Politeness Principles in the Interaction of Airplane Ticket Trade at Brint One Travel, Kolaka, Southeast Sulawesi

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Abstract. Politeness is very important for the continuity of daily communication. Therefore, attention is needed in the form of research on the politeness of various community groups. This study aimed to describe the compliance and violation of the politeness principle in the interaction in airplane ticket trading at Brint One Travel Kolaka, Southeast Sulawesi. This study also aimed to describe whether the seller applied the principle of politeness in serving the customers. This research used descriptive qualitative research method. The research data were in the form of speech conversations between employees of Kolint Brint One Travel and customers of airplane tickets. The research data were analyzed based on the principle of politeness according to Leech. The results showed that the obedience of politeness principles in the interaction of airplane ticket trade at Brint One Travel Kolaka covered wisdom maxim, generosity maxim, appreciation maxim, humility maxim, compatibility maxim, and sympathy maxim. Violation of the principle of politeness the interaction of employees and customers of airplane tickets at Brint One Travel Kolaka included violations of the maxim of wisdom and maxim of appreciation. Brint One Travel Kolaka employees applied the principles of politeness in serving the customers and did not violate the politeness principles.

1. Introduction
Every human being can not be separated from communication activities with other humans. To maintain the continuity of communication, speakers with speech partners need to pay attention to politeness. One of the most important communication activities that pay attention to politeness is the sale and purchase interaction. The seller really needs the customers. For this reason, the seller's speech should not violate the principles of politeness. Likewise, customers really want to get good service from sellers. In order to get good service from a seller, it is also very important for a buyer to adhere to the principles of politeness.

In fact, it is not only sellers and customers who need to apply the principles of politeness in communication. All levels of society, including teachers, school principals, government employees, private employees, parents, community leaders, and public service providers need to adhere to the principles of politeness. The teacher is a role model for students both in the school environment and outside of school. Parents are role models for their children. Community leaders are as role models in the environment. Similarly, public service providers such as private employees and government employees, part of the success of their work is influenced by the services provided such as the use of the language. All parties who want their communication to run smoothly, must not ignore the principles of politeness.
As a form of attention to the politeness in buying and selling interactions, various studies have been conducted. Research entitled "Courage in Language in the Interaction of Buying and Selling at Babebo Mangli Market in Jember Regency" was conducted by [1]. Niyasari's research was focused on the forms of politeness and politeness strategy in language in buying and selling interactions in Babebo Mangli Market, Jember Regency. Another study was also conducted by Kholik (2016) entitled "Analysis of Courtesy Speech Actions of Traders and Buyers at the Probolinggo Mutual Cooperation Market." Kholik's research focused on maximal forms of language politeness [2]. Research on politeness in buying and selling online is also carried out by Sa'adah (2018) entitled "Politeness in Speaking on Online Shop Alya Hijab by Naja transactions." Sa'adah's research was also focused on falling politeness [3].

However, this study was different from the three studies above. Besides this research described the compliance and violation of the politeness principle of the seller’s and costumers’ speech, it also aimed to describe whether the seller actually applies the politeness principle and did not violate the politeness principle.

The author was interested in examining the politeness in the interaction between costumers and sellers of airplane tickets at Brint One Travel Kolaka because the speech participants were educated people. Most of them were employees who serve ticket sales and ticket costumers consisting of entrepreneurs, community leaders, school principals, and local government officials in Kolaka Regency. Normatively, they should be polite people in communication. For this reason, this study aimed to describe the compliance and violation of the principles of politeness in the interaction of airplane ticket trade at Brint One Travel Kolaka. At the same time, it also tried to describe whether the seller really adheres to the politeness principles and did not violate the politeness principles.

2. Materials and Research Methodology
Communicating with others aims to convey ideas or specific intentions to others. To achieve this purpose, both the speaker and the interlocutors must always pay attention to the politeness of principles. Some experts put forward a theory about politeness, including Lakoff [4], [5], and [6].

