

Speech Politeness Principle Violation in “Rumah Uya Trans7”

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Article Info

Article History:

Received :

13 Maret 2020

Accepted :

19 Mei 2020

Published :

21 August 2020

Keywords:

pragmatics, Uya's
house Trans7, speech
acts

Abstract

Talk shows on television today are programs that are of interest to television viewers in Indonesia. One of the talk shows that television viewers are interested in is the talk show Rumah Uya Trans7. The show is easily followed by the viewers. The speech acts used in the show are light and easy to understand. Another interesting issue is the speech acts are a violation of the politeness principle. Yet, this violation of the politeness principle is the one that makes the television viewers pay attention to the show. These violations of the politeness principle are very interesting to be analyzed. To find out the violation of the politeness principle in the show, the researcher used the theory of pragmatics and descriptive qualitative method. Data of this research were taken from the fragments of the show in the Rumah Uya Trans7 in November 2018. The source of the data was the speech acts in the program which contained violation of the politeness principle. The method of the research was the observation method (simak bebas libat cakap) and recording as well as note-taking techniques to collect the data. The result of the analysis showed that violation of politeness principle was found in the show in the form of violation of maxim of tact, maxim of sympathy, maxim of agreement, maxim of modesty, maxim of approbation, and maxim of feeling reticence. The suggestion for the deepening of the research is the existence of further research in violation of the politeness principle of similar shows but different television station as e media.

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p-ISSN 2301-6744

e-ISSN 2502-4493

INTRODUCTION

At this time the television media became one of the information facilities that were much sought after by the public. Television becomes a means of entertainment for the community, especially housewives to spend free time. Women are the main fans of the entertainment program (three of the four female respondents), even more than 60 percent of them claimed to always see entertainment programs on television (<http://industri.kontan.co.id/news/survei-litbang-kompas-revision-2-side-currency> downloaded on September 28, 2016). The results of a survey from Kompas research and development at the end of December 2015 towards Jakarta residents showed that watching television has become a "basic necessity" for Jakarta residents.

In this case, the talk show television program or talk show is one program that has a large audience.

However, based on several studies, it was found that there was a violation of the politeness principle conducted by the presenter like Kumalasari (2018: 1). Kumalasari found that there was a violation of the principle of politeness of a show host because he did not keep 'face' the guest speaker or guest star. Furthermore, Lestari (2016: 150) found a violation of the principle of politeness and cooperation in the Stand Up Comedy event to familiarize the comics and the audience. Rustono (2017) found a violation of politeness principles in the speech of private television broadcasters in Indonesia.

The results of these studies prove that the talk shows or talk shows are very attractive to the audience. However, the use of language in such events is still found to violate the principle of politeness.

In this regard, one of the most popular talk shows or talk shows is the Talk Uya Trans7 talk show. This program airs every day at 17:00.

The talk show at Rumah Uya on Trans7 is very interesting to analyze. As a television show, this show is very light and easy to understand television viewers. The language

used is the language that we face in everyday life. Even polite speeches are shown in many shows. This gave rise to various negative views on this talk show. The pros and cons of this event arose. Some people think this show is not worth watching, some people think it does not matter.

In this case, politeness is a cultural phenomenon so that what is considered polite by one culture may not occur with other cultures. The purpose of politeness in a language is to make the atmosphere of interacting with others pleasant, non-threatening to the face, and effective (Madyaningtyas and Rokhman 2018: 206).

The politeness of the language can even be used as a barometer of the politeness of the attitudes, personalities, and manners of a person. For language politeness to be achieved, speech participants must obey the politeness principle (Hidayati, Hartono, & Haryadi, 2017)

What about the speech in the Rumah Uya Trans7 talk show program? Are the speeches used in this show polite or not polite? Preliminary observations show impolite utterances shown at the Uya Trans7 house talk show. This is very interesting. What impoliteness of speech is used in this U7 Trans7 Rumah talk show? The following is an example of using polite speech in the program.

ONTEXT: UYA (PRESENTER) UNITE RIZKI WITH FRIZKA BY PHONE.

Rizki : "Halo ini siapa, ya?"

