

**ANALYSIS OF LANGUAGE COMPLIANCE IN THE FILM
PEREMPUAN TANAH JAHANAM
AS A REPRESENTATION OF JAVA CULTURE**

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Abstract

The Film is a tool to convey various messages to the general public through communication or dialogue. In communication, in addition to paying attention to context, speakers must also have politeness in their language. Everyone's language politeness is different, depending on the context or speech situation and social distance between individuals, especially if it is associated with culture. Every culture has different standards of politeness. This study aims to examine language politeness as a representation of Javanese culture in the film *Perempuan Tanah Jahanam* by Joko Anwar. The principle of politeness in the language is based on Leech's theory which consists of (1) the maxim of wisdom, (2) the maxim of generosity, (3) the maxim of praise, (4) the maxim of humility, (5) the maxim of compatibility, and (6) the maxim of sympathy. The method used in this research is the descriptive qualitative method. The data collection technique in this research used the Listen Free Libat Cakap (SBLC) technique and the note-taking technique as further research techniques. Based on the results of data analysis, it can be concluded that there are violations and fulfillment of politeness principles in this film's dialogue. Most show the fulfillment of the maxims of wisdom and praise, while the maxims of humility and sympathy are often violated. The results of this study can represent politeness in Javanese culture. it can be concluded that there are violations and fulfillment of politeness principles in this film's dialogue. Most show the fulfillment of the maxims of wisdom and praise, while the maxims of humility and sympathy are often violated. The results of this study can represent politeness in Javanese culture. it can be concluded that there are violations and fulfillment of politeness principles in this film's dialogue. Most show the fulfillment of the maxims of wisdom and praise, while the maxims of humility and sympathy are often violated. The results of this study can represent politeness in Javanese culture.

Keywords: *Cultural representation, film, language politeness, pragmatics*

1. Introduction

In social life, communicating using good language is a very important part. This is necessary to regulate the manners of interpersonal relationships because good communication can have a direct influence on the balance structure of a person in society. According to Prayitno (2015) speaking, communicating, and producing good and coherent speech is very important to do by paying attention to the situations and conditions referred to by the speech.

The Javanese proverb says "ajineng rogo ono ing busono, ajineng crew ono ing tumindak, lan ajineng Diri ono ing lathi" which means, a person is glorified, respected, and respected for his clothes, deeds, and words. Therefore, if someone wants to be glorified, appreciated, and respected, it is better to use good, correct, and polite language because it is a reflection of one's fine character and noble character. It is necessary to use the right communication method to create good communication. A speaker in communicating or speaking should fulfill the rules in conversation, so that the intent of the speech is easily understood by the speech partner or listener. However, intentionally or unintentionally sometimes they violate these rules (Yulianti & Utomo, 2020). In terms of communicating, actually a speaker is applying the communicative function of language, namely to convey messages between the speaker and the speech partner. In addition to this, there are other things that speakers need to pay attention to express their thoughts and feelings, namely the principle of politeness in language. As explained by Irawan (2022) that politeness in the language is an activity to show awareness of the dignity of others in language, both spoken and written. Courtesy is part of ethics in communication relationships. According to Prayitno (2015), the application of politeness in communicating has a very important position in language activities. One form of realization of positive politeness in the language is when we make it happen through speech acts.

A speech act is an utterance in which there is an action. By telling an utterance, the speaker has a goal to be achieved by his speech partner. Hapsari, et al (2022) says that to achieve the goal between the speaker and the speech partner, the speaker must have politeness in language. When interacting or communicating, speakers must know how to communicate properly following customary or customary procedures that apply in society in general. In the KBBI, politeness or politeness can be interpreted as "smooth and kind" (his manners, behavior); patient and calm; or polite. So, language politeness is reflected in the procedures for communicating through verbal signs or language procedures.

When communicating, speakers must submit to cultural norms that are following the cultural elements that exist in the surrounding community. If a person's language procedures are not polite and do not following cultural norms, then he will get negative value from society. The politeness of a person's language reflects the attitude of his personality. Wahab, et al. (2021) say that language politeness means the use of language that is good, civilized, rompolite, and does not hurt other people's hearts when communicating as well as being able to describe one's behavior. So, language politeness is an important social ethic and needs to be practiced to create an intimate relationship when communicating.