According to Lakoff, politeness must follow three rules, namely formality, uncertainty, and equality or camaraderie. Furthermore, Fraser stated that politeness discusses three things. Firstly, politeness is a property or part of speech; not the speech itself. Secondly, the politeness of a speech is determined by the opinion of the listener. Thirdly, politeness is related to the rights and obligations of participants in the speech; that is, the speaker must not exceed his rights to the interlocutor and the speaker must fulfill his obligations to the interlocutor [4].

Then politeness is related to two faces, namely a negative face and a positive face. Negative faces are associated with the self-image of every rational person who wishes to be appreciated by allowing him to be free to take action or let him be free from having to do something. On the contrary, a positive face is associated with the rational self-image of everyone who wishes that what he does, what he has, the values he believes are recognized by others as good, true and worthy of respect [5].

The theory of politeness must comply with six maxims, namely maxim of wisdom, maxim of generosity, maxim of appreciation, maxim of simplicity or modesty, maxim of settlement / compatibility, and maxim of sympathy [6]. The politeness principle that was proposed by Leech is considered the most complete, the most established, and the most comprehensive [7]. Therefore, the analysis in this paper used the politeness theory proposed by Leech.

Furthermore, the research method used was a descriptive qualitative research method. Descriptive method means that this research attempted to describe the compliance and violation of the principle of politeness in the interaction of airplane ticket trade at Brint One Travel Kolaka. Qualitative method means that the data of this study were qualitative data in the form of utterances or sentences spoken in the interaction of airplane ticket trade at Brint One Travel Kolaka which were analyzed using politeness principles according to Leech. Data collection techniques used the record technique, in which the researcher recorded conversations between Kolaka Brint One Travel employees and plane ticket buyers. Recorded conversations were conversations that were held face-to-face between Brint One Travel
3. Finding and Discussion

The research on the politeness principles in air ticket trade at Brint One Travel Kolaka was analyzed based on the principles of politeness proposed by Leech. The results showed that there were words that adhered to the principles of spoken language and words that violated the politeness principles. Adherence to the principles of verbal fluency included adherence to (1) the maxim of wisdom, (2) the maxim of generosity, (3) the maxim of appreciation, (4) the maxim of humility, (5) the maxim of sympathy, and (6) the maxim of agreement. The violations of the principle of language proficiency included violations of (1) the maxim of wisdom, and (2) the maxim of appreciation.

3.1. Adherence to the principle of spoken language in air ticket ticket trade at Brint One Travel Kolaka.

1) Adherence to the maxim of wisdom.

(a) Costumer: “Tabe masi bisaji pesan tiket?” (Excuse me, can is it still possible to book a ticket?)

Employee: “Iye bisa, ke mana itu runyena Bu?” (Yes, it is. Where do you want to go?)

Costumer: “Ke Surabaya Ndi, lewat sini saja di Pomala masalulnya jauh kalau mau lagi ke Kendari beh.” (To Surabaya, sir. I just want to fly from Pomala because if I fly from Kendari, I have to spend more time to go Kendari.)

Employee: “Iye bu perjalanananya jugakalau ke sana, capek jiki juga baru sampai.” (Yes, the travel to Kendari was hard. You will be worn out when you arrive there.)

Costumer: “Iye itu ini lewat Pomala la saja.” (That is why Pomala is preferable.)

Employee: “Ada ini Bu berangkat pagi dari Pomala tibanya di Surabaya jam12 siang, harganya Rp. 1.025.000 agak murahmi ini kalau dari Pomala, baru cepat jiki juga sampai.” (There is a woman start in the morning from Pomala, and she will arrive at Surabaya at 12 afternoon, the flight prince is Rp. 1.025.000. It is quite cheap for a flight from Pomala, and you can also arrive quickly.)

Costumer: “Iye, tapi anu ini Ndi saja belum bawa uang ini.” (Yes, but I do not bring cash now.)

Employee: “Kita ambilmi saja dulu tiketnya biar nantipi kita bayar karena dikenal jiki juga.” (You can take the ticket first, and you can pay it later because I recognize you well.

