

LEECH'S POLITENESS PRINCIPLE IN LENONG BETAWI HUMOROUS DIALOGUE ENTITLED "ANAK DURHAKA"

Ninuk Lustyantie

Language Education Department, Universitas Negeri Jakarta, Indonesia
E-mail: ninuk.lustyantie@unj.ac.id

Figiati Indra Dewi

Indonesian Language Education Department, Universitas Negeri Jakarta, Indonesia
E-mail: f.indradewi@yahoo.com

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Abstract: Lenong Betawi is one of community theatrical performance that still exists. It has a significant role in criticizing current social life. This paper aims to find Leech's politeness principle in the Lenong Betawi humorous dialogue entitled "Anak Durhaka." A story staged by Sanggar Surya Kencana group and held by Betawi Culture Institute. The method used was a content analysis by using politeness principle of Leech. The percentage results of fulfillment politeness maxims obtained 12.28% for agreement maxim, 10.52% for tact maxim, 8.11% for sympathy maxim, 2.41% for generosity maxim, 1.97% for approbation maxim, and 0.87% for modesty maxim. It means that agreement maxim as the highest and modesty maxim as the lowest fulfillment politeness maxims in Lenong Betawi humorous dialogue. Meanwhile, the percentage results of violation politeness maxims obtained 9.21% for agreement maxim, 2.63% for tact maxim, 13.81% for sympathy maxim, 4.16% for generosity maxim, 20.83% for approbation maxim, and 13.15% for modesty maxim. It means approbation maxim as the highest and tact maxim as the lowest violation politeness maxims in Lenong Betawi humorous dialogue. Finally, it can be concluded that the violation politeness maxims is more found than fulfillment politeness maxims in Lenong Betawi humorous dialogue entitled "Anak Durhaka."

Keywords: *fulfilment politeness maxims; humorous dialogue; Leech's politeness principle; lenong betawi; pragmatic; violation politeness maxims.*

INTRODUCTION

In pragmatics, there is two focus of attention, namely language use and speech context. One of speech context is humor which has a fairly central role in human life. Humor is not merely as entertainment to release someone psychological burden, but also as a vehicle for social criticism of all forms of inequality that occur in the community. Matwick (2017) said that humor and jokes are instruments for how social control is given and where self-identity is displayed. Petraki and Ramayanti (2018) argue that humor in the workplace is a tool for negotiating relationships and gender identity. The function of humor in Indonesian business meetings reflects socio-political changes, including increasing women's leadership positions and global influences. A unique form of inequality that occurs in society revealed in a humorous language and intrigued readers or listeners. According to Dynel (2013), conversation humor is divided into two criteria,

namely stylistic figures (e.g., metaphor, irony, paradox, punning or figurative) and pragmatic figures (e.g., jokes, banter, humor or humiliation).

Recently, the flow of modernization that hit Indonesia cannot be stopped. Many foreign cultures threaten Indonesian native culture. One of them is Lenong Betawi as an asset of Betawi culture. Lenong is a part of the folk theater that still survives in globalization era. The use of humor in Lenong Betawi cannot separate from the stressful life of the Betawi community. Humor expressed as a manifestation of social criticism of the pressure that afflicts them. In general, humor in Betawi culture is a manifestation of emotional expression and social criticism. Therefore, humor serves as a counterweight to the souls of the Betawi people. Lenong Betawi as a folk theater which is a mellow drama and contains traditional elements especially Betawi culture. This performing art

developed in Jakarta and surrounding small towns, such as Tangerang and Bogor.

According to Ayudia and Yakti (2016), the existence of Lenong Betawi is currently endangered. Despite its diminishing presence, Lenong Betawi still exists on several occasions. It cannot be separated from its fans. The following are some of the reasons that make Lenong Betawi endangered: (a) people in urban areas are more appreciative of modern art than traditional; (b) government actions that are considered inadequate to help preserving Lenong Betawi; and (c) lack of public awareness to preserve Lenong Betawi so as not to disappear over time. To preserve Lenong Betawi, the following steps can be taken, namely (a) Lenong Betawi inheritance must remain smooth from generation to generation and people's understanding of art can be understood carefully; (b) the community must have an awareness of their sense of responsibility in maintaining their identity; (c) the government's role in Lenong conservation is also important through a more intense regulation on Lenong Betawi performances; and (d) the government can realize the Lenong Betawi inheritance scientifically, for example, in school lessons in the form of local content, or establish an Arts Senior High School. For this case, the researchers conducted content analysis by using politeness principle of Leech to analyze the existence of Lenong Betawi in Indonesia.

