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Characteristics of Politeness in Language in Perspective Culture in the Pendopo-Lintang Kanan Society

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³**Abstract---** This study aims to describe in depth the language politeness in a cultural perspective on the people of the Pendopo-Lintang Kanan Community in Empat Lawang District in South Sumatra. The focus of the research is the strategy and characteristics of language politeness in a cultural perspective on the people of Empat Lawang district. This research is an ethnographic communication research. Data collection techniques and procedures are carried out by observation, recording, transcripts, and interviews. Verification of data validity is done with credibility, transferability, dependability, and conformability. Data analysis is done by transcribing recorded data into written form, then analyzed based on situations, events, and communicative actions. Based on the data analysis it was found that the politeness of the community in Pendopo-Lintang Kanan district of Empat Lawang had two strategies used in language namely positive politeness strategy and negative politeness strategy. Positive politeness strategies are carried out by (1). Condition the attention of listeners, (2). Using greeting, dialect or slang forms, (3). Using jokes, (4). Showing optimism, and (5). Involves speakers and speech partners in activities by using the word "we" in communicating. While the negative politeness strategy is used by speakers to reduce the potential for negative faces it is done by (1). Using indirect speech, is intended not to force partners to speak at the request of speakers. (2). Pay homage, (3). Apologize, (4). Using impersonal forms, (5). Declare yourself indebted. Then from the strategy that is reflected in the language politeness, it seems that the characteristics that are characteristic of the politeness of the community language Pendopo-Lintang Kanan district of Empat Lawang, substantially include two things: 1). Using sound pressure with a "bee" accent that is intended to make the message easier to understand, but equally important is to maintain the cultural aspects of the local community and 2). Using greetings to the interlocutors who are intended as a form of ta'zim (respect).

Keywords--- Politeness, Strategy, Characteristics, Culture

I. INTRODUCTION

The politeness of language in a certain society is different from other societies. Politeness in the language of the people (folk speech) as part of regional culture. This is intended to rediscover the ancestral guidelines contained in the culture of speakers of the language. Folk language can be explored with local wisdom through oral traditions contained in the culture of the speakers of the spoken language. This can be used as an alternative to address issues related to communication between members of society today. As demonstrated by the unique nature of the Pendopo - Lintang Kanan community in Empat Lawang district as a harmonious collective society is a feeling of shame and

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preservation of a strong 'face' self image. Feelings of shame and preservation of the self-image of others so that a harmonious atmosphere is maintained is realized by holding the principle of harmony that aims to maintain society in a harmonious life. The Pendopo - Lintang Kanan people in Empat Lawang district are accustomed to avoiding conflict by not showing their true desires. This characteristic is considered reasonable because the culture of the Pendopo - Lintang Kanan community in Empat Lawang is more concerned with harmony and harmony. Getting in harmony means eliminating signs of tension in the community or interpersonal so that social relations remain in harmony and work well. But in reality, as human beings who have been influenced and bound by technological developments, Indonesian people in general and the Pendopo - Lintang Kanan community in Empat Lawang district in particular have forgotten many communication rules that include modesty in communication. Meanwhile, as a Pendopo - Lintang Kanan community in the district of Empat Lawang, they are required to uphold politeness and cultural customs that are ingrained. This tendency if it is allowed to continue to occur, it is feared that it will eliminate the eastern characteristics of the community, especially the Pendopo - Lintang Kanan community in Empat Lawang district. Politeness in communication aside from being one of culture, it will also help in communicating activities.

II. METHODOLOGY

The research method used is communication ethnography. This research was conducted in the Pendopo - Lintang Kanan community in Empat Lawang district in January - June 2016. Data collection was carried out by observation, recording and interview. Verification of data validity is done with credibility, transferability, dependability, and confirmability. Data analysis was performed by transcribing recorded data into written form.

III. RESULTS AND DISCUSSION

Strategic Languages in the Pendopo-Lintang Kanan Community in Empat Lawang District

a. Politeness Strategies In Positive Languages

In discussing the politeness strategy of positive language needs to be limited to the strategies realized by the speaker by showing a positive impression of the things that are the pride of the speech partner. Positive face with regard to the desire that what is done, what is owned or what is the values that are believed to be valued by others, and recognized as something good, pleasant, and so on. In this communication practice (also negative faces) can be threatened at any time. That is, one of the communication participants felt unappreciated so that her positive face was threatened. If this happens, the communication certainly cannot go as well as expected.