Costumer: “Hehehe tidak enak ka ini belah.” (I just feel uncomfortable with that.)

Employee: “Tidak apa-apa ji, Bu, kita tulis ni namanya yang mau berangkat.” (It is ok mam. Just write down the name of the passangers.)

Utterances (a) denoted the maximizing of wisdom. In the utterances, the employee reduced losses on the ticket buyer/ costumer and maximized profits on costumer. The costumer said that she had not brought the cash, but the employee did not object and let the costumer to take the ticket even though it had not been paid for. The costumer did not need to re-take the money to be able to order the ticket, so there is no loss to the costumer. Furthermore, the costumer can get a ticket even though she had not paid for it. That is, the costumer benefited from the employee. As a seller, she should do so that the costumer did not buy tickets elsewhere.

(b) Employee: “Masukki, dudukki!” (Enter… and have a seat please.)

Costumer: “Mauka cek-cek harga tiket bisa ji?” (I wanna check for the ticket price, can I?)

Employee: “Iye bisa, dari mana itu runyena saya cekkanki Bu?” (Yes, you can. Which flight do you want me to check mam?)

Costumer: “Cekkan ka coba yang murah dek, coba dari sini Pomala Makassar tanggal 5 bulan depan yang murah nha.” (Please check for me the cheap one. Please check the flight from Pomala Makassar on 5th the next month. The cheapest one, please.)
“Eee hari minggu di Bu tanggal 5 Agustus harganya 586 ribu pagi dengan sore.” (Eee…. On Sunday, mam, at 5th of August. The price is 586 thousands for the morning and afternoon flights.)

Costumer: “Kalau sore begitu juga?” (So is the afternoon flight?)

Emloyee: “Iye sanaji harganya 586 ribu.” (Yes, it is the same price for 586 thousands.)

Costumer: “Kalau Kendari coba sapatau murah.” (Can you check for me the flight from Kendari, who knows it is cheap.)

Emloyee: “Kalau lewat Kendari biasa agak mendinganji itu harganya, biasa harga 300-san ji, rencana berapa orangki mau berangkat?” (If the flight form Kendari, sometimes it is quite cheap with that price, sometimes the price is only 300s, how many passangers are going to fly?)

Costumer: “Dua orang, saya cek-cek ji dulu harganya.” (Two passangers, I am only checking the price first.)

Emloyee: “Kalau lewat Kendari untuk hari minggu harganya 299 ribu jam 12 siang berangkanya.” (If you take the flight from Kendari for Sunday, the price is 299 thousands at 12 noon flight.)

Costumer: “Kalau sorenya berapa itu?” (How much for afternoon flight?)

Emloyee: “Kalau sore agak mahal saya liat ini bu, harganya itu 431 itupun jam 5 sore mi, ituji tadi yang yang siang paling murah.” (For afternoon flight is rather cheap, as I see mam. The price is 431, and it is already at 5 afternoon. The one that offered for noon flight first is the cheapest one.)

Costumer: “Saya cek-cek ji dulu harganya, tidak apa-apaji to dek?” (I am only checking the price. Is it ok?)

Emloyee: “Iye tidak ji Bu.” (Yes, it is ok mam.)

Costumer: “Mariki pale dek” ( I am leaving.)

Emloyee: “Iye bu” (Yes mam.)

The utterances (b) also indicated compliance of the policy maxim by the employee. The employee reduced losses on the costumer and maximized profits to the costumer. Although the purpose of the costumer was only to check prices, the employee did not mind to fulfill the demand of the costumer. The employee checked the ticket prices and submitted the results to buy without being burdened. This means that the employee benefited the costumer. It is appropriate for the employee to do that to keep the costumer from buying tickets elsewhere.

2) Adherence to the maxim of generosity.

(c) Costumer: “Assalamu ‘alaikum.”

Emloyee: “Wa’alaikum salam, dudukki.” (“Wa’alaikum salam, have a seat please.”)

