

Integration of Politeness Principle at *Mata Najwa's* Talk Show "*Coba-coba Tatap Muka*" in Discussion Text Learning

Anjas Rusdiyanto Soleh*, Dini Restiyanti Pratiwi, Miftakhul Huda, and Yakub Nasucha

Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Muhammadiyah University of Surakarta, Surakarta, Indonesia.

*Corresponding author. Email: a310180016@student.ums.ac.id

ABSTRACT

Politeness is an important aspect of communication. Based on the application of the politeness principle, it can be integrated into Indonesian language learning as the learning resource. This study aims to examine in-depth realization of the politeness principles contained in the *Mata Najwa's* Trans 7 talk show in *Coba-coba Tatap Muka* series and its use in learning discussion texts in Indonesian subjects. This research uses a qualitative approach by applying a descriptive method. The source of the data in this study is Najwa Shihab's YouTube account uploaded on September 1, 2021, regarding to *Coba-coba Tatap Muka* series, which consists of part 1-7. The data in this study are utterances which are produced by the presenter and informants in the *Mata Najwa's* Talk show "*Coba-coba Tatap Muka*" which shows the use of politeness principles in it. The data in this study were collected using listening and note-taking techniques. Data analysis of this study uses the extra lingual equivalent technique. The used advanced analysis technique is the differential comparison technique (DCT). The results of this study indicate that the realization of the politeness principle contained in *Mata Najwa's* talk show "*Coba-coba Tatap Muka*" has 46 utterances, they are 24 maxims of compatibility; 7 maxims of approbation; 7 maxims of sympathy; 3 maxims of wisdom; 3 maxims of humility; and 2 maxims of generosity. In addition, regarding the use of the politeness principle in the learning of discussion texts, integrated into Indonesian language learning for grade 9th junior high school, on basic competence 3.9 identifies discussion text information in the form of opinions on the pros and cons of actual problems that are read and heard and 4.9 concludes the content of ideas, opinions, arguments for and against as well as solutions to actual problems in the discussion texts that are heard and read. Based on these findings, it can be concluded that the realization of the politeness principle in the *Mata Najwa's* talk show "*Coba-coba Tatap Muka*" can be integrated as a teaching material into the learning of discussion texts for grade 9th of junior high school.

Keywords: *speech act, politeness principle, talk show, learning*

1. INTRODUCTION

Mata Najwa talk show is one of the programs broadcast by Trans 7 television station that presents the latest issues developing in society by presenting various competent sources in their fields. The talk show hosted by Najwa Shihab became a television program that received an award as the best news talk show program given by the Indonesian Broadcasting Commission in 2020 [1]. The talk show led by a presenter who is firm when speaking becomes a central point that becomes the main attraction in this event. In addition to being broadcast on television stations, in this current era the world of television has also penetrated the field of YouTube, which broadcasts programs that have been presented on television so that people can access them anytime

and anywhere. This program has positive impact, because the media and society are easy to connected each other. [2].

Mata Najwa as a television program that presents information, as follows: politics, economics, education to law, each episode will be different according to the issues being discussed in the society. One of the episodes presented in *Mata Najwa* is "*Coba-coba Tatap Muka*". The episode raised an issue that was developing in the society, which was related to face-to-face learning trials. The existence of the COVID-19 pandemic which has not yet completely done would be contradictory if the

government imposed a regulation that there would be face-to-face learning trials.

The program characterized by discussions or better known as talk shows, there is the use of language in communication between the presenter and the speaker. The language used by a person in communication, has many functions, such as: to convey ideas, share thoughts, feelings, and is used as a media in expressing someone experiences to others, exactly to the speech partners [3], [4]. Therefore, communication activities carried out by a person cannot be separated from the existence of language skills. This is motivated by the urgency of language which has a central role in communication activities, namely as an intermediary.

The communication process that takes place between the speaker and the speech partner is not only related to the content of the message or information conveyed, but also relates to other aspects, for example: aspects of norms, values, and politeness which are important points that a person must have when communicating with others [5]. The politeness of language as a rule in a dialogue or conversation that regulates speakers and speech partners in relation to the application of politeness and ethics in language which is reflected through the way someone speaks [6], [7], [8]. Based on that, language politeness is closely related to the way someone speaks in communicating with others. Verbal signs and the ways of speaking done by other people have the intention to create the feelings of honor and respect between the speaker and the speech partner [9].

Language politeness as one of the studies in pragmatics which is a branch of linguistics that examines the meaning or message contained in an utterance to find out the purpose of someone's speech [10], [11]. Pragmatics as a branch of linguistics that not only examines the intent or message in speech, but also examines the things behind the creation of speech conveyed by speakers to speech partners in a speech situation. This is based on something that is not conveyed verbally by the speaker to the speech partner but still an inseparable part of the ongoing speech event [12]. In other words, the context is a determinant in pragmatic studies that are able to interpret the meaning of an utterance.

The context in this case is the form of communication events carried out by the society in daily life, not only intend to convey messages as well as to establish social relationships. The purpose of establishing social relationships and delivering messages in communication requires the existence of values that need to be applied in those activities. Politeness in language can be one aspect of the application of social values when communicating because polite language is an internalization or form of integration of the order of values that apply in

social life and the use of linguistic rules that are so considered.

The use of polite language in communication cannot be separated from maxims. Maxims are rules that are closely related to linguistics in the scope of language interaction between humans and rules that regulate actions in the use of language to their behavior interpretation and the speech produced by the speech partners [13]. In relation to someone's politeness in language, Leech divided the principles of politeness into six maxims, those are: (1) the maxim of wisdom, (2) the maxim of praise, (3) the maxim of generosity, (4) the maxim of humility, (5) the maxim of compatibility, and (6) the maxim of sympathy [14], [15].

In social life, related to the application of polite language, sometimes there are misunderstandings in communication between members of the society which can be caused by a lack of understanding and attention toward maxims in speech. In communication, it is still found that people prefer the advantage to be on their own side and harm the interlocutor [13]. In other words, the advantage for the interlocutor in communicating activities will not be maximized or the interlocutor will not benefit from the speech event when viewed from the principle of politeness in communicating proposed by Leech.

