

## THE USE OF POLITE LANGUAGE ANALYSIS IN BILAL MOVIE: Bilal: A New Breed of Hero

Asep Sopian<sup>1</sup>, Astri Dahliani<sup>2</sup>

Universitas Pendidikan Indonesia<sup>1</sup>, SDI Al Azhari Global Cikampek<sup>2</sup>

e-mail: asepsopian@upi.edu<sup>1</sup>, alazhariglobal@gmail.com<sup>2</sup>

### Abstract

*This study was inspired by the younger generation's increasingly worrisome language politeness conduct, which occurs both within and outside of educational settings. For the younger generation, films can be utilized as a tool for teaching language courtesy<sup>1</sup>. In this essay, we will discuss how politeness and impoliteness are depicted in the movie Bilal: A New Breed of Hero. The descriptive qualitative research method is being used in this study. The 60 utterances that made up the research sample were chosen at random and included declarative phrases, imperatives, prohibitions, and apologies. The politeness theory of Leech was used to assess the data. Bilal Movie: A New Breed of Hero, the study's output, employs every perspective politeness maxim. The maxim of knowledge (33.3%) and the maxim of praise (0.6%) are the maxims that are most frequently used in this movie, the maxim of sympathy (10 %) and the maxim of generosity (8.3%).*

*Keywords: Bilal Movie, Leech Maxim, Language Politeness*

### Abstrak

Penelitian ini dilatarbelakangi oleh fenomena perilaku kesantunan berbahasa generasi muda semakin mengkhawatirkan, baik di dalam maupun di luar pembelajaran. Film dapat digunakan sebagai salah satu sarana pembelajaran kesantunan berbahasa bagi generasi muda<sup>2</sup>. Penelitian ini bertujuan untuk mendeskripsikan kesantunan dan ketidaksantunan dalam Film *Bilal: A New Breed of Hero*. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Sampel penelitian dipilih secara acak berupa 60 ujaran yang terdiri dari kalimat deklaratif, imperatif, larangan, dan permintaan maaf. Data dianalisis dengan menggunakan teori kesantunan Leech. Hasil dari penelitian ini adalah *Bilal Movie: A New Breed of Hero* menggunakan semua maksim kesantunan perspektif Leech. Maksim yang paling banyak digunakan dalam film ini adalah maksim kebijaksanaan (33,3%), maksim pujian (0,6%), maksim kerendahan hati (23,3%), maksim kesepakatan (18,3%), maksim simpati (10%) dan maksim kedermawanan (8,3%).

Kata kunci: Film Bilal, Maksim Leech, Kesantunan Berbahasa

<sup>1</sup> Rini and Renti Yasmar. "Peningkatan Kompetensi Istima' wa Takallum Melalui Media Film." *Arabiyatuna Jurnal Bahasa Arab*, Vol 4. No.1. (2020):155-178. DOI: <http://dx.doi.org/10.29240/jba.v4i1.1384>

<sup>2</sup> Rini and Renti Yasmar. "Peningkatan Kompetensi Istima' wa Takallum Melalui Media Film." *Arabiyatuna Jurnal Bahasa Arab*, Vol 4. No.1. (2020):155-178. DOI: <http://dx.doi.org/10.29240/jba.v4i1.1384>

## Introduction

There is always a connection between language and society. The evolution of language parallels the evolution of society<sup>3</sup>, parents and teachers have a big impact on politeness.<sup>4</sup> . Speaking is essentially a fundamental human linguistic ability.<sup>5</sup> The two qualities of power and distance that underlie a connection in communication are used by Brown and Levinson.<sup>6</sup> Due to its social image, language can occasionally become a topic of contention.<sup>7</sup> Different people interpret polite words differently. First of all, courteous language is understood to be kind and unobtrusive speech, utterances, or words that do not cause friction in communication between the speaker and their partner. Fine language can be shown by vocabulary, gestures, and facial expressions, while an unprovoking utterance can be demonstrated by refraining from swearing, insults, and taunting in order to prevent confrontation. Therefore, it may be said that if a communication process does not result in a disagreement, then language is used politely.<sup>8</sup>

