



## **The Rank of Imposition in Impolite Utterances by the Main Characters in *Sajadah Panjang: Sujud dalam Doa* (2023)**

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### **Abstract**

*Sajadah Panjang: Sujud dalam Doa (2023) is a web series that tells the story of a family experiencing disharmony due to an affair. The genre of this series is a drama-family, however there are dialogues that contain some impolite utterances which reflected as an imposition. This study uses Culpeper's impoliteness theory to reveal impolite utterances by the main characters and Brown & Levinson theory of rank of imposition to describe the context. It is used in explaining pragmatic contexts where the speaker's utterance contains an inevitable burden that can threaten the hearer's face. This research aims to look at the phenomenon of impolite utterances in the context of imposition. This research uses descriptive-qualitative method to discover and explain phenomena patterns in the Sajadah Panjang: Sujud dalam Doa (2023). The results of the analysis is differences in the speech of each main characters where they also have different gender and age, resulting in different burdens being imposed. The study shows that female speakers tend to be assertive when expressing their dissatisfaction, so that the level of imposition is higher on the hearer side. Meanwhile, male speakers tend to use rhetorical questions to convey their thoughts which make the rank of imposition is lower on the hearer side.*

*Keywords: Pragmatics, Rank of Imposition, Impoliteness.*

## Abstrak

*Sajadah Panjang: Sujud dalam Doa (2023)* merupakan serial drama yang menceritakan tentang sebuah keluarga yang mengalami ketidakharmonisan akibat sebuah perselingkuhan. Serial ini bergenre drama keluarga, namun terdapat dialog-dialog yang mengandung beberapa ujaran tidak santun yang terkesan bersifat pemaksaan. Penelitian ini menggunakan teori ketidaksantunan (Culpeper) untuk mengungkap ujaran tidak santun yang diucapkan tokoh utama. Teori pragmatik rank of imposition (Brown & Levinson) digunakan untuk mendeskripsikan konteks beban yang tidak dapat dihindari yang dapat mengancam mitra tutur. Penelitian ini bertujuan untuk melihat fenomena ujaran tidak sopan dalam konteks pengenaan beban (imposition). Penelitian ini menggunakan metode kualitatif deskriptif untuk menemukan dan menjelaskan pola fenomena dalam serial *Sajadah Panjang: Sujud dalam Doa (2023)*. Hasil penelitian ini adalah perbedaan tuturan masing-masing tokoh utama yang didasarkan perbedaan jenis kelamin dan usia yang berbeda, sehingga mengakibatkan tingkat pembebanan pun berbeda-beda. Penelitian menunjukkan bahwa penutur perempuan yang lebih tua cenderung bersikap asertif ketika mengungkapkan ketidakpuasan, sehingga tingkat pemaksaan lebih tinggi pada pihak mitra tutur. Sementara itu, dalam beberapa kesempatan, penutur laki-laki cenderung menggunakan pertanyaan retorik untuk menyampaikan pemikirannya sehingga membuat tingkat pengenaan lebih rendah.

*Kata Kunci: Pragmatik, Rank of Imposition, Ketidaksantunan.*

### A. INTRODUCTION

In communicating, the parties involved must respect each other so that communication can run smoothly, without any facial attacks (Brown & Levinson, 1987: 61). Acting impolitely towards other people can give rise to misunderstandings and ongoing conflict. Language impoliteness is demonstrated through the use of language that attacks or loses the face of the interlocutor. In fact the cooperative relationship between the speaker and the hearer to protect each other's face greatly influences the message that will be conveyed and understood (Culpeper, 1996). Added to that, the face is the self-image that every individual has and has to be protected.

Apart from carrying out impoliteness strategies, speakers must have a goal or reason behind their impolite actions. The social context between people is also a factor that can underlie someone's impoliteness. Besides that, the hearer will have options in responding to impoliteness that the speaker makes towards him (Culpeper, 2008). The phenomenon of impoliteness does not only occur in the real world but also extends to the world of entertainment such as films, drama series, talk shows, etc.

In a drama series there is a script as a reference for the dialogues or utterances made by the characters in the film and drama series. These dialogues are images of expressions that arise in society which are then presented at each stage of events in films and drama series. This series, *Sajadah Panjang: Sujud dalam Doa (2023)*, tells the story of a family that is slowly experiencing destruction in their household due to infidelity. Even though the genre of this series is a family drama, the conflicts raised are quite complex so the phenomenon of impoliteness often occurs. The phenomenon of impoliteness that occurs is when fighting, arguing, shouting and scolding

## **B. LITERATURE REVIEW**

### **Bald on Record Impoliteness**

A strategy used by people to intentionally attack someone in the face. Culpeper (1996) states that bald on record impoliteness is usually carried out directly and concisely. This strategy is often used by speakers and hearers who are socially close or one party has a higher social level than the other.

