

POLITENESS PRINCIPLES USED BY STAFF DESA SUMBERSUKO KABUPATEN PROBOLINGGO

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Abstract: Language phenomena often occur in society, especially politeness. Politeness is about principle that considers whether an utterance can be said to be polite or impolite. Nowadays, politeness is a matter that must be implemented in both formal and non-formal environments, and one of them in the office environment. This study analyzes the types of polite language used by Staff Desa Summersuko. This research implements the politeness theory proposed by Leech which includes six maxims, namely tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. The purpose of this study is to reveal which maxim is used by the staff in serving the community every day from six maxim. The method used is descriptive qualitative to describe the phenomenon in the service room of Desa Summersuko. The instruments used to obtain the data were observation and recording. After the data is obtained, there are several steps to determine the data form, namely: (1) Selecting the data, (2) Classification the data based on categorize, (3) Describing the data, (3) Conclusion. The result of the study is 3 maxim were found including tact maxim, generosity maxim, and agreement maxim. In addition, 2 violations were found in the staff's speech, namely generosity maxim and sympathy maxim. The total data found is 33 data. The 33 data contain 9 data of tact maxim, 3 data of generosity maxim, 16 data of agreement maxim, 3 data of violation of generosity maxim and 2 data of violation of sympathy maxim. It can be concluded that the staff desa successfully implemented politeness by Leech in serving the community.

Keywords: Politeness, Language, Maxim, Staff Desa

INTRODUCTION

Every moment people use language to cooperate, convey messages, and express their thoughts. Therefore, language is needed in the fulfillment of a group's life. Language is not only used for communication, but language is also used as a means of carrying out daily activities, such as research, counseling, and expressing ideas, views, and feelings (Wahidy & Heru, 2023). It means that people's activity can't escape from language. It is because in use, the purpose of language is to convey the speaker's intentions and influence the audience.

This research not only examines the intent of the speaker but there is language ethics that will also be discussed. Language ethics is a normative principle in language use that has been agreed upon by the local community and contains the values that exist in the community. Language ethics involves some general principles, one is politeness language principles. The language ethics regulates the use of polite language as the local community's rules have been approved (Yonsa,s 2020).

The language has been approved and recognized as polite. People need to be aware of language politeness while interacting with others. It is because this principle holds full control over the language process. The principle of politeness also has an important relevance in everyday life. Its existence can build social relationships that are always harmonious so that it becomes very important in maintaining social relations in society to remain healthy, and efficient.

Politeness is a social phenomenon that often occurs in society. This social phenomenon leads to daily activities, and one of them is the manifestation of language use. Many people have just realized the importance of using the words sorry, thank you, and the use of the word please that should be used in socializing with the community which is done to maintain a self-image to look good in front of the public (Leech, 2014).

According to (Leech, 1993), Politeness is a principle that considers whether an utterance can be said to be polite or impolite. Manners include speaking or behaving in a way that seems to bring benefit or value not to oneself but to others. Although some views suggest that politeness is only a decoration of human language, Leech emphasizes that politeness is a profound social phenomenon.

The use of polite language is currently a demand for everyone in both formal and non-formal environments, including in the service sector, especially in the office. Research on polite language in the office has relevance in various contexts. One of which is that polite language can build harmonious relationships with the community, resolve conflicts effectively, demonstrate professionalism, and increase public satisfaction.

In this study, Staff Desa Summersuko is chosen as the subject of this research. The reason for choosing the subjects is unique behavior used by the Staff

of Desa Sumberuko. Sumberuko is also one of the developed villages in Probolinggo. Sumberuko was officially named an developed village by Probolinggo regency government in 2023 (Duta.co, 2023). This was stated after Sumberuko fulfilled three categories of assessment areas including health, economy, and social.

