

POLITENESS IN “ADIT DAN SOPO JARWO” ANIMATION

I Wayan Budiarta¹; I Gusti Ngurah Adi Rajistha²

¹ Program Studi Magister Ilmu Linguistik, Program Pascasarjana, Universitas Warmadewa

² Jurusan Sastra Inggris, Fakultas Sastra, Universitas Warmadewa
Jln. Terompong 24 Tanjung Bungkak, Denpasar 80235, Indonesia

¹iw.budiarta@warmadewa.ac.id; ²ngurah.adi.rajistha@gmail.com

Received: 03th April 2017/ **Revised:** 31st May 2017/ **Accepted:** 27th October 2017

How to Cite: Budiarta, I. W., & Rajistha, I. G. N. A. (2018). Politeness in “Adit dan Sopo Jarwo” animation. *Lingua Cultura*, 12(1), 25-30. <https://doi.org/10.21512/lc.v12i1.1822>

ABSTRACT

This article aimed to describe the politeness and its violations in the Adit dan Sopo Jarwo program. The data for this research were collected by recording and taking notes. The data that have been taken were analyzed by using the theory of politeness by Leech. The result of the analysis is presented informally, by verbally describing the findings. Related to the types of the politeness, the result of the analysis shows that there are three types of politeness maxim exemplified in the animation; tact, approbation, and generosity. Politeness violations occur with the tact, agreement, and generosity maxims. The utterances that show politeness are uttered by the characters Jarwis, Ujang, Denis, and Mr. Habibie whereas the utterances that show politeness violations are uttered by Ujang, Denis, Devi, and Jarwo.

Keywords: *politeness, politeness violation, animation*

INTRODUCTION

Politeness in using language educates people in respecting the second person or listener based on the age or social position. Politeness relates to how people create harmony in life and show appreciation toward the second person or listener. It happens because human have social roles in which they need each other to live. Indonesian people are also aware of this aspect of language usage. Language is not only used as means of communication but also to enhance self-esteem. In this case, politeness in using language reflects a complex communication of Indonesian people that is norm-based and used in showing respect for each other.

This research about politeness in using language is not the first research conducted. There are many studies on the same topic that have been conducted. Masfufah (2010), has stated that politeness and impoliteness forms, principle, politeness strategies, the level of politeness, and the factors that determine the forms of directive utterances. Ngalim (2014) has researched impoliteness from the perspective of Islam and its impact on forming characters or morals.

Laksono (2014) has identified impoliteness in using language in educational institutions. Astuti (2016) has analyzed politeness of speech in learning interactions in the classroom. Agassi (2016) has identified linguistic politeness of seller and buyer in Malioboro Yogyakarta. Astuti (2015) has analyzed the politeness principles used among lecturers, university students, and staffs at Diponegoro University.

Yuni (2015) has analyzed speech act found in school permission letters. Reswari (2015) has analyzed linguistic politeness in a novel entitled *Sunset Bersama Rosie*. Alviah (2014) has also conducted politeness research in a novel entitled *Para Priyayi*.

Other studies are also conducted related to politeness. Wahyuningtias (2014) has analyzed the politeness of request e-mails by Japanese speakers and Indonesian students. Nurfamily (2015) has researched politeness in using the Indonesian language in a family. Gusriani, Atmazaki, & Ratna (2012) have analyzed the use of language politeness by Indonesian language teachers in SMAN 3 Lintau Buo.

The studies of politeness and impoliteness in language usage mostly focus on the use of language as a means of communication with others in real life. Although this can be interesting research, humans do not only interact with other humans but also with the technology that is being rapidly developed.

Technology has spread in various aspects of human life such as communication, transportation, health, information, and entertainment. In the field of entertainment, the expansion of technology creates innovation in the case of animation. One of the technology expansions in the entertainment aspect is developing the animation that has high quality. Animation as an innovative form of entertainment is mostly showed by national and international television stations as a genre of television programs that are enjoyed by the audience. Characters, forms, and imaginative plot are the strengths of animation compared to other television

programs. One of the animation programs that still exist in Indonesian national television is an animation named *Adit dan Sopo Jarwo*.

Adit dan Sopo Jarwo is an Indonesian children's animation program. This animation is one of the animations created by Indonesian people. Problems presented in this animation can be characterized as simple problems. This animation also includes norms and advice that are presented by means of simple, imaginative, and interesting plots.

