

**ANALYSIS OF LANGUAGE POLITENESS ON THE FILM  
TUHAN MINTA DUIT BY AZHAR KINOI LUBIS**

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**ABSTRACT**

The purpose of this research is to analyze the Language Politeness of the Film Tuhan Minta Duit by Azhar Koino Lubis. This research uses a descriptive type of research with a qualitative approach. The method used in this research is descriptive method. In the movie *Tuhan Minta Duit* by Azhar Koino Lubis, there are some utterances that obey and violate the principles of politeness based on Leech's politeness theory. The results of the analysis of the data obtained show that in the movie *Dewa Minta Duit* by Azhar Koino Lubis there are several utterances that obey and violate the principles of politeness based on Leech's politeness theory. The results of the analysis of the data obtained show that the use of politeness principles contained in the speech between the characters of the film *Tuhan Minta Duit* amounted to 17 speeches. Leech's (1993) adherence to the principle of politeness which is divided into adherence to the maxim of wisdom as much as 4 utterances, adherence to the maxim of generosity 3 utterances, adherence to the maxim of praise 3 utterances, adherence to the maxim of humility 1 utterance, adherence to the maxim of agreement 5 utterances, and adherence to the maxim of sympathy 1 utterance. As for the data on the violation of the maxim of politeness in the movie *God asks for money*, there is 1 utterance, namely the violation of the maxim of wisdom 1 utterance.

**Keywords:** *Language Politeness, Movie*

**INTRODUCTION**

Language can be said to be one of the most important elements in the development of thinking. Through language, humans represent their thoughts to view every thing in this world. In other words, language is a form of description of the depth of an individual's mind. Several opinions about language have been defined by experts, in order to deeply describe the relationship between language and thinking. According to Kemil (2018:11),

language is one of the main ways to express thoughts, and throughout development, thoughts always precede language. Communication can be occurs when performed by two or more people. According to Searle in Agus (2020:24) argues that in the study of *speech acts* is the whole lingual communication that includes lingual acts. Lingual communication units do not only talk about symbols, words, or sentences; more than that, symbols, words, or sentences are the result of real forms of speech acts.

Talking about language acts, it cannot be separated from language politeness. Language politeness is present with the aim of realizing effective communication and building interpersonal relationships in interactions and minimizing the potential for conflict. Learning politeness is very necessary in

The structure of social life and society because politeness is a form of expression of social relations and verbal acts.

Conducting research using pragmatic studies in a literary work is an interesting thing to do, including in researching a movie. Movies present stories using moving images. Movies are a very influential medium compared to other media, because they have audio and visual aspects at the same time, making the audience not easily bored and easy to remember.

In the film, of course, there are conversations or dialogs carried out by the characters in the film. Dialogue between characters often invites curiosity from the audience, for example "what does character X mean by saying that?", why is character X angry at what character Z says?", and so on. With the study of science pragmatics, of course such questions can be answered. In understanding

the story of a movie, we must combine the context with the speech in the movie. Similar to drama scripts, movie scripts also use language as a medium and have an imaginative nature.

In addition to paying attention to the context, speech participants must also have politeness in language. Politeness is not foreign to society, especially Indonesian society which is thick with culture and customs.

By examining the politeness of the speech events of the characters in the movie, we can find out the level of politeness used in the movie. One of the movies that can be used as media in learning is the movie *Tuhan Minta Duit* produced by Klik Film Productions. This movie has a good meaning and high educational value. This movie is packaged in an interesting, funny, and easy to understand by the audience. This movie tells the story of the reality in Indonesia but still brings out the point that the director wants to convey.

But in religious films we can see a direct picture of life that is full of religious, educational, politeness and cultural values from the dialogues and behavior presented in the film. As is the case with the film that will be researched by the researcher, namely *God asks for money*. In the movie *Tuhan Minta Duit*, not only entertainment elements are presented, but there are politeness values in behavior and language in it. According to the audience who have watched this movie, the movie is presented simply but perfectly. This movie is very comfortable, fun and moving. So this movie is relevant to the month of Ramadan and everyday life.

### **1.1 Problem Formulation**

Based on this background, the problem in the research, how the principle

of language politeness according to Leech's theory in the movie *God asks for money*.

## 1.2 Research Objectives

Referring to the formulation of the problem, this study aims to describe the form of politeness principles contained in the movie *Tuhan Minta Duit*.

