

COMMUNICATION PATTERNS OF WAYANG YUDHISTIRA FIGURE TO THE PRINCIPLES OF LANGUAGE POLITENESS

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ABSTRACT

Wayang (literally translated as puppet) as a world heritage culture is not only a performing art but can be used as a means of symbolic communication about human behaviour. The puppet character Yudhishtira can be used as an example in the application of linguistic politeness in today's life. The background of this research is to examine the communication pattern of the Yudhistira puppet character based on the principle of politeness in language that is raised through the animated video of Yudhistira's wayang story. The purpose of this study is to describe the principle of language politeness through the communication pattern of the Yudhistira puppet character based on an animated video. The method used in this study is free to engage in conversation. The data collection technique used a note-taking technique through direct observation of communication patterns and the principles of politeness in the language shown in the animated video of Yudhistira's wayang story. While the speech acts used are based on direct and indirect speech acts. The theory of politeness principles used in this study uses Leech's theory which suggests six maxims. The results of this study indicate that the animated video of Yudhistira's wayang story contains a firm communication pattern and four of the six maxims based on the Leech theory, namely wisdom, generosity, agreement, and sympathy. Then, there is a violation of the maxims in the animated video played by other characters, namely the maxims of wisdom, generosity, and sympathy. This research can be used as a reference for the wider community to apply language politeness in everyday life.

Keywords: *Yudhistira, Wayang, Language, and Politeness*

1. INTRODUCTION

Wayang is a local culture originating from Java and its existence is still closely used by the local community to this day [1][2]. Wayang was designated by UNESCO as evidence of Indonesia's world cultural heritage in 2003 to protect and preserve it from extinction [3]. Puppet shows are not only a medium but can be used as a symbolic communication medium that has values local in it by the life of the Indonesian people [4].

Wayang has many exemplary figures used as communication activities in conveying teachings about life, one of which is the puppet character Yudhistira [5]. Yudhistira is a wayang character in the characterization of *Pandhawa Lima* known through the *Mahabharata* [6]. The puppet character Yudhistira has values that deserve to be exemplary and worthy of praise, namely firmness in making mature decisions, wise, responsible, fairness, loyal, obedient, honesty, peace-loving, willingness to sacrifice, personality, maintaining unity and integrity, and give a positive influence [6].

The values adopted by the puppet character Yudhistira can be used as a communication pattern for delivering language politeness values to the wider community [1]. This study of communication patterns is in line with research conducted by [7] which explains that wayang kulit performances in Java produce patterns of communication between humans, the environment, and God. Therefore, this paper tries to examine the pattern of symbolic communication built between wayang figures associated with social life, social groups, organizations, and cultures.

Language politeness is included in the pragmatic aspect. Pragmatics is a branch of linguistics that studies language politeness determined by external factors such as the use or meaning in a context [8][9]. Language politeness is a communication procedure that humans have to create communication between speakers and listeners to be better and can avoid conflict [10]. This study of language politeness is in line with research conducted by [11] which explains that language politeness possessed by teachers and students in the

learning process maintains good interactions such as politeness so that the learning process can run well. Therefore, this study tries to examine language politeness regarding how to be polite in the classroom between teachers and students by avoiding destructive behaviours and creating good behaviours. The results obtained from the research show the benefits for teachers and students to develop effective learning. There is a politeness principle known as a maxim. The language politeness theory proposed by Leech in [12] based on politeness principles is translated into six maxims, namely the maxims of wisdom, generosity, approval, humility, agreement, and sympathy.

The selection of the animation video for the Yudhistira character's wayang story entitled "Prabu Yudhistira" is the object of research because the animated video displays a lot of politeness in the language between the characters. The language used in the animated video of Yudhistira's puppet story uses Javanese, so there are differences in the use of Javanese *Ngoko* and *Krama* for age and social status. Javanese and royal culture is attached to the stories conveyed through the video by the politeness of the language used in attitude and speech. Based on this, the animated video of the Yudhistira character puppet story is very interesting to study, because there is politeness in language that is inherent in Javanese culture.

