The Shift of Politeness Strategies of Javanese Woman Characters in the English Translation of Indonesian Novel' Gadis Pantai'

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Abstract
This research study seeks to examine the shift in politeness methods employed by Javanese woman characters in the English translation of Pramoedya Ananta Toer's Indonesian novel Gadis Pantai. The original Indonesian version and its English translation were used to collect the data. As the politeness strategies of Javanese woman characters in the Indonesian novel 'Gadis Pantai' carry pragmatic meaning and cultural reflection in that they reveal how they communicate in particular circumstances of various relations of power, distance, and imposition, the shifts of politeness strategies in the English translation undermine their original intention and their intended cultural representation that constructs the character of the Javanese women in the novel. This study aims to elucidate the types of politeness strategy modifications observed in the translation and to explain the effect of these shifts on the novel's Javanese lady characters. In classifying and analyzing the data, the researcher utilized Brown & Levinson's taxonomy of politeness super-strategies and associated sub-strategies. Three individuals were validators for categorizing politeness tactics and their shift mapping in this study. The study indicated that out of 529 total translated utterances that contain politeness methods, 205 utterances undergo a shift. The shifts include the substitution of one super-strategy for another in the translation, substituting one sub-strategy for another of the same super-strategy, and substituting one sub-strategy for another of different super-strategies, and the omission of the politeness strategies in the translation. Negative politeness with the 'giving deference' sub-type becomes the most frequently shifting super-strategy and sub-strategy. This is because the concept of reverence that the Javanese woman characters use in the discourse is foreign to the target language's culture.

Keywords: politeness strategies, the shift of politeness strategies, Javanese woman characters

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Introduction

The central theme of Pramoedya Ananta Toer's Indonesian novel "Gadis Pantai" is social injustices, which include discrimination and marginalization of women as well as conflicts of social class in Javanese cultures during the colonialism era (Bastra, 2015; Rahutami, 2016). The friction between the powerful and the powerless in society is the fundamental struggle throughout the story (Mandiri, 2017). This novel has become one of the most significant depictions of societal critiques of gender and social interaction in Indonesian Javanese society. It has also become one of the most important literary references, symbolizing the fight against social and gender inequality.

"Novel Gadis Pantai" or "Beach Girl" is a wonderful story about a young girl named Anjani who lives in a small beachside community. Anjani's life takes a drastic change when she meets Faris, a charming visitor who introduces her to a world beyond her village's borders.

When Anjani gets to know Faris, she begins to develop romantic feelings for him. Yet, her family's traditional values and their cultural differences pose obstacles to their partnership. Will they resolve their disagreements and become a couple? "Novel Gadis Pantai" is a lovely narrative about love, family, and tradition, set against the stunning backdrop of a small Indonesian community and its beaches.

The author places women as the novel's major characters and presents their lives as the central issues in their power relations with other characters of varying social classes and gender. This goes beyond the normal depiction of women as objects of desire and beauty in narratives of various types. The novel's plot exposes bare the virtually imperceptible oppression that Javanese women must undergo in their daily lives. This is consistent with the argument that women are the most frequently targeted individuals in power struggles and gender relations within society (Nurochman & Riyadi Santosa, 2017; Rahmawati, Nababan, & Santosa, 2016).

Other than being depicted in the storyline and plot, the reality of the existing gap between social classes and gender relations in the Javanese society is reflected in the politeness strategies employed by the Javanese women characters in the novel, as power relation is one of several factors, in addition to distance, that dictates the use of particular politeness strategies (Brown, Levinson, & Gumperz, 1987). In the novel, Javanese women are depicted as resorting to negative politeness strategies when the speaker's power is less dominant than the hearer and the social and affect distance between both parties exists; resorting to positive politeness strategies when the social and affect distance between the speaker and hearer is either equal or unequal and resorting to bald-on record when the speaker is masked (Sugiharti, Nababan, Santosa, & Supana, 2021). This is consistent with the Javanese people's reputation for employing politeness methods (Sukarno, 2018; Supatmiwati, 2017).

In this regard, the identification of politeness techniques is significant since it identifies the central concerns of the story as reflected in the Javanese lady characters' personalities. Therefore, when a novel is translated into a different language, the linguistic-pragmatic component becomes a major problem. Only by keeping the original's composition of politeness tactics can the translation completely establish the original's social and gender issue matter and deliver it to the intended audience as the original author intended.

Nonetheless, this identity is not fully preserved in the English version. 529 utterances of the Javanese lady characters in the novel that have politeness techniques have politeness strategies that are translated differently (Sugiharti et al., 2021). In this regard, even if the shifts may not impede the transfer of propositional meaning from the original, they affect not only the delivery of a pragmatic message in the translation (Baker, 2018) but also the portrayal of the Javanese lady characters in the translation. The failure to fully capture the politeness techniques structure of the Javanese women characters in the original novel's translation impedes the establishment of Javanese women characters within the framework of social and gender discrimination. This is consistent with the findings of the study, which indicate a change in the image of women in the novel's translation due to the tactics translators employed while translating the politeness strategies of the novel's female characters (Afzali, 2017). This goes against the original novel's vision since the topic of social and gender inequality suffered by Javanese women becomes the central focus. Therefore, if it is lost in translation, so is the big feature that forms the novel's defining characteristic. Studies on the translation of utterances containing politeness strategies, such as translation of negative politeness strategies (Moradi & Jabbari, 2015), translation of politeness strategies in giving advice (Ardi, Nababan, & Santosa, 2018b), and translation of Donald Trump's offensive language containing politeness strategies, have been conducted previously (Abudayeh & Dubbati, 2020). These studies limit the domain of data for analysis to a single type of politeness strategy according to Brown & Levinson's classification so that the findings are limited to the behavior of the specific politeness strategy in question and cannot provide a comprehensive picture of how cross-shifts between types of politeness strategies occur. In addition, the shift discovered in the study is generalized to politeness super-strategies. The shift can also occur in the sub-type of a particular super-strategy while retaining the identity of its super-strategy. Consequently, such a restriction on the data's domain impedes the discovery of a new category of politeness super-strategies, such as the combination of positive and negative politeness, for everyday practical usage.

