Analysis of Language Politeness in the Film Wings of Patah by Rudi Soedjarwo

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To Cite This Article: https://doi.org/10.53797/icccmjssh.v2i3.8.2023

Abstract: The film Broken Wings by Rudi Soedjarwo is a film that tells the story of a real incident regarding the break-in at the Mako Brimob detention center which was carried out by a group of 155 prisoners for terrorism cases. In this film there are several language politeness contained in the film Sayap-sayap Patah by Rudi Soedjarwo. This research is included in the type of qualitative descriptive research, the data from this research was obtained from dialogue fragments from the film Sayap-sayap Patah by Rudi Soedjarwo. Data sources in this research are divided into two categories, namely primary data sources and secondary data sources. The primary data source is from the film script Broken Wings, while the secondary data source is from journals, theses and books. The data collection technique uses listening and note-taking techniques. The data analysis technique in this research uses the theory of Miles and Hubermen including data collection, data reduction, data presentation, and drawing conclusions. The results of this research reveal eight maxims of language politeness contained in the film Sayap-sayap Patah by Rudi Soedjarwo, including two maxims of wisdom, two maxims of generosity, one maxim of appreciation, one maxim of consensus, two maxims of sympathy.

Keywords: Film, Pragmatics, Language Politeness.

1.   Introduction

Language has meaning and an important role for humans to communicate with each other. Language is a means used to communicate in everyday life. Through good and effective language, every human being can understand the meaning of the words spoken (Nugraheni & Ahsin, 2021). According to Yanti (2021:140) Language is essentially a communication tool and a tool that shows the identity of the person who uses the language. Apart from that, language is also a communication tool. However, sometimes the information conveyed by the speaker has a meaning that is difficult for the interlocutor to understand. Language is a very important part of students' intellectual, social and emotional development (Nugraheni & Haryadi, 2021). Therefore, there are several aspects of language that must be considered in order to convey information and avoid undesirable aspects such as misunderstandings that can cause conflict.

Language is a very important part of social life, namely as a means of communication (Ahsin & Nugraheni, 2022). Language used in a social or public context cannot be simply ignored, because language can express social aspects when interacting with the social environment, either directly or through the media (Wulandari, Nugrahni., 2023). The main function of language is as a means of oral and written communication. Apart from that, language also has many functions that humans can use for various purposes (Mabruroh, Kanzunuddin, and Nugraheni, 2020). Language can influence language development in children, such as the child's ability to respond to sounds, follow orders and speak politely and be more ethical in using language (Nugraheni & Ahsin, 2021). One of the things referred to is related to language ethics or politeness in a person's language (Sati, 2023: 109). In pragmatics, language is used to develop the world of literature, for example in helping to find the meaning of an utterance from an interlocutor (Farah, Haliza, and Ahsin: 2022). Polite language is not only used in positive contexts, but in unfavorable situations or events, politeness must also be used to offer a very good action (Ristiyani, and Ahsin, 20019).

Pragmatics according to Mawaddah, & Mangatur (2020:86) is a science that studies the ability of language users to adapt sentences to the appropriate sentence context. Pragmatics is a branch of linguistics that is closely related to speech acts and language politeness. A speech act cannot be separated from the context of the speech (Hapsari, 2022:15). This is also in line with the opinion of Putikadyanto & Hannarisa (2021:260) who explain that pragmatics is a linguistic science that studies the relationship between signs, meaning and context. Meanwhile, according to Sugiarto (2023:639)
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Pragmatics is a branch of linguistics that studies the relationship between the external context of language and the meaning of utterances. External context is an element outside the utterance that influences the meaning of the utterance. Pragmatics is a branch of linguistics that studies the relationship between external context and the meaning of speech. Extralinguistic context is an element outside the utterance that influences the meaning of the utterance. Pragmatics is the study of the relationship between language forms and their users.

