

## A SOCIOPRAGMATIC ANALYSIS OF THE DEVIATION OF POLITENESS PRINCIPLE IN THE USE OF TONTEMBOAN LANGUAGE IN MAKELA'I DIALECT

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**Abstract** : This study aims to answer two main problems. First, how do members of youth organizations in Taraitak Satu Village communicate through violations of the principles of linguistic politeness? Second, to what extent do young people in Taraitak Satu Village deviate from the principles of linguistic politeness in their social and professional interactions? This study uses a qualitative approach with free listening and listening (SBLC) as the main method of data collection, supported by note-taking as a secondary method. Data analysis refers to the referential approach based on the SPEAKING component of speech. The results revealed that youth in Taraitak Satu Village often use impolite language with intentions such as correcting, inciting, demeaning, mocking, ignoring, expelling, forcing, belittling, rejecting, and depriving others of their rights. These violations of language politeness norms include various aspects, such as tact, generosity, acceptance, humility, compatibility, and sympathy. The negative impact of these violations of linguistic politeness principles is not only felt by the youth individually, but also by their youth association groups. When words are delivered in a way that hurts the feelings of others, this can lead to controversy, hostility, dampen enthusiasm for group activities, and cause discord. This research is expected to contribute to efforts to preserve the Tontemboan language in the Makela'i dialect and provide a basis for strengthening the community to adhere to the principles of language politeness. Thus, this research is an important step to maintain the sustainability and quality of local languages in Taraitak Satu Village.

**Keywords** : *Principle of Politeness, Tontemboan Language, Sociopragmatics*

### INTRODUCTION

Language serves as a vital means of communication for humans. Humans are able to form intimate bonds with each other because of language. Moreover, language plays an important role in every aspect of our daily lives. Language is the medium through which all knowledge, from every sphere of existence, is known. Human interaction serves not only to convey information but also to establish bonds between individuals. Social

interaction and its impact on human communication is limited by cultural norms. The best way to interact with others and form friendships is through the use of polite language. This is because polite speech takes into account the norms of language use and the socially established hierarchy of values. It is clear that in today's society, individuals use impolite words more often when speaking. This is evident in the state of society when individuals are always at odds with each

other because their choice of language goes against the established moral and ethical order. Proper use of grammar and syntax is essential in public settings. A culture where people constantly use polite language in their interactions is a peaceful, calm and harmonious society.

Today's younger generation is the decisive element in the process of preserving and inheriting the culture of polite language for the future, and this is crucial to understanding the state of modern society. When people violate the rules of polite language use, it may have serious consequences for themselves and their conversation partners. In fact, not only among young people but in all spheres of society, physical and mental violence begins with deviations from the concept of language politeness, and even the act of rude speech can lower one's position in society. Researchers and students with linguistic interests are encouraged to look into the deviation of the concept of politeness in the Tontemboan language of the Makela'i dialect as an example of a social problem.

The study of the Tontemboan language of the Makela'i dialect, which is one of the regional languages in Minahasa, is seen by researchers as an effort to help develop and preserve regional languages. Researchers are encouraged to investigate the forms of deviant utterances in the principles of language politeness, the causes of language politeness deviations, and their impact on community life in Taraitak Satu Village as a result of the difficulties arising as a result of the deviation of these principles in the interaction of young people using the Tontemboan local language.

## RESEARCH METHOD

The researcher used a qualitative methodology to investigate the underlying

and systemic causes of the deviation of linguistic politeness principles in the field, as suggested by the title and object of the study. Qualitative research techniques are defined by Bogan and Taylor (1975: 5) as those that provide "descriptive data" in the form of interviews, focus groups, and field notes. Qualitative research results, as defined by Strauss and Corbin (2007: 1), are not derived from statistical processes or other types of calculations. Census-style calculations and data submissions are possible, but the qualitative interpretation of the data is what really matters. Research that does not rely on numbers is called qualitative. A listening approach was used to obtain data for this investigation (Sudaryanto, 2015). Verification that equalization or listening techniques are carried out using tapping.

The Engagement Free Speech technique was also used for data collection in this investigation (SBLC). According to Sudaryanto (2015: 204), SBLS is characterized by the lack of involvement of the researcher in the conversation process or in the dialogue text. The researcher takes the role of a neutral observer, only recording the exchanges between the dialog participants. The recording method is used as a secondary method after the SBLC free listening method is used. By using this recording method, you can keep track of every time the speaker deviates from the golden rule of politeness.

In this study, the commensurate approach is used to examine the form of impoliteness. According to Sudaryanto (2015: 15), the commensurate approach is an approach whose determining instrument comes from somewhere other than the language being mastered. This study identifies two problems that the referential exemplar approach, which is used to test the form of deviation of Politeness maxims, can help solve.