Frizka : "Halo, ini Rizki?"

Rizki : "Rizki siapa ya?"

Frizka : "Kamu Rizki kan?"

Rizki : "Nggak..nggak, saya bukan Rizki. Ini siapa ya?"

Frizka : "Ini aku Frizka."

Rizki : "Frizka yang mana ya. Aku nggakkenal."

Frizka : "Ini Rizki kan. Aku hafal suara kamu."

Rizki : "Bukan. Saya..Ja..eh...Adin."

Frizka : "Hei Rizki kepalamu kejedot ya, sampai amnesia begitu".

(Rumah Uya, broadcasted on 15 September 2016)

The speech shows the impoliteness of the speech "Hey Rizki your head sucked, until the amnesia like that". The use of the word "amnesia" is an impolite form of the word. The use of the word violates the principle of politeness. The word 'amnesia' means loss of memory, especially about the past or about what happened before due to illness, disability, or injury to the brain. The speaker, in this case, uses the word 'amnesia' to refer to the speech partner (Rizki) as a liar, not as a person who is sick because his memory is forgotten.

To analyze the impoliteness of the speech, the pragmatic theory is used. Pragmatics is a science that is closely related to word acts or speech acts. Morris said that pragmatics is the thoughts of speakers and speech partners to connect a sentence context with a proposition (Gunarwan 2007: 6).

Other experts mention pragmatics is the study of meaning in a speech associated with the situation and context of speech (Leech (1983); Richards et.al (1985); Nunan (1993); Schiffirin (1994); Yule (1996); Thomas (1996); Mey (2001)).

Schiffirin (1994) argues that pragmatics is a discourse designation that outlines three concepts namely meaning, context, and communication which are very broad and complex (Schiffirin 1994: 268). The concept he conveys poses a lot of dilemmas when confronted with discourse analysis.

Cruse (2000) said that pragmatics can be considered dealing with aspects of information (in the broadest sense) delivered through language that (a) is not coded by conventions that are generally accepted in the linguistic forms used, but which (b)) also arises naturally from and depends on meanings coded conventionally to the context in which they are used {emphasis added} (Cummings 2007: 2).

Pragmatics in this case cannot be separated from language and context. Therefore, it can be concluded that pragmatics is the linguistic branch of speech and its context. Some of the things discussed in pragmatics are speech, speech events, speech acts, principles of

conversation, and conversational implicature.

Studies relating to impoliteness of speech are the principles of conversation. The principle of conversation is a form of communication that involves two parties interacting. According to Halliday (1978), there are two kinds of principles in conversation, namely the principle of cooperation (cooperative principle) and the politeness principle (Rustono 1999: 51). Related to impoliteness, the principle used is the politeness principle. The principle of politeness according to Brown and Levinson (1987) is that every society has a face concept. The concept of face (face) is always maintained by each speaker/speech partner. Everyone who interacts, in this case, tries to look after each other and work together to protect each other's faces. This advance concept applies universally. However, speech that can threaten, damage, or reduce respect for one's face differs from one culture to another.

The face (face) is divided into two types, namely positive and negative faces. A negative face is the desire of the community members so that their actions are not obstructed by other parties. A positive face is the desire of the community so that he can be accepted by other parties (Nadar 2009: 161).

As for Leech (1983) argues that in interaction the speech participants need the principle of cooperation as well as the principle of politeness (Nadar 2009: 163). The principle of politeness includes the following six thimbles: (a) wisdom/wisdom thimble, (b) generosity/generosity thimble, (c) praise/acceptance thimble, (d) modesty thimble, (e) agreement thimble, (f) sympathy thimble. In its development, the principle of politeness has been added. Leech (2014: 92) added four thimbles namely (g) obligation thimbles from the speaker to the speech partner (obligation of S to O maxim), (h) an obligation thimbles from the speech partner to the speaker (obligation of O to S maxim), (i) thimble speaker's lower opinion (opinion reticence maxim), (j) thimble speaker's reluctance (feeling reticence maxim).