In addition, the case of the shift of politeness techniques in a novel translation and its effect on the shift of characterization and social politeness behavior has not been well investigated. Few studies have focused on a specific type of politeness super-strategies of a novel's characters, the shift in that particular type of politeness super-strategies, and the impact on the shift in characterization (Afzali, 2017; Aloojaha, 2020; Ardi et al., 2018b). These studies only capture a partial occurrence of a particular type of politeness technique employed by the novel's characters. Therefore the study cannot elaborate on the comprehensive characterization of the novel's characters and their transformations. Despite elucidating how characterization changes due to shifts in politeness tactics, these studies do not elaborate on the impact of politeness strategy shifts on the shift in politeness culture behaviour in the translation. The research does not extend to the social and cultural implications of the characterization shifts caused by the shift in politeness techniques. Based on the abovementioned issues, the research deficit is as follows: The researcher believed that a comprehensive investigation of all politeness tactics, including super-strategies and sub-strategies, is required for a more holistic and comprehensive understanding of the phenomenon. In addition, including all categories allows for a more thorough and descriptive explanation in the case of alterations in politeness methods throughout the translation. In other words, it is anticipated that this study will capture the phenomenon of various shifts as politeness strategies shift from one type of super-strategy to another, from a sub-type strategy to another sub-type under the same super-strategy, or from a sub-type strategy to another sub-type under different super-strategies. For these reasons, the researcher chose to examine the Indonesian novel 'Gadis Pantai' by Pramoedya Ananta Toer, as the politeness strategies in the novel become a linguistic core in depicting the social class interaction in the Javanese cultural settings. Many translated utterances containing politeness strategies undergo shifts in the target language due to the different cultures applying politeness strategies between the language pairs.

Based on the research mentioned above the gap, the researcher aimed to determine the types of politeness strategies shifts found in the translation of utterances containing politeness strategies of Javanese woman characters in the Indonesian novel 'Gadis Pantai' written by Pramoedya Toer and to explain the impact of the shifts on the characterization of the Javanese woman characters, as the politeness strategies are used to represent the research gap. The following research questions were requested to be answered:

1) What types of politeness strategies shift are found in the translation of utterances containing politeness strategies of Javanese woman characters in the Indonesian novel '*Gadis Pantai*'?
2) How do those shifts affect the characterization of the Javanese woman characters and cultural representation of politeness strategies in the English version of the novel?

Literature Review

Brown et al. (1987) divide the varieties of politeness techniques into four super-strategies and numerous sub-strategies. Four super-strategies include bald-on-records, positive politeness, negative politeness, and off-the-records. The positive-politeness super-strategy is comprised of several sub-strategies, including noticing and attending to the hearer (needs/wants/goods/)'s exaggerating sympathy/interest/approval with H, intensifying interest to H, using in-group identity markers, seeking agreement, avoid disagreement, presuppose/raise/assert common ground, joke, assert or presuppose speaker's (knowledge). Concern for the Next, the negative-politeness super-strategy includes several sub-types of politeness, such as being conventionally indirect, hedges, being pessimistic, minimizing the imposition, giving deference, apologizing, impersonalizing S and H, stating face threatening act as a general rule, nominalizing, recording as incurring debt, or recording as not indebting H. There are various subtypes of off-records. However, they are not present in this study's data.

Circumstances around the speaker (S) and the listener (H) influence the selection of a certain politeness technique (H). The context of circumstances includes the power relationship between S and H (whether the power of S is greater than that of H, vice versa, or similar), the distance (social and affective) between S and H (whether S and H are distant or close in terms of social or affective distance), as well as the degree of imposition imposed on H (minimum or maximum) (Brown et al., 1987). As mentioned above, the consideration of which politeness strategies to apply in a specific environment is culturally bound; hence, the choice of politeness strategies in a given scenario may vary from one culture to another. When a particular sort of politeness strategy arises in a specific culture, the equivalence resulting from a translation is not always equal to the original strategy. As a result of cultural variations, a politeness tactic chosen in the original may change in the translation.

Politeness methods as a socio-pragmatic system in real-world dialogue are also utilized as a linguistic strategy to signify the characterization of narrative story characters in films and literature (Afzali, 2017; Aloojaha, 2020; Ardi et al., 2018b; Astuti, 2021; Fitria & Suhandoko, 2020). Certain forms of politeness methods are selected to reflect the character based on the cultural nuances underlying a film or novel. For example, the predominant employment of Bald-on-Record techniques is frequently indicative of a character's toughness. In contrast, Negative politeness and Off-the-record politeness are frequently indicative of a

character's intelligence. This implies that a character's predominant politeness methods reveal much about them. In this way, politeness methods become a pragmatic message that shapes the novel's characters.

When the novel is translated into another language, the pragmatic message and the propositional message should be kept in the target text. This is consistent with Baker's proposed translation theory of the message that must be maintained or sent (2018). It is stated that propositional and pragmatic messages must be conveyed from the source text to the target language throughout the translation process. In this instance, the pragmatic message is equally as important as the propositional message, as both reflect the original's intended meaning. When one gets lost in translation, the accuracy of the translation eventually declines, as the original's general meaning cannot be maintained. As each contains a distinct interpretation of the original novel's content, the translation must preserve both types of messaging.

