

The Unity Principle in the Novel *Si Anak Badai* by Tere Liye

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Abstract:- The purpose of this research is to describe the form of the principle of politeness in the dialogue of Tere Liye's *Si Anak Badai* novel. This study used a qualitative approach with a descriptive research type. The data source for this research is Tere Liye's *Si Anak Badai* Novel, while the data for this research are sentences that contain the principles of politeness and. The data was collected by documentation techniques. Data analysis was performed using descriptive qualitative analysis techniques. The results of this study indicate that the politeness principle in Tere Liye's *Si Anak Badai* novel consist of quantity maxims, quality maxims, relevance maxims, manner maxims, wisdom maxims, generosity maxims, acceptance maxims, humility maxims, compatibility maxims, and sympathy maxims. These maxims have a specific relationship in the realm of function each speech that used by Tere Liye in constructing every occurrence in the story. The researcher found that the maxims were used in a balanced way by Tere Liye as the writer of the novel *Si Anak Badai*, so that the point to point of the story built a construction that fulfills the elements of language politeness and is able to educate the reader.

Keywords: Pragmatics, Unity Principles, Politeness Principles.

I. INTRODUCTION

Language is means of communication that plays a very important role in human life as a means of self-expression, integration, adaptation, and social control. According to Apriastuti (2017), when communicating, humans always act through a meaning or purpose. These speeches can occur because of speakers, speech situations, and structures in the language itself. When someone speaks, they not only produce utterances that contain grammatical sentences (question sentences, imperative sentences, declarative sentences), but also carry out actions through their speech. Even at the level of words can express a purpose in it. Such utterances are called speech acts (Maufur, 2016).

Politeness, politeness, or ethics are procedures, customs, or habits that apply in society. Politeness is a rule of behavior that is determined and mutually agreed upon by a certain community so that politeness is also a prerequisite agreed

upon by social behavior (Masinambouw in Chaer & Agustina, 2004).

In everyday life we will communicate both orally and in writing. Oral communication can be spoken between speakers and partners directly. In addition, other forms of communication are in the form of writing, such as dialogues in novels.

In interacting, the information conveyed by the speaker must use speech in an informative, correct, relevant, concise, unambiguous, and unambiguous manner so that the information captured by the speech partner can be informative, correct, relevant, and clear. Likewise with the dialogues contained in the novel. The dialogue must be written in a relevant, not vague, and not ambiguous manner so that the reader can obtain proper and correct information from what he reads.

Politeness in language is influenced by the existence of socio-cultural factors that exist in a society. Community groups have their own cultural and social systems. The rules regarding the principle of politeness for each community group also have differences. Sulistyono in (Fajrin DKK, 2016) explains that politeness is the treatment of a firm concept related to polite social behavior in a culture or a society.

The importance of politeness in speech, which can create effective communication between speakers and speech partners. In communication, these norms can be seen from verbal and nonverbal behavior. Verbal behavior is in the imperative function, which is seen in the way speakers express orders, obligations, or prohibitions on doing something to the speech partner, while nonverbal behavior can be seen from their physical attitude (Ariyanti & Zulaeha, 2017).

Good use of language is the use of language in accordance with the variety, while the correct use of language is the use of language in accordance with the rules. The use of language should be good and correct and polite. Polite language is language that is well received by the speech partner. According to Ahmed & Shazali (2010) many people can speak properly, but sometimes they are not able to speak politely.

A novel also contains dialogues that contain the principle of politeness. This principle is also found in the novel *The Child of the Storm* by Tere Liye. This latest novel was written by Tere Liye in 2019 and published by Republika publisher. The importance of politeness in speech, which can create effective communication between speakers and speech partners. In communication, these norms can be seen from verbal and nonverbal behavior. Verbal behavior is in the imperative function, which is seen in the way speakers express orders, obligations, or prohibitions on doing something to the speech partner, while nonverbal behavior can be seen from their physical attitude (Ariyanti & Zulaeha, 2017).

