

Examining The Politeness Principles in The Oral Tradition of *Jawab Dilaman* Malay Society in Kemingking Village, Jambi Province

Irma suryani^{1*}, Julisah Izar², Rengki Afria³

^{1,2,3}Universitas Jambi, Muara Bulian No. Km. 15, Mendalo Darat, kec. Jambi Luar Kota,
Kabupaten Muaro Jambi, Indonesia

irmasuryani@unja.ac.id¹, julisahizar@unja.ac.id², rengki_afria@unja.ac.id³

Pragmatics is a branch of linguistics that examines the external meaning of an utterance that is interpreted by the listener. This study aimed to examine the Politeness Principles in the oral tradition of "jawab dilaman" of the Malay society in Kemingking Village, Jambi Province. Jawab dilaman is one of the oral tradition the Malay society when the groom came and want to sit beside the bride, this tradition uttered the seloko by the customary elder which consists of some proverbs, the proverbs contain some advice that interesting to analyze by using politeness principle. This study used the descriptive qualitative method. Data collection techniques used recording and interview techniques. The results obtained were seventeen maxims, including two data maxims of wisdom, two data maxims of generosity, four data maxims of praise, one data maxim of humility, one data maxim of sympathy and one maxim of agreement data. Based on the final result, the maxim that appears the most is the maxim of agreement the consensus maxim wants every speaker and interlocutor to maximize agreement between them and minimize disagreement in speech acts.

Keywords: politeness principle, oral tradition, jambi malay society, oral tradition of jawab dilaman

**Corresponding author*

Received: January 12, 2023; Accepted Februari 13, 2023; Published February 23, 2023

<https://doi.org/10.31091/mudra.v38i2.2273>

© 2023 The Author(s). Published by Pusat Penerbitan LP2MPP Institut Seni Indonesia Denpasar.

This is an open-access article under the CC BY-NC-SA license

INTRODUCTION

Language is an arbitrary vocal symbol system that allows all people in a particular culture or other people who have studied that cultural system to communicate or interact with each other. According to [\(Suhandra, 2019\)](#) Language is human speech that has meaning or significance. Language is also a medium for conveying messages that are used by humans in interacting with each other. In society, language rules are always the most important element when communicating. Politeness in the language is one of the studies of the branch of linguistics. [\(Makatita, 2018\)](#) states that linguistics is related to the nature of language and communication. Pragmatics is a branch of linguistics that studies language structure externally, namely how linguistic units are used in communication Wijana dan Rohmadi in [\(Mughni, Kusmana, & Izar, 2022\)](#).

Yule in [\(Mughni, Kusmana, & Izar, 2022\)](#) argues that pragmatics is a science that studies the meaning that can be conveyed by speakers to speech partners. In good interaction, there will be communication between interlocutor speakers which refers to the occurrence of understanding so that interactions will be established effectively. One of the principal ways of communicating is politeness. Not only that, [\(Maryono, 2022\)](#) states that Pragmatics is the knowledge that places and regulates interacting principles so that speakers can determine the right language to achieve certain goals. The principle of politeness can be said to be a successive substance or element when having a dialogue with the interlocutor [\(K & Suyata, 2017\)](#). Rahardi in [\(Arta, 2016\)](#) says that politeness examines the use of language (language use) in a particular society. Speaking politely is one of the socially enforced and agreed-upon rules of conduct. Language ethics is thus closely related to social norms and systems that apply in a deep-chair society [\(K & Suyata, 2017\)](#).

Of course, in everyday life, humans will never be able to do the activity without the process of communication. In communication, we must be aware and pay attention to the norms or rules of the language used in aspects of life. One of its applications is in social activities related to customs, that is the implementation of traditional wedding ceremonies. The traditional wedding ceremony can be regarded as a very sacred event. In the Jambi Malay traditional wedding procession, there is a traditional ritual called the jawab di laman.

Jawab dilaman is one of the question-and-answer traditions that is carried out in front of the home yard

before the bride and groom occupy the aisle. The answers on the page contain seloko phrases conveyed by each traditional leader from both the women and men. The utterances that are made during the *Jawab dilaman* certainly have the meaning of linguistic speech acts and contain politeness rules in speaking. This is what the researchers are interested in seeing the linguistic rules that exist in the tradition of answering dilaman, for the object of this research is carried out in one of the villages in Muaro Jambi district to be precise in the village of Kemingking Dalam directly observing the procession of *Jawab dilaman* being carried out.