Hanafi (2016) argues that in a pragmatic view, communication is a combination of illocutionary functions and social functions. Communication must not only be smooth, but also must fulfill social speech. The level of politeness also depends on the social agreement. In addition, Wahab, et al. (2021) also said that if viewed from a pragmatic point of view, the culture of keeping the heart when communicating is an important rule so that people who hear are not discouraged by what is said.

Each maxim is explained in Santosa's (2020) writing, namely: (1) The maxim of wisdom, that is, each participant in the speech must minimize the losses of others, or maximize the benefits for others. (2) The maxim of generosity, emphasizes that the participants in the speech must respect other people. (3) The maxim of praise or generosity, explains that a person is considered polite if in speaking he always tries to give praise to other parties. (4) The maxim of humility, emphasizes not highlighting the abilities we have in front of others.

It has been explained previously that language politeness plays an important role in communication. However, in practice, impoliteness is often done by speakers in various situations. Revameilawati, et al. (2021) state that people in everyday life often communicate without paying attention to the rules of language or social rules that apply. This also applies to communication behavior in a film. We can pay attention to whether or not we speak politely through the dialogues spoken by the characters. This is in line with Haryadi, et al. (2021) that language politeness is a very appropriate tool to be applied in conversational interactions. One of them is a conversation on one of Indonesia's popular films, namely "Perempuan Tanah Jahanam".

Sapran (2019) said that one of the pragmatic aspects, namely the principle of politeness, must be related to culture, customs, and environmental conditions. As in the film "Perempuan Tanah Jahanam" by Joko Anwar, which is very thick with Javanese culture and customs. Several Javanese cultures are raised in the film "Perempuan Tanah Jahanam", namely: (1) Wayang kulit and puppeteer performances. The puppeteer who is respected by the local community often holds wayang performances, complete with puppets as a storytelling tool and an accompaniment that plays music as a complement to the performance. (2) Song and Gamelan. Tembang is the Javanese language from the word "song". In this film, songs and gamelan are part of Javanese culture. Both cultures are used to accompany the wayang performances. (3) Java language. The film "Perempuan Tanah Jahanam" uses the Javanese language, which is one of Javanese culture. Although not often, the language is used by the natives of Harjosari Village in speaking. Joko Anwar as a writer and director said that the Javanese language spoken by residents in the village could add to the horror and tension of the film. Based on this, the communication activities wrapped in Javanese culture in this film are unique to study, especially from the point of view of the principle of politeness.

This study will show how the principle of politeness is represented by the Javanese community as a speech community in communication. Representation is a concept that has several meanings or a social process of representing. Representation can also be interpreted as a process of changing abstract ideological concepts but in concrete forms.

Representation is a concept used in the social process of meaning through available marking systems, such as dialogue, writing, film, photography, and so on. In summary, representation is the production of meaning through language. Something refers to the process by which reality is conveyed in communication, words, sounds, images, or a combination thereof. So, representation can be interpreted as a process of changing abstract ideological concepts in concrete forms.

Javanese society is known as a society that has very close kinship. This is related to social problems, because Javanese people know the term *saiyeg saeka praya* or *gotong royong* (Kamal, 2016). *Gotong royong* is an embodiment of solidarity based on morality as a characteristic of a village community. In Javanese society, the establishment of an organization is a form of mutual cooperation. This social organization is a forum for people who have the same view of life to achieve the same goal.

According to Irsyad & Indrawati (2021) speech community is a group of people who have the same verbal repertoire, namely understanding the language system and language norms that exist in a particular area. One of the languages used by the people of Indonesia is Javanese. The norms that apply in Java will be different from the norms of other cultures. Through this study, the principles of politeness in language based on Javanese cultural norms will be analyzed in the film "Perempuan Tanah Jahanam".

