

## The Principles of Language Politeness in *Putri Untuk Pangeran* Soap Opera

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**Abstract** - This study aims to describe (1) the fulfillment and violations of language politeness, (2) the function of language politeness, and (3) the implicature of language politeness. The theory used in this study is the politeness theory proposed by Leech (1983). This type of research is descriptive qualitative. The method used in this research is to use documentation method, observation method and note taking technique. This type of research is descriptive qualitative. The source of data in this study is 32 downloaded episodes of sinetron that were rerun on RCTI's official account on YouTube. Researchers used documentation methods, observation methods, and note taking techniques to collect the data. The data that has been collected is classified first. Then the data is analyzed based on fulfillment and violation, function and implicature of language politeness. Research results are presented using informal methods. The results shows that there were 5 maxims in Sinetron *Putri Untuk Pangeran*, namely 7 maxims of wisdom, 8 maxims of generosity, 7 maxims of respect and 1 maxim of violation of respect, 1 maxim of humility and 1 maxim of compatibility maxim and 2 violations of compatibility maxim. The politeness functions found consist of 4 declarative functions, 10 interrogative functions, 31 imperative functions, 4 apologizing functions and 4 criticizing functions. The implicatures contained in this sinteron are 1 conventional implicature, 6 unconventional implicatures and 8 assumptions from implicatures.

**Keywords:** Politeness, Function, Implicature.

### I. INTRODUCTION

In communicating, humans use language as a communication tool or a tool for social interaction in the form of an arbitrary sound symbol system. Humans use language as a means of communicating in social life between individuals, groups, and also in social life. This is in line with (Gaho, 2021) say that all humans who use language just consider language as a means for communication only. The interaction that exists in social life is never separated from the use of language. In essence, humans and language cannot be separated. (Yule, 2006)

defines politeness as a tool used to show awareness of other people's faces. In addition, Fraser (in Chaer, 2010) argues that in politeness the speaker does not exceed the speaker's rights or does not deny in complying with his obligations. The principle of politeness is a rule in conversation that regulates the speaker (greeter) and addressee (receiver) to pay attention to politeness in conversation (Leech, 1993). According to Rustono (1999), the principle of politeness is also a proverb that contains advice that must be obeyed so that speech becomes more polite. Basically there are

two things that need to be considered in language politeness, namely how we speak and with whom we speak. As a language user, everyone is obliged to maintain ethics in communicating using polite language by paying attention to the principle of politeness (Pranowo, 2009).

Pragmatics is a systematic way of explaining language use in context. It seeks to explain aspects of meaning which cannot be found in the plain sense of words or structures, as explained by semantics. As a field of language study, pragmatics is fairly new. Its origins lie in philosophy of language and the American philosophical school of pragmatism. As a discipline within language science, its roots lie in the work of (Herbert) Paul Grice on conversational implicature and the cooperative principle, and on the work of Stephen Levinson, Penelope Brown and Geoff Leech on politeness (Karim, 2017). Politeness in language is not only reflected in daily conversation but also in other media in the form of print media and three-dimensional media such as newspapers, magazines, films, soap operas, big screens, and YouTube. Besides being able to be reflected in everyday life, language politeness can also be found in a soap opera (Wawan, 1996). Soap operas are one of the entertainment programs broadcast by several national and private television stations which have grown rapidly and are in great demand by the public.

The language used in soap operas has a very important role particularly in delivering the message and the aims contained in the soap opera. According to (Labib, 2002), soap operas that are broadcast on television can be divided into three types, namely serial soap operas, serial drama and freelance soap operas. One of the soap operas that aired on Indonesian television stations was the *Putri Untuk Pangeran* soap opera. The *Putri Untuk Pangeran* soap opera is a serial drama which is an Indonesian soap opera produced by MNC Pictures which premiered on June 15, 2020 at 18.30 WIB on RCTI. This soap opera is directed by Rudi Aryanto and stars Indonesian artists, Ranty Maria and Verrel Bramasta. Rudi Aryanto is one of the most famous directors in Indonesia. With the soap opera *Putri Untuk Pangeran* which is directed by Rudi Aryanto won the Bandung Film Festival nomination award for the Praised Director of a Television Series in 2020.