In connection with this discussion of pragmatics and politeness principles, the tradition of *Jawab dilaman* certainly has the meaning of linguistic speech acts and contains politeness rules, this is what makes the researcher want to see and identify the meaning of each utterance in the tradition of *Jawab dilaman*. Through the principle of politeness. Kunjana Rahadi dalam [\(Zebua, 2019\)](#) in his book "Pragmatics" the principle of politeness according to Leech consists of several maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of modesty, the maxim of agreement and the maxim of sympathy.

RESEARCH METHODOLOGY

The method in this study used a qualitative descriptive method. [\(Wijaya, 2019\)](#) argues that the qualitative research method is a research method that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative understanding can be interpreted as research that produces descriptive data about spoken and written language and behavior that can be observed from the research subjects' [\(Hamidah & Supriatin\)](#).

Data collection techniques are observation, recording, and interviews. [\(Gischa, 2022\)](#) observation and interviews are a way to get important information about the object of research because what is said may not necessarily match what is going on. While the recording technique is used to record when the customary procession answers on the page. The results of the analysis are in the form of an explanation of the situation under study and then presented in the form of a narrative description.

Data collection was carried out by transcribing and recording each utterance. [\(Mashun, 2017\)](#) said that the data analysis technique is an effort in grouping data. The data that has been identified is put together according to the data needed.

RESULT AND DISCUSSION

The data found in the tradition of *Jawab dilaman* mostly adhere to the politeness principle in language. The use of maxims can be seen in the table

Table 1. Speech and form of Maxims

No.	Form of Speech	Form of Maxims
1.	<p>The male who came (Man) : (1) To those we honor, the old patriarchs who are pious and clever, and the tall ones who look far away, those who are close rarely meet, those who hold the blade, those who face the sun, those who walk more steps, those who speak more words, and all of us who are in this courtyard, the house that is covered with silver roofs above, that which is based on ivory joints, the house that is traditionally fenced, the yard that is swept by law, the edge that is fenced with baso, the small ones we do not mention by name, the big ones we do not call on the title</p> <p><i>Pihak nang datang (Laki-laki) : (1) kepada yang kami muliakan, datuk-datuk tuo-tuo tengganai, alim ulama cerdik pandai, serto nang tinggi nampak jauh, nang dekat jolong basuo, nang menapik mato pedang, nang manentang mato ari, nang bajalan dulu salangkah, nang bakato lebih sapatah, serto sagalo kito nang ado di halaman rumah nang sebuah iko, rumah nang diatas batutup bubungan perak, dibawah nang baalaskan sendi gading, rumah nang bapagar adat, laman nang basapukan undang, tepian nang bapagar baso, nang kecil dak kami sebutkan namonyo, nang gedang idak kami himbau gelarnyo”.</i></p>	(1) The maxim of praise
2.	<p>The male who came (Man): Grandfather who was at the beginning of the stairs, As for our arrival as busy as this, how can the traditional seloko say, (2)Want to install the roof it feels broken, want to install the board wall it's finished, want to talk a bit, would like to discussion slightly in line"</p> <p><i>Pihak nang datang (laki laki) : “Datuk – datuk nang di pangkal tanggo, adopun maksud kedatangan kami sebanyak iko tuk, bak mano seloko adat mengatokan, (2)ndak masang atap rasonyo patah, ndak masang dinding papannyo abes,</i></p>	(2) The Maxim of Agreement