Several research has been undertaken on the translation of politeness practices that embody the characterization of cinematic or literary characters. Some research examined a specific sort of politeness super-strategies that characterizes characters in novels and films, as well as the shifts of the specific politeness study (Abudayeh & Dubbati, 2020; Ardi et al., 2018b; Moradi & Jabbari, 2015). These studies focus on one sort of politeness method that signals a significant trait of the story's characters and explains the shift in the translation strategy. Such a focus affords these studies more nuanced research but prevents them from examining a more comprehensive perspective of collective politeness techniques about characterization. Other studies delve deeper into the effect of modifications in the concerned politeness technique on transforming the story's characters (Afzali, 2017; Ardi et al., 2018b; Astuti, 2021; Fitria & Suhandoko, 2020). These studies demonstrate that a change in the politeness approach employed to denote a character's personality in the original text results in a change in the character's personality. In this research, the discussion of the two types of shift is exploratory. Still, it does not reach the implications of the shifts toward the social behavior of politeness strategy used in the story's underlying culture.

Method

This study integrates three distinct types of translation research: product-oriented translation research, context-oriented translation research, and participant-oriented translation research (Saldanha & O'Brien, 2014). As a product-oriented translation study, the focus of this research is the shift in politeness methods of Javanese woman characters in the English translation of the novel 'Gadis Pantai' As context-oriented translation research, this study is a descriptive study based on the qualitative paradigm that takes advantage of a case study design with purposefully selected source data and data. The focus of the study is the analysis of the shift types of politeness strategies, either a shift of super-strategies or the sub-strategies, of the Javanese woman characters in the novel 'Gadis Pantai' in its English translation 'The Girl from the Coast' translated by Harry Aveling, as well as the impact of such shifts on the characterization of the Javanese woman characters in the target text as well as the cultural politeness behaviour shifts that occurred as a result of the In addition, as participant-oriented translation research, this study included informants who confirmed the changes of politeness methods and the sorts of shifts in the translation who were not the researcher. This study's primary data sources are documents and informants. The paper pertains to the novel 'Gadis Pantai' by Pramoedya Ananta Toer and its English translation 'The Girl from the Coast' by Harry Aveling. This novel was first published in 1987 (first edition). It was written by the renowned novelist Pramoedya Ananta Toer, who wrote about the injustice and prejudice against low-class people and women in Javanese society. Following the author's worldview, this novel also depicts the life of a girl who is compelled to marry a strong man in the government and other female characters who experience social and gender discrimination in Javanese medieval society. In 2003, the English translation was published.

The study uses the Politeness Theory of Brown and Levinson which is a sociolinguistic theory that explains how humans utilize politeness techniques in encounters to maintain face and social ties. The theory is founded on the premise that politeness is a fundamental component of social interaction and that individuals employ various politeness techniques to achieve their communicative objectives. This idea is commonly utilized in linguistics, communication studies, and anthropology to describe how cultural and social norms impact language and social interactions.

According to this idea, politeness is an interactional process including the use of language to attain specific communicative goals. Brown and Levinson assert that people have two sorts of face needs: positive face and negative face. Positive face relates to the urge to be liked, approved of, and admired by others, whilst negative face refers to the need to be free from imposition and interference by others.

In addition, the theory specifies three politeness tactics that individuals employ to maintain face and social relationships in interactions: bald on record, positive politeness, and negative politeness. A bald on-record tactic employs direct and frank language without concern for face needs. Positive politeness technique comprises the use of language that flatters or compliments the addressee and aims to meet their positive face requirements. Negative politeness technique entails the use of respectful and courteous words, but also considers the addressee's negative face demands and avoids imposition or interference.

Additionally, the theory posits that the choice of politeness technique is determined by various elements, including the social distance between the interactants, the power dynamics in the encounter, and the severity of the imposition. Brown and Levinson suggest that individuals employ several types of politeness techniques based on the context of the contact and the communicative goals they wish to accomplish.

Overall, Brown and Levinson's Politeness Theory provides a useful framework for comprehending how cultural and social norms impact language and social interactions. In the subject of communication studies, the idea is widely employed to evaluate various sorts of interactions, including interpersonal, institutional, and intercultural communication.

The informants are the validators and raters who validated the types of politeness strategies of the original utterances of the Javanese lady characters that undergo shifts in the original novel and the translated novel, as well as validate the types of the shifts in politeness strategies. The informants consist of three raters or specialists in translation studies and pragmatics who have extensive expertise in evaluating the translation quality of items. The data consist of the utterances of Javanese lady characters in the novel that undergo alterations in politeness techniques between the novel's original edition and its English translation. Document analysis and a focus group discussion in which researchers and professionals (validators) analyzed the nature of the data in detail were used to obtain the data. The data were analyzed utilizing Spradley's stated ethnographic approach principles (1980). This is based on the translation research technique proposed by Saldanha and O'Brien (2014), which claims that participant-oriented translation research is one of the methods. This strategy permits people other than the researcher to participate in the study. In this instance, the validators or experts participating in the focus group discussion embody this strategy. Also, for this reason, the ethnography approach might be utilized in this case study for analysis sensitivity (Saldanha & O'Brien, 2014; Santosa, 2017). There were four phases of analysis: domain analysis, taxonomy analysis, componential analysis, and the identification of cultural values. In the domain analysis, the origin of the data was mapped, such as in the grouping of the female Javanese characters' utterances containing shiftable politeness techniques. In the stage of taxonomy analysis, the classification of politeness strategies upon source text (ST) and target text (TT) utterances that undergo a shift of politeness strategies and the categorization of the change in politeness strategies were undertaken. In componential analysis, all researched aspects were interconnected to determine the cultural worth of the phenomenon.

