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The Leech's Politeness Principle in the Dialogues of the Short Film 'Ibu' on the Bakar Production YouTube Channel

Miftoqul Khasanah*, Budhi Setiawan², Kenfitria Diah Wijayanti³

¹²³Universitas Sebelas Maret

*Corresponding author: miftaqlk00@student.uns.ac.id

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Abstrak

Prinsip sopan santun masih dapat ditemukan dalam sebuah film, salah satunya yaitu film pendek "Ibu" di channel Youtube Bakar Production. Pematuhan prinsip sopan santun tersebut dapat digunakan sebagai contoh oleh orang yang melihat filmnya. Oleh karena itu, penelitian ini bertujuan untuk mendeskripsikan dan menjelaskan prinsip sopan santun (maksim kearifan, maksim kedermawanan, maksim pujian, maksim kerendahan hati, maksim kesepakatan, dan maksim simpati) Leech pada film pendek "Ibu" di channel Youtube Bakar Production agar tuturan yang tidak sopan dalam berkomunikasi tidak terjadi lagi. Metode yang digunakan dalam penelitian ini yaitu deskriptif kualitatif dengan pendekatan pragmatik. Teknik pengumpulan data yang digunakan dalam penelitian ini yaitu analisis dokumen. Teknik analisis data dalam penelitian ini menggunakan teknik analisis mengalir. Teknik validasi data yang digunakan untuk penelitian ini yaitu triangulasi teori. Hasil dari penelitian ini yaitu ditemukan 29 data pematuhan prinsip sopan santun Leech yang mencakup keenam maksimnya. Adanya pematuhan prinsip sopan santun Leech dalam film tersebut, diharapkan masyarakat utamanya remaja dapat mencontoh bahasa yang santun dalam film untuk diterapkan dalam kehidupan sehari-hari ketika berkomunikasi.

Kata kunci : *prinsip sopan santun; film pendek; Bakar Production.*

Abstract

The implementation of politeness principles can still be found in a film, one of which is the short film "Ibu" on the YouTube channel Bakar Production. Adhering to these politeness principles can serve as an example for viewers of the film. Therefore, this study aims to describe and explain the politeness principles (maxim of wisdom, maxim of generosity, maxim of praise, maxim of modesty, maxim of agreement, and maxim of sympathy) according to Leech in the short film "Ibu" on the YouTube channel Bakar Production to prevent inappropriate speech in communication. The method used in this study is qualitative descriptive with a pragmatic approach. The data collection technique used in this study is document analysis. The data analysis technique used in this study is flow analysis. The data validation technique used for this research is theory triangulation. The results of this study reveal the presence of 29 instances of adherence to Leech's politeness principles,

encompassing all six maxims. By adhering to Leech's politeness principles in the film, it is hoped that society, especially teenagers, can emulate polite language in the film and apply it in their daily communication.

Keywords: politeness principles; short film; Bakar Production.

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INTRODUCTION

The use of polite language is expected to maintain smooth interactions among individuals and groups, avoiding misunderstandings in communication. Adherence to cultural norms is essential, requiring more than mere expression of thoughts. Deviation from cultural norms in language usage may lead to negative evaluations, including perceptions of arrogance, cultural insensitivity, self-centeredness, and lack of civility (Riswanti, Salem, & Ramdani, 2019:1) However, contemporary generations exhibit a decline in the use of politeness in speech, unfamiliar with its application in discourse with interlocutors. Consequently, there is a shift away from the understanding and application of polite language. Elements determining polite language encompass the use of varying intonations, speaker's tone reflecting emotional states such as humor,

formality, sarcasm, mockery, as well as other factors including word choice and sentence structure. 30).

Departing from the issues arising from the decline of politeness, guidance is necessary to cultivate more courteous behavior, aided by media such as films. Films, as artistic creations, serve as communication tools, recorded on various mediums through cinematographic principles (Arumsari & Isti'adah, 2019: 4). Films not only entertain but also serve as educational tools and examples for society (Wulansafitri & Syaifudin, 2020: 21). This research focuses on a short film titled "Ibu" in Javanese language, available on the Bakar Production YouTube channel.

The study aims to describe and explain the politeness principles (maxims of wisdom, generosity, praise, modesty, agreement, and sympathy) proposed by Leech within the context of the short film "Ibu" on the Bakar

Production YouTube channel. This research is crucial as the use of polite language is imperative, especially within Javanese culture, which highly values politeness. Moreover, short films serve as a medium to guide audiences on polite language, as viewers often emulate characters' behaviors.