According to Tarigan (1990), pragmatics is closely related to the language use and speech acts. Pragmatics is a branch of linguistics that examines the relationship between language and context encoded in the structure of language. Pragmatics help humans speak and act in speech. Pragmatics used to send a message or desire intended by the speaker can be conveyed precisely because it reaches a mutual understanding without having to violate the principle of politeness. Misunderstandings and ambiguities can occur if the speech partner does not understand the signs and context in the ongoing conversation. Therefore, speakers and speech partners need to examine the context of the conversation to determine what is the purpose of a sentence. It also indirectly explains that the existence of pragmatics is very closely related to context.

Hymes in Pangaribuan (2008) argues that a speech act has background components, participants, goals, keys, topics, channels, genres or message content, and message forms. The

speech acts have binding components so that the conversation can be more directed. Heatherington in Nadar (2009) states that pragmatic theories is divided into three types of speech principles, including illocutionary force, conversational principles, and presuppositions.

Regarding the politeness principle, Lakoff in Jaszczolt (2002) tends to unite politeness with the cooperative principle of Grice and two rules of pragmatic competence, namely clear and politeness. The three rules of politeness include do not drop, give choices, and make opponents say feel good or friendly. Leech in Bousfield (2008) states that all things can be equal if speakers can minimize feelings of impoliteness and maximize a sense of politeness. The Leech politeness principle is complementary to Grice's cooperative principle because it helps principle application in realizing social goals. The intended social goal maintains relationships and feelings with the partner.

Leech in Jaszczolt (2002) proposed politeness theory combined with the cooperative principle of Grice. It was found six maxims of politeness, namely agreement maxim, tact maxim, sympathy maxim, generosity maxim, approbation maxim, and modesty maxim. Nadar (2009) states that tact maxim demands participants to participate in minimizing the loss of others or maximizing benefits for others. According to Leech (1984), tact maxim is based on the category of Searle speech acts, namely directives and commissives. The element of humor in Lenong Betawi dialogue can be done by breaking the tact maxim, namely maximizing the loss of others or minimizing benefits for others. Maxim generosity requires speakers to maximize losses for themselves and minimize benefits for themselves. The element of humor in Lenong Betawi dialogue can be done by breaking the maxims of generosity, such as maximizing self-benefits and minimizing losses to oneself.

An approbation maxim requires speakers to minimize disrespect for others and maximize praise for others. The element of humor in Lenong Betawi dialogue can be done by breaking the approbation maxim, such as minimizing praise for others and maximizing disrespect or criticism for others. According to Chaer (2010), a modesty maxim requires speakers to minimize praise to themselves and maximize disrespect to oneself. The element of humor in Lenong Betawi dialogue can be done by breaking the modesty maxim, such as maximizing praise for yourself

and minimizing disrespect or criticism for yourself.

In agreement maxim, speakers and partners are required to maximize the compatibility between them and minimize incompatibility between them. The element of humor in the Lenong Betawi dialogue can be done by violating the agreement maxim, such as minimizing the compatibility between speakers and the speech partner and maximizing the incompatibility between the speaker and the speech partner. According to Rahardi in Supriyana (2012), cutting or even directly denying the words of the partners is an impolite act. A sympathy maxim demands each participant to maximize sympathy and minimize the sense of antipathy to the partner. The element of humor in the Lenong Betawi dialogue can be done by breaking the sympathy maxim, such as minimizing sympathy for the speech partner and maximizing the antipathy for the speech partner.

