

MAXIM OF POLITNESS USED BY THE TEENAGER IN NAMLEA VILLAGE BURU ISLAND

Mersy Takaria¹, Pinsa Takaria², Nur Salina³

¹ Faculty of Letters, Iqra Buru University, Maluku, Indonesia

² Faculty of Teacher Training and Education, Iqra Buru University, Maluku, Indonesia

³ Faculty of Islamic Studies, Iqra University Buru. Maluku Indonesia

Email: aliaibrahim2589@gmail.com

Abstrak

Keywords:

Maxim,
Speech Act,
Politeness,
Pragmatics,
Speaking

The purpose of this study is to describe the form of adolescent speech as a manifestation of speech acts, namely the maxim of politeness according to Geoffrey Leech found in everyday conversation. This type of research is qualitative descriptive research. The data in this study are statements that are used as research objects, namely every word and sentence in an interaction between adolescents in everyday conversation as a manifestation of the maxim of politeness. Data collection for this study was carried out using recording and note-taking techniques. The results of the study on adolescent conversations in Namlea Village showed that the number of adolescent speeches that obeyed Leech's maxim of politeness was 17 conversations consisting of compliance with the Maxim of Wisdom, Maxim of Approval, Maxim of Generosity, Maxim of Politeness, Maxim of Agreement, Maxim of Sympathy.

This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license



INTRODUCTION

Speaking is a social activity that we do every day. Because in language we can talk and communicate with many people. Speaking itself is an interactive process where information is shared, and if necessary, acted upon by the listener. So the ability to speak correctly is something that humans need to develop, and this is something that will be useful throughout their lives (Bin-Tahir et al., 2021). Therefore, humans must be able to communicate well in the community environment. Humans need tools to communicate with other humans. The appropriate tool used to communicate is language, both written and verbal. Every day humans carry out language activities to communicate with other humans, as well as with us. One component of language is speaking. Speaking is a practical language activity. Determined by the level of understanding of matters related



to language (Yadnya & Bagus, 2022). Therefore, language has never been separated from humans. Human activities that are not accompanied by language will be complicated in determining the role of language or not. So the meaning or message cannot be conveyed properly. As a means of communication, language is a channel for the formulation of human beings, gives birth to human feelings and enables humans to create cooperation with each other. Communication regulates social activities, plans and directs the human future. However, if the language is not responded to well it will cause misunderstanding. 10 It can be seen that language is used to communicate (Masiri, et.al, 2020).

Therefore, language is a social phenomenon, and its use is clearly determined by linguistic factors such as words, sentences alone are not enough to facilitate communication. Education, economic level, gender also determine the use of language, as well as situational factors, who is the speaker, listener. Talking means we convey our intentions and goals to other people (Bin-Tahir et al., 2021). This cannot be separated from the choice of sentences we use so that the message we convey to other people does not become subject to multiple interpretations. And it causes offense to the listeners we invite to the conversation. Practical science explains that the relationship between language and context will be continuous and interconnected, meaning that in language and speaking we must convey something in accordance with the rules of good and correct language. Levinson in (Yusnan et al., 2022) states that pragmatics is about the relationship between language and context which is the basis for a note or report on language understanding, in other words, it is about the language user's ability to connect and complete sentences and context correctly.

This means that pragmatics is a field of linguistics that studies language utterances in terms of meaning. Pragmatics examines specific utterances in specific situations and focuses on the various ways in which various social contexts occur. Thus, pragmatics is very closely related to speech acts (Nurlatu et al., 2020). These utterances have meaning, intent or purpose, so they need to be studied in the field of pragmatics. The occurrence of a certain speech act or utterance because of the speech situation. We know that apart from the elements of time and place that are absolutely required by an utterance, including the speaker or writer and listener or reader, the context of the utterance, the purpose of the utterance, and the utterance as a verbal product. In successful communication, the Namlea community must know that politeness in language is very important (Tahir et al., 2024). Both in the family environment, community, and a place to gain knowledge and so on. Because each situation requires us to speak according to the situation we face. And 11 this must be paid attention to as best as possible because if we make mistakes in speaking then there will be misunderstandings that arise as a result. And one form of realizing positive politeness in language is realizing it through language acts.

Every utterance must have a purpose, namely wanting an action. One of these language acts is the directive act of commanding. This language act is one of the speech acts that plays an important role in language activities. If the principle of cooperation is adhered to at work, we will get good narratives or conversations, but we must also pay attention to politeness (Yusnan et al., 2020). If a principle is violated, speech will be bad or impolite. causes of impoliteness in speaking include: Criticizing directly by using harsh words, encouraging the speaker's emotions, deliberately speaking out against the interlocutor, being protective of one's own opinion, and deliberately cornering the interlocutor. So that in everyday conversations that are used, it is necessary to analyze the principles of conversation. Based on the thoughts above, the researcher is interested in

LITERATURE REVIEW

Manaf, N. in (Azwan, 2023). With the research title *"Politeness of command speech acts in Indonesian"*. This research aims to describe the verbal expressions of Indonesian speakers in Indonesian and the speech acts of polite command in Indonesian. The results of the analysis show that there are two main ways, namely native Indonesian speakers use polite commanding speech acts. First, commands are carried out through phatic expressions that show intimacy and appreciation. Second, it is done through phatic expressions which show a minimization of strength and load.