Meanwhile, to avoid (or at least reduce) the threat to the positive face, politeness is called positive politeness. What is done by respecting speakers, both for what is done, what is owned or what constitutes the values they believe. This positive politeness generally emphasizes the aspects of closeness, intimacy, solidarity, friendship, and good relations between the speaker and the speech partner. In a speech from Pendopo-Lintang Kanan community in Empat Lawang district, both formal and informal, speakers realize a positive politeness strategy to reduce the level of threats contained in the types of speech acts that threaten the face such as requests, questions, suggestions, and criticism. In its context, the FTA has a high threat of criticism. To reduce the threat level of FTA requests, speakers

realize four positive politeness strategies, namely: (1) intensifying the listener's attention by dramatizing the event; (2) using group identity markers, greeting forms, dialects or slang; (3) using a joke; and (4) showing optimism.

The strategy of intensifying the listener's attention by dramatizing the events or facts found in the speech of the Empat Lawang community is in accordance with Brown and Levinson's theory, namely the FTA request is an act of speech addressed to the negative face of the speech partner. In a formal meeting, the request submitted by the Head of the Empat Lawang District Education Office to the principal in the socialization of the vision and mission of the Empat Lawang district was a form of action that threatened their freedom of action and their desire to be free from pressure. Receiving the request will have implications for their negative faces. As in the saying, "I'm glad the students seemed enthusiastic about my question. I asked a student there. What are the Vision and Mission of the Empat Lawang District? Unfortunately, the child does not know his vision and mission. Speech which is a form of request is an act of words that threatens the negative face of the speech partner and has a high level of threat. This threat may be considered by the Head of the Education Office to realize a positive politeness strategy, which is to show the attention of the listener with the dramatization of the event.

In addition to the FTA, the request of the speaker in speaking also occurs when conducting an FTA asking the sentence, "Nedo has been here before the singer gapo la mang?" (Did the singer never come again? Why is that, bang?). This form of speech has threatened the negative face of the speech partner because with the directive asking, the speaker limits freedom of action. To save the threat of the face of the speech partner, the speaker uses the form of group greeting which is a form of closeness between the speaker and the speech partner.

Furthermore, in the application of politeness strategies also use jokes. This was done by the Camat to his Secretary as seen in the saying, "There is still a typo that is wrong. I do not know, why did my scribbles not replaced yet yesterday? Maybe I forgot or was confused again, huh?" The use of jokes by the speaker is part of positive politeness. Although it has made the speech partners feel that the face threat is reduced, but in the speech between the Camat and the Camat Secretary has conducted the FTA. The FTA occurs when the speaker criticizes the Camat Secretary to immediately improve the text of the Kartini Day Commemoration speech.

Besides FTA requests, speakers in the Pendopo-Lintang Kanan community also show optimism. The speaker assumes that the speech partner wants what the speaker wants and will help him to get it. The speaker becomes brave to assume the speech partner will cooperate with him which will result in a commitment that the speech partner will cooperate with the speaker. As seen in the utterances, "Ready, sir!" And "Are you sure?" Shows criticism.

b. According to Brown and Levinson's model, criticism

According to Brown and Levinson's model, criticism including FTA intrinsically threatens the positive face of the talking partner. FTA criticism needs to be done politely so that the threat power is reduced. In fact, the criticism carried out was politely expressed.

In addition, language politeness strategies involve speakers and speech partners in activities. Speakers use the "we" persona to replace the word "you" which can assume a collaboration and can defuse the FTA.

When leaving the place must be either way too. The above statement is not in line with the concept of Brown and Levinson's model which emphasizes that the higher the threat, the more indirect the language used.

c. *Negative politeness*

1 In addition to the positive politeness strategy, the language politeness of the Empat Lawang district community also consists of five forms of negative politeness strategy used by speakers to reduce the potential for negative faces. Brown and Levinson stated that negative politeness has an orientation to avoid conflict. The realization of negative politeness reflects the efforts of a speaker to respect the other person's freedom to act and his desire not to be burdened. If an FTA must be exercised and that freedom must be disturbed, efforts must be made to reduce the level of interference. If this is not possible, speakers must minimize the threat's power by using strategies of modesty, fencing, impersonal, or other pragmatic elements.