Thus, this study focused on the culture of Jakarta (Lenong Betawi) and emphasized content analysis by referring to Leech's politeness principle. This analysis consists of six types of maxims, namely agreement maxim, tact maxim, sympathy maxim, generosity maxim, approbation maxim, and modesty maxim

To conduct this study, researchers tried to extract data from a Lenong Betawi performance held at the 2016 Lenong Betawi Festival. There were 10 Lenong Betawi groups who participated in the Lenong Betawi performance parade. However, researchers chose a group called Sanggar Surya Kencana with his play entitled "Anak Durhaka" which was allegedly liked by the audience. It was shown from the enthusiasm of the audience who followed the story to be involved in dialogue with the climbers. The Lenong Betawi play entitled "Anak Durhaka" indicated to have fulfillment and violation politeness principle language. The fulfillment politeness maxims consider as a quiet conversation because it adheres to the basics of politeness maxims themselves. Whereas, the violation politeness maxims create funny aspects and make the audience laugh because of the deviation in the rules of politeness that are not obeyed or violated.

METHOD

This study aimed to examine the use of the politeness principle which includes the fulfillment and violation maxims in the Lenong Betawi dialogue entitled "Anak Durhaka." This qualitative research adopts a descriptive qualitative design. According to Bogdan and Biklen (2003), descriptive research is the characteristic of data in qualitative research because it was taken from documents, audio-video recordings, transcripts, words, pictures, etc. The qualitative research implied a description of data that aimed to understand a social situation, events, roles, as well as interactions that are around us. Bogdan and Taylor in Moleong (2002) defined qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words from people and behaviors observed.

This study used content analysis method. According to Pamungkas (2010), content analysis is applicable to various studies including language studies which concern with analyzing content of certain matter through classification, tabulation, and evaluation. The Lenong Betawi dialogue entitled "Anak Durhaka" which contain humor and other utterances was the primary data source. In addition, the data were also collected through observation, interview, and document analysis. The transcription results were then analyzed using work tables and analysis criteria based on the Leech's politeness principle.

RESULTS AND DISCUSSION

Lenong Betawi entitled "Anak Durhaka" tells about a child named Kimung from a respected family in the South Tangerang area. Even though his parents were very respected, Kimung had a disrespectful nature. He and his friends rob his parents' house several times to steal money that would be used for having fun. At the end of the story, Kimung's disgraceful act was discovered by his family and made him end up at the police station. The performance art has a duration of 53 minutes 9 seconds with a conversation context of 43 findings with 912 number of speech pairs. Based on those data, the fulfillment and violation maxims got 465 findings.

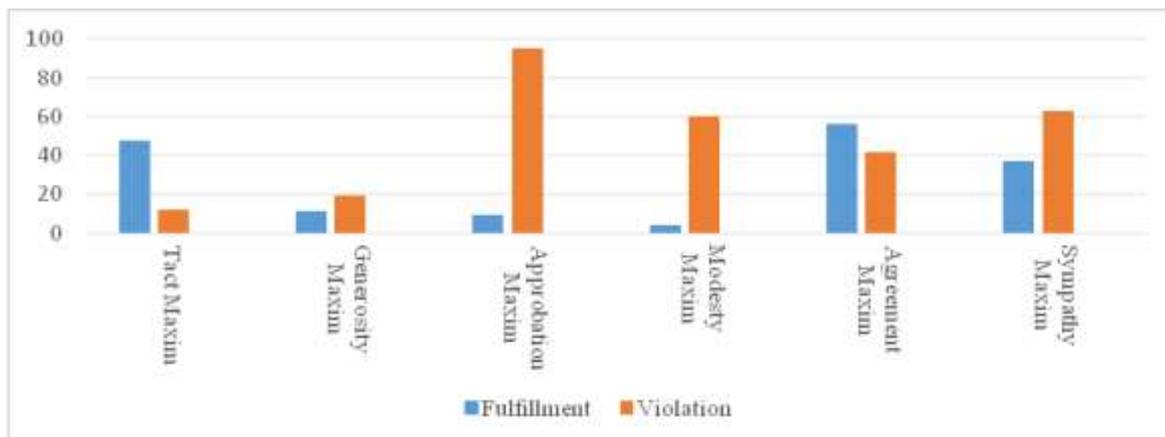


Figure 1. Recapitulation results of the fulfillment and violation of maxim politeness in Lenong Dialogue entitled "Anak Durhaka"

Based on Figure 1, it can be seen that the fulfillment maxims got 165 findings and violation maxims got 191 findings. The following is the acquisition findings of each maxim which is accompanied by examples of conversations that contain the fulfillment maxims.