Previous studies have examined politeness principles in short films, such as the work of Riswanti, Salem, & Ramdani (2019), who analyzed politeness principles in the film "Marmut Merah Jambu" by Raditya Dika, revealing a prevalence of adhered politeness principles over violations. Building upon previous research, this study shares a commonality in employing pragmatic analysis, particularly focusing on Leech's politeness principles. However, it differs from prior studies in terms of data, data sources, and outcomes. The distinction lies in the object of analysis, which has not been previously examined using pragmatic analysis. Additionally, this research provides various examples of courteous utterances in accordance with Leech's politeness principles.

A renowned theory widely utilized in analyzing politeness principles is Leech's theory. Leech posits that an individual can be deemed polite when they exhibit linguistic politeness and fulfill the outlined politeness maxims (Wahidah & Wijaya, 2017: 3). Maxims serve as linguistic rules governing language usage, actions, interpretations, and utterances with interlocutors, elaborating on language principles within the realm of pragmatic studies (Sulistyo, 2013 : 25). Moreover, maxims are considered a form of pragmatics based on principles of cooperation and politeness. These maxims provide guidance for delivering polite utterances and refraining from impolite speech (Shensa, 2017: 4). Effective communication adheres to established norms and rules to ensure the emergence of polite language in discourse.

Leech delineates the principles of politeness in his book "Principles of Pragmatics," dividing them into six maxims: wisdom maxim, generosity maxim, praise maxim, modesty maxim, agreement maxim, and sympathy maxim (Leech, 2011). (1) Wisdom

Maxim: This maxim pertains to the speaker's promises and offers to the interlocutor. The speaker seeks to maximize the benefits obtained by the interlocutor and minimize any losses incurred by them. (2) Generosity Maxim: This maxim occurs when the speaker minimizes their own benefit as much as possible and maximizes their losses. The focus is on the speaker. (3) Praise Maxim: In this maxim, the focus is on the interlocutor, aiming to increase praise for the interlocutor and minimize criticism. (4) Modesty Maxim: Centered on the speaker, this maxim entails minimizing one's own honor and increasing disrespect toward oneself, thereby fostering humility. (5) Agreement Maxim: This maxim endeavors to minimize disagreement between the speaker and the interlocutor. Agreement by the speaker with the interlocutor is maximized as much as possible. (6) Sympathy Maxim: In this maxim, both the speaker and the interlocutor reduce feelings of antipathy and maximize feelings of sympathy.

RESEARCH METHOD

The research methodology employed in this study was qualitative

descriptive research. According to Akhmad (2015: 47), citing Kriyantoro, this research utilized a method capable of describing and realizing the meaning of data by observing and recording all aspects to be studied, thus obtaining a general overview of the actual situation. The approach used for analysis was a pragmatic approach, specifically focusing on the study of politeness principles by Geoffrey Leech.

The data collection technique employed by the researcher was document analysis using the note-taking technique, whereby the researcher observed and recorded dialogues in the short film "Ibu". The data analysis technique utilized by the researcher was the flow analysis technique, encompassing data collection, data reduction, data presentation, and verification and assertion of conclusions (Miles & Huberman, 2007). The data validation technique employed was theoretical triangulation, which involved validating research findings with Leech's politeness principle theory.

RESULT AND DISCUSSION

The politeness principles in the short film "Ibu" on the Bakar

Production YouTube channel were categorized into 6 maxims. Based on Leech's theory, politeness principles are supported by six maxims, namely: (1) wisdom maxim, (2) generosity maxim, (3) praise maxim, (4) modesty maxim, (5) agreement maxim, and (6) sympathy maxim. The detailed data findings regarding politeness principles in the short film "Ibu" on the Bakar Production YouTube channel are presented in Table 1.

Table 1. Number of Data on Leech's Politeness Principles

No.	Types Maxim	Total Data	%
1.	Wisdom	4	13.79%
2.	Generosit y	6	20.69%
3.	Praise	9	31.03%
4.	Modesty	2	6.90%
5.	Agreement	5	17.24%
6.	Sympathy	3	10.34%
Total		29	100%

From the data above, it can be

observed that in the short film "Ibu" on the Bakar Production YouTube channel analyzed, the politeness principle most frequently occurred in the praise maxim, accounting for 31.03% with a total of 9 instances. The dialogues predominantly aligned with the praise maxim, particularly during the scene where Pak RT and Bu RT purchase gold. This indicates the characters' interest in the offers presented by the gold seller, leading them to be enticed to buy gold from the establishment. Pak RT and Bu RT offer praise due to the benefits already presented. The frequent occurrence of dialogues conforming to the praise maxim suggests courteous behavior, as speakers maximize praise toward their interlocutors. This finding is corroborated by previous research by Agustina & Yunus (2023), which suggests that courteous speech involving praise demonstrates respect and appreciation toward others. Additionally, research by Wangi, Widiyono, & Pangestika (2022) found that the praise maxim was most adhered to because speakers respect and value others.

