

## Conversational Implicatures in "Negeri 5 Menara": Is the Principle of Politeness Violated?

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### ABSTRACT

*It is widely known that there are instances in which the principle of politeness is violated not only in verbal conversations but also in written ones such as those found in novels. Therefore, this study aimed to investigate the violations of the principle of politeness in a novel in order to understand every hidden meaning in the conversations. This study is descriptive-qualitative in nature. The data used in this research were taken from the novel "Negeri 5 Menara" authored by Ahmad Fuadi. The data were collected using a document analysis process that included skimming, reading, and interpreting. The collected data were analyzed using an interactive analytical model, including data collection, data display, data reduction, and conclusion drawing. The findings suggest that Ahmad Fuadi's novel "Negeri 5 Menara" features implicatures going against the principle of politeness. The principle of the politeness has been violated in 73 instances, including 12 violations against the maxim of wisdom, six against the maxim of generosity, ten against the maxim of praise, 16 against the maxim of humility, eight against the maxim of sympathy, and 21 against the maxim of agreement. The maxim of generosity is the one that is violated the least frequently, whereas the maxim of agreement is the most frequently violated. The current findings suggest that it is important to comprehend the nuances of interactions with cultural underpinnings. In so doing, no one involved in a conversation will misunderstand what is being said. In the education context, the principle of politeness fosters collaboration between teachers and students, as well as positive behavior and motivation. Finally, the findings reflect bi/multilingualism by recognizing multiple languages that blur linguistic boundaries. Therefore, it is also possible to use the languages that students bring to classrooms as resources rather than as barriers to learning. Finally, suggestions for future research are also discussed.*

**Keywords:** Social relations, communication, literary works, education, Indonesia.

### 1. INTRODUCTION

Many works of literature stress the significance of meaning in communication. From the perspective of pragmatics, a term called 'conversational implicature' or 'implicature' is utilized to address linguistic issues. Additionally, conversational implicatures might be understood as a hidden meaning in a conversation (Haugh 2002), with two categories of implicature being

included: conventional implicature and conversational implicature (Schmid 2012). If speakers and their speech partners can preserve social relationships and communicate properly, conversations will flow smoothly and harmoniously. In other words, the conversational rules should be followed by all speech participants. Conversely, conversational implicature is

a pragmatic implicature brought on by a violation of the conversational rules (Lubis 2017).

In addition to spoken conversations, implicatures can also be found in written dialogues, as those in a novel (Fransiska et al. 2023). There are parallels between real-life talks and dialogues in fiction. The written language in a novel, for example, is a conversation that takes place between two or more characters. As a result, phrases within a novel may mean something different from what is actually uttered (Mufiddah 2019). In order to help readers better understand a dialogue or conversation in a literary work, the author often includes a description of the surrounding circumstances (Arimbi 2022).

Thus, language politeness is used when composing literary works as well as when speaking in a variety of settings (Wardarita et al. 2022). A good character in a novel can be identified by his/her polite and courteous speech. For instance, a speaker respects his/her speech partner and avoids explicitly offending them in their conversation. Therefore, in order to maintain harmony between the speaker and speech partner, both orally and in writing, politeness is crucial. However, the principle of politeness can also be violated during a conversation, resulting in implicature. This assertion is in line with the idea that conversational implicature refers to a pragmatic implicature in speech brought on by a violation of the conversational principle (Zumaro, Purwo, and Utomo 2021). Therefore, adhering to the idea of politeness might help to keep the conversation flowing by preserving pleasant and social relationships.

A great number of researchers have conducted studies on implicatures using novels as data sources. An investigation carried out within a novel revealed the existence of non-conventional implicatures and conventional implicatures, as well as presupposition implicatures. There are four ways to express the implicatures: phrase statements, command sentences, enquiry sentences, and exclamation sentences (Azis, Thaba, and Rukayah 2020). In another study, two different types of implicatures were found, with the maxim of relation being the one that was observed

the most frequently (Yulianti et al. 2022). Because the complexity and variety of contextual effects are basically produced by the use of weak implicature, it appears that the use of strong implicature is required for the continuous creation of humor in humorous novels (Galiñanes 2000).