The principle of the wisdom thimble is in the form of utterances that are as small as possible to the detriment of others and as much as possible to benefit others. The principle of philanthropic thimbles in the form of speech as small as possible gives benefits to themselves and as much as possible to make losses for themselves. The principle of acceptance or praise thimbles is as little as possible criticizes others and as much as possible to praise others. Next, the principle of thimble humility. This principle is in the form of speech that praises as little as possible and as much as possible to praise others. The principle of thimble agreement in the form of speech that is as little as a possible disagreement between yourself and others and as many as possible speak in agreement with others. The principle of thimble sympathy is a speech that is less likely to be antipasti with other people and as much as sympathize with others (Leech 1993: 206-207). The thimble of the obligation of the speaker to the speech partner is the speech of the speaker's apology to the speech partner for the violation he committed. Thimble obligations of the speech partner to the speaker are the speech partner's speech in the form of a response or response from the speech partner to the speaker's apology by minimizing the speaker's mistake. Speaker's lowering opinion is a speech that demeans one's own opinion compared to the speech partner or someone else. Thimble reluctance is a polite speech by lowering the value of the speaker's feelings.

Speaking the principle of politeness can not be separated from the theory of conversational implicature. Grice (1975) in his article entitled "Logic and Conversation" states that the implicature of conversation is meaning that is not stated explicitly in a speech. Meanwhile, Sperber and Wilson define implicature as a form of one's knowledge about the world around them as outlined in the form of everyday conversation (2009: 327). There are two things that the listener needs to deduce the intended meaning, namely the formation of a hypothesis and the validation of a hypothesis. Hypothesis formation is a creative process based

on analogy. Ratification of a hypothesis is ratification that depends not only on the listener's knowledge of the environment but also about the listener's view of the world (Martis 2007: 84). Another opinion, the implicature of conversation is the pragmatic implications contained in conversations that arise as a result of violations of the principles of conversation (Rustono 1999: 77). Thus, the implicature of a conversation is the implicit meaning of a speech, the implicit meaning of a speech due to a violation of the principle of conversation.

METHOD

The data in this study are fragments of conversations in the Rumah Uya Trans7 talk show program. The source of the research data is the utterance in the Uya Trans7 talk show program that allegedly contains utter impoliteness. The data examined were speech fragments at the Rumah Uya Trans7 talk show program for the November 2018 period. Data considerations were used only in November due to the adequacy of the number and variety.

Furthermore, the method used in this study is the listening method. The method of listening is the method used in language research by listening to the use of language in the data source under study (Sudaryanto 2015: 203). The source of the data listened to in this case is the utterance in the talk about Rumah Uya Trans7. The method used is more specifically is the method of free and independent engagements (SBLC). The method of engaging and engaging (SBLC) is a method in which the researcher is not involved in dialogue (Sudaryanto 2015: 204). The technique used is the record and note technique. The recording technique is by recording the utterances that exist in the talk program of the U7 Trans7 House. Next, record the required speech fragments as data.

Data collection techniques used are listening and note technique. The researcher checks and records carefully and thoroughly the data sources to obtain the desired data. The results of this listening are then recorded as a data source.

RESULTS AND DISCUSSION

Based on the analysis of the speech used in the talk show at Rumah Uya Trans7, it was found that there was a violation of the politeness principle in the event. The following is the explanation.

Violation of Wisdom Thimble and its Implications

Wisdom Thimble a thimble that minimizes losses for others and maximizes profits for others. In speeches that contain these thimbles the speaker tries not to embarrass the speech partner, even tries to benefit the speech partner. Thus, what is meant by breach of wisdom thimble is speech that makes a loss for the speech partner, and provides benefits for the speaker. The following chapters contain violations of wisdom thimbles.

CONTEXT: ARI WANT TO BROKE UP WITH CESA.

Ari : “Cukup ya, lebih baik sekarang kita putus!”

Cesa : “Kamu, kita putus di acara ini?”

Ari : “Iya, karena kamu itu nggak bisa santai tau nggak. Marah-marah melulu dari tadi! ”

(RU, “Promotor Dangdut Menyamar Jadi Rocker”, 27 November 2018)

In the data (1) said Ari "Enough, it's better now we break up!" is a violation of the wisdom thimble because Ari's speech embarrasses the speech partner in front of many people. This is, of course, contrary to the wisdom thimble which provides the lightest possible burden and maximum profit for the speech partner. Ari's speech in the form of direct and unceremonious sentences resulted in the speech partner being burdened and disadvantaged. Cesa felt humiliated in public.