Anita Nurjana (2022) in her thesis entitled *Principles of Politeness in Variety Pengandaran Terminal Community Language, Pengandaran District, Ciamis Regency*, types of meaning (connotative and emotive meaning, referential meaning, lexical meaning, and grammatical meaning), describing changes in meaning in rough speech (changes in the meaning of harshness and pejorative), describing the form of speech acts (locutionary, illocutionary, perlocution), and violation of the principle of politeness. The data used is the speech used by drivers, hawkers, conductors and touts. The data sources are speakers from the Pengandaran terminal community, Pengandaran District, Ciamis Regency (drivers, hawkers, brokers and conductors). This research stage uses three stages, namely the data collection stage, the data analysis stage, and finally the data analysis presentation stage. At the data collection stage, researchers collected data using the observation method (Iye et al., 2022). The listening method is carried out using the listening technique and advanced techniques in the form of the SBLC technique (Limit Free Involvement), recording technique and note-taking technique. At the data analysis stage, researchers analyzed the data obtained using a referential method, namely comparing animal denotatives, traits and harsh words. In the next stage of presenting the data analysis, the researcher presented songs that contained harsh words of a denotative nature and character, and speech that violated the principle of politeness, namely violations of the maxim of wisdom, violations of the maxim of acceptance or generosity, violations of the maxim of humility, violations of the maxim of generosity or praise, violations of the maxim of compatibility, violation of the maxim of sympathy (Harziko et.al, 2021). This research produces locutionary, illocutionary and perlocutionary forms in the speech acts of drivers, hawkers, brokers and conductors. The data analysis is in a form that has been clarified, namely speech.

Azwan, A. (2018). With the research title *"Politeness strategies in refusing requests from Ambonese people"*, this research aims to examine the impression of solidarity such as intimate relationships, Ambonese people tend to combine forms, reasons, promises, jokes or offering new solutions as sub-strategies of positive strategic politeness. In the hierarchical politeness system, Ambonese people tend to use negative politeness strategies such as apologizing, giving respect and promising indirectly conventionally.

The next research was carried out by Dwi Kurniasari (2013) with the title *Analysis of Violations of the Principles of Politeness in Pesbukers Events on ANTV Television Stations*. The data used is the speech of pesbukers players on the ANTV television station. The data source used is the perpetrator in the 9 pesbukers event. This type of research uses qualitative descriptive research, while the research stages consist of: data collection, data analysis, and presentation of the results of data analysis. In collecting data,

researchers used tapping techniques, then recording techniques and the tapping data were transformed into complete written language. The analysis stage uses the matching method and the presentation stage of the data analysis results uses an informal method, namely the method of presenting in ordinary words. This research produced statements about violations of the principle of politeness among pesbukers players. Previous research shows that research regarding the analysis of language politeness in children aged 6-10 years in Lumbir Village, Lumbir District, Banyumas Regency. The data source used is the speaker of speech that contains impolite words and violates the principles of politeness. The data analysis methods and techniques that the author uses are the same as previous research using qualitative descriptive research with the research stage consisting of: data collection, data analysis and presentation of the results of data analysis. In collecting data, the listening method and basic techniques were used, namely the tapping technique, while the advanced techniques were the Capable Free Involvement Listening (SBLC) technique, recording technique, note-taking technique. In this research, the data analysis stage is different from previous research, namely using a pragmatic matching method and the presentation stage of data analysis results using informal methods.

The similarities and differences between previous research and the research that I will conduct are that this research and the previous research both have the same type of qualitative descriptive research, but the difference is that the previous research used the listening method, the basic technique is the tapping technique, the Free Involvement Cakap Listening Technique (SBLC).), recording techniques and note-taking techniques, while this research uses listening, note-taking, analyzing and concluding techniques.

RESEARCH METHODOLOGY

Type of Research

This research is a qualitative descriptive study. The focus is on a comprehensive depiction of speech acts. This is in line with the opinion of (M.D Brotowidjoyo, 1991) which states that descriptive research is aimed at describing or drawing existing phenomena. Furthermore, this research method aims to provide a systematic, factual and accurate description of the data, properties and relationships of the phenomena being studied in accordance with the natural nature of the data itself (Martono, 2011).

The aim of this research is to describe how teenagers in Namlea village talk in their daily activities. Thus, to achieve this goal, a qualitative descriptive method was used (Mahsun, 2012). Qualitative descriptive research is research intended to collect information regarding the status of an existing symptom, namely the state of the symptom according to what it was when the research was conducted.

