

# The Imperative Politeness in a *Keluarga Cemara* Film by Yandy Laurens

Kharisma Thahira<sup>1\*</sup> Ermanto<sup>1</sup> Tressyalina<sup>1</sup>

<sup>1</sup>Indonesian Language Education Study Program, FBS Universitas Negeri Padang, Padang, Sumatra Barat 25131, Indonesia

\*Corresponding author. Email: [kharismathahira@gmail.com](mailto:kharismathahira@gmail.com)

## ABSTRACT

This study aims to describe the pragmatic form of imperative politeness as well as to describe the principle of imperative politeness used in a *Keluarga Cemara* film by Yandy Laurens. This research is a qualitative research with a descriptive design. The object of this study is the speech of a character in a *Keluarga Cemara* film by Yandy Laurens. The research data were obtained by using a competent, simak bebas libat cakap (SBLC) technique, notes, and documentation of a *Keluarga Cemara* film by Yandy Laurens. The results of the study are in the form of a pragmatic form of imperative politeness and the use of politeness principles in a *Keluarga Cemara* film by Yandy Laurens. Data analysis was performed by identifying data to obtain imperative speech. Then the imperative utterances are classified according to their form and related to the context of the speech situation. The imperative speech related to the context is interpreted to formulate the politeness principle used. Based on data analysis, it is known that the pragmatic form of imperative politeness used in a *Keluarga Cemara* film by Yandy Laurens is Imperative Command, Imperative Order, Request Imperative, Imperative Application, Imperative Urge, Imperative Persuasion, Appeal Imperative, The Imperative of Hospitality, Invitation Imperative, Permission Request Imperative, Imperative Permitting, Imperative Prohibition, The Imperative of Hope, The Imperative of Swearing, Congratulations Imperative, and Imperative Recommendations. While the use of politeness principles are used in the form of (1) tact maxim, (2) generosity maxim, (3) approbation maxim, (4) modesty or humility maxim, (5) agreement maxim, and (6) sympathy maxim.

**Keywords:** *imperative politeness, imperative form, politeness principle, context*

## 1. INTRODUCTION

Nowadays politeness is still an interesting topic to be discussed amid during in a multicultural society like in this country. The society interacts using a means of communication called language. However, the form of spoken and written language cannot be guaranteed to meet the requirements of politeness in language. The diversity of character and nature of Indonesian society causes language politeness to have an important role in maintaining good relations and conducive conditions. If every speaker can convey the contents of his speech with words that can please without making the speech partner offended, maybe misunderstanding and hatred can be avoided in human relations because language is a reflection of human personality.

Nowadays politeness is still an interesting topic to be discussed in the midst of a multicultural society like this country. The society communicates using a means of communication called language. However, the form of language that is spoken or written cannot be ensured sufficiently to meet the politeness requirements. The diversity of character and nature of Indonesian society that causes politeness and contribution is important for good relations and conducive conditions. Whenever a speaker is

able to convey content with words that are able to please without making an annoyed partner, perhaps misunderstanding and hatred can save human relationships for language that is refined with human consideration.

Talking about politeness in language is the beginning of the effort to understand that politeness in language is an attempt by someone to maintain the dignity of the speech partner and himself. This is in agreement with Brown and Levinson (in Markamah [1]) which states that politeness in language is interpreted as an effort by the speaker to maintain the dignity of the speaker or listener. Speakers and speech partners who pay attention to politeness in speaking will lead to a good communication process.

Once the urgency of language politeness in social interaction in the society, language politeness has become a pillar of character education. This is in accordance with the mandate of national education that serves to develop capabilities and shape the character of a dignified nation of civilization in the context of the intellectual life of the nation.

Studies on politeness have been conducted by researchers around the world such as Kadana (Salom and Monreal [2], Japan (Zhang [3], the Netherlands (Garcia and Terkourafi, 2014), Thailand (Getkham [4], and Nigeria (Akinwotu

[5]). The research revealed that politeness in language influences communication activities. Also beside, the selection of appropriate politeness strategies can help the speaker's interaction with the speech partner run smoothly. However, only a few that specialize in research to examine politeness based on the imperative aspect. Therefore the author feels it is important to describe the imperative modesty in a study.