Costumer: “Anu, ini Nak, apa namanya, eee… ada anakku kemarin disini mau beli tiket?” (Son, what to say, eee…. I have a daughter, yesterday was she here wanted to buy ticket?)

Emloyee: “Siapa namanya anakta itu?” (What is her name?)

Costumer: “Sri.”

Emloyee: “Sri Wahyuni?”

Costumer: “Iye itu mi, Nak.”(Yes, it is.)

Emloyee: “Oh, ada itu kemarin datang tapi masih boking tiketnya dari Kendari ke Surabaya tapi sampai ini hari batas bokingnya Pak.” (Yes, she came here yesterday, but she just booked a ticket from Kendari to Surabaya. But the time limit is only until today sir.)

Costumer: “Maksudnya Nak?”(What do you mean son?)

Emloyee: “Sampai ini hari batas pembayarannya.”(Today is the deadline for purchasing the ticket sir.)

Costumer: “Tanggal 7 ji, to, Nak?”( Isn’t it on 7th son?)
Employee: “Eee... iye, berangkat tanggal 7 Juli hari Sabtu jam 10 pagi dari Kendari. tiba anak ta di Surabaya sekitar jam-jam 2 siang, harganya satu juta tujuh puluh tujuh ribu rupiah.” (Eee... Yes, flight on 7th July Saturday at 10 in the morning from Kendari. And your daughter will arrive at Surabaya around 2 noon. The ticket price is one million and seventy seven rupiah.)

Costumer: “Bagaimana mi ini Nak, tidak cukup uangk u cuman satu juta lima puluh ribu rupiah ji saya bawa uang saya kira satu juta ji harganya.” (How is it son, my money is not enough. It is only one million and fifty thousand rupiahs that I brought. I thought it was only one million.)

Employee: “Satu juta tujuh puluh tujuh ribu rupiah harganya ini.” (One million and seventy seven rupiah is the price of the ticket.)

Costumer: “Tidak cukup uangku pale itu, Nak.” (So, my money is not enough Son.)

Employee: “Itu mi pale saja tidak apa-apa j i Pak, jadi saya cetakm i tiketnya ini Pak berangkat dari Kendari ke Surabaya, jam 10 pagi dari Kendari tibanya di Surabaya 14:20 siang.” (Well, that amount would be ok. No problem sir. So, shall I print the ticket sir? Flight from Kendari to Surabaya, at 10 morning from Kendari, and it will arrive at Surabaya at 14.20 noon.)

Costumer: “Iye, Nak, tapi tidak cukup betul ini uangku, anu sabelikan juga tadi obat kasian.” (Yes son. But my money is not really enough. I just bought medicine.)

Employee: “Iye, tidak apai Pak, itu mi saja.” (It is ok sir. That amount is acceptable.)

Utterances (c) denote the maximization of generosity. The employee maximized his own losses and reduced his own profits. The employee continued to receive the money on ticket prices from the costumer, even though the amount was not enough. The employee gave up their own underpaid payment while he waited for the costomer to deliver the underpaid payment. The strategy was carried out by the employee to keep the costumer from buying the ticket elsewhere.

3) Adherence to the maxim of appreciation.

(d) Costumer: “Assalamu’alaikum, Fadli.”

Employee: “Waalaikumussalam warahmatullah.”

Costumer: “Fadli belum saya bayar itu utang tiketku, na, Dek.” (Fadli, I have not yet paid my debt for the ticket bill.)

Employee: “Iyee... Pak. Tidak apa-apa jantai saja.” (Yes sir, just take it easy.)

Costumer: “Masalahnya bukan perjalanan dinas ini, baru belum saya lunasi belah, sudah gajianpi baru saya lunasi semua.” (The problem is that this is not a business trip, and I have not yet paid it in full. After the payday, I will paid in full.)

Employee: “Iya Pak, siap.” (Yes, Sir.)

Costumer: “Sa sudah pindah juga Fadli di Perindag. ka sekarang.” (I also have just mutated to Perindag now.)