Data Sources

The data in this research is in the form of oral conversation discourse in which there are maxims of politeness, in the politeness of teenagers in Namlea Village, Namlea District, Buru Regency (Nyoman Kuta Ratna, 2018). There is also data obtained (1) to find the main points of conversation (what, who, why, where, when, and how) that were heard or listened to through the teenager's conversation, (2) to restate the contents of the conversation the teenager had (Djajasudarma, 1993).

Data Collection Techniques

In this research, data collection was obtained in 2 ways, namely as follows:

1. Audio Recording

The researcher used a cellphone to record the speech spoken by the teenagers attending the meeting so that the researcher would get data regarding the speech acts carried out by Namlea village teenagers in their daily activities (Suparlan, 2021).

2. Note-Taking Technique

The results of the recording process. The speech was then transcribed along with the context spoken by the Namlea village teenager. After that, you will get the data about the forms of polite and impolite language spoken by the teenager.

Data Analysis Techniques

The data that has been obtained through audio-recording and note-taking techniques will be analyzed using a pragmatic approach, so that it can be seen which utterances fall within the six maxims of politeness and which ones violate the six maxims (Bungin, 2017).

RESULTS AND DISCUSSION

Findings

Language is the most important component in human life. Humans will not be able to continue their lives well and orderly without language. With language, the communication process between humans will feel flexible because both from the perspective of the speaker and the interlocutor, language can be used to convey ideas, ideas, opinions and outpourings of the heart and can respond to what is heard in order to realize harmony in interaction.

Sometimes language, which plays a very important role in carrying out interactions so that what is conveyed can be accepted by the interlocutor, this will be difficult for the interlocutor to achieve because it ignores the things that are the principles of politeness in language which in Leech's view relate to the relationship between two interlocutors referred to as self or speaker and other or interlocutor. In addition, the speaker can also show politeness to third parties who are present or absent in the speech event.

The principle of politeness concerns the relationship between communication participants, namely the speaker and the listener. Therefore, they use strategies in teaching a speech with the aim that the sentences spoken are polite without offending the listener.

It is better to interact in a meeting forum always be wise, respectful, generous, humble, feel compatible, and sympathize with others. From the research conducted for one day in the meeting room, the researcher found that the utterances expressed by teenagers violated the principle of politeness. The following researchers will present the data from the research results related to the "Maxim of Politeness Used by the Teenager in Namlea Village Buru Island".

The observations were conducted one week start from 24 July until 30 July 2024.

	Maxim of Wisdoms	Location
1.	<ul style="list-style-type: none">MF : "Mama, beta pi maeng bola di lapangan e?" MF: "Mother, shall I go play football on the field?"SS : "Sadiki lai jua na baru pi, deng di luar ini masih paleng panas."	Dusun Sehe (Bandar Angin) on Wednesday 25 of July 2024



	<p>SS: "Just a little longer son, the weather outside is still very hot."</p> <ul style="list-style-type: none"> MF : "Tapi ana-ana su banya mama di lapangan." MF: "But there are already a lot of children on the field." SS : "Sore sadiki jua baru pigi, bantu mama jaga Adi dolo. Lah mama kasih abis tugas sekolah ini dolo." SS: "Just leaving in the afternoon, help mom take care of your little sister. Mom will finish her assignment first." MF : "Iyosuda mama. Tapi abis ini beta langsung pigi e?" MF: "Yes mother. But after this, I'll go straight away?" SS : Iya na, mama kasi abis ini dolo baru kaka pi e SS: "Yes, son. Mom will finish this first then you can go." MF : Iya mama. MF: Yes mom. 	
2.	<ul style="list-style-type: none"> N : "Bela PR (pekerjaan rumah) yang tadi se tulis akang kah?" N : "Did you write that homework earlier?" B : "Iya tulis, mangapalah?" B : "Yes, I wrote it. Why?" N : "Minta dolo, beta seng tulis tadi" N: "Borrow it for a moment, I didn't write it earlier." B : "Kanapa se seng tulis?" B : "Why don't you write it?" N: "Beta pena tinta abis e, beta su pinjam tadi di caca. Cuma caca bilang seng tulis. Beta mau pinjam di se cuman se jauh. Bt maluhati" N: "My pen ran out of ink. I borrowed it from Caca, but she said that she didn't write it. I wanted to borrow it from you, but I felt bad." B : "Kamari sa e la tulis di beta kalo se mau, nanti pake beta buku." B : "Please come here if you want, use my book later." 	Dusun Tatanggo on Thursday 26 of July 2024
3.	<ul style="list-style-type: none"> AS : "Mama e .. Dimana mama simpang beta pung kos kaki?" AS: "Mother, where do you keep my socks?" MO : "Di dalam kas tu, kaka sulia bae-bae ka balom?" MO: "In that cupboard, have you searched carefully?" AS : Tapi beta cari seng dapa mama e AS: "But I can't find it, ma'am." MO : "Ini kaka e ,akang disini, lia bae-bae ka." MO: "This brother...Please be more careful in looking for him." AS : "Iya ma maaf,abis akang to tapele deng beta baju jadi." AS: "Yes, ma'am, sorry, because it was blocked by my clothes." MO : "Laeng kali cari bae-bae dolobarutanya mama e kaka." MO: Next time, look carefully first before asking Mom, brother." 	DUSUN BARA (IQRA) on Saturday 28 of July 2024
Maxim of Agreement		Location
1.	<ul style="list-style-type: none"> JT: "Adi, mm mau masa apa par kamong making pagi ini." JT : "Adi, what want mama cook breakfast for you?" 	Mena Dusun on Tuesday 24 of July 2024