	<i>nak numpang becakap agak sepatah, nak numpang berunding agak sebaris.</i>	
3.	<p>The people who wait (Female): “(3) Whom we honor, the grandparents and elders of the elders who are pious scholars, clever and tall, look far away, those who are close up are rarely seen, who brush away the blades, who defy the sun, who walk a step first, who say more politely.</p> <p>Pihak nang nunggu (perempuan): “(3) Nang kami muliokan, datuk- datuk nenek mamak tuo- tuo tengganai alim ulama cerdas pandai serto nang tinggi Nampak jauh, nang dekat jalang besuo, nang menapik mato pedang, nang manentang mato ari, nang bajalan dulu salangkah, nang bakato lebih sapatah,</p>	(3) The Maxim of Praise
4.	<p>The people who wait (Female) : Grandpa who is coming in the middle of this page, before we talk about wishful thinking, give us the opportunity to ask, who exactly are these grandparents who have come, it's been a long journey, it's been like this, (4) are the grandparents coming this, did we do something wrong, did we do something embarrassed, we were surprised as if we were hit by a ladder, surprised as if we were hit by a mattress, surprised as if we were hit by a tile, (5) if these grandparents came because they got lost, or at a wrong turn, let us show them the way home .</p> <p>Pihak nang nunggu (perempuan) : “Datuk – datuk nang dating nang ado di tengah laman iko, sebalum kito bacakap ba andai – andai, bagi lurus kami nak batanyo, siapa sebanarnyo datuk – datuk nang dating iko, la penuh jalanan Panjang, la sesak laman nan ujung, (4) apokah kedatangan datuk-datuk nang sarame ikoko, apo ado batin nang salah berutuk, apo ado yang sarame iko berbuat malu, yo kitoko datuk tejekut bak tetimpo tango, tegegau bak tetimpo Kasur, tegamang bak tetimpo ubin nengok kedatangan datuk ko, (5)yo kalula kedatangan datuk-datuk iko ntah tesusat salah jalan kalu, tedorong salah simpang, yo biak kami tunjukkan jalan balek,”</p>	<p>(4) The maxim of humility</p> <p>(5) The maxim of wisdom</p>

<p>5.</p>	<p>The male who came (Man) : "Don't get me wrong, no one wants to be robbed, there are no other mistakes, nor are we here wanting to be embarrassed, which grandpa feels shocked like being hit by a ladder, shocked like being hit by a bed, shocked like being hit by a tile, look at our arrival! this, (6) we came from a far, we have crossed the bridge, we have climbed high hills, hills that are not blown by the wind, we have descended from the village head that is not exposed to water, we have sailed the island of Betuah, the sacred sea has been we swam the stone, we spilled it, we cut off the stem of the embang , we broke up the soft embang, which so far has been thin on the Penggayung lake, the edge of the boat has been dent because of the crow's feet, it's like when we're going home we've reached the upstream, if we go downstream we when we arrived at Muaro, it's not that we got lost or went the wrong way, were pushed to the wrong intersection, as the traditional saying goes: "The people of selat go to sell, Go to sell to the sengeti market We are not lost or wrong way, It is connected to our goals" We are here to look for homes for children who are fathers, nephews who has uncle, namely our parents, fathers.....along with his wife and extended family, are we like people walking, have we reached the limit, are we like people sailing, have we reached the island, maybe like sailing we have reached the island.</p> <p><i>Pihak nang datang (laki_laki) :</i> "Jangan salah sangko dulu tuk, dak ado du balang yang berebut rampas, dak ado pulak batin nang salah merungkup, dak ado pulak kami nang banyak ko nang bebuat malu, nang mano tadi datuk mengatokan meraso tekejut bak di timpo tanggo, meraso tegegau bak tetimpo Kasur, tegamang bak tetimpo ubin nengok kedatangan kami nang serame iko, (6)kami ko tuk datang dari jauh, la menempu larik meniti jajo, bukit tinggi la kami daki, bukit nang idak di terpo angin , lurah dalam la kami turuni lurah nang idak diturut aek, pulau betuah la kami layari, laut nang sakti pun la kami renangi, umpan batu la kami kalek, umpan batang la kami penggal, umpang lunak la kami retas, nang selalu</p>	<p>(6) The maxim of Generosity</p>
-----------	--	------------------------------------