The five strategies are (1) using indirect instruction; (2) pay respect; (3) apologize; (4) using an impersonal form; and (5) declare yourself indebted. In the context of its use, the FTA commented or expressed opinions having a high threat power and threatening the positive face of the speech partner. The FTA requests and prohibitions have a low threat level and threatens the negative faces of the speech partners. The concept of negative politeness above cannot always be applied to the data of this study. 1 Brown and Levinson's statement that the realization of negative politeness will not or only slightly interfere with the freedom of others to act and is fully supported in this study. For example, speech speakers contain directive speech acts asking for potentially threatening, negative speech partners' faces. This is done by expressing their wishes indirectly so that the speech partner fulfills his wishes. Speeches that contain directive speech acts ask those who threaten the negative faces of the speech partners, namely "Qi, nontot a paceng m Stamp kito manceng." (Qi, look for the worms we will later be fishing). The word "nontot" (look for) in the above statement shows the desire of the speaker to ask indirectly and the desire not to force the speech partner at the request of the speaker. As stated by Jaworski and Coupland, the reason people do not say what they mean frankly is politeness and polite language does not always imply polite language. 11

The negative politeness strategy was further demonstrated by the Principal of SMA Negeri 1 Pendopo in conducting the asking directive speech. The speaker 7 has the potential to threaten the negative face of the speech partner because it limits the speech partner's actions by asking the speech partner to do something (preparing for the National Examination). To save the face of the speech partner for the act of threatening his face, the speaker uses a form of respect in his speech. The use of the form of respect is indicated by the saying, "And, I am sure you will pass 100%." This is certainly different from the negative politeness strategies that contain imperative speech acts of pleading. Speech speakers have the potential to threaten the negative faces of the speech partners. The use of an apology is a form of appreciation to the speech partner.

While the imperative speech act begging will be done using an impersonal form. What was seen in the speech, "I, as the headmaster of the school, asked everyone to prepare for the National Examination. I like to see teaching and learning activities earlier than usual. in the morning at school. I ask for additional hours for UN subjects. "Speech speakers 1 have the potential to threaten the negative faces of the speech partners. The use of an apology is a form of appreciation to the speech partner.

The description above does not show the negative politeness model of Brown and Levinson 1 that the realization of negative politeness puts pressure on the negative face of the speech partner does not always match the data of this study. Both self-defense FTAs in the form of rejection and FTA explanations such as the description above not only

injure the negative face but also the positive face of the speech partner, namely the desire that one's self-esteem is not injured and the desire to be accepted as a group of others can be fulfilled.

Table 1 Realization of Politeness Strategies in Positive Languages and Negative Community of Pendopo-Lintang Kanan Community in Empat Lawang District

No.	Politeness Strategies for Positive and Negative Languages	Situation	Event	action
1.	<p>Strategies for politeness positive language: (1) strategy 3, intensifying the listener's attention by dramatizing events or facts; (2) strategy 4: use group identity markers: greeting, dialect or slang forms; (3) strategy 8: use a joke; and (4) Strategy 11: show optimism.</p> <p>Strategies for politeness in negative language: (1) strategy 1, using indirect instruction; (2) strategy 5, pay homage; (3) strategy 6, apologize; (4) strategy 7, using impersonal form; and (5) strategy 10, declare yourself indebted.</p>	<p>The formal situation occurred in SMA Negeri 1 Pendopo, Pendopo sub-district office, the Office of the Education District of Empat Lawang, An informal situation occurred in Ruko Empat Lawang, Gunung Meraksa Baru village, ball field in tanjung Raman village, Fatanah's house in the village of Talang Jawa</p>	<p>The Head of the Education Office asked the school to socialize the Vision and Mission of the Empat Lawang District. Customers asked the shop staff about the choir who liked to come to the shop. The Sub-District Head asked the Sub-District Secretary to refine the manuscript of the Commemoration of Kartini Day. The Head of the Education Office wants certainty about the timing of the socialization of the vision and mission of the Empat Lawang district. One of the school principals suggested that the meeting leaders invite high schools from other districts. Request help from others. The Principal of SMA Negeri 1 Pendopo gave direction to all students, especially students of class XII. Apology soccer player (Andi) to the opposing soccer player (Hadi). The Principal of SMA Negeri 1 Pendopo gave direction to all students, especially students of class XII. Principal of SMA Negeri 1 Pendopo submitted a certificate of Fatanah scholarship received at the State University in Yogyakarta</p>	<p>Actions of formal communication in the form of requests for socialization, the request of the Camat to improve the text of the speech text, the desire of the head of the Education Office to ensure the socialization of the vision and mission of the Empat Lawang district, the principal's advice to the chair of the meeting, directing the principal, Actions of informal communication in the form of questions to shop employees about the singer who likes to come to the halls. Requests for help from others, directing the head of SMA Negeri 1 Pendopo, apologizing soccer players, the principal giving notice of scholarships,</p>
Strategy politeness positive and negative language looks at the use of the word persona "we" ..				