The fulfillment of politeness principle in the Lenong Betawi

The fulfillment of agreement maxim

In agreement maxim, speakers are required to maximize agreement with the partner and minimize disagreement with the partner. Besides, if a speech partner feels disagree, then a statement that contains a partial agreement is needed. Based on the findings, the fulfillment of agreement maxim got 56 findings or 12.28% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 13, speech pairs 30:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation became chaotic because Kimung went and asked for money. Then, there was a conversation between Haji Burhan, Mother, and Kimung on the topic of Kimung who threatened his parents to give him money.

(30) Kimung: *Saya mau senang-senang ama temen-temen saya Pak.*

(31) Ibu: *Iya tapi gak begitu caranya, Tong... Masya Allah.*

In the utterance (31), there is a partial agreement to minimize disagreement with the partner. The agreement contained in the sentence, "Yes, but it does not work that way ...". It can be interpreted that the word "Yes ..." means that Mother allows Kimung to ask for

money and have fun with his friends, then the word "...however,..." is an expression of disagreement because Kimung's goal of asking for money is to get drunk. Thus, in the speech context 13 and speech pairs 30, there is the fulfillment of agreement maxim because the mother does not agree with Kimung's intention to ask for money to minimize the disagreement by using part of the agreement statement.

The fulfillment of tact maxim

In a tact maxim, speakers are required to minimize the loss of others or maximize benefits for others. Besides, the tact maxim is also expressed in impositive or directive and commissive utterances. Impositive speech or directive is intended to produce actions from the partner according to the direction of the speaker, such as ordering, asking, advising, and recommending. Commissive speech is intended for the participants to take some actions in the future, such as promising and swearing. Based on the findings, the fulfillment of agreement maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 48 findings or 10.52% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 13, speech pairs 42:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation became chaotic because Kimung went and asked for money. Then, there was a conversation between Haji Burhan, Mother, and Kimung on the topic of Kimung who threatened his parents to give him money.

(42) Kimung: *Ah! Ngapain pesantren kagak pinter-pinter!*

(43) Haji Burhan: *Eh, belajar biar pinter. Biar contohin ke orang sini yang baik.*

In utterance (43), Haji Burhan maximizes the benefits for Kimung by advising Kimung to study diligently to become an excellent example for residents. In other words, Haji Burhan uses directive utterances to convey his intentions to Kimung. Thus, in the speech context 13 and speech pairs 42, there is the fulfillment of tact maxim because Haji Burhan maximizes the benefits for Kimung by using directive speech.

The fulfillment of sympathy maxim

In a sympathy maxim, speakers are required to maximize sympathy and minimize the sense of antipathy to the partner. It represents feelings of happiness and sorrow or joy. Therefore, the sympathy maxim uses assertive and expressive speech. Based on the findings, the fulfillment of sympathy maxims in the Lenong Betawi dialogue entitled "Anak Durhaka" got 37 findings or 8.11% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 43, speech pairs 49:

This conversation happened in the morning at Haji Burhan's house. The police appeared to disperse the fight; then, there was a conversation with the topic of the arrest of Kimung and his friends by the police. Abang, Haji Burhan, and the Police agreed to bring Kimung and his friends to the police station. The situation which had stiffened became more controlled by the police.

(49) Kimung: *Maaak... tolongin aye maaak...!*

(50) Ibu: *Huhuhu... (Mengangis melihat Kimung)*

In utterance (49), Mother maximizes sympathy for Kimung who is captured by the Police by crying over his son who is about to be imprisoned. In this speech, Mother expresses her grief by using expressive speech. Thus, in the speech context 43 and speech pairs 49, there is the fulfillment of sympathy maxims because Mother maximizes sympathy to Kimung by using expressive speech.

The fulfillment of generosity maxim

In a generosity maxim, speakers are required to maximize losses for themselves and minimize benefits for themselves. It contains the value of cooperation or mutual assistance between speakers and speech partners. Based on the findings, the fulfillment of generosity maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 11 findings or 2.41% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 37, speech pairs 10:

This conversation happened at night at Haji Burhan's house. Gedor, Boy, and Kimung entered the house sneaking up. Mother and Haji Burhan who did not realize the appearance of the three people talked to the topic of an uncomfortable feeling.