### **Positive Impoliteness**

This strategy is used to damage or threaten the positive face of the hearer. According to Culpeper (1996), there are several strategies that include positive impoliteness, namely (1) ignoring or snubbing the other (2) denying common ground with the listener, (3) selecting a sensitive or undesirable topic to talk about, (4) using inappropriate identity markers, (5) being disinterested and unsympathetic with the listener, (6) looking for disagreement, (7) using obscure language and inserting secretive words within the discourse, (8) making others feel uncomfortable, and (9) using taboo words.

### **Negative impoliteness**

This strategy is used to threaten or damage the negative face of the speaker because the speaker wants freedom in his speech. In Culpeper (1996) there are five sub-strategies included in negative impoliteness, namely (1) frightening, (2) scorning, (3) invading other's space, (4) Associating other with negative aspect, and (5) putting other on indebtedness.

### **Sarcasm or Mock Politeness**

This strategy, according to Culpeper (1996), is an action that threatens someone's face by using insincere politeness strategies. Furthermore, Culpeper (2005) also added that this strategy is a polite action but has an incorrect meaning. What the hearer considers polite when accepting this strategy will be known as irony from the speech itself.

#### Withhold politeness

This strategy is an action that deliberately gives a reply to the speech partner where politeness should occur but is not done by the speaker (Culpeper, 1996). A lack of politeness can be seen as an act of disrespect, for example not being grateful when given something, not responding to a statement, and not giving a response that is as expected.

#### Rank of Imposition

Context is a very important part in the study of pragmatics. Without context, pragmatics will not be easy to understand. The context of imposition depends on the extent to which the burden influences the speaker and hearer to determine whether it will be accepted or rejected (Brown & Levinson, 1987). The rank of imposition can be identified by two variables which are the impositions toward positive and negative face. The imposition that assessed by the amount of threat given to hearer positive face is the imposition toward positive face. Meanwhile, for negative face, there are two scales that identify the rank of the imposition those are service and the imposition requiring goods. Both imposition cover actions which cause FTAs. When the speaker shows greater FTA in his utterances. The imposition of the act is also getting higher. Thus, the speaker will use highly standard politeness strategy in speaking.

### **C. RESEARCH METHOD**

This research uses descriptive qualitative methods that consists of collecting, classifying, analyzing, and drawing a conclusion based on the data. Astalin (2013) explains that qualitative research refers to the inductive process of constructing data into categories and identification patterns or relationship between categories. Descriptive qualitative research is a method that only focus on particular and complex single case of analysis. This research also uses data collection techniques, namely the note-taking technique. As explained by Mahsun (2012), the note-taking technique is used to obtain data by listening to the use of language and noting things that contain a research phenomenon. This method was used because it can provide details regarding impolite speech with the level of burden contained in the drama series *Sajadah Panjang: Sujud dalam Doa* (2023).

## D. FINDING AND DISCUSSION

### Datum 1

Context: Andhika and Aida go to the hospital to have routine check-ups regarding Andhika's illness. In the middle of her consultation with the doctor, Aida received a telephone call from her customer. Andhika thought that Aida was overwhelmed by having to accompany him to the doctor and had to leave work. Finally, Andhika felt annoyed and blamed his condition.

Andhika: *Ibu tuh capek gak sih dengan kondisi bapak kayak begini? Bapak tuh capek! Udah setahun lebih buk gak banyak yang berubah. (Ibuk aren't you tired with my condition like this? I'm tired!)*

Aida: *Bapak capek? Ibuk juga capek pak. Lebih capek lagi ngeliat kelakuan bapak kayak begini. (You tired? So am I, Pak. I'm even more tired seeing you act like this.)*

Andhika's statement (*Ibuk tuh capek gak sih dengan kondisi bapak kayak gini?*) where he asks whether Aida is tired of her illness which won't get better is an utterance of positive impoliteness. Andhika deliberately created discomfort between the two of them by mentioning his condition. Then he uses the impoliteness of bald on record (*Bapak Capek!*) where he says that he is tired of being sick and can't do anything. In Andhika's utterance, he shows an imposition as a speaker on his hearer, Aida. Andhika, who is a man and Aida's husband, has a higher social level so he can put pressure on Aida, which in this case Andhika wants to be understood about his illness.

Apart from that, Aida said that she's also tired of Andhika's condition which not getting better. Aida, in her statement (*Lebih capek lagi ngeliat kelakuan bapak kayak gini.*) shows that she's annoyed because Andhika was sulking and took his frustration out on Aida. In Aida's utterance she uses positive impoliteness strategy of being disinterested and unsympathetic to Andhika because his intention is Aida to understand his illness but Aida feels annoyed because he's being fussy. Here, Aida, who is a woman and wife, can put pressure on Andhika even though she is at a lower social level. Aida's imposition was aimed at getting Andhika to stop being fussy.