Second, polite language is indirect communication, meaning that its message or goal is not immediately communicated. For instance, when a mother wishes to tell her son to turn on the fan, she uses an interrogative question rather than an imperative one, such as "Son, don't you feel it's hot in here?" An illustration of an indirect speech is the interrogative statement. Because the speaker's partner does not feel ordered by the statement, it is deemed polite. The same is true when a child wants to ask his parents for money; initially, he engages in small talk and inquires about various topics before eventually bringing up the subject of money. Consequently, indirect language.<sup>9</sup>

Third, politeness of language is defined as manners or moral values, norms, rules of behavior that are determined and mutually agreed upon by the society who uses it. Simply put, the politeness of written and unwritten language has been arranged and obeyed in the lives of each society. Therefore, indirect speech is also considered as polite language.<sup>10</sup> . As a result, there may be paradigmatic disparities between two societies when it comes to language etiquette.

Every language in the globe exhibits different paradigms on the idea of language politeness. The Mandarin language is one of them. There is a special concept of politeness in Mandarin. Different paradigms on the global assumption of *kesantunan berbahasa* are in use. Mandarin is the only language remaining. Mandarin is a unique form of the Chinese language. It has been established through research on linguistic politeness done by Prof. H. E. Aminuddin Aziz, MA, PhD, of the Indonesian Education University. The Face Concept and the Phenomenon of Language Politeness in Modern Chinese Society: The Shanghai Case is the title of his study. His

<sup>3</sup> Afif Kholisun Nashoih and Tika Fitriyah. "Zhawahir al-Azdawajiyah al-Lughawiyah fi Ittishalat Jama'ah al-Árb fi Indunisiyya (Dirasah al-Halah bi Malang Jawa al-Syarqiyah)". *Arabiyatuna Jurnal Bahasa Arab*, Vol. 5 No. 2. (2021): 333-358. H. DOI: <http://dx.doi.org/10.29240/jba.v5i2.2585>.

<sup>4</sup> J.A.G Ardilla. "Metapragmatic First-Order Politeness in Peninsular Spanish". *Hermes – Journal of Language and Communication Studies*, No. 40, (2008): 199-215. DOI: <https://doi.org/10.7146/hjlc.v21i40.96791>

<sup>5</sup> Apria Wardana Ritonga, et al. "Teaching *Maharah Kalam* on the Basis of Culture Using the Textbook "al-Árabiyyah Baina Yadaik" at the Middle School". *Arabiyatuna Jurnal Bahasa Arab*, Vol.5 No.1, (2021):1-22. DOI: <http://dx.doi.org/10.29240/jba.v5i1.1942>

<sup>6</sup> Linda A. Wood and Rolf O. Krogger. "Politeness and Forms of Address". *Journal of Language and Social Psychology*, Vol. 10 No.3. (1991): 145-168. <https://doi.org/10.1177/0261927X91103001>

<sup>7</sup> Rusydi Room. "Konsep *Kesantunan Berbahasa* dalam Islam". *Adabiyah*, Vol. 13 No. 2. (2013), 223–234. h. 228

<sup>8</sup> Abdul Chaer. *Kesantunan Berbahasa*. (Jakarta: PT Rineka Cipta, 2010)

<sup>9</sup> Fahmi Gunawan. *Politeness Strategy on Request Speech Act in Bugis Kendari Language*. In Proceedings The 1st International Seminar on Linguistics (ISOL-I). Postgraduate Programme on Linguistics Andalas University and Linguistics Society of Indonesia Universitas Andalas.

<sup>10</sup> Asep Sopian and Vera Aulia. "Potret *Kesantunan Berbahasa* Siswa dalam Pembelajaran Bahasa Arab". *Jurnal Lingua Humaniora*. Vol. 15. (2018): 1167–1197

research has revealed that two face notions, *lian* and *mianzi*, are recognized by traditional Chinese society. A person possesses *lian* if they are seen as having high moral standards. When someone violates societal norms or engages in immoral behavior, such as breaking a promise, lying, or committing crimes, *Lian* may be taken from them. When a person violates societal norms or engages in immoral behavior, such as breaking a commitment, lying, committing a crime, and so on, they risk losing their salvation. A person can lose their salvation if they violate societal norms or engage in immoral behavior, such as breaking a vow, lying, committing a crime, and so forth. While *mianzi*, is a reputation or prestige owned by someone thanks to his hard work or grace from the community. Losing *mianzi* means losing a prestige or reputation that has been owned by someone because of his failure or unlucky factors. Politeness in Chinese society really depended on *lian* and *mianzi* in someone.<sup>11</sup>