Although there have been many studies analyzing implicatures in novels, little attention has been paid to the principle of politeness. Therefore, this study aims to analyze the implicatures in Ahmad Fuadi's novel "Negeri 5 Menara," with a more specific focus on the principle of politeness. In addition, the existing literature has investigated this literary work from different perspectives such as code-mixing and code-switching (Rohmani, Fuady, and Anindyarini 2013; Yuliana, Dewi, and Satria 2022), religious values (F. Fitriani 2021; Yumnah 2019; Lestari, Supriyono, and Alfiawati 2021; Margawati 2022), and translation studies (Fadly 2016; Akrom 2013; C. N. Fitriani 2014); however, rarely have studies been done that examined this novel from the standpoint of politeness. To the best of the researchers' knowledge, two studies that looked into implicatures in this work found that "Negeri 5 Menara's" movie adaptation adhered to four maxims of cooperation: the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner (Oksusanti, Saibi, and Laili 2020). Additionally, it was found that there were 84 instances of the cooperative principles being violated, including the maxims of quantity, quality, relation, and manner (Fransiska et al. 2023). As is well known, the violations of the politeness principle can also occur in written interactions, such as those found in novels, and are just as common as spoken ones. Therefore, the violations of the principle of politeness in the novel "Negeri 5 Menara" were examined to understand every hidden meaning in the conversational speeches.

## 2. LITERATURE REVIEW

Grice developed implicature in 1975 (Rusminto 2015) in an effort to address the issue of linguistic meaning. The word implicature itself is derived from the verb "to suggest," which denotes a subtly

expressed statement. Speakers utilize implicatures in their conversations to achieve both personal and social objectives. In order for communication to be successful, establishing positive relationships with speech partners is just as important as what the interlocutor is trying to say (Zufferey, Moeschler, and Reboul 2019). Additionally, implicatures can be used to state things that are distinct from what is stated literally (Rusminto 2015; Recanati 1989).

There are two categories of implicature: conventional implicature and conversational implicature (Schmid 2012). A general and conventional inference or understanding is known as a conventional implicature. Everyone typically understands what conventional implicatures mean or what their implications are. Conventional implicatures, which are more enduring, are non-temporary. It is said to be durable since the lexeme in an expression can be recognized by its implicature due to its extensive meaning and widespread familiarity. Meanwhile, conversational implicatures, also known as non-conventional implicatures, come from the pragmatic functions that are implicit in a discourse. The implicature specifically relates to the regulations' guiding concepts (Grice 1975 as cited in Gultom, Sinaga, and Charlina 2019).

While the principle of politeness serves to uphold amicable and social relationships in a conversation so that the flow of the conversation may be maintained, the principle of cooperation serves to control what is stated in a conversation (Leech 2016; Ronan 2022; Rusminto 2015). Six maxims make up the politeness principle: wisdom, generosity, praise, humility, agreement, and sympathy. These maxims are also known as the maxims of wisdom, generosity, praise, humility, and compassion. The maxim of praise wants the speaker to minimize ugliness to the speech partner and maximize praise for the speech partner. The maxim of wisdom wants the speaker to give as little harm to the hearer as possible and as much benefit to the hearer as possible. The maxim of generosity wants the speaker to give as little benefit to himself as possible and as much harm to himself. The way someone uses words can reveal their level of politeness. If a speaker

utilizes polite language, such as refraining from directly offending and showing respect for the listener, the language will be considered to be polite. Without language politeness, speech no longer adheres to the standards of appropriate language, which might result in participants' negative attitudes. Therefore, in order to maintain harmony between the speaker and the speech partner, politeness is crucial in interactions. Both in written and spoken forms, language politeness is evident. The dialogues between characters in novels and other literary works should also demonstrate politeness (Xafizovna and Boboqulovna 2022; Dara and Simanjuntak 2022).