Although many soap operas that have been aired on television appear to be random, both in terms of message content and production techniques, soap operas are generally adapted to the social realities of the community, reflect the tradition of noble values and culture and raise a lot of problems or problems that occur in people's lives. As a soap opera that is loved and watched by the public, of course the characters in a soap opera need to use good language, be polite, and maintain good ethics and behavior so that they can be good examples and can have a positive impact on society. However, communication between speakers and speech partners in a soap opera does not always run harmoniously. Soap operas can also have a negative impact on people's behavior in speaking, starting from children to adults. Thus, a politeness strategy is needed in a communication to avoid the possibility of hurting the feelings of the interlocutor.

There are several related studies that have been carried out by previous researchers regarding language politeness such as by (Doko, 2017) entitled *Kesantunan Berbahasa Dalam Kumpulan Cerita Rakyat Nusa Tenggara Timur*, (Budiarta, I. W., & Rajistha, 2018) entitled Politeness in Adit dan Sopo Jarwo Animation, Artha ( 2019) entitled *Politeness in Anggoro Ihank's "Pak Guru Inyong" Comic*, (Iswara, A. A. & Susana, 2019) entitled *Analisis Kesantunan Bahasa Media Sosial: Komunikasi Mahasiswa Kepada Dosen STMIK STIKOM Indonesia*, and the last research conducted by (Susanthi, 2020) entitled *Kesantunan Dalam Percakapan Pemandu Wisata di Ubud Bali*.

Research on language politeness is an interesting field of study and needs to be researched. Researchers chose the *Putri Untuk Pangeran* soap opera because this film has advantages and disadvantages, namely the soap opera can provide a strong emotional effect on the audience. However, the scenes on the soap opera also showed scenes that are not in accordance with the existing meaning of politeness, such as scenes of violence and the use of language that is not in accordance with the principles of politeness which can violate the principles of politeness in language. The *Putri Untuk Pangeran* soap opera is very interesting to study because this serial drama contains many elements related to politeness such as the fulfillment and violation of politeness that can be found in the soap opera.

By analyzing the principles of politeness in language, the theory used in this research is the theory of politeness proposed by (Leech, 1993) regarding the principle of politeness which were divided into six maxims, namely the maxim of wisdom (tact maxim), the maxim of generosity, the maxim of appreciation, the maxim of humility (modesty maxim), the maxim of compatibility (agreement maxim), and the maxim of sympathy. Based on this description, the objectives of this study are to describe the fulfillment and violations of language politeness found in the *Putri Untuk Pangeran* soap opera

## II. METHODS

As a basis, this research was conducted using a qualitative descriptive method. The main theory of this research is Pragmatics theory. This type of research is descriptive qualitative research. The data in this study are utterances in the form of words, phrases, and sentences that contain politeness in language. The source of the data used in this research is the *Putri Untuk Pangeran* soap opera which is broadcast on Indonesian television stations which is a rerun that is broadcast through the YouTube application. The utterances data from the *Putri Untuk Pangeran* soap opera was taken from the official RCTI YouTube channel, namely RCTI - Layar Drama Indonesia. The selection of episodes are done randomly with the number of episodes that have politeness.

The main instrument used in this study is the researcher himself who acts as a key instrument who has the cognitive ability to examine language politeness found in the *Putri Untuk Pangeran* soap opera. The technique used in collecting data is the documentation method. Videos that are downloaded from youtube, then listened to repeatedly and then classification of data were done by noting technique.

The classified data is then analyzed using the equivalent method in the form of a pragmatic equivalent method where the determining tool is the speech participant (Sudaryanto, 1993). The method used is an informal presentation method, a method that is presented in words (Sudaryanto, 1993:145). The presentation of the results of data analysis is presented in a descriptive way because the purpose of this research will be to describe the fulfillment and violations of language politeness.