According to Perda No. 2/2018 (Masturoh & Anggita, 2018), the staff desa is a group of people under the Village Government whose duties are to coordinate and assist kepala desa. The duties of the staff desa are certainly not far from participating in the welfare of the community. Therefore, the Staff is the most important element in terms of supporting the planning of every policy implementation in desa. In addition, the staff is also tasked with serving any complaints that come from the community.

The Staff Desa Sumberuko are the staff who have assisted the kepala desa in the process of improving the welfare of the Sumberuko community. One of them is serving the community with various complaints, and then providing solutions or solutions to every community problem. People come, more community characters that must be faced by the Staff. In serving these different characters, the Staff are still required to be polite and friendly and should not be provoked to be disrespectful to the person. This is one of their duties in protecting the community.

In the process of serving the community, the Staff is required to behave well and speak kindly and politely. In addition to maintaining the good name of the office, this is also to create a comfortable and conducive space so that people can complain freely. Although the concept of ethics is quite complicated and not easy to implement as stated in the book (Yuniningsih, n.d.), however, good internalization can be done by service officers. So, research will be needed to establish a good relationship between the Staff and the community so that the welfare of the community is realized.

METHOD

This research aims to explain the phenomenon of politeness that occurs in the office, because the goal is to explain a phenomenon, this research uses a

descriptive qualitative method approach. Location and time of the research was at Summersuko Office, especially in the service room with two months of data collection and a duration of three hours per day. The subjects in this study are staff desa in the service room.

The data source in this research is obtained from the recording results during the observation. It's because the data is verbal, the instruments that support this data collection are recording techniques and then transcribing. So, the primary data in this research is utterances, while the data that supports the primary data is a Madurese dictionary.

After the data is obtained, the next process is data analysis. In analyzing the data, this research uses the method proposed by (Sugiyono, 2017), namely categorizing analysis method. This method is a process of selecting data, classifying data, then describing each classification of the data in accordance with the theory taken, namely tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim.. After going through several processes, the data obtained is then validated by member check method by (Sugiyono, 2017), where this process includes validation from Madura dictionary and then validated by the teacher.

ANALYSIS AND FINDINGS

Tact Maxim

Table 1. Form Kind of Politeness Tact Maxim

NATD	NOC	THE DATA
1	1	S2 : bhender misnari? tako' misnati C : iye bhender lah!
2	2	C : enjâ' ariyah dhinah kadâ' la lulah S2 : Sekalian ngoros bâ'en, sekali ngoros langsung ollè akte duwâ' lè ta' libâliyân bân. Langsung marèh akteen ben korlah bâ'en kenceng ngoros
3	3	S2 : Sorat nikaen ghibâ bân, KTP-en bâ'en, KTP-en ibu'en, sorat nikah kèbâ ke capil lah C : Ktp en engko' kabbhi
4	4	S2 : Anoh, minta'ah nomerrah KK-en snolla polè buk sèèlang dâyyâh, èbârri' nomer, mon ta' endi' nomerrah minta'ah nomer akteen snolla èlang kiyah bu' dâyyâh C :Neng ano ruwah yâ, capil?
5	5	C : Dhâddhih molè kadâ' rè ko' ghi' yâ? S3 : Nantè' lu lah karèh tanda tanganah

6	6	S1 : kèdi' dhuhur notop, bhângngo' ghibâ'âh sorattah C : bâ iyâlah
7	7	S3 : Jhâ' ghudhuh ghenna' kabbi akte pole C : Ta' ollè akte, dimma ollè akte rè ko'
8	8	S1 : Kk tujuan dari sekar kare? C : Bâh ta' abhâktah ten S1 : Bâh Ktp? Ktp pon, ktp sekar kare pon
9	9	S3 : Dâgghi' la yâh, ya ko' èyebbèl bi' pa' tènggi, kammah nomerra bâh C : bâh dâmmalah

Data 1 :

Dialogue

S2 : bhender misnari? tako' misnati

C : iyâ bhender lah!

