# REPRESENTATION PRINCIPLES OF POLITENESS IN THE FILM "UNGGAH-UNGGUH" AND IMPLICATIONS IN INDONESIAN LANGUAGE LEARNING

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**Abstract** - Film is not only a scene but also a form of social visualization. One of the interesting Indonesian films is entitled "Unggah-Ungguh". This study will discuss the language used in the short film "Unggah-Ungguh" and its implications for learning Indonesian. The method in this research is descriptive-qualitative. Sources of data in this study were obtained through dialogue transcripts between characters in the film "Unggah-Ungguh" using the note-taking technique. The results of the research show that the politeness principle consists of: (1) the tact maxim related to wise character in language; (2) the generosity maxim and sympathy maxim related to mutual helping character; (3) the approbation maxim related to mutual respect character; (4) the modesty maxim related to the humble character; and (5) the agreement maxim related to the character of mutual respect. In its use, the speech in the film "Unggah-Ungguh" uses Javanese, which is adjusted to the age level of a speaker. The Javanese language level consists of ngoko Javanese and krama Inggil Javanese. Krama Inggil is the highest level of speech in Javanese society. This language is usually used to respect elders. Meanwhile, the ngoko language is used by speakers and speech partners of the same age. The use of this language is adjusted to the principle of politeness used in an utterance. This film can be applied as material in learning Indonesian, namely for junior high school students, and is developed into a narrative text. Its application is in the form of turning a film into a short story in which there is character strengthening for language according to age levels..

**Keywords** - Unggah-Ungguh, Politeness Principle, Indonesian Language Learning

## I. INTRODUCTION

In this modern era, the film industry in Indonesia is experiencing rapid development and spread. Films have a wide opportunity to be seen by the general public. As an art form, films can easily be shown to audiences. Especially in the current era, films are shown through various platforms, such as YouTube, WeTV, video, and so on (Komara, 2021). Films do not only present enjoyable experiences but also everyday life experiences that are packaged more attractively (Mudjiono, 2011). The specialty of film is that it has a huge appeal, which consists of a series of photographic images displayed sequentially to create the illusion of movement and action that resembles real life (Surahman, 2014).

As a representation of real life, the presentation of films cannot be separated from the use of language. We can understand the stories presented in the film, one of which is from the language used. The language can be given meaning with screen direction, angles, distances, and cuts in the film (Ruby, 2012). Therefore, language and film are two inseparable things. One of the interesting films is entitled “Unggah-Ungguh” which was uploaded on the 8 Productions YouTube account in 2021. This film is set in Batuwarno Village, Wonogiri, Central Java. The language used by the players represents the culture of the Javanese people. In Javanese culture, language is a representation of one's politeness. The Javanese language contains various variations of language that function to shape human behavior (Poedjosoedarmo, 1979). The Javanese language consists of Javanese Ngoko and Krama. Its use is determined by factors of age, class, and social status (Chotimanh, et al, 2019). The Javanese language is divided into ngoko innocent, ngoko alus, krama innocent, and krama alus. Ngoko lugu is a level of Javanese language in the form of ngoko or neutral. Ngoko alus is a language level in the form of ngoko mixed with krama inggil. Krama inggil is a level of Javanese language that has a lexicon of krama, middle and neutral. Krama alus is a level of Javanese language that has the highest level of refinement (Priyantiningsih, 2019).

In addition to the use of language, attitude in language is a reflection of politeness values. Yule (1996), revealed that politeness is a system of human relations that is used to minimize conflict and resistance between humans. Furthermore, Nugroho (2021), reveals that respect is shown by being able to carry oneself and behave when speaking. In addition, they can place themselves according to their degree and position. Along with technological developments, the level of politeness in the language of the younger generation in Indonesia has begun to decline. Listiana's research (2021), concluded that technological developmentscause the moral quality of students to become less good. Furthermore, Lubis, D & Siregar's research (2021), concluded that there were language violations or social impoliteness on social media. In addition, the results of research by Agustin & Inayah (2021), concluded that there was an error in the use of language by the players. As a representation of Javanese society that emphasizes

language politeness, the film "Unggah-Ungguh" can be an example of inculcating character education, especially for students. Therefore, this study will discuss the application of the politeness principle in the film "Unggah-Ungguh" and its application in learning Indonesian at school.

## II. METHODOLOGY

This study used the descriptive-qualitative method. Consists of several processes, including the description of phenomena, analysis, and conclusions (Dey, 2005: 31). Data or phenomena obtained from the film "Unggah-Ungguh" on the 8 Productions Youtube channel, which is in the form of a dialogue between characters, Data collection was carried out using the see-note method, namely, by observing the film and then transcribing the dialogue in the film. The data were analyzed according to politeness principles and their implications for learning Indonesian. Next, conclusions are drawn based on the results of the analysis that has been carried out.