## RESEARCH METHODOLOGY

The term used in this research is the analysis of the principles of language politeness according to Leech's theory in the movie *Tuhan Minta Duit*. Analysis is not just a search or investigation, but an activity that is planned and carried out seriously by using critical thinking to obtain conclusions from what is assessed. In this study, it is an activity that includes sorting, parsing, distinguishing the principles of language politeness according to Leech's theory in the movie *Tuhan Minta Duit*.

Language politeness is one aspect that can improve the emotional intelligence of speakers. It is related to the rules that are aesthetic and moral in acting speech. In this study, language politeness matters related to the rules that are aesthetic and moral in acting speech contained in the film *Tuhan Minta Duit*.

## RESULTS AND DISCUSSION

The results of this study were analyzed based on Leech's theory which includes the maxim of wisdom, the maxim of generosity or the maxim of mercy, the maxim of appreciation or praise, the maxim of simplicity or the maxim of humility, the maxim of agreement and the maxim of sympathy.

Politeness is a system, which is a series of items (forms of speech), context, participants and speech effects) that are interrelated between one another and operate together (Bagus, 2014: 107). The definition explains that language politeness can occur in a communication if the components complement each other. Language politeness can occur because it is influenced by several factors, such as the opinion of (Hamidah, 2017) which states that the determinants of politeness are all things that can influence the use of language to be polite or impolite. The determinants of politeness in spoken verbal language include aspects of intonation, aspects of tone of voice, word choice factors and sentence structure factors.

The results of the research on language politeness in the film *God asks for money* are analyzed using pragmatic studies which aim to describe the forms of compliance and violation of Leech's (2013) politeness principles consisting of six maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy.

The data collection process carried out by the researcher is by the method of free simak libat cakap, namely listening to the speech between the characters in the movie *Tuhan Minta Duit* followed by note-taking technique. Then the utterances are classified based on the types of maxims and analyzed using the principles of courtesy.

This type of research is descriptive qualitative. The data used in this research is in the form of speech between characters contained in the movie *Tuhan Minta Duit*. The source of data in this research is the film *God's Request for Money* directed by Azhar Koini Lubis, which was first aired on

April 22, 2022 with a duration of 1 hour 77 minutes 42 seconds under the production house Merpati Film. The results of the analysis and the data obtained show that the use of politeness principles contained in the speech between the characters of the movie *God asks for money* amounted to 17 speeches. The utterances of Leech's (1993) principle of politeness are divided into 4 utterances of the maxim of wisdom, 4 utterances of the maxim of politeness, and 4 utterances of the maxim of politeness. 3 utterances of generosity, 3 utterances of maxim of praise, 1 utterance of maxim of humility, 5 utterances of maxim of agreement, and 1 utterance of maxim of sympathy. As for the data on the violation of the maxim of politeness in the movie *God asks for money*, there is 1 utterance, namely the violation of the maxim of wisdom 1 utterance.

The results of the study are described as follows:

1. Wisdom Maxim

The following conversation took place at a fried rice shop, between Adi (B) and the fried rice cook (F), at minute 03.01.

*Suplay : Eh kemana kamu di??*

*Adi : Balik, karena mau hujan*

*Adi : Nasgor Bang*

*Mamang Nasgor : Bukan Spageti ini*

*Adi : saya mau beli nasgor bang*

*Mamang Nasgor : kirain adek tadi ngelawak, masih sore ini, beneran beli nasi goreng??*

*Adi : Mau bang untuk mbah saya*

*Mamang Nasgor : tunggu sebentar ya*

In the above speech, the maxim of wisdom can be seen in the sentence *Mau bang for my mbah*, the choice of sentence is intended that the speaker intend to buy one serving of fried rice for her grandmother. In this case, the ones who benefit are the fried rice seller and the speaker's grandmother.

The following conversation took place on the stairs leading to Adi's house, the conversation took place between Adi

(B) and Mbah Keda (G), at minute 25.04

*Adi : Assalamu'alaikum*

*Mbah Kedah : wa'alaikumsalam*

*Adi : mbak ini dibilangin, nggak usah jalan jalan, mau jatuh lagi*

*Mbah Kedah : ini bocor enek kok di diemin*

In the above speech, the maxim of wisdom can be seen in the sentence *you are told, don't walk, you will fall again*, the selection of the sentence is intended that the speaker intends to warn the speech partner not to walk around because his body condition is still weak, and if forced it will have bad consequences for the speech partner.

The following conversation took place at Adi's house, the conversation was between Om Muda

(J) and Mbah Keda (G), at minute 04.42.