Politeness in language, especially in oral communication, can be seen from several indicators, one of which is the existence of polite maxims in speaking (Ibad & Fathurohman, 2022: 173). Meanwhile, according to Leech (Rahardi, 2019: 59), language politeness is defined as speech in everyday life. This can be caused by a good and polite speech act that can reflect the personality of the community or speaker. Of course, language politeness also plays an important role, namely the communication atmosphere must be pleasant and not offend the person you are talking to (Nugroho, 2021:38). Politeness in language is very necessary in everyday life, for example when bargaining at the market, we need to use politeness in speaking. So that there is no feeling of being offended by each other. Language politeness is a speaker's attitude towards the interlocutor which is manifested in the use of language (Zakiyyah & Fathurohman, 2020.)

Leech stated that the principles of language politeness include six maxims based on their sub-maxims, namely 1) Tact Maxim, this maxim has the principle of reducing profits for oneself and maximizing the profits of others, 2) Generosity Maxim, this maxim contains respect for others and provide benefits to others, 3) Approbation Maxim, in this maxim, explains that someone can be said to be polite if they can respect other people. Such as praising someone well, not making fun of each other, insulting each other, 4) Modesty Maxim, the simplicity maxim or often called the humility maxim, speakers are expected to be humble in ways such as reducing praise for themselves, 5) Consensus Maxim (Agreement Maxim), the maxim of agreement is often called the maxim of compatibility. Where there is agreement and compatibility between the speaker and the speech partner in the speaking activity, then each of them can be said to be polite. 6) Sympathy Maxim, in the sympathy maxim, is expected by the speaker and the speech partner.

Language politeness is not only found in conversations in everyday life but can also be found in media such as literary works in the form of novels, short stories, even in films. Through a film, conversations can occur between the players. Film actors usually express a goal and message using a scene that has been previously composed. Film is considered a very interesting medium compared to others, because film includes audio, actors, scenes and visuals that are obtained simultaneously through film media which can attract the audience. to better understand the meaning of the speech spoken. Films can also motivate people to speak politely. Film is a medium that displays images in video form together with audio-visual material (Apriliyana, and Nugraheni., 2022).

With the help of technology and the power of art, films not only entertain, but also present facts and educate persuasively. The films are educational without being too patronizing. Films do not only function as performances or sources of entertainment, but also as broadcasts of implicit or explicit information (Rizza & Noor Ahsin, 2022). Education in films is packaged in such a way that it is integrated with the story shown (Alawiyah, 2022:340). Therefore, researchers are interested in choosing films to analyze their language politeness. Researchers examine conversations from the film Broken Wings by Rudi Soedjarwo using Leech's theory. The film Broken Wings is a film based on the true story of the tragedy of the break-in at the Mako Brimob detention center which was carried out by a group of 115 prisoners in terrorism cases. This incident resulted in the death of 5 members of Densus 88. Researchers are very interested in analyzing language politeness in the film Sayap-Sayap Patah because they want to be able to improve understanding in interpreting speech properly. And can motivate yourself and readers to be polite in communicating. This research aims to describe language politeness in the film Sayap-sayap Patah by Rudi Soedjarwo, provide knowledge about language politeness to readers so they can apply language politeness when speaking, and as a development of existing similar research.

2.   Structure of References

There are several previous studies that are relevant to the research that will be conducted, relevant research includes those conducted by Alawiyah (2022), Paramita (2022), Nugroho (2021), research conducted by Alawiyah (2022) with the title "Language Politeness in the Film Keluarga Cemara Director Yandy Laurens as an alternative high school teaching material." Research conducted by Alawiyah resulted in a total of 44 maxims. There are several similarities and differences between the research carried out by Alawiyah and the researchers, including both analyzing language politeness, the research methods used both use qualitative methods, and the theories used also use Leech's theory. Meanwhile, the difference lies in the title of the film being analyzed.

The second relevant research was conducted by Paramita (2022) with the title "Analysis of Language Politeness in the Asmadaya Fairy Tale Fiber Manuscript (Pragmatic Study)". Paramita's research with researchers has several similarities and differences, including both using the data collection method of listening and taking notes, and both using Leech's theory. The difference lies in the object being analyzed, Paramita analyzes language politeness in fairy tale texts, while researchers analyze language politeness contained in films.