## III. RESULTS AND DISCUSSION

The representation of the principle of politeness inthe film "Unggah-Ungguh" is reflected in the language used. Language is related to the utterances uttered by the players. Hymes (1974), revealed that speech is related to speech situations, speech events, and speech acts. This includes settings and scenes, participants, ends, act sequences, keys, instruments, norms of interaction, and genre (SPEAKING). Setting and scene refer to the time and place of speech. Participants refer to the speech actors. Ends refer to the response of the speech partner. Act sequence refers to the actions performed by the speech partner. Key refers to the tone, manner, or spirit of the speech event. Instrumentalities are related to the channels used or the form of speech events. Norms are related to behavior inherent in speech events. Genre relates to the type of utterance.

### 3.1 Representation of the Principle of Politeness

There are five forms of the politeness principle: the maxim of wisdom, the maxim of generosity, the maxim of sympathy, the maxim of praise, the maxim of modesty, and the maxim of agreement (Leech, 1983: 132). The maxim of wisdom relates to the character of being wise in language. The generosity maxim and the sympathy maxim are related to the character of helping each other. The maxim of praise is related to the character of mutual respect. The humility maxim relates to the humble character, and the agreement maxim relates to the character of mutual respect.

**1. Tact Maxim**

Tact maxim in the dialogue of the film "Unggah-Ungguh" is conveyed to express advice. The following is the maxim of wisdom in the movie "Unggah-Ungguh".

Setting and Scene : Child B's house in the morning
Participants : children A, B, D, E, and C(mother's B).
Ends : C (mother's B) gives advice to children B and D.
Act Sequence : Children A, B, D, and Esay goodbye to C (mother'sB).
Keys : happy
Instrumentalities : conversations between characters
Norms : conversations between children A, B, D, E, and C (mother's B)
Genres : dialogue.

C : "Eeee, sik sik pamit ki sing sopan. Salim make sik" (Eeee, say goodbye to the polite one. Shake hand with make)
B : "Mak, kulo mangkat riyin" (Mom, I'm leaving (while kissing her mother's hand))
C : "Yo, le ati-ati yo" (Okay, take carel)
The children approached the mother, kissing her hand
A : "Mak, kulo mangkat riyin" (Mom, I'm leaving now (while kissing her mother's hand))
D : "Mak, mangkat riyin. Tos sik!" ("Mom, I'mgo now. High five first!!"
C : "Nak pamit karo wong tuwo ki sing sopan. Ora tos-tosan ngene iki" (If you want to say goodbye, don't high five first ((while holding D's hand))
D : "Nggih mpun mak" (Yes, ma'am (go away leaving C while turning his face)
C : "Huh, cah saiki, kurang, nak kon salim ra gelem" (Huh, now the children it's enough, when to shake hand do not want (while shooks her head)

The application of tact maxim was conveyed by the mother of child B to children A, B, D, and E. Speech "Eeee, sik sik pamit ki sing sopan. Salim make sik" delivered with the intention of giving advice to B. As for the speech delivered by A and B "Mak, kulo mangkat riyin (while kissing his mother's hand). using Javanese Krama Inggil. The use of this language in Javanese society is used as a form of respect for older people. Then, saying goodbye and kissing hands is a follow-up form of respect. The use of Javanese Krama Inggil is a form of wisdom in language.

**2. Generosity maxim**

The maxim of generosity in the dialogue of the film "Unggah-Ungguh" is conveyed to express orders. The following is the maxim of generosity in the movie "Upload-Ungguh". Setting and Scene: Farm
Participants : children A, B, D, E, and F(mister)
Ends : A and B give

commandsto D and E.
Act sequence : A and B help F (mister) who fellKeys : panic
Instrumentalities : conversations between characters
Norms : conversations between children A,
B, D, and E
Genres : dialogue
A dan B : “Ayo-ayo ditolong” (Let’s help (while rushing to the mister who fell))
D : “Halah, ora sah lho. Kowe ngko malah diseneni Pak Handang. Ngko malah telat” (Huh, I don’t care. Mr. Handang is eveninterested in you. It's even late)
B : “Kowe og Za, ndadak ngluruhi barang (It’syour fault Za)
A : “Lha kan kuwi budayane wong Jowo nak ketemu wong ki yo luruh-luruh. Ora mung meneng wae” (Well, it’s culture of the peopleJavanese who want to meet people (while helping the fallen mister))
E : “Tulungono yo, aku dhisik” (Help him, I’mfirs) (went on his bike with D leaving A and B))

The application of the generosity maxim was conveyed by children A and B to children D and E. The utterance "Ayo-ayo ditolong!” (while rushing to the mister who fell)" was conveyed with the intention of giving an order to help a father who had fallen. The speech delivered by A and B to D and E is a form of Javanese ngoko. Its use is for speakers and speech partners of the same age. The orders given are a form of character helping each other.