The characteristics of discussion attracted the author to examine in depth the use of the politeness principles contained in Mata Najwa program, with the title "Coba-coba Tatap Muka" in learning discussion texts of Indonesian subjects. The discussion text is in line with the characteristics of Mata Najwa program with discussion form. This is in line with the nature of the discussion text in Indonesian language learning with the type text that presents two opinions, those are: the pros and cons of a problem topic [16]. Therefore, the discussion text becomes a type or genre of "arguing" text [17]. This is in line with the arguments from the speaker presented at Mata Najwa talk show.

Based on those case, this study raises the object of Mata Najwa's program as an object of study, especially the series of "Coba-coba Tatap Muka" lived on television. Wednesday, September 1st, 2021. In Mata Najwa talk show, it will examine the utterances produced by the parties involved in the talk show in relation to the application of politeness principles. In addition, this study will also examine the use of politeness principles contained in the Mata Najwa program in discussion about text learning. This case is the focus of this research on the basis that the topic raised in the event is about face-to-face learning trials, seen from the perspective of various parties or speakers presented at the event whether each speaker as participant has realized the principle of politeness in communicating, the relation of the topic being discussed are being pro and contra in the midst of society, for example: regarding face-to-face

learning trials during of the Covid-19 case which has not completely disappeared.

The research on politeness in speech events or program has also been carried out by several previous researchers, including Laia [13] the research carried about the analysis of maxim of consensus and wisdom in Lua-lua Mbowo Sebuwa movie and stated that the maxim of consensus is one of the maxims in lingual activities which is closely related to harmony between the speaker and the speech partner. Meanwhile, Alfi and Rosita [18] carried out the research about the maxims in the politeness principle which stated that the maxims aim to existence of good and easy communication between the speaker and the speech partner [10].

Based on this background, this study aims to examine in depth the realization or use of the Politeness principles contained in the Mata Najwa Trans 7 talk show in the “Coba-coba Tatap Muka” series. This program is considered important considering the current situation and conditions, especially in Indonesia, learning has not been fully implemented by every educational unit, but face-to-face learning trials have been established by the Indonesian government even though the pandemic has not completely disappeared. This reality is interesting to study from a pragmatic perspective, especially with regard to politeness in language proposed by Leech to find out whether each speaker and speech partner in the program realizes and maximizes their language politeness in communicating with each other related to the topic being discussed.

2. METHOD

This research belongs to qualitative by applying a descriptive method. Qualitative research is research that does not emphasize generalization but emphasizes the meaning as a result of the research [19]. The data source in this study was Najwa Shihab's YouTube channel uploaded on September 1st, 2021 regarding the “Coba-coba Tatap Muka” series consisting of 1-7 parts. The data in this study were the utterances produced by the presenter and speakers in Mata Najwa “Coba-coba Tatap Muka” program talk show which showed the use of politeness principles in it. The data in this study were collected using listening and note-taking techniques [20], [21]. The researcher listened to the speech delivered by the presenter and speakers on the program “Coba-coba Tatap Muka” regarding the realization of the principle of politeness then the researcher listened the speech, followed by recording data findings related to the principle of politeness on the program.

Based on the data classification that has been carried out, it was found 46 utterances were the realization of the politeness principle that divided into six maxims on the program of Mata Najwa

“Coba-coba Tatap Muka”. Data analysis in this study used the extra lingual equivalent technique [21]. The advanced analysis technique used was the differential comparison technique (HBB). This technique was chosen because in the equivalence relationship it was a comparative relationship between all the determining elements associated with all the specified elements [20]. The technique was applied in this study to analyze various utterances contained in the object of research that related to the principle of politeness by being connected to the context of the speech that accompanies by the speech.

3. RESULT AND DISCUSSION

Based on the results of the identification regarding the realization of the politeness principles contained in Mata Najwa's speech title “Coba-coba Tatap Muka” and its use in learning discussion texts, it will be presented in the following discussion.

3.1. Realization of Politeness Principles in Najwa's Mata Najwa program “Coba-coba Tatap Muka”

Based on the results of the analysis, it was found that number of 46 utterances were forms of using the politeness principle, consisted of six maxims, as follows: the maxim of wisdom, the maxim of praise, the maxim of generosity, the maxim of humility, the maxim of compatibility, and the maxim of sympathy contained on the program of Mata Najwa “Coba-coba Tatap Muka” was presented in table 1.

Table 1. Realization of Politeness Principles on the program of Mata Najwa “Coba-coba Tatap Muka”

No	Maxim		The Number of Utterance	Percentage
1.	Maxim Wisdom	of	3	7%
2.	Maxim praise reward	of or	7	15%
3.	Maxim Generosity	of	2	4%
4.	Maxim Humility	of	3	7%
5.	Maxim Suitability	of	24	52%

6.	Maxim of Sympathy	7	15%
Total		46	100%

also a lifelong learner, keep your spirits up, brothers and sisters.
--

3.1.1. Maxim of Wisdom

The maxim of wisdom is a maxim that has the principle that everyone in communication activities is required to minimize losses for others or maximize profits for others [22], [23]. Providing information that does not harm others and offers something that benefits others are some of the indicators in the realization or use of the maxim of wisdom in communication [24]. This is suitable with the principle of the maxim of wisdom that in the speech of the speech partner there will have no loss as much as possible. Table 2 below was an utterance contained on the program of Mata Najwa “Coba-coba Tatap Muka” that related to the realization of the maxim of wisdom.

Table 2. Realization of the Maxim of Wisdom

Utterance Code	Speaker	Utterance
P5/01/BI	GP	Strictly not only the students but also the teachers even our parents ask for a pick-up and I will allow if the parents are working so they are allowed to pick them up because if they use public transportation this will also be dangerous, especially if they are elementary school students who haven't had time vaccinated yet.
P1/03/BI	NS	For example, the changes of going back to school, being able to meet friends again, being able to have fun again, being able to have another ceremony for Raisa, being able to take extracurricular again, and being able to study and continue to be a lifelong learner Insha Allah, not only at school but anywhere You are

3.1.1.1. Provide information that does not harm others

The data with the code P5/01/BI was one manifestation of the realization of the maxim of wisdom on the program of Mata Najwa “Coba-coba Tatap Muka”. The statement was delivered by Ganjar Pranowo as the Governor of Central Java who was invited as a speaker on the talk show. Ganjar said that in relation to the face-to-face learning trial in Central Java with the implementation of health protocols, Ganjar said that not only students were required to implement this, but also parents. Parents were asked to take their children to school during the face-to-face trial with the aim of reducing physical contact with other people.