	<ul style="list-style-type: none"> • VB : “Kalo bisa nasi goreng sa mm e yg biasa mm biking tu. Supaya jang talalu biking mm taparego” VB: “If you don’t bother with the fried rice that mother usually makes, you know, so that mother doesn’t bother.” • JT : “Iya Adi. Kalo begitu mama mamasa do, jang lupa manyimpang tanpa tidor tu sakali” JT : “Yes, Adi. If so, I will cook first. Don’t forget to make your bed. • VB : “Iya m, makasih” VB : “Yes mama, thank you” 	
2.	<ul style="list-style-type: none"> • I : “Abi bisa lia ito pung PR ini ka? Akang paling susah.” I: "Can Abi look at Ito's homework first? It's very difficult." • B : “PR apana?” B: "What homework, kid?" • I : “Matematika, Abi.” I: "Math, Abi." • B : “Iya nantiabi pi iko acara orang nikah dolo, pulang baru abi lia akang e” B: "Yeah, tonight Abi will look at her homework. Now Abi has to go to the wedding first, okay?" • I : “iya Abi pi sudah, tapi nanti pulang tolong lia ito PR e pa” I: "Yeah, tonight Abi will look at her homework. Now Abi has to go to the wedding first, okay?" • B : “Iya Abi pi dolo e.” B: "Yes. Abi will go first, okay?" 	Nametek Dusun on Tuesday 30 of July 2024
3.	<ul style="list-style-type: none"> • A : “Diki sabantar sore se pi mandi aer masing kasenglah?” A: "Diki, in the afternoon, are you going to bathe in the sea or not?" • D : “Pigi Cuma beta mama bilang pi mangajidolo, pulangbaru pi.” D: "Go, it's just that my mother said I would go to the Koran first, then go home." • A : “Iya. nantikalau se supulangmangajibilang se mama telpon beta mama e, supaya beta bilang beta bapa pi jemput se lai.” A: "Yes. Later, when you come home from studying the Koran, tell your mother to call my mother, so I can tell my father to pick you up too." • D : “Iya nanti beta bilang beta mama telpon se mama, beta pulangjua e beta mama sujemput.” D: "Yeah, later I'll tell my mother to call your mother. I'll go home first, okay? My mother has already picked me up." • A : “Iya, sudah, sampebakudapasabantar e dadahh” A: "Yeah, see you in a bit. Bye." • D : “Dadah.” D: "Bye." 	Jiku Besar Dusun on Monday 29 of July 2024
4.	<ul style="list-style-type: none"> • L: “Wii, sabantar sore katong bikin katong tugas kelompok di sapa rumah ?” L: "Wow, in the afternoon, who are we going to do homework at?" • C: “Ica, katong bikin di se rumah jua e?, kan se teras luas tuh par katong balajar.” 	Dusun Bara (IQRA) on Saturday 28 of July 2024

C: "Ica, we'll just do the work at your house, right? Your terrace is wide."

- I: "Beta seng tau bisakaseng, beta seng bisa tarima tamu kapa di beta rumah. Beta mama dong ada barangkat pi lia beta kaka yang kuliah di Ambon."

I: "I don't know if I can or not, it seems like I can't receive guests. My mother and father are going to visit my brother who is studying in Ambon."

- L: "kaseng to balajar di beta rumah saja, Beta mama kamareng ada bikin kue lah antua ada bilang lai kalau aja ktamang-tamang kah maeng-maeng di rumah. Kebetulan sekalian katong bikin tugas. Kah bagaimana menurut se?"

L: "Or like this, just study at my house. My mother made cakes yesterday, and she said to invite my friends to play at home. Coincidentally, we can do our assignments at the same time. Or what do you think?"

- I&C: "Gas o."

I&C: "Come on."

- L: "Oke. Mantap"

L: "okay. steady."

