the term “wancok” in this situation is considered as an expression of surprise. Nevertheless, expressions of surprise are consistently combined with the other strategies in their application like “Wihh mbois. Entek pira bangun iki?” (Wow! This is cool. How much do you spend to build this PC?) or “Cok PC mu spek dewa ngene kayake, Anyar yo? bancakane reekk. tak dungakna gak cepet rusak” (Damn! The spec of your PC must be sick! Your PC must be new, right? Let’s celebrate, bro. Wishing your PC does not get broken easily). The first example

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demonstrates the overlapping use of three strategies, namely of expression of surprise, expression of validation, and request for information; and the second sentence example showcases the combination of five strategies, including expression of surprise, a related comment, request for information, a suggestion to celebrate, and offer of good wishes.

In situation 3, Javanese participants frequently express surprise, often using terms like *'jancok'* and *'cok'*. For example, *"Cok PC mu spek dewa ngene kayake, Anyar yo? bancakane reekk. tak dungakna gak cepet rusak"*. *'Cok'* is an alternative form of *'Jancok'*, which is a common curse word in Javanese culture, particularly among *Surabayan* Javanese. It carries a colloquial connotation and is often used as an expression of surprise, shock, or disbelief (Winiasih, 2010). While its literal translation might be akin to a strong curse word, its usage in everyday speech has evolved to convey a range of emotions, from astonishment to frustration. In the aforementioned example, *'Cok'* functions as an expression of surprise and familiarity between the speaker and interlocutor. The speaker's spontaneous use of *'cok'* upon seeing the interlocutor's new computer reflects their lack of prior knowledge about the interlocutor's new high-spec computer. Given the low social distance between the speaker and interlocutor, the word *'Cok'* is typically used among friends, family, or individuals with a close relationship. In this particular context, where the relationship is that of close friends, the use of *'Cok'* reflects a sense of closeness or camaraderie with the interlocutor.

In Sundanese context, the examination revealed that 73% of participants utilize related comments in their congratulatory discourse. This is reflecting that Sundanese participants have high curiosity concerning the object of the conversation, new personal computer (PC), and interest in engaging in further conversation or exploration. The phrase illustrating related comment strategy are *"anyar yeuh komputerna"* (This computer is new, right!), *"hade euy Komputerna"* (your computer is great), or *"maneh gening boga komputer gaming anyar"* (you have a new computer apparently). The aforementioned strategy is oftentimes observed to overlap with the second most preferred strategies, which is an expression of surprise. *"Wah"* is the most common term encountered in this context. One example of overlapping strategies of the aforementioned classification is *"Wih gaduh komputer anyar euy, meser dimana atuh, sabarahaan eta teh"* (Wow you have a new computer! Where do you buy it? How much?). In the previous example, the presence of request for information, which accounted for 40% of the occurrence and as the fourth most commonly used strategies, were identified in the phrase *"meser dimana atuh? Sabarahaan eta teh"* (Where do you buy it? How much?).

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Sundanese often include related comments in their congratulatory strategy, especially in informal settings like visiting a friend's home, as illustrated in the example *"hade euy Komputerna"* (your computer is great). In addition, it was found that 40% of Sundanese participants also supplement their congratulatory strategy with requests for information from the interlocutor, such as *"meser dimana atuh? Sabarahaan eta teh"* (Where do you buy it? How much?). It showcases their cultural values of expressiveness, curiosity, affirmation, and social connection. This behavior is influenced by the sociable characteristic that is possessed by the Sundanese (Rahman et al., 2018). Their sociable nature fosters more engaging and interactive conversations when congratulating someone in this situation, as seen through their detailed and enthusiastic interactions.