**3. Sympathy maxim**

Sympathy maxim in the dialogue of the film "Unggah-Ungguh" is conveyed to express a sense of care. The following is the form of sympathy maxim in the film "Unggah-Ungguh".
Setting and Scene : farm
Participants : children A, B, and E
Ends : A expresses concern for E.
Act Sequence : A asks about the state ofE.
Keys : panic
Instrumentalities : conversations between
characters
Norms : conversations betweenchildren A, B, and E
Genres : dialogue
A : “Ngopo kok iso tibo?” (why are you fall?)
E : “Banku nggembos, gek tibo” (My bike is flattire and I’m fall)
B : “Kowe ki kuwalat mau ra sopan karo wongtuwo” (You are the one who taught me to be polite to him (stands up pointing to E))
E : “Lha ngopo lo, kowe ngece aku?” (Where are you, are you kidding me? (stands up pointing to B))
B : “Lha tenan lo, kowe ki kaet mau ra sopan karo wong tuwo” (Really, you are not polite to him)
E : “Lha ngko nak selak telat lo!” (I want to belate!)
B and E push each other
A : (Stand up) Uwis-uwis ojo do tukaran. Awakedewe iki sak tim (Don't exchange it. We are a team)

The application of the sympathy maxim was conveyed by A to E. The utterance "Ngopo kok iso tibo?" is a form of expression of A's concern for E's condition. Speeches A, B, and E are forms of ngoko Javanese used by speakers and speech partners of the same age. The speech delivered by A to E is a manifestation of the character of helping each other to others.

**4. Approbation maxim**

Speech in the film dialogue "Unggah-Ungguh" to convey praise. This is done as a form of respect for the interlocutor. The following are the maxims of praise in the film Unggah-Ungguh."
Setting and Scene: Farm
Participants : children A, B, and F (mister)
Ends : mister conveys thanks andpraise at the same time.
Act Sequence : mister thanked A and B.
Keys : panic
Instrumentalities : conversations between characters
Norms : conversation betweenchildren A, B, and F (mister)
Genre : dialogue
F : “Matur suwun yo, le. Cah jaman saiki isih gelem pitulung. Mugo- mugo do dadi wong sukses yo, le (Thank you, le. You are still willing to help. I hope you will be a successful person (while holding shoulders A and B))
A dan B : “Nggih, pak. Amiin” (Yes, Sir. Amiin (whilelooking down))
A : “Nggih pun pak, kulo pamit riyin” (It’s okay, Sir. I’ll say goodbye)
F : “Oiyo do ngati-ati. Nggih nggih tur nuwun yo” (Okay, take care)
A dan B : “Nggih” (Okay, Sir) (leaving man by they bicycle)

The application of the approbation maxim was conveyed by F (the father) to A and B. The speech “Matur suwun yo, le. Cah jaman saiki isih gelem pitulung. Mugo- mugo do dadi wong sukses yo, le” is an expression of praise because A and B have helped F (mister) when he fell. The use of F (mister) to A andB uses Javanese ngoko, while A and B to F (mister) use Javanese krama Inggil. The difference in the use ofthe language is influenced by the age factor

between them. In addition, the use of Javanese krama Inggil andlanguage attitudes shown by A and B when speaking is a form of respect for F (mister), who is older, and also reflects the character of mutual respect.

**5. Modesty maxim**

Speech in the film dialogue "Upload-Ungguh" to convey humility. The following is the form of the modesty maxim in the film Unggah-Ungguh."

Setting and Scene : Farm
Participants : children A, B, and F (father)
Ends : Father conveys thanksand praise at the same time.
Act Sequence : Father thanked A and B
Keys : panic
Instrumentalities : conversations between characters
Norma : conversation between children A,B, and F (mister)
Genres : dialogue
A dan B : “Monggo, Pak” (Please, Sir) (while bowing they head)
F : “Oiya, Le. Arep do ning endi?” (Okay, Le.
Where are you going?)

The application of the modesty maxim was conveyed by A and B to F when they met. The utterance "Monggo, Pak" uttered by A and B is a form of expression of humility that is done when meeting older people. The language used by A and B is a form of Javanese called Krama Inggil. Then F (Father) uses Javanese ngoko. In Javanese culture, this speech is conveyed with the aim of greeting as well as a sign of respecting someone's existence. It has to do with humble character.

**6. Agrrement maxim**

Speech in the film dialogue "Unggah-Ungguh" to convey approval. The following is the maxim of agreement in the movie Unggah-Ungguh."