Maxim of Appreciation		Location
1.	<ul style="list-style-type: none"> • EG: "Kaka hari minggu ini kaka pi peknik kah?" <p>EG: "Are you going on a picnic this Sunday?"</p> <ul style="list-style-type: none"> • DG: "Peknik?" <p>DG: "Picnic?"</p> <ul style="list-style-type: none"> • EG: "Iya, mama bilang katong samua mau pi peknik hari minggu ini." <p>EG: "Yes, Mom said we're all going on a picnic this Sunday."</p> <ul style="list-style-type: none"> • DG: "Kaka seng dapa pigi kapa, barang ada mau bale di tampa latihan hari minggu pagi. Sadam ada bilang mau bale Latihan khusus ana-ana yang iko lomba ulang tahun kabupaten ini." • DG: "You probably can't go, because you have to go to the training ground on Sunday morning. Sadam said that there will be special training for children who want to take part in the competition for the district's anniversary." • EG: "Berarti, sisa beta deng ade Ella saja kalau kaka seng pi." <p>EG: "So, only me and Little Sister Ella will go."</p> <ul style="list-style-type: none"> • DG: "Iya sengapa-apa. Ada mama dongitu. Nanti laeng kali saja." <p>DG: "Yes, it's okay. Mom and Dad will be there. Another time."</p> <ul style="list-style-type: none"> • EG: "Iya sudah kalau kaka seng bisa pi. Latihan jua, semoga nanti kaka dapa juara. Yeyy" <p>EG: "Yeah, it's okay if you don't go. Hopefully the training goes smoothly and you win later. Yay!"</p> <ul style="list-style-type: none"> • DG: "Amin." <p>DG: "Amen."</p>	Rete Dusun on Sunday 29 of July 2024
2.		
Modesty Maxim		Location
1.	<ul style="list-style-type: none"> • FT: "Se pertama balajar maeng hero itu dar mana lah? se maeng tadi tu paleng bagus e" <p>FT: "When did you first learn about the hero? You played</p>	Dusun Sehe (Bandar Angin) on Wednesday 25 of July 2024

	<p>really well.”</p> <ul style="list-style-type: none"> SL : “ao, seng jua o, biasa sa,itu, beta balajar dari beta spupu” SL: Ah, not really, that's normal. I learned from my cousin.” FT: “Ao, beta serius. baru, talalu merendah lai.” FT: “Ah, I'm serious. You are too condescending.” 	
	Maxim of Generosity	Location
1.	<ul style="list-style-type: none"> MR :“ hi, se tau, tadi materi yang pak terangkan tu beta paleng bingung we.” MR: "Eh, you know, I'm still very confused about the material taught by Sir.” FT: “Oh kalo disitu beta paham, Dimana yang biking se bingung, nanti beta coba jelaskan par se cara lain yang labe gampang .” FT: "Oh, if that's the case, I understand. Where is it that you are confused, I will explain it again later in an easier way." MR : “Makasi. su mau bantu beta, mangkali seng ada se,beta masih bingung kapa.” MR : "Thank you, I want to help, maybe if you weren't there I would still be confused." FT: “Santai sa kalo balom paham tanya sa.” FT: "It's okay, just ask if you're still confused." 	Mena Dusun on Tuesday 24 of July 2024
2.	<ul style="list-style-type: none"> G : Se mau bale skarang jua k? G : "Do you want to go back now?" K :Iyo e beta bale jua, seng papa to? K : "Yes. I'll go back first, that's okay, right?" G :katong makang, dolo baru se bale G: "We'll eat first, then you'll come back." K :Jang lai nanti laeng kali saja, sumaumagrib K: "No need, just wait another time, it's almost evening time" G : Ohiyasuda bawa motor bae-bae G: "Okay, be careful when driving a motorbike." K :Iyo K: Yes 	Rete Dusun on Friday 27 of July 2024
3.	<ul style="list-style-type: none"> S :“Permisi Ibu,mau tanya ini antrian su dari tadi lai k?” S:“Excuse me, ma'am. Has this line been here for a while?” X :“Iya daritadini,mungkinsusiang to jadi orang datangtambahbanya, barangmau biking apa,pembayaranatauapa nak.” X:Yes, since earlier. Maybe because it’s already afternoon, so there are a lot of people. Do you want to make a payment or what?” S :“Iya,bu,maubayar uang kuliah.” S:“Yes, ma'am, I want to pay my tuition fees.” X :“Oh, iya. Abis kuliah lah cari karja yang bae-bae.” Apa lai sakarang ni paleng susah cari karja nak e” X:“Oh, yes. After you finish college, look for a good job, especially now that it's very difficult to find a job, son.” S :“Iya bu.rencana bagitulai Makasi su kasi inga.” S:“Yes, ma'am, that's the plan. Thank you for reminding me.” X :“Iya na seng apa-apa.” 	Bank BRI