The film *Perempuan Tanah Jahanam* aired in cinemas on October 17, 2019 directed and written directly by Joko Anwar who is quite well known among the public as a director with great films and has won many awards. This research was conducted by re-watching through the GoPlay application which was broadcast in May 2020 (Sohani & Rosalina, 2022). Joko Anwar as a director who is famous for his horror films, re-released his latest film, *Perempuan Tanah Jahanam* (2019) which gained more than 1.5 million viewers, and with these numbers it is proof that this film can be accepted by the people of Indonesia (Instagram, 2019). He also received a nomination in the international film category at the 2021 Oscars. In this film, Joko Anwar as the director wants to bring people, especially young people, to learn about Javanese culture in Indonesia through the film *Perempuan Tanah Jahanam*. The existence of film is currently used as a tool to socialize culture, politics, education, association, and the beauty of nature. In addition, the film functions as an ideological development to increase the desired moral or mythical value, as a psychological text for the public about something that is attractive or tense which is part of a culture that describes a certain (image), and as a visual text that is elusive (nobles)., 2021, p. 54).

Films that raise the background of Javanese culture, always describe the habits that exist within the scope of the Javanese community itself. The elements of Javanese culture that are present in every scene in the film *Perempuan Tanah Jahanam* are associated with Koentjaraningrat's concept. For example, the artistic element in this film is depicted by *wayang kulit* performances as the core of the story in this film, which provides an element of horror because it is a medium that is believed to remove curses in the village of Harjosari. In the real world, *wayang* for the Javanese people should not only be used to intercede and also not be used as a tool to remove curses, but as a communication tool that connects the

dalang's desires through stories that are narrated and then can provide educational values and enlightenment (Fuad & Nurhidayat, 2017, p. 32).

Polite language is a tradition that must be owned by every individual since childhood. People need to be nurtured and educated in using polite language when communicating with each other (Irawan, 2022). Language politeness described above is one of the studies in Pragmatics. Hanafi (2016) explains that language politeness is related to the use of language which ensures its classification in pragmatics. In addition, the level of politeness of language is influenced and based on the culture of the speech community. Regarding the principle politeness in language, a character, namely Leech (in Rustono, 1999) has put forward several maxims of politeness principles, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of simplicity, the maxim of consensus, and the maxim of sympathy. The method used in this research is descriptive qualitative. Siyoto & Sodik (2015) explain that a qualitative approach is a research and understanding process based on a methodology that investigates a social phenomenon and human problem. The data collection technique in this research used the Listen Free Libat Cakap (SBLC) technique and the note-taking technique as further research techniques. According to Mahsun (2017), this technique is an attempt to tap speech events by researchers by being directly involved in these events.

2. Method

The method used in this research is descriptive qualitative. According to Raco (2010), qualitative research is strongly influenced by the views, thoughts, and knowledge of the researcher because the data is interpreted by the researcher. Qualitative research is an activity that takes place simultaneously using data analysis activities. Qualitative research aims to understand social phenomena including the linguistic phenomenon being studied. In this case, the phenomenon under study is the politeness of language performed by the characters in the film "Perempuan Tanah Jahanam". Mahsun (2017) argues that the data obtained in qualitative research should be presented in the form of a description and presented in a report on research results. Reporting the results of this study is an activity that must be carried out by researchers to improve the results of the research that has been made.

The aim of the researcher to use this approach is to examine language politeness as a representation of Javanese culture in the film *Perempuan Tanah Jahanam* by Joko Anwar. In communication, in addition to paying attention to context, speakers must also have politeness in language. Everyone's language politeness is different, depending on the context or speech situation and social distance between individuals, especially if it is associated with culture. Every culture has different standards of politeness. According to Sukmadinata's theory (2016, p. 126), a qualitative approach is a way of expressing (explain) the form of communication in the form of a conversation in the film, then explaining (exploring) the form of speech acts and the meaning of politeness speech acts in the film. Then, describe (describe) based on the analysis of politeness speech acts in the form of conversations in the film. Qualitative research aims to describe and reveal (to describe to

explain), as well as describe and explain (to describe to explore) a phenomenon that occurs as it is.