Setting and Scene : road
Participants : children A, B, D, and E
End : A, B, D, and E lead the bicycle to Pak Handang's house.
Act Sequence : B expresses his thoughtsto A, D, and E.
Keys : happy
Instrumentalities : conversations between characters
Norms : conversations betweenchildren A, B, D, and E
Genres : dialogue
B : “Nulung kuwi wajib. Nak kowe mau ra tak tulungi kepiye?” (Helping is mandatory. How are you going to help me?)
E : “Yowes aku salah. Aku jaluk ngapuro” (Okay, I was wrong. I apologize)
A : “Yowes saiki kowe kudu sopan ning uwong. Nak tindak-tandukmu apik, suk yo bakal dihargai marang wong liyo. Nandur ki yo bakalan ngunduh” (It’s oke, now you have tobe polite in front of others. Your good behavior will be appreciated by strangers. Let's see if you can download it)

The application of the maxim of the agreement was conveyed by E and A in the speech of B “Nulung kuwi wajib. Nak kowe mau ra tak tulungi kepiye?” In this story, B intends to tell A, D, and E to always help people in need. Then E said “Yowes aku salah. Aku jaluk ngapuro” is a form of agreement expressed by an apology. Then A's story "“Yowes saiki kowe kudu sopan ning uwong. Nak tindak-tandukmu apik, suk yo bakal dihargai marang wong liyo. Nandur ki yo bakalan ngunduh” is a form of approval as well as advice. This is related to the character of mutual respect between people which is expressed by apologies and advice. In the speech above, A, B, and E use ngoko Javanese because they are of the same age.

Setting and Scene : G's house (Pak Handang’s house)
Participants : children A, B, D, E, F
Ends : A, B, D, and E lead the bicycle to Pak Handang's house.
Act Sequence : B expresses his thoughts to A, D, and E
Keys : happy
Instrumentalities : conversations between characters
Norms : conversations between children A, B, D, E
Genres : dialogue
G : “O, ngono to Za. Awakmu bener (thumbs upfor A). Angga nek perlu ono sing ditulung ning ngarepe dewe yo tulungen disik. Ora kenek alesan. Awake dewe ki wing Jowo. Budayane karo tindak tanduke ki yo sing apik. Nak ono wong butuh bantuan ki yo ditulungi. Ojo malah ditinggal lungo. Karo wong tuwo kuwi yo sing sopan. Kowe tibo mau iso dadi mergo polahmu dewe. Ora peduli karo wong liyo. Yo, ra cah?” ("Oh, oke Za. You are right (thumbs up for A). If you need help with something in front of you, please help us. No reason. We are Jovanese people. The culture and behavior are good. Ifsomeone needs help, please help them. Don't even leave him alone. Be polite with other people. You are going to be like that becauseof your own behavior. Don't care about strangers. It’s right?)
A, B, D, E : “Nggih, Pak” (Okay, Sir) (while nodding))

The application of the maxim of the agreement was conveyed by G (Mr. Handang) for A's utterance. This utterance is a form of approval for A's utterances and actions that have helped people in need. Apart from that, the speech delivered by G (Pak Handang) also advised A, B, D, and E. The speech delivered by A, B, D, and E used Javanese krama Inggil. Then G (Mr. Handang) used Javanese ngoko. The difference in the use of the language is influenced by the age difference between them. Apart from the age difference, the use of Javanese krama Inggil, spoken by A, B, D, and E, is a form of respect for older people through language.

As the title suggests, unggah-ungguh means manners. That is, can use the language according to the rules. In Javanese society, a person's language level isbased on speech partners and interaction situations (Adisumarto, 1991).

The use of language must pay attention to what, who, when, where, and how to communicate with speech partners (Pride 1979). Twothings determine the level of language, namely the level of formality of personal relations and the social status of speakers and interlocutors Arfianingrum (2020). The speech is adjusted to respect and the level of formality. This is related to politeness in language (Oatey, 2003).

### 3.2 Implementation in Indonesian Language Learning

This film is a mirror of language that applies politeness principles. Therefore, this film is suitable for application in language learning, one of which is Indonesian. In phase D of the independent curriculum, at the viewing stage with learning outcomes, students interpret information to express sympathy, concern, empathy, or opinions on the pros and cons of visual and audiovisual texts. Through the film "Unggah-Ungguh", students can develop a narrative text in the form of a short story that contains the character of the principles of decency.

## IV. CONCLUSIONS

The principle of politeness in the film "Unggah-Ungguh" uses Javanese which is adjusted to the age level of a speaker. The Javanese language level consists of ngoko Javanese and krama inggil Javanese. Krama inggil language is the highest level of speech in Javanese society. This language is usually used to respect elders. Meanwhile, ngoko language is used by speakers and speech partners of the same age. The use of this language is adjusted to the principle of politeness used in an utterance. This film can be applied as material in learning Indonesian, namely viewing for junior high school students which are developed into narrative text. Its application is in the form of turning a film into a short story in which there is character strengthening for language according to age levels.

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