	<p><i>selamo iko tuk la genting danau pengayoh, la lekok tepi perahu karno la di kekok, kalo kami mudik tuk kami tu la sampe ke ulu, kalo kami ke ilir kami tu la sampe ke muaro, idakla pulak kami meraso tersesat atau salah jalan, tedorong salah simpang, bak mano pepatah adat mengatokan : orang selat pegi bejualan, pegi bejualan kepasar sengeti, dak ado tesesat salah jalan, memang kesiko nian tujuan kami, kami tuk, mencari rumah anak yang berajokan bapak, kemenakan yang berajokan kememan, yolah rumah orang tuo kito bapak..... duo laki bini sekeluargo besak, apokah ibarat orang bejalan tu tuk , kami ko la sampe ke batas, apokah ibarat orang belayar kami ko la sampe kepulau, ha itu dulu tuk,"</i></p>	
<p>6.</p>	<p>The people who wait (Female) : "Okay, if that's what you're looking for, (7) it's like a person shooting, it's right on target, yes, this is the house of the child who asked the father, the nephew who asked the uncle, this is the house of our parents, father.... before the datuk entered our house, we want to ask, who exactly is the man with yellow white skin and a tall body who brought us, (8) yes, we really have something to wait for, yes, if the person you brought here is true the people we are waiting for, yes we welcome you into our house, if there are many people we are waiting for, if you are the person we are going to be, we will show you the way,"</p> <p>Pihak nang nunggu (perempuan) : <i>"Baikla tuk, kalo memang itu yang datuk cari kesiko, (7)yo ibarat orang menembak itu la tepat nian pado sasaran , yo ikolah rumah anak yang berajokan bapak, kemenakan yang berajokan meman, ikolah rumah orang tuo kito bapak....</i> <i>sebelum datuk masuk keruma kami bagi pulak kami lurus nak batanyo, siapa sebenarnya jantan nang kulit putih kuning bebadan tinggi ko yang datuk bawak, (8)yo kami tuk memang ado nang di tunggu memang ado nian nang di tantek, yokalula orang yang datuk bawak kesiko memang benar orang yang kami tunggu, yo kami silahkan lah datuk masuk</i></p>	<p>(7) The Maxim of Agreement</p> <p>(8) The Maxim of Wisdom</p>

	<i>keruma kami, kalo la kenyok orang yang kami tunggu, kalo la kenyok orang yang kami nanti yo nak kami tunjukkan jalan baleknyo datuk,”</i>	
7.	<p>The male who came (Man) : All right, the one at the end of the stairs, doesn't seem to believe us, we accompany him with a rhyme: (9) Ranto majo across from sengeti, the capital of Muaro Jambi district, this is our king that you will be, a tall, white man.</p> <p><i>Pihak nang datang (laki-laki) : “ Baiklah datuk-datuk nang di pangkal tanggo, nampaknyotu datuk-datuk dak pecayo dengan kami ko, kami iringi dengan sebuah pantun:(9)Ranto majo di seberang sengeti, Ibu kota kabupaten muaro jambi, Ikolah datuk rajo kami nang datuk nanti, Orangnyo gagah tinggi pulak putih</i></p>	(9) The Maxim of Praise
8.	<p>The people who wait (Female) : “(10) All right, grandparents who are standing in the middle of the yard, The shoots in the love of ulam have arrived. Yes, this is what we have been waiting for, yes, this is what we are waiting for, there is a traditional seloko: (11) Cempedak fruit in the middle of the yard, The roots are buried under the house, don't stay in the yard for a long time, come on, let's go into the house.”</p> <p><i>Pihak nang nunggu (perempuan) : “(10) Baikla datuk-datuk nang tegak di tengah laman, Pucuk di cinto ulam pun tibo, Yo memang ikola yang kami tunggu yo memang ikolah yang kami nanti, ado seloko adatnyo:(11) Buah cempedak di tengah lamanAkarnyo tesuruk di bawah rumah Jangan lamo tegak dilaman Payola kito naek keruma”</i></p>	(10) The Maxim of Agreement (11) The Maxim of Sympathy
9.	The male who came (Man): "Thank you, but before we go to our house, we want to submit a question first. The fasting month sounds knocking, dusk is coming, we will	

	<p>break our iftar, (12) We want to ask our grandparents, is there a prohibition against entering grandpa's house"</p> <p><i>Pihak nang datang (laki-laki) :</i> <i>"Terimo kasih tuk, tapi sebelum kami naek kerumah datuk kami nak sampekan dulu sebuah pertanyoan Bulan puso babunyi ketuk, Magreb datang kito bebuko, (12)Kami nak betanyo kepada datuk, Apo larang pantang naek kerumah datuk"</i></p>	(12) The Maxim of Agreement
10.	<p>The people who wait (Female) : "Okay, grandparents in the middle of the yard, (13) yes, indeed, grandparents are dashing people who are good at making clothes, smart people are good at speaking. Today and last night (14) there is no prohibition, there is only a little doubt, if you see an mistake that is discussed, yes if you meet something that is unsightly, according to custom, of course you will be fined, according to the terms of the law, of course you are guilty, now we have erected the stairs, we have opened the door, but before you come in our house, we will also convey the rhyme seloko: want to be short, short for palm fiber, don't step on our mangul, want to come in, come in, don't step on our pendul"</p> <p><i>Pihak nang nunggu (perempuan) :</i> <i>"Baiklah datuk-datuk nang di tengah laman, (13)yo memang datuk-datuk iko orang gagah pandai memake, orang pintar pandai becakap, pado hari nan sehari ko pado malam nan semalam ko (14)dak do larang pantangnyo, yo nang ado ko cuman taecoh dikit, kalu datuk betemu nang braboh yo jangan di unkap, yo kalu datuk betemu dengan sawai jangan di tempuh, kalula yang beraboh datuk unkap dan besawai datuk tempuh, salah menurut adat tentu keno dendo salah menurut syarak tentu bedoso, kinitu tanggo la kami tegakkan, lawang la kami bukakkan, tapi sebelum datuk naik kerumah kamiko, kami sampaikan pulak pantun seloko :Nak pendek, pendekla ijuk, Manggul kami</i></p>	(13) The Maxim of Praise (14) The Maxim of Agreement