## III. RESULTS AND DISCUSSION

### 3.1 Language Politeness

According to Leech (1983) language politeness refers to two speech participants who are involved in a speech act where the speaker in an utterance must consider politeness about what is allowed and what is not to be said when delivering an utterance. Furthermore, based on its meaning, politeness is divided into six maxims, namely the maxim of wisdom (tact maxim), the maxim of generosity, the maxim of appreciation, the maxim of humility (modesty maxim), the maxim of compatibility (agreement maxim), and the maxim of sympathy. The description of the analysis will be explained as follows.

#### 3.1.1 The maxim of wisdom (tact maxim)

The basic idea of the maxim of wisdom is that the participants in the speech should adhere to the principle of always reducing their own benefits and maximizing the benefits of others in speaking activity.

##### 3.1.1.1 Fulfillment of the Maxim of Wisdom

The fulfillment of the maxim of wisdom will occur if the locutor or interlocutor reduces his own profits for the sake of others benefits. The following is data that contains the fulfillment of the maxim of wisdom.

##### Data 1

Citra : *Ojo lo kenapa? Lo baik-baik aja kan?*  
Ojo : *Gu gu guee baik baik aja baik aja*.

This conversation occurred when Citra met Ojo who put on a panicked face because he had just seen Putri being bullied in front of many people in the campus corridor by Pangeran. Then, Citra asked "*Ojo lo kenapa? Lo baik-baik aja kan?*" [Ojo, what's going on with you? are you fine?]. Meanwhile, was answered by Ojo stammering "*Gu gu guee baik baik aja baik aja*" [I am fine]. Ojo's speech is a speech that contains the fulfillment of the maxim of wisdom because Ojo's character maximizes his profits for others, in the sense that Ojo does not want Citra to be worried because his friend Putri is being bullied so Ojo says it as if everything is fine even though he is really panicked.

### Data 2

- Ibu Nawang : *Sayang, kamu mukanya pucet gitu. Kamu gak enak badan ya?*  
Putri : *Enggak buk, gak papa kok cuma capek aja soalnya kuliahnya padet hari ini.*  
Ibu Nawang : *Ya udah kamu istirahat ya.*

This conversation happened when Putri came home from campus and her mother, Ibu Nawang, saw her daughter's face was pale and then asked, "Sayang, kamu mukanya pucet gitu. Kamu gak enak badan ya?" [Honey, you have a pale face. You're not feeling well, are you?]. Then, Putri answered by saying, 'Enggak buk, gak papa kok cuma capek aja soalnya kuliahnya padet hari ini [No mom, it's okay, I'm just tired because I'm studying in a crowded class today]. Then, Putri's mother replies, "Ya udah kamu istirahat ya [well, you take a break]. In this situation, Putri does the fulfillment of the maxim of wisdom above because she does not want to worry about herself even though she has a pale face because she is bullied by Pangeran.

### Data 3

- Putri : *Buk, kalau aku gak kuliah lagi di kampus yang sekarang menurut ibu gimana?*  
Ibu Nawang : *Kamu ada masalah apa? Kamu digangguin ya. Sayang kamu tu kalo ada masalah cerita sama ibu, ada yang ganggu kamu?*  
Putri : *Gak ada buk, gak ada yang gangguin aku kok, Cuma iseng aja nanya sama ibu.*

This conversation took place at home when Putri had just returned from campus. In the campus, Putri gets bad treatment by one of her friends named Pangeran so she tries to ask her mother what if she stops at the campus by saying, *Buk kalau aku gak kuliah lagi di kampus yang sekarang menurut ibu gimana?* [Mom, if I don't go to college anymore, what do you think?]. Then answered by her mother by asking the question again, "*Kamu ada masalah apa? Kamu digangguin ya. Sayang kamu tu kalo ada masalah cerita sama ibu, ada yang ganggu kamu?*" [What's your problem? You're being bullied, aren't you? Honey, if you have a

problem, tell mom, is there someone bothering you?]. And finally, Putri answered again by saying, "*Gak ada buk, gak ada yang gangguin aku kok, cuma iseng aja nanya sama ibu* [Nothing, no one bothered me, I just asked my mother for fun]. The last utterance that was uttered by Putri contained the fulfillment of the maxim of wisdom because she did not want her mother to know the bad things that happened to her so that her mother does not feel sad by saying that no one is bothering her on campus.