Leech's Politeness Principles

1. Wisdom

A total of 4 instances (13.79%) of dialogue containing the wisdom maxim were found in the data. The researcher identified instances where the speaker maximized the benefits for the interlocutor and minimized the interlocutor's losses. One such instance of adherence to the wisdom maxim is evident in dialogue (066), as follows: _

Ibu Mintul : "Alah kuwi ngko tak kumbahane." (065)

'Let me wash it.' *Mintul :*
"Ampun Buk, jenengan dina niki boten usah tandang gawe."
(066)

'Don't mom, you do not need to work today.'

In this dialogue, Mintul refuses to allow her mother to work that day. This action is taken to ensure her mother rests, especially on Mother's Day. Another example of adherence to the wisdom maxim is found in dialogue (383):

Fandra : "Merga mami niku emas Pak, ibu niku emas, lan emas niku ibune benda benda berharga." (382) 'Because my mother is gold, Pak, and gold is the mother of precious things.'
Bu RT : "Wis ngene wae Le, dhuwitmu kuwi tak tampane, kene, nah iki kek na ibumu." (383)

'Okay, kid, I accept your money, now, give this to your mom'

Here, Bu RT agrees to accept the money from Fandra for purchasing gold, ensuring that Fandra's gift for his mother is obtained. This action maximizes Fandra's benefit, as he can still buy gold for his mother, minimizing his loss.

Based on the explanations above, adherence to the wisdom maxim occurs when the speaker prioritizes the benefit of the interlocutor and minimizes their potential losses. This aligns with the findings of Ismet (2014), indicating that fulfilling the wisdom maxim involves avoiding actions that may cause losses to the interlocutor.

2. Generosity Maxim

There are a total of 6 instances (20.69%) of dialogue containing the generosity maxim. In the generosity maxim, the focus is on the speaker, who minimizes their own benefit and maximizes their own loss. An example of adherence to the generosity maxim is evident in dialogue (187), spoken by Fandra's mother. The

dialogue is as follows:

Fandra : “*Lha sing niki?*”

(186)

‘What about this?’

Mami : “*Iki kopi nggo kowe ya cah bagus.*” (187)

‘This is coffee for my handsome boy’

In this dialogue, Fandra's mother maximizes her own loss by making warm coffee for her son. Another instance reflecting the generosity maxim is found in dialogue (387):

Fandra : “*Mi, selamat hari ibu nggih Mi, niki hadiah ngge Mami.*” (387)

‘Happy Mother’s Day, Mi, this is a gift for you’ *Mami* : “*Iki emas emasan ta Le?*” (388)

‘Is this gold, son?’

Fandra : “*Inggih Mi, niku emas.*” (389)

‘Yes Mi, it is’

In this dialogue, Fandra prioritizes his own loss by buying gold for his mother using his savings. He does this to minimize his own benefit in order to see his mother happy to have gold again.

Based on the explanations above, adherence to the generosity maxim occurs when the speaker maximizes their own loss to prioritize the benefit of the interlocutor. This finding is

consistent with previous research. For instance, Setiyono et al. (2021) found that adherence to the generosity maxim occurs when others are honored, even if it means reducing one's own benefit and increasing the benefit for others.

3. Praise Maxim

The dialogue that fulfills the praise maxim in the short film totaled 9 instances, accounting for 31.03% of the data. The fulfillment of the praise maxim observed by the researcher involves maximizing expressions of praise uttered by the speaker toward the interlocutor. Additionally, it includes minimizing sentences of criticism toward the interlocutor. One instance demonstrating the praise maxim is found in dialogue (025): _

Bogang : “*Tumbasne brownis ngoten pripun?*” (024) ‘What if we buy brownies?’

Pak RT : “*Lhaa ngono lho aku seneng karo kowe sebagai suami i nduwe inisiatif. Aku sebagai kaum laki-laki bangga nek kowe ngono kuwi.*” (025)

Well, I like it like this, as a husband taking initiative, I, as a man, am proud when you do that.

In this dialogue, Pak RT appreciates Bogang's idea of buying brownies for his wife as a Mother's Day gift. Pak RT

praises and approves of Bogang's initiative. Praise is also found in the following dialogue

(391):

Mami : "Le, mami ki ra perlu mbok tukokke emas-emasan ngene ki, mami mbok kado daster wae wis seneng lo Le."
(390)

Son, you don't need to buy me gold like this, just a simple dress is enough to make me happy, dear."