Linguistic imperative politeness is very much determined by the use of the politeness principle. Leech states that "A person can be said to already have the modesty of language if it meets the politeness principles which are described as maxims (provisions and speech) (Rahardi [6]).

Also besides, Rahardi [6] states the imperative pragmatic form is the realization of the imperative meaning in Indonesian when related to the context of the speech situation that lies behind it. That is, each imperative utterance spoken by the speaker has an imperative intention with various forms in the imperative utterance.

Linking the imperative with the politeness of language in society can be seen from all aspects, ranging from the use of everyday language, such as at home, markets, mosques, as well as the use in a formal public spaces such as in schools, campuses, and offices. Also beside, the use of politeness in a language in the media can also be highlighted, as in television programs such as interviews, public debates, news broadcasts, sports broadcasts, soap operas, and films that are shown in theaters.

Nowadays, the film becomes one of the media that quite influences life. Quite a lot of people arrange their schedules to watch certain films long before the film is shown. So that it is considered that today's society not only makes a film as mere entertainment but also affects its life. Indirectly, often a play in a film, both the style or the utterances spoken in the dialogue become a trendsetter in the society.

The film is one place for speech that is quite important because the dialogues of the characters in the film certainly use language that is the act of speech. McQuail [7] states that film is a mass communication media that has several functions and roles in society, including: (1) film as a source of knowledge that provides information about events and conditions of people from various parts of the world; (2) film as a means of socialization and inheritance of values, norms and culture; (3) film often acts as a vehicle for cultural development not only in the sense of developing art forms and symbols;

(4) but also in terms of packaging procedures, modes, lifestyles and norms.

One film in Indonesia that is phenomenal and has received positive attention from the public is a Keluarga Cemara film directed by Yandy Laurens and aired throughout Indonesian cinemas on January 3, 2019, ago. This film was adapted from a 90s era soap opera of the same name.

This study aims to describe the imperative pragmatic form and describe the use of politeness principles in a Keluarga Cemara film by Yandy Laurens. Keep in mind, pragmatics is the study of how speakers communicate with speakers, pragmatics dealing with what is in the mind of the speaker, and what the speaker assumes is in the mind of the speaker. (Leech in [8]).

## **2. METHOD**

This research is a qualitative research with a descriptive design. The research data were obtained through a competent, simak bebas libat cakap (SBLC) technique, notes, and documentation of a Keluarga Cemara Film by Yandy Laurens. The descriptive method is a research method by describing or describing the state of a phenomenon, subject, or object of research based on facts as they are and produces data in the form of written or oral words from people and observed behavior (Sugiyono, [9]). The main research instrument is the researcher himself. Of course, researchers have been equipped with knowledge and theories regarding this topic. This is in accordance with what was said by Moleong [10] that the instrument in qualitative research is the researcher himself assisted with other data collection tools.

According to Miles and Huberman [11], there are four stages of qualitative data analysis activities as follows. (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion and final results.

## **3. RESULT AND DISCUSSION**

### **3.1 The Imperative Pragmatic form in a Keluarga Cemara Film by Yandy Laurens**

This section contains a description of the research findings on the form of imperative modesty and the use of the principle of politeness in Yandy Laurens' film Keluarga Cemara. For more details, see the table below.

**Table 1. Forms of Imperative Politeness used in Yandy Laurens' Film Keluarga Cemara.**

No.	Imperative Courtesy	total	Percentage
1.	Imperative Command	52	15.70%
2.	Imperative Order	73	22.05%
3.	Request Imperative	25	7.55%
4.	Imperative Application	9	2.71%
5.	Imperative Urge	13	3.92%
6.	Imperative Persuasion	10	3.02%
7.	Appeal Imperative	1	0.30%
8.	The Imperative of Hospitality	16	4.83%
9.	Invitation Imperative	13	3.92%
10.	Permission Request Imperative	17	5.13%
11.	Imperative Permitting	3	0.90%
12.	Imperative Prohibition	56	16.91%
13.	The Imperative of Hope	14	4.22%
14.	The Imperative of Swearing	3	0.90%
15.	Congratulations Imperative	5	1.51%
16.	Imperative Recommendations	21	6.34%
17.	Imperative "Ngelulu"	0	0%
<b>Total</b>		331	100%

According to Rahardi [6] the imperative pragmatic form in Indonesian is not always an imperative construction. In other words, the form of imperative pragmatics in Indonesian can be in the form of various kinds of speech, can be imperative construction, and can also construct nonimperative.