The results of the analysis of this study will be explained in detailed and descriptive words. Sukmadinata (2016) again explained that qualitative research is descriptive, that is, it provides a description of complex situations, and provides directions for further research.

In the qualitative approach, there is a descriptive method. Raco (2010, p. 67) explains that the purpose of descriptive research is to provide a broad and deep description of a problem, symptom, fact, event and reality in order to obtain a new understanding. This is also in line with Djadjasudarma (in Setiawan, et al., 2017) which says that descriptive research aims to make descriptions, namely to make pictures, paintings in a systematic, factual, and accurate manner regarding the data, properties, and relationships of the phenomena studied.

Based on that, then, the data is analyzed in words not percentages or numbers. The data collected is in the form of words or pictures, so it does not emphasize numbers (Sugiyono, 2013, p. 13). Sulaeman and Goziah (2019) also added that qualitative research is descriptive research, meaning that the data collected is in the form of words or pictures, not numbers.

The reason the researcher uses the descriptive method is because what will be studied is a phenomenon, namely politeness in language as a representation of Javanese culture in the film *Perempuan Tanah Jahanam* by Joko Anwar. This research takes place naturally or occurs as it is and is not manipulated by researchers or is called an interpretive naturalistic approach. The interpretive naturalistic approach is one of the characteristics of qualitative research. Other characteristics according to Sukmadinata (2016) are inductive, holistic analysis, qualitative data, personal relationships and perceptions, dynamic, unique orientation, and neutral empathy.

Broadly speaking, the steps of this research are as follows.

1. Collecting data in the form of polite language conversations in the film *Perempuan Tanah Jahanam*.
2. Identify and classify data that are included in the principle of language politeness based on Leech's theory.
3. Explaining the form and purpose of the conversation between characters in the film, as well as explaining speech acts and forms of violation of politeness principles.
4. Describe the research results so that they can represent politeness in Javanese culture.

The important thing that researchers must have in writing qualitative research results is high confidence in reporting their findings. This shows that the findings are following the actual data, and can be reported to fulfill the wishes of the readers. Reporting the results of this study is an activity that must be carried out by researchers to improve the results of the research that has been made. The important thing that researchers must have in writing qualitative research results is high confidence in reporting their findings. This shows that the findings are following the actual data, and can be reported to fulfill the wishes of the readers. Reporting the results of this study is an activity that must be carried out by

researchers to improve the results of the research that has been made. The important thing that researchers must have in writing qualitative research results is high confidence in reporting their findings. This shows that the findings are following the actual data, and can be reported to fulfill the wishes of the readers.

The data collection technique in this research used the Listen Free Libat Cakap (SBLC) technique and the note-taking technique as further research techniques. According to Mahsun (2017), this technique is an attempt to tap speech events by researchers by being directly involved in these events. In this case, the researcher is united with the participants who want to observe his speech behavior.

The data of this research is the film "Perempuan Tanah Jahanam", which is examined through the form of politeness utterances in the language of the characters in the film. Raco (2010) said that qualitative research data is usually in the form of text, photos, stories, images, and artifacts not in the form of numbers.

The steps of this research are the provision of data, where the researcher studies note or transcribe conversations in the film, then makes conclusions. In this case, the data is in the form of a table classified based on its maxims. Finally, the classified data is explained descriptively based on the maxims that have been discussed. (Mahsun, 2017).

Broadly speaking, the data analysis steps that the researcher uses are descriptive data analysis techniques, namely data reduction, data presentation, and drawing conclusions according to the theory of Miles and Huberman (Bagaskara, 2017).

1. Data reduction

In this step what the researcher does is collect data, classify data, and process data. The data is in the form of conversations in the film *Perempuan Tanah Jahanam*.

2. Data presentation

The next step is to present the data. In this step, the data is organized and arranged in a relationship pattern, so the data will be easier to understand. The data is presented in the form of narrative text and in the form of a brief description.

3. Draw conclusions/verification

The most important analytical activities are drawing conclusions and verification. The aim is to find out the essence or results of the research that has been done. The conclusion is an explanation of the representation of politeness in Javanese culture.