The conversation above is a conversation between the staff and the community of Summersuko in the service room of the office. In the conversation, a woman aged around thirty years old and older is making a certificate of different identity. At first glance, it can be seen that the staff is already familiar with the community, so when they want to confirm the correctness of the letter that has been made, there is a joke tucked in it.

As stated by the staff above, bhender misnari? tako' misnati it can be seen that the staff asked about the name that had been changed. The staff asked if the name was correct Misnari? with a joke and the community answered that it was correct. The sentence Is it right Misnari? is a manifestation of the tact maxim slogan, which maximizes public benefits by questioning the truth of the identity name so as not to harm the interlocutor. The sentence also shows that the staff always prioritize the comfort of the community because the effort of the staff to minimize errors in their work that make the community suffer losses. The speech can be said to be polite because it has obeyed one of the maxims, namely tact maxim. In accordance with Leech's explanation, tact maxim upholds the principle of 'maximizing the benefits of others and reducing one's own benefits' (Jumanto, 2017).

Data 2 :

Dialogue

S2 : Sekalian ngoros bâ'en, sekali ngoros langsung ollè akte duwâ' lè ta' libâliyân

bân. Langsung marèh akteen ben korlah bâ'en kenceng ngoros

C : Akteen riyah polaen ngorosèn tak marè kanah ke perangkat dhisaen

The conversation above is a conversation between the staff and a man aged thirty years and above. The man wanted to make a letter of loss to the staff in the service room at the office. The staff suggested that the man wanted to make two letters of loss so that he could immediately get two deeds at once.

Sekalian ngoros bâ'en, sekali ngoros langsung ollè akte duwâ' lè ta' libâliyân bân. Langsung marèh akteen ben korlah bâ'en kenceng ngoros. In the sentence above, the staff tried to suggest that the man wanted to take care of two certificates at once so that he would not go back and forth to Capil. The staff said that the certificate would be completed immediately if the man wanted to take care of it, it can be seen in the sentence that the staff tried to optimize the benefits obtained by the community. This attitude can be said to be wise, because the staff is trying to reduce the loss of the community by giving advice so that the man does not go back and forth to the office because he is taking care of the same thing.

Data 3 :

Dialogue

S1 : kèdì' dhuhur notop, bhângngo' ghibâ'âh sorattah

C : bâ iyâlah

The incident above is a conversation between the community and Summersuko staff. A woman was seen coming to the service room to collect a letter but it turned out that the letter had not yet received a signature from Kepala Desa. Because it has not received a signature, so the community proposes to put the letter in the Office, but the staff advises that it is better to bring it directly because the office will be closed during the day.

Fulfillment of tact maxim is by reducing one's own benefits and maximizing the benefits of others. The sentence dhuhur notop, bhângngo' ghibâ'âh sorattah is part of the tact maxim. Its because the staff tried to maximize public benefit by saying that it would be better to take the letter home with them. The office is

generally closed during the day, and the staff advised the woman to take the completed letter home with her to Kepala Desa instead of leaving it in the service room. So that people can use the letter immediately without the need to return to the office for the same purpose. Therefore, the sentence above can be said to be polite because it has complied with the tact maxim.

Data 4 :

Dialogue

S1 : Kk tujuan dari sekar kare?

C : Bâh ta' abhâktah ten

S1 : Bâh KTP? KTP pon, KTP Sekar Kare pon

The dialog above is a dialog between a husband and wife and the staff in the service room. The husband and wife want to make a cover letter for moving domicile. Generally, the requirements for a domicile transfer letter have a requirement to bring the original KK, marriage certificate, and others. But the community did not bring the original KK, so the staff asked for the original KTP only.

The staff seemed to minimize the losses incurred by the community. Seen from the staff sentence Bâh KTP? KTP pon, KTP sekar kare pon, The staff seemed to want to maximize the benefits of the community by providing another option, namely only providing KTP without the need to pick up the original KK that was left behind. Even though the requirements for a domicile transfer letter actually require the original KK, the staff made it easier for the husband and wife. The sentence is enough to prove that the staff is polite because it has complied with tact maxim proposed by Leech.