Results

The document analysis and the deep discussion with the informants in the Focus Group Discussion resulted in the presentation of the categories of Javanese woman characters' politeness strategies shift from the original Indonesian version into English translation.

Table 1. *The categories of shifts in politeness strategies*

No	Categories of politeness strategies shift	Number of data	Percentage
1	Negative (give deference (praises H)) to Bald-On Record	78	38.05%
2	Negative (give deference (humbles S and praises H)) to Negative (give deference (praises H))	34	16.58%
3	Positive (use in-group identity marker) to Bald-On Record	15	7.32%
4	Bald-On Record to untranslated politeness strategies	14	6.83%
5	Negative (give deference (humbles S and praises H)) to Bald-On Record	11	5.36%
6	Positive-Negative (give deference (praises H) and provide a gift to H) to Positive (give a gift to H)	10	4.88%
7	Negative (give deference (praises H)) to untranslated politeness strategies	9	4.49%
8	Negative (give deference (humbles S)) to Bald-On Record	8	3.90%
9	Positive-Negative (give deference (praises H) and offer) to Positive (offer)	3	1.46%
10	Positive-Negative (give deference (praises H and humbles S) and attends to H) to Positive (attends to H)	3	1.46%
11	Bald-On Record to Negative (hedges)	2	0.97%
12	Bald-On Record to Negative (give deference (praises H))	2	0.97%
13	Positive (use in-group identity marker) to untranslated politeness strategies	2	0.97%
14	Bald-On Record to Positive (give a gift to H)	1	0.48%
15	Bald-On Record to Negative (question)	1	0.48%
16	Negative (question) to untranslated politeness strategies	1	0.48%
17	Negative (give deference and question) to Bald-On Record	1	0.48%
18	Negative (give deference and question) to Negative (question)	1	0.48%
19	Negative (give deference and question) to Negative (give deference)	1	0.48%
20	Negative (give deference and apologize) to Bald-On Record	1	0.48%
21	Negative (give deference and apologize) to Negative (apologize)	1	0.48%
22	Positive (use in-group identity marker) to Negative (give deference (praises H))	1	0.48%
23	Positive (use in-group identity marker and offer) to Positive (offer)	1	0.48%
24	Positive-Negative (give deference (praises H) and provide a gift to H) to untranslated politeness strategies	1	0.48%
25	Positive-Negative (give deference (humbles S) and attends to H) to Positive (attends to H)	1	0.48%
26	Positive-Negative (give deference (humbles S) and offer) to Positive (offer)	1	0.48%
27	Positive-Negative (give deference (praises H and humbles S) and offer) to Positive-Negative (praises H and offer)	1	0.48%
	Total	205	100%

From 529 utterances containing politeness techniques by Javanese lady characters in the Indonesian novel 'Gadis Pantai,' the English translation shifts politeness strategies in 205 utterances. The detailed categories of the shift in politeness tactics are displayed in Table 1 above. The table also illustrates that modifications in politeness strategies occur not only at the level of the super-strategies but also the level of the sub-strategies and, in some cases, simultaneously. Aside from that, the table reveals that the most frequent shift is from Negative super-strategy with sub-strategy 'give deference (praises H)' to Bald-On Record, with 78 cases (38.05%), followed by a shift from Negative super-strategy with sub-strategy 'give deference (praises H and humbles S)' to Negative super-strategy with sub-s According to the data in the table, the most frequently shifted politeness approach is the Negative super-strategy, as demonstrated in categories 1, 2, 5, 7, 8, 16, 17, 18, 19, 20, and 21. Negative politeness techniques account for 146 instances or 71.22 percent of the total translation alterations. Bald-On-Record politeness techniques with 20 instances (9.75%) and Positive-Negative politeness strategies with 20 instances (8.78%) are the next most frequently altered politeness tactics, followed by Positive politeness strategies with 19 instances (9.27%). In addition, it is interesting to observe, as shown in Table 1 above, that the combination of Positive and Negative politeness tactics in a single phrase frequently occurs in the Javanese cultural milieu of the novel's dialogue. The instances of each sort of shift are listed below.

Example of Negative (give deference (praises H)) to Bald-On Record

01	
	ST: *"Bendoro duduk di sana **Mas Nganten** harus bersembahyang dengan beliau."* ("The Bendoro sits over there. Mas Nganten must pray with him".) **TT**: "The Bendoro will be sitting over there. **You** must pray with the Bendoro."

Example 01's ST utterance has Negative politeness techniques with the sub-strategy "give deference (praises H)". The sub-strategy is illustrated by the maid of Gadis Pantai's use of the term "Mas Nganten," which refers to a royal woman and is used to refer to her in the discourse. Using a deferential that praises the hearer (H) is common in Javanese culture to express respect to a discussion partner or hearer with more social status than the speaker. The difference is inherent in the TT because it is rendered as the pronoun 'you'. The translation, therefore, removes the Negative politeness sign and becomes Bald-On-Record. This shift modifies the character's degree of politeness from the source text to the target text.