Employee: “Pantasan makin sejahtera apalagi sudah Kabid Bapak ini.” (No wonder, you look prosperous, moreover you are a head of a department.)

Costumer: “Ah, kamu Fadli.” (Ah... Fadli)

Employee: “Iya Pak, serius.” (Yes Sir, I am serious.)

Costumer: “Oke pale nah, Dek, nanti saya datang kalau sudah gajian.” (Alright, I will come to you when I have got my salary.)

Employee: “Siap.” (Ok Sir.)

The utterances (d) indicated compliance with the maxim of appreciation. The employee maximized praise to others by saying “No wonder, you look prosperous, moreover you are a head of a department.”

4) Compliance with the maxim of humility.

(e) Costumer: “Tabe masi bisai pesan tiket?” (Excuse me, can I purchase a ticket?)

Employee: “Iye bisa, ke mana itu rutenya Bu?” (Yes, you can. Where are you going to go Mam?)
Costumer : “Ke Surabaya, Ndi, lewat sini saja di Pomala masalahnya jauh kalau mau lagi ke Kendari, beh.” (To Surabaya, through Pomala because it would be far if I have to go Kendari.)

Employee : “Iye Bu perjalananunya juga kalau ke sana, capek jiki juga baru sampai.” (Yes, mam. The travel was awful if you have to go via Kendari. You will get tired when you arrive.)

Pembeli : “Iye itumi lewat Pomalaa saja.” (That is why via Pomala.)

The utterances (e) denoted the maxim of humility. The statement of simplicity or humility was shown by the costumer in the statement “Excuse me, can I purchase a ticket?” This statement in the cultural context in Kolaka stated humility, showing no arrogance at all. Likewise, the employee's speech "Yes, mam; the travel was awful if you have to go via Kendari. You will get tired when you arrive," showed humility. This statement can be interpreted that the employee did not feel stronger than the costumer did. When in fact the employee could have claimed to be able to travel long distances because he was young and he was a man. Physically he could feel stronger than the costumer (woman).

5) The compliance with the maxim of agreement.

(f)Costumer : “Assalamu’alaikum.”

Employee : “Waalaikumussalam duduk ki.” ( Waalaikumussalam Have a seat please.)

Costumer : “Pesan tiket.” (I wanna book a ticket.)

Employee : “Ke mana, Bu?” (Where do you want to go mam?)

Costumer : “Ke Makassar hari Jumat sore.” (To Makassar on Friday afternoon.)

Employee : “Tanggal 15, pas hari lebaran itu pale Bu.” (On 15th, it is right on Lebaran day mam.)

Costumer : “Iye tanggal 15 hari lebaran insya Allah, yang sorenya nah.” (Yes, 15th is lebaran day insya Allah, the afternoon one, please.)

Employee : “Pomalaa-Makassar hari jumat jam 3 sore empat ratus tiga puluh dua ribu rupiah, paling murah mi ini.” (Pomalaa-Makassar on Friday at 3 afternoon, four hundred and thirty two thousands rupiah, this one is the cheapest one.)

Costumer : “Anukan miki saja itu yang sore langsung sa bayar mi saja.” (Just take the afternoon one for me. I will directly pay it.)

Employee : “Kita mau berangkat?” (Do you want to go?)

Costumer : “Iye, saya.” (Yes, I do.)

Employee : “Ada KTP ta?” (Do you have the ID card?)

Employee : “Atas nama Salmawati, jadi langsung saya okekan mi di, Bu?” (The passanger name is Salmawati, so I will directly book it.)

Costumer : “Iye, hari Sabtu ji toh?” (Yes, on Saturday right?)

Employee : “Berangkat hari Jumat tanggal 15 dari Pomala ke Makassar, Pomalaa nya tiga lewat lima menit tiba di Makassar jam tiga lima puluh, empat ratus tiga puluh dua ribu rupiah.” (The flight will be on Friday 15th from Pomala to Makassar, from Pomala will be at 3.05 and arrive at Makassar at 3.50, four hundred and thirty two rupiahs)

Costumer : “Padahal waktu dulu masih saya dapat ji harga tiga ratus waktu masih baru-barunya.” (But in the past, I still found the ticket with 300s when it was new in the operation.)