	<i>jangan dilangkah, Nak masuk, masukla datuk, Pendul kami jangan dilangkah”</i>	
11.	<p>The male who came (Man) : "Yes, if that's what you say, we will accompany you with seloko rhymes: go to the beduk market to buy mixed salad, go for a walk and get pineapple salad, (15) you are good at standing in the shade, we will walk a long way straight It's hot, son, the rhymes go hand in hand: Datuk Bendul put a wound, put the wound in the middle of a rice field, (16) if your pendul can't be stepped on, please let us walk."</p> <p><i>Pihak nang datang (laki-laki) : “ yo kalula memang itu yang datuk katokan kami iringi pulak dengan pantun seloko: pegi kepasar beduk membeli rujak gado-gado,bejalan-bejalan dapatlah rujak nanas,(15)datuk tu enak tuk tegak e di gena teduh, kami ko la bejalan jauh tegak pulak digena panas nak duo pantun beiring tuk : datuk bendul memasang luka, luka dipasang di tengah sawah, (16)kalu pendul datuk yo memang dak bole nian dilangkah, tolonglah tuk buatkan kami jerambah”.</i></p>	<p>(15) The Maxim of Generosity</p> <p>(16) The Maxim of Agreement</p>
12.	<p>The people who wait (Female) : “It’s good if the grandparents are in the middle of the yard, if it’s like that, if the grandparents want to ask for a graveyard to be built, yo don’t 149oi t. After all, the day before our grandparents came into our house, we accompanied them with a seloko rhyme: (17) Even if you’re in Sembubuk, don’t forget to buy chilies, sorry to your grandparents, we’re just kidding, please come in.</p> <p><i>Pihak nang nunggu (perempuan) : “Baikla datuk-datuk nang di tengah laman, kalu la macam tu kato datuk-datuk nak mintak dibuati jerambah yo dak do besudah Nampak e hariko, sebelum datuk masuk ke rumah kami ko, kami iringi pulak dengan sebuah pantun seloko: (17) lapun-malapun ke sembubuk, jangan lupu membeli cabe, ampun map kepada datuk,</i></p>	<p>(17) The maxim of Agreement</p>

	<i>kami ko Cuma beguro bae, silahkan la datuk masuk</i>	
--	---	--

No.	Data	Total of Data
1.	The Maxim of Wisdom	2
2.	The Maxim of Generosity	2
3.	The Maxim of Praise	4
4.	The Maxim of Humility	1
5.	The Maxim of Agreement	7
6.	The Maxim of Sympathy	1
	Total	17

According to table, the principle of politeness in the speech of the oral tradition of Jawab dilaman can be described as follows:

The Maxim of Wisdom

Pranowodalam (Wijaya, 2019) says that the maxim of wisdom requires the speaker to always give superiority to his interlocutor when communicating. This maxim expects that each speaker maximizes the benefits to others and reduces the loss to that person. In speeches (5) and (8) The people who wait (Female) asked whether the group that had come was indeed the person she was waiting for, but if not, then the women were willing to show the way home. In this context, the woman does not intend to drive away the guests who come but tries to help find the house where the man is going.

Deep inside (Setyowati, 2014) said that people who speak up and carry out the maxim of wisdom can be said to be polite people. Speeches that show adherence to the principle of politeness in language. It was proven in the speech the woman said “*yo kalula kedatangan datuk-datukk iko ntah tesesat salah jalan, kalu tedorong salah simpang, yo biak kami tunjukkan jalan balek*”. accordance with the maxim of wisdom to reduce the loss of people to others and maximize the benefits of others.

