



## Arabic Politeness Strategy of Directive Speech in the Movie "*Barnamij Umar wa Ikhwatuhu*": Geoffrey Leech's Perspective

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### ABSTRACT

Politeness in directive speech acts is something that speakers rarely do. This study aims to determine the language politeness strategy on directive speech acts in the cartoon film *Barnamij Umar wa Ikhwatuhu* based on Geoffrey Leech's perspective. The researcher used a qualitative method with a document study research type. The researcher found a pattern of language politeness strategies in directive speech acts as follows: (1) the speech act of requesting (request sentence + permission sentence/ command sentence); (2) the speech act of begging (request sentence + wish sentence); (3) the speech act of asking (apology sentence + permission sentence + question sentence); (4) the speech act of commanding (command sentence means solution); (5) the speech act of advising (suggestion sentence+ prohibition sentence+ reason); (6) the speech act of forbidding (greeting sentence+ prohibition sentence+ reason); (7) the speech act of allowing and recommending will sound polite by implementing the approval strategy.

## 1. INTRODUCTION

Someone's speech will sound polite if the speaker uses good language and does not sound pushy or haughty (Putri et al., 2019). Polite speech has been widely used in illocutionary speech acts such as expressive and assertive speech (Hajar Siti, 2018), both of which do not contain elements of coercion in their speech, so speakers can easily utter polite language. However, in contrast to directive speech acts, speech partners will think twice about producing polite speech acts, and speakers need politeness strategies so that their speech does not offend or hurt the speech object.

Arab society still rarely uses polite language in directive speech acts. This is due to the influence of *tsunaiyyat al-lughah* or diglossia, which began shifting between the fusha and Amiyah languages since the interaction between Arabs and non-Arabs (*a'ajim*). Arabs use low language (L/*amiyah*) in daily conversation, while high Arabic (H/*fusha*) is commonly used for literature (Nurtresnaningsih, 2020; Oueini et al., 2020). The use of low language (L) is more dominant in Arabic society, making the *aliyah* language in certain situations the T language, while the *fushah* is the R language (Wahab, 2013). Therefore, for *Amiyah* language to sound polite, a strategy is needed in its expression because language politeness is not innate but is born from habituation and negotiation between speakers, where verbal communication occurs (Ruziyeva, 2020).

Language politeness is a form of language behaviour used by verbal communities to create polite language in communication (Prayitno et al., 2019). According to Leech (2014), language politeness is a form of communicative behaviour influenced by sociocultural factors in a particular society. Language politeness is when speakers provide benefits not only to themselves but also to speech partners and third parties, whether the third party is present or absent in the speech situation. Speakers must consider the compatibility between social goals (maintaining harmony) and illocutionary goals to achieve communicative goals. Therefore, politeness in the language is a behaviour that needs to be considered in terms of ethics (Prayitno et al., 2019).

According to Kreswantono (2021), language politeness means maintaining relationships through a tolerant attitude. Tolerance itself can create a harmonious relationship (Ruziyeva, 2020); through tolerance, the interaction process will run well, and there will be minimal misunderstanding. This is in line with Lakoff's opinion in Al-Marrani (2018a), which states that the purpose of language politeness is to reduce friction in personal interactions (Al-Marrani, 2018b) and also as a form of respect in the process of interaction and communication (Citra et al., 2021). Yule & Widdowson (1996) state that language politeness aims to show awareness of the other person's face. In contrast, Brown, Levinson, and Gumperz (1987) argue that politeness is a system that softens face-threatening behavior. A speaker must be competent in expressing his personal and emotional feelings, recognize speech partners, and treat them well.

Polite Arabic directive speech acts are found in many cartoon films on YouTube, for example, the cartoon *Barnamij Umar wa Ikhwatuhu* entitled "*Syabh Biduuni Ain*" and

*"Musaghab Hamuudi wa Al-Warathah Al-kabiirah"*. This children's cartoon film uses more polite language and applies the mother tongue than other children's films, which predominantly use slang. This shows that polite children's language is still being sought to be produced in film. Novitasari (2019) emphasized that cartoon films contain ethical and educational values and must be packaged with good speech. Cartoon movies become teachers in the language learning process and the interaction process of children.