Data 5 :

Dialogue

S3 : Dâgghi'la yâh, ya ko' èyebbèl bí' pa' tênggi, kammah nomerra bâh

C : bâh dâmmalah

The dialog above is a dialog that took place between the staff and a woman who wanted to make a SKCK in the service room. The letter should have been taken immediately, but because the staff got a call from Kepala Desa, the staff

asked the woman to go home first. The staff asked for a cell phone number to be contacted later if the letter had been signed.

The staff who got the call from Kepala Desa said that the woman did not wait for the letter and it was better to wait at home. The maximization of the interlocutor's benefit is very evident in the staff's utterance *Dâgghi'la yâh, ya ko' èyebbèl bi' pa' tênggi, kammah nomerra bân*. The utterance is considered tactful because the staff's efforts prioritize the interlocutor's benefit by asking for his cellphone number to deliver the late letter and minimize his own benefit. So the above speech can be said to be polite because it has complied with the tact maxim.

Generosity Maxim

Table 2. Form Kind of Politeness Generosity Maxim

NATD	NOC	THE DATA
10	1	C : Ta' iyâ, mon anoen ya' bâdâ fotokopien S2 : La iyâ dhinah nomerra jiyâlah ghâyaghien laporan ke polsek bân marèen, kasus kehilangan masuk aplikasi
11	2	C : Akteen riah polaen ngorosèn ta' marèh kanah ke perangkat dhisaen S2 : iyâ akteen riyah bân pah duwâ' bân, ghâbâyaghien sorat duwâ' marah, sekalian langsung ollè duwâ bâ'en, lè ta' libèliyèn
12	3	S3 : entarah ke bâ'en kèdi' ko'la yâ C : iyâla ca'

Data 1 :

Dialogue

C : Ta' iyâ, mon anoen ya' bâdâ fotokopien

S2 : La iyâ dhinah nomerra jiyâlah ghâyaghien laporan ke polsek bân marèen, kasus kehilangan masuk aplikasi

The implementation of the generosity maxim can certainly occur anywhere including in the office service room. The above is a conversation that took place between the staff and a man who wanted to make a lost letter. The staff told him to leave his KK number and intended to immediately make the man's lost letter and take care of it via the application.

Like the principle of the generosity maxim, users should prioritize the benefits of the interlocutor by adding sacrifices to themselves. The sentence *La iyâ dhinah nomerra jiyâlah ghâyaghien laporan ke polsek bân marèen, kasus kehilangan masuk aplikasi* is a form of this maxim which adds sacrifice to oneself

by the way the staff insists on making a letter and is quite pushy. The above condition shows that the staff is trying to help people who are complaining that their original certificate is lost by promising to make a letter of loss so that it is quickly taken care of. This utterance can be said to be polite because it has realized the generosity maxim which is marked by a promise that is indirectly pledged.

Data 2 :

Dialogue

C : Akteen riah polaen ngorosèn ta' marèh kanah ke perangkat dhisaen

S2 : Iyâ akteen riyah bân pah duwâ' bân, ghâbâyaghien sorat duwâ' marah, sekalian langsung ollè duwâ bâ'en, lè ta' libèliyèn

The situation in the conversation below is actually not far from the situation in the conversation above. The same man who wanted to make a letter of loss insisted on making only one letter, even though there were two lost certificates. Therefore, the staff explained that the staff would make two letters so that the man could get two certificates at once without going back and forth.

From the utterance above, it can be seen that the staff optimizes the benefits of the interlocutor and adds sacrifices to itself. Iyâ akteen riyah bân pah duwâ' bân, ghâbâyaghien sorat duwâ' marah, sekalian langsung ollè duwâ bâ'en, lè ta' libèliyèn, It appears that the staff added to personal sacrifice by making two letters for the missing man at the same time so as not to go back and forth to the office for the same purpose. The form of optimizing the benefits obtained by the community can also be seen that the community can get two lost certificates at once by having the staff make it. After being understood, the sentence above can be said to be polite because it has fulfilled the generosity maxim.