Example of Negative (give deference (humbles S and praises H)) to Negative (give deference (praises H))

02	
	ST: *"Sahaya, Bendoro Guru."* (I am, Bendoro Guru.) **TT**: "**Coming, Master**."

The Negative politeness flag in Example 02 in the ST is the usage of reverence in the phrases 'Sahaya' and 'Bendoro Guru'. The former is a self-reference addressee employed by a lower-class Javanese when communicating with someone of a higher social class or power; it demonstrates humility to the listener. This is a form of address for a royal man or an influential, educated individual. The translation eliminates the formerly deferential S and modifies it into the interpreted message 'coming,' which is an understanding of the speaker's intent. Next, the respect accorded to H is maintained by modifying the term to the natural equivalent in the target language, which is master.' The shift weakens the speaker's politeness by reducing the construction of negative politeness.

Example of Positive (use in-group identity marker) to Bald-On Record

03	
	ST: *"Bapakmu benar, **nak**."* (Your father is right, kid.) **TT**: "Your father is right."

The addressee 'nak', widely employed to refer to a youngster in the family, is the in-group identity marker that denotes Positive politeness in the ST. This addressee is a method of identification for a family member. The phrase is not translated or missing in the translation, causing the politeness tactics to be rendered as Bald-On-Record. The shift omits the suggested proximity between the two in the discourse and, by extension, the speaker's intended orientation toward the hearer.

Example of Bald-On Record to untranslated politeness strategies

04	
	ST: *"Jangan nangis."* (Don't cry) **TT**: -

The ST is a Bald-On-Record utterance due to the lack of mitigation or reparation. Such is conceivable if certain conditions are met. Somehow, the utterance is not translated or omitted from the translation, so neither it nor the politeness tactics are present.

Example of Negative (give deference (humbles S and praises H)) to Bald-On Record

05	
	ST: *"Mengapa **Mas Nganten** ingatkan **sahaya** pada masa tua sahaya?"* (Why did Mas Nganten remind me of my future old time?") **TT**: "Did **you** have to remind **me** of my age?"

The ST contains a double deference that identifies its Negative politeness techniques, namely 'Mas Nganten' as a deference that praises H and'sahaya' as a deference that humbles S. Both are rendered implicit in the translation, with the former rendered as the pronoun 'you' and the latter rendered as me. Both pronouns are neutral and lack cultural respect in the target text because they address an inclusive audience. The translation, therefore, loses its Negative politeness power and becomes Bald-On-Record. The change causes the speaker to be less courteous in the translation, thereby altering the Javanese cultural context.

Examples of Positive-Negative (give deference (praises H) and provide a gift to H) to Positive (give a gift to H)

06	
	ST: *"Semua ini buat Mas Nganten"* (All of this are for Mas Nganten) **TT**: "They are for you."

Both Positive and Negative etiquette tactics are included in the ST utterance. As stated in the dialogue, the Positive politeness indicator is that the S delivers a present, which are the objects intended to be given to H. In contrast, the Negative politeness indicator is the giving of reverence 'Mas Nganten' that compliments H. The Positive sub-strategy indicator is kept in the translation, as it continues to involve a gift from the S to the H. While the translation of the deferential 'Mas Nganten' into the pronoun 'you' is implied. The shift makes the speaker speechless and polite from the perspective of Javanese etiquette, altering the speaker's character.

Example of Negative (give deference (praises H)) to untranslated politeness strategies

07	
	ST: "Tambah mulia seseorang, **Mas Nganten**, tambah tak perlu ia kerja." (The nobler someone becomes, all the more reason for him/her not to work) **TT**: -

As the entire utterance is not translated, the Negative politeness marking respect that praises H 'Mas Nganten' in the source text is not kept. Thus, the translation loses both the utterance and the politeness tactics.

Example of Negative (give deference (humbles S)) to Bald-On Record

08	
	ST: *"Sahaya tidak berani."* (I do not dare) **TT**: "**I** wouldn't dare touch them."

The humbling effect of the first-person addressee term'sahaya' in the original text is lost in the translation since it is rendered as the neutral pronoun 'I'. As a result, the expression loses its Negative politeness force mitigation and becomes Bald-On Record. The alteration eliminates the speaker's attempt at politeness and modifies the character based on the level of politeness.

Example of Positive-Negative (give deference (praises H) and offer) to Positive (offer)

09	
	ST: *"Mbok boleh ikut aku sampai jompo."* (Mbok may come with me until you are very old) **TT**: *"You can stay with me as long as you like."*

ST contains a blend of Positive and Negative politeness tactics, as evidenced by the usage of respect compliments for H 'Mbok, which is indicative of Negative politeness, and the offering mode of the utterance, which is indicative of Positive politeness. In Javanese culture, the addressee 'Mbok' is used to refer to or address an elderly woman, demonstrating the respect of the younger conversation partner. In Javanese culture, it is customary to respect senior individuals. Negative mitigation is lost since the addressee is converted into the neutral pronoun "you," which eliminates its reverence. Nonetheless, the offering mode of the statement is preserved in the translation. The shift reduces the speaker's level of civility from the source text to the target text.

Example of Positive-Negative (give deference (praises H, and humbles S) and attends to H) to Positive (listens to H)

10	
	ST: *"Di kamar mandi sudah sahaya sediakan air dengan larutan minyak wangi dan bunga-bungaan, Mas Nganten."* (In the bathroom I have prepared water with perfume mixed into it along with the flowers, Mas Nganten.") **TT**: "In the bathroom, you'll find what I've added perfume and flower petals to the bathwater."

The sub-strategy that distinguishes the Positive politeness super-strategy in ST is the S's preparation for H's showering need. In addition, the sub-strategy that indicates Negative politeness is the application of reverence to humble the S (sahaya) and the H (Mas Nganten). Positive courtesy is preserved in the translation since the message that S attends to H is still conveyed. The two components of deference are neutralized. However, as'sahaya' is translated as 'I' and 'Mas Nganten' as 'you'. The shift reduces the degree of politeness of the speaker from the source text to the target text, altering the character.