(10) Ibu: *Oh gitu ya?*

(11) Haji Burhan: *Lah duit udah bapak siapin, kalau dia minta baik-baik pasti bapak kasih.*

In utterance (11), Haji Burhan minimizes profits for himself by preparing money to give to Kimung. In this speech, Haji Burhan intends to give money to Kimung on the condition that Kimung asks for it in a good way. Thus, in the speech context 37 and speech pairs 10, there is a fulfillment of generosity maxim because Haji Burhan minimizes the benefits for himself by intending to give money to Kimung.

The fulfillment of approbation maxim

In an approbation maxim, speakers are required to minimize disrespect for others and maximize praise for others. It contains expressions of praise and politeness to the speech partner. Based on the findings, the fulfillment of approbation maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got nine findings or 1.97% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 5, speech pairs 10:

This conversation took place at noon on the terrace of Haji Burhan's house. Haji Burhan met with Mother; then, there was a conversation between Haji Burhan and Mother on the topic of Haji Burhan which tempted Mother.

(10) Ibu: *Buset, Bapak...*

(11) Haji Burhan: *Lah iyalah ama preman... buset dah Ibu mah dulu banyak yang ngelancong in lagi jaman ono mah.*

In utterance (11), Haji Burhan maximizes praise to Mother by complimenting her because there were many people who liked Mother until Haji Burhan competed with thugs to get Mother. Thus, in the speech context 5 and speech pairs 10, there is a fulfillment of approbation maxim because Haji Burhan maximizes praise to the Mother.

The fulfillment of modesty maxim

In a modesty maxim, speakers are required to minimize praise for themselves and maximize self-disrespect or criticism. It contains expressions of euphemism (subtle), humble, and paradox. Based on the findings, the fulfillment

of modesty maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got four findings or 0.87% of the overall appearance in the fulfillment of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 30, speech pairs 30:

This conversation happened at night in front of Gedor's house. Kimung wants to leave soon but Boy and Gedor block Kimung's path. Then, there was a conversation that boasted to each other that they were the rulers of the village.

(30) *Kimung: Oh... lo jago?*

(31) *Gedor: Lah bukannya jago gua mah orang biasa.*

In the utterance (31), Gedor minimizes praise for himself by lowering his heart which is considered a champion by Kimung. In this case, Gedor who was a village thug and famous for the silat champion humbled his heart by saying that he was just an ordinary person. In the speech context 30 and speech pairs 30, there is a fulfillment of modesty maxim because Gedor minimizes praise for oneself by humbling himself.

The violation of politeness principle in the Lenong Betawi

Beside the fulfillment maxims, there are violations of maxims in the Lenong Betawi dialogue entitled "Anak Durhaka." The violation maxims got 191 findings. The following are examples of findings and discussion of the analysis.

The violation of agreement maxim

In an agreement maxim, speakers are required to minimize the match between the speaker and partner and maximize the discrepancy between the speaker and speech partner. In other words, the partner becomes the party given the disagreement, incompatibility, and objection. This violation has the characteristic of using utterances that do not lead to approval if they feel disagree, reduce agreement by using expressions that do not contain remorse or agreement, and utterances that cut off the speech of their partner are also a violation of the maxim of consent. Based on the findings, this violation of the agreement maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 42 findings or 9.21% of the overall appearance in the violation of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 27, speech pairs 7:

This conversation happened at night in front of Gedor's house. The boy pulled Gedor slightly back. Then, there was a conversation between Boy and Gedor with the topic Boy asking whether Kimung was Gedor's brother.

(7) *Boy: Tanya dong, hai coy! Gitu...*

(8) *Gedor: Lah lu tanya orang mabok mah ora ngerti!*

In the utterance (8), Gedor minimizes agreement with Boy by refuting the suggestions given by Boy. This is done because Kimung is drunk, so he cannot give the right answer. Thus, in the speech context 27 and speech pairs 7, there was a violation of agreement maxim because Gedor minimized agreement with Boy.