Animation not only consists of the video but also audio. The audio can be music; background sounds like the sound of vehicles, animals, and sound that is produced by doing actions like walking, kicking, etc. Apart from those, there are also voices of the animation characters which are voiced by dubbers. Character voices are utterances of the character that support the plot. These utterances are an important part of the animation to make the plot clear.

The language used in animation is communicative language. Language has several important functions such as to deliver a purpose, to explain politeness, to respect listeners, to indicate self-esteem, dialect, and solidarity, to be an autonomous sign, to make peace in the soul, and to reflect the culture (Poedjosoedarmo, 2001). In this case, animation not only shows animation characters that use language like humans but also politeness in the language used. This is an important point of animation because its audience is mostly children.

Yule (1996) has explained politeness as polite social behavior. Grundy (2000) has explained the politeness phenomenon as one manifestation of the wider concept of etiquette or appropriate behavior. For Indonesian people, politeness can be seen from both behavior and language usage. In this case, this research tries to explain politeness principle in animation. This research not only discusses the politeness principle but also politeness violations committed by the animated characters.

Leech (2014) has proposed six politeness principles. They are the maxims of tact, generosity, approbation, modesty, agreement, and sympathy. The tact maxim minimizes cost to O and maximizes benefit to O. The generosity maxim minimizes benefit to S and maximizes cost to S. The approbation maxim minimizes dispraise of O and maximizes praise of O. The modesty maxim minimizes praise and maximizes dispraise to S. The agreement maxim minimizes disagreement and maximizes agreement between S and O. The sympathy maxim minimizes antipathy and maximizes sympathy between S and O (Leech, 2014). All of the maxims proposed by Leech are used to identify the politeness of the animated characters' utterances. Those principles are also used in indicating politeness violations.

This research is expected to give information about the use of polite and impolite language, not only from the diction but also the purpose of using the language. The result of this research is also expected to be a consideration factor for parents in choosing the appropriate television programs for their children.

METHODS

This research is qualitative descriptive research. The data source of this research is two episodes of the animated program *Adit dan Sopo Jarwo* entitled *Saudara Berkunjung Semua Tersanjung* and *Eyang Datang Semua Senang*, which are broadcasted on an Indonesian television station. The type of data used in this research is verbal data in the

form of a conversation transcript that consists of utterances by the animated characters.

The data are collected by recording and taking notes. They are then divided based on the topics discussed. The first step is collecting data showing politeness, which are then grouped based on Leech's politeness maxims. The second step is collecting data showing impoliteness and grouping the data based on politeness violations.

After being collected, the data are analyzed by the politeness principles proposed by Leech (2014). In analyzing the data, comparative method is used. The utterances by the animated characters are equaled to the actions of the characters. Both utterances and actions show politeness maxims and its violations. Lastly, the result of the analysis is presented formally and informally.

RESULTS AND DISCUSSIONS

In episode *Saudara Berkunjung Semua Tersanjung*, there are two maxims exemplified. They are the tact and the generosity maxim. This episode tells the arrival of Jarwis, Jarwo's twin brother to their village. The people in the village presume that Jarwis is Jarwo whom they know as a man with a bad character. There are several scenes showing the tact and generosity maxim exemplified by Jarwis and Ujang's utterances. In episode *Eyang Datang Semua Senang*, there are also two maxims exemplified; they are the approbation and the generosity maxim. This episode tells the arrival of Mr. Habibie, whom in the story is known as Denis' grandfather.

The tact maxim is the maxim that emphasizes minimizing cost to self and maximizing benefit to other. The tact maxim is only exemplified in episode *Saudara Berkunjung Semua Tersanjung*. The animation character who uses the tact maxim is Jarwis. The conversation below shows the tact maxim used by Jarwis.

1. A kid : *Maaf bang ga sengaja kita tadi.*
"Sorry sir. We did it intuitively."
Jarwis : *Wehh.. ohh ya ya ya ya.. wis wis.. Nih bolanya. Hati-hati kalo main itu, ya!*
"Wehh.. ohh ya ya ya ya.. wis wis.. Here is the ball. Be careful if you play, ya!"

Data 1 describes a situation when Jarwis visits Jarwo's village. He looks around the village and passes kids playing football. At that moment, one of the kids kicks the ball too hard and hits Jarwis' head, causing him to fall down. Then, he stands up and takes the ball. He asks the kids who have kicked the ball which hit his head. One of the kids says sorry to him because it is not willful. Jarwis appreciates their braveness for apologizing and does not scold them. He gives the ball back and advises them to play football carefully. In this case, Jarwis uses the tact maxim in his utterance as he treats the kids calmly and does not scold them. He also asks them to play football carefully. It is clear that Jarwis is showing the tact maxim in his utterance.