X: "Yes, no problem."		
	Sympathy Maxim	Location
1.	<ul style="list-style-type: none"> AN: "Mama, mari bt bantu jua, mm macam kelihatan lalah." AN: "Mom, let me help you. You look tired." MM : Seng apa-apa, mm cuman sadiki lalah saja, istirahat sadiki sa su bisa suda ni." MM: "It's okay, Mother. Just a little tired. A short rest might be enough." AN: "Mama ni to paleng malawang, io suda kalo butuh apa-apa panggil beta saja" AN: "Mother is very pushy. If you need anything, please just call me." 	Dusun Tatanggo on Thursday 26 of July 2024
2.	<ul style="list-style-type: none"> L : "Mama, beta tamang pung mama to meninggal." L : "Mom, my friend's mother died." M : "Kaka tamang sapa? M : "Who? Brother's friend?" L : "Edo mama, tadi di sekolah Ibu Guru bilang." L : "Yes. Edo ma'am. The teacher at school said that earlier." M : "Innalillaahi wa innaa ilaihi raaji'uun, dia mama meninggal saki? M: "Innalillaahi wa innaa ilaihi raaji'uun, his mother died because of illness?" L : "iya mama. Mama, besok to kaka deng tamang-tamang dapa suru bawa sumbangan par Edo ma." L: "Yes, ma'am. Ma'am, tomorrow you and your friends are told to bring donations for him, ma'am." M : "Kas inga mama besopagi e, jangsampe mama lupa." M: "Yes, remind Mom tomorrow morning, don't let Mom forget." 	Jiku Besar Dusun on Monday 29 of July 2024
3.	<ul style="list-style-type: none"> K : Mama badan seng enak ka? K: "Do you feel unwell?" M : iya mama rasa macam seng enak badan k M: "Yes, mother feels a little unwell." K : Bagitu istirahat jua ma e, kas tinggal pakiang kotor bagitu saja nanti beta yang cuci saja K: So take a rest mom, just leave the dirty clothes, I'll wash them later. 	Rete Dusun on Friday 27 of July 2024
4.	<ul style="list-style-type: none"> AT : "Assalamualaikumpermisi om " AT: "Assalammualaikum, excusme Uncle" XX: "Waalaikumsalam" AT : "Maaf mengganggu. Bisa tanya sadiki om, apotik Rahmah tu di sabla mana e?" AT: "Sorry to bother uncle, may I ask, where is the Rahmah pharmacy?" XX: "Bisa Nona. darisini to tarussajasampesimpang lima situ. Lah belokkanansaja. nantidapaliaakang di sablakiritubakumukadeng bank BRI." 	• Motorcycle base

XX: "Yes, miss. From here, just keep going until the five-way intersection. After that, turn right, and you will see it on the left, in front of BRI Bank."

- AT: "ohiya om, terimakasih banyak e"
AT: "Oh, yes, Uncle. Thank you very much."
 - XX: "iyanonabajalang bae-bae"
XX: "Yes, miss, be careful."
-

DISCUSSION

In discussion, the researcher will explain the research data that has been presented in the previous sub-chapter. The explanation of this sub-chapter concerns politeness in teenagers speech data and the rules of politeness and strategies contained in the data transcript.

Politeness Maxims Used by Namlea Village Teenagers in Daily Life

Maxim of Wisdoms

In the conversation above in Dusun Sehe, the Maxim of Wisdom is contained because the mother (SS) tries to maintain a balance between her desire (for her child to stay home for a while and look after his younger sibling) and her child's desire (MF) who wants to go play ball in the field immediately. The mother does not immediately reject her child's request, but gives a wise and polite reason, namely that the weather outside is still too hot so it is not ideal to play outside at that time. In this way, the mother reduces the potential burden or discomfort on the child, while providing a better solution, namely waiting until the afternoon when the weather is more comfortable:

"Sadiki lai jua na baru pi, deng di luar ini masih paleng panas."

The mother avoids words that could sound pushy or prohibitive, and instead, she chooses a more gentle and considerate approach, namely postponing the child's activity until a more appropriate time. This reflects the maxim of tact, which seeks to minimize harm or discomfort to the other party in the conversation.

Maxim of Agreement

The above conversation in Nametek Dusun contains the Agreement Maxim where both speakers show agreement and mutual understanding of each other. Here is an analysis of why this conversation reflects the agreement maxim

Mutual Agreeing Difficulty I started the conversation by expressing the difficulty in doing the homework:

"Abi bisa lia ito pung PR ini ka? Akang paling susah."

By expressing this difficulty, I seeks help from B, which creates a context in which both can agree on the challenges faced.

Positive Response B When B responded, he provided clarity about the situation and agreed to help I after attending the wedding:

"Iya nanti abi pi iko acara orang nikah dolo, pulang baru abi lia akang e."

By expressing this difficulty, I seek help from B, which creates a context in which both can agree on the challenges faced.

By giving this explanation, B shows that he understands I's difficulties and is willing to help after he returns, which is a form of agreement with I's needs.