The violation of tact maxim

In a tact maxim, speakers are required to maximize the loss of others or minimize benefits for others. In other words, speakers become the beneficiaries. The utterance that occurs usually uses speech that does not contain the value of politeness and has the intention that the speaker does not give an option to take action. Based on the findings, this violation of tact maxims in the Lenong Betawi dialogue entitled "Anak Durhaka" got 12 findings or 2.63% of the overall appearance in the violation of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 15, speech pairs 1:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation returned to chaos because of a conversation with the topic of Kimung who asked Haji Burhan and his mother for more money by encouraging Haji Burhan.

(1) *Kimung: Bapak, serahin duit buat gua.*

(2) *Haji Burhan: Kagak dah, Bapak gak kasih dah, kemaren baru dikirim sejuta tujuh ratus ke mana?!*

In utterance (1), Haji Burhan minimizes benefits for others by not giving other choices because he does not want to give money to Kimung. Thus, in the speech context 15 and speech pairs 1, there is a violation of tact maxim because Haji Burhan minimizes benefits for others.

Another finding found in the Lenong Betawi dialogue entitled "Anak Durhaka" is that there are fulfillment and violation of maxims in one pair of speeches. There are nine speech contexts with ten speech pairs that have fulfillment and violation of maxims in one speech pair. To

complete the data information, the following is a discussion of speech findings.

Speech context 10, speech pairs 45:

This conversation took place at noon on the terrace of Haji Burhan's house. Kimung went into the house drunk. Then, there was a conversation between Mother and Haji Burhan on the topic of trying to resuscitate Kimung.

(45) *Haji Burhan: Udah biarin jatoh ama anaknya biarin dah.*

(46) *Ibu: Iya udah ah biarin bodo amat mau jatoh apa nggak.*

In utterance (46), Mother maximizes the compatibility with Haji Burhan who agrees not to help Kimung and maximize antipathy to Kimung with a cynical expression. Thus, in the speech context 10 and speech pairs 45, there is fulfillment and violation of maxims, namely fulfillment of agreement and sympathy maxims.

Speech context 13, speech pairs 26:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation became chaotic because Kimung went and asked for money. Then there was a conversation between Haji Burhan, Mother, and Kimung on the topic of Kimung who threatened his parents to give him money.

(26) *Ibu: Eh eh eh. (Memelas kepada Haji Burhan) Pak... duit katanya...*

(27) *Haji Burhan: Gak. Jangan dikasih, jangan dikasih. (Melepaskan Ibu dari tangan Kimung) Dari pada lu minta-minta duit mending lu tidur dulu dah tidur... (terputus oleh Kimung)*

In utterances (27), Haji Burhan maximizes antipathy and maximizes disagreement by prohibiting Mother from giving money. Besides, there is also the fulfillment of maxims because it maximizes benefits by suggesting Kimung sleep. Thus, in the speech context 13 and speech pairs 26, there are three findings of linguistic phenomena, namely violations of the agreement, sympathy, and tact maxims.

Speech context 13, speech pairs 32:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation became chaotic because Kimung went and asked for money. Then there was a conversation between Haji Burhan, Mother, and Kimung on the topic of Kimung who threatened his parents to give him money.

(32) *Haji Burhan: Bapak lu, ini bapak lu... (Menunjuk dirinya sendiri)*

(33) *Kimung: Bapak saya orang baik! Orang yang paling kaya se-Tangerang Selatan!*

In utterance (33), Kimung maximizes praise for others by praising his rich father. While on

the other hand Kimung satirized his rich father but did not want to give him money. Thus, in the speech context 13 and speech pairs 32, there is fulfillment and violation of maxims, namely the fulfillment of approbation maxim and violations of sympathy maxim.

Speech context 17, speech pairs 3:

This conversation took place at noon on the terrace of Haji Burhan's house. Kimung again whined asking for money, so there was a conversation with the topic Kimung asked Mom and Haji Burhan for money for a spree.