### 3. RESEARCH METHODOLOGY

This study is descriptive-qualitative in nature. The data used in this research were taken from the novel "Negeri 5 Menara" authored by Ahmad Fuadi (2009). Literally translated as "The Land of Five Towers", "Negeri 5 Menara" has been a best-seller (Marcheilla and Ellisafny 2013) and is a representation of the multilingual Indonesia that exists today. It includes characters who speak Japanese, Sundanese, Minang, and Batak. In addition to Indonesian, the novel includes languages such as English, Arabic, and French (Amalia and Kartikasari 2022). Along with "Ranah 3 Warna" and "Rantau 1 Muara", it is the first part of the "Negeri 5 Menara" trilogy which was released in widescreen and became one of 2012's most popular Indonesian movies (Saputro 2019). The novel also features values of goodness, faith, education, civility, togetherness, and struggle. The concept of "Man Jadda Wajada", or "All-Out Effort Guaranteed Success", is also introduced. Thus, the novel is a reflection of the moral principles that are embedded in the language used on a daily basis by Indonesians. This means that it teaches its readers not only about moral ideals but also about how to keep co-existing languages from becoming too distinct from one another.

The data were collected using a document analysis process that included skimming, reading and interpreting. Both content analysis and theme analysis made up this methodology, with the former referring

to the step of classifying data, the latter referring to a method of data pattern recognition (Bowen 2009). The researchers began coding immediately using predetermined codes, e.g., maxim of agreement and maxim of wisdom (Hsieh and Shannon 2005). Then, they read the data source several times, highlighted and categorized the occurrences, and took notes. Additionally, the data that could not be coded were detected and afterwards categorized using a new code (Hsieh and Shannon 2005). The collected data were then interpreted and analyzed descriptively. In other words, the data analysis involved a number of ongoing, repeated, and related processes.

#### 4. FINDINGS AND DISCUSSION

A total of 73 occurrences violating the principle of politeness were found in the novel "Negeri 5 Menara" as shown in Table 1.

Table 1: Violations of the principle of politeness

No.	Maxim	Occurrence
1	Wisdom	12
2	Generosity	6
3	Praise	10
4	Humility	16
5	Agreement	21
6	Sympathy	8
Total		73

The data were categorized through the transgression of the politeness principle, specifically the maxims of wisdom, generosity, praise, humility, agreement, and sympathy. The following are the violations of maxims found in the novel (excerpts included).

##### 4.1. Violation of the Maxim of Wisdom

The wisdom maxim is violated 12 times. It is violated when the speaker's information hurts another person whom he is speaking to. Below is an example of the violation:

###### Data 38/121-PSS/Krf

The conversation is taking place in the context of

Pondok Madani students receiving additional sides and milk every Friday in exchange for meal coupons.

Alif : "Maaf Kak, kupon saya hilang." ["I'm sorry, but I misplaced my coupon."]

Kak Saif : "Akhi, sudah tau aturannya, kan? Tidak ada kupon tidak ada rendang." ["Ah, you're aware of the rule, right? No coupons, no rendang."]

Alif : "Baru sekali ini hilang, Kak. Ayolah Kak, tolong dibantu... sudah seminggu saya terbayang-bayang rendang..." ["I never lost my coupon before. Please help me... I've been pondering rendang since last week..."]

In this conversation, Alif hopes that his mistakes can still be accepted and that he can still receive *rendang*. Alif is aware that his failure to bring a coupon means he would not receive the dish, yet he nevertheless insists that Kak Saif gives him the dish. Alif's statement violates the maxim of wisdom since it tends to benefit Alif at the expense of his speech partner. The maxim of wisdom demands that participants take a seat in order to minimize losses to and maximize gains for the speech partner (Wardarita et al. 2022). If an expression has the potential to increase the speech partner's gain and decrease their loss, it can be included in the maxim of wisdom (Leech 1983 as cited in Rusminto 2015). This is consistent with earlier research that found the maxim of wisdom is frequently violated in oral settings (Simatupang and Naibaho 2021; Anjarani 2022; Al Imroh, Zulaeha, and Pristiwati 2022; Rohana 2022).