*Om Udah : Mbah sudah dari mana Mbah? Belanja ini buat apa?*

*Mbah Kedah : Besok aku jualan gado-gado*

*Om Udah : Mari saya bantu tidak papa Mbah biar saya saja bantu Mbah,.*

*Maya kan bilang Mbah itu jangan keluar-keluar*

*Mbah Kedah : Mestinya aku yang kerja*

In the above speech maxim wisdom can be seen in the *Mari saya bantu tidak papa Mbah biar saya saja bantu Mbah,. Maya kan bilang Mbah itu jangan keluar-keluar*, the selection of the sentence is intended that the speaker intends to want the speech partner not to do many activities that can be done by the speaker.

## 2. Maxim of Generosity or Maxim of Magnanimity

The maxim of generosity can be achieved if speech participants can respect others. Respect for others will occur if speakers can reduce their own benefits and increase their own sacrifices.

The following conversation took place in front of a mosque when Adi had just finished shining a pair of shoes, the conversation took place between Adi (B), Toni (D) and Om Ridwan (G), at minute 22.33.

*Om Ridwan : Udah lanjut*

*Adi : Ini sepatunya Om*

*Om Ridwan : Terima kasih ya*

*Adi : Sama-sama*

*Om Ridwan : Ini ongkosnya*

*Adi : Kebanyakan ini om*

*Om Ridwan : Ambil aja*

*Adi : Makasih ya Om*

In the above utterance, the maxim of generosity or the maxim of humility can be seen in the utterance *Take aja*. Figure P gives more money to



Maya for the work she did.

The following conversation took place in front of a mosque when Adi had just finished shining a pair of shoes, the conversation took place between Adi (B), Play (A) and Toni (D), minute 33.02.

*Toni : Buat mbah loh di, ya nggak banyak sih di*

*Adi : Makasih Play .. Ton*

*Suplay dan Toni : Sama-sama*

In the above speech, the maxim of generosity or the maxim of humility can be seen in the sentence For mbah loh di, yes not much anyway di. The sentence contains the maxim of generosity and humility from Maya's friends who gave money to help with Maya's grandmother's medical expenses.

The following conversation took place in front of the police station when Adi was released from prison, the conversation took place between Om Ridwan (P) and Iswandi (M), at minute 73.39.

*Om Ridwan : Nggak papa nak, kamu nggak usah ganti uang saya yang sudah di pakai, ini buat mu*

*Iswandi : Ini uang dari siapa pak*

*Om Ridwan : Dari Tuhan*

*Iswandi : Kalau dari Tuhan saya mau pak*

*Iswandi : Iya pak*

In the above speech, the maxim of generosity or the maxim of humility can be seen in the sentence It's okay kid, you don't have to replace my money that has been used, this is for you. The sentence contains maxims of generosity and humility from the character who owns the money found by

Maya.

The following conversation took place at Adi's house, between Adi (B) and Mbah Keda (G), at minute 03.48.

*Adi : Mbah*

*Mbah Kedah : kok basah, yang mandi masuk angin Loh... kalau kaki mbah nggak sakit, mbah jualan gado-gado enak..*

*Adi : sudah, tugas mbah santai-santai saja di rumah, kalau sultan yang nyemir sepatu, mbah dibeliin deh nasi padang sama ayam bakar*

At speech at above maxim of wisdom can be seen in the sentence already, and minimize criticism of people other.

The following conversation took place in front of mbah's job is to take it easy at home, if the sultan is shining shoes, mbah bought Padang rice and grilled chicken, the sentence selection is intended that the speaker intends to help the speaking partner to rest because the speaking partner's body is wet, with this situation the speaker offers to buy lunch for the speaking partner.

### 3. Maxim of Appreciation or Maxim of Praise

The maxim of appreciation or maxim of praise explains that people will be considered polite if in speaking they always try to give appreciation to the other party. With this maxim, it is expected that speech participants do not mock each other, berate each other, or demean each other and require speech participants to maximize praise for others.

A mosque when Adi had just finished shining a pair of shoes, the

conversation took place between Adi (B) and Semir (E), at minute 22.26.

*Semir : Dek, sepatunya sudah*

*Adi : Sudah Pak*

*Semir : Oh.. ya ini Buat kamu ya*

*Adi : Terima kasih Pak*

*Semir : Sama-Sama*

The maxim of praise or maxim of appreciation evidenced in the expressive speech act above is also reinforced when viewed in terms of the meaning of the utterance. As we know, the word thank you is an implied form of appreciation spoken for someone or something that is considered extraordinary and contains specialty.

The following conversation took place in front of a mosque when Adi had just finished shining a pair of shoes, the conversation took place between Adi (B) and Om Ridwan (G), at minute 26.36.