The next research was conducted by Nugroho (2021) with the title "Language Politeness in Conversations Between Eighth Semester Students of STKIP PGRI PONOROGO". This research resulted in 23 maxims, including nine maxims of wisdom, one maxim of respect, two maxims of sympathy, two maxims of generosity, and nine maxims of consensus. The research carried out by Nugraha and the researchers carried out certainly have similarities and differences. The

similarity lies in both using Leech's theory, and both using the observation and note-taking data collection method. The difference lies in the object being analyzed, Nugroho analyzes language politeness in student conversations, while researchers analyze language politeness in films.

3.   Research Methodology

This study used a descriptive qualitative method. According to Moleong (Febrilian, Fathurohman, and Ahsin 2022) it is a problem-solving process that is investigated by describing or writing down the state of the object or objects of study. This research focuses on language politeness and illocutionary speech acts contained in the film Sayap-sayap Patah by Rudi Soedjarwo. The type of research contained in this research is content analysis, where the researcher analyzes a text of the film script Sayap-sayap Patah by Rudi Soedjarwo objectively, systematically.

The data obtained from this research is in the form of dialogue fragments from the film script Sayap-sayap Patah by Rudi Soedjarwo, which is divided into two, namely:

1. Primary data source
   Data obtained or collected by researchers directly from the data source. Primary data is also called original data or new data that is up to date. To obtain primary data, researchers must collect it directly.
2. Secondary data sources
   Data obtained or collected by researchers from various existing sources. Secondary data can be obtained from various sources such as books, reports, journals.

Primary data in this research was obtained through fragments of dialogue or script from the film Sayap-sayap Patah by Rudi Soedjarwo, then secondary data was obtained by researchers from intermediary media, namely the video media of the film Sayap-sayap Patah by Rudi Soedjarwo, then also from relevant research from journals, and thesis. The data collection technique used in analyzing the film uses listening and note-taking techniques. The procedure in this research uses several steps, the first step uses the listening technique which is done by watching and listening to the film Sayap-sayap Patah by Rudi Soedjarwo which is played repeatedly to obtain data in the form of dialogue between characters, the second uses the note technique, where after listening, the researcher recorded all the data in the form of dialogue, then the researcher analyzed and investigated the principles of language politeness in the film Sayap-sayap Patah by Rudi Soedjarwo by marking in the form of an explanation or information in each dialogue excerpt. The author writes responses with theoretical views to strengthen the research. The data analysis technique uses the theory of Miles and Hubermen by collecting data first, then reducing the data, presenting the data, and finally making conclusions.

4.   Result and Discussion

Based on the classification that has been described regarding language politeness which includes the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of simplicity, the maxim of consensus, and the maxim of sympathy. The following is a discussion of the results of the language politeness maxims contained in the film Sayap-sayap Patah by Rudi Soedjarwo, as follows:

a.   *Tact Maxim*

This maxim of wisdom has the principle of reducing one's own benefits and maximizing the benefits of others. The maxim of wisdom is contained in the following dialogue.
Data 1
   Leong   : "**Maaf** kalau saya meminta kalian datang kesini malam-malam"
   Sigap   : "Gapapa Pak"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the Leong speaker said sorry if I asked you to come here at night, this shows wise words because the Leong speaker said sorry. Meanwhile, the Sigap speaker states that it's okay, sir, from the statement made by the Sigap speaker, he shows a wise attitude because he is willing to forgive. The Spry speaker tries to reduce the benefits for himself because he was willing to come at night. Because basically, the maxim of wisdom is a maxim that reduces benefits to oneself, for example by apologizing first. Therefore, data 1 is included in the maxim of wisdom.