In this study, researchers used the theory of language politeness from Geoffrey Leech's perspective with a qualitative approach. According to Leech (2014), communicative harmony is the primary goal of polite language. In order for someone to be said to have polite language, he must show politeness in using language. To achieve communicative goals, the speaker must consider the compatibility between social goals (maintaining harmony) and illocutionary goals. For illocutions whose purpose is not following social goals, such as asking and criticizing, speakers can use negpoliteness strategies, namely politeness strategies used by speakers to reduce or weaken negative expressions towards listeners. Meanwhile, speakers can use post-politeness strategies to maximise politeness by adding and strengthening expressions that provide positive value for speech partners (Rangkuti & Zulfan, 2018; Shalihah & Zuhdi, 2020).

Leech (2014) developed the GSP (General Strategy of Politeness) strategy, a politeness strategy model consisting of ten politeness maxims. The ten maxims are: 1) the maxim of generosity, expressed by commissive through maximizing the value of desire/benefit to others; 2) the maxim of wisdom is expressed by minimizing the desire for oneself; 3) the maxim of praise, expressed through the type of speech act of praise or greeting by maximizing the value of quality to others; 4) the maxim of generosity is expressed through self-devaluation by minimizing the value of quality to oneself; 5) the maxim of obligation from oneself to others is expressed through the speech acts of apologizing and thanking by maximizing the value of obligation to others.

Furthermore, 6) the maxim of obligation from other to self is expressed through gratitude and apology by minimizing the value of obligation to oneself; 7) the maxim of agreement is done by maximizing the opportunity to argue against others in the speech act of agreeing and disagreeing by maximizing the value of opinion to others; 8) the maxim of opinion reticence is done by minimizing the value of opinion to oneself in the speech act of giving opinion; 9) the maxim of sympathy in the speech act of congratulating is done by maximizing the value of sentiment to others and; 10) the maxim of feeling reticence in the speech act of withholding sentiment is done by minimizing the value of sentiment to oneself. Through this method, the speaker can avoid disputes or conflicts with the listener (Rangkuti & Zulfan, 2018).

This research is different from previous language politeness research because language politeness in directive speech acts so far only revolves around the learning process (Diana & Manaf, 2022; Maiza, 2021); culture and ethnicity (Hadiwijaya et al., 2021; Halawa et al., 2019; Wibawa et al., 2021); communities on sea transportation (Mugrib, 2020); and mass

media (Musthofa, D., & Utomo, 2021). Meanwhile, this study aims to determine the Arabic politeness strategy in directive speech acts in the cartoon film *Barnamij Umar wa Ikhwatuhu*. Thus, this study seeks to complement previous studies focusing on language politeness in learning, community in sea transportation, mass media, culture, and ethnicity.

## 2. METHODS

This research uses a qualitative content analysis method to understand the social phenomena contained in the film. Ratna (2015) argues that qualitative methods utilize interpretive and descriptive methods to understand social phenomena. The content analysis method is used to observe communication phenomena and is based on purpose; in other words, this research uses a qualitative content analysis method that emphasizes the study of the substance of meaning that presents data in the form of descriptions. The data is taken from conversations between characters in the cartoon movie *Barnamij Umar wa Ikhwatuhu* entitled "*Syabh Biduuni Ain*" and "*Musaghabaatu Hamuudi wa Al-Warathah Al-Kabiirah*". This cartoon was produced by the official *Markaz al-Da'wah al-Islamy* channel in 2021 and is one of the religious channels to spread the teachings of the Qur'an and As-Sunnah from Pakistan around the world.