Maxim of Appreciation

The conversation above in Dusun Rete contains the Approbation Maxim because both speakers (EG and DG) respect each other, give praise, and avoid criticism or comments that can be offensive. Here is a further explanation of why the conversation reflects the appreciation maxim. EG did not feel disappointed when he found out that DG could not join the picnic because he had to follow the training. On the contrary, EG gave support by saying:

"Latihan jua, semoga nanti kaka dapat juara. Yeyy."

This is a positive form of appreciation. EG not only accepts the situation, but also gives hope and encouragement for DG to succeed in training and win the competition. EG avoids criticism and instead focuses on the good things that can happen.

Polite and Appreciative Response from DG:

"Amin."

This shows positive acceptance of EG's expectations and support. DG appreciates the encouragement given and responds in a polite and appreciative manner. Avoidance of Criticism and Indirect Praise. Overall, the Appreciation Maxim is reflected in this conversation through the way EG provides support and praise to DG, and how DG responds politely and appreciatively. Both avoid criticism and focus on the positive aspects of the situation, keeping the communication atmosphere pleasant and respectful.

Modesty Maxim

In the conversation above in Dusun Sehe, there is the Modesty Maxim because SL responded to the praise given by FT by belittling his own achievements, instead of accepting the praise directly. The Modesty Maxim encourages someone not to be too self-aggrandizing or talk about personal strengths, and instead emphasize shortcomings or divert the praise to others. When FT praised SL by saying that his game was very good, SL responded by saying

"ao, seng jua o, biasa sa"

Instead of accepting the compliment directly, SL belittled his own accomplishment, stating that his game was just average and nothing special. This is a real form of the Humility Maxim. Then, he shifted the compliment to someone else. In addition to belittling himself, SL also shifted the compliment to someone else, in this case his cousin, by saying,

"beta balajar dari beta spupu"

SL tends to avoid talking about his/her strengths or achievements, even when explicitly praised by FT. This is in accordance with the principle of the Humility Maxim, where a person tries not to highlight himself/herself or his/her strengths, even though others give recognition.

Maxim of Generosity

In the conversation above in Dusun Mena Contains Generosity Maxim because both speakers show an attitude of helping and supporting each other. FT voluntarily offers help, while MR appreciates and acknowledges FT's efforts. This positive atmosphere makes the generosity maxim the most dominant element in the conversation. FT actively offers help to MR after hearing that MR is confused with the material being taught:

"Oh, kalo disitu beta paham, Dimana yang biking se bingung, nanti beta coba jelaskan par se cara lain yang labe gampang."

This shows FT's generous attitude, where he is willing to spend time and effort to help MR understand the material. MR thanks FT and shows his gratitude because FT is willing to help:

"Makasih. su mau bantu beta, mangkali seng ada se, beta masih bingung kapa."

This MR confession also shows that he appreciates FT generosity and realizes the importance of such assistance.

FT also reminded MR not to hesitate to ask if they are still confused, which reflects a caring and generous attitude:

"Santai sa kalo balom paham tanya sa."

This adds to the atmosphere of mutual support, where FT strives to create a safe environment for asking questions and learning.

Sympathy Maxim

The conversation above in Dusun Tatanggo contains Maxim of Sympathy. AN begins the conversation by observing the condition of his mother who looks tired:

"Mama, mari bt bantu jua, mm macam kelihatan lalah."

This statement shows that AN notices and feels concerned about MM fatigue. By expressing this concern, AN shows empathy and concern for her mother's health. The attention and empathy shown by AN towards MM condition. AN not only observes MM condition, but also takes the initiative to help, creating an atmosphere full of love and care. MM response to receiving this attention further strengthens the nuance of sympathy in the conversation, where both of them respect and support each other.

CONCLUSION

Based on the results of the data analysis that has been carried out related to Speech Acts of Politeness Maxims, the conclusion of this study is that there are more utterances that comply with Leech's politeness principles than those that violate them. In this study, adolescent utterances that comply with Leech's politeness principles amount to 14 utterances by complying with the maxim of wisdom, the maxim of acceptance or appreciation, the maxim of generosity or generosity, the maxim of simplicity, the maxim of agreement or appropriateness, and the maxim of sympathy.

The results of the study indicate that the speech that occurs among teenagers is still quite polite, this is because teenagers still pay attention to politeness in interacting with their interlocutors and respect what their interlocutors want. It should be understood that speaking politely can not only maintain harmony in communicating with others, but can also form a good self-image for the speaker himself. Therefore, speakers should pay attention to the rules of politeness when speaking. These rules include the speaker's attitude of humility, an attitude of respect for the interlocutor, and maintaining the feelings of the interlocutor. If the speaker is able to speak politely, by obeying these rules, all of which have been manifested in Leech's politeness principle, then the participants in the speech will gain double benefits, namely harmony in interacting with others and at the same time being able to form a positive self-image for the participants in the speech.