Arabic, in addition to Mandarin, also contains a concept of politeness in its language. Someone asserts that there are fundamental aspects of Arabic that describe how Arabs use language politely. Arabs always begin a conversation with a greeting. For instance, *Ahlan wa Sahlan*. It is a way for speakers to show their appreciation for their partners' presence. Next, while greeting someone, for instance, Arabs especially pay attention to names and degrees. Mr. Hasan, Mrs. Samirah, and brother Ibrahim are all acceptable names, but elderly people and parents prefer to address them by the names of their children, such as *O mother of Musa* and *O father of Hasan*.<sup>12</sup>

Not just in one language to another do the paradigms of politeness of language alter. Despite speaking the same language, it's likely that speakers from various cultures will have different ideas about politeness. Turkish and Jordanian people, for instance. Despite their similar closeness to Arabs, both communities have different perspectives on how polite language should be used. Consider the phrase "in shaa Allah," for example. The Jordanians claim that stating "in shaa Allah" (if Allah permits) when making a pledge has a negative connotation or denotes a "no" response. In contrast, "in shaa Allah" has a positive meaning or denotes the response "yes" in Turkish.<sup>13</sup>

As a non-native Arabic speaker learning the language, we must understand the Arabs' view of etiquette. All of that is done in order for us to successfully communicate with actual native speakers. Arabic students must be able to correctly decipher their speaking partners' facial expressions in order to understand what they are saying. Because they are frequently connected to events (where the social context occurs), cultural tropes will aid Arabic language learners in comprehending the meanings or functions of the Arabic language.<sup>14</sup>

The effort to acquire Arabic language politeness has been made multiple times. The effort was manifested in reasercing Qur'anic verses, books, novels, etc.<sup>15</sup>. The Industrial Revolution

<sup>11</sup> E. Aminuddin Azis. "Konsep Wajah dan Fenomena Kesantunan Berbahasa Pada Masyarakat Cina". *Linguistik Indonesia*, Vol.2 No. 23, (2005):205-214.

<sup>12</sup> Abdullah Y. Samarah. "Politeness in Arabic Culture". *Theory a Practice in Language Studies*. Vol. 5 No. 10, (2015):2005-2016. DOI: <http://dx.doi.org/10.17507/tpls.0510.05>

<sup>13</sup> Ibrahim Mohammad Abushihab. "Contrastive Analysis of Politeness in Jordanian Arabic and Turkish". *Theory and Practice in Language Studies*. Vol. 5 No. 10, (2015): pp 2017-2022 <https://doi.org/10.17507/tpls.0510.06>. h. 2020

<sup>14</sup> Najat Al-Mutawa and Taeiseer Kailani. (1994). *Methods of teaching English to Arab Students* (London: Longman).

<sup>15</sup> Ubaidillah. "Kesantunan Berbahasa Surat-Surat Nabi Muhammad Kepada Para Raja". *Arabiyat*, Vol. 3 No.2, (2016) 197-216.

4.0 will bring about changes for all stakeholders in a number of ways.<sup>16</sup> Media that can speed up the transfer of information is necessary in all fields, including education<sup>17</sup>. One of the many media types that may be used to learn Arabic while utilizing ICT is films.

However, there hasn't yet been any research on civility in movies. Movie in Bilal: Bathal min Fashl Jadd is a film made in Saudi Arabia by Barajoun Entertainment. Ayman Jamal wrote and directed this movie. According to Ayman Jamal in an interview with the Lebanon National Media Agency, this movie was created after some research into the popular cartoon characters among Arab children. The findings demonstrated that children who are heroes are actually just normal people with superpowers.<sup>18</sup>

In general, manners are asymmetrical, which means that nice remarks for third parties are not courteous to second parties and vice versa, according to Leech. As a result, those inequalities will be explained by the existence of politeness maxims. There are six politeness maxims included here, which are:<sup>19</sup>

### Tact maxim

Leech asserts that this adage may be the most crucial in English culture. "Minimize expense to other; maximize benefit to other" is the maxim's guiding premise. Therefore, in order to adhere to the tact maxim, we must minimize the cost to others while maximizing their gain.<sup>20</sup>