The data collection techniques used in this research are listening and recording techniques. The researcher listened to the dialogue between characters to obtain data and then recorded the parts included in the directive speech acts of Bach and Harnish's perspective, namely the speech act of telling, the speech act of begging, the speech act of advising, the speech act of suggesting, the speech act of asking, the speech act of allowing, the speech act of commanding, then categorized it in Geoffrey Leech's language politeness principles. The data analysis technique used in this research is the content analysis model. The researcher analyzed the text content of directive speech acts with the GSP (General Strategy of Politeness) strategy from Geoffrey Leech's perspective, a strategy that minimizes the speaker's wishes and maximizes respect for speech partners (Leech, 2014).

## 3. RESULTS AND DISCUSSION

Arabic politeness in directive speech acts in the cartoon film "*Barnamij Umar wa Ikhwatuhu*" entitled "*Syabh biduuni ain*" and "*Musaghabaatu Hamuudi wa Al-Warathah Al-Kabiirah*" there are 34 directive speech acts, both indirect speech and direct speech between the character Umar and his friends, namely Kholid, Nu'man, Usaid, and Hamudi. The researcher combines the classification of speech acts to classify the directive speech acts according to Bach & Harnish (1979). The classification includes two speech acts of asking, six speech acts of commanding, six speech acts of begging, seven speech acts of recommending, seven speech acts of requesting, four speech acts of prohibiting, seven speech acts of advising, and three speech acts of allowing. Then, the researcher also classified the directive speech act data in the cartoon film based on the concept of language politeness from the perspective of Geoffrey Leech (2014), which obtained five maxims of language politeness from 10 maxims of

language politeness.

Table 1 Classification of the Maxims of Politeness

No	Maxims of Politeness	Directive Speech Acts	Amount of Data
1.	Humility Maxim	Speech Acts of Requesting	2
		Acts of Pleading	6
		Acts of Questioning	6
2.	Maxim of Wisdom	Commanding Speech	3
		Advising Speech	5
3.	Maxim of Generosity	Prohibitory Speech Acts	5
4.	Approval Maxim	Acts of Authorization	3
		Encouraging Acts	5
5.	Maxim of Sympathy	Commanding Speech	3
		Advising Speech	2
Amount of Data			34

The classification of the maxims of language politeness is in the table. 1 interprets that the speech in the cartoon movie *Barnamij Umar wa Ikhwatuhu* has politeness values in directive speech acts between characters. The characters use many humility strategies in their verbal communication, especially in the utterances of asking, pleading, and asking. In addition, the characters in the cartoon also use many wisdom strategies in commanding and advising speech, as well as approval strategies in permitting and recommending speech. The speech acts of commanding and advising are not only spoken through the strategy of wisdom but also through the strategy of sympathy. As for the strategy of generosity, characters usually use it in forbidding speech. The researcher will explain one example of each speech act; the explanation is as follows:

a. Maxims of Humility

Researchers' findings regarding the maxim of humility in the cartoon film *Barnamij Umar wa Ikhwatuhu* are applied in 3 directive speech acts: asking, pleading, and asking. The strategy of humility in the speech act of asking is two utterances, and the strategy of the maxim of humility in the speech act of begging is six utterances, while the strategy of language politeness in the speech act of asking is six.

1. The speech act of ordering

حمودي: أبتى أود أن أأكل الفشار، أريد قليلا من النقود، لوسمحت.

أب: لا تكن أنداء يابني، فإن تناول الفشار كل يوم متضرع للصحة. (٢،١:١٦)

*Hamudi: "Abaati awwidu an a'kula al-fusyara, uridu qalilan minal nuqud, lausamahta*  
*Abun: "La takun andan ya bunayya, fainna tanawala al-fusyara kulla yaumin*  
*mutadari'u lil shihhah"*

Hamudi: "My father, I intend to eat some popcorn. If it pleases you, I would like to ask

for some money".

Father: "Do not eat too much popcorn, my son, because it is not good for your health."