Data 3 :

Dialogue

S3 : entarah ke bâ'en kèdi' ko'la yâ

C : iyâla ca'

The dialogue above is between the staff and the woman in the service room. Because the staff was called by the Kepala Desa, the woman did not have time to take the SKCK home. Therefore, the staff proposed to deliver the completed SKCK

to the woman's home. The maximization of community benefits is evident in the dialogue above. The staff said *entarah ke bâ'en kèdi' ko'la yâ* intended to deliver the letter to the woman's house as an indirect apology for not being able to complete the SKCK. It was a form of adding sacrifice to the staff, as well as optimizing public benefits by saying that they would deliver the letter to the woman's house. It can be concluded that the staff's sentence is polite because it complies with the generosity maxim.

Agreement Maxim

Data 1 :

Dialogue

C : ariyah bâ'en sala nyabâ' omorrah dè'

S1 : bâh iyâ sala ba'

The dialogue above is a dialogue between the community and the staff in the service room. It can be seen that the community reported the wrong age of death in the letter. From the utterance above, the staff immediately agreed to the public's words without looking at the contents of the letter and without intending to defend itself to make it look right.

The sentence *mat bâh iyâ sala ba'*The Staff seems to be trying to reduce discrepancies and increase conformity between himself and the community by agreeing with the remarks of the community who commented on the error in the placement of the age in the letter. This is in accordance with the principle of maxim of agreement which aims to reduce discrepancies between speakers and interlocutors, therefore this attitude is said to be polite because it has complied with the maxim of agreement.

Data 2 :

Dialogue

C : Tè' lun ghi monduddhâh ghi' ghi

S1 : Ghi

The dialogue above is a dialogue between the community and the staff in the service room. A husband and wife were seen who wanted to make a domicile transfer certificate. One of the requirements for moving domicile is to bring the

original KTP, but it seems that the citizen's KTP is left at home so the staff immediately agreed to the request of the citizen who wanted to take the KTP for a while.

There seems to be an agreement that occurs between speakers and speech partners in the dialogue above. The sentence *Ghi*, is a staff sentence in the form of acknowledgment of the speech of the interlocutor who said wanted to take the KTP briefly at home. The sentence has been said to be polite and in accordance with the agreement maxim because the speaker tries to reduce the discrepancy between the speaker and the interlocutor by saying *Ghi*, instead of saying unnecessary things such as mocking or ridiculing because of the ignorance of the interlocutor, the staff increases compatibility with the interlocutor by directly agreeing to the words of the two residents above.

Data 3 :
Dialogue
C : *èkoninnah lagghuen do'*
S2 : *èngghi pon*

The dialogue above is a dialogue between a woman and the staff in the service room. The woman wanted to pick up a letter that she had left with one of the staff in the service room, but the staff who handled this woman's letter had left the office so the letter was not finished. Since the woman above will pick up her letter tomorrow, the staff agreed to the speech.

The sentence *èngghi pon* is a form of acknowledgment by the staff of the public's utterance who said they would pick up the letter tomorrow. The staff tried to reduce the discrepancy between himself and the woman above and increase the compatibility between the two by saying *èngghi pon*. Even though the staff could have told the citizen to just wait, the staff chose to agree with his interlocutor. The above speech can be said to be polite because it has complied with the agreement maxim proposed by Leech.

Data 4 :
Dialogue
C : *da, saya nunggu di rumah dah ya, karè tanda tangan bi' stempel*
S1 : *ya dah*

The dialog above is set in the service room between the young woman and the staff during the day. The young woman said she would wait for her letter which only lacked a signature and stamp at home. The staff who felt no objection to the woman's speech immediately agreed without protesting.