Tact maxim divides Searle's illocution into its two main categories, directive and commissive. Each illocution's proportional contents refer to the acts that either the speaker (commissive) or the speech partner would take (directive) The following schemes help understand Thix's maxim:

- [1] *Peel these potatoes!*
- [2] *Hand me the newspaper!*
- [3] *Sit down!*
- [4] *Look at that!*
- [5] *Enjoy your holiday.*
- [6] *Have another sandwich.*

The above schemes contain examples of tact maxims. As was already established, the tact maxim actually depends on the condition of the conversation partner's gain or loss. The previous examples demonstrate that the more polite the expression, the more the example. For instance, it is obvious that the first statement [1] disadvantages the conversation partner because they must peel the potatoes. This is in contrast to the sixth utterance [6], where the speaking partner benefits because they have another extra sandwich.

### Generosity maxim

<sup>16</sup> Efran Gazali. "Menakar Tantangan dan Potensi Jurusan Bahasa dan Sastra Arab (BSA) IAIN Syekh Nurjati Cirebon di Era Pendidikan 4.0". *Arabiyatuna Jurnal Bahasa Arab*, Vol. 3 No. 2. (2019): 229-250. DOI: <http://dx.doi.org/10.29240/jba.v3i2.857>.

<sup>17</sup> Muhammad Arif Mustofa. Analisis Penggunaan WhatsApp Sebagai Media Pembelajaran Bahasa Arab di Era Industri 4.0. *Arabiyatuna Jurnal Bahasa Arab*. Vol. 4 No. 2. (2020):333-346

<sup>18</sup> Aljazeera. (2016). "عالمية بلمسات الرسول مؤذن عن رسوم فيلم... 'بلال'". Retrieved August 3, 2019, from <https://www.aljazeera.net/news/cultureandart/2016/9/7/عالمية-بلمسات-الرسول-مؤذن-عن-رسوم-فيلم-بلال>

<sup>19</sup> Geoffrey N. Leech. *Principles of Pragmatics*. (London: Routledge, 1983)

<sup>20</sup> Geoffrey N. Leech. *Principles of Pragmatics*. (London: Routledge, 1983)

This maxim is the antithesis of the tact maxim that came before it. If people reduce their own advantage while maximizing their own expense when speaking, the generosity maxim could be put to use. This adage can be summed up as a technique for speakers to be kind to their speaking partners. The following instances could be used to demonstrate the generosity maxim:

[7] *You can lend me your car.* (unpolite)

[8] *I can lend you, my car.*

[9] *You must come and have dinner with us.*

[10] *We must come and have dinner with you.* (unpolite)

From the examples above, [7] and [10] utterance break the rules of generosity maxim. In the seventh utterance [7], the speaker maximizing the benefit of the car lend. What the speaker does is not generosity. As for the eight and ninth utterances [8] [9], it's clear there are forms of generosity, which shown in the speaker that would lend the car and invite their speech partner to have dinner.

### Approbation maxim

An utterance would be considered obeying approbation maxim if the speaker minimize dispraise of other and maximize praise of other. In this maxim, the negative aspect is more important, which is "Don't talk about the things that are not pleasant about someone, especially about the speech partner". Therefore, a praise like *What a marvellous meal you cooked!* is really appreciated, while for an expression like *What an onful meal you cooked!* would not be appreciated.

### Modesty maxim

The applied rule to manifest modesty maxim is minimize praise of self; maximize dispraise of self. The main thing of modesty maxim is to praise yourself as little as possible and criticize yourself as much as possible. The practice of modesty maxim could be shown in these examples:

[11] *How stupid of me!*

[12] *How stupide of you!* (impolite)

In the eleventh utterance [11] the speaker criticize himself as much as possible. Thus the utterance is considered modest. As for the next utterance [12] the speaker criticize his speech partner as much as possible. That thing is considered a violation of modesty maxim. Therefore, the twelfth utterance [12] is not considered polite.

### Agreement maxim

An utterance is considered to fulfill agreement maxim if the speaker minimize disagreement between self and other and maximize agreement between self and other. In a few chances, people tend to exaggerate their aggrement with other people. People also sometime reduce their aggrement with regret utterances, partial agreement, and so on. Here are the example of utterance that uses agreement maxim in it:

[13] *It was an interesting exhibition, wasn't it?*

[14] *No, it was very uninteresting.* (unpolite)

[15] *A referendum will satisfy everybody.*

[16] *Yes, definitely!*

Absolute disagreement is an unpoliteness. The example is in the utterance. Meanwhile, the utterance considered polite because it contains agreement with it's speech partner. Nevertheless, partial agreement is preferred rather over a complete disagreement.