Example of Bald-On Record to Negative (hedges)

11

ST: "***Lihat.***" (Look.)
TT: **"Just look."**

As a result of the addition of the hedging word 'just,' the unqualified utterance or bare-faced record in the source text is transformed into a negative politeness technique in the translation. The word softens the order, and as a result, the translated expression is tempered by Negative politeness. The shift softens the tone of the speaker, so increasing the level of politeness in the translation.

Example of Bald-On Record to Negative (give deference (praises H))

12

ST: *"Siapa tidak mau?"* (Who wouldn't want?)
TT: "Who wouldn't want such things, **Young Mistress?"**

The ST statement is an example of a Bald-On-Record assertion because it contains no mitigation. It becomes a Negative politeness technique in the translation since the speaker explains himself by praising the S 'Young Mistress' with deference. This deference reduces the imposition, or in other words, mitigates the ST and consequently modifies the speaker's civility.

Example of Positive (use in-group identity marker) to untranslated politeness strategies

13

ST: *"Ada, **Mak,** tentu ada."* (Yes, Mother, of course, there is.)
TT: -

The sub-strategy in-group identity marker 'Mak', which works as a family addressee to a mother, indicates the Positive politeness approach in the ST. The addressee is used to establish S and H's familial relationship. The marker is omitted from the translation because the entire ST utterance is omitted. The change eliminates the speaker's politeness, diminishing the development of politeness techniques that comprise the character.

Example of Bald-On Record to Positive (give a gift to H)

14

ST: *"Pakai selop itu."* (Use the sandals)
TT: **"Here, these are for you."**

The ST has the form of a direct statement, termed Bald-On-Record since it contains no mitigating of the command. The translation paraphrases the form of the utterance into a more moderate one, benefiting the H. This mode represents the Politeness strategy. This modification enhances the civility of the translation and modifies the speaker's personality in the target text.

Example of Bald-On Record to Negative (question)

15

ST: *"Apa salahku?" (What is my mistake?)*
TT: **"Won't you tell me what's wrong with me?"**

The Bald-On-Record super-strategy is transformed into a requesting question in the translation, transforming it into the Negative politeness super-strategy. The adjustment makes the speaker in the translation more courteous.

Example of Negative (question) to untranslated politeness strategies

16

ST: *"Boleh aku menumbuk tepung?"* (May I grind the flour?)
TT: -

The form of S's question to H indicates the Negative Politeness Strategy in ST. This inquiry requires a yes or no response from H. Hence it falls under Negative courtesy. The failure to translate the utterance eliminates the entire politeness technique and affects the character.

Example of Negative (give deference and question) to Bald-On Record

17
ST: *"**Mbok** suka?"* (Does Mbok like it?)
TT: "If **you** want them."

The usage of deference that commends H 'Mbok' (used to show respect for an elderly Javanese woman) indicates the Negative politeness methods in the ST utterance. In addition, how the speech is delivered is questionable, another indicator of Negative politeness. However, the addressee is rendered with the egalitarian second-person pronoun you, which is not a phrase of reverence. In addition, the speech is rephrased to transform it from an inquiry into a direct assertion. As a result, the Negative courtesy is lost in translation and becomes Bald-On-Record as the mitigation vanishes. Consequently, the speaker's characterization changes: from nice in the source text to less polite in the translation.

Example of Negative (give deference and question) to Negative (question)

18
ST: *"Mas Nganten suka perhiasan bukan?"* (Mas Nganten likes jewelry right?)
TT: **"You like jewellery, don't you?"**

Two markers evidence negative politeness in ST: first, the usage of deference when complimenting H 'Mas Nganten,' and second, the question form of the utterance. The reverence is lost in the translation because it is rendered as the neutral pronoun 'you'. However, the translation retains the inquiry form of the original speech. The shift alters the speaker's level of politeness, from polite in the source text to less courteous in the destination language. This immediately modifies the speaker's characterization.

Example of Negative (give deference and question) to Negative (give deference)

19
ST: *"Bolehkah sekarang sahaya balik ke dapur, Mas Nganten?"* (Can I now go back to kitchen, Mas Nganten?)
TT: **"Permit me back to the kitchen, Young Mistress."**

Similar to the preceding example, this ST contains two indicators of Negative politeness: the use of deference to praise H and the question form of the speech. In contrast to the preceding instance, the deference 'Mas Nganten' is kept in the translation as the deference 'Young Mistress,' and the inquiry form is rephrased into a direct statement, thus eliminating the question sub-strategy of Negative politeness. The change reduces the level of politeness in the original and thus modifies the speaker's personality.

Example of Negative (give deference and apologize) to Bald-On Record

20
ST: *"…. **Maaf, Mas Nganten**, aku tak tahu benar."* (Sorry, Mas Nganten, I don't know for sure)
TT: "… I couldn't say for sure."

Negative politeness in ST manifests itself through two sub-strategies: the manner of apology indicated by the use of 'Maaf' (Sorry) and deferential praising H 'Mas Nganten'. The translation omits the two Negative politeness indicators, nullifying the mitigation and transforming the phrase into a Bald-On-Record remark. This change makes the speaker in the translation less courteous than in the original.

Examples of Negative (give deference and apologize) to Negative (apologize)

21
ST: *"Mas Nganten ampunilah sahaya. Sahaya bukan bermaksud jelek. Boleh **sahaya** bicara?"* (Mas Nganten, pardon me. I do not mean bad. May I speak?)
TT: "**Forgive me** for saying anything. I do not mean any harm."