### 3.1.2 The maxim of generosity

The generosity maxim, the participants of the speech are expected to be able to respect other people. Respect for others will occur when people can reduce profits for themselves and maximize profits for others.

#### 3.1.2.1 Fulfillment of the Maxim of Generosity

When the speaker or interlocutor reduces their own profit and increases self-sacrifice to others, the maxim of generosity will be fulfilled. The following data is on the fulfillment of the maxim of generosity in the *Putri Untuk Pangeran* soap opera.

### Data 4

- Risky : *Mending lo utang ke gue daripada utang ke pangeran, lo bisa balikin kapan aja, berapa aja, tapi inget asal jangan lo lempar uang itu ke muka gua sama kayak yang lo lakuin ke pangeran.*  
Putri : *Gue tau lo tulus tapi tetep aja ris, ini banyak banget, gue gak enak nerimanya.*

The conversation between Risky and Putri occurred on campus when Risky gave some money to Putri to pay her debt to Pangeran because she accidentally broke Pangeran's car window. Putri is a child who comes from a poor family. Even for college she relies on scholarships, her mother is also a single parent. Putri's situation made Risky felt sorry that is why he gives some money to the Putri to pay her debt so that Putri would not be bothered by Pangeran anymore. When giving a loan, Risky also said, "*Mending lo utang ke gue daripada utang ke pangeran, lo bisa balikin kapan aja, berapa aja, tapi inget asal jangan lo lempar*

*uang itu ke muka gua sama kayak yang lo lakuin ke pangeran* [It's better if you owe me a debt rather than Pangeran, you can return it anytime, any amount, but remember as long as you don't throw the money in my face like you did to the Pangeran] and Putri answered that "*Gue tau lo tulus tapi tetep ajar is, ini banyak banget, gue gak enak nerimanya*" [I know you are sincere but this is too many, I don't like receiving it]. The utterances said by Risky contain the maxim of generosity because he maximizes the benefits of others and minimizes his own profits by giving Putri money to pay her debts and Putri is free to return it anytime.

#### Data 5

Pak Regar	: Any trouble?
Ibu Nawang	: <i>Putri pak, anak saya sekarang lagi dikantor polisi katanya anak saya terlibat tawuran geng motor</i>
Pak Regar	: <i>What kalau begitu saya antar ya?</i>
Ibu Nawang	: <i>Gak usah pak, saya naik angkot aja</i>
Pak Regar	: <i>Kebetulan jam ngajar saya itu lama jadi saya punya banyak waktu.</i>

This conversation occurred when Ibu Nawang received a phone call from the police station because her daughter was arrested on suspicion of a motorcycle gang brawl. Immediately, Ibu Nawang, who was on the way, was shocked and immediately ran to the police station, but in her hurry she did not pay attention to her surroundings so she was almost run over by a man who turned out to be Putri's lecturer. Pak Regar is a lecturer at Putri's campus and he knows Mrs. Nawang, so he asks "Any trouble?" and answered by Ibu Nawang with a panicked face "*Putri pak, anak saya sekarang lagi dikantor polisi katanya anak saya terlibat tawuran geng motor*" [Putri, sir, my daughter is now at the police station. Someone told me that my daughter was involved in a motorbike gang brawl]. Then Mr. Regar replied by offering to help "*What kalau begitu saya antar ya?*" [What if you are going with me?], but was rejected by Mrs. Nawang because she did not feel comfortable bothering other people by answering, "*Gak usah pak, saya naik angkot aja*" [No sir, I'll just take public transportation] but Mr. Regar tried to make sure that he was not

busy and could deliver Mrs. Nawang by saying, "*Kebetulan jam ngajar saya itu lama jadi saya punya banyak waktu*" [It just so happens that my teaching hours are long so I have plenty of time]. The last utterance that is said by Pak Regar is a speech that contains the fulfillment of the maxim of generosity because he reduces his own profit for the benefit of others. In the speech, Pak Regar stated that his teaching hours were still long and could take Ibu Nawang even though he could have rested for a while while waiting for his teaching time to arrive but he preferred to take Ibu Nawang to meet Putri at the police station.