### Datum 2

Context: Ariel usually helps her mother (Aida) promote her *Tumpeng* catering on social media. This time, Ariel asked for payment because he thought he also had

the right to be paid for his services, but Aida didn't want to give it because she thought Ariel wasn't willing to help her.

Aida: ***Ini maksudnya adek minta bayaran sama ibuk?*** (*Is this mean Adek wants Ibuk to pay?*)

Ariel: *Yang lain kan pada bayar buk, masa ibuk gratis?* (*Everyone pays, Buk, why you ask for free?*)

Aida: ***Kalau adek enggak ikhlas yaudah, enggak usah..nggak usah!*** (*If you don't want to then don't. No need it!*)

Ariel: *Nggak-nggak gitu maksudnya-* (*No-no that is not what I-*)

Aida: ***nggak..nggak, mulai besok udah nggak usah promosi. Udah ..udah.*** (*No no. No promotion starts tomorrow. No more.*)

Ariel: *Gratis aja buk nggak papa.* (*It's free, it's okay.*)

Aida: ***Udah, nggak usah dek.*** (*It's fine, no need, Dek.*)

Aida uses strategy of sarcasm politeness in her utterance when asking whether Ariel intends to ask for payment for his help. Aida's utterance (*Ini maksudnya adek minta bayaran sama ibuk?*) implies that she is just asking and it should seem polite. Hence, from the context above, Aida feels offended because Ariel is asking to be paid for his services in helping Aida, so her statement seem to nudge him. Here, Aida's position as a mother has a higher social level than Ariel, where she can put pressure on Ariel. The imposition in Aida's utterance puts Ariel in a guilty position because he demands payment from her own mother.

Next, Aida continued to use bald on record impoliteness in her utterance with several emphasizing (*Nggak usah, udah, ..enggak ikhlas yaudah*) which explained that she had enough with Ariel's request and made it clear that she would not ask for his help again (*Mulai besok udah nggak usah promosi*). This shows that Aida is putting a lot of pressure on Ariel as if he is doing wrong thing. It can be seen that Ariel is bargaining several times which shows that he is clearly under pressure (*Nggak gitu maksudnya.., Gratis aja buk nggak papa.*)

### **Datum 3**

Context: Arya finds Adinda walking alone on the side of the road at night and he is angry because Adinda is all alone on a quiet street.

Arya: *Dinda? Kamu ngapain disini sendirian? (Dinda? What are you doing here all alone?)*

Adinda: *Aku tadi habis jalan bang sama temen aku, Devan, Bela. Tapi mereka ada acara dadakan jadi aku diturunin disini. (I was hanging out with my friends, Devan, Bela. But they have a sudden occasion so they dropped me here.)*

Arya: *Astaghfirullahaladzim. Itu temen kamu gimana sih? Maksudnya abang tuh kalau mau nurunin kamu ya nggak disini dong, di tempat yang rame. Bukan tempat yang sepi apalagi kamu sendirian. (Astaghfirullahaladzim. What are your friends doing? I mean, if they wanted to drop you it's not here, somewhere crowded. Not in this desolate place, especially you're alone.)*

In Arya's utterance (*Itu temen kamu gimana sih?*) he explains that he's worried about Adinda's condition, who's walking alone in the middle of the night, which in the way of blaming Adinda's friends for dropping her off in a quiet place. Arya used a bald on record impoliteness because he immediately blamed Adinda's friends. However, his statement turned into a burden on Adinda with the assumption that Adinda should have asked to be dropped off at a crowded place because it was already night and the streets were very quiet. The level of burden imposed by Arya can also be caused by the fact that he has a higher social level where he is Adinda's older brother.

## E. CONCLUSION

From the data above, it was found that the most impoliteness strategies frequently used were Bald on Record and Positive Impoliteness. The strategies that are not widely used are Sarcasm and Mock Politeness. The main character who often uses strategies of impoliteness and shows great rank of imposition is Aida, which her speech is more assertive and straightforward. The other main characters who do not use many impolite strategies are Andhika and Arya, where their utterances are mostly in the form of rhetorical questions.

The results of the analysis shows that in the data found, the main female character, Aida, more often uses impoliteness and imposition towards her speech partner in order to convey her thoughts where she doesn't want to be confronted. Another main character, Andhika, who's her husband, uses impoliteness and

imposition to mean that he wants to be heard and understood. Meanwhile, Arya, who's their son, uses impoliteness and imposition to ask clarification from the hearer.



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