Additionally, Rahardi ([6] states that the pragmatic form is the realization of the imperative intent in Indonesian when it is related to the context of the speech situation that lies behind it. The pragmatic purpose of such speech imperatives is very much determined by the context. The context in question can be extralinguistic and can also be intralinguistic.

Some representative forms of imperative politeness found in this study will be discussed as follows.

- (10) Speaker: Nit, can you please contact him again?  
 Nit, boleh tolong dihubungi lagi?

Context:

As said by the leader of Abah as the head of a project to his employees when workers protested his office to bang on the office door to hold Abah accountable for their salaries that have not been disbursed because their salary money was taken away by Fajar who was none other than Abah members in the office who also the status of brother-in-law.

Speech act (10) above constructs imperative with the ordered form. The imperative's purpose is to have Nita, as her speech partner, give a response in the form of phoning Fajar. However, when examined based on other imperative pragmatic forms, the existence of the word help in the speech is a sign of politeness in the form of a request.

Based on the context of the speaker's situation, the speech above is equally acceptable if it is classified in the form of imperative orders and imperative forms of demand.

This is consistent with what Levinson said (in Nababan, 1987, p.2) that pragmatics has two meanings. First, a study of the relationship between language and context that underlies the explanation of language understanding. Understanding language refers to the fact that to understand a language expression or speech knowledge is needed outside the meaning of words and their relationship to the context of their use. Second, the study of the ability of language users to associate sentences with contexts that are appropriate for those sentences. Pragmatics examines the meaning of sentences.

- (02) Speaker: That's not what Mother meant.  
 Bukan itu maksud Emak.

Said partner: Yes Abah apologizes, so tomorrow Abah will talk to Euis.  
 Iya Abah minta maaf, biar besok Abah yang ngomong sama Euis.

Context:

The Mother said to Abah in response to Abah's statement about the reason for not being able to attend their children's program, Euis appeared in a dance performance at the School.

Speech act (02) spoken by a speaker is an imperative speech in the form of an order of non-imperative construction. In a speech act (02) related to the context, after the speaker hears a variety of reasons from the interlocutor about his absence, the speaker immediately

says it because the intention of the speaker is not to hear these various reasons, but rather to ask the interlocutor to apologize to their child who might be disappointed at the absence of the interlocutor in his child's performance at school.

The speech analyst description above is as stated Rahardi [6] that the imperative pragmatic form in Indonesian is not always an imperative construction. In other words, the form of imperative pragmatics in Indonesian can be in the form of various kinds of speech, can be imperative construction, and can also construct nonimperative.

This fact shows that in actual interpersonal communication practices, the imperative meaning in Indonesian is not only expressed with other constructions. The imperative pragmatic meaning of a speech is not always in line with the form of its construction, but is determined by the context of the speech situation that accompanies, surrounds, and surrounds it [6]. It can be said that in conducting Indonesian imperative research, one must look at the context of the situation underlying the emergence of

a speech to explain the various possible pragmatic meanings of the Indonesian language imperative. Imperative and speech acts are closely interrelated in their relationship, as a locative act of imperative speech is a statement of the basic meaning of imperative construction.

### 3.2 Use of the Principle of Politeness in a *Keluarga Cemara* Film by Yandy Laurens

Next, this section discusses the findings of this study regarding the use of politeness principles found in this study. The research findings of politeness principles in this study are in accordance with the politeness principle proposed by Leech (2015, p.170) into six maxims, namely (1) tact maxim, (2) generosity maxim, (3) approbation maxim, (4) modesty or humility maxim, (5) agreement maxim, and (6) sympathy maxim. For more details, see the table below.