### Sympathy maxim

To fulfill this maxim, in their speech, the speaker should minimize antipathy between self and other; maximize sympathy between self and other. This maxim explains why congratulations and condolences is a polite and respectful act of speech. Even though condolences expresses negative connotation. Example:

[17] *I'm terribly sorry to hear that your cat died.*

That expression is considered polite when it is compared with, *I'm terribly pleased to hear your cat died.*

From maxims in Leech theory, it could be said that certain maxims could have *bipolar scale maxim*, and some other ones are *unipolar scale maxim*. It turns out for some bipolar scale maxim are, *other-centered maxim*, and some other ones are *self-centered maxim*.<sup>21</sup>

This research used descriptive qualitative research methods. This is because the purpose of this research is to reveal phenomenons as it is without a data manipulation. For the data collection technique used is a free cutting recording technique and the technique noted by researchers start of by watching the film and without means of interruption and taking notes all of the utterances that exist in the film. After that, a few sample was chosen using purposive sampling technique. This is because the sample that was taken is a sample that represented the purpose of research.

### Result and Discussion

Data analysis was done later by referring to Leech's politeness theory

**Table. Politeness Analysis in Bilal Movies**

No.	Leech's Politeness Principal	Amount	Percentages
1	<i>Tact maxim</i>	20	33,3 %
2	<i>Generosity maxim</i>	4	0,6 %
3	<i>Approbation maxim</i>	14	23,3 %
4	<i>Modesty maxim</i>	11	18,3%
5	<i>Agreement maxim</i>	6	10 %
6	<i>Sympathy maxim</i>	5	8,3 %

The data would be elaborated as follows,

#### The Usage of Tact Maxim

Tact maxim is a politeness maxim that was found the most in the film. One of the example is at 00.52.23 until 00.52.57. It was told before that Umayyah was having a party for Shafwan because he has succeeded in idol trades. All of a sudden there was some talks from guests about movements or teachings brought by Muhammad SAW. They were afraid that the teachings would be a thread of their faith as idol worshippers. Umayyah made sure there was no one around him following the teachings of Muhammad SAW. Shafwan who had been spying Bilal for a long time snitched to his father that Bilal was one of their followers. Because of that, Umayyah ordered Bilal to defend himself. Umayyah said "قلت تكلم أيها العبد" (*qultu*) is a passive form that signifies if he has ordered the same thing before, which was the order to speak so Bilal could defend himself. This shows that Umayyah really wanted Bilal to talk. Even though in the age of

<sup>21</sup> I Dewa Putu Wijana. *Dasar-dasar Pragmatik*. (Yogyakarta: Andi Yogyakarta, 1996)

slavery, a slave was rarely ordered to defend himself. The self-defense was a benefit to Bilal as the speaker's partner. Because of that, the utterance was using tact maxim.

After Umayyah said so, Bilal was still not moving from his place. Umayyah repeated his order, "أني أمنحك إذني بالكلام" (inni) is *harfu tankid* that indicates yang a seriousness from the sentence that follows after which was (amnahuka idznii bil kalam). Umayyah was not joking or playing Bilal around to talk. Bilal got the permission directly from his master to speak, defend himself in front of guests of the party he was having. This was a huge benefit for a slave in that era. Actually, Umayyah didn't need to say polite things, He could have ordered and even forced Bilal if he wanted to, but he prefer to order him a few times, Though it was detrimental to himself. Therefore, Umayyah's utterance used tact maxim because his utterance had fulfilled the requirements of tact maxim that are, maximize benefit to other and minimize cost to other.