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A novel also contains speeches and or dialogues that contain the principle of politeness. This principle is also found in the novel *The Child of the Storm* by Tere Liye. This latest novel was written by Tere Liye in 2019 and published by Republika publisher. This novel, which tells the story of a fisherman's son and the story of his days in facing the world, is written in standard language and uses a lot of dialogue. There are meaningful messages written through the novel's dialogues. This novel also has an interesting and coherent storyline, so that between one character and another in speaking there are many utterances that contain the principle of politeness and the principle of cooperation. Speeches and or dialogues that contain politeness principles and cooperative principles in this book are as in the following example.

"Kemarilah kalian. Segera ukur apa yang ingin kalian perlu ukur. Aku harus cepat pergi ke kampung di hulu sungai." Pak Kapten memundurkan kursi rotan, membuat sekelilingnya jadi lebih lapang.

In the speech above, it can be seen that the speaker maximizes the profit for the hearer to facilitate what he is doing. From this statement, we know that the said partner wants to take a measurement on the interlocutor and he invites them to do so. This utterance is a generosity maxim (Tact Maxim).

Research on the principle of politeness was conducted by I Made Rai Arta (2011). The results of this study indicate that students are more active in interacting, especially during discussions so that activities with the principle of cooperation and politeness will emerge. In addition, in interacting requires a commitment to work together in order to create effectiveness in achieving learning objectives. In addition, Purwaningsih (2014) found that Cirebon coastal communities tend to use

straightforward language, speak out, have a loud tone and sound harsh in communicating. Subsequent research was conducted by Zaini (2010) on Banjar language politeness in directive speech acts including the maxims of (a) wisdom, (b) generosity, (c) praise, (d) humility, (e) agreement, and (f) sympathy.

II. METHODS

This reaserch used qualitative approach with descriptive research type. The data source for this research is Tere Liye's *Si Anak Badai Novel*, while the data for this research are sentences that contain the principle of politeness. The data was collected by documentation techniques. Data analysis was performed using descriptive qualitative analysis techniques.

III. RESULTS AND DISCUSSION

The researchers analyzing form of politeness principles are contained in the dialogue of Tere Liye's *Si Anak Badai* novel. The principle of politeness includes the maxim of discretion, the maxim of generosity, the maxim of acceptance, the maxim of humility, the maxim of conformity, and the maxim of sympathy.

The relationship between these findings and previous research lies in the type and similarity of data characteristics regarding the principles of cooperation and politeness that have been studied by I Made Rai Arta (2011), Purwaningsih (2014), and Zaini (2010). The similarity of this research with the three previous studies lies in the research focus, there are both taking pragmatic studies. However, the difference lies in the source of research data and aspects of politeness that are seen so that the results found will be different.

❖ Principles of Politeness

A. Maxim of Wisdom

This tact maxim focuses on the speaker. The speaker says an utterance that minimizes the loss of his interlocutor and maximizes the gain of his interlocutor (Setiawan & Rois, 2017). This maxim of wisdom focuses on the speaker, as Bapak told Fatah, Zaenal and Malim "*kalian maju lebih dulu*" In this speech, you offer or order the children to walk in front so that you can control their safety behind them and ensure their safety. Thus, this data snippet is a sign that the father character in the dialogue above has a policy attitude that seeks to maximize the benefits of children as his speech partners.

Another snippet seen in the context of the dialogue above. Mamak said to her children, "*Kalian lanjutkan makannya. Mamak sudah selesai. Bekas makan biar saja di meja, nanti Mamak yang cuci*" Mamak's character in the dialogue reflects the attitude of wisdom. Mamak doesn't want to make it difficult for the children to clean the dinner table and wash the dishes, so even though Mamak's character has a lot of work to do, she still orders her children to leave the

cleaning work for her. Therefore, the excerpt of the dialogue is a sign that Mamak has an attitude of wisdom that seeks to maximize profits and minimize losses to the children as his interlocutor rather than herself.

The maxim of tact always minimizes the other person's losses and maximizes the other person's gain over himself. " *Bu Rum dan kami semua berharap kau kembali sekolah, Lim.* " *'Aku masih mencoba sekali lagi. Aku ingat kalimat Bu Rum tadi pagi, seorang kawan tidak akan meninggalkan kawannya sendirian'* ignoring his words and even yelling at him. This proves that Zaenal has an attitude of wisdom. Thus, the data above contains a politeness principle in the form of maxims of wisdom because it fulfills the criteria.