##### 4.2. Violation of the Maxim of Generosity

The maxim of generosity is violated six times. The following is an example of an excerpt where the maxim of generosity is violated:

###### Data 89/233-PSS/Kdm

Raja challenges Alif that if he can come to know Sarah, he will receive *makrunah* (a typical menu of the Pondok Madani canteen in the form of noodles).

Raja : "Aku traktir makrunah sebulan kau, kalau sampai

kenal dengan dia." ["I will treat you *makrunah* for a month if you can get to know her."]

Alif : "Oke, aku tidak takut tantanganmu. Akan ku buktikan aku bisa. Akhi semua, kalian dengar kan ya?" ["I'm not intimidated by your challenge, all right. I'll show you that I can make it. Hey, everyone, did you hear that?"]

Raja : "Oke, janji. Tapi dengan syarat, ada gambar kau dengan dia." ["I'll keep my word, but only if you have a photo of you and her."]

In excerpt 89 on page 233, in the utterance "I'll keep my word, but only if you have a photo of you and her", Raja is truly concerned if Alif is able to meet Sarah since he will have to provide Alif *makrunah* for a month. Therefore, Raja sets requirements so that Alif will find it difficult to obtain the *makrunah*. Raja's objection to treating Alif with *makrunah* makes his speech incompatible with the maxim of generosity. This indicates that he gives him a benefit. As a result, his action goes against the maxim of generosity.

Making the fewest gains for yourself while causing the greatest loss for yourself is what is meant by the maxim of generosity (Leech 1983 as cited in Rusminto 2015). There is a similarity between the maxims of wisdom and generosity that can be described by the presence of benefits and drawbacks. However, these two maxims do differ from one another. While the maxim of generosity uses the speaker themselves as a reference, the maxim of wisdom uses the speaking partner as a reference. Therefore, the speaker will be more considerate of the other person if he or she can maximize the benefits for the other person while minimizing the benefits for themselves. The researchers can, therefore, conclude that the Raja's statement violates the maxim of generosity, which is in line with previous studies (Anjarani 2022; Rohana 2022).

#### 4.3. Violation of the Maxim of Praise

There are ten violations of the maxim of praise. This happens when the speaker gives the speech partner information that incorporates criticism. The information that follows violates the maxim of praise:

#### Data 10/19-PSS/Pj

When Alif's father informs Pak Sutan that he is taking Alif to East Java to study religion, the following conversation occurs.

Pak Sutan: "Semoga berhasil, Pak. Saya dengar, pondok di Jawa itu memang bagus-bagus mutu pendidikannya. Anak teman saya, suma setahun di pondok langsung berubah menjadi anak baik. Padahal dulunya, sangat mantiko, nakal. Tidak terima di sekolah manapun karena kerjanya ngobat, minum, dan suka berkelahi. Anak begitu saja bisa berubah baik." ["All the best! What I've heard is that the boarding school on Java provides excellent instruction. After just a year there, my friend's son, who was a bad boy, became a good boy right away. Contrarily, in the past, he was exceedingly sinister. He wasn't accepted in any school because he always did drugs, consumed alcohol, and enjoyed fighting. Such a young person has the potential to improve."]

Ayah Alif: "Pak... anak ambo kelakuannya baik dan NEM-nya termasuk paling tinggi di Agam. Kami kirim ke pondok untuk mendalami agama". ["My son is a good boy, and he is one of Agam's top GPA achievers! I'm going to send him there so that he can further his religious education."]

Excerpt 10 shows that Alif's parents enroll him in a boarding school because Pak Sutan believes that he is a misbehaving youngster. The boarding school, in Pak Sutan's opinion, is a school for misbehaving children. After hearing Pak Sutan's statement, Alif's father remarks that his son is a good boy who excels in school. Alif is enrolled in that boarding school to further his religious education.