The Maxim of Generosity

In the generosity maxim, every speaker is considered to comply with the principle of politeness if they can maximize benefits for others and suffer losses for them self. What happens in speeches (6) and (15) is compliance with the maxim of generosity, in the context of the speech that occurs the person who came the male who came (man) has traveled a long way just to meet the woman, is evident in the speech (6) “*kami ko tuk datang dari jauh, la menempu larik meniti jajo, bukit tinggi la kami daki, bukit nang idak di terpo angin, lurah*

dalam la kami turuni lurah nang idak diturut aek, pulau betuah la kami layari, laut nang sakti pun la kami renangi, umpan batu la kami kalek, umpan batang la kami penggal, umpang lunak la kami retas, nang selalu selamo iko tuk la genting danau pengayoh, la lekok tepi perahu karno la di kekok, kalo kami mudik tuk kami tu la sampe ke ulu, kalo kami ke ilir kami tu la sampe ke muaro”. Dantuturan(15) *datuk tu enak tuk tegak e di gena teduh, kami ko la bejalan jauh tegak pulak digena panas*” From this speech it can be seen clearly that the man has maximized the advantage to his opponent and added to the loss to himself.

The Maxim of Praise

The maxim of praise is one of the maxims that are often found in the sayings of the Tradition of Answering on the page, it is because in this maxim every speaker is expected to maximize praise to others and reduce insults to the other person. In this context, of course, the Jawab dilaman Tradition prioritizes praise to make the interlocutor feel comfortable. 4 utterances include the type of obedience to the principle of politeness, namely the maxim of praise. Proven in the speech: (1), (3), (9), (13). In speeches (1) and (3) the male and female parties always try to pay respect to the interlocutor without having to condescend. In speeches (9) and (13) speakers and interlocutors compliment each other in different ways, namely, by reciprocating seloko rhymes like (9) *Ranto majo di seberang sengeti, Ibu kota kabupaten muaro jambi, Ikolah datuk rajo kami nang datuk nanti, Orangnyo gagah tinggi pulak putih* dan replied with (13) *yo memang datuk-datuk iko orang gagah pandai memake*. The two speakers have mutually adhered to the principle of politeness in language.

The Maxim of Humility

In the Maxim of Humility, participants are expected to be humble by reducing self-praise. Being humble

is a very commendable attitude, by having low self-esteem we will be more appreciated. In Jawab dilaman tradition, of course, there is this attitude, seen in the speech (4) "*apakah kedatangan datuk-datuk nang sarame ikoko, apo ado batin nang salah berutuk, apo ado yang sarame iko berbuat malu*", the women felt that they should first introspect if there might have been a mistake that they had made to the group that had arrived at their home yard. This is so that women are considered not arrogant because they admit mistakes that they might have made.

The Maxim of Agreement

In the Tradition of *jawab di laman* the most common maxim of agreement. In this maxim, the speech participants are emphasized to mutually foster compatibility or agree in speaking activities. The maxim of agreement wants each speaker and interlocutor to maximize agreement between them and minimize disagreement in speech acts. Proven speech (2), (7), (10), (12), (14), (16), (17). Each utterance is interrelated and answers questions to be agreed upon or agreed upon. As in the speeches (12) and (14) : *Kami nak betanyo kepada datuk, Apo larang pantang naek kerumah datuk*" dan "*dak do larang pantangnyo, yo nang ado ko cuman taecoh dikit, kalu datuk betemu nang braboh yo jangan di ungkap, yo kalu datuk betemu dengan sawai jangan di tempuh, kalula yang beraboh datuk ungkap dan besawai datuk tempuh, salah menurut adat tentu keno dendo salah menurut syarak tentu bedoso*", It can be seen that the men asked about the prohibition of abstinence in the village and the women gave answers and the consequences if the prohibition of abstinence was violated. In speech (16) *kalu pendul datuk yo memang dak bole nian dilangkah, tolonglah tuk buat kami jerambah*" dan (17) *lapun-malapun ke sembubuk, jangan lupu membeli cabe, ampun map kepada datuk, kami ko Cuma beguro bae*", In this speech, it can be seen that earlier the woman said if she wanted to enter the house, don't destroy what was in the yard, it was just a joke to lighten the mood, but the man replied by wanting to ask him to come in the house, if it was not permissible to go through what the woman said, in fact, these two speech participants already understand the situation if it was just a joke. In communicating, of course, we have to understand the context in which the other person is playing. The two speech actors have mutually adhered to the principle of politeness in language.