   Data 2
   Ibsu Nani   : "kamu sendirian aja?"
   Nani   : "Iya, **kasihan kalau mas Adji** harus mondar mandir nganterin aku"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the speaker Mrs. Nani asks are you alone? From this statement Mrs. Nani asks why Nani or the speaker came alone. Meanwhile, the speaker Nani explained that yes, it would be a shame if Mr Adji had to go back and forth to accompany me, from this explanation it could be interpreted that the speaker Nani, she didn't want to bother other people, including her husband. Therefore, the speech of Nani speakers is included in the maxim of wisdom, because Nani speakers reduce benefits to themselves. Because basically, the maxim of wisdom is a maxim that reduces one's own benefits, for example when one doesn't want to bother other people for one's own benefit.

b. Generosity Maxim

The maxim of generosity is a maxim that includes respect for others and providing benefits to others. The maxim of generosity is found in the following dialogue.

Data 3
AKP Sadikin   : "Wahh, ini yang tak tunggu-tunggu. **Makan bareng ya**?"
Adji   : "**Nggak ndan, silahkan ndan**"
AKP Sadikin   : "kamu nggak makan?"
Adji   : "nggak ndan"
AKP Sadikin   : "**Yaudah aku tak nanti aja**, gimana kabarnya?"

(Soedjarwo, 2020)

Based on the dialogue fragment above, speaker AKP Sadikin gives an invitation. Wahh, this is what you haven't been waiting for. Eat together, okay? From the invitation expressed by the AKP Sadikin speaker, he invited us to eat together even though there was only 1 rice field, but the Adji speaker refused. No ndan, please ndan as a courtesy, because the AKP Sadikin speaker is the commander. Meanwhile, AKP Sadikin speakers are willing to eat the food later, because they respect Adji speakers. So it can be concluded that AKP Sadikin and Adji speakers both have a type of language politeness, namely the maxim of generosity, namely mutual respect, and AKP Sadikin speakers like to share.

Data 4
Adji   : "Jangan, jangan. Bunuh saya saja. Jangan, jangan. **Bunuh saya saja**"
Adji   : "Bang, bang. Abang harus pulang bang"
Leong : "Jagoan. Bawa dia keluar"
Ruslan : "Adji, **Ji saya nggak mau ji**"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the speaker Adji makes a sacrifice for his friend who is about to be killed by saying Don't, don't. Just kill me. Perhaps. Just kill me, whereas when the speaker Ruslan wants to be expelled or saved, he also doesn't want to by saying Adji, Ji, I don't want to, Ji. So it can be concluded that Adji and Ruslan speakers have polite language, namely the maxim of generosity because they have an attitude of being willing to sacrifice. Because basically, alsi, generosity is a maxim which contains respect for others and providing benefits to others, so that in the data the 4 speakers both share polite language in the maxim of generosity, where the Adji and Ruslan speakers have an attitude of being willing to sacrifice.

c. Approbation Maxim

In this maxim, someone can be said to be polite if they can respect other people. Like praising each other well, not making fun of each other and so on. The maxim of appreciation is contained in the following dialogue.

Data 5
Nani   : "Sop iga"
Adji   : "**Ini masakan kamu yang paling aku kangenin** selama kamu di jakarta"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the Adji speaker is polite by saying this is your dish that I missed the most while you were in Jakarta. This includes politeness in the language of appreciation because the Adji speaker tries to maximize profits for his interlocutor by praising the dish. So it can be concluded that Adji speakers have linguistic politeness, namely the maxim of appreciation, because they can give appreciation in the form of praise to the person they are saying. Because basically, someone can be said to be polite if they can respect other people. Like praising each other well, not making fun of each other and so on. Meanwhile, in data 5, speaker Adji gives an award in the form of praise to his wife speaker Nani. So data 5 is included in the maxim of appreciation because the speaker shows a polite attitude, especially in the praise he expresses.

d. Modesty Maxim

The maxim of simplicity is often called the maxim of humility. In this maxim, the speaker is expected to be humble by reducing praise for himself. In the dialogue of the film "Paced Wings" by Rudi Soedjarwo, researchers did not find the maxim of simplicity.

e. Agreement Maxim

The maxim of consensus is often called the maxim of compatibility, where there is agreement and compatibility between the speaker and the speech partner in speaking activities. So each speaker can be said to be polite. The maxim of consensus can be seen in the following dialogue.