Pak Sutan believes that Alif is a misbehaving boy, which is a violation of the maxim of praise. The maxim of praise refers to giving as little criticism and as much praise to one's conversation partner as he/she can

(Leech 1983 as cited in Rusminto 2015). Someone will be regarded as courteous if they consistently endeavor to express their appreciation for the other person when speaking (Rahardi 2005 as cited in Wardarita 2022). The maxim of praise lowers insults to others and increases praise to others in expressions and claims, in feeling and decisiveness (Tarigan 2015 as cited in Wardarita 2022). Thus, Pak Sutan's speech can be considered to have violated the maxim of praise.

#### 4.4. Violation of the Maxim of Humility

Due to the speaker's own self-praise, the maxim of humility is violated 16 times. Here is an example of an excerpt that goes against the maxim of humility:

##### Data 17/44-PSS/Kdh

The conversation that follows is situated in the context of Raja being motivated to follow his parents' aspiration to become a Muslim scholar.

Ustaz Salman: *"Kenapa kamu sampai mau dua kali mencoba ikut tes masuk PM?"*

["Why have you attempted the entrance exam for the Madani boarding school twice?"]

Raja : *"Aku ingin menjadi ulama yang intelek, Ustad. Dari sepuluh orang bersaudara, aku sendirilah yang diberi amanat Ibu dan Bapak untuk belajar agama."* ["Ustad, I want to be an intellectual scholar. I am the only one among my ten siblings who has been instructed to study religion by my parents."]

The utterance, as shown above, is a news sentence (declarative). A news sentence is one that the speaker or writer uses to make a claim that is novel to the audience or audience members (Alwi et.al. 2003 as cited in Oktaviani 2022). It is considered to be an implicature because Raja implies that he is a remarkable child whose parents intend him to become an academic scholar. In fact, Raja does not pick a school at random to fulfill his desire. Raja's willingness to postpone enrolling in Madani boarding school for a

year is, therefore, understandable.

Raja violates the maxim of humility by declaring, without being questioned, that he is the only child whose parents have given the responsibility of studying religion to. By minimizing praise for himself, he communicates the maxim of humility that he should be modest (Rahardi 2005 as cited in Wardarita 2022). In line with previous findings, it is also asserted that this causes less self-adulation and more self-reproach (Wardarita et al. 2022). This maxim refers to that one should give themselves little praise, but as much criticism as possible (Leech 1983 as cited in Rusminto 2015). The maxims of humility and praise belong to the same class (Al Imroh, Zulaeha, and Pristiwati 2022). Both of these maxims employ praise and criticism as their points of comparison. However, there are distinctions between these two maxims in terms of references. The maxim of humility speaks of the speaker, whereas the maxim of praise speaks of the speaking partner (Bas 2021). Thus, it might be said that Raja's statement violates the maxim of humility.

#### 4.5. Violation of the Maxim of Agreement

Speakers communicate information that comprises disagreement with speaking partners 21 times, which violates the maxim of agreement. An illustration of an excerpt that deviates from the agreement principle is provided below.

##### Data 25/64-PSS/Ksp

The situation is that Said and Atang, along with a few other friends, go to the cooperative to buy a furnished cabinet, and it appears that they arrived five minutes late.

Said : *"Ayo, lebih cepat!"* ["Come on, move more quickly!"]

Atang : *"Kumaha cepat, ini beratnya minta ampun!"* ["It's very heavy!"]

excerpt 25 demonstrates that the command sentence has an imperative tone and is typically followed by a dot (.) or exclamation (!) (Mufiddah 2019). Conversational implicature in the form of a command phrase is an expression made in the form of a command that serves

a function other than ordering or commanding, such as exclaiming, begging, or preaching (Mufiddah 2019). The purpose of Atang's statement is not to order Said but rather to convey that Atang does not like jogging while lifting a big cupboard. The aforementioned implicature is a rejection implicature.