The Principle of Collaboration in the Political Courage of the Pendopo-Lintang Kanan Community in Empat Lawang District

In addition to the politeness strategy of language, research also shows the principle of cooperation in politeness in language. Thus, in the speech activity of the Pendopo-Lintang Kanan community in Empat Lawang there is a principle of cooperation that must be carried out by speakers and speech partners so that the communication process runs smoothly. Yule stated that in the principle of cooperation, speakers must contribute to conversations that are appropriate to the needs when the speech event occurs. It aims to determine the realization of the speech partners in the conversation. Therefore, the speaker always tries to make his speech always relevant to the context, clear, and easy to understand, compact, and concise and always on the problem so it does not spend the time of the speech partner.

The results showed that the principle of Grice's cooperation acted to regulate each speech spoken by the speech participants. In this study, the researcher explained that the application of the principle of Grice cooperation in formal and informal conversations of the Pendopo-Lintang Kanan community in Empat Lawang district. Applying the principle of cooperation, researchers study it based on the speech spoken by the speaker in formal and informal situations. Based on formal and informal analysis it was found that the speech participants applied and violated the principle of Grice's cooperation.

a. Quantity Maxim

In this study shows that the application of quantity maxims occurs in formal and informal speech of the Pendopo-Lintang Kanan community in Empat Lawang district. In the quantity maxim, the speech delivered by the speaker and requires the speech participant to provide as much or as much information as is needed by the speech partner. Thus, the achievement of the application of quantity maxim in formal and informal speech is needed by the speech partner. However, if the speech in formal and informal conversation contains excessive information then it is categorized as a violation of the quantity maxim. Each utterance in quantity maxim is uttered more concisely and does not deviate from the value of truth.

In fact, the speech between the speaker and the speech partner contains more quantity maxims. Besides fulfilling the quantity maxim, sometimes it does not meet the quantity maxim or a violation occurs. This is caused by something that is said to be more informative than requested. Something similar happened in a formal conversation at the Pendoipo District office. The speaker asks the Camat Secretary about the text of the Kartini Day Commemoration speech that has not been corrected. contains excessive information and falls into the category of violation of the quantity maxim. Rahardi said that the speech delivered by the speaker if it contained information that was given was excessive then the speech had violated the quantity maxim.

b. Quality Maxim

In addition to the maxims of quantity, in this study also showed the quality maxims. Quality maxims require speakers to say that every piece of information delivered in formal or informal conversation is actually true. This means that both the speaker and the speech partner provide information based on actual facts. This can be seen in the following utterances: "Yak used to be expensive thunedo, now he is rising", (it was cheap but now it is expensive). This indicates that the seller raised the price because he also took a different price before. Thus in the sale and purchase transaction all utterances are delivered based on facts because it can be proven that the price of an item suddenly sometimes rises from the previous price. As stated by Wijaya, the contribution of the conversation should be based on sufficient evidence. So honesty is very important in realizing the quality maxim.

c. Relevance Maxim

The principle of further collaboration is the maxim of relevance. Grice states that in maximizing the relevance of each participant the speech must contribute to the conversation that is relevant to what is being discussed. According to Rahardi, in order to truly collaborate, both the speaker and the speaker should make a truly relevant contribution regarding what was said.