In relation to the realization of the maxim of wisdom, Ganjar's utterance like "I will allow it if the parents work to be allowed to pick them up" becomes a form of wisdom as a speaker that provides benefits in the form of giving permission to his speech partners, namely parents, in relation to their flexibility to be able to pick up and drop off their children even though they are still working. This is an indicator in the maxim of wisdom, namely the speaker provides information that does not harm others. This is reinforced by the statement that giving benefits to others by not forcing is one of the indicators of the maxim of wisdom [25].

3.1.1.2. Offering something that benefits others

The data with code P1/03/BI was a form of utilizing the maxim of wisdom which was included in the indicator of offering something that benefits others [24]. The statement on the data was delivered by Najwa Shihab as the presenter of the Mata Najwa talk show. The speech was delivered in the context when Najwa conveyed her hopes to the students who were invited virtually at the Mata Najwa's talk show. Najwa said that if there was a change in learning, these students could return to school to carry out the activities they did at school before the pandemic.

The P1/03/BI data was a form of realization of the maxim of wisdom seen from the utterance "going back to school again, can meet up with friends again, can have fun again, can have another ceremony for Raisa, can go to extracurricular again, and can learn and continue to be a lifelong learner Insha Allah". Those utterances were points conveyed by Najwa Shihab to students who attended the talk show by offering them indirectly. The utterance can be said as a form of offering benefits others. From the meaning and context, those expectations are

positives conveyed by the speaker to the speech partner who has benefit for others. The students want to be able to meet their friends, be able to participate in extracurricular and other activities. From the case it became a form of indirect offering that gave benefit to the speech partner [24].

3.1.2. Maxim of Praise or Award

The maxim of praise is an effort made by the speaker to the speech partner to build a harmonious communication situation by giving praise to the speech partner for the successes in doing something [26]. The presence of praise in a speech situation indicates that the person has fulfilled the maxim of praise in the principle of politeness. On the other hand, someone became to be impolite if there is no respect to the interlocutor, for example: insulting each other, mocking, and also demeaning [27]. In relation to the realization of the maxim of praise on the program of Mata Najwa "Coba-coba Tatap Muka", the data was found of one of the indicators of this maxim of praise, such as: giving praise and appreciation by praising, respecting, and not demeaning and vilifying others. Table 3 was a finding related to the maxim of praise or appreciation on the program of Mata Najwa "Coba-coba Tatap Muka".

Table 3. Realization the Maxim of Praise

Utterance Code	Speaker	Utterances
P1/08/PU	NS	Okay, so a message to yourself, be more confident again, okay? The great things are the result of Syafika's reflection.
P2/08/PU	NS	Previously I also introduced those who were present at Mata Najwa studio to provide context and also talk about various problems, there was the Secretary General of the Ministry of Education and Culture, Research and Technology, Mrs. Suharti good evening
	S	Good evening Mrs. Nana

NS	Thank you so much for coming here to Mata Najwa
S	Of course, Mrs. Nana

3.1.2.1. Giving approbation and appreciation to others

The data with P1/08/PU code was a form of realization of the maxim of approbation contained on the program of Mata Najwa "Coba-coba Tatap Muka" the utterance was delivered in the context when Syafika, one of the students who was presented virtually at the talk show, read a letter written in the past when this pandemic had not yet struck universe. It was as if the letter was written by each student in the past before the pandemic and it addressed to themselves in the present. Najwa Shihab as the speech partner gave a compliment to Syafika as the speaker who had read her reflection.

The compliment given by Najwa can be seen from the word "Great great". The word implied a compliment given by Najwa to Syafika. This was in accordance with the principle in the maxim of approbation or appreciation, namely in communicating, one must minimize losses or minimize demeaning treatment of the speech partner [28]. The existence of minimizing losses for others in communicating makes the speech situation becomes conducive. In addition, the speaker in giving compliment or appreciation to the speech partner will reach a polite level in communicating. In this maxim of approbation, in general the resulting speech was in the expressive utterance [29]. The goal of expressive utterance is to express the psychological side of the speaker to the speech partner about something [10].

The next utterance found on the program of Mata Najwa "Coba-coba Tatap Muka" was the utterance with P2/08/PU code in Table 3. The utterance occurred between Najwa Shihab as the presenter and Suharti as a speaker on the talk show. The utterance was conveyed in the context when Najwa introduced Suharti as the Secretary General of the Ministry of Education, Culture, Research, and Technology who was presented as a speaker on the talk show.

The relation with the realization of the maxim of approbation or appreciation is reflected in the expression of "thank you" which was conveyed by Najwa Shihab as a form of appreciation to Suharti who was pleased to attend the program. The expression "thank you" is a form of expression of appreciation to others for what they have done [25]. In a communication event, giving appreciation to others is certainly not a form of impoliteness. However, with the appreciation conveyed by the speaker, a person can be said as a polite attitude by not demeaning others but praising them [7].