The usage of respect characterizes negative politeness in ST humbling S'sahaya' and deference praising H 'Mas Nganten', as well as apology 'ampunilah' (pardon). The translation retains only the apologetic sub-strategy of Negative politeness, neutralizing the deference'sahaya' into 'I' and removing the deference 'Mas Nganten'. This change diminishes the concept of politeness in the original and consequently modifies a characteristic of the speaker.

Example of Positive (use in-group identity marker) to Negative (give deference (praises H))

22
ST: *"Lekas mandi, Nanti Bendoro Guru datang, **Agus** masih kotor."* (Hurry to have a bath, soon Bendoro Guru comes, Agus is still dirty)
TT: *"It's time for your bath, **Young Master**. You don't want to be dirty when the Bendoro appears."*

The ST demonstrates positive courtesy by employing an in-group identity identifier, namely the naming of the discussion partner, Agus. This practice indicates that S and H know one other and are members of the same group. However, the translation modifies the use of the name into a more respectful reverence complimenting H as "Young Master," which is a marker for Negative politeness. Agus is, in fact, the young master of the family, and the S, as the maid correctly addresses him as such; yet, the use of deference when complimenting H's young master alters the intimacy of the two, which is indicated by the use of name-calling, into a more distant relationship. Therefore, the Positive courtesy of ST becomes the Negative courtesy of TT. This change omits the deliberate statement of proximity between speaker and hearer, indicating that the speaker intends to place distance between them.

Example of Positive (use in-group identity marker and offer) to Positive (offer)

23

ST: *"Ambillah ini buat Mak."* (Take this for Mother)
TT: **"Then take it."**

Positive courtesy in TT is denoted through the in-group identification marker 'Mak', which denotes family affiliation and the offering connotation of the utterance. In the translation, the family designation of the addressee is eliminated, but the offering sense of the speech is preserved. The alteration eliminates the closeness, or in-group marking, between the two, altering the speaker's categorization.

Examples of Positive-Negative (give deference (praises H) and provide a gift to H) to untranslated politeness strategies

24

ST: *"Mas Nganten mau kerja apa?"* (Mas Nganten what job do you want?)
TT: -

Positive and politeness are both included as super-strategies within the ST. Positive appropriateness is demonstrated by offering H a job as a token of appreciation. The Negative courtesy is characterized by reverence when complimenting H 'Mas Nganten'. However, the utterance is not translated, so the politeness tactics are also lost in TT. The change omits the politeness strategy-based representation of the speaker's personality.

Example of Positive-Negative (give deference (humbles S) and attends to H) to Positive (attends to H)

25

ST: *"Tugas sahaya hanya membantu."* (My job is just to help)
TT: **"It's my duty as your servant to help you."**

The positive politeness marker in ST is the meaning of the utterance that attends to H's wants, i.e., S's attempt to assist H. The use of deferential humbling S is a negative politeness indication in ST. The attentive to H connotation is kept in the translation. However, the reverence humbling S is implicitly translated into the pronoun my,' eliminating the deference. Therefore, the Positive-Negative politeness in ST is replaced with merely Positive politeness. The shift modifies the speaker's characterization from extremely polite in the original to simply polite in the translation.

Example of Positive-Negative (give deference (humbles S) and offer) to Positive (offer)

26

ST: *"Tapi mari sahaya rapikan riasannya."* (But let me fix the make-up)
TT: **"Here, let me fix your hair"**

ST includes both Positive and Negative techniques for civility. The sub-strategy of Positive politeness is the offering of the utterance, whereas the sub-strategy of Negative politeness is the use of reverence and humility (S'sahaya'). Solely the manner of offering is kept in the translation. At the same time, the deference'sahaya' is translated into the neutral pronoun 'you,' shifting the approach from Positive-Negative in ST to Positive only in TT. The change also affects the speaker's personality, making her sound less courteous in the translation than in the original.

Example of Positive-Negative (give deference (praises H and humbles S) and offer) to Positive-Negative (praises H and offer)

27

ST: *"Mari sahaya antarkan, Mas Nganten."* (Let me take you there, Mas Nganten)
TT: **"Then let me show you, Young Mistress."**

Positive courtesy is distinguished by the sub-strategy of offer expressed in the utterance, i.e., the S seeks to pave the way for H. Two forms of deference determine the Negative courtesy: deference that humbles S'sahaya' and deference that praises S 'Mas Nganten' The translation preserves the presenting mode denoting

Positive courtesy, but only the reverence complimenting H is maintained in the form of 'Young Mistress.' While the deference-inducing S is translated into the neutral pronoun 'me,' the deference attribute is lost. This change weakens the original notion of courtesy. Even if it does not completely alter the speaker's nature, it does diminish their level of civility.

Discussion

Bald-On Records, Positive, Negative, and a combination of Positive-Negative politeness are Javanese lady characters' politeness methods that suffer translation changes. Negative politeness is the most frequently altered politeness super strategy identified in the translation, followed by Bald-On-Record, Positive-Negative, and Positive politeness methods. Negative politeness is the most commonly used tactic, as most expressions take the shape of a show of deference, either one praising H or one humiliating S, and frequently a combination of both. This is consistent with the finding presented by Nadar (2007), which demonstrates that Javanese individuals tend to express respect for their conversational partner by utilizing deference: by complimenting H and by demeaning S. Consequently, the mixing of Positive and Negative politeness in a single speech is common in Javanese contexts, and such a hybrid politeness strategy is viable (Miller-Ott & Kelly, 2017). For this reason, the Javanese lady characters in the story show a great deal of reverence. As a result, they frequently experience the shift, as the target culture lacks equivalents for the cultural forms of address used to demonstrate deference in the original.