The application of the maxim of relevance is clearly described through the speech of the speech participants. Speech participants have contributed speeches in accordance with the subject matter. Speech from the first sentence

to the last sentence discusses the price of clothes so that it can be concluded that the speech has applied the maxim of relevance. Formal and informal interactions or conversations in the Pendopo - Lintang Kanan community can be seen in the statement, "Mid be Cik 85." (Mid aja bik 85,000). In addition, this study also found a violation of relevance maxim. This is because the speech spoken is not in accordance with the topic of the conversation. Violations of maxim of relevance often occur because speech participants do not make relevant contributions. Because the speech is irrelevant, it is deemed not to comply with or violate Grice's cooperation principle in the maxim of relevance.

d. Method Maxim

Said by the Head of the Department of Education, "So we begin the socialization of the vision and mission of the Empat Lawang district to students on Monday, February 1, 2016, revealing politeness aspects. This can be seen from the use of "us" persona, who identifies one group with the speech partner, shows friendship and appreciates the speech partner through our identity markers as an effort to soften the power of illocution in the speech. Grice said that in the maxim of the way the principle of cooperation has the main criteria that every participant in speaking must be easily understood by the speech participants. The maxim of the way is not to regulate what is said but how what is said should be said.

Describing the maxim of the way in formal and informal conversations in the Pendopo-Lintang Kanan community in Empat Lawang is related to the way the speech participants speak. This means that the implementation of the maxim method in formal and informal conversations is achieved if the speaker and the speech partner have carried out the conversation in a predetermined manner that is not vague, not taxa, and not excessive. Thus the speaker is able to interpret the words used by his speech partner taxa based on usage contexts. Wijaya argued that impracticality would not arise if collaboration between participants was always based on careful observation. In formal and informal conversations, the maxims have been applied because each speech is well spoken and in accordance with the indicators of the cooperation principle proposed by Grice.

Table 2 Principles of Cooperation in Language Courage Pendopo-Lintang Kanan Community in Empat Lawang District

No.	Principle of Cooperation	Situation	Event	action
1.	Maximum quantity, quality, relation, and manner	The formal situation took place in the Pendopo sub-district office, SMA Negeri 1 Pendopo. While the informal situation took place in the Pendopo Shophouse	The Camat asked the Camat Secretary about the text of the Kartini Day Commemoration speech that had not been corrected. The buyer asks the seller for the price of clothes. The buyer wants a price reduction from the price set by the seller. The Head of the Education Office wants to know the date of the socialization of the vision and mission of the Empat Lawang District.	The act of formal communication asks for a speech script that has not been corrected. The act of informal communication asks the price of the goods. The act of informal communication desires to reduce the price of goods. Actions of formal communication curiosity in the implementation of an activity.

The Function of Politeness in The Language of The Pendopo-Lintang Kanan Community in Empat Lawang District

In relation to the function of politeness in the language of the Pendopo-Lintang Kanan community in Empat Lawang district, both formal and informal situations, the results of the study indicate that the intended function includes: (1) the questioning function; (2) offering functions; (3) command / command function; and (4) the reject function. The formulation of the functions above is carried out in the form of interrogative, imperative, and declarative speech. The use of the three utterances is not systematically patterned in every variation of speech acts when delivered by the speaker and the speech partner. Diversification of speech act functions (politeness) expressed by speakers in speaking are sometimes conveyed directly and indirectly.

The findings show that actual speaking activities in formal and informal situations of the three forms of speech are not always realized as the meaning they bear. The speaker as a proactive participant and has responsibility for the achievement of the communication goals using language as a form of expression in conveying his desires. But it does not always obey conventional rules stating that declarative forms mean propositions, imperative forms mean commands, and interrogative forms to instruct or request so that the politeness of language functions can be seen from the form of delivery, which is directly and indirectly when associated with Leech politeness scale, it becomes more direct the purpose of a speech is that the speech is not polite. Conversely the more indirect the purpose of a speech, the more polite the speech. Therefore, it can be said that the three utterances are not in line with the form of the construction but are determined by the context of the speech situation that accompanies and underlies the speech. The speech situation in question is the speaker and speech partner, the context of the speech, the purpose of the speech, the speech as a form of speech or activity, and the speech as a verbal act. This is in line with Huang's opinion that one aspect that must be considered for the purpose of politeness is the state or situation of the conversation.

First, in the function of asking questions, politeness in language can help speakers to find information, ask for information or explanation politely or in a good way. That way, it is unlikely that the speech spell will be offended and will provide information or information well.

Second, in the function of offering, politeness in language can help speakers offer goods or services smoothly and well to the speech partner so that the speech partner can pay attention and accept the offer. In the sense that the speech partner does not feel compelled to accept the offer.