3.1.3. The Maxim of Generosity

The maxim of generosity is one of the maxims in the principle of politeness which regulates the attitude of the speaker who is willing to give something to the speech partner and achieve the smallest possible advantage in communicating with other people [30], [31]. This maxim emphasizes respect to others in communicating. On the other hand, the use of this maxim in a speech event can be realized by balancing the advantages and disadvantages of the speaker as a speaker but still maximizing the benefits obtained by the interlocutor [32]. The maxim of generosity has indicators as a determining aspect in communication, for example: self-centeredness, implying harm to the speaker, and providing assistance in the form of self-action and giving advice [24]. The data in Table 4 below is a manifestation of the use of the maxim of generosity on the program of Mata Najwa "Coba-coba Tatap Muka"

Table 4. Realization the Maxim of Generosity

Utterance code	Speaker	Utterances
P4/11/MU	NS	<i>Mrs. Tri, what's learning method that you used during pandemic?</i>
	T	<i>By online and offline, we used online for each meeting and once a week the teacher visiting students' house that divided into many groups.</i>
	NS	<i>Oh, so, you have visited your students, house by house.</i>
	T	<i>I have visited house by house, and you know the road just like in the forest, not so good., but I have to and never gave up.</i>
P4/12/MU	NS	<i>So, how long the duration you need to visit house by house by climb a mountain?</i>
	T	<i>Quiet long, I can ride my motorcycle, easy to climb up, but it's hard if I have to go</i>

*back or go down.
Really challenging.*

3.1.3.1. Giving something of self-action

The data with P4/11/MU code in Table 4 was the realization of the maxim of generosity which is classified as a category or indicator of giving something in self-action to the speech partner [24]. The utterances contained in Mata Najwa talk show "Coba-coba Tatap Muka" was spoken between Najwa Shihab and Tri Puji as a speaker at the program. The speech happened when Mrs. Tri Puji as a teacher at a school in Kebumen Regency said that the learning method she applied during the pandemic was blended learning. The online method was carried out using a certain platform which was held every meeting. In addition, Mrs. Tri used the offline method by visiting the students' house. In carrying out the offline learning method, there was one thing that became the form or form of the realization of the maxim of generosity, namely giving something of self-action to the speech partner.

The form of the use of the maxim of generosity in the speech can be seen from the speech "then once a week we visit students' houses". The utterance can be categorized into the realization of the maxim of generosity referring to the opinion that doing something that can benefit others can be categorized in the maxim of generosity [24]. The action in this context was visiting from Tri as a teacher became an action given by the teacher to the students. This was in accordance with the principle of the maxim of generosity that speakers as much as possible took the profit off for themselves [32].

3.1.3.2. The implies of self-loss

The data with the P4/12/MU code in table 4 was the maxim of generosity which was classified as an indicator implying loss to oneself [31]. The utterance occurred when Najwa Shihab asked Mrs. Tri about her activities in visiting students' house while studying offline. The realization of the maxim of generosity can be seen from the utterance of Mrs. Tri which stated "easy to climb up, but not to go down. It was challenging". The utterance became a marker of the implicit loss in oneself which was one of the indicators in the maxim of generosity. The disadvantage implied in the speech is that there was one problem faced by Mrs. Tri when she has to pass through a road in an uphill mountain area. This case was implied of disadvantage loss for Mrs. Tri which one of the indicators in the maxim of wisdom [24], [31].

3.1.4. Maxim of Humility

The humility maxim is a maxim which has the principle that the speaker and the speech partner are expected to be able to have a humble attitude and minimize compliment and self-respect [33]. Minimizing self-compliment in this maxim is of course to achieve a degree of politeness related to humility. This can also be done by minimizing the speaker's self-respect or maximizing the speaker's disrespect [22]. This humility maxim has indicators that become its determining aspects, such as: not showing personal abilities and strengths, showing self-weaknesses and being humble towards compliment given by others [24]. Table 5 below was the finding of the maxim of humility found o the program of Mata Najwa“Coba-coba Tatap Muka” was classified as an indicator that did not show strengths and abilities.

Table 5. Realization of Humility Maxim

Utterance Code	Speaker	Utterances
P7/15/RH	S	So, ladies and gentlemen in their own area also help us to ensure the risk of transmission in schools is reduced and one thing that is no less important is to ensure tracing, testing, and isolation later when there are direct cases the school is temporarily closed, tracing must be done immediately.

3.1.4.1. Don't show your strengths and abilities

The data with the P7/15/RH code is the realization of the use of the maxim of humility contained on the program of Mata Najwa“Coba-coba Tatap Muka” The speech was produced in the context when Suharti as Secretary General of the Ministry of Education, Culture, Research, and Technology delivered a face-to-face learning trial. The relationship with the use of the maxim of humility in the speech can be seen in the speech "...help us...". The utterance can be classified in the maxim of humility because it does not show the speaker's strengths, on the contrary, the speaker shows "weaknesses" in himself. The weakness in this case was the speaker's inability to coordinate each school with face-to-face trials. Therefore, speakers use the word "...help us..." to express this.

This case is suitable with Wijana's statement that in this maxim of humility, speakers are required to minimize disrespect for themselves [34]. The disrespect for the speech of P7/15/RH was reflected in the words "...help us..." which implied that the author humbles himself to ask for help from related parties in the region for the implementation of face-to-face learning trials.

3.1.5. Maxim of Suitability

The maxim of compatibility or the maxim of suitability is one of the maxims in the politeness principle that seeks agreement or compatibility between the speaker and the speech partner in communicating [32]. This compatibility maxim between the speaker and the speech partner is required to maximize agreement on a matter in communication activities [35]. This compatibility maxim has indicators including wanting oneself and others to agree, confirming something to the speech partner, and giving choices to the speech partner [24], [25]. The following table 6 was the data related to the realization of the maxim of compatibility based on these indicators on the program of Mata Najwa “Coba-coba Tatap Muka”

Table 6. Realization of the Maxim of Suitability

Utterance Code	Speaker	Utterances
P2/22/CO	NS	<i>On my notes, you have two kids, one at 1st grade, one at the 3rd grade, is that right?</i>
	I	<i>Yes, that's right Mbak Nana</i>
	NS	<i>While or during at home, do you have any kinds of business?</i>
	I	<i>Yes, of-course.</i>
P4/35/CO	NS	Sir Ganjar, how about this, a man from Kebumen, Central Java, especially this area, the quality of learning, especially at 4 th elementary school children are not reading fluently yet, it's learning loss, which at that time was also mentioned by sir Nadiem Makarim, do you have the same concern about this generation?

	GP	Yes, Ma'am, in fact, the potential for loss generation is feared in many places, although in fact, in places with good access to good initiatives, this does not happen either.
P1/21/CO	NS	Do you prefer online which can be stretched out in your room or back to school?
	SS	<i>Going back to school.</i>
	NS	<i>Even, you can not put off your mask every day, can you? Then, you cannot touch each other.</i>
	SS	<i>Of course.</i>

3.1.5.1. Willing yourself and others to agree or match

The P2/22/CO data in Table 6 was a form of using the maxim of compatibility on the program of Mata Najwa “Coba-coba Tatap Muka” The speech was delivered by Najwa Shihab and Ida. Najwa in the speech asked Ida several things before conducting further questions and answers. Najwa asked Ida as a speaker about information related to children and their profession. Najwa asked about Mrs. Ida's 2 children and her job as a tailor. From the questions submitted by Najwa to Ibu Ida, she responded by confirming this.