3. Result and Discussion

According to Leech's maxim of politeness, this analysis is carried out according to his maxim. This study is divided into two discussions, namely compliance with the maxim of politeness and violation of the maxim of politeness.

This film tells the story of Maya and Dini who experience a difficult economic life by working hard in the city. Maya and Dini are best friends who always help each other. Maya and Dini survive in various ways, including selling in the market and being guards at toll gates. At the beginning of the story, Maya is threatened and almost killed by a father

who always passes the toll road. The person trying to kill Maya is like holding a grudge against him.

Not long after, Maya received information that she had a family inheritance in her hometown. With this information, Maya and Dini headed to the village where her family used to live. Arriving at the village, Maya and Dini arrived at an empty big house, suspected to be the house of Maya's parents.

However, the situation around the house looks very strange, as there are many children's graves. One night, Maya heard the screams of a woman who was about to give birth. Maya went to the origin of the sound and witnessed the birth of the child. From there, little by little, the mystery of the village that Maya and Dini now live in begins to be revealed. Maya begins to find out what happened to this village, especially after her best friend, Dini, disappeared without a trace.

It turned out that this village was cursed because it had cooperated with the devil. The curse is that every baby born will have no skin and must be killed. The beginning of this curse is also related to the origins of Maya's parents who are famous puppeteers and sinden in the village.

A. Results

The results of the analysis of the maxims of politeness principles from the film *Perempuan Tanah Jahanam* are as follows.

1. Compliance

Table 1. Compliance with Politeness Principles

	Politeness Maxim	Dialogue	Information
1	Wisdom	Pak Bambang :Yasudah terserah mbak aja. Kalau mbak mau nunggu, monggo. Bapak asing: Saya tidak terganggu dengan kamu dan juga teman kamu.	This dialogue shows that Pak Bambang did not force Dini to go with him. This shows a wise attitude. This dialogue shows that a father met on the bus and admitted that he was not bothered by the treatment of Dini's character who always turned on the bus lights. This shows a wise attitude.
2	Generosity	Ratih: Ayo, Mbak! Masuk. Ndak ada siapa-siapa. Ayo, ndak apa-apa. Ratih: Mbak mau makan? Maya: Tidak, terima kasih	Ratih's character continues to try to convince Maya's character not to be afraid of him, because Ratih's goal is to assist Maya to avoid the tantrums of residents who want to kill her. Ratih's character tries to entertain guests, namely

		Ratih: Saya ambilkan ya.	Maya by offering food. In addition, Ratih also immediately took the food he had to Maya. This attitude shows the nature of a generous person.
3	Praise	Ratih: Bayinya sehat	Ratih praises and is grateful for the birth of a neighbor's child who was born healthy (with skin).
4	Humility	Maya: Maaf Pak kalau kami datang di waktu yang tidak tepat	Maya shows a polite attitude by being humble, that is, she feels that she came at the wrong time, so she apologizes to her interlocutor, namely Ki Saptadi.
		Maya: Semua ini salah aku Ratih: Bukan Mbak	This dialogue shows that Maya feels guilty for what happened, so she apologizes, even though she did nothing wrong. Likewise, the character Ratih who tries to calm Maya politely, that all this is not Maya's fault.
		Pak Bambang: Kulo nuwun, Mbak. Denger-denger mbak semalam nginep di sini ya?	Pak Bambang spoke after someone opened the door for him. Before starting the conversation, Mr. Bambang apologized first. This shows a humble attitude.
		Maya: Gak apa-apa, Pak. Maksud saya terima kasih sudah mau bantu	Maya figures to thank her interlocutor, namely Ki Sapatadi, who wants to help her. He was about to turn down the offer, but he started by saying thank you.
		Dini: Ya maaf, Mas. Semalam kita gak nemu tempat nginep soalnya.	This dialogue shows that Dini has the decency to apologize for her actions. This shows a humble attitude.