Based on the explanation above, the researcher uses Leech's politeness principle, which contains six maxims in the animated video of Yudhistira's puppet story. Therefore, the purpose of this study is to describe the forms of politeness in the language contained in the animated video dialogue of Yudhistira's puppet story.

1.1. Literature Review

1.1.1. Communication Patterns

Communication is the process of conveying information to other people to create and maintain good relationships with people who are invited to communicate [13]. Communication activities carried out by each person have different communication patterns. According to Tubbs & Moss in [14] revealing a communication pattern is a form of communication used by two parties between the speaker and the listener in the process of sending and receiving information that is precise and easy to understand or can be called complementary and symmetrical. The pattern of communication is divided into four [15], namely (1) Interpersonal communication is a communication made between two people or a small group of people that takes place formally. (2) Small group communication is a group communication activity that takes place between five to ten people and is usually found in the family, workplace, and friendship groups. (3) Mass Communication is communication carried out by one source sending information to many recipients in

different locations, such as video, television, or radio. Then, the last (4) Public communication is communication carried out in front of many people in conveying an idea or invitation.

1.1.2 Principles of Language Politeness

The theory of language politeness that is popularly used is one of Leech's theories. Geory Leech by publishing "Principles of Pragmatics" regarding the politeness principle model which is considered the most appropriate for practical situations by minimizing impoliteness and maximizing politeness [16]. The principle of politeness in Leech's language includes six maxims [17][18], namely (1) the maxim of wisdom, namely maximizing the benefits of others and minimizing one's benefits. (2) The maxim of generosity, namely maximizing one's loss and minimizing one's gain. (3) The maxim of agreement, namely minimizing disagreement with others and maximizing agreement with others. (4) Humility maxim, namely minimizing reproach to others and maximizing praise to others. (5) The maxim of agreement, namely minimizing disagreements between oneself and others and maximizing agreement between oneself and others. Then the last, (6) the maxim of sympathy, which minimizes antipathy to oneself and others and maximizes sympathy to oneself and others.

2. METHOD

This study uses an animated video entitled "Prabu Yudhistira". The animated video has a duration of about 10 minutes. The data collection method used is the free-to-talk method. The data collection process was carried out by observing directly the linguistic data that appeared in the conversation in the animated video of Yudhistira's wayang story, relating to four communication patterns from [15], such as interpersonal communication, small group communication, mass communication, and public communication. Then, data collection also uses the theory of politeness principles from Leech [15] [16] using six maxims, namely the maxims of wisdom, generosity, approval, humility, agreement, and sympathy. The results of the study were analyzed using a qualitative descriptive method.

3. RESULT AND DISCUSSION

3.1 Communication Patterns of Yudhistira Figures Found in Animated Videos

The communication patterns performed in the animated video of Yudhistira puppet stories are small group communication patterns. The form of communication shown in the animated video from the puppet character Yudhistira is firm. This can be

shown through excerpts in the animated video as follows.

Excerpt 1:

Para Pandhawa kaget banget karo omongane Drestarasta. Drestarasta nglanggar prajanjian sing wis digawe. Nanging, Yudhistira isih kepingin ngrebut kraton Hastinapura.

“Apa kowe wis lali prajanjian sing digawe wingi?” takon Yudhistira.

“Aku ora gubris karo prajanjian kasabat!” ujure Drestarasta.

“Aku pengen kraton Hastinapura tetep dadi duweku!” ujure Yudhistira.

Excerpt 2:

Dina paprangan diwiwiti. Para Pandhawa kaget amarga ujuk-ujuk diserang Drestarasta lan para Kurawa. Amarga serangan kuwi, Yudhistira dadi pangageng paprangan.