Data 6
AKP Sadikin
: " Ya nggak gitu to Ji Ji. Ini waktu-waktu yang sangat spesial buat Nani. Kita kan tahu kerjaan kita tu kayak gimana. Tapi orang rumah tu tau nggak? Kamu pergi, kamu pulang nggak ada yang tahu waktunya kapan. Ji, akutu salut sama kamu, tapi untuk urusan ini masalah antara hidup dan mati"

Adji
: "**Siap Ndan**"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the speaker AKP Sadikin gives a suggestion to the speaker Adji by saying Yes, no, not like that to Ji Ji. These are very special times for Nani. We know what our job is like. But do the people at home know? You go, you come home, no one knows when. Ji, I salute you, but in this matter it's a matter of life and death. Adji speakers receive input from AKP Sadikim speakers by replying to Siap Ndan's speech. So it can be concluded that the speakers of AKP Sadikim and Adji have linguistic politeness, namely the maxim of consensus. Because the AKP Sadikim and Adji speakers have a match, namely the Adji speakers match the suggestions or input given by the AKP Sadikim speakers. Basically, the maxim of consensus is often called the maxim of compatibility, where there is agreement and compatibility between the speaker and the speech partner in speaking activities. So data 6 is included in the maxim of consensus, because the Adji speaker feels that the speech of the AKP Sadikin speaker fits.

f. Sympath Maxim

In this maxim, speakers and speech partners are expected to have sympathy for each other. The maxim of sympathy can be seen in the following dialogue.

Data 7
AKP Sadikin
: "Ya pokoknya sekarang kamu prioritasin waktu kamu, dia sangat butuh kamu. **Selamat ya atas anak pertama kamu**"
Adji
: "Siap Ndan. Terima kasih Ndan"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the speaker AKP Sadikin expressed sympathy and empathy for Adji's interlocutor by saying Yes, the main thing is that now you prioritize your time, he really needs you. Congratulations on your first child, from what speaker AKP Sadikin said, he gave advice and congratulated his partner Adji on the birth of his first child. So it can be concluded that AKP Sadikin speakers have linguistic politeness, namely the maxim of sympathy. Basically, the maxim of sympathy expects speakers and speech partners to have sympathy for each other. Meanwhile, in data 7, AKP Sadikin speakers have a sense of empathy by giving congratulations.

Data 8
Adji
: "**Bagaimana tadi**?, **maaf ya aku gabisa nganterin**. **Tapi apa kata dokter? Oke kan?**"
Nani
: "Oke kok"
Adji
: "**Ya Alhamdulillah deh. Aku fikir kamu kenapa-kenapa**"

(Soedjarwo, 2020)

Based on the dialogue fragment above, the speaker Adji feels sympathy for his interlocutor Nani by saying How was that?, I'm sorry I couldn't accompany you. But what did the doctor say? OK, right? And yes, thank God. I think what's wrong with you. Therefore, Adji speakers can be concluded to have linguistic politeness based on the maxim of sympathy, because Adji speakers have sympathy by ensuring that the person they are saying, Nani, is in good condition. Basically, the maxim of sympathy expects speakers and speech partners to have sympathy for each other. Meanwhile, in data 7, AKP Sadikin speakers have a sense of empathy by ensuring that their interlocutor is fine.

5. Conclusions and Recommendations

Based on the results of the analysis carried out by researchers regarding the maxims of language politeness in the film Sayap-Sayap Patah by Rudi Soedjarwo, it can be concluded that there are 8 maxims in language politeness, including 2 maxims of wisdom, 2 maxims of generosity, 1 maxim of appreciation, and 1 maxim of consensus, and 2 maxims of sympathy. However, there is 1 maxim that is not contained in the film Sayap-sayap Patah by Rudi Soedjarwo, namely the maxim of simplicity.

This research can be used by teachers to help in finding reference sources for language politeness in films, for students it is hoped that it can become a learning reference in the field of pragmatics, especially in language politeness in films, while for readers it can be used to improve knowledge and understanding, especially regarding politeness. language in films, so that with this research readers can speak more politely.

Acknowledgement

Conflict of Interest

The authors declare no conflicts of interest.

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