### The Usage of Generosity Maxim

Generosity Maxim was used by Ghufaira when he wanted to give *dirham* to Bilal. Ghufaira said, "خذ! احتفظت لك بهذا". (*kbudz*) is *fiil amar mudzakar*. That means, ghufaira wanted his speaking partner to take something from him. That something was dirham, and his speaking partner was Bilal. This thing was a cost to Ghufaira because he would lose dirham but it became a benefit to Bilal because he would get dirham. Ghufaira's utterance here contained generosity maxim, in which he maximize cost to self and minimize benefit to self. (Ihtafadztu laka) is a passive form verb, *dbomir mustatir* referring back to *mutakalim*. (laka) is *harfu jar* and *dbomir mustatir* for male *mukbatab*. It means Ghufaira as the speaker expressed if he kept the dirham on purpose for Bilal. Once more, he had maximized cost to self and minimized benefit to self. Ghufaira could have said something that benefited him. Ghufaira could make the dirham as a loan for his benefit, but he didn't do it. Because of that, Ghufaira's utterance is an example of the usage of polite language.

Bilal was also using generosity maxim in his speech. Here are the clip between Bilal and Ghufaira

ماذا سأشترى بدرهم ؟  
 قدّمه قربانا لترضى عنك ألّهتنا  
 لعلها توقف تلك كوابس التي تراودك  
 أين كانت الآلهة عندما احتاجتها أمي  
 أفضل شراء شيئا تأكلينه

Bilal's utterance that contained generosity maxim was, "أفضل شراء شيئا تأكلينه". (ufaddilu) is *fiil mudhari dhamir ana* that was also referring to isim tafdhil preferention/ prefer. The generosity point from this utterance is (*ta kuliinahu*). It is *fiil mudhari dhamir muanntas*. It showed Bilal prefer to buy something that Ghufaira could eat with the dirham. If it was for himself, he would have said "أكوله". In conclusion, Bilal was also maximizing his cost by saying (ufaddilu) and he was minimizing his benefit by saying (*ta kuliinahu*).

### The Usage of Approbation Maxim

Approbation maxim was used in the conversation between Okba and Umayyah. It was told that Umayyah was in a trading place called budka by Okba. Then he had a black giant slave.

- حقا؟  
 - ما أعنيه أحسنت الإختيار

- مكلف قليلا لكنني أعلم
- أن الآلهة الكريمة معك
- يا عزيز أمية

Approbation maxim was used by Okba in his utterance,

"ما أعنيه أحسنت الإختيار".

(*absanta*) is *isim tafdhil* that has a similar meaning to comparative degree in English, but Arabs commonly use the word (*absanta*) as a praise or appreciation. (*absanta*) is equal with great or good in English. It means Okba tries to minimalize insults for his speaking partner whom was Umayyah. Next, Okba said

"مكلف قليلا ولكنني أعلم أن الآلهة الكريمة معك يا عزيز أمية"

The meaning from Okba's utterance is he wanted to express how rich Umayyah was, so that it was not a problem for Umayyah to buy a "slightly more expensive" slave because he was overflowed with the glory of idols. In the utterance, Okba clearly tried to maximalize praise towards Umayyah. That thing was done so that Umayyah could continue his transaction with the slave he had chosen before.

Another example of approbation maxim was used by Abu Bakar. It was told that Abu Bakar had just met Bilal. They were talking about fear without being aware of each of their degrees in the society. Bilal than realized that Abu Bakar was not an ordinary person but a famous merchant. Then he apologized that he was being impertinent as a slave talking to Abu Bakar.

- أعتذر سيدي أنا مجرد عبد لا يفقه شيئا
- لا تفقه؟ أو تفقه؟

On the contrary, Abu Bakar did not consider Bilal that way. When Bilal insulted himself by saying he knew nothing, Abu Bakar praised him. (*Laa tafqah?*) is an *istifham* form which was intended for Bilal. Abu Bakar asked because he doubted if Bilal truly knew nothing. Abu Bakar's question was an effort to minimalize insult towards his speaking partner, meanwhile, (*au tafqah jayyidan?*) was an effort to maximalize praise towards Bilal. The purpose of Abu Bakar's utterance was no other than praising Bilal for his understanding.

### The Usage of Modesty Maxim

Modesty maxim was in Bilal's utterance at 00.47.58 until 00.48.07. It was told that Bilal met Abu Bakar again to ask why Abu Bakar acted so nice to him even though he is only a slave. Here is the clip of the conversation between Bilal and Abu Bakar.

- ولكن لم يسبق أن عملي أحد بهذه الطيبة

This utterance maximizing insults to Bilal. He said that so far, no one had ever treated him as well as Abu Bakr had done. In other words, this utterance also means Bilal does not deserve to be treated well because of his degree as a slave. So this utterance fulfill the requirement of modesty maxim, which is maximizing dispraise of self and minimizing praise of self.