*Adi : Ini sepatunya Om*

*Om Ridwan : Terima kasih ya*

*Om Ridwan : Sama-sama*

*Om Ridwan : Ini ongkosnya*

*Adi : Kebanyakan ini om*

*Om Ridwan : Ambil aja*

*Adi : Makasih ya Om*

In the above utterance, the maxim of praise or maxim of appreciation can be seen in the utterance of thank you, om. The form of maxim of appreciation is a form of implied appreciation spoken for someone or something that is considered extraordinary and contains privileges.

#### 4. Maxim of Modesty or Maxim of Humility

Speech participants in the maxim of simplicity or the maxim of humility are expected to be humble by reducing praise for themselves.

The following conversation took place in front of a mosque when Adi had just finished shining a pair of shoes, the conversation took place between Adi (B) and Om Ridwan (G), minute 22.33.

*Om Ridwan : Nama kamu siapa?*

*Adi : Adi Om*

*Om Ridwan : Adik anak Om satu-satunya Dia terkena penyakit leukimia kanker darah stadium 4, dan umurnya nggak lama lagi sudah banyak uang Om keluarkan untuk berobat anak Om, Tapi itu semua nggak bisa kembalikan kebahagiaan Om. Kalau disuruh milih Om lebih baik memilih seperti kamu tapi bahagia dengan anak Om kamu pasti bahagia kan?*

The sentence fragment tells about the simplicity of character P who feels that living like Mayang's character is better even though it is full of shortcomings but happy, rather than living in sufficiency but unhappy. In the above speech, the maxim of simplicity can be seen in the speech of character P who tries to degrade himself from Maya's character, which is clearly seen in the fragment of the sentence *Kalau disuruh milih Om lebih baik memilih seperti kamu tapi bahagia dengan anak Om kamu pasti bahagia kan?*

#### 5. Adherence to Maxim of Suitability or Maxim of Agreement

This maxim of agreement or maxim of compatibility emphasizes that speech participants can foster mutual compatibility or agreement in their speech.

speech activities and minimize disagreement between speech participants.

The following conversation took place in Adi's house when Adi had just finished bathing, the conversation took place between Adi (B) and Mbah Gedah (G), at minute 05.42.

*Mbah Keda : Te Hangat*

*Mbah Keda : Hmm.. Maghrib.. Yuk maghriban, sudah Maghriban langsung makan ya... we bareng*

*Adi : Iya Mbah..*

*Mbah Keda : aku iyoh maghriban sekh*

The compatibility or agreement maxim is reinforced by the use of sentences spoken by Maya's character Iya Mbah. The sentence is a minor sentence because it consists of one word element and has final intonation.

The quote in the data illustrates the agreement between Maya and her grandmother to perform Maghrib prayers first and then eat together.

The following conversation took place at Adi's house when the lights in Adi's house died because the token ran out, the conversation took place between Adi (B) and Mbah Gedah (G), at minute 07.19.

*Mbah Keda : yo we... ora popo.. Kan udah biasa gelap-gelapan, coba ya, waktu kecelakaan itu, mbah aja yang mati, buan bapak dan ibumu*

*Adi : mbah bisa ganti topik nggak sih*

*Mbah Keda : yo yo*

*Adi : ati ati yo*

In the above speech, the maxim of compatibility or maxim of agreement is reinforced by the use of sentences spoken by the character Mbah yo yo (yes). The sentence is a minor sentence because it consists of one word element and has final intonation. The quote in the data illustrates the agreement between Maya and her grandmother to no longer discuss the regret of Mbah who regrets the death of Maya's parents during an accident.

The following conversation took place in front of Adi's house when the kost mother collected the rent, the conversation took place between the kost mother (H), Adi (B), Om Muda (J), at minute 08.21.

*Ibu Kos : Kamu Kerja ya*

*Adi : Iya tante..*

*Ibu Kos : awas ko telat lagi, biar muter uangnya*

*Om Udah : may kamu nyemir??*

*Adi : Iya Mang*

*Ibu Kos : Gitu dong...*

In the above speech, the maxim of compatibility or maxim of agreement is reinforced by the use of sentences spoken by the character of the landlord, iya mang (yes uncle). The sentence is a minor sentence because it consists of one word element and has final intonation. The quote in the data illustrates the agreement between Maya's character and the landlord to no longer be in arrears in making rent payments. The following speech occurs at minute 15.41.

The following conversation took place in front of a mosque when Adi had just finished praying and left his laptop in the mosque, the conversation

took place between Adi (B) and the Marbot (N).