B. Maxim of Generosity

The politeness maxim of generosity emphasizes the speaker in minimizing self-benefit and maximizing self-harm. This was marked in Master Rudi's statement

"*Besok saya akan menemui pekerja di dermaga. Siapa tahu mereka akan membatalkan merobohkan sekolah kalian, atau setidaknya menunda.*"

Master Rudi's attitude in this dialogue shows that he has an attitude of generosity because he is willing to help minimize other people's losses. This was done by Teacher Rudi so that their school would not be torn down in order to build a port in the area.

C. Maxim of Acceptance

The maxim of acceptance is a maxim that requires speakers to maximize respect for their interlocutors (Prayitno, 2015). The speaker maximizing respect for the interlocutor is illustrated in Kak Ros's speech offering drinks to Fatah and Zaenal and asking " *Kalian mau rasa apa? Anggur atau Jeruk?* " They also responded to the invitation based on the maxim of acceptance. This can be seen in the excerpt " *Terserah Kakak.* "

Politeness in language is the realization of the principle of politeness. The politeness principle is in the form of acceptance maxim. This is categorized as an acceptance maxim because the speaker must maximize respect for his interlocutor. This was marked in Zaenal's question when answering his friends' questions. In the dialogue above, Zaenal and his friends are discussing their goals. They also tell each other their ideals based on the maxim of acceptance. This can be seen in the data snippet " *Ya.* " The statement that Zaenal gave was in accordance with Awang's question, namely " *Berarti kau akan masuk televisi Zaenal?* " The answer Zaenal gave was respectful and supported what Awang said, not dropping or avoiding the circumstances of the conversation being said.

The maxim of acceptance is a maxim that requires the speaker to maximize respect for the other person. In this case, Mr. Captain starts a conversation with Zaenal " *Jembatannya bagus sekali kan, Zaenal??* " Zaenal also replied to Mr. Captain's story using the maxim of acceptance. This is marked in the data snippet " *Eh, iya, Kek. Bagus!* " The answer Zaenal gave was a form of acceptance maxim because he agreed with the captain's words, not dropping the speech partner's statement.

D. The Humility Maxim

The modesty maxim is a maxim that requires speakers to minimize self-respect, such as having to humble themselves (Maulidi, 2015). In the context of the dialogue, a Governor's Envoy came to the District. Arriving there, the sub-district head greeted him by stating that " *Selamat datang, Pak Gubernur.* " The sub-district head praised him by calling him the Gubernur (governor) because he often represented the governor in several matters. However, the governor's envoy humbled himself by calling himself not yet a governor. This is marked in the snippet of data " *Saya belum jadi gubernur, Pak Camat.* " Thus, the dialogue contains the maxim of humility because the speaker humbles himself even though other people praise him.

The pragmatic element is contained in the politeness principle of the humility maxim. This humility maxim is stated in the form of expressive and assertive utterances. In this maxim, the speaker must minimize self-respect, such as having to humble himself. Four friends are having fun together. Governor Van Mook's summons was often revealed to Awang because of his dream of becoming a governor. In the middle of this exciting conversation, Malim stated " *Maaf Gubernur Van Mook, rakyat jelata ini hanya mau mengajak memancing.* " However, while trying to maximize respect for his friends, Malim humbled himself by calling himself a commoner.

The politeness principle found in the form of the humility maxim also occurs in the dialogue of Teacher Rudi who is giving advice to the children about Mr. Captain who is imprisoned without guilt. In the midst of this advice, Master Rudi stated " *Tapi tentu saja, sebesar apa pun usaha seseorang, maka apa pun hasilnya, Tuhan yang menentukan. Manusia hanya bisa berusaha* " In this case, Master Rudi seeks to maximize respect for God Almighty by upholding God's power so that he humbles himself and states that humans can only try, God determines everything.