5	Agree	Pak Bambang: Saya ngerti rumah sebesar ini sayang kalau ga ada penghuninya.	Pak Bambang tries to understand what the interlocutor said earlier, so he tries to understand the situation.
6	Sympathy	Ki Saptadi: Baik kalau begitu, semoga dia cepat kembali	The dialogue of Ki Saptadi's character shows that he sympathizes with "him" who is Maya's friend, namely Dini who is missing. He shows that sympathy by praying for him.
		Maya: Itu lampu matiin deh, yang lain keganggu	Maya revealed this dialogue to Dini to turn off the bus lights because it could disturb other passengers. That way, Maya sympathizes and cares about the feelings and circumstances of others.

The table above is an analysis of the six politeness maxims that are obeyed. All maxims are fulfilled politely. The maxim that is obeyed the most is the maxim of humility, with 5 dialogues. While the maxims that are least complied with are the maxims of praise and the maxims of agreement which only have one dialogue. Other maxims that are obeyed are wisdom with two dialogues, generosity maxim in two dialogues, and sympathy maxim also in two dialogues. Each character, such as Maya, Dini, Pak Bambang, and Ki Saptadi both obeyed the maxims, especially all of them obeyed the maxims of humility. Furthermore, another figure who most adheres to the principle of politeness is the character Pak Bambang who is a native of the village.

Furthermore, here is a violation of the principle of politeness.

Table 2. Violation of the Politeness Principle

Politeness Maxim	Dialogue	Information
1 Wisdom	Mbah: jangan dengarkan dia!	This dialogue was delivered by a grandmother called Mbah. This figure forbids the character of Ki Saptad to listen to Maya's explanation. This attitude shows an unwise attitude because it can harm other parties, especially Maya figures.
2 Generosity	Maya: Yaudah kalau gitu cicilan	The dialogue that shows the

	bulan ini aja, Bu Penjual baju: Ga bisa bayar	violation of the maxim of generosity is the figure selling clothes. When asked to pay the deposit by Maya, she refused to pay it. This shows an attitude that is not generous.
3	Praise	Dini: Atau waktu lu kecil, lu jelek kali?
	Maya: Terus yang jaga kios siapa? Dini: Alah..gak ada juga yang beli	This dialogue is a joking dialogue that Dini's character throws at Maya when they are looking for a photo of Maya that doesn't exist. Dini suspected that Maya had an ugly appearance, so she wasn't in the photo. This statement violates the principle of praise. Dini's dialogue shows a mockery to Maya that her shop always doesn't sell or doesn't sell. This statement violates the principle of praise.
	Maya: Itu sih mobil butut udah seminggu bolak-balik ngeliatin gue terus	Maya's dialogue shows a mockery of someone who has an ugly car. His ridicule was shown because Maya was annoyed with the car driver for always coming and threatening her. This statement violates the principle of praise.
	Maya: Mampus gue, tuh mobil butut dateng lagi	Still with the same reference, this dialogue shows a mockery of someone who has an ugly car. This statement violates the principle of praise.
4	Humility	Maya: Ngapain lo ke sini? Ini toilet perempuan, Njing.
		This dialogue has to swear words, namely the word "Dog" which is shortened to "Njing". This curse violates the principle of humility because the expression shows Maya is arrogant.

		Mbah: Koe harus mati!	This expression is shown by Mbah's character to Maya with the threat that Maya must die. This dialogue violates the principle of humility because his words show that Mbah is a bad person who can kill someone.
		Ibu hamil: Pake ngehamilin ibunya segala bikin susah ibunya	Saying this pregnant woman is a joke addressed to her husband. However, in his jokes, there is an implied meaning that his husband makes the pregnant woman difficult. This expression violates the principle of humility.
5	Agree	Dini: Gue ikut! Maya: Gak.	This expression violates the principle of consent because Maya spontaneously refuses Dini's request.
6	Sympathy	-	-

The table above is an analysis of the violation of the maxim of politeness. Not all maxims are violated, namely the maxim of sympathy is not violated. The maxim that is most frequently violated is the maxim of praise, with 4 dialogues. This shows that this film shows quite a lot of swear words. Other maxims that are violated are the wisdom of one dialogue, the maxim of generosity, the maxim of humility in as many as three dialogues, and the maxim of agreement in as much as one dialogue. Overall, the character who violates the principle of politeness the most is Maya, who is the main character. The other character who does not obey the principle of politeness but violates it is the character Mbah.