The text above explains Hamudi's desire to eat popcorn. Hamudi asked his father for money with polite words, "أريد قليلا من النقود، لو سمحت" *Uriidu qalilan minan nuqud, lau samahta*. The utterance is polite because Hamudi communicates and with generosity by adding the phrase "لو سمحت" *lau samahta* (if you wish) after making the request. The sentence *Lau samahta* in Arabic means "ليست عليك التزام لفعل كذا" *laisat alaika iltizam lifi'li kadza* which means that there is no obligation for the object of speech to agree to the speaker's request, in other words, the object of speech can give or not. Hamudi behaves and speaks politely to his elders even though it is his father. The polite speech indicates that Hamudi respects his parents.

The speech act of requesting (ordering) will sound polite if it applies the strategy of humility. In Arabic, the pattern of humility in the speech act of requesting is the request sentence + permission sentence, such as the example "أريد قليلا من النقود + لو سمحت" *uriidu qalilan minan nuqud, (if you please, I would like to ask for money)*. The speech act of asking, delivered through the strategy of humility, will sound more polite, and there is no coercion on the object of speech to grant the speaker's request. This strategy forms a humble speech actor by minimizing benefits for himself (Halawa. et al., 2019). In another sense, this maxim teaches speech actors not to force speech objects to follow their speech. The speech object has the will to act according to the speech or reject the speech.

## 2. Speech act of requesting

خالد : أخي عمر، أرجوك أن تجلس أنت في مقعد الأمام، فإنك تعلمون كثير (2.7:37)

*Kholid: "Akhi Umar, arjuuka an tajlisa anta fii maq'adil amam, fainnaka ta'lamuuna katsiran".* (Brother Umar, I hope you sit in the front seat because you know more about the way to the hospital)

Kholid, Umar's peer, asked Umar to sit in the front of the car. According to him, Umar knows the way to the hospital better than he does. The request sentence is found in the sentence "أرجوك أن تجلس أنت في الأمام" *arjuuka an tajlisa anta fil amam* (I hope you sit in the front seat). The phrase "أرجو" *arjuu* in Arabic means "أمله" *amlah* or his hope. This shows that Kholid is humble and respects Umar. Kholid did not use the speech act of command (*amar*) such as "إجلس في مقعد الأمام" *ijlis fii maq'adil amam* (sit in the front seat), but he preferred to use the sentence of respectful request. Therefore, the directive speech act of begging can be conveyed politely through humility, and polite speech is addressed to elders and peers at certain times.

The speech act of pleading in Arabic is usually characterized by the pleading

sentence "رجى - يرجى" *raja-yarju*. The pattern of politeness strategy is like a request sentence + a wish sentence, for example, "إفتحلي الباب+ أرجوك" *iftahlii al-baaba+ arjuuka*. The speech act of requesting with the strategy of modesty will sound more civilized, especially if the object of speech is a more mature person. The speech act of asking that is expressed politely can facilitate the acceptance of the speech object because the speech object has a view of respect for the speech actor. Therefore, the strategy of humility in this speech act forms a speech actor who does not impose his wishes but the speech actor respects the rights and decisions of the speech object. The speech actor must minimize his wishes and maximize opportunities for others (Setiyono et al., 2021).

## 2. The speech act of asking

خالد: عفوا أخي عمر هل تسمحو لي أن أسألك سؤالاً؟

عمر: طبعاً، ولما لا، تفضل.

خالد : أنا كنت أخاف من تلك الحال، ولكنك لم تخف أبداً. ما سبب في ذلك؟ هل تخبروني؟

*Kholid: "Afwan akhi Umar, hal tasmahulii an asaluka سوالان?"*

*Umar: "Thab'an, tafadhal".*

*Kholid: "Ana kuntu akhofu min tilka al-hal, wa lakinnaka lam takhof abadan. Ma sabab fi zalika? Hal tukhbirani?"*

Kholid: "Sorry brother Umar, can I ask you a question?"

Umar: "Yes, why not, please."

Kholid: "I am afraid of this situation (the arrival of ghosts), but you are not afraid. What is the reason? Will you tell me?"