Apart from the tact maxim, the generosity maxim is also found. The generosity maxim emphasizes minimizing benefit to self and maximizing cost to self. The number of instances of the generosity maxim in the utterances can be said to be more than the tact maxim. Generosity maxims used in utterances in a single scene are only found in the episode *Saudara Berkunjung Semua Tersanjung*.

In that episode, some data that indicate the generosity maxim are found. These data are from the utterances of

Jarwis and Ujang. To support the analysis, the utterances are quoted below.

2. Ujang : *Wah bang Jarwo beda euy bajunya.*
 “Wah Mr. Jarwo’s clothes is different.”
- Jarwis : *Kasian juga anak-anak ini, main bola aja susah.*
 “Poor children, they have difficulties in playing football.”
- Ujang : *Bang Jarwo! Denger ga?*
 “Mr. Jarwo! Didn’t you hear me?”
- Jarwis : *Sorry.. Sorry.. Kenapa mas? Kenapa?*
 “Sorry.. sorry.. What is it, sir? What?”
- Ujang : *Wee.. Itu tuh mangkoknya cuciin! Ga nger-ti-ngerti.*
 “Wee.. Wash the bowls! Don’t you understand?”
- Jarwis : *Masnya tenang aja. Lah beres lah pokoknya. Oke. Bismillah hiromanirohim.*
 “Relax, sir. It will be completed. Okay. Bismillah hiromanirohim.”
3. Ujang : *Berarti tadi teh yang nolongin nyuci mangkok Jarwis? Wah Kalo begitu baksonya ga jadi gratis.*
 “So did Jarwis help me wash the bowls? Wah If so, the meatball soup is not free anymore.”
- Jarwo : *Wehh tapi kang itu kan udah jadi...*
 “Wehh but sir it has been done...”
- Jarwis : *Udah mas udah ga usah ga usah. Saya sudah, tadi udah makan kok di sana. Matur suwun matur suwun.*
 “There’s no need to do that. I’m fine, I have already eaten over there. Thank you.”

The conversation in data 2 happens after Jarwis has been hit by the ball. When Jarwis is chatting with the kids, Ujang is looking at Jarwis. He presumes that Jarwis is Jarwo. Ujang comments on Jarwis’ clothes, but Jarwis does not hear that. Ujang is fed up and becomes angry with Jarwis. Jarwis says sorry to Ujang. Ujang, who presumes Jarwis is Jarwo, asks Jarwis to wash the bowls in a loud voice. Then, Jarwis washes the bowls as Ujang orders without any comment. In this case, Jarwis’ utterance shows the generosity maxim. He minimizes benefit to himself and maximizes cost to himself. It is clear that Jarwis minimizes benefit to himself by doing what Ujang asks him to do without any comment. At the same time, he has also maximized the cost to himself because he decides to do someone else’s job rather than rejecting it.

The conversation in data 3 happens when Jarwis meets Jarwo and Ujang at Ujang’s meatballs soup stall. At that moment, Jarwo introduces Jarwis as his twin brother. Then, Ujang understands that the person who helped him is Jarwis and not Jarwo. Ujang, who has given meatballs soup to Jarwo, asks for his meatball soup back. Ujang intends to give it to Jarwis, which he rejects while saying thank you. By rejecting the offer, Jarwis minimizes benefit to himself. At the same time, he maximizes cost to himself by giving it to Jarwo.

Jarwis is known as a good character. He has a different attitude from his twin brother, Jarwo. It is not only Jarwis that shows politeness but also Ujang. The following conversation makes the discussion clear.

4. Jarwo : *Ntar aja kamu nanya-nanya. Wong lagi capek kayak gini loh. Udah panas-panas ntar aja.*
 “You can ask later. I am so tired. It is too hot now, you can ask later.”
- Sopo : *Sama laper juga bos.*
 “I’m hungry too, boss.”
- Ujang : *Nih saya kasih 1 porsi bakso komplit buat Bang Jarwo.*
 “Here, Mr. Jarwo, you can have one portion of meatballs soup.”