Based on the first quote Yudhistira tried to defend the kingdom that should have been his. Then, in the second quote, there was a sudden war waged by Drestarasta, Duryudhana, and the Kurawa to seize the kingdom built by Yudhistira in the middle of the forest so that Yudhistira decided to become the leader in the war. Therefore, it can be seen that the pattern of communication possessed by Yudhistira, is assertive.

3.2 Maximum Application of Wisdom in Animated Videos

"Maximize the benefits of others and minimize the benefits of self"

Example:

Para Pandhawa kaget banget karo omongane Drestarasta. Drestarasta nglanggar prajanjian sing wis digawe. Nanging, Yudhistira isih kepingin ngrebut kraton Hastinapura.

“Apa kowe wis lali prajanjian sing digawe wingi?” takon Yudhistira.

“Aku ora gubris karo prajanjian kasabat!” ujure Drestarasta.

“Aku pengen kraton Hastinapura tetep dadi duweku!” ujure Yudhistira

Pungkasane, Drestarasta nggawe dolanan, sapa wae sing menang ing sayembara Hastinapura dheweke bakal klebu.

Para Pandhawa ngrembug lan serujuk sayembara sing digawe Drestarasta.

The above conversation shows that Yudhistira wanted to take over the work of Hastinapura following the agreement that had been made earlier, that when Yudhistira was an adult who led the kingdom of Hastinapura was Yudhistira. However, Drestarasta had a very hard character, because he did not occupy the agreement that had been made, so he did not want the work of Hastinapura to belong to Yudhistira. In the end, Yudhistira did not fight to seize the kingdom of Hastinapura, only following the request made by Drestarasta.

Therefore, it can be concluded that Yudhistira minimized his gain by following the demands of Drestarasta and maximized the gain of others by allowing Drestarasta to defend the kingdom that should have belonged to Yudhistira.

3.3 Maximum Application of Generosity in Animated Videos

"Maximizing self-gain and minimizing self-loss"

Example:

Dina paprangan diwiwiti. Para Pandhawa kaget amarga ujuk-ujuk diserang Drestarasta lan para Kurawa. Amarga serangan kuwi, Yudhistira dadi pangageng paprangan.

Neng pungkasan paprangan gari Yudhistira lan Duryudhana seng gelut.

Akhire, Drestarasta lan para Kurawa kalah. Para Pandhawa lan pasukan

menang neng paprangan.

The above conversation shows that Yudhistira was ready to be a leader in a war waged suddenly by Drestarasta and the Kurawa. The end of Yudhistira's war against Duryudhana the son of Drestarasta who wanted to seize the kingdom built by Yudhistira in the middle of the forest. However, Yudhistira did not want the kingdom he built with difficulty to fall into the hands of others just like that so Yudhistira tried hard to be able to win the war.

Therefore, it can be concluded that Yudhistira maximized his gain and minimized his loss by trying hard to defend his kingdom in the middle of the jungle from the war against Duryudhana.

3.4 Maximum Application of Agreement in Animated Videos

"Minimize disagreement between yourself and others and maximize agreement between yourself and others"

Example1:

"Kowe bakal dolanan dhadhu bareng Kurawa lan Sengkuni," ujare Drestarasta.

Para Pandhawa ngrembug lan serujuk sayembara sing digawe Drestarasta.

"Ya! Awake dhewe siap nglakoni sayembara," ujare Yudhistira.

The above conversation shows that Yudhistira accepted Drestarasta's invitation to the competition by playing dice. Drestarasta gave the condition when Yudhistira wins then the kingdom of Hastinapura belongs to Yudhistira, on the other hand when Yudhistira loses then the kingdom of Hastinapura belongs to Drestarasta.

Therefore, it can be concluded that Yudhistira maximized agreement between himself and others and minimized disagreement between himself and others by agreeing to participate in the contest so that they could return to the kingdom of Hastinapura if they won against Drestarasta.

Example 2:

Amarga para Pandhawa kalah, pungkasane para Pandhawa nuruti syarat sing digawe Drestarasta.