Fandra : "Mami kuwi emas."

(391) 'Mother is gold.'

In this dialogue, Fandra appreciates his mother, likening her to gold. Fandra compliments his mother as a form of respect and admiration. Therefore, Fandra's dialogue fulfills the praise maxim.

Based on the explanations above, adherence to the praise maxim occurs as the speaker appreciates and praises the interlocutor with words of praise. This study is consistent with previous research, such as Makatita (2018), which states that the praise maxim functions to increase praise and reduce criticism toward others.

4. Modesty Maxim

The fulfillment of the modesty maxim was found in 2 instances, accounting for 6.90% of the data.

The fulfillment of the modesty maxim observed by the researcher involves dialogues that manifest the speaker's modesty. One instance demonstrating the modesty maxim is found in dialogue (325), as follows:

Ibu Mintul : "Mon, iki gajimu, Le."

(323)

'Mon, here is your salary.'

Momon : "Matur nuwun nggih, Bu."

(324)

'Thank you, Ma'am'

Ibu Mintul : "Iya, ibu isane nggaji lagi sakmono, yen enek kurangé ibu ya njaluk ngapura ya, Le." (325)

'Yes, I can only afford to pay this much, if there is any shortfall, I apologize, Le.'

In this dialogue, Ibu Mintul exhibits humility by treating her employee politely and without arrogance or tyranny, despite being the boss. Another instance reflecting the fulfillment of the modesty maxim is found in dialogue (390):

Mami : "Le, Mami ki ra perlu mbok tukokke emas-emasan ngene ki, mami mbok kado daster wae wis seneng lo Le." (390)

'Son, you don't need to buy me gold like this, just a simple dress is enough to make me happy, dear'

Fandra : "Mami kuwi emas."

(391)

'Mami is gold.'

In this dialogue, Fandra's mother demonstrates her humility as a humble person. This is evident in the statement that she would be happy with just a dress.

Based on the explanations above, adherence to the modesty maxim occurs as the speaker displays modesty by diminishing honor for themselves. This finding corroborates previous research. For example, the study by Amalia & Herdiana (2022) found that adherence to the modesty maxim involves increasing disrespect for oneself and minimizing honor for oneself.

5. Agreement Maxim

Instances of dialogue fulfilling the agreement maxim were found in the film. There were 5 (five) data points, accounting for 17.24% of the total. The fulfillment of the agreement maxim observed by the researcher entails agreements or concurrences expressed with polite language, resulting in optimal agreements between the parties involved. An example of

adherence to the agreement maxim is found in dialogue (164), as follows:

Bu RT: "Nyenengke ta Pak?"
(163)

It's enjoyable, isn't it, dear?"

Pak RT: "Ho o i nyenengke banget." (164)
Yes, it's very enjoyable

In this dialogue, Pak RT agrees with Bu RT's opinion that the gold sales service at the Pawnshop is enjoyable. Another instance reflecting the fulfillment of the agreement maxim is found in dialogue (261), as follows:

Mintul: "Mas, masiya aku durung dadi ibu, ning sak ngertiku, sing jenenge ibu kuwi, ora berharap dipunjung banda donya anak mas, ditiliki lho wis seneng." (260)

Mas, even though I haven't become a mother yet, in my opinion, a mother doesn't expect to be given worldly possessions by her children, just visiting her is already a joy.

Momon : "Iya Dhik, sesuk tak mulih tak tilikane simbokku." (261)

Yes, Dhik, tomorrow I will go home to visit my mother.

In this dialogue, Momon agrees

to Mintul's suggestion to visit his grandmother, expressed in polite language. Therefore, the dialogue between Mintul and Momon falls under the fulfillment of the agreement maxim.

Based on the explanations above, adherence to the agreement maxim occurs as the speaker and the interlocutor strive to reach an agreement using polite language. This finding supports previous research. For instance, the study by Siwu et al. (2022) found that adherence to the agreement maxim involves maximizing agreement and minimizing disagreement between oneself and others.