Situation 4

Table 6 Frequency of congratulating strategies used in situation 4 by participants

No.	Strategies	Javanese		Sundanese	
		Freq	%	Freq	%
1.	IFID	9	30%	9	30%
2.	Mentioning occasion	0	0%	6	20%
3.	Expression of happiness	10	33%	9	30%
4.	Request for information	5	17%	5	17%
5.	Expression of validation	7	23%	9	30%
6.	Self-related comments	3	10%	4	13%
7.	A related comment	6	20%	4	13%
8.	A suggestion to celebrate	3	10%	0	0%
9.	An expression of surprise	16	53%	12	40%
10.	A joke	2	7%	0	0%
11.	Offer of good wishes/encouragement	1	3%	4	13%
12.	Divine remark	0	0%	3	10%

The context in situation 4 indicates equal social power (=power) and high social distance (+distance). In this situation, Javanese and Sundanese are commonly used expressions of surprise, accounting for 53% and 40% respectively.

Similar to situation 3, *"wih"* and *"wah"* are common terms used by Javanese participants as the exclamation to express surprise or astonishment. The expression of surprise (amounting to 53%) is often encountered to be overlapping with expression of happiness and occasionally expression of validation in one congratulatory discourse like *"Wah enak banget. Selamat ya"* (Wow that is delightful. Congratulations) or *"Wah beruntung banget awakmu"* (Wow you are so lucky). The previous expressions were

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utilized in order to exhibit the participants' positive respond and decent attitude toward the joyful news shared by the interlocutor. IFID, which representing 30% of the Javanese speakers, was the third most frequent strategies. The most common formulation of this strategy is using the phrase "*selamat, ya*" (*congratulations*). Other variety of responses are requesting for information, comprised 17% of the respondents, such as "*ya apa carane?*" (*Tell me, how do you win?*).

In Javanese congratulatory interactions, the use of expressions such as "*wih*" and "*wah*" signifies an immediate, emotive response to another's good news, including surprise and delight. When Javanese individuals use expression of validation (e.g., "*Wah enak banget. Selamat ya*"), it reflects their ability to appreciate and resonate with the positive experiences of others, embodying the *tepa selira* principle (Idrus, 2012) of considerate and empathetic interaction. Moreover, the high social distance situated in this context influences the communication styles, fostering a careful reaction and expression to maintain harmony and avoid conflict, value that Javanese individuals uphold (Idrus, 2012).

In the case of Sundanese participants, expression of happiness was found to frequently combined with the expression of surprise. An example for the combination is "*Selamatnya, simkuring ngiring bingah*" (*congratulations! I am happy for you*). Additionally, expression of validation, even though merely comprised 17% of the overall data, is commonly overlapped strategies with expression of surprise as well. As an illustration, "*edan euy. Sae sae rejekina. Sing salamet bro*" (*terrific! You have a good fortune. Have a safe holiday*) and "*Ih anjeun untung pisan, sing barungah nya*" (*wow you are so lucky. Have fun!*). Other strategies utilized in the discourse are mentioning occasion (representing 20% of Sundanese participants), request for information (17%), self-related comment (13%) like "*abi ge meni hoyong pisan ka Labuan Bajo teh*" (*I want to go to Labuan Bajo too*).

Sundanese communication patterns, particularly in congratulatory contexts, are illustrative of their culturally expressive and sociable characteristic. The frequent combination of happiness and surprise in their expressions, such as in "*Selamatnya, simkuring ngiring bingah*" (*congratulations! I am happy for you*), highlights the Sundanese tendency for vibrant and heartfelt communication. This expressive style is complemented by validation of the individual's success which add depth to the emotional connection of the interaction. It might be seen as an embodiment of the *soméah* value (Hidayat & Hafiar, 2019) because the expression contains warm and hospitable sentiments that felicitate the interlocutor, especially considering the high social distance between them.

Situation 5

Table 1 Frequency of congratulating strategies used in situation 4 by participants

No.	Strategies	Javanese		Sundanese	
		Freq	%	Freq	%
1.	IFID	19	63%	11	37%
2.	Mentioning occasion	7	23%	4	13%
3.	Expression of happiness	1	3%	8	27%
4.	Request for information	7	23%	0	0%
5.	A related comment	2	7%	8	27%
6.	An expression of surprise	2	7%	4	13%
7.	An offer of help	4	13%	0	0%
8.	Offer of good wishes/encouragement	17	57%	18	60%
9.	Divine remark	6	20%	9	30%

In situation 5, the interlocutor’s social power is lower (-power) than the participant, the social distance is presence (+distance), and the interlocutor’s age is situated to be older than the participant. The analysis unveils that among Javanese participants IFID (63%) emerges as the most favored strategy, whereas offer of good wishes (57%) is identified as the second most commonly employed method. Conversely, among Sundanese participants, the most preferred strategy to congratulate others is offering of good wishes (60%), and followed by IFID (37%) as the second most frequently utilized type.