The implication is that Ari wants to humiliate Cesa, who has always been considered to have despised Ari. Cesa is considered to always be arrogant by often scolding her. Praise / Acceptance

Thimbles Breach and their Implications

Praise thimbles are thimbles that maximize praise for the speech partner and minimize praise for the speaker. This form of speech is usually in the form of expressive and assertive speech. Thus, speech that violates the thimble of praise is a speech that is more self-praising and more vilifying of other parties as to its speech partners. The following is an example of a thimble/acceptance violation.

CONTEXT: UYA ASKED TIA'S FEELING ABOUT EDWIN HER HUSBAND.

Uya : “Kamu percaya sama dia (Pak Edwin) ini?”

Ibu Tia : “Justru itu, saya nggak percaya.”

(RU, “Gadaikan Kalung Istri untuk Selingkuhan”, 23 November 2018)

In the data (2) said by Mrs. Tia "That is, I do not believe" Contains a violation of the thimble of praise/acceptance because of the speech of Mrs. Tia many bad things to other parties (Edwin her husband). Ibu Tia as a wife turned out not to maintain her good name / praise her husband but instead dropped her good name.

Implicitly, the statement implies that Ibu Tia trusts others more than Pak Edwin, her husband. Pak Edwin is considered by Mrs. Tia to be a liar and therefore cannot be trusted.

Thimble Humility Violation and its Implications

The modesty thimble is a thimble that minimizes self-praise. This thimble is usually in the form of a speech stating the psychological attitude of the speaker or a speech stating the truth. The following is an example of this modesty thimble violation.

CONTEXT: RINAH IS ANGRY WITH BEBBY WHO INSULTED HER APPEARANCE.

Bebby : “Wajarlah istrinya kayak gini”.

Rinah : “Eh. gini apa?! Gua jelek tapi gua istri sahnya daripada loe cantik tapi merebut suami orang!”

(RU, "Ketahuan Selingkuh Sama DJ Cantik". 21 November 2018)

In the data (3) said Rinah "Eh....gini apa ?! Gua jelek tapi gua istri sahnya daripada loe, cantik tapi merebut suami orang! " indicate violations of modesty thimbles. Actor Rinah expresses his psychological attitude which is angry because his performance has been insulted by the character of Bebby. This actor expressed the truth that his appearance was indeed ugly. However, the speech is a violation of humility because this actor raised the cost for himself / praised himself by stating that "meski jelek, Rinah merupakan istri sahnya". The cast of Rinah seems to humble herself by calling herself "ugly", but followed by saying "merupakan istri sahnya"; shows that she is praising herself. The speech shows that Rinah's arrogant attitude is one of the characteristics of violations of humility. Indirectly, Rinah harmed others (Bebby) by saying "daripada loe cantik, tetapi merebut suami orang". The speech is detrimental to the speech partner because it refers to Bebby as a woman who seizes people's husbands. Based on the theory of conversational implicature, the speech of Rinah's cast contains the implication that Rinah's cast downs the role of Bebby as a bully to people's husbands.

The Thimble Agreement Violation and its Implications

An agreement thimble is a thimble that minimizes disagreement with the speech partner and maximizes agreement with the speech partner. Thus, the breach of an agreement thimble is a thimble that maximizes disagreement with the speech partner. The following is an example of a speech that violates a thimble agreement.

CONTEXT: ANGEL WANT AKBAR TO BE HER BOYFRIEND

Angel : Kamu jadi sama aku ya. Kamu bakalan setia sama aku".

Akbar : "Nggak, nggak.

E, loe (Angel) itu harus punya harga diri ya.

Loe sebagai cewek tuh harus punya harga diri".