E. Maxim of Conformity

Conformity maxim is a maxim that requires the speaker to have a conversation that can increase compatibility with the other person (Wijaya, 2017). The results of the research on the maxim of conformity are found in the dialogues of Fatah, Thiyah, and Zaenal complaining about the food Mamak always makes. This was because Mamak was busy sewing, so she often forgot about the completeness of the spices. In the

middle of the conversation, Bapak suggested that " *Bagaimana kalau kalian ikut membantu Mamak menjahit? Daripada sibuk mengeluh?* Thiyah also responded to Mr.'s suggestion according to the maxim of conformity, namely " *Betul juga, Pak. Kami bisa membantu Mamak.*" Thus, there was a match in the conversation situation above. The compatibility was proven in the suggestions given by Bapak and Thiyah's responses.

The principle of politeness with the type of concordance maxim is intended so that speakers can foster mutual compatibility with their speech partners in speaking activities. In the story event, the children were watching the construction of the port which started with the transportation of heavy equipment in the village. While the children were watching, Mr. Mustard warned " *Jangan dekat-dekat! Kalian bisa celaka kena peralatan kami!*" The children also responded to Pak Mustar's warning " *Kami hanya menonton, Paman.*" Hearing the words of the innocent children, Mr. Mustar replied with the maxim of compatibility " *"Kalau begitu, carilah tempat yang agak jauh, biar aman menontonnya."*" Pak Mustar agrees with what the children say and maximizes compatibility with them, namely by supporting them in watching but finding a safer place so that watching is safe and does not interfere with their work.

F. Maxim of Sympathy

Sympathy maxim is a maxim that requires speakers and speech partners to increase sympathy and minimize antipathy (Aisah et al., 2019). The principle of politeness in question is a sympathy maxim. Sympathy maxim is a maxim that requires speakers and speech partners to increase sympathy and minimize antipathy. This maxim is very necessary in speaking activities because every human being needs a sense of sympathy for his achievements or the sorrow he receives. This can be seen in Fatma's dialogue when she said that " *"Sepertinya tempe ini terlalu lama digoreng. Rasanya jadi kurang enak.*" However, Father still has sympathy for Fatma because even though he has been working all day he still has time to cook. This feeling of sympathy is marked in the story " *"Tidak juga. Ini tetap enak, Fatma."* dan " *Kau selalu pandai memasak, Fatma.*" " Father continued to encourage Fatma by saying that her cooking was delicious and that she was always good at cooking.

This maxim requires speakers and speech partners to increase sympathy and minimize antipathy. This maxim is very necessary in speaking activities because every human being needs a sense of sympathy for his achievements or the sorrow he receives. Fatma said that she regretted receiving so many requests for sewing that her children often did not eat on time and even did not eat all day. Hearing Fatma's statement, Bapak felt sympathy for her. This is marked in the data snippet " *"Oi, tidak baik menyesali apa yang telah diputuskan. Sekali layar terkembang. Pantang surut ke belakang. Lagi pula sudah kewajiban kita ikut membantu satu sama lain."* Father gave full encouragement and support to Fatma and

encouraged her that what Fatma did was not wrong, because it was her duty to help others.

Sympathy maxim is very necessary in speaking activities because every human being needs a sense of sympathy for his achievements or the sorrow he receives. Dialog Malim quit school because he decided to make money. Zaenal as his friend gives his sympathy by always persuading Malim to return to school. This is marked in the story " *Kami kawan kau, Lim. Kami tidak akan menyerah semudah yang kau kira. Kau harus kembali sekolah. Tenang saja, besok-besok aku percaya kau bisa menjadi saudagar besar."* Zaenal always tries to persuade Malim even though Malim always refuses so his efforts bear fruit, and Malim will return to school.

IV. CONCLUSION

The results of this study indicate that the form of the politeness principle in Tere Liye's *Si Anak Badai* novel consists of quantity maxims, quality maxims, relevance maxims, manner maxims, wisdom maxims, generosity maxims, acceptance maxims, modesty maxims, compatibility maxims, and sympathy maxims. These maxims have a specific relationship in the realm of function of each speech act used by Tere Liye in constructing event by event in the story. The researcher found that the maxims were used in a balanced way by Tere Liye as the author of the Novel *Si Anak Badai*, so that plot after plot of the story that builds forms a construction that fulfills the elements of language politeness and is able to educate the reader.

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