#### Data 6

Pangeran	: <i>Hm pak emangnya papa saya gak cukup buat jadi jaminan kita berdua? Papa saya kan kenal juga sama dia jadi bisa dong papa saya yang jadi jaminan</i>
Putri	: <i>Thanks ya</i>

This conversation occurred when Putri and Pangeran were detained at the police station because they were accused of participating in a brawl between motorcycle gangs. The police officer asked the two of them to call their respective parents to pick them up at the police station. However, Putri did not dare to call her mother for fear that her mother would be worried so Pangeran offered to the police officers to make his father as Putri's guardian as well by stating, "*Hm pak emangnya papa saya gak cukup buat jadi jaminan kita berdua? Papa saya kan kenal juga sama dia jadi bisa dong papa saya yang jadi jaminan*" [Hm sir, is my papa not enough to be our guarantee? My dad knows him too, so it's possible for my dad to be the guarantee]. In this situation, Pangeran includes giving a statement that fulfills the maxim of generosity because he increases his self-sacrifice for the benefit of others by making his father the guardian of the Putri so that the Putri does not have to call her mother.

#### 3.1.3 Maxim of Appreciation

In the maxim of appreciation, it is explained that someone will be considered polite if in speaking they always try to give appreciation to the other party. With this maxim, it is hoped that the participants of the speech

will not mock each other, berate each other, or demean each other

### 3.1.3.1 Fulfillment of the Maxim of Appreciation

The fulfillment of the maxim of appreciation can occur when the speaker or interlocutor gives praise or appreciation to others. In this soap opera, there are seven fulfillment of the maxim of appreciation

#### Data 7

Ibu Panti : *Alhamdulilah ibu berterima kasih sekali lo nak Pangeran, mereka itu serasa punya kakak*

This conversation happened when Pangeran visited the orphanage which he usually visited with various gifts for the orphans. The orphanage children were very enthusiastic about welcoming the Pangeran and wanted to play with the Pangeran. Then, chairwomen of the orphanage came to the Pangeran and said, “*Alhamdulilah ibu berterima kasih sekali lo nak Pangeran, mereka itu serasa punya kakak*” [Thank God, mother, thank you very much, Pangeran. They seem to have a brother]. The statement stated by the orphanage chairwomen contained the fulfillment of the maxim of appreciation because she gave a good response to the pangeran’s attitude towards the orphans.

#### Data 8

Ibu Nawang : *Kamu itu ya, cocok banget sama nama kamu, Pangeran, karena kamu tu tampan dan punya daya tarik yang luar biasa*

One time, Ibu Nawang visited Putri’s campus to bring her daughter lunch. Then, Ibu Nawang saw three teenage boys chatting and one of them mentioned Prince’s name so that Ibu Nawang knew that it was the young man who was disturbing her son. Instead of scolding the Pangeran, Ibu Nawang instead praised the young man’s face by saying, “*Kamu itu ya, cocok banget sama nama kamu, Pangeran, karena kamu tu tampan dan punya daya tarik yang luar biasa*” [You are, you really match your name, Prince, because you are handsome and have extraordinary charm]. The utterance

uttered by Mrs. Nawang contains the fulfillment of the maxim of appreciation because she gives praise to Pangeran.