The verbal communication between Kholid and Umar in the quote above includes good communication. Kholid politely asked Umar a question because Umar was the son of an *Ustaz* and knew more about religion. Kholid added an expression of apology before getting to the core of his question. He started his question with the words "عفوا أخي عمر هل تسمحو لي أن أسألك سؤالاً؟" *afwan akhi Umar, hal tasmahulii an asaluka سوالان?* (sorry, akhi Umar, may I ask?). The phrase "عفوا" *afwan* in Arabic means "طلباً للمعذرة" *thalaban lilma'zirah* or an expression of apology. Kholid did this not to apologize that he had made a mistake before, but he intended to remain polite in asking by applying the strategy of humility as if he had made a mistake. In addition to adding the apology phrase "عفوا" *afwan*, Kholid also asked Umar's permission by saying "عفوا أخي عمر هل تسمحو لي أن أسألك سؤالاً؟" *afwan akhi Umar, hal tasmahulii an asaluka سوالان?* (May I ask?). The expression follows the ethics of asking questions, namely by asking permission and not immediately asking questions.

The politeness pattern of asking in Arabic is an apology sentence + permission sentence + question sentence, as found in "عفوا + هل تسمحولي أن أسألك سؤالاً؟ + ماسيب في ذلك" *afwan tasmahulii an asaluka سوالان? + ma sababu fii zaalika?*. The speech act of asking with humility strategy aims to avoid misunderstanding in an utterance. The expression sorry in this questioning speech functions as a respect and an apology if the question is not pleasing to the listener. Therefore, the humility strategy is very suitable to be used in questioning speech acts because this strategy forms good speech actors, sorts and chooses the right words to ask, asks according to the context, and tries not to ask questions that can offend the object of speech (Wirajaya et al., 2021).

#### b. Wisdom Maxim

The researcher found eight directive speech acts that use wisdom strategies in verbal communication: three speech acts of commanding and five speech acts of advising. The speech acts use tact to make the speech sound more polite.

##### 1. Commanding speech act

خالد: أخي عمر، لقد جلس الكلب تحت السيارة. ماذا نفعل الآن؟

عمر: لا تخاف يا أخي خالد، إذا نبح الكلب فاقراً أعوذ بالله من الشيطان الرجيم. كلكم

إذهبوا إلى الحديقة واحداً فواحداً. (٢،٦:٤٢)

*Kholid: "Akhi Umar, laqad jalasa al-kalbu tahta as-sayyarah. Maza nafalul al-an?"*

*Umar: "La takhof ya akhi Kholid, idza nabaha al-kalba faqra' audzubillahi minasyaithaanirrajiim. Kullukum izhabuu ilal hadiiqati waahidan fawaahidan?"*

Kholid: "O brother Umar, the dog sits under the car. What should we do?"

Umar: "Do not be afraid, brother Kholid. If the Dog barks then recite 'audzubillahi minas shaytanir rajiim'. Go everyone to the garden one by one."

The command sentence in the direct quote above is "كلكم إذهبوا إلى الحديقة واحداً فواحداً" *kullukum izhabuu ilal hadiiqati waahidan fawaahidan* (go to the garden in turn). The sentence "إذهبوا" *izhabuu* is a *wazan fiil amar* that serves to command. Amar in Balaghah is "طلب حصول الفعل من المخاطب على وجه الاستعلاء" *thalaba husul al-fi'li min almukhothob 'ala wajhi isti'la* meaning a request from the *mutakallim* to the *mukhatab* to do something. Umar applies the strategy of discretion in the speech act of commanding. He minimized his desire by telling his friends to go to the garden first while he was at the back of the line.

Commanding speech acts in Arabic use *fiil amar*. The pattern of wisdom



strategy in the speech act contained in the command sentence means solution. The speech act of commanding with the strategy of wisdom and sympathy will sound more polite, caring, and denying the difference in position. The wisdom strategy in this speech act shows that the speaker must be wise in commanding and should not order something that tends to be negative, but the speaker must maximize the value of sentiment towards others (Juita et al., 2019). The speech object will feel more honoured and respected even with this strategy.