(RU, "Ditinggal Tunangan Gara-Gara Selingkuh", 1 November 2018)

In the data (4) said the actor Akbar "E, loe itu harus punya harga diri ya. Loe sebagai cewek tuh harus punya harga diri. " violating the agreement / agreement thimble because Akbar's speech shows disapproval of the speech partner (Angel). This speech violates the agreement / agreement thimble because the agreement / approval thimble should minimize self-antipathy with other parties. However, the speech shows maximizing disapproval of the speech partner.

Judging from the theory of conversational implicature, Akbar said that the implication was that he refused and did not approve of Angel. His disapproval was indicated by stating that Angel had humbled himself as a woman.

Thimble Sympathy Violation and its Implications

Thimble sympathy is a thimble that maximizes sympathy with the speech partner and minimizes dissatisfaction with the speech partner. Usually this is in the form of assertive speech or utterances that state the truth. Therefore, the violation of the thimble of sympathy is a thimble which contains a lot of dissatisfaction with the speech partner and contains a little bit of sympathy for the speaker himself. The following is a piece of speech that contains a violation of thimble sympathy and its implications.

CONTEXT: UYA ASKED THE TRUTH FRANS AS A RICH STUDENT.

Uya : "Ok, Unggul jelasin Chaterine ini adalah...."

Unggul : "Aku sama Chaterine memang pacaran tapi sering putus nyambung.

Chaterine: "La gimana nggak putus nyambung putus nyambung, dia tuh selingkuh t erus..balikan lagi. Selingkuh lagi, kita balikan lagi "

Han : "Udahlah putusin aja! Cewek posesif!"
(RU, "Foto Palsu dan Cewek Labil, Aneh Semua" 15 November 2018)

In the data (5), it is found that there is a violation of the thimble of conclusions. Hana utter utterance Just break it! Possessive girl! is a form of violation of the thimble of sympathy because the speech shows the mistakenness of the cast Hannah against a cast of Catherine. Hana's speech makes the speech partner (Catherine) feel attacked and cornered by the cast of Hana.

The cast of Hana showed an unsympathetic attitude to the speech partner. As a woman, Hana should be sympathetic to the cast of her sister who has been dumped by her boyfriend. However, Hana's role, in this case, applies vice versa.

Thimble Reluctance Violation and its Implications

Aversion thimble is a thimble that shows reluctance or 'hesitates' for the speaker to express the problem he is facing. This reluctance shows that the speaker has a polite attitude by not opening disgrace or personal problems to others. Thus, a thimble breach of reluctance is a speech that does not indicate a sense of reluctance or 'reluctant' to reveal dishonor or personal problems. The following is a piece of speech that contains a violation of thimble reluctance and its implications.

CONTEXT: UYA KUYA MEDIATE THE FIGHT BETWEEN TWO FRIENDS, PUTRI AND MELLY.

Uya :“Maaf, kalau sampai betul tuduhan dia kalau lu selingkuh sama calon suaminya, sahabat lu, keterlaluan deh. Benar nggak?”

Melly :“Ya. Sekarang gini Mas, dulu dia juga merebut suami saya.”

RU, “Calon Suamiku Punya Pacar dan Punya Istri, 2 November 2018)

In the data (6) it is found that there is a violation of the thimble of aversion. Speech actor Melly "Ya. Sekarang gini Mas, dulu dia juga merebut suami saya" is a form of thimble violation because the speaker does not show feelings of reluctance or 'hesitate' the speaker. The words 'once he snatched my husband' also

means that Melly's act of snatching someone's husband is not a disgrace because her husband used to have an affair with his best friend.

CONCLUSION

Based on the results of data analysis of the talk show Rumah Uya Trans7, it was found that the impoliteness of the language used in the talk program was due to a violation of politeness principles. The principle of politeness according to Leech (2014) which is violated is the speech of thimbles rather than sensation, modesty, modesty, approval, sympathy and reticence.

However, violations of the thimble generosity, the obligation of the speaker to the speech partner (obligation of S to O maxim), the obligation of the speech partner to the speaker (obligation of O to S maxim), the lowering of the opinion of the speaker (opinion reticence maxim) are not found in the talk program talk about the Uya House. Trans7. This can happen because the speech that is used in the talk show is as much as possible for yourself more than anyone else.

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