#### Data 9

Pangeran : *Nasi uduk buatin ibu harum banget aromanya*

This utterance occurs when Pangeran is eating at the Putri’s house and is served food made by Putri’s mother. Then, Pangeran also praised the aroma of the food that was served to him and said, “*Nasi uduk buatin ibu harum banget aromanya*” [The food which is cooked by mom smells really good]. The utterance spoken by Pangeran was a speech that fulfilled the maxim of appreciation because he gave feedback or appreciation about Mrs. Nawang’s food.

### 3.1.3.2 Violation of the Maxim of Appreciation

Violation of the maxim of appreciation can occur when the speaker or interlocutor gives insults, ridicules or demeans the abilities of others. In this soap opera, one violation of the maxim of appreciation was found as in Data 10.

#### Data 10

Citra : *Lo yakin dia bisa main basket?*  
Atta : *Woi gue biasa pegang bola kali*  
Citra : *Bola bekel?*

This conversation occurred when one of Citra’s basketball teams gave information that Atta would join their basketball team. Citra suddenly felt surprised and did not like it. Citra asked her partner about Atta’s ability, “*Lo yakin dia bisa main basket?* [Are you sure he can play basketball?], and Atta answered, “*Woi gue biasa pegang bola kali*” [I am able to hold the ball]. Then, Citra replies again by asking the question “*Bola bekel*” [Ball in a form of food]. Citra’s utterance is included in the speech that violates the maxim of appreciation because she underestimates Atta’s ability to play basketball.

### 3.1.4 Maxim of Humility

In the maxim of modesty or the maxim of humility, the speech participant is expected to be humble by reducing praise for himself.

#### 3.1.4.1 Fulfillment of the Humility Maxim

The fulfillment of the maxim of humility can occur if a person does not excel himself and is not arrogant. In this soap opera there is one fulfillment of the maxim of humility.

#### Data 11

- |        |  |
|--------|--|
| Penari | : <i>Gila lo keren banget lo bisa ngedance juga ternyata</i> |
| Putri  | : <i>Ah enggak</i>   |
| Penari | : <i>Bisaaa</i>  |
| Putri  | : <i>Enggak, bisa aja lo</i>                                 |

This conversation happened when Putri helped Bu Dina bring drinks for the theater children to their practice room. After bringing the drinks, Putri did not immediately come out of the theater practice room but was engrossed in watching them dance and indirectly Putri tried to follow their movements until one of them realized Putri's presence. One of the dancers said, "*Gila lo keren banget lo bisa ngedance juga ternyata*" [It's crazy that you are really cool you can dance too] and Putri answered by saying "*ah nggak*" [ah...no] and emphasized again by the dancer that Putri can indeed dance well by saying "*bisaa*" out loud. Putri again emphasized that she could not dance by saying "*Enggak, bisa aja lo*" [No, I can't do it]. The utterance that Putri said contained the maxim of humility because she tried to reduce the praise for herself by saying that she couldn't dance.

#### 3.1.5 Maxim of Agreement

In this maxim, it is hoped that the utterance participants can foster compatibility or agreement in speaking activities. If there is agreement or compatibility between speaker and interlocutor in speaking activities, each of them can be said to be polite.

##### 3.1.5.1 Fulfillment of the Maxim of Agreement

The fulfillment of the maxim of agreement can occur when the speaker reduces the discrepancy between himself and others and increases the correspondence between himself and others. There is one fulfillment of the maxim of agreement in this serial drama.

#### Data 12

- |            |   |
|------------|---|
| Ibu Nawang | : <i>Oya gimana tadi kuliahnya? Ini kan hari pertama kamu</i> |
|------------|---|

- |            |   |
|------------|---|
| Putri      | : <i>Semuanya baik2 aja kok bu, dan daganganku tu laku nih, cuma tinggal dua</i>  |
| Ibu Nawang | : <i>Syukur, ibu seneng, tapi kamu gak malu jualan dikampus?</i>  |
| Putri      | : <i>Ya enggaklah bu ngapain aku harus malu, kan ibu yang sering bilang kita gak perlu malu kalau ngelakuin sesuatu yang baik</i> |
| Ibu Nawang | : <i>Iya sih bener.</i>   |