## 2. The speech act of advising

عمر: أخي نعمان لو أصيب أحد منا بالأذى ينبغي ألا نضحك عليه. فهذا عيب كبير.

والضحك بصوت مرتفع يسمى القهقهة، والقهقهة من الشيطان كما ورد في الحديث (٢،١:٤٥).

*Umar: " akhi nu'man lau ushibu ahadun minna bil aza, yanbaghi alla nadhaka 'alaihi, fahaza aibun kabiirun. Wa dhahku bishautin murtafi' yusamma al-qahqakh, wal-qohqokh min asy-syaithan kama warada fil hadis*

Umar: "My brother Nu'man, if one of us suffers a calamity, it is not permissible to laugh at him. For this is a great disgrace. Laughing with a high voice is called Qahqah or laughing out loud. Moreover, Qahqah is from Shaytan, as explained in the hadith."

The bolded sentence in the direct quote above is a speech act of advising. This speech act aims to give a suitable warning and warning to speech partners. Umar admonishes Nu'man not to laugh at fellow Muslims affected by calamity along with the reasons. Umar applied the strategy of wisdom in the speech act of advising, where advice in Arabic means إخلاص الرأي في الدعوة إلى الخير *ikhlashu ra'yi fii da'wati ilal khoiri* which means sincerity of heart to preach leading to goodness. He wants his friend not to be wrong in his actions.

The speech act of advising in Arabic usually uses the phrase "ينبغي" *yanbagi*. The strategy of wisdom and sympathy in Arabic is implemented in the pattern *yanbaghi + prohibition sentence + reason*, such as:

*yanbagi+ alla tadhaka alaihi + fahaza aibun kabirun*" (wisdom strategy); and "ينبغي + ألا تأكل الشكولاته كثيرة + لأنها مضرّة بالصحة" *"yanbagi+ alla ta'kula asy-syukulat katsiran+ liannah mudharratun bil shihhati"* (sympathy strategy). The speech act of advising with the strategy of wisdom and sympathy will sound more polite because it does not drop the object of speech. Advising politely will be more readily accepted by the object of speech than advising oppositely. Therefore, this strategy teaches speech actors to maximize the benefits to the speech object so that the speech object is not wrong in doing

something (Kreswantono, 2021).

c. Maxim of Generosity

Generosity strategy in directive speech acts can be applied to forbidding speech acts. The researcher found five speech acts of forbidding that use the strategy of generosity in the cartoon movie. The speech examples are as follows.

عمر: أين ذهب حمودي؟ لا يأتخي حمودي لا يزعج الكلب فإنه قد يؤذي (٢,٤:١٧)

Umar: "Aina zahaba Hammudii? La ya akhi layuj'iju al-kalba fainnahu qad yu'dzi"

Umar: Where is Hamudi? No, brother Hamudi, do not bother the dog; he may hurt you.

Umar forbade Hamudi from disturbing the dog in the yard. The prohibition is reflected in the sentence "لا يأتخي حمودي لا تزعج الكلب" *La ya akhi Hamudi la taj'iju al-kalba*. The prohibition sentence in Arabic is called *nahyi* (prohibition) or the negative form of *fiil amar*. *Nahyi* means "طلب الكف عن الفعل على وجه الاستعلاء" *thalabal kaffi 'an al-fi'li 'ala wajhi al-isti'la*, i.e. to prevent the action from the higher level (*mutakallim*) to the lower one (*mukhatab*). Umar conveyed his prohibition with great politeness. He did not directly forbid Hamudi from bothering the dog "لا تزعج الكلب" *la taj'iju al-kalba* (do not bother the dog). However, he called Hamudi with a familiar Arabic nickname first by using the utterance "لا يأتخي" *la akhi* (no, my brother). In addition, Umar mentioned his prohibition because dogs can harm a person.