The relationship with the realization of the maxim of compatibility in the speech, can be seen from the response given by Mrs. Ida with the utterance "Yes, that's right, Mrs. Nana". Mrs. Ida's statement was a form of using the maxim of compatibility which classified as an indicator of wanting oneself and others agreeing. The agreement is a marker of compatibility between the speaker and the speech partner regarding the conversation that is being carried out [29]. The existence of suitability between the speaker and the speech partner in the speech situation becomes a marker of the politeness possessed by each speaker. In accordance with Doko's statement that when the speaker and speech partner apply a suitability between them, it can be said to have reached a degree of politeness [34].

3.1.5.2. Confirming something to the speech partner

The P4/35/CO data in Table 6 was the realization of the compatibility maxim which was the scope of the indicator confirming something to the speech partner. The speech happened was between Najwa Shihab and Ganjar Pranowo who talked about the potential for loss generation if learning was carried out using online methods continuously. To find out about this, Najwa confirmed to Ganjar to get answers or views from the Governor of Central Java.

The realization of the maxim of compatibility in the speech was found in the confirmation activity carried out by Najwa Shihab as the presenter to Ganjar Pranowo as the speaker at the talk show. The confirmation by Najwa to Ganjar became a form of applying the maxim of compatibility in the speech [24]. The purpose of confirmation in communication is to find out whether there is agreement or compatibility between the speaker and the speech partner or vice versa [36].

3.1.5.3. Giving choice to the speech partner

The P1/21/CO data in Table 6 was a form of the application of the maxim of compatibility in the category of giving choices to the speech partner. The speech occurred in the context between Najwa Shihab and the students who were invited to the event as speakers. Najwa gave the students two choices regarding online and offline learning. This choice was realized by Najwa through the speech "Do you prefer online which can be stretched out in your room or back to school?". The speech contains 2 options, for example; the first choice regarding online learning which can be done casually at home or the second choice regarding learning carried out in schools as usual.

The use of the maxim of compatibility in the indicator gives choice to the speech partner, the choices presented by Najwa to the students who were presented virtually in the talk show. The existence of this choice was a step to find out the wishes of the interlocutor in facing the problem. With the choice provided by the speaker, it did not create coercion in polite communication, because in polite communication, forcing the speech partner is a form of politeness that must be avoided [25]. On the other hand, the choice conveyed by the speaker to the speech partner is a step to create a harmony in communication which leads to compatibility between the speaker

3.1.6. Maxim of Sympathy

The maxim of sympathy is one of the maxims in the principle of politeness which demands an attitude of sympathy for one another and minimizes non-certainty between speaker [37]. In this maxim

of sympathy, participating in feeling what other people feel and showing sympathy for the speech partner are the main points. The maxim of sympathy has its determining indicator, namely giving sympathy and sharing what is felt by others. In Table 7, the findings are presented the use of maxim of sympathy found on the program of Mata Najwa “Coba-coba Tatap Muka”

Table 7. Realization of the Maxim of Sympathy

Utterance Code	Speaker	Utterances
P2/41/SI	NS	Okay, okay then, thank you very much for sharing your story with Mata Najwa, I hope you are in good condition for your children and I hope that school will continue smoothly.
P3/42/SI	S	Yes, Ma'am, indeed we do encourage limited face-to-face learning. I emphasize here it is limited, because we know that the school situation, the conditions of children are also very different in the big cities, maybe the internet is smooth, everyone has a device, but for those in the regions, including children from poor groups do not have these facilities so it is our responsibility to ensure that these children receive educational services.

3.1.6.1. Giving sympathy and share what others feel

The utterance with P2/41/SI code in Table 7 was the realization of the maxim of sympathy contained on the program of Mata Najwa “Coba-coba Tatap Muka”

The speech was delivered by Najwa Shihab in the context of thanking the speaker, such as: the representatives of the mothers of the students who

were presented at the talk show. The gratitude conveyed by Najwa was followed by sympathy from her who hoped that the children of the mother who was as speakers would be healthy and given fluency in school.

The relationship with the maxim of sympathy on the indicator of giving sympathy and sharing what is felt by others, can be seen in the utterance "...hopefully all-in good health for the children and hopefully the school can continue smoothly". The speech is a form of sympathy from Najwa to the speech partner which is expressed in the form of good wishes. The expectations of the speaker become a form of sympathy which is the principle in this sympathy maxim. There is an expression of sympathy for the speech partner [32].

The next utterance with P3/42/SI code in Table 7 was the realization of the maxim of sympathy. The statement was delivered by Suharti as Secretary General of the Ministry of Education, Research, and Technology. The speech was delivered in the context of limited face-to-face learning trials for students in big cities and regions. In this case, Suharti said that infrastructure was the main point to support the face-to-face learning trial.

The maxim of sympathy is found in the speech which states "...including children from poor groups there are no such facilities so we are responsible for ensuring that these children receive educational services". The statement implies the use of the maxim of sympathy seen from the form of treatment that will be applied by the Ministry of Education and Culture, that it will facilitate students who live in the area if the facilities and infrastructure to support learning have not been met. This can be classified as an indicator in the maxim of sympathy, which is to feel what other people feel [24]. The Ministry of Education, Culture, Research, and Technology as the ministry that is closely related to educational issues will do its best for the smooth education of children in Indonesia. The form of sympathy expressed by the speaker in the speech is a sign of the realization of the maxim of sympathy in it [34].

3.2. Utilization of Politeness Principles in Mata Najwa's program “Coba-coba Tatap Muka” in Discussion Text Learning

Indonesian Learning in 2013 curriculum applies a text-based learning approach. The existence of text-based learning in Indonesian subjects aims to develop the thinking structure of students in learning [38]. This is a follow-up to the existence of various types of texts so that it is possible for students to develop their thinking structures through the diversity of the thinking structures of each of these texts. One type of text that exists in Indonesian subjects is discussion text.