This conversation happened when Putri had just returned from campus, then her mother asked how her first day of lectures was. Putri answered while saying that a lot of her merchandise was selling well and only a few were left. Then, her mother asked her again if she was not ashamed to sell on campus and Putri replied, "*Ya enggaklah bu ngapain aku harus malu, kan ibu yang sering bilang kita gak perlu malu kalau ngelakuin sesuatu yang baik*" [No, ma'am, why should I be ashamed, it's mother who often says we don't have to be ashamed if we do something good] and the statement was approved by her mother that "*Iya sih bener*" [That's true]. This utterance said by Mrs. Nawang contains the fulfillment of the maxim of agreement because Mrs. Nawang maximizes agreement on a matter and the speech participants foster mutual compatibility with each other.

##### 3.1.5.2 Violation of the Maxim of Agreement

Violations will occur if the speaker does not provide an agreement with what is being discussed by the interlocutor. There are two violations of the maxim of compatibility in this serial drama.

#### Data 13

- |          |  |
|----------|--|
| Pangeran | : <i>Hm pah kalo menurut aku nih pah, papah jangan terlalu forsir soal kerjaan masih banyak kan asisten papah yang lain yang bisa ngurus kerjaan papah</i> |
| Pak Alex | : <i>Gak bisa, kalau urusan yang tadi itu</i>  |

*harus papah sendiri  
yang handle.*

This conversation happened when Pangeran's father, Pak Alex, met his son in his room. At that time, they were talking about various things but suddenly the Pak alaex's cell phone rang and stopped their conversation. It turned out that Pak Alex's employee called to talk about business matters. After they finished talking on the phone, Pangeran also gave advice to his father, "*Hm pah kalo menurut aku nih pah, papah jangan terlalu forsir soal kerjaan masih banyak kan asisten papah yang lain yang bisa ngurus kerjaan papah*" [Hm, if I suggest, Papa, don't be too pushy about work, there are still many other assistants who can take care of the work] and Pak Alex answered, "*Gak bisa, kalau urusan yang tadi itu harus papah sendiri yang handle*" [No way, this business should be handle by myself]. The utterances spoken by Pangeran's father contained a violation of the maxim of compatibility because it did not cause a match between the responses stated by Pangeran. There was a disagreement between what Pangeran suggested and his father's answer.

#### Data 14

Atta

: *Ran kayaknya ya, si putri sama si Risky itu kalo pacaran cocok banget ya udah kayak romeo and Juliet selamanya gitu ya gak sih*

Pangeran

: *Apaan sih lu halu tau gak, cocok darimana gak ada cocok-cocoknya sama skali yang satunya sok tegar yang satunya lagi sok hero jijik.*

This conversation occurred when Atta and Pangeran saw Putri and Risky on the campus. Then, Atta said to Pangeran, "*Ran kayaknya ya, si putri sama si risky itu kalo pacaran cocok banget ya udah kayak romeo and Juliet selamanya gitu ya gak sih*" [Ran, I think Putri and Risky are good couple if they are dating. It's like Romeo and Juliet forever, isn't it] but Pangeran answered rudely, "*Apaan sih lu halu tau gak, cocok darimana gak ada cocok-cocoknya sama skali yang satunya sok tegar*

*yang satunya lagi sok hero jijik*" [What, you know it doesn't match at all, where does it come from? One is pretentious and the other is disgusting hero]. The utterance said by Pangeran contained a violation of the maxim of compatibility because the answer given by Pangeran did not contain a match or agreement with the statement stated by Atta so that there was no compatibility between speaker and interlocutor.

#### IV. CONCLUSION

Based on the analysis carried out in the previous chapter, there are several important things that can be concluded. These important things include speech phenomena found in this study. Some of the speech phenomena found are the fulfillment or violation of maxims. The conclusion of this phenomenon will be explained as follows that found five maxims in the *Putri Untuk Pangeran* soap opera, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of humility and the maxim of compatibility.

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