The conversation shows that Yudhistira and his brothers (the Pandavas) occupied the treaty that had been made with Drestarasta, that if they lost they would be exiled in the middle of the forest. Therefore, it can be concluded that Yudhistira minimizes the disagreement between oneself and others. Drestarasta maximizes the agreement between oneself and others.

3.5 The Application of Maximum Sympathy in Animated Videos

"Minimize antipathy to oneself and maximize sympathy for others"

Example:

Sak suwene ngasingke dhiri neng alas Amarta, dheweke kabeh ora meneng wae. Yudhistira meneng-meneng gawe kraton neng alas Amarta.

The above narration shows that Yudhistira felt sorry to see her mother and sisters exiled in the middle of the forest, so Yudhistira had another way to build a kingdom in the forest so that her mother and sisters could live comfortably in the forest. Therefore, it can be concluded that Yudhistira maximized sympathy for others and minimized antipathy towards oneself by building a kingdom in the middle of the forest.

3.6 Violation of Maxims of Wisdom, Agreement, and Sympathy in Animated Videos

Observing the animated video of Yudhistira's puppet story, there are three violations of maxims, namely maxims of wisdom, maxims of agreement, and maxims of sympathy. Maximum violations were committed by Drestarasta, Duryudhana, and the Kurawa. Here are the maximum violations found in the animated video of Yudhistira's puppet story.

Examples of maximum violations of discretion:

Pungkasanipun permainan, mung Yudhistira lan Duryudhana seng isih bertahan. Nanging, Sengkuni minangka penasihat ratu mbujuk Duryudhana kanggo nindakaken ngapusi, dadi Yudhistira ngalami kekalahan. (merugikan orang lain)

The above conversation shows that there was cheating committed by Duryudhana because it was instigated by Sengkuni in a dice game competition with Yudhistira so Yudhistira lost against Duryudhana. Based on this, Duryudhana minimizes the benefits of others and maximizes his benefits.

Example of maximum violation of the treaty:

Sawise para Pandhawa dhewasa, dheweke kepingin ngerebut kraton Hastinapura. Nanging, Drestarasta ngolehake.

"Hei, Drestarasta! Aku pengin kraton Hastinapura dadi duweku maneh!" ujare Drestarasta.

"Ora bisa! Kraton Hastinapura wis dadi duweku!" ujare Drestarasta.

The above conversation shows that Drestarasta did not comply with the agreement that had been made earlier by not giving back the kingdom to Yudhistira. Thus, the maximum violation of the agreement that occurs in the form of Drestarasta maximizes the disagreement between oneself and others and minimizes the agreement between oneself and others.

Example of a maximum violation of sympathy:

Wong-wong kuwi kaget banget pas ketok ngalas, ndelok kraton sing megah neng tengah alas.

"Bapak, menapa awakipun piyambak mboten ngrebut kratonipun Pandhawa mawon?" takon Duryudhana.

"Wah! Apik banget kuwi," wangsulan Drestarasta.

The above conversation shows that Drestarasta wanted to seize the kingdom that Yudhistira had built in the middle of the forest. Thus, the violation of the maximum sympathy that occurs in the form of Drestarasta maximizes antipathy towards oneself and minimizes sympathy for others.

4. CONCLUSION

This study examines the communication patterns and principles of language politeness owned by the Yudhistira puppet character based on the animated video of the Yudhistira puppet story. The results obtained, namely, the wayang character Yudhistira has a firm communication pattern that is carried out in small group communication activities. Then, the findings found in the principle of politeness in language using Leech's theory through the six maxims in the animated video of Yudhistira's wayang story, there are only four maxims, namely the maxims of wisdom, generosity, agreement, and sympathy. Not only that, but there were also violations of maxims committed by other characters in the form of maxims of wisdom, agreement, and sympathy. Therefore, through the findings of the maxims found in the animated video of the wayang story, Yudhistira's character can be used as a reference for people from various circles to apply communication patterns and the principles of language politeness in everyday life.

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