The conversation in data 4 illustrates the situation when Jarwo and Sopo come to Ujang’s itinerant food stall. A confused Adit asks Jarwo, but he gets a bad response. At the same time, Ujang, who presumes Jarwis is Jarwo, gives him a free meatball soup. Although he does not know that Jarwis helped him, the utterance by Ujang shows the generosity maxim. He tries to minimize benefit to himself by giving Jarwo and Sopo free soup, while also trying to maximize cost to himself because the meatball soup that could be sold are given to them for free.

The second character who uses the generosity maxim is Ujang. In this case, his utterance that indicates the generosity maxim is used because he does not know Jarwis. Based on the result of analysis of the data, it can be shown that the use of the generosity maxim is to give advice. However, since the advice is given indirectly, parents have to convey it to their kids. The advice is for us to be sincere in helping someone and to willingly sacrifice for others to keep the life harmonious.

The tact and generosity maxim are shown in a single scene of the animation. While the previous discussion has discussed one maxim in a certain situation, there is a combination of two maxims in this discussion. It is not a special term, but it must be discussed specifically to make a distinction. The use of the tact and generosity maxims is found in episode *Saudara Berkunjung Semua Tersanjung*. The conversation that shows both maxims can be seen in data 5.

5. Jarwis : *Oh wis sini tak anterin aja! Kamu benerin dulu sepedanya biar ga bahaya!*
 “Oh wis I will deliver it! You have to repair your bicycle first in order to be safe.”
- Adit : *Eeeh, tapi bang ntar... (mengambil uang di saku)*
 “Eeeh, but wait sir...(taking out money from his pocket)”
- Jarwis : *Alah pake ongkos segala. Buat kamu tabung aja! Buat berangkat haji nanti! Assalamualaikum hihi*
 “Alah I don’t need to be paid. Save it up for yourself! Use it for Hajj pilgrimage later! Assalamualaikum hihi”

The conversation between Jarwis and Adit in data 5 describes a situation when Adit and Denis are hurrying to deliver a cake to Mrs. Yanti’s house. On the way to Mrs. Yanti’s house, Adit cannot control his bicycle and is in danger of hitting the tree if Jarwis does not help him. Jarwis sees that the chain is broken and tells Adit to repair it first while asking where he is going. Then, Adit tells Jarwis that he wants to go to Mrs. Yanti’s house to deliver the cake. Jarwis decides to deliver the cake to help Adit. Adit, who presumes

Jarwis is Jarwo, tries to take out money from his pocket. In this case, Jarwis rejects the money. Jarwis tries to minimize benefit to himself by offering help and maximize the cost to himself by delivering the cake. After showing the generosity maxim, Jarwis shows the tact maxim by rejecting the money. He also tries to maximize benefit to Adit and Denis because they do not need to pay for his help.

The use of the approbation and generosity maxims is found on episode *Eyang Datang Semua Senang*. This episode tells the arrival of Mr. Habibie to the village. The story starts in Ujang's meatball soup stall. Ujang is being helped to sell his meatball soup by some children in the village. To make the discussion clearer, the following data is presented.

6. Ujang : *Aduh Denis makasi ya. Dengan ini hidup saya jadi tambah manis kalo begini teh. Aduh terima kasih.*
 “Aduh thank you, Denis. With this my life will be happy. Aduh thank you.”
- Denis : *Tenang kang Ujang, Denis bantuin kok tapi ga bisa lama ya ini juga dah mau pulang.*
 “It's fine, Mr. Ujang, I will help you but I can't stay too long because I want to go home”
7. Ujang : *Punten...punten...ah ini nih semangkuk bakso hangat buat sang pencipta pesawat.*
 “Excuse me, this is one portion of meatballs soup for the plane inventor.”
- Mr. Habibie : *Terima kasih kang Ujang.*
 “Thank you Mr. Ujang”
- Ujang : *Iya sama-sama Pak Habibie. Saya juga serasa mimpi, bakso saya dinikmati orang hebat di negeri ini.*
 “You are welcome Mr. Habibie. It's like a dream, having my meatball soup eaten by a great man in this country.”
- Mr. Habibie : *Enak banget ini baksonya.*
 “The meatball soup is very delicious.”

Data 6 shows the situation when Denis and his friends help Ujang to sell the meatball soup. Ujang, who feels happy, thanks them. Saying thank you indicates the approbation maxim. It can simply be known by the use of word *makasi* or thank you in English. In this case, it is clear that Ujang minimizes dispraise and maximizes praise of others by saying thank you. Denis, who produces the utterance, ‘*Tenang kang Ujang, Denis bantuin kok tapi ga bisa lama ya ini juga dah mau pulang*’, shows the generosity maxim. This is because Denis has minimized benefit to self and maximized cost to self by helping Ujang.