Third, in the function of commands or errands, politeness of language can help speakers smooth or soften the power of illocution from the speech. That way, the speech partner will carry out the order happily, without feeling burdened, and it is unlikely that the speech partner is offended. Through speech with an order function or errands with the use of politeness markers who function as a softener of the illocutionary power of commands or errands so that it does not seem coercive and feels polite to the speech partners. Similarly, the use of the word our persona as interference. Through our persona, the speaker expresses respect as well as familiarity with the speech partner. Therefore the use of our persona in delivering speech in the form of imperative, declarative, and interrogative functions as a form of respect, solidarity and establishing intimacy. .

Fourth, in the function of refusal, politeness in language can help speakers refuse the request or desire of the speech partner politely or in a good manner. That way the speech partner might not be offended and not feel disappointed with the speaker's rejection.

Table 3 Functions of politeness in the language of the Pendopo-Lintang Kanan Community in Empat Lawang District

No.	Speech Function	Situation	Event	action
1.	Ask, bargain, order or order, rejection	The situation of formal communication in the District office. Communication situation in the shop. Formal communication situation in the sub-district office. The communication situation at SMA Negeri 1 Pendopo	Formal communication events ask for readiness to improve the speech text. Informal communication events offer goods. Formal communication events ask for drafts of speech texts. The formal communication event refused to carry out the rushed socialization of the vision and mission of the Empat Lawang district.	The act of formal communication asks for his readiness to improve the speech text. The act of informal communication offers goods to others. The act of formal communication asks for drafts of speech texts. The act of formal communication rejected the hasty socialization of the vision and mission of the Empat Lawang district.

Modesty in Languages Judging from the Cultural Aspects of the Pendopo-Lintang Kanan Community in Empat Lawang District

a. Accent

The Pendopo-Lintang Kanan community in Empat Lawang district in interacting to try to use moderate sound pressure is sometimes high. In addition, there is a special emphasis on a word by adding the word "bee". In accordance with the rules in formal activities, the addition of words that contain elements of regional language interference into Indonesian should not be done because it is not appropriate to the context. But the speakers retain cultural aspects so that the accent form as above is still often used even though the activity is formal. However, habits like this can make the speech partner not understand the intended meaning if they do not have special knowledge about the use of the word. Based on interviews with informants it was revealed that the interference was caused by the influence of regional dialects which were carried out naturally.

In accordance with the findings of researchers that one of the reciprocal efforts undertaken by speakers and speech partners in minimizing the threat of advance in addition to the use of indirect speech acts is the use of speeches that are spelled out by choice of diction and informal speech variations in the sociocultural background of the Pendopo-Lintang Kanan community in the Empat Lawang district as a form of politeness in language. These speech variations refer to activities or activities in interacting both formal and informal situations that are directly governed by the rules or norms for the use of speech. Kartomiharjo said that the variation of speech is a reflection of social and cultural factors and is bound by rules and norms. As a result of research that has been done shows that local language speech communities often use variations in regional language speech in marking the Indonesian language used.

b. Use of Greetings

Greeting, even though it sounds trivial, it has a very important social meaning. A greeting can be a sign that the speaker is paying attention to the speech partner. There are two greeting functions according to Chaika. First the greeting is used as power and solidarity. Second, greetings can be repeatedly repeated in a conversation in order to strengthen the intimacy and power relationship between the speaker and the speech partner. Chaika's opinion is in line with Kridalaksana's opinion that the greeting system is a system that binds elements of language that marks the different statuses and roles of participants in language communication. Greetings really determine a person's social status. For example, in the Pendopo-Lintang Kanan community in Empat Lawang, the use of the greetings Bapang, Ndung, Khaban with, Bicik. The use of the word smoke is very much tied to local customs, politeness customs, as well as the situation and conditions of conversation. The community of Empat Lawang uses several greetings in speech, for example "Pak, Bu, Nak, Sis." Although it does not have to always be used, this greeting word is used to express fear and or familiarity with the speech partner. The greeting words "Sis, son, and ma'am" are absorbed from the greeting words in Indonesian, which were originally greetings that were classified as kinship terms. However, the speakers of the Empat Lawang language are accustomed to using it to greet their speech partners even though they use local language speech.