- وما زلت لا أفهم لماذا

(*wa maa ziltu*) means that he still does certain things (*laa afham*) was an activity that Bilal still do. Bilal tried to understand but he can't. That's why he said so. The utterance maximize insults for himself. Bilal took a position as a person who did not easily understand things because he used the word (*wa maa ziltu*).

- لما شخصا في مكانك قد يزغب في مساعدة عبد مثلي

(*qad yarghab fi musaa'adah*) as we known if *qad* is in *fiil mudhari*, the meaning of it is *sometimes*. Bilal maximized insults to himself again by adding (*qad*). He consider himself as someone who did not



deserve to get help because of his position as just a slave. Even the sentence (abdi misli) became a way to minimize praise to Bilal himself. This sentence means other slaves might deserve help, but it's not him. He consider himself in a lower position than other slaves. Therefore, Bilal was minimizing praise of himself.

### The Usage of Agreement Maxim

The usage example of agreement maxim could be found at 00.46.24 until 00.46.27. It was a conversation between Bilal and Ghufaira. Bilal said:

أتؤمنين أن التغيير سيحدث حتي ما ؟

(*atu'miniina*) has a meaning similar to “do you believe that.” in English. Bilal asked Ghufaira's opinion about pendapat the acts that brought changes by Muhammad. Was there any possibilities that those changes could also change their life. Then, Ghufaira answered,

ربما أمي أمنت بهذا

(*rubbama*) is an partial-agreement expression in Arabic language. In this conversation, Ghufaira used agreement maxim because he maximized his agreement with Bilal regarding to the change of Muhammad. Even though in that film Ghufaira never allude to people who were calling for change, but he maintained suitability to Bilal to prevent disputes. Because of that, Ghufaira used partial-agreement sentence. He also added (ummi aamanats bi hadza). That means Ghufaira had not believed and agreed with Bilal, he instead said that it was their mother who believed him. Thus, Ghufaira used agreement maxim.

### The Usage of Sympathy Maxim

The usage example of sympathy maxim could be found at 00.05.35 until 00.05.38. This was the first part of the film. Ghufaira approached Bilal that had just waken up from his bad dream. Ghufaira said,

بلال ، هل أنت بخير؟

The utterance is an expression for *ask for health* that is commonly used in Arabic Language. The purpose of this expression is to ask how the speaking partner is doing. This utterance gives a hint of concern and sympathy towards the speaking partner. The relationship between Bilal and Ghufaira as siblings also strengthen the sympathy between them.

Another utterance that used sympathy maxim was at 00.06.13 until 00.06.14. Ghufaira gave a coin to Bilal to be made as an offering to idols. Ghufaira said,

لعلها توقف تلك كوايس التي تراودك

(*la'ala*) is a word that is often used by Arabs to express hopes and prayers. Ghufaira showed his sympathy of a bad dream that Bilal had. In this utterance, Ghufaira maximize sympathy and minimize antipathy between them.

### Conclusion

Polite language is a language aspect that must be revitalized immediately. The ease of expressing opinions nowadays makes people no longer care about ethics, manners and norms in expressing good words wether it's verbally or in writing. Polite language revitalization could be done through coaching and education. The education could be done directly or indirectly. One of the implementation of indirect education is by using media, for example movies. The results of the study, employs every perspective politeness maxim. The maxim of knowledge (33.3%) and the maxim of praise (0.6%) are the maxims that are most frequently used in this movie, the maxim of sympathy (10 %) and the maxim of generosity (8.3%). Movie is considered capable of being a

learning medium in the context of fostering polite language. *Bilal: Baṭal min Faṣīl Jadīd* Movie used all of the politeness maxim according to Leech. The most used maxims in the film are tact maxim, modesty maxim, agreement maxim, sympathy maxim and generosity maxim