Data 7 shows the situation when Ujang gives a bowl of meatball soup to Mr. Habibie. Based on the conversation, it is clear that all utterances indicate politeness maxims. Ujang's utterance, ‘*Punten...punten...ah ini nih semangkuk bakso hangat buat sang pencipta pesawat*’, indicates the generosity maxim. He tries to minimize benefit and maximize cost to himself by giving Mr. Habibie a free bowl of soup. This can be concluded because there is no scene showing Mr. Habibie paying for the meatball soup. Apart from this, there are three other utterances by Mr. Habibie and Ujang indicating the use of the approbation maxim. When Mr. Habibie says, ‘*Terima kasih kang Ujang*’, it is clear that he appreciates the meatball soup. As a reply, Ujang utters, ‘*Iya sama-sama Pak Habibie. Saya juga serasa mimpi,*

bakso saya dinikmati orang hebat di negeri ini’. This utterance indicates the approbation maxim by appreciating Mr. Habibie as a famous public figure who has become a president and aircraft designer. The last utterance, ‘*Enak banget ini baksonya*’, uttered by Mr. Habibie indicates the approbation maxim by appreciating the taste of meatball soup.

Adit dan Sopo Jarwo is the animation for children, exemplifying many norms. Since it is not easy to understand the norms and moral values without any comparison between good and bad, a simple conflict is needed. *Adit dan Sopo Jarwo* animation presents simple conflicts such as simple disputes, having the prejudice towards someone, etc. Politeness violations constitute conflicts present in this animation. The following discussion illustrates violations of politeness maxims found in both episodes. Politeness violations exemplify different principles. It can be characterized as reverse principles from the maxim that is violated.

The politeness maxim violation found in episodes *Saudara Berkunjung Semua Tersanjung* and *Eyang Datang Semua Senang* is the violation of the approbation maxim. Data 8 is found in episode *Saudara Berkunjung Semua Tersanjung*. The character that produces the utterance that indicates the politeness violation is Ujang. Following so, data 9 is found in episode *Eyang Datang Semua Senang*. Devi is the animated character that violates the generosity maxim in the episode.

8. Ujang : *Bang Jarwo! Denger ga?*
 “Mr. Jarwo! Didn't you hear me?”
- Jarwis : *Sorry.. Sorry.. Kenapa mas? Kenapa?*
 “Sorry.. sorry.. What is it, sir? What?”
- Ujang : *Wee.. Itu tuh mangkoknya cuciin! Ga ngerti-ngerti.*
 “Wee.. Wash the bowls! Don't you understand?”
- Jarwis : *Masnya tenang aja. Lah beres lah pokoknya. Oke. Bismillah hiromanirohim.*
 “Relax, sir. It will be completed. Okay. Bismillah hiromanirohim.”
9. Devi : *Ga mau ah panas. Mia kamu dong*
 “I don't want it, it is too hot. Mia, you can do it instead”
- Mia : *Iya, ini aku lagi bungkus.*
 “Yes, I am wrapping it.”
- Devi : *Ayo cepetan-cepetan masukin ke plastik.*
 “Put it into plastic, quickly!”

The situation of data 8 has been explained with relation to data 2, where it can be known that Ujang presumes Jarwis is Jarwo. Jarwo is known as a character that does not focus on one job, which is why his jobs are never completed. Ujang does not know that Jarwo has a twin brother. From Ujang's point of view, Jarwo always makes mistakes. When Ujang utters, ‘*Wee.. Itu tuh mangkoknya cuciin! Ga ngerti-ngerti*’, he violates the tact maxim. The tact maxim emphasizes minimizing cost to self and maximizing benefit to other. In this case, Ujang minimizes benefit to Jarwis by commanding him to wash the bowls and maximizes cost to self at the same time.

The situation of data 9 is the situations where several children help Ujang sell his meatballs. The violation of the generosity maxim is showed by Devi's utterances. The first utterance is, ‘*Ga mau ah panas. Mia kamu dong*’. This utterance indicates that Devi maximizes cost to herself by asking Mia to instead wrap the hot meatballs. The second

utterance, ‘*Ayo cepetan-cepetan masukin ke plastik*’, indicates that Devi minimizes benefit to Mia by forcing Mia to wrap the meatballs quickly. Both utterances clearly show that there is the violation of the generosity maxim by Devi to Mia.