The greeting word "ma'am" refers to kinship, that is, the greeting of biological mother / female parents. However, the word greeting family relationship Bu is used as the greeting word. The "Ma'am" greeting is usually used to greet older people. Likewise with "Pak" (father), the greeting word "Pak" shows a kinship relationship, namely greeting the biological father / male parents as a greeting word. The greeting "Pak" is usually used to greet older people even though they are not known and the status of the speaker is higher in terms of education and employment. Or the bias can be said as the realization of a courtesy system of courtesy. Traditionally in the Pendopo-Lintang Kanan language speech system in the Empat Lawang district it is called "talk conga" (vertical communication speech). In the past, this speech system was a reflection of the formation of social strata in society. Now the speech system is oriented to the use of the revered form based on differences in modern social relations. The respect shown by the speaker through his polite speech makes the speaker appear friendly and more humble so as to avoid being arrogant and arrogant. Speech partners will feel comfortable because they avoid shame and feeling offended. In this connection Prabowo argues that the speaker should use the word Mr / Mrs to refer to the second adult or other greeting as a choice of words (diction) that reflects courtesy. Leech argues that the scale is very gay with politeness, the scales that are based on the explanation of Brown and Gilman. The scales determine the choice between greeting pronouns that are familiar with respectful greeting pronouns.

Table 4 Courage in Language Judging from the Cultural Aspects of the Pendopo-Lintang Kanan Community in Empat Lawang District

No.	Aspect	Situation	Event	Action
1.	Verbal: Accents and Greetings Nonverbal: Kinesik and Kinesthetic	Situation of formal communication in the office of the Kesbangpos Agency Communication situation in the Pala Tanjung garden The communication situation of community houses in Tanjung Raman village	A formal communication event asked about the number of NGOs registered with the Kesbangpol. Informal communication events invite neighbors to chat. Informal communication events tell of the desire to continue their	A formal communication act asks for the number of NGOs registered with the Kesbangpol. The act of informal communication invites conversation. The act of formal communication asks for drafts of speech texts. The act of informal communication tells of the desire to continue their education to college.

		education to college.	Use body language to clarify subject matter. Rubbing the shoulders of the buyer
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IV. CONCLUSION

Based on the discussion of research results obtained the following results:

The politeness politeness strategy of the Pendopo-Lintang Kanan community in Empat Lawang district applies 2 (two) strategies, namely the positive politeness strategy and the negative politeness strategy. Forms of positive politeness strategies in the Pendopo-Lintang Kanan community in Empat Lawang district are: (1) intensifying the listener's attention by dramatizing events or facts; (2) using group identity markers, greeting forms, dialects, or slang; (3) using a joke; and (4) showing optimism. Whereas the negative politeness strategy for the speech of the Pendopo-Lintang Kanan community in Empat Lawang district, namely: (1) using indirect speech; (2) pay respect; (3) apologize; (4) using an impersonal form; and (5) declare yourself indebted. 2. The principle of politeness cooperation in the language of the Pendopo-Lintang Kanan community in Empat Lawang district, both in formal and informal situations, has applied the principle of Grice cooperation, namely (1) the application of maxima quantita; (2) quality; (3) relevance; and (4) ways. The four types of maxims have been applied in various situations so that communication runs smoothly. Even though the people of Empat Lawang have applied maxims, there are also violations of the many utterances. This happens because of the ignorance of the speaker in speaking. 3. The politeness function of the language of the Pendopo-Lintang Kanan community in Empat Lawang district, both formal and informal situations, is conveyed through giving directly or indirectly as a form of self-expression in the functioning of language as a medium to achieve communication goals. The granting of the intended functions is: (1) the questioning function; (2) offering functions; (3) command / command function; and (4) the reject function. 4. Politeness in terms of cultural aspects related to verbal communication politeness in the Pendopo-Lintang Kanan community in Empat Lawang in the form of verbal and nonverbal communication. Cultural aspects concerning verbal communication in the form of accents such as the word 'bee' and the use of greeting words, such as 'bapang', 'ndung', 'familiar with', 'bicik'. While the cultural aspects concerning nonverbal communication in the form of: kinesik and kenestetik. Both of these have an important role in communication. Based on the findings and discussion above, it can be concluded that the politeness of the language of the Pendopo-Lintang Kanan community in Empat Lawang has implemented a politeness strategy, applies the principle of cooperation, carries out politeness functions and pays attention to cultural aspects. Thus, the politeness of the language of the Pendopo-Lintang Kanan community in Empat Lawang district needs to be instilled in the succession of its successors.

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