Employee : “Iye memang dulu tapi sekarang tidak adami yang harga segitu paling murah mi ini empat ratus tiga puluh dua ribu rupiah.” (Yes, it was used to be, but now there is no such kind of price anymore. This four hundred and thirty two rupiahs is the cheapest one.)

Costumer : “Tahun 2015 itu hari masih dapat ka tiga ratus ribu.” (In 2015, we still could get the flight for three hundred thousands rupiahs.)
Costumer : “Empat ratus tiga puluh dua ribu rupiah di sini kembali lima belas, eh, lapan belas pi.” (Four hundred and thirty two thousand rupiahs, and the change is fifteen, eh, eighteen.)

Employee : “Ini Bu, tabe, adami juga KTP ta di sini di dalam.” (Here you are mam, your ID card is also inside.)

Costumer : “Mariki.” (I will be leaving.)

Employee : “Iye...” (Yes)

The utterances (f) indicated compliance with the maxims of agreement or compatibility. The employee’s speech was about ticket prices. "Pomalaa-Makassar on Friday at 3 afternoon, four hundred and thirty two thousands rupiahs, and this one is the cheapest one.” Directly agreed by the costumer without any conflicting speech between the two by saying “Just take the afternoon one for me, I will directly pay it.”

6) The Compliance of maxim of sympathy

(g) Costumer : “Assalamu ‘alaikum, Dindaku.” (Assalamu ‘alaikum, my younger brother.)

Employee : “Wa’alaikumussalam, bagaimana kabar ini, Pak?” (Wa’alaikumussalam, how is life Sir?)

Costumer : “Alhamdulilah baik ji Dinda, sebentarpini saya ambil tiketku na dek, saya buru-buru mau ke Watubanga, meninggal Iparku. Sekalian hitungkan mi semua pengambilanku” (Alhamdulillah, fine my younger brother. I will take my ticket later, I am in a rush to Watubanga, my brother in law passed away. Just calculate all of my debt.)

Employee : “Innalillah, oh, iye, Pak. Biar saya antaranki tiket ta ke rumah, dari pada ke siniki lagi, baru jauh rumahita.” (Innalillah, ok Sir. Let me deliver your ticket to your house. It would be better than you come here moreover your house is far.)

Costumer : “Oh, bisa juga, makasih banyak, Dinda, baru hitungkan semua pengambilanku saya mau bayar bela.” (Oh... it is also possible, thanks a bunch, my younger brother. Just count all of my debts, I wanna pay them all.)

Employee : “Siap, sama-sama, Pak.” (Alright Sir, you are welcome.)

The utterances (g) indicated the adherence of the maxim of sympathy. The employee's statement "Innalillah, ok Sir. Let me deliver your ticket to your house. It would be better than you come here moreover your house is far.” showed the great sympathy for the costumer whose brother-in-law passed away.

3.2. The Violation of the principle of politeness in the interaction of air plane ticket trade at Brint One Travel Kolaka

1) The Violation of the Wisdom Maxim

Costumer : “Saya tadi itu yang menelpon, Dek.” (I was the one who phoned you, brother.)

Employee : “Kapan itu, Pak?” (When did you call?)

Costumer : “Tadi pagi, bukan kamu, kah?” (This morning, wasn’t it you?)

Employee : “Bukan, ada tadi kita boking?” (Not me, did you book any ticket this morning?)

Costumer : “Iya, sa menelpon tadi sudah dibokingi katanya, sa mau tau sampai jam berapa limitnya itu? Dua orang ka.” (Yes, when I called, it has already been booked, he said. When is the time limit of the payment? Two people?)

Employee : “Siapa namanya Pak, yang diboking tadi?” (What are the names of the ones booked for?)