The politeness maxim is not only violated by Ujang but also by Denis. Denis is Adit’s friend who is always afraid and nervous of doing something. The violation is shown in the data 10.

10. Denis : *Tuh kan Dit. Bener. Kebiasaan nih Bang Jarwo, ntar kuenya dimakan sendiri lagi.*
 “I was right, Dit. Mr. Jarwo always does this, he will eat the whole cake on his own.”
- Adit : *Ssst. Inget kata Pak Haji Udin Den, ga boleh suudzon.*
 “Ssst. Remember what Mr. Udin said, Den, do not be badly prejudiced.”

The conversation in data 10 happens when Jarwis offers help deliver the cake to Mrs. Yanti’s house, but gets lost in the way. Adit and Denis presume that there is something wrong with Jarwo. Then, they follow Jarwis. Denis, who never believes in Jarwo, says, ‘*Tuh kan dit. Bener. Kebiasaan nih Bang Jarwo, ntar kuenya dimakan sendiri lagi*’. This utterance indicates that Denis has violated the agreement maxim by accusing Jarwis of saying that he will eat the cake. Adit, who hears Denis’ utterance, advises Denis to remember what Mr. Haji Udin has said. According to society norms, having prejudice is bad behavior. When Denis is prejudiced against Jarwis, he violates the agreement maxim. The agreement maxim emphasizes minimizing disagreement between self and other and maximizing agreement between self and other. In this case, Denis shows disagreement between himself and Adit. Denis not only disagrees with Adit but also with social norm explaining that prejudicing badly is bad behavior.

The last violation of the politeness maxim is a violation of the generosity maxim. It has been explained that the generosity maxim emphasizes minimizing benefit and maximizing cost to self. Based on the data found on episode *Saudara Berkunjung Semua Tersanjung*, the animation character that violates this maxim is Jarwo. If Jarwis’ utterances show the politeness maxim, then Jarwo’s utterances show its violations. Data 11 shows a conversation showing a politeness violation.

11. Ujang : *Nih buat Bang Jarwo sama Bang Sopo.*
 “Here, meatball soup for Mr. Jarwo and Mr. Sopo.”
- Jarwo : *Ya dong kang. Kalo mau berbuat baik itu ya jangan setengah-setengah. Kayak gini tuu ya tiap hari gitu loh jadi kan kita sama-sama enak.*
 “That is the right thing to do, sir. If you want to do a good thing, don’t do it half-heartedly. It will be nice for all of us if you do this every day.”

The conversation in data 11 happens when Jarwo, who is feeling hot and tired, comes to Ujang’s meatball soup stall. There, Ujang gives a free meatball soup to Sopo and Jarwo because he presumes that Jarwo has helped him. After giving the meatball soup, Jarwo shows impoliteness by saying, ‘*Ya dong kang. Kalo mau berbuat baik itu ya jangan setengah-setengah. Kayak gini tuu ya tiap hari gitu loh jadi kan kita sama-sama enak*’. The utterance indicates that Jarwo wants free meatball soup every day. It is clear

that this utterance violates the generosity maxim because Jarwo wants to maximize benefit to self. At the same time, it will also minimize cost to self.

To make the discussion clear, Table 1 and 2 show the compiled actions presented by the animated characters. Both Tables show actions using politeness maxims and its violations.

Table 1 Actions Showing Politeness Maxims

No.	Politeness Maxims	Actions
1.	Tact maxim	<ul style="list-style-type: none"> • Giving advice • Not scolding • Planning for the future
2.	Generosity maxim	<ul style="list-style-type: none"> • Doing someone else’s work without complaining • Giving something to others • Helping others
3.	Approbation maxim	<ul style="list-style-type: none"> • Praising others by saying ‘thank you’

Table 2 Actions Showing Violations of Maxims

No.	Violations of Maxims	Actions
1.	Tact maxim	<ul style="list-style-type: none"> • Scolding • Concluding without analyzing
2.	Generosity maxim	<ul style="list-style-type: none"> • Forcing someone to do something • Commanding someone to do something • Always asking for free things
3.	Agreement maxim	<ul style="list-style-type: none"> • Violating social norms by being badly prejudiced

CONCLUSIONS

Based on the analysis detailed in the discussion, it can be concluded that politeness maxims in the conversation found in *Adit dan Sopo Jarwo* are tact, generosity, and approbation maxims. The generosity maxim is the most often used maxim. Animated characters that utter polite utterances are Jarwis, Ujang, Denis, and Mr. Habibie. Politeness maxims exemplified in the animation make a positive contribution to the viewer, especially children. Actions showing politeness can be good examples for children.