Discussion text is one type of texts that displays two different 'camps', such as: pro and con arguments between two parties who then discuss the topic being discussed to obtain certain information [39]. There are two forms of arguments in the form of arguments for and against being one of the structures of a discussion text. From the existence of this structure, it can be related to the realization of the politeness principle contained in Mata Najwa's program "Coba-coba Tatap Muka" This is reinforced by research by Anggraini and Soleh who stated that the selection of materials or teaching materials is suitable by the needs of the learning process is an important thing in learning which will have an impact on improving the quality of learning [40]–[42].

Based on the realization of the politeness principle, especially in the maxim of compatibility or agreement, it can be related to the existence of one structure from the discussion text, such as: a pro or supportive opinion. In accordance with the essence of the maxim of suitability or compatibility which seeks to have the same thing that occurs in a speech event [32]. If it is relevant to the existence of supporting opinions, the realization of the maxim of compatibility at Mata Najwa's program "Coba-coba Tatap Muka" will be seen from the discussion between Najwa Shihab and the speakers at the program which showed that there were supportive opinions related to the topic being raised at the program. The event was about face-to-face learning experiments.

Based on this, the use of politeness principles in Mata Najwa's program "Coba-coba Tatap Muka" can be integrated in learning discussion texts in Indonesian lesson class IX at the junior high school level. In accordance with Basic Competence (KD) at that level, KD 3.9 identifies discussion text information in the form of opinions on the pros and cons of actual problems that are read and heard and KD 4.9 concludes the content of ideas, opinions, arguments for and against as well as solutions to actual problems in discussion texts that are heard and read.

The integration of politeness principles in the discussion of learning text can be seen in Table 8 below.

Table 8. Maxim of Suitability Realization as Learning Material for Discussion Text

Utterance Code	Speaker	Utterances
P4/35/CO	NS	How about sir Ganjar, Mas, this is from Kebumen, Central Java, especially in this section, the quality of learning, sir. At 4 th grade of elementary

school children are not reading fluently yet now, it's learning loss which was also mentioned by sir Nadiem Makarim, do you have the same concern about this generation?

GP Yes, Ma'am, in fact, the potential for loss generation is feared in many places, although in fact, in places with good access, this does not happen either.

The data with P4/35/CO code in Table 8 was one form of the realization of the maxim of compatibility or suitability contained in Mata Najwa's program "Coba-coba Tatap Muka" which can be integrated into discussion text learning. The integration is especially in the matter of identifying information in the discussion text with pro or supportive opinions.

Referring to Table 8, the speech delivered by Najwa Shihab to Ganjar Pranowo regarding Learning Loss became the subtopic discussed in the talk show. Its relevance to the learning of discussion texts, the show of Mata Najwa's talk show "Coba-coba Tatap Muka" can be used as teaching material for students in relation to the identification of information in the discussion text by the arguments that arise from the discussion on the Mata Najwa show. Students can observe the show as material in identifying the arguments in the discussion text. One of the arguments or opinions in the discussion text is a pro or supportive opinion which is marked by the existence of supporting arguments from someone about a topic accompanied by other facts or supporters that strengthen the argument [17]. The pro-opinion can be relevant to the maxim of compatibility found in Mata Najwa's show "Coba-coba Tatap Muka"

Therefore, Mata Najwa's show "Coba-coba Tatap Muka"

is relevant if it is integrated with discussion text learning, as a teaching material, especially in the discussion text structure material regarding someone's opinion on a topic being discussed.

4. CONCLUSION

Based on the results and discussion described above, it can be concluded that in Mata Najwa's program of "Coba-coba Tatap Muka" has met the rules in Leech's politeness principle with 46

utterances found. The principle of politeness has been fully realized in Mata Najwa's program of "Coba-coba Tatap Muka" each of them was divided into six maxims, those are: the maxim of wisdom has 3 utterances, the maxim of approbation has 7 utterances, the maxim of generosity has 2 utterances, the maxim of humility has 3 utterances, the maxim of compatibility has 24 utterances, and the maxim of sympathy has 7 utterances. In addition, regarding the use of the realization of the politeness principle contained in Mata Najwa's program of "Coba-coba Tatap Muka"

in learning discussion text, it can be integrated as one of the teaching materials in the discussion text structure sub material, such as: in the supporting argument (pro) section which is relevant to the discussion text. realization of the maxim of conformity or compatibility.

AUTHORS' CONTRIBUTIONS

Anjas Rusdiyanto Soleh designed and conducted research and analyzed the data, while Dini Restiyanti Pratiwi as reviewers and proofreaders, Miftakhul Huda and Yakub Nasucha; reviewers.

ACKNOWLEDGMENTS

The authors would like to thank the University of Muhammadiyah Surakarta for holding this international seminar so that it can be a forum for authors to develop research.