In the dialogue above, it can be seen that the staff tried to reduce the incongruity and increase the congruence between himself and the interlocutor. The form of increasing congruence done by the staff can be seen from the staff's answer who said *ya dah*, which is a form of agreement from the woman's words who wanted to leave a letter that had not been signed and stamped on the staff to be delivered to her house. It can be concluded that the staff's speech above is polite and in accordance with Leech's agreement maxim principle.

Data 5 :

Dialogue

C : Ta' nemmo jâ' ko, mon nemmo, non akteen jiyâ kadek lu lah

S2 : Iyâla kah pamarèh ghellula

The dialogue above is a dialogue that took place between the staff and a man aged around thirty-five to forty years old and above in the service room. Previously the staff had advised the man to make two letters, but the man above insisted on making one letter of loss even though there were two certificates missing. Staff then agreed to the man's request to make only one certificate of loss.

In the utterance of the staff *Iyâla kah pamarèh ghellula*, is a form of increasing the agreement between himself and the interlocutor. Previously the staff had given advice to make two letters of loss so that the man did not go back and forth to the office with the same business, but the man above insisted on making one letter. Finally, the staff who did not want an argument between the two, the staff reduced the disagreement with his interlocutor by saying that he would complete the requested letter. The staff's speech can be said to be polite because it has met the criteria of agreement maxim.

Generosity Maxim Violation

Data 1 :

Dialogue

C : ghi enten ta' ngoros sorat nga' nikah ten

S2 : yâ ghibâlah sarèh dhibikla bu' tènggien

The dialogue above is a dialogue between a woman, one of the residents of Summersuko, and the staff in the service room. It can be seen that the woman has an interest in making a certificate of different names. After the letter was completed, the staff told the woman to find Kepala Desa itself.

In the dialogue, the staff seemed impolite by saying yâ ghibâlah sarèh dhibikla bu' tènggien. In this speech, the staff told the woman to go find Kepala Desa itself. This is a violation of the generosity maxim in which the speaker should want to optimize the benefits of the interlocutor, but the staff behaves otherwise.

Data 2 :

Dialogue

C : Sèkemah dè'?

S3 : abbâh jiyâh sorat kâpolisihan yu, fotola yu

Above is a dialogue between a woman from Summersuko and the staff in the service room. The woman had an interest in making SKCK at the office. At the time of asking the staff only said to look at the banner without taking the initiative to point to it.

Abbâh jiyâh sorat kâpolisihan yu, fotola yu, the staff only said to take a photo of the instructions of what things to bring for making SKCK on the banner in the service room without pointing specifically where the instructions were located. This is considered impolite because it is not in accordance with the principle of generosity maxim. The staff should have been generous in showing the specific location of the instruction instead of just saying the sentence above.

Data 3 :

Dialogue

C : dimmah ba'?

S1 : wa'ah kassah, jhâjhâl tanyah

The dialogue above is a dialogue between the staff and a young woman in the service room. Because the business had been completed, the woman asked the staff the whereabouts of Bu Tinggi. Instead of answering correctly, the staff said the sentence above.

The staff's speech *wa'ah kassah, jhâjhâl tanyah*, is considered impolite because it has violated the principle in the generosity maxim. The staff stated to try to ask, to the woman who looked confused to find the whereabouts of Bu Tinggi. The staff should be generous to tell the whereabouts of Bu Tinggi to the woman above instead of answering like that which looks impolite and not in accordance with the generosity maxim.

Sympathy Maxim Violation

Data 1 :

Dialogue

S1 : *èlang tah*

C : *heheheh (laugh)*

S1 : *eeeh (mumble)*

The dialogue above is a dialogue between a woman and the staff in the service room. The woman wanted to make a letter of loss in the form of her KTP that had been lost. The staff who knew this only answered with a mumble.