Not only politeness maxims are presented but also politeness violations. The politeness violations found are the violation of generosity, agreement, and tact maxims. Ujang, Denis, Devi, and Jarwo produce these politeness violations. Politeness violations will have a bad impact on children, due to which parents need to pay attention to what their children watch. They need guide their children closely.

REFERENCES

- Agassi, R. A. (2016). Kesantunan berbahasa penjual dan pembeli di Malioboro Yogyakarta. In *Pendidikan Bahasa dan Sastra Indonesia sebagai media revolusi mental generasi masa depan* (pp. 69–76). Surabaya: Appi-Bastra.

- Alviah, I. (2014). Kesantunan berbahasa dalam tuturan novel Para Priyayi karya Umar Kayam. *Seloka*, 3(2), 128–135.
- Astuti, S. P. (2015). Berbahasa santun di lingkungan kampus. In *Optimalisasi fungsi bahasa Indonesia sebagai wahana pembentukan mental dan karakter bangsa di Era Globalisasi menuju Indonesia Emas 2045* (pp. 220–227). Yogyakarta: PBSI Universitas Sanata Dharma.
- Astuti, M. P. (2016). Kesantunan tuturan direktif dalam interaksi pembelajaran. In *Pendidikan Bahasa dan Sastra Indonesia sebagai media revolusi mental generasi masa depan* (pp. 61–68). Surabaya: Appi-Bastra.
- Grundy, P. (2000). *Doing pragmatics*. New York: Oxford University Press.
- Gusriani, N., Atmazaki, & Ratna, E. (2012). Kesantunan berbahasa guru Bahasa Indonesia dalam proses belajar mengajar di SMA Negeri 2 Lintau Buo. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 1(1), 287–295.
- Laksono, K. (2014). Ketidaksantunan berbahasa di lingkungan pendidikan dan dampaknya dalam pembentukan karakter. In *Ketidaksantunan berbahasa dan dampaknya dalam pembentukan karakter* (pp. 42–48). Surakarta: Muhammadiyah University Press.
- Leech, G. (2014). *The Pragmatics of politeness*. New York: Oxford University Press.
- Masfufah, N. (2010). *Kesantunan bentuk tuturan direktif di lingkungan SMA Negeri 1 Surakarta (Sebuah Kajian Sosiopragmatik)* (Thesis). Surakarta: Universitas Sebelas Maret.
- Ngalim, A. (2014). Ketidaksantunan dan kesantunan berbahasa dalam perspektif Islam serta dampaknya terhadap pembentukan karakter. In *Ketidaksantunan berbahasa dan dampaknya dalam pembentukan karakter* (pp. 159–165). Surakarta: Muhammadiyah University Press.
- Nurjamily, W. O. (2015). Kesantunan berbahasa Indonesia dalam lingkungan keluarga (Kajian Sosiopragmatik). *Jurnal Humanika*, 3(15), 1-18.
- Poedjosoedarmo, S. (2001). *Filsafat Bahasa*. Surakarta: Muhammadiyah University Press.
- Reswari, M. (2015). Kesantunan berbahasa dalam novel Sunset Bersama Rosie Karya Tere Liye. In *Optimalisasi fungsi bahasa Indonesia sebagai wahana pembentukan mental dan karakter bangsa di Era Globalisasi menuju Indonesia Emas 2045* (pp. 276–282). Yogyakarta: PBSI Universitas Sanata Dharma.
- Wahyuningtias, H. (2014). Kajian kesantunan dalam e-mail Permohonan yang ditulis oleh penutur Jepang dan pembelajar Indonesia. *Lingua Cultura*, 8(1), 1–7.
- Yule, G. (1996). *Pragmatics*. New York: Oxford University Press.
- Yuni, B. (2015). Kesantunan tindak tutur pada surat ijin sekolah. In *Optimalisasi fungsi bahasa Indonesia sebagai wahana pembentukan mental dan karakter bangsa di Era Globalisasi menuju Indonesia Emas 2045* (pp. 289–298). Yogyakarta: PBSI Universitas Sanata Dharma.