(3) *Kimung: (Diam)*

(4) *Haji Burhan: (Menepuk bahu Kimung) Jangan malu-maluin orang tua, orang tua lu pan terkenal di daerah sini.*

In utterance (4), Haji Burhan maximizes benefits for others by giving direction to Kimung. Besides, there are also violations because it maximizes praise for himself for calling himself as a famous person. Thus, in the speech context 17 and speech pairs 3, there is fulfillment and violation of maxims, namely the fulfillment of tact maxim and the violation of modesty maxim.

Speech context 38, speech pairs 19:

This conversation happened at night at Haji Burhan's house. Gedor, Boy, and Kimung were caught red-handed by Haji Burhan and Mother. Then there was a conversation with the topic of Kimung and his friends threatening Mother and Haji Burhan to surrender their property.

(19) *Kimung: (Berjalan mendekati Haji Burhan dengan sempoyongan)*

(20) *Haji Burhan: Buset, lu nyebut dah jangan mabok mulu!*

In utterance (20), Haji Burhan maximizes the benefits for Kimung by asking him to be aware and not get drunk again. Besides, Haji Burhan maximized criticism for others using the degrading utterances of Kimung. Thus, in the speech context 38 and speech pairs 19, there is fulfillment and violation of maxims, namely the fulfillment of tact maxim and the violation of approbation maxim.

The violation of sympathy maxim

In sympathy maxim, speakers are required to maximize the sense of antipathy to others and minimize sympathy for others. It contains expressions of antipathy or cynicism to the speech partners. Based on findings, this violation of sympathy maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 63 findings or 13.81% of the overall appearance in the violation of politeness maxims. The

following is an example of findings and discussion of the analysis.

Speech context 12, speech pairs 5:

This conversation took place at noon on the terrace of Haji Burhan's house. The situation returned because Kimung fell several times. Then there was a conversation between Haji Burhan, Mother, and Kimung on the topic of advising Kimung.

(5) Ibu: Eeéh eeéh... aduh jangan begitu pak...

(6) Haji Burhan: *Biarin dah lagian gua jadi sewot ama ni anak. Gua sekolain tu anak dari TK SD SMP SMA ampe pesantren.*

In the utterance (6), Haji Burhan minimizes sympathy for Kimung for being annoyed with his son's increasingly uncontrollable behavior. This was stated by leveraging his services as a father, but Kimung responded with bad behavior. Thus, in the speech context 12 and speech pairs 5, there is a violation of sympathy maxim because Haji Burhan minimized sympathy for Kimung who increasingly behaved badly.

The violation of generosity maxim

In generosity maxim, speakers are required to maximize benefits for themselves and minimize harm to themselves. In other words, the partner becomes the loser. Besides, the emergence of this violation is marked by the use of speeches that do not contain the value of cooperation or mutual assistance between speakers and speech partners. Based on findings, the violation of generosity maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 19 findings or 4.16% of the overall appearance in the violation of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 17, speech pairs 4:

This conversation took place at noon on the terrace of Haji Burhan's house. Kimung again whined asking for money, so there was a conversation with the topic Kimung asked Mom and Haji Burhan for money for a spree.

(4) Haji Burhan: *(Menepuk bahu Kimung) Jangan malu-maluin orang tua, orang tua lu pan terkenal di daerah sini.*

(5) Kimung: *Saya pengen foya-foya beh... Pengen senang! Ahahahaha...*

In utterance (5), Kimung maximizes profit for himself by utterances that do not contain the value of cooperation by rejecting what has been expected from Haji Burhan and expressing his desire to have fun for himself. Thus, in the speech context 17 and speech pairs 4, there is a violation of generosity maxim because Kimung maximizes profit for himself.

The violation of approbation maxim

In approbation maxim, speakers are required to minimize praise for others and maximize disrespect or criticism for others. In other words, the speaker becomes the party given the praise. Besides, utterances in violations of these maxims contain expressions of ridicule and condescension towards the partner and other parties. Based on findings, violations of approbation maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 95 findings or 20.83% of the overall appearance in the violation of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 25, speech pairs 4:

This conversation happened at night on the terrace of Gedor's house. Boy and Gedor who were talking about how to make money were silent for a moment because they heard Kimung singing while drunk. Then, there were conversations between the three on the topic of asking for money to Kimung.