REFERENCES

- [1] A. Faisal, *Mata Najwa jadi 'talkshow' berita terbaik dalam Anugerah KPI 2020*, *Antara News*, 2020. <https://www.antaraneews.com/berita/1888708/mata-najwa-jadi-talkshow-berita-terbaik-dalam-anugerah-kpi-2020> (diakses Sep 16, 2021).
- [2] I. Rahmayanti dan A. Fajar, *Sosio pragmatik Imperatif Iklan pada Media Sosial*, *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, vol. 3, no. 1, hal. 79–86, 2020, doi: 10.30872/diglosia.v3i1.37.
- [3] N. M. A. Purwati, I. W. Rasna, dan N. M. R. Wisudariani, *Prinsip Kesantunan pada Talkshow Rumpi (No Secret) di Trans TV*, *Journal Universitas Pendidikan Ganeshha Jurusan Pendidikan Bahasa dan Sastra Indonesia*, vol. 6, no. 1, hal. 1–10, 2017.
- [4] S. E. H. Syukur, R. Soe'oed, dan W. G. Mulawarman, *Tindak Tutur Remaja sebagai Anak Tunggal dalam Interaksi Sehari-hari di Kelas: Kajian Sosio pragmatik*, *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, vol. 3, no. 4, hal. 445–454, 2020.
- [5] Z. S. Nakrowi dan A. Pujiyanti, *Strategi Kesantunan Berbahasa Suku Jawa dalam Interaksi Antarsuku di Halmahera Utara*, *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya*, vol. 12, no. 1, hal. 105–116, 2019, doi: 10.26858/retorika.v12i1.6909.
- [6] V. S. Claudia, A. Rakhmawati, dan B. Waluyo, *Prinsip Kesantunan Berdasarkan Maksim Leech dalam Kumpulan Naskah Drama Geng Toilet Karya Sosiawan Leak dan Relevansinya sebagai Bahan Ajar Teks Drama di Sekolah Menengah Atas*, *Basastra: Jurnal Bahasa, Sastra, dan Pengajarannya*, vol. 6, no. 2, hal. 179–190, 2018.
- [7] A. W. Dari, D. E. Chandra, dan M. S. Sugiyati, *Analisis Kesantunan Berbahasa pada Kegiatan Pembelajaran Kelas VIII E SMPN 2 Kota Bengkulu Tahun Ajaran 2016/2017*, *Jurnal Ilmiah Korpus*, vol. 1, no. 1, hal. 10–21, 2017, doi: 10.33369/jik.v1i1.3122.
- [8] H. J. Prayitno *et al.*, *The Politeness Comments on The Indonesian President Jokowi Instagram Official Account Viewed from Politico Pragmatics and The Character Education Orientation in The Disruption Era*, *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, vol. 1, no. 2, hal. 52–71, 2019, doi: 10.23917/ijolae.v1i2.8785.
- [9] A. Ngalim, Markhamah, dan H. J. Prayitno, *Sosiolinguistik: Suatu Kajian Fungsional*, Revisi. Sukoharjo: Jasmine, 2015.
- [10] A. R. Soleh dan D. R. Pratiwi, *Tindak Tutur Ekspresif pada Kolom Komentar Akun Instagram Nadiem Makarim: Respons Warganet Terkait Penundaan Pembelajaran Tatap Muka*, in *Seminar Nasional SAGA# 3 (Sastra, Pedagogik, dan Bahasa)*, 2021, vol. 3, no. 1, hal. 1–11.
- [11] Y. A. Sari, Suhono, F. Utama, dan U. Yawisah, UmiUtama, F., & Yawisah, *Request and Politeness Strategy by Native Dayanese at OKU South Sumatra Indonesia*, *International Journal of Applied Linguistics and English Literature*, vol. 8, no. 1, hal. 230–235, 2019.
- [12] D. K. Sari, N. E. Chandra, dan Y. Al-arief, *An Analysis of Illocutionary Acts Produced by the Lecturer in Online Classroom Interaction*, in *Proceedings of the 2nd International Conference on Education, Language, Literature, and Arts (ICELLA*

- 2021), 2021, vol. 587, hal. 58–62.
- [13] A. Laia, *Analisis Maksim Kebijaksanaan dan Maksim Permufakatan dalam Film Lua-Lua Mböwö Sebua Karya Ponti Gea*, *Jurnal Education and Development*, vol. 5, no. 1, hal. 87–91, 2018, [Daring]. Tersedia pada: <http://journal.ipts.ac.id/index.php/ED/article/view/499>.
- [14] T. Safitri, L. Triana, dan V. I. Sari, *Penerapan Maksim Kebijaksanaan dalam Interaksi Sosial Generasi Muda di Kelurahan Pelutan, Kecamatan Pemalang, Kabupaten Pemalang*, *Jurnal Ilmiah Wahana Pendidikan*, vol. 6, no. 3, hal. 325–338, 2020, doi: 10.5281/zenodo.3960176.
- [15] Q. Aini, Sumarlam, dan Djatmika, *Fungsi Kepatuhan Maksim Prinsip Kesantunan pada Komentar Berita di Fanspage Facebook Merdeka.Com*, *Kajian Linguistik dan Sastra*, vol. 3, no. 2, hal. 138–148, 2018, doi: 10.23917/kl.v3i2.5176.
- [16] A. Khairatunnisa, *Pengaruh Model Pembelajaran Kooperatif Tipe Think Pair Share terhadap Keterampilan Menulis Teks Diskusi Siswa Kelas IX SMP Muhammadiyah 1 Padang*, *Jurnal Bahasa dan Sastra Indonesia*, vol. 9, no. 2, hal. 46–54, 2020, doi: 10.24036/108989-019883.
- [17] P. S. Reykhani, E. Kosasih, dan K. Harras, *Teks Diskusi sebagai Bahan Ajar Bahasa Indonesia di SMP Negeri 3 Majalengka, Metabahasa: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, vol. 2, no. 2, hal. 14–34, 2019.
- [18] K. Z. Alfi dan F. Y. Rosita, *Pelanggaran Maksim Kesopanan dalam Kolom Komentar Twitter Joko Widodo*, *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, vol. 2, no. 2, hal. 73–82, 2019, doi: 10.30872/diglosia.v2i2.pp73-82.
- [19] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2015.
- [20] Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana kebudayaan secara Linguistik*. Yogyakarta: Sanata Dharma University Press, 2015.
- [21] Mahsun, *Metode Penelitian Bahasa: Tahapan, Strategi, Metode, dan Tekniknya*, 3 ed. Depok: Rajawali Pers, 2019.
- [22] A. Chaer, *Kesantunan Berbahasa*. Jakarta: Rineka Cipta, 2010.
- [23] N. Renhoard, *Politeness Speech of Students and Lecture in Online Learning Process at A Polytechnic in Manokwari*, in *Proceedings of the Thirteenth Conference on Applied Linguistics (CONAPLIN 2020)*, 2021, vol. 546, hal. 360–366, doi: 10.2991/assehr.k.210427.055.
- [24] N. Yanti dan F. Hiasa, *Implementasi Kesantunan Berbahasa Pedagang Ikan di Kawasan Pesisir Kota Bengkulu*, *Ranah: Jurnal Kajian Bahasa*, vol. 10, no. 1, hal. 73–85, 2021.
- [25] N. N. Muslihah dan R. Febrianto, *Pematuhan dan Penyimpangan Prinsip Kesantunan Berbahasa dalam Wacana Buku Teks Bahasa Indonesia*, *Jurnal Kajian Bahasa, Sastra dan Pengajaran (KIBASP)*, vol. 1, no. 1, hal. 99–118, 2017, doi: 10.31539/kibasp.v1i1.92.
- [26] D. P. Yanda, *Kesantunan Berbahasa Anas Urbaninggrum Pasca Jadi Tersangka KPK dalam Kasus Hambalang*, *Gramatika: Jurnal Penelitian Pendidikan Bahasa dan Sastra Indonesia*, vol. 3, no. 2, hal. 119–130, 2017, doi: 10.22202/jg.2017.v3i2.1280.
- [27] F. Cahyaningrum, *Realisasi Kesantunan Berbahasa dalam Interaksi Kelas di Sekolah Menengah Atas Berlatar Bahasa Jawa*, *Gramatika: Jurnal Penelitian Pendidikan Bahasa dan Sastra Indonesia*, vol. 4, no. 1, hal. 71–84, 2018, doi: 10.22202/jg.2018.v4i1.2434.
- [28] F. M. Wulandari, *Pelanggaran Prinsip Kesantunan Ahok (AK) dalam Wawancara Eksklusif Kisruh DPRD DKI Jakarta di Kompas TV*, *Belajar Bahasa: Jurnal Ilmiah Program Studi Pendidikan Bahasa dan Sastra*, vol. 1, no. 1, hal. 39–47, 2016.
- [29] S. Faridah, *Pelanggaran Prinsip Kesantunan dalam Sastra Lisan Madihin*, *Jurnal Kredo*, vol. 1, no. 2, hal. 36–52, 2018.
- [30] Y. Sari, *Wujud Kesantunan Berbahasa Mahasiswa Asing Program Darmasiswa di Universitas Gadjah Mada*, *Gramatika: Jurnal Penelitian Pendidikan Bahasa dan Sastra Indonesia*, vol. 4, no. 1, hal. 118–128, 2018, doi: 10.22202/jg.2018.v4i1.2380.
- [31] Y. F. G. Daniel, A. Yani, dan R. A. S. Owon, *Kesantunan Berbahasa dalam Proses Pembelajaran Bahasa Indonesia: Prinsip Kesantunan Geoffrey Leech*, *Jurnal Carwaji*, vol. 5, no. 5, hal. 1–8, 2020.
- [32] S. N. Farahin dan Ermanto, *The Principles of Cooperation and Politeness in Zulkifli Muhamad Ali's Sermon*, in *Proceedings of*