B. Discussion

The results of the analysis above have described various kinds of dialogues regarding compliance and violations of the maxim of politeness principles. The maxim of wisdom is obeyed more than violated. The figures who obey are Mr. Bambang, who is a native of the village and the father of a foreigner whom he met on the bus. Meanwhile, the person who violates this principle is the Mbah figure who is also a native of the village. This shows that the natives of this village with Javanese culture can obey or violate the maxims of wisdom. Wisdom according to the KBBI means always using one's mind or being careful in dealing with difficulties. This is by the nature of Javanese society according to Prakoso (2019) Javanese people have a mindset to carry out everything carefully or known as Alon-alon Waton Lakon.

Next is the maxim of generosity. From the results of the analysis, the generosity of obedience was shown by the natives of the village, while violations were committed by other figures who were not Javanese. Generosity is closely related to giving. This is based on the KBBI that philanthropists are people who like to do charity and give charity. In this film, obedience is more than a violation. In this way, Javanese society is represented as a generous society.

Next is the maxim of praise. This maxim is violated more than obeyed. The violation of the maxim of praise was committed by Dini and Maya, who live in the city and are not people of Javanese culture and language, while the character who obeys this maxim is Ratih, who is a Javanese. In this way, Javanese politeness is also shown through the praise of others. Praise is done to appreciate the feelings of the interlocutor. This is explained by Prakoso (2019) that the cultural background of the Javanese community that causes a form of communication with a high level of indirectness is an understanding of 'respect for the feelings of the interlocutor'.

The next maxim is the maxim of humility. This maxim is obeyed more than violated. The figures who obey it are not only villagers, but also Maya and Dini figures who are not Javanese, as well as violations of these maxims are carried out by Javanese and non-Javanese. However, this can show that the Javanese have a humble nature. Prakoso (2019) said that the cultural background of the Javanese people always chooses to avoid conflict and prioritize indirect forms of communication to maintain the feelings of the interlocutor. This relates to the knowledge system of the Javanese people about representative puppets to understand various kinds of human nature and their social environment. This is shown by the dialogue between Pak Bambang and Dini, who apologize first before refusing or showing disagreement. This means that it is intended to avoid conflict.

Next is the maxim of agreement which is both obeyed and violated once. The character who obeys is Mr. Bambang who is a Javanese or a native of the village, while the character who violates is the character Maya who is not Javanese. Although showing a little, these results can be evidence that Javanese people have politeness with an attitude that agrees with other people's speech.

The last maxim is the maxim of sympathy which is only obeyed and not violated. The figure who obeys this maxim is Ki Setiadi who is a puppet or a native of the village. In addition, the main character, Maya, also applies the maxim of sympathy.

Based on this discussion, the film "Perempuan Tanah Jahanam" represents how polite the Javanese people are shown by their politeness. Many politeness maxims are obeyed by the Javanese people.

4. Conclusion

Based on the results and discussion above, a common thread can be drawn, namely the film "Perempuan Tanah Jahanam" is a horror genre film set in Javanese culture. This study, obtained various compliances and violations of the principle of politeness. Some of the characters in this film are told as natives of the village who speak Javanese and have a

Javanese culture, and some characters come from the city. These two differences can be seen in the results of the politeness analysis. It can be concluded that the Javanese in this film tend to fulfill or obey the principles of politeness, such as the maxims of wisdom, generosity, praise, and approval. This is different from violating the principle of politeness. Some maxims are violated by city people, such as by the main character, namely Maya. The violations committed by the villagers were by the character Mbah who was basically an antagonist. Through this analysis, it has been described how the principle of politeness occurs in the film "Perempuan Tanah Jahannam" as a representation of Javanese culture. This analysis is expected to become new knowledge in the field of literature.

5. References

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