The politeness strategy in the maxim of generosity is not to say the prohibition sentence directly but to first greet with a familiar call. In Arabic, the speech act has a pattern like "greeting sentence + prohibition sentence + reason, for example "يا حبيبي+لا تخرج من البيت " *ya Habibi + la takhruj minal baiti lailan+ liana al-jawwa baaridun* (My beloved, do not go out at night because the air is frigid). In the speech act of prohibiting, the speech object will find it difficult to accept the prohibition because it is considered to have limited his will. However, the speech act of prohibition can be well received through the strategy of generosity because this strategy maximizes the value of the speech act.

d. Approval Maxim

Politeness in directive speech acts can also be achieved through the approval maxim. Three speech acts of allowing and five speech acts of recommending apply the politeness strategy of the approval maxim.

1. Speech act of allowing

حمودي : أبتى من فضلك، اتنى النقود، أريد أن أأكل الفشار.

أب: حسنا (٢,٠:٢٦).

Hamudi: "Abaty min fadhlika, atanii an-nuqud, uriidu an a'kula al-fusyara"

Abun: "Hasanan"

Hamudi: "My father, give me some money, I want to eat popcorn."

Father: "Okay."

Hamudi's father, in the quote above, allows Hamudi to buy popcorn. He uses a polite sentence in the speech act of allowing, namely by using the sentence "حسنًا" *hasanan*. The sentence "حسنًا" *hasanan* in Arabic means "جيد" *jayyid* (good). The word *hasanan* comes from the mouth of a father who must love his son. Hamudi's father maximizes the value of his son's opinion by allowing him to buy popcorn without certain conditions.

Implementing the approval strategy in the speech object will make the speech act of allowing sound polite. The agreement sentence in Arabic can use the sentence "حسنًا، طبعًا، تفضل" *hasanan, thab'an, tafadhal*. The politeness sentence pattern in the permitting speech intends to permit without any conditions. This happens because the approval strategy maximizes the value of opinions for others and minimizes the value of itself (Prasetyo, 2019). This strategy emphasizes that speech actors tend to have a friendly, kind, and uncalculated attitude.

## 2. The speech act of recommending

عمر: لماذا نمشي في الوسط الطريق، ينبغي لنا أن نسير على الرصيف. وألا نصيبنا مكروح الله،

سمح الله ولا نريد ذلك.

عسید : بتأكيد أخي عمر أنت محقا في الكلام (١,٦:٥٠).

Umar: "Limaza namsy fil wasthil thariq, yanbagi lanan an-nusiira alar rashif, waalla nushibana makruhullah, samiha Allahu wala nuriidu dzalika.

'Asid: "Bi'ta'kid akhi Umar anta muhaqqan fil kalam"

Umar: "Why do we walk in the middle of the road? We should walk on the sidewalk so that nothing untoward happens."

Usaid: "You are right, my brother Umar"

Umar advised his friends not to walk in the middle of the road or on the sidewalk. The suggestion sentence is, "ينبغي لنا أن نسير على الرصيف" *yanbaghi lana an-nasiira ala arrashif* (We should walk on the sidewalk). The sentence contains a suggestion that maximizes value or safety to others. This expression of agreement is emphasized or agreed by Usaid in the sentence "بتأكيد أخي عمر أنت محقا في الكلام" *bi'ta'kid akhi Umar anta muhaqqan fil kalam* (I agree with you; your words are correct). So, the advocating speech will be considered politer when the speaker uses the agreement strategy. The speaker should express a sentence that stimulates the speech object to

agree with the speech.

The suggestion sentence means command in Arabic is usually spoken with " كان " *kana yajibu alaika, yanbagi lana* and others. This sentence can stimulate the object of speech to agree with the speech. The speech act is considered politer because of the agreement between two or more speech actors. The approval strategy in this speech act aims to make the speech act advocate no judgment of forcing, approaching, or commanding. However, it is more about giving an opinion that is better if implemented (Sutrisno, 2019).