6. Sympathy Maxim

Instances of dialogue fulfilling the sympathy maxim were found. These instances amounted to 3 (three) data points, accounting for 10.34% of the total. The fulfillment of the sympathy maxim involves the speaker's concern or empathy towards the issues faced by the interlocutor. One instance demonstrating adherence to the

sympathy maxim is found in dialogue (309), as follows:

Pak Kliwon : "Dina iki genep 1000ne sedane simbok, sakwise wong tuwa meninggal, kewajibane anak marang wong tuwa isih ana, anak sih nduwe kewajiban ngabekti kanthi ngirim donga." (308)

Pak Kliwon: "Today marks the 1000th day since my mother passed away. Even after the parents' death, the children still have responsibilities towards their parents. Children still have the duty to show filial piety by sending prayers." *Fandra : "Mugi mugi, mboke Pak Kliwon manggon ten suwarga." (309)*

Fandra: "Hopefully, Pak Kliwon's mother is in heaven."

In this dialogue, Fandra expresses sympathy towards Pak Kliwon as it is the 1000th day since his mother's death, and Fandra joins in offering prayers. Another instance reflecting adherence to the sympathy maxim is found in dialogue (277):

Fandra : "Perhaisane mami mpun telas og Bu." (376)
"Mother's jewelry is all gone, Ma'am."

Bu RT : "Ohh, ya rapapa Le, ngko nek kowe wis nduwe penghasilan dhewe, ana rezeki, mamimu tukokna."

Oh, it's okay, dear. When you have your own income in the future, if it's meant to be, buy your mother some jewelry.

In this dialogue, Bu RT expresses sympathy towards Fandra, who is feeling sad because his mother's jewelry is all gone. Bu RT offers sympathy with dialogue that motivates Fandra to buy jewelry for his mother in the future when he has his own income. Based on the explanations above, adherence to the sympathy maxim occurs as the speaker shows empathy towards the burdens or issues faced by the interlocutor. This aligns with previous research findings. Djikoan (2019) discovered that the sympathy maxim is fulfilled when minimizing antipathy towards others and maximizing sympathy.

From the elaboration above, it is understood that in the short film "Ibu" on the YouTube channel Bakar Production analyzed, the politeness principle mostly occurred in the praise maxim, accounting for 31.03% with a total of 9 (nine) data

points. Dialogue instances predominantly adhering to the praise maxim were found when Pak RT and Bu RT purchased gold. This can be understood as the characters being interested in the offers made by the gold seller, thus praising the advantages offered. Dialogues fulfilling the praise maxim occur due to numerous instances containing words of praise, maximizing the speaker's praise towards their interlocutors, thereby indicating polite behavior. This is reaffirmed by previous research findings by Agustina & Yunus (2023) on the praise maxim, stating that dialogue is considered polite if the interlocutor responds positively, showing respect through praise.

In the dialogues of the short film "Ibu" on the YouTube channel Bakar Production, numerous data points were found indicating compliance with the maxims of politeness. These research findings corroborate those of previous researchers. Research by Ismet (2014) demonstrates polite speech in the film "Eat Pray Love," finding compliance with the maxims of politeness, including wisdom, generosity, praise, modesty,

agreement, and sympathy. Suoth's (2021) research identified the politeness principles in the dialogue of the film "Kingsman" by Matthew Vaughn, including the maxims of wisdom, generosity, praise, modesty, agreement, and sympathy. Additionally, this study adds to the research conducted by Setyoningtyas et al., (2022) on the film "June and Coffee," which covers the maxims of wisdom, generosity, appreciation, simplicity, consensus, and sympathy.

In contrast, Ismiyati's (2022) study, focusing on the novel "Tabula Rasa" by Ratih Kumala, found differences. In this research, the most prevalent maxim was the maxim of compatibility, driven by cultural similarities in the story's context. The second most frequently used maxim was the praise maxim, utilized by male characters aiming to approach female characters. This demonstrates that the researcher's study differs from Ismiyati's, as this study found a greater prevalence of the praise maxim due to the maximization of praise towards interlocutors when purchasing goods.

CONCLUSION

In conclusion, based on the

issues, problem statements, objectives, results, and discussions in this study, it can be concluded that in the short film "Mother" analyzed, dialogues adhering to Leech's politeness principles were found to be uttered by the cast members. Adherence to politeness principles includes wisdom maxims (n= 4, 13.97%), generosity maxim (n= 6, 20.69%), praise maxim (n= 9, 31.03%), modesty maxim (n = 2, 6.90%), agreement maxim (n=5, 17.24), sympathy maxim (n=3, 10.34%). The adherence to politeness principles can serve as exemplary speech to be emulated in communication with others, especially for teenagers who often resort to coarse and confrontational language. By adhering to politeness principles in the film, particularly teenagers can choose more polite language in their communication. Furthermore, it is hoped that this research will inspire other researchers to conduct more in-depth studies on similar or different research objects, thereby expanding insights and knowledge compared to this study.

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