According to Sudaryanto (2015), the referential pairing method is a technique for data analysis in which the reality determined by the linguistic reference serves as the determining instrument. In addition, this research uses the Deciding Element Sorting (PUP) approach, a method whose determining instrument consists of the researcher's own mental sorting capacity. In this analysis, the context or speech component SPEAKING serves as the deciding tool for the sorting power, which is the referential sorting power.

## FINDINGS AND DISCUSSION

Taraitak Satu Village in Langowan Utara Sub-district, Minahasa Regency was the location of this research. The data obtained from the study indicate a departure from the notion of linguistic manners. Taraitak rural youth and their linguistic deviance: a topic for in-depth discussion and academic investigation. A single case sociopragmatic analysis using the SPEAKING framework developed by Dell Hathaway Hymes. He was interested in the speech acts of the young people of Taraitak Satu village. Youth activities, including religious activities and community social activities that involve contact among youth, include speech acts performed by speakers, such as carnival, tomato seed planting, rice planting, cooking, organizing meetings, and helping at weddings. It was found that there was language that did not adhere to the notion of linguistic politeness in each of these pursuits. This exchange serves as a practical illustration of the saying, *"kemityo? Sino so ko mabaya?m woyEn sama? A sia so sia kəmit o ca."* This implies that if you decide to attend in the future, you should carefully inquire whether or not he is coming along. It is clear from this discourse that the speakers are respecting the manners expected of them while using the language of the

proverb of wisdom. Five examples of conversations that deviate from the norms of good manners documented in the proverb of wisdom. *"A cuam ku a co tarƏpƏ ca loor syia, kotowo karapi in la?nəs, so kƏlƏtyu kawisya maŋƏ, namtyum ma? Karapi a sia"*. In this case, you don't need to spend time with him next time because I've already told you that he's a bad guy, a liar, and a slacker. Speech 4 (4) clearly aims to defame Ing and encourage the speaker to dislike, rather than like, Ing. The speaker's anger and resentment stemmed from the fact that he had grown tired of planting tomato seedlings as part of the camp's fundraising efforts, whereas many of the campers had never participated in such activities. In addition, tense friendships can lead to violations of polite speech rules. The consequence of this breach of manners is the degradation of others and the disruption of social cohesion. Some connotations of departure from the five maxims of politeness found in the data include venting anger, being corrected for one's own lack of knowledge, being demeaned, ridiculed, or even inciting others.

Ten samples showed significant deviations from the principle of politeness in the language of the maxim of generosity. This sample speech exemplifies the principle of generosity in the workplace, *"rona yaku minjam kungsi? Motorenu, ampapaan remior-riorem ndƏ? Muran"* implies I need to borrow your motorcycle keys because I am late and it will start raining soon. In this exchange, the speaker borrows the motorcycle keys from the other person with a humble request, using the concept of manners from the proverbial language of generosity. However, the notion of courtesy in language is not always applied, especially among young people. As this example conversation shows,

*“səmurakɛy wɛʔanɛy ɛŋ kungsi’ motor tyu yaku mərio-riorəm ndɛʔ Muran”* meaning that I’m in a hurry because of the rain, so please hand over your motorcycle keys. It’s going to rain (or start drizzling), so the speaker is being rude by expressing a desire to leave the party early and go home. Since the speaker is in a hurry and anxious about the weather, he borrows a motorcycle from a friend and vents his frustration in an insensitive manner. Anger and hostility towards the speaker arise as a result of this kind of discourse, leading to a dispute. Disparaging, mocking, putting each other down, insulting, shouting, and repelling are all slang terms that have found their way into the generous saying.

There are four statistical outliers in the praise/appreciation saying compared to the polite discourse concept. Where words like “selfish,” “disrespectful,” “usurping,” and “shouting” all have negative connotations. This speech is a great example of the adage of praise and appreciation, *“ləmɛbɛ pəʔ mɛy cita tɛʔs maʔtawoy o tyu cita kəlian torona”* shows that we need to try harder if we want to get significant results. The speaker uses maxims of politeness, maximal language, praise, and appreciation to encourage and inspire others who have been trying but have not reached their full potential. This speech shows a departure from the idea of polite language which is supported by evidence from the field, *“maʔn yaku kɛlɛ kəʔ Sinoʔ Taan ca kakɛlɛ ko, maʔtawoy ayo makalyaʔ Yəndo taʔan cawana siniwakan”* which means let me work until I don’t know the day but without results, like this but not like you. The bad behavior of speakers who are simple and don’t want to be humbled and even take pleasure in mocking and demeaning others is the root reason for this deviation from the principle of politeness in the praise/reward saying. When people violate this rule of

politeness, it causes discord among them and eventually leads to the breaking of previously established social bonds.