#### e. Maxim of Sympathy

The researcher found six directive speech acts that use sympathy strategy in verbal communication. The directive speech acts can be classified into three commanding and two advising speech acts.

##### 1. Commanding speech act

عمر: استرح يا أخي، ولا تتعب نفسك! (2.16:48)

*Umar: "Istarih ya akhi, wala tatta'ib nafsaka"*

Umar: "Just rest, brother, do not push yourself".

Umar and his friends were visiting Nu'man in the hospital. Even though he and his friends came to visit, Umar ordered Nu'man to rest (stay lying down). This is reflected in the sentence "استرح يا أخي" *Istarih ya akhi* (Rest, my brother). Umar uses a commanding speech act with a sympathy strategy because he maximizes the value of sentiment towards others.

##### 2. The speech act of advising

عمر : أخي حمودي، ينبغي ألا تأكل الشكولاته كثيرة، لأنها مضرّة بالصحة. (٢،١١:١٢).

*Umar: "Akhi Umar, yanbaghi alla ta'kula al-syukuulah katsirah. Liannah mudharatun lishihhah".*

Umar: "Akhi Hamudi, you should not overeat chocolate as it is not good for your health".

Umar sympathetically advised Hamudi not to overeat chocolate because it harms his health. This is reflected in the sentence " ينبغي ألا تأكل الشكولاته كثيرة، لأنها مضرّة بالصحة ". Advising speech with this sympathy strategy will be more accepted by the object of speech because the speech does not seem patronizing but instead intends to embrace.

Politeness strategy in directive speech acts explains that language politeness is a person's politeness in using language, both orally and in writing. A speaker must have the ability to communicate politely so that the message in an utterance can be conveyed well to the speech participants and that a good relationship is established between speakers through a tolerant attitude. In addition, the language used must still consider the values of politeness,

manners, and courtesy and contain high respect values, even though an utterance is considered coercive or directive.

This research proves that a speaker can communicate politely even though the speech tends to be considered coercive to speech members, such as the existence of speech requesting, commanding, pleading, advising, recommending, prohibiting, asking, and others (Lutfiana & Sari, 2021). The politeness of one's language is born from the negotiation between individual speakers and the context in which the interaction occurs, not innately born.

#### 4. CONCLUSION

Arabic politeness strategies on directive speech acts in the movie *Barnamij Umar wa Ikhwatuhu* based on Geoffrey Leech's perspective are as follows: 1) the speech act of ordering will sound polite if it implements the strategy of humility with the pattern, request sentence + permission sentence; 2) the speech act of requesting will sound polite if it implements the strategy of humility in its speech with the pattern, request sentence + wish sentence / command sentence; 3) the speech act of asking will sound polite by implementing the strategy of humility with the pattern, apology sentence + permission sentence + question sentence; 4) the speech act of commanding will sound polite by implementing the strategy of wisdom and sympathy with the pattern, the command sentence means solution; 5) the speech act of advising will sound polite by implementing the strategy of wisdom and sympathy with the pattern, yanbagi + prohibition sentence + reason; 6) the speech act of forbidding will sound polite by implementing the strategy of generosity with the pattern, greeting sentence + prohibition sentence + reason; 7) the speech act of allowing will sound polite by implementing the approval strategy that occurs in the speech object; 8) and the speech act of recommending will sound polite if it implements the approval strategy by using the command sentence of the speech actor.

The findings on Arabic politeness strategies in directive speech acts prove that speech acts with forceful value will sound politer when using politeness strategies. Politeness in language aims to create a harmonious relationship between speech actors in order to minimize the occurrence of misunderstanding between them. This research is limited to the object of the movie "*Barnamij Umar wa Ikhwatuhu*". In contrast, further research can review more deeply related language politeness strategies in directive speech acts that often occur in the language community, students, and the media. In addition, the object of the film *Barnamij Umar wa Ikhwatuhu* can also be analyzed through learning theory, which emphasizes the use of teaching materials.

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