*Marbot Masjid : Ini koplonya bukan*

*Adi : Iya Pak makasih ya pak*

*Marbot Masjid : Besok pagi Simpan yang bener ya*

*Adi : Iya Pak*

*Adi : Biar doa kita dikabulkan sama Tuhan Bagaimana sih Pak?*

In the above speech, the maxim of compatibility or maxim of agreement is reinforced by the use of sentences spoken by Maya's character, yes sir. The sentence is a minor sentence because it consists of one word element and has final intonation. The quote in the data illustrates the agreement between Maya's character and the mosque guard to keep her Koplonya from being lost and to continue to keep praying in congregation at the mosque.

The following conversation took place in a hospital when delivering mbah Gedah to the hospital, the conversation took place between Om Muda (J) and Sister (S), at minute 29.29.

*Om Udah : Suster tolong*

*Suster : Ibunya kenapa pak?*

*Om Udah : Jatuh di kamar mandi sus*

*Suster : Mari pak di bawa keruangan UGD*

*Om Udah : Iya-iya Sus*

In the above speech, the maxim of compatibility or maxim of agreement is reinforced by the use of sentences spoken by the character S iya-iya sus. The sentence is a minor sentence because it consists of one word element and has final intonation. The quote in the data illustrates the agreement

between the speaker and speech partner to bring Mbah's character to the Emergency Room (ER).

#### 6. Maxim of Sympathy

The maxim of sympathy requires that speech participants can maximize sympathy between one party and the other and antipathy towards the interlocutor will be considered as an impolite act.

The following conversation took place in front of a mosque when Adi had just finished shining a pair of shoes, the conversation took place between Adi (B) and Om Ridwan (G), minute 26.03.

*Adi : Om*

*Om Ridwan : Eh maaf ya tadi Om nggak lihat kamu jadi semir sepatunya bukan kamu*

*Adi : Nggak papa Om itu bukan rezeki saya Om udah dikasih ya duitnya sama Tuhan? Kemarin aku lihat om doa khusuk banget Om minta duit kan sama Tuhan?*

*Adi : Om nggak minta duit sama Tuhan*

*Adi : Kalau nggak minta duit lalu minta apa om?*

The compliance of the maxim of sympathy is not only evidenced by the form of speech act implementation contained in the data, but, there is a compliance of the submaxim of sympathy, namely speech participants can maximize sympathy. In the above utterance, the maxim of sympathy is marked in the sentence Eh, I'm sorry, Om didn't see you so polish the shoes instead of you. The utterance is very clear that there is a form of sympathy for the consumer character who wants to help Maya's character.

#### 7. Violation of the Maxims of Politeness in the movie Tuhan Minta Duit



by Azhar Kinois Lubis

Based on the data found, the data in the study has been divided into two, namely, the form of compliance with the principles of language politeness and the violation of the principles of language politeness. The violation of language politeness appears in the form of speech acts on the wisdom maxim. The wisdom maxim demands that every speech participants to minimize other people's losses or maximize other people's gains. This violation of the maxim of wisdom can occur if the speaker maximizes the loss to the speech partner and creates an advantage for the speaker. Bahadur: The following speech occurred at minute 27.17

The following conversation took place in front of a mosque while shining a pair of shoes, the conversation took place between Kuplay (A), Adi (B) and a woman (C), and Toni (D).

*Suplay : Edi*

*Adi : Woy Cewek dak Boleh Nyemir Disini*

*Cewek : Emang apa bedanya cewek dengan cowok?*

*Toni : Butu banget di omongi... Play*

In this speech, Edi's character she was afraid of character B's threat to prohibit Maya from shining shoes in their place. As a result, the Witness's speech has an impact on Maya.

## CONCLUSION

In the movie *God Asked for Money* by Azhar Koino Lubis, there are several the utterances that obey and violate the politeness principles based on Leech's politeness theory. The analysis result of the obtained data shows that the use of politeness principles contained in the speech between the characters of the movie *God asks for money* amounted to 17 speeches. Leech's (1993) adherence to the principle of politeness which is divided into adherence to the maxim of wisdom as much as 4 utterances, adherence to the maxim of generosity 3 utterances, adherence to the maxim of praise 3 utterances, adherence to the maxim of humility 1 utterance, adherence to the maxim of agreement 5 utterances, and adherence to the maxim of sympathy 1 utterance. As for the data on the violation of the maxim of politeness in the movie *God asks for money*, there is 1 utterance, namely the violation of the maxim of wisdom 1 utterance.

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