Costumer : “Muhammad Tahir, yang ke dua itu Mustapa.” (Muhammad Tahir, the second one is Mustapa.)

Employee : “Adaji Pak, atas nama Muhammad Tahir dan Mustapa, satu kode boking ini Pak.” (There is Sir, on behalf of Muhammad Tahir and Mustaa, in one book code Sir.)

Costumer : “Sampai kapan itu batasnya, Dek?” (When will the time limit?)
Employee: “Sekarang malam Pak, batas bookingnya.” (Tonight Sir, the time limit of the book.)
Costumer: “Telpok sajad pale sebentar nah kalau maumi habis batasnya.” (Just give me a call if the time limit is about to over.)
Employee: “Kita nelpon saja sebentar malam Pak, knara banyak sekali sakerja.” (Just give me a call tonight Sir, because I have many things to do.)
Costumer: “Iya, sebentarpi pale.” (Yes, I will call later.)
Employee: “Iye, Pak.” (Yes, Sir.)

Costumer’s utterances “Just give me a call if the time limit is about to over.” was a speech that violated the maxim of appreciation. The costumer did not try to increase employee’s profits, instead increase losses. The speech required the employee to oversee the ticket booking deadline, whereas at the same time the employee must serve other buyers and do the administration.

2) The Violation of Maxim of Appreciation

Costumer: “Bisa pesan tiket, Pak?” (Can I order a ticket?)
Employee: “Iye, bisa, mau ke mana rencana, Bu?” (Yes, you can. Where do you plan to go, Mam?)
Costumer: “Tanggetada-Surabaya, Pak, besok lagi.” (Tanggetada-Surabaya, Sir. Tomorrow morning.)
Employee: “Oh, Pomalaa ke Surabaya besok pagi, di?” (Oh, Pomalaa to Surabaya tomorrow morning, isn’t it?)
Costumer: “Iye, besok.” (Yes, tomorrow.)
Employee: “Saya cekkan dulu di, Bu?”(Let me check it for you mam.)
Costumer: “Iye, Pak.” (Yes, Sir.)
Employee: “Ini, untuk Pomalaa ke Surabaya besok lagi harganya, satu juta empat ratus tiga puluh tiga ribu rupiah, tiba jam 12 siang di Surabaya.” (Here you are Ma’am, the price for Pomalaa to Surabaya tomorrow morning, one million four hundred thirty-three thousand rupiah, you will arrive at 12 PM in Surabaya.)

Costumer: “Bukan kah harganya satu juta? Karna dia cek anakku tadi di Traveloka satu juta katanya ke Surabaya.” (Isn’t it one million? Because my son checked for me this morning at Traveloka it was one million for Surabaya.)

Employee: “Aa... bukan, satu koma empat harganya ini, biasa memang beda harganya itu kalau di Traveloka, biasa beda jauh.” (Ouch... No, it is one point four for the price. Sometimes the price in Traveloka is different, sometime is much different.)

Costumer: “Janganan pale, Pak, tidak jadi, mahal sekali di sini.” (Don’t book it. Just cancel it, Sir. It is too expensive here.)
Employee: “Iye, Ib, tidak apa-apa ji.” (Yes, Mam. No problem.)

The utterances above showed a violation of the appreciation maxim by the costumer. By saying "Don’t book it. Just cancel it, Sir. It is too expensive here,” means that the costumer used a rather harsh word choice for the employee, signaling a lack of appreciation from the costumer to the employee.

4. Conclusion

Based on the study results it was concluded that in the air ticket trade interaction at Brint One Travel Kolaka, there was compliance and violation of Leech’s principle of politeness. The maxims that were met are the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of humility or simplicity, the maxim of agreement, and the maxim of sympathy. Whereas the maxim violated was the maxim of wisdom and the maxim of appreciation. Brint One Travel Kolaka’s employee’s utterances did not violate Leech’s principles of dignity. The employee of Brint One Travel Kolaka can be described as a good employee. The violation of Leech’s principle of politeness was only made by the ticket buyers.
References