Based on the results of the data analysis and conclusions that the researcher has put forward above, in this section the researcher puts forward several suggestions as follows:

- 1) The researcher hopes that there will be further research that is more specific to speech acts, with interesting studies, larger samples, and deeper analysis techniques to obtain perfect study results.
- 2) Along with the still rare research on speech acts in language, this research needs to get attention from language experts. Especially the authorities in this field are able to provide assistance in order to facilitate research.
- 3) The researcher hopes that if there is further research, the next researcher will be more courageous in revealing the facts that actually occur in the field, not just fixated on what is seen and heard.

BIBLIOGRAPHY

- Azwan, A. (2018). Politeness strategies of refusals to requests by Ambonese community. *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 15(1), 1-6.
- Azwan, A., Bugis, R., Kaharuddin, K., Hajar, I., Sumiaty, S., & Susiati, S. (2023). Honorific Sunda Language in Buru Island. *ELS Journal on Interdisciplinary Studies in Humanities*, 6(1), 45-53.
- Bin-Tahir, S. Z., Tenriawali, A. Y., Umanailo, M. C. B., Iye, R., Hasyim, M., Latjuba, A. Y., & Abbas, A. (2021). Designing English teaching model at the remote area schools of Maluku in Covid-19 pandemic situation. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 3933–3939. <https://doi.org/10.46254/an11.20210709>
- Bungin, B. (2017). *Metode Penelitian Kualitatif*. PT Raja Grafindo.
- Djajasudarma, T. F. (1993). *Metode Linguistik Ancangan Metode Penelitian dan Kajian*. PT. Eresco Anggota IKAPI.
- Harziko Harziko, Yulis Mayanti, Karim, Azwan, Musyawir, R. I. (2021). Penerapan metode variativ dalam meningkatkan pembelajaran Bahasa Indonesia di SMP Buru. *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton*, 7(1), 71–84.
- Iye, R., Sudipa, I. N., & Simpen, I. W. (2022). Konsep Filsafat Betrand Russell. *Uniqbu Journal of Social Sciences (UJSS)*, 3(April), 111–117.
- M.D Brotowidjoyo. (1991). *Metode Penelitian dan Penulisan Karangan Ilmiah*. Liberty.
- Mahsun. (2012). *Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya (Edisi Revisi)*. Rajawali Pers.
- Martono, N. (2011). *Metode Penelitian Kuantitatif*. PT Raya.
- Nurlatu, J., Bugis, R. K., Karim, K., Azwan, A., & Iye, R. (2020). Penggunaan Dieksis Sopan Santun Mahasiswa Universitas Iqra Buru. *Jurnal Ilmiah FONEMA : Jurnal Edukasi Bahasa Dan Sastra Indonesia*, 3(2), 154. <https://doi.org/10.25139/fn.v3i2.3084>
- Nyoman Kuta Ratna. (2018). *Teori, Metode dan Teknik Penelitian Sastra*. Pustaka Pelajar.
- Rusman Masiri,, Risman Iye, Harziko, Sofian Malik, & K. (2020). ERROR ANALYSIS IN STUDENTS' CLASSROOM DISCUSSION AT MTS LKMD WAEMOLI. *Uniqbu Journal of Social Sciences (UJSS)*, 1(1), 22–34.
- Suparlan, S. (2021). Meningkatkan Hasil Belajar Siswa dengan Metode Critical Incident pada Mata Pelajaran Fikih di Sekolah Dasar. *As-Sabiqun*, 3(2), 186–201. <https://doi.org/10.36088/assabiqun.v3i2.1448>
- Tahir, S. Z. Bin, Sakkir, G., & Iye, R. (2024). Buru Language Learning Management Model in Ecotourism-Based Embedded-Multilingual: Teachers' Need Analysis.

- Idarah (Jurnal Pendidikan Dan Kependidikan)*, 8(1), 13–28.
<https://doi.org/10.47766/idarrah.v8i1.2333>
- Yadnya, P., & Bagus, I. (2022). THE NOUNS OF TOMIA DIALECT IN WAKATOBI LANGUAGE: AN ECOLINGUISTIC. *International Journal of Mechanical Engineering*, 7(1), 394–398.
- Yusnan, M., Kamasia, Iye, R., Karim, Hariziko, & Bugi, R. (2020). Alih Kode dan Campur Kode pada Novel Badai Matahari Andalusia Karya Hary El-parsia: Transfer Code And Mix Code In Novels Badai Matahari Andalusia Karya Hary El-parsia. *Uniqbu Journal of Social Science*, 1(1), 1–12.
- Yusnan, M., Karim, Iye, R., Abbas, A., & Sumiaty. (2022). Demonstration Methods to Improve Intensive Reading Skills in 3rd-Grade Students. *International Journal of Learning Reformation in Elementary Education*, 1(02), 61–69.
<https://doi.org/10.56741/ijlree.v1i02.96>