The statement made by Atang breaks the maxim of agreement. Atang expresses opposition to Said. Said instructs Sahibul Menara to move quickly, but the challenging circumstance leads Atang to reject his words. Thus, disagreements between the speaker and speech partner happen as little as feasible and agreements happen as frequently as possible (Leech 1983 as cited in Rusminto 2015). Speaking activities can be made courteous by encouraging compatibility or agreement between the speaking partners and participants (Wardarita et al. 2022; Halil and others 2021; Ningsih, Boeriswati, and Muliastuti 2020). Thus, the maxim of agreement is violated by Atang's statement.

#### 4.6. Violation of the Maxim of Sympathy

Speakers give information that lacks pity eight times, breaking the maxim of sympathy. Here is an example of an excerpt that goes against the sympathy principle:

##### Data 46/130-PSS/Junior High School

They are given permission by Ustad Torik to stay until five o'clock in this particular scenario. They arrive at the boarding school around 5:05 in the afternoon, as Ustad Torik later finds. As a result, Sahibul Menara is five minutes late due to heavy rain.

Ustad Torik : "*Tahu kesalahan kalian?*" ["Are you aware of your mistake?"]

Said : "*Na'am Ustad, kami terlambat kembali. Hujan sangat deras,*" ["Yes Ustad, we returned late. Heavy rain!"]

Ustad Torik : "*Hujan tidak bisa jadi alasan. Kalian yang harus atur waktu.*" ["Rain can't be an excuse. You should manage your time."]

Excerpt 46 illustrates a statement that has an implicature in the form of disappointment. It is an

implicature because Ustad Torik is miffed that Sahibul Menara arrives late; they ought to be able to make the most of their time and arrive on time. Ustad Torik, on the other hand, rejects the justification for their tardiness. The statement made by Ustad Torik goes against the maxim of sympathy.

The maxim of sympathy states that one should feel as little animosity toward people and as much pity for them as one can (Leech 1983 as cited in Rusminto 2015). The speech that expresses sympathy for others, e.g., condolences, appreciation, or congratulations, is a form of the maxim of sympathy. The maxim of sympathy states that speech participants should try to increase the level of sympathy between parties (Ningsih, Boeriswati, and Muliastuti 2020; Wardarita et al. 2022). Thus, Ustad Torik's utterance can be said to have violated the maxim of sympathy.

Therefore, the findings and discussion above suggest that it is important to comprehend the nuances of interactions with cultural underpinnings. In so doing, no one involved in a conversation will misunderstand what is being said. This can be much more challenging in a bi/multilingual context, as depicted in Ahmad Fuadi's novel "Negeri 5 Menara". As a result, the findings can provide educators with fresh knowledge, that they might utilize this principle of politeness as a guideline to remind students of the need of clear communication for the sake of mutual comprehension between them. The principles of politeness fosters collaboration between teachers and students, as well as positive behavior and motivation (Haryanto, Weda, and Nashruddin 2018; Purwanti and Herbianto 2021). Finally, as previously stated, this novel reflects bi/multilingualism, acknowledging and employing multiple languages that blur linguistic boundaries. This is consistent with the bilingual and multilingual educational environment found in bilingual and multicultural settings.

## 5. CONCLUSION

This study reveals that Ahmad Fuadi's novel "Negeri 5 Menara" features implicatures, going against the principle of politeness. There have been found 73

instances of the maxims of politeness being violated, including a total of 12 violations of wisdom, six violations of generosity, ten violations of praise, 16 violations of humility, eight violations of sympathy, and 21 violations of agreement. The maxim of agreement is the one that is most frequently violated, whereas the maxim of generosity is the least frequently violated.

In addition to the implications discussed above, however, the current study has limitations. Therefore, the researchers hope that future research will be able to perform more in-depth research on the topic under investigation. Other researchers can use various data sources and data collection instruments to address more significant topics such as moral standards, cooperation expectations, power relations, and language preferences.

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