## Reference

- Abushihab, Ibrahim Mohammad. "Contrastive Analysis of Politeness in Jordanian Arabic and Turkish". *Theory and Practice in Language Studies*. Vol. 5 No. 10, (2015): pp 2017-2022  
<https://doi.org/10.17507/tpls.0510.06>. h. 2020
- Aljazeera. "بلال" ...عالمية بلمسات الرسول مؤذن عن رسوم فيلم. 2016. Retrieved August 3, 2019, from  
<https://www.aljazeera.net/news/cultureandart/2016/9/7/الرسول-مؤذن-عن-رسوم-فيلم-بلال-عالمية-بلمسات>
- Al-Mutawa, Najat., & Kailani, Taiseer. *Methods of teaching English to Arab Students*. London: Longman, 1994.
- Ardila, J.A.G. Metapragmatic First-Order Politeness in Peninsular Spanish. *Hermes – Journal of Language and Communication Studies*, 40, 2008, 199-215.  
 DOI: <https://doi.org/10.7146/hjlc.v21i40.96791>
- Aziz, E. Aminuddin. Konsep Wajah dan Fenomena Kesantunan Berbahasa Pada Masyarakat Cina. *Linguistik Indonesia*, 2(23), 2005, 205–214.
- Chaer, Abdul. *Kesantunan Berbahasa*. Jakarta: PT Rineka Cipta, 2010.
- Gazali, Efran. Menakar Tantangan dan Potensi Jurusan Bahasa dan Sastra Arab (BSA) IAIN Syekh Nurjati Cirebon di Era Pendidikan 4.0. *Arabiyatuna*, 3 (2), 2019. 229-250.  
 DOI: <http://dx.doi.org/10.29240/jba.v3i2.857>.
- Gunawan, Fahmi. Politeness Strategy on Request Speech Act in Bugis Kendari Language. In *Proceedings The 1st International Seminar on Linguistics (ISOL-I)*. Postgraduate Programme on Linguistics Andalas University and Linguistics Society of Indonesia Universitas Andalas, 2013.
- Leech. Geoffrey N. *Principles of Pragmatics*. London: Routledge, 1983.
- Mustofa, Muhammad Arif. Analisis Penggunaan WhatsApp Sebagai Media Pembelajaran Bahasa Arab di Era Industri 4.0. *Arabiyatuna*, 4 (2), 2020, 333-346  
 DOI: <http://dx.doi.org/10.29240/jba.v4i2.1805>,
- Nashoih, Afif Kholisun and Fitriyah, Tika. Zhawahir al-Azdawajiyah al-Lughawiyah fi Ittishalat Jama'ah al-Ārb fi Indunisiyya (Dirasah al-Halah bi Malang Jawa al-Syarqiyah). *Arabiyatuna*, 5 (2), 2021, 333-358. DOI: <http://dx.doi.org/10.29240/jba.v5i2.2585>.
- Rini and Yasmar, Renti. Peningkatan Kompetensi Istimaw Takallum Melalui Media Film. *Arabiyatuna*, 4 (1), 2020, 155-178. DOI: <http://dx.doi.org/10.29240/jba.v4i1.1384>
- Ritonga, Apria Wardana, et. all. Teaching Maharah Kalam on the Basis of Culture Using the Textbook "al-‘Arabiyah Baina Yadaik" at the Middle School. *Arabiyatuna*, 5 (1), 2021 1-22. DOI: <http://dx.doi.org/10.29240/jba.v5i1.1942>.

- Room, Rusydi. Konsep Kesantunan Berbahasa dalam Islam. *Adabiyah*, 13 (2), 2013, 223–234.
- Samarah, Abdullah Y. Politeness in Arabic Culture. *Theory a Practice in Language Studies*, 5 (10), 2005–2016. <https://doi.org/DOI>: <http://dx.doi.org/10.17507/tpls.0510.05>
- Sopian, Asep and Aulia, Vera. Potret Kesantunan Berbahasa Siswa dalam Pembelajaran Bahasa Arab. *Jurnal Lingua Humaniora*, (15), 2018, 1167–1197.
- Ubaidillah. Kesantunan Berbahasa Surat-Surat Nabi Muhammad Kepada Para Raja. *Arabiyat*, 3(2), 2016, 197–216.
- Wijana, I Dewa Putu. *Dasar-dasar Pragmatik*. Yogyakarta: Andi Yogyakarta, 1996.
- Wood, Linda A. and Kroger, Rolf O. Politeness and Forms of Address. *Journal of Language and Social Psychology*, 10 (3), 1991, 145-168. <https://doi.org/10.1177/0261927X911103001>.