**Table 2. The Principles of Imperative Politeness used in Yandy Laurens' Film *Keluarga Cemara*.**

No.	Principle of Politeness	Obeys	Breaking	Percentage
1.	Tact Maxim	124	27	45.61%
2.	Generosity Maxim	64	61	37.76%
3.	Approbation Maxim	4	9	3.92%
4.	Modesty or Humility Maxim	5	4	2.71%
5.	Agreement Maxim	14	12	7.85%
6.	Sympathy Maxim	6	1	2.11%
<b>Total 331</b>		217	114	100%

Tact maxim means minimizing losses to others and increasing profits to others. Generosity maxim means reducing profits for oneself and increasing self-sacrifice for the benefit of others. Approbation maxim means reducing criticism for others and adding praise to others. Modesty or humility maxim means reducing self-praise and adding criticism to yourself. Agreement maxim means reducing non-conformity of yourself to others and increasing compatibility between yourself and others. Finally, the maxim of sympathy means reducing anti-starch between yourself and others.

Next, the following politeness principles found in this research will be discussed as follows.

- (01) Speakers: Yes, Mak. Abah knows, Abah is wrong, Abah doesn't come, Abah doesn't said. Abah was at the office, there were things that I had to do, Mak. Cannot be left.  
Iya, Mak. Abah tau Abah salah, Abah nggak dateng, Abah nggak ngabarin. Tadi Abah dikantor ya ada aja yang harus Abah kerjain, Mak. Nggak bisa ditinggal.

Context:

Said by Abah to his wife when talking in the living room of his home after work speakers. Because the speaker expresses the reason for not being able to attend his eldest children's dance performance at school.

Speech act (01) expressed by a speaker is a speech that obeys the maxim of humility because the speaker maximizes his criticism in accordance with the maxim of humility maxim. The sound of the speech *Abah knows, Abah is wrong* is confessing the speaker to himself that the speaker is wrong because he can not take the time to come see his son's dance performance at school, it seems clear that the speaker did not exalt himself in self-defense, he humbly acknowledged his mistakes as a father not can make time for her child, causing disappointment to her child.

- (14) Speaker: May I speak first? I speak first. Sir, here is the car key I have a vehicle registration in it. You know which car I am.  
Saya boleh bicara dulu ya? Saya bicara dulu. Pak, ini ada kunci mobil saya di dalamnya ada STNK.

Bapak-bapak tau mobil saya yang mana.

- (15) Interlocutor: I don't eat car, I need money.  
Saya nggak makan mobil, saya butuh uang.

Context:

Said by Abah figures as speakers whose position in the project is the project leader who is trying to calm his speech partners, namely the project workers who demonstrated his office because their wages have been not working for 2 months. Even though the salary of the speech partners was rushed by the subordinates who also had the status of speakers' brother-in-law. However, because the speaker is the leader of the project, the speech partner holds the speaker accountable.

Speech act (14) and (15) spoken by the speaker and interlocutor are both those that violate the maxims of the agreement. In speech act (14) sounds, *I can speak first, okay?* prove that the speaker interrupts the interlocutor speech. Decapitating a partner's speech is something that cannot be said to be polite and is a taboo against the maximum agreement. Meanwhile, speech act (15) is rejected outright offer offered by speakers. So that it can be concluded between the speech act (14) expressed by the

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- speaker and the speech act (15) expressed by the speech partners do not reach an agreement in the speaking activities.
- From these discussions, we can find out the results of research on *The Imperative Politeness in aKeluarga Cemara Film by Yandy Laurens*. Found 16 forms of imperative politeness and 6 uses of politeness principles detailed as maxims compliance and maxim violation.
- #### 4. CONCLUSION
- Based on the results of the study it can be concluded as follows. First, the imperative utterances used in a Keluarga Cemara film by Yandy Laurens take the form of imperative command, imperative order, request imperative, imperative application, imperative urge, imperative persuasion, appeal imperative, the imperative of hospitality, invitation imperative, permission request imperative, imperative permitting, imperative prohibition, the imperative of hope, the imperative of swearing, congratulations imperative, and imperative recommendations. Imperative speech which tends to be used is imperative order speech. Second, the principle of politeness used to realize imperative politeness and wisdom maxim tends to be used in situations of speakers with close speech partners in unsettled situations.
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