The Maxim of Sympathy

In the maxim of sympathy, the participants are expected to have a sense of sympathy for the opponent he said. there is a form of compliance with

the sympathy maxim in the Jawab dilaman Tradition seen in speech (11) the woman has sympathy for the man because she has waited a long time in the middle of the page by using a seloko rhyme to invite the man to come home "*Buah cempedak di tengah lamanAkarnya tesuruk di bawah rumah Jangan lamo tegak dilaman Payola kito naek keruma*"

CONCLUSION

As a product of culture, language is an important element that should be sustainable, the oral tradition of jawab dilaman is a tradition that is still continuously used in the Jambi Malay community, especially in Kemingking village. The speech contained in the oral tradition of jawab dilaman many politeness principles were found.

Based on the results of an analysis of the politeness principles in the jawab dilaman Tradition of the Malay Community in the Kemingking Village. The number of maxims found was 17 maxims, including 2 data maxims of wisdom, 2 data maxims of generosity, 4 data maxims of praise, 1 data maxim of humility, 1 data maxim of sympathy, and 7 maxims of agreement. Based on these data, the maxim that appears the most dominant is the maxim of agreement.

REFERENCES

- Arta, I. R. (2016). Prinsip Kerja Sama dan Kesantunan Pada Pembelajaran Bahasa Indonesia Dengan Pendekatan Saintifik. Volume 4 Nomor 2 , 139-151.
- Gischa, S. (2022, April 6). Metode Observasi: Pengertian, Jenis, Keuntungan, dan Kekurangannya. Retrieved from kompas.com: <https://www.kompas.com/skola/read/2022/04/06/193100469/metode-observasi-pengertian-jenis-keuntungan-dan-kekurangannya>
- Hamidah, I., & Supriatin, D. (n.d.). Maksim Kesantunan Yang Digunakan oleh Deddy Courbuzier Pada Acara "Hitam Putih" dan Andi Flores Nya Pada Acara Kick Andy . Pendidikan Bahasa dan Sastra Universitas Kuningan .
- K, C. H., & Suyata, P. (2017). Penggunaan Prinsip Kesopanan Dialog Tokoh Pada Flm Kartini dan Kaitannya Dengan Pembelajaran Drama Di SMA. Universitas Ahmad Dahlan , 228-237.
- Makatita, J. L. (2018). Prinsip-Prinsip Kesopanan Dalam Flm The Help Karya Tate Taylor : Suatu Analisis Pragmatik. Jurnal Skripsi , 1-15.

Maryono, M. (2022). The Pragmatic Expression of Bedhaya Sukma Raras as a Reactualization of Holisticity in the Life of the Human Microcosm and Macrocosm. *Mudra Jurnal Seni Budaya* , 37(4), 339–351.

<https://doi.org/10.31091/mudra.v37i4.1884>.

Mashun. (2017). *Metode Penelitian Bahasa*. Depok: Perpustakaan Nasional.

Mughni, D. D., Kusmana, A., & Izar, J. (2022). Kesantunan Bahasa Melayu Pada kalangan Remaja Kecamatan Tungkal Ilir Kabupaten Tanjung Jabung Barat Provinsi Jambi. *Kalistra: Kajian Linguistik dan Sastra Volume1 No.2* , 171-181.

Setyowati, E. (2014). Analisis Prinsip Kerja Sama dan Prinsip Kesopanan Dalam Acara Dagelan Curanmor Di Yes Radio Cilacap. *Skripsi* , 39-159.

Suhandra, I. R. (2019). Hubungan Bahasa, Sastra, dan Ideologi. *Cordova Jurnal* , 172-182.

Wijaya, H. (2019). Prinsip Kesopanan Dalam Tindak Tutur Transaksi Jual Beli di Pasar Mingguan Desa Tebaban Kecamatan Suralaga : Kajian Pragmatik. *Mabasan*, Vol. 13, No. 1, , 78-96.

Zebua, T. A. (2019). Prinsip Kesopanan Pada Tradisi Adat Pernikahan Hendri-Hendri Suku Nias.