(4) Gedor: *Justru itu gua ga punya duit!*

(5) Boy: *Wah, orang kere nih.*

In the utterance (5), Boy minimizes praise for Gedor by calling him a man of kere. Even if you see the previous statement, Boy also has no money. Thus, in the speech context 25 and speech pairs 4, there is a violation of approbation maxim because Boy minimizes praise for Gedor.

The violation of modesty maxim

In modesty maxim, speakers are required to maximize praise for themselves and minimize self-disrespect or criticism. In other words, the partner becomes a party given a sense of ignorance. Besides, the emergence of this violation is characterized by the use of speech that contains expressions that are mocking, criticizing, and demeaning others. Based on findings, the violation of modesty maxim in the Lenong Betawi dialogue entitled "Anak Durhaka" got 60 findings or 13.15% of the overall appearance in the violation of politeness maxims. The following is an example of findings and discussion of the analysis.

Speech context 1, speech pairs 2:

This conversation took place at noon on the terrace of Haji Burhan's house. Haji Burhan entered the family room, then had a conversation with the audience on the topic of Haji Burhan who introduced himself arrogantly.

(2) Penonton: *Walaikumsalam warohmatullahi wabarokatuh...*

(3) *Haji burhan: Alhamdulillah... (Terdiam sejenak sembari menggeserkan kursi) Saya yang disebut Haji Burhan. Saya orang yang paling kaya di daerah Tangsel.*

In the utterance (3), Haji Burhan maximizes praise for himself by revealing to the audience that he is the wealthiest person in South Tangerang. Thus, in the speech context 1 and speech pairs 2, there is a violation of modesty maxim because Haji Burhan maximizes praise for himself.

From the analysis, the fulfillment and violation maxims got 465 findings. The percentage results of fulfillment politeness maxims obtained 12.28% for agreement maxim, 10.52% for tact maxim, 8.11% for sympathy maxim, 2.41% for generosity maxim, 1.97% for approbation maxim, and 0.87% for modesty maxim. It means agreement maxim is the highest and modesty maxim is the lowest fulfillment politeness maxims in Lenong Betawi humorous dialogue. The percentage results of violation politeness maxims obtained 9.21% for agreement maxim, 2.63% for tact maxim, 13.81% for sympathy maxim, 4.16% for generosity maxim, 20.83% for approbation maxim, and 13.15% for modesty maxim. It means approbation maxim is the highest and tact maxim is the lowest violation politeness maxims in Lenong Betawi humorous dialogue. It can be concluded that the violation politeness maxims is more found than fulfillment politeness maxims in Lenong Betawi humorous dialogue entitled "Anak Durhaka."

The type of violation of humor consists of two forms, namely schematic (ontological) violations and content (reproach or not reproach) (Purzycki, 2011). Based on the analysis, violations of agreement maxims included in the form of schematic (ontological) violations, violations of tact maxims included in the form of schematic (ontological) violations, violations of sympathy maxims included in the form of content violations (reproach), violations of generosity maxims included in violations schematic (ontological), violations of approbation maxims included in the form of content violations (reproach), and violations of modesty maxims included in the form of violations (not reproach).

CONCLUSION

In the Lenong Betawi dialogue entitled "Anak Durhaka," there are 912 speech pairs and 456 findings for the fulfillment and violations of

politeness maxims. It means that not all speech pairs have fulfillment or violation of modesty maxims because some of them are thought to be part of principle application maxims. An agreement maxim is the highest number of findings in the fulfillment politeness maxims. It showed from the percentage results of 12.28%. An approbation maxim is the highest number of finding in the violation politeness maxims. It showed from the percentage results of 20.83%. Thus, it can be concluded that Lenong Betawi dialogue entitled "Anak Durhaka" contains expressions of ridicule, jokes, and degrading speech partners. Therefore, Lenong Betawi dialogue entitled "Anak Durhaka" has many findings in the violations of approbation maxim.

Based on the conclusions, the researchers recommended for various academics to conduct further research on the principle of politeness in the Lenong Betawi dialogue. It implicated in learning to write a comedy-drama script by paying attention to the use of fulfillment and violation of politeness maxims. Besides, this research can be followed up as a source of new information regarding the principle of politeness found in the Lenong Betawi dialogue entitled "Anak Durhaka."

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