- the 3rd International Conference on Language, Literature, and Education (ICLLE 2020)*, 2020, vol. 485, hal. 103–109, doi: 10.2991/assehr.k.201109.017.
- [33] T. B. Sulistyorini, R. Setiawaty, P. Haryanti, dan L. E. Rahmawati, *Penyimpangan Makim Kerendahan Hati dan Maksim Penghargaan dalam Grup WhatsApp Mahasiswa*, in *Seminar Nasional SAGA#2 (Sastra, Pedagogik, dan Bahasa)*, 2018, vol. 1, no. 1, hal. 187–194.
- [34] Y. D. Doko, I. W. Budiarta, dan M. Umiyati, *Kesantunan Berbahasa dalam Kumpulan Cerita Rakyat Nusa Tenggara Timur*, *Retorika: Jurnal Ilmu Bahasa*, vol. 3, no. 1, hal. 159–169, 2017, doi: 10.22225/jr.3.1.163.159-169.
- [35] E. Rahmaniyyar, F. Wulansari, dan W. Wiranty, *Maksim Kesantunan Berbahasa Mahasiswa dalam Diskusi Kelas*, *Jurnal Metamorfosa*, vol. 7, no. 2, hal. 252–258, 2019.
- [36] T. R. Budiawati, *Kesantunan Berbahasa Mahasiswa dalam Berinteraksi dengan Dosen di Universitas Ahmad Dahlan: Analisis Pragmatik*, in *The 5Th Urecol Proceeding*, 2017, no. February, hal. 557–571.
- [37] S. Beden dan I. Zahid, *Analisis Kesopanan Bahasa dalam Novel Melunas Rindu: Aplikasi Maksim Leech dan Grice*, *Jurnal Bahasa*, vol. 15, no. 1, hal. 143–172, 2015, [Daring]. Tersedia pada: https://umexpert.um.edu.my/file/publication/00001253_121542.pdf.
- [38] E. S. Agustina, *Pembelajaran Bahasa Indonesia Berbasis Teks: Representasi Kurikulum 2013*, *Aksara: Jurnal Bahasa dan Sastra*, vol. 18, no. 1, hal. 84–99, 2017.
- [39] Efnawarty, *Peningkatan Kemampuan Menulis Teks Diskusi Menggunakan Model Kooperatif Learning Tipe Debat pada Siswa Kelas VIII H SMP Negeri 1 Rejang Lebong*, *Disastra: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, vol. 1, no. 2, hal. 78–89, 2019, doi: 10.30599/spbs.v1i1.522.
- [40] D. Anggraini dan I. Syafi'i, *Pemanfaatan Argumen dalam Teks Diskusi pada BSE Bahasa Indonesia Kelas IX SMP: Media Pengembangan Kreativitas Siswa*, *Sebasa: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, vol. 2, no. 2, hal. 32–42, 2021.
- [41] T. Indrayanti dan R. A. P. Rini, *Strategi Kesantunan Berbahasa dalam Talk Show Q&A dan Relevansinya terhadap Pembelajaran Bahasa Indonesia Tingkat SMP*, *Jurnal Ilmiah Fonema: Edukasi Bahasa dan Sastra Indonesia*, vol. 2, no. 1, hal. 67–80, 2020, doi: 10.25139/fn.v2i1.1501.
- [42] A. R. Soleh, E. Purnomo, dan D. R. Pratiwi, *Conformity Analysis of Online Teaching Materials Content and Curriculum on the Ministry of Education and Culture Website to Support the Distance Learning*, *Urecol Journal. Part A: Education and Training*, vol. 1, no. 1, hal. 18–24, 2021, doi: <https://doi.org/10.53017/ujet.21>.