It can be seen that the staff answered the grin of the community who agreed to the staff's question above with a mutter of *eeeh* which is a mutter that seems to be mocking because the woman above has been negligent. This attitude is impolite because the staff should sympathize because of the missing KTP in accordance with the principle of sympathy maxim. Instead of sympathizing, the staff mumbled that if interpreted as mocking how could the woman be negligent in putting such an important KTP. So the staff's speech above can be said to be impolite because it has deviated from the sympathy maxim.

Data 2 :

Dialogue

S1 : *dhula kèdih ta' paddhâng ke bu' tênggi bân di ba'*

C : *Taoh ta' sa' ngarassa'aghi*

S1&S2 : *Hahaha (laugh)*

Above is a staff dialogue with a woman in the service room. The woman had finished taking care of a letter with a different name so she had to go to Bu Tinggi to ask for a signature. The woman above thought Bu Tinggi was at her house but it

turned out that when she was looking for Ms. High was in her own room, making the two staff laugh at the woman's behavior.

The staff responded to the public's speech saying that the woman above did not find Bu Tinggi at her house and it turned out that it was in the room by laughing. This attitude is impolite because it is not in accordance with the sympathy maxim in which the speaker wants to increase sympathy between themselves and others by saying sorry we also don't know, or other sympathetic sentences. Instead of sympathizing with the woman's confusion, the staff responded with laughter. So it can be concluded that this attitude can be said to be impolite because it deviates from the sympathy maxim.

After the assessment process, there were three maxim used by the staff and two maxim violations that had also been done by the staff. Among them are tact maxim, generosity maxim, agreement maxim, violation of generosity maxim and violation of sympathy maxim with a total of 33 data.

First, the use of tact maxim is found in 9 data out of 33 data. The findings on this maxim analysis show that speakers have successfully applied tact maxim in the process of serving the community. The findings of these 9 data also show that staff have tried to maximize the benefits of others rather than their own benefits.

Second, the generosity maxim found 3 data out of 33 data. Although only 3 data were found, this shows that the staff has successfully applied this principle of politeness. The analysis of generosity maxim shows that staff try to optimize the benefits of others by adding sacrifices to themselves. Not many staff have succeeded in showing a service room that is so ambitious in optimizing community welfare.

Third, on the agreement maxim, 16 data out of 33 data were found which showed that the staff had successfully applied this politeness principle. The 16 data found show that the majority of speakers consistently use agreement maxim. Here the staff tries to increase the agreement between themselves and the community so that the community feels comfortable when the interaction takes place.

Fourth, in addition to the compliance of three maxim above, there is also a violation of the generosity maxim. There are 3 data violations of generosity maxim,

this shows that staff are not successful in applying one of these maxim. This violation occurs because staff are concerned with personal gain rather than maximizing the benefits of others.

Fifth, the violation of sympathy maxim is found in the amount of 2 data out of 33 data. In this maxim violation, the staff has failed to apply the sympathy maxim principle which should increase the sympathy between themselves and others. This data also shows that there are not many people who cannot apply this maxim. Based on the research results, it is found that the maxim that is consistently used is agreement maxim with a total of 16 out of 33 data. This shows that the staff uses agreement maxim more often than tact maxim and generosity maxim in the process of serving the community.

CONCLUSION

Based on the analysis of politeness in the service room of the office of Desa Sumberuko, it can be concluded that the application of several maxim has been carried out by staff who serve the community. Among them are tact maxim, generosity maxim, and agreement maxim. This shows that the staff succeeded in applying three of the six maxim issued by Leech.

Some of the interactions show that staff implement the agreement maxim more than two maxim. This shows that staff prefer or tend to seek agreement with interlocutors to avoid conflict. It is proven by the amount of data from this maxim which amounted to sixteen out of thirty three total data.

In addition to the implementation of three maxim, the staff also violated two maxim which are generosity and sympathy maxim. In total, there are 5 data in maxim violated by the staff. Among five maxim, only two violations of this maxim are found the least of three, namely 2 data on sympathy maxim and 3 data on generosity maxim.

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