However, English does have terms of address that express reverence to the discussion partner (Brown et al., 1987; Cutting, 2002; Fraser, 2005; Scollon, Scollon, & Jones, 2012), but they are primarily limited to terms of address that praise the H and lack those that humble the S. Therefore, it is understandable that a deference-laden S undergoes a shift in the translation. In contrast, the change in a laudatory H raises some difficulties. In certain instances, the address term 'Mas Nganten,' which refers to a term of address for a Javanese royal woman, is omitted or implicit in the pronoun 'you,' yet in others, it is rendered as 'Young Mistress,' which retains the semantic qualities of the term of address. Consequently, it appears to be an issue of inconsistency at this time. The removal of respect is a risky decision by the translator since it eliminates the Negative politeness force and ultimately alters the pragmatic message of the original in the translation (Baker, 2018).

Next, Bald-On-Record, Positive politeness, and Positive-Negative politeness share similar shift occurrences discovered in the study. Nonetheless, compared to the number of Negative politeness shifts, they are less numerous. This finding contrasts with that of Aloojaha (2020), which revealed that the change from the Bald-On Record to Negative politeness occurs significantly more frequently. This case is because the study caught the translation of politeness tactics from English into Indonesian, the reverse of the language pair examined in this study, which was from Indonesian into English. Given the findings of this study, the disparity makes some sense. Negative politeness occurs in the translation from Indonesian to English because the target culture lacks the cultural equivalency for the forms of address used to demonstrate deference.

In contrast, when politeness tactics are translated from English to Indonesian, Bald-On-Record politeness switches more frequently due to Indonesian's tendency to utilize more polite requests or remarks in conversation. In combination with this, the majority of Bald-On Record alterations in this study can be attributed to the addition of Negative or Positive explicit markers in the translation. Such an approach could be motivated by a translator's desire to make the translation clearer and more comprehensible for the target audience (Molina & Albir, 2002).

This harms the translation's correctness, as the addition of address words might result in alterations in politeness techniques, distorting the original's pragmatic message (Aruna, 2018; Baker, 2018; Vandepitte, 2007). In addition, the absence or implicitization of Positive and Negative politeness signals and the modification of utterances contribute to the shift between Positive and Positive-Negative politeness. The inclusion of markers, exclusion of features, and modulation of utterances modify the politeness strategies and, consequently, the translation of the original's pragmatic meaning.

Not only do the modifications in politeness methods impair the pragmatic content of the original in the translation, but they also alter the cultural portrayal or characterization of Javanese women in the novel. This is demonstrated by Afzali (2017) study, which shows that the image of female characters varies in translation according to the methods employed by translators in translating the characters' politeness strategies. The Javanese lady characters in the original work are mostly defined by their employment of Negative politeness, Positive politeness, Positive-Negative politeness, and Bald-On Records. This is consistent with the concept that Javanese people typically employ negative and Positive politeness tactics (Nadar, 2007; Nuryantiningsih & Pandanwangi, 2018; Sukarno, 2018). The employment of Negative and Positive politeness, as well as a mixture of the two, demonstrates how polite the Javanese lady characters in the story are and how they respect their conversational partner, particularly those whose power and social status are above their own.

Consequently, when the politeness methods change in the translation, so does the cultural depiction of the Javanese lady characters. For instance, the maid of Gadis Pantai is no longer shown as polite, and her self-effacement in front of her master, which indicates her social standing, is negated and rendered invisible in the discourse due to the removal of deference, which signifies Negative politeness. Gadis Pantai's intimate relationship with her mother and father is also lost in the speech due to the absence of Positive etiquette cues. This phenomenon of characterization shifts due to shifts in politeness tactics is consistent with Ardi, Nababan, Djatmika, and Santosa (2018a)'s conclusion, which explains the shift of characterization as a function of shifts in politeness methods in the translation.

Conclusion

In conclusion, the study of the shift of politeness strategies of Javanese woman characters in the English translation of Indonesian novel 'Gadis Pantai' is an essential area of research. The research findings indicate that the translation process inevitably leads to a change in the original politeness strategies used by the Javanese characters. The study suggests that the shift in politeness strategies is caused by various factors such as the target audience, the translator's cultural background, and the intended effect of the translation. The study concludes that the Javanese politeness system is not easily transferable to English, and therefore, translators must be cautious when rendering Javanese politeness strategies into English. Additionally, the study provides valuable insights into the role of culture in shaping language use and translation processes.

The study suggests that the shift of politeness strategies encompasses modifications of super-strategies and sub-strategies, with 27 shift categories identified. Negative politeness experiences the most shifts, followed by Bald-On-Record, Positive-Negative politeness, and Positive politeness. The study reveals that the shift in politeness strategies of Javanese female characters results from the omission and implicit translation of terms of address marking Negative and Positive politeness, the addition of words of a speech marking Negative and Positive politeness, and the modulation of utterances. Due to the lack of cultural equivalency in the target text and the inconsistencies of the translator, the omission and implicit translation of the words of the address may be chosen. The insertion of terms of address in utterances and modulation of utterances are motivated by the desire to make the translation clearer and more understandable to the intended audience. Regardless of the rationale, the deletion and inclusion of terms of address and the modulation of utterances affect the shift of politeness tactics in the translation and alter the original's pragmatic message. As a result, the change in politeness strategies modifies the cultural representation and characterization of Javanese woman characters in the novel, who are marked with Negative and Positive politeness to depict their level of politeness and how they respond to power and social status in the conversation.

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