According to the research findings, two pieces of information show deviations from the concepts of politeness, maximal language, and simplicity. The following are examples of the principle of simplicity in speech, *“paʔ sɛrɛnku pəsut oka cita aŋ tampa anio, rona kəʔ camo kəməso wo maʔyar pɛ təmonɛl cami.”* This implies I realize how cramped it is in here, so if you can step out first, we can go through a few scenes. The idea of politeness in the maximal language of praise appreciation is evident here, as seen by the speaker’s respectful plea for those not involved in the activity to leave the room. However, the following discourse demonstrates a deviation from the norm of politeness in the proverbial language of praise and appreciation: *“sɛ ca acatɛbɛ kəməsotɛ wo, kəkəlianəm tərəŋ tou asi tampa anio kəmənsya rɛ cami maʔyar so pəsut oka kɛya.”* There are too many people in the room, and I don’t know how we’re going to rehearse with it being so cramped, so the audience should be excluded first. The speaker here clearly disregards the etiquette of polite discourse, as is evident from his rude treatment of the narrator. The field study shows the speaker’s annoyance and anger at the fact that many young members refuse to take part in the theater is the root cause of this violation of the concept of politeness. When people in an organization do not treat each other with dignity and respect, it may have a negative effect on the efficiency of their work. In addition, if members of the same team do not get along, it may lead to disputes.

There are 2 facts about the covenant saying. The first dataset includes words spoken with the intention of refusing a request, while the second dataset does the same with regard to invitations. Some

phrases that illustrate the principle of politeness in action, “*so kElEtyu awianəm oto pakEn ta.*” If that’s the case, does that mean we can borrow a vehicle from the establishment? The maxim of agreement is at work in this talk as the speaker assumes his audience will agree with him and does not try to persuade them otherwise. However, this study shows that this discourse contains a violation of the principle of politeness in the maxim of agreement, “*camo kədEn so kElEtyu woyənanE asE po’ok so awian oto mankay im papan wo wuŋan ndE cita kE rudu sEmora oto*” implies you should ask the family about the availability of a vehicle to help lift the boards and flowers, and not rely on us to do it. The speaker’s anger at not having his perspective accepted was a contributing factor, as was his selfishness towards his friends and relatives who were performing and the fact that other young people who would have made it to the stage had not yet arrived. Disagreements over different viewpoints occur and the sense of community in the workplace suffers as a result of these disagreements and breakdowns in civility.

There are three pieces of evidence in the sympathy proverb that violate polite discourse norms by engaging in coercive speech, insulting each other, or expressing hatred. Data describing the speaker as opposed to the speaker’s point of view can also be found in the sympathy saying. This is an example of impolite language that goes against the norms of polite discourse, “*co anio kElE oka tərən si matua?m ronay tərən mawaya? sokEya ca təkə? manE cita cəməwəsəm əŋ ka?baktian*” saying you are sluggish like an old man, the internet is down, and prayer time is over. Without understanding the speaker’s concerns or the speaker’s situation, the speaker expects the speaker to hurry up because the worship service is about to begin,

which is a clear violation of the concept of good manners. As a result of hearing such twisted words, the speaker may experience pain, lack of appreciation, or loss of inner peace, which may lead to strained relationships with others.

There is a negative effect on the interaction of the youth association in Taraitak Satu due to the depiction of the application and deviation of the concept of linguistic politeness by the village youth. It is certain that the politeness component of speech contributes to the establishment of a safe and pleasant social environment. The people who take part in speech are crucial to the success of the gathering. Offensive speech that causes others to feel annoyed, unappreciated, less valued, prevented from expressing thoughts, and less motivated to organize activities has a detrimental effect on people and the sphere of connections among youth. Deviations from the principle of polite language also impact the social environment of youth and the longevity of youth organizations in society and the church by, for example, discouraging others from participating in gatherings, making others feel uncomfortable when doing activities together, decreasing harmony and cohesiveness in friendships, and so on.

## CONCLUSION

Deviations from the maxims of tact, generosity, acceptance, humility, compatibility, and sympathy, as well as other speech purposes such as reprimanding, insulting, and showing sympathy, were found to be common among young people in Taraitak Satu village, according to the results of a study on linguistic impoliteness among this demographic. Although many factors cause the youth of Taraitak Satu village to deviate from the principles of linguistic politeness, in general, the cause of deviating from the principles of linguistic

politeness is the bad behavior of the speaker that cannot be controlled, thus bringing it into the social environment. Negative emotions and actions include bitterness, anger, anxiety, arrogance, superiority complex, resentment, selfishness, and the desire to put oneself first. These factors lead to violations of polite speech rules. Taraitak Satu's young people have a detrimental influence on the community as a whole by ignoring basic politeness. Offensive language dampens the joy for social contact by generating anger, putting people down, and provoking antagonism. In addition, ignoring norms of polite discourse can reduce people's enthusiasm for volunteering and donating to local charities, religious groups, and youth organizations.

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