As per previous paragraph has elaborated, the usage of IFID was prevalent among Javanese participants in their congratulatory discourse. Notably, the application of IFID often overlaps each other with an offer of good wishes strategy. For instance, “*Selamat nggih, pak. Mugi putune sehat-sehat terus.*” (Congratulations, sir. May your grandbaby always be healthy) and “*Selamat nggih, pak. Mugi cucunya saget dadi putra yang membanggakan bagi orang tua lan lingkungan sekitar*” (Congratulations, sir. May your grandbaby bring pride and joy to their parents and everyone around them). 23% participants use requests for information such as “*namine sinten, pak?*” (What is his/her name?) and “*cowok atau cewek, pak, cucunya?*” (is it a boy or a girl?). Occasionally, IFID overlaps with requests for information like “*Selamat pak, namine sinten?*” (Congratulations, sir. What is her/his name?). Another 23% participants utilized the strategy of mentioning occasions by writing “*selamat nggih, pak, sampun diparingi putu*” (congratulations on the arrival of your grandbaby). 27% of Sundanese participants expressed their happiness by saying “*ngiring bingah*” (I am happy for you).

The prevalent use of Illocutionary Force Indicating Devices (IFID) among Javanese participants, such as *"Selamat nggih, pak"* (Congratulations, sir), coupled with good wishes like *"Mugi putune sehat-sehat terus"* (May your grandbaby always be healthy), reflects a formal yet heartfelt approach to congratulation, adhering to respectful and honorific language that acknowledges the social distance and the elder status of the driver. Furthermore, the use of *Krama Inggil*, the high level of Javanese language, is a reflection of the deep-seated cultural norms and values encapsulated in *tata krama* (proper manners) (Apriliani & Dewi, 2019). This practice highlights the respect accorded to elders, aligning with the Javanese hierarchical view of social interactions, where age and social status significantly influence communication styles.

Among the Sundanese responses, it is found that the first and second most favored strategies are rarely observed to overlap in their application, unlike in the Javanese responses. It is discovered that 7 out of 30 respondents use offering of good wishes along with divine remarks such as *"Alhamdulillah nya, pa. Sing dipaparin kasehatan"* (Praise be to God. May your grandbaby always be healthy). Six respondents overlap offering of good wishes with requests for information like *"Alhamdulillah, awewe atawa lalaki pak cucuna? semoga jadi anak soleh jeung soleha nya pak."* (Praise be to God. Is it a boy or a girl, sir? Hopefully your grandbaby will be a pious child". Another 27% participants give related comments, for instance *"pasti lucu incunya"* (your grandbaby must be cute).

Sundanese responses show a selective overlap of congratulatory strategies, such as combining good wishes with divine remarks, which reflects the cultural integration of religious expressions in everyday communication. Phrases like *"Alhamdulillah nya, pa. Sing dipaparin kasehatan"* (Praise be to God. May your grandbaby always be healthy) demonstrate a blend of spiritual goodwill and personal well-wishing, reflecting the Sundanese religious nature (Rahman et al., 2018). The use of "Alhamdulillah" in Sundanese congratulatory expressions reflects the deep integration of Islamic faith in Sundanese culture, signifying gratitude and divine acknowledgment in important life events. The use of Sunda Lemes, the polite and high level of Sundanese language (Wessing, 1974), indicates respect and acknowledgment of the age and social status of the driver, similar to the Javanese use of *Krama Inggil*.

Sociocultural Value Reflected in the Congratulatory Discourse

In order to answer the second research question, sociocultural value encompassing both speakers' and the interlocutor's age, social power, and social distance value are being discussed in this section. The analysis of the data revealed some patterns in both Javanese and Sundanese congratulatory discourse, in which some of them exhibit similar schemes.

In the first situation illustrating a new job of an old classmate, it was observed that the respondents occasionally employed divine remarks, such as "Alhamdulillah" (*Praise be to God*), even though it was not the strategy most frequently used. The presence of these divine remarks signified a sense of gratitude addressed to God for giving good things to the interlocutor and exhibiting the feeling of happiness towards the interlocutor, and underscored the influence of Islamic culture on congratulatory discourse. Additionally, both groups frequently mention "*semoga sakinah mawaddah warahmah*" or "*samawa*", which was an abbreviation of the prior phrase, in situation two. By uttering the phrase "*Samawa*" to congratulate someone on their wedding, the speaker is trying to pray and wish that the couple may have a lovely and peaceful marriage life. Thus, "*samawa*" could be considered as prayers. The utilization of the phrase "*samawa*" in the act of congratulating constitutes an Islamic cultural practice in Indonesia. This is attributed to the fact Islam comprises the most widely followed religion in Indonesia, with a significant number of 238 million of Indonesia population identifying as Muslims (Satu Data Kementerian Agama RI, 2022). In the act of congratulating, it has been observed that both groups have a tendency to incorporate Arabic terms or phrases when they are expressing gratitude and delivering wishes. The use of Arabic elements reflects the influence of Islamic culture in Indonesia. The reason behind this is that Arabic holds a sacred and prestigious status as a language in the Islamic faith because it is the language in which Al-Quran, the holy book of Islam, is revealed. By utilizing Arabic terms or phrases in their expression of gratitude and expression of good wishes, participants of both groups are not only conveying their gratitude or good wishes, but they are also invoking the religious and cultural significance associated with the Arabic language. This practice highlights the strong influence of Islam in shaping linguistic and communicative patterns within these communities.

Both Javanese and Sundanese groups tended to use higher a language variety (referred to as H) when they interacted with individuals of higher position or authority in situation two and older persons in situation five. Javanese respondents exhibit the use of *krama* as the H of Javanese language as *unggah-ungguh basa* (Krauße, 2017), meaning etiquette of language in English. Meanwhile Sundanese participants employ *lemes* which serve as the H within the Sundanese language. In Sundanese, the speech level is named *undak usuk* (Krauße, 2017). The utilization of H by both groups signifies the participants politeness and respect towards the interlocutor. By adopting H, they demonstrate their intention to foster positive interpersonal relationships through polite and respectful communication. In the Javanese context, it is a customary and considered polite gesture to use H when an individual is talking to managers who own higher power or older individuals, such as drivers. Similar to Javanese, the use of *lemes* in Sundanese signifies

a polite way of speaking and is commonly utilized when interacting with interlocutors of higher social position and age (Wessing, 1974).

IV. CONCLUSION

Javanese and Sundanese congratulatory strategies share similarities, such as the use of higher language variety when addressing individuals of higher social status or older age. Conversely, when communicating with individuals of lower social distance and equal social power, both Javanese and Sundanese tend to employ low language variety. This is influenced by the diglossic nature inherent in both Javanese and Sundanese language.

While Javanese and Sundanese congratulatory strategies share similarities, such as addressing individuals of higher social status or older age with higher language variety, notable differences exist between them. These differences stem from distinct sociocultural values within each culture. For instance, Sundanese participants tend to elaborate on their congratulatory messages by mentioning the celebrated occasion, offering prayers, and seeking further information. These strategies are influenced by the sociable nature of Sundanese people. Conversely, Javanese participants often opt for brief congratulatory statements, reflecting the *sungkan* (deference) principle ingrained in Javanese culture, despite the Javanese people being known for their indirect communication style.

The findings of this study have significant implications for understanding cross-cultural variations in language and speech acts. By examining the use of language and speech acts in different cultures and languages, we gain valuable insights into how communication can be improved in intercultural interactions. In order to expand the scope of research, it is recommended to explore speech acts, especially the act of congratulating, in other ethnic groups within Indonesia, as this area remains largely unexplored.

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