



THE PRINCIPLE OF POLITENESS ACCORDING TO GEOFFREY LEECH IN THE STORY OF THE PROPHET SULAIMAN

Ridwan Ritonga

Email: ridwanritonga607@gmail.com

Master of Arabic Language and Literature, Sunan Kalijaga State Islamic University
Yogyakarta

Raden Muhammad Ardiansyah Kurniawan

Email: ardiansyah.ak93@gmail.com

^{1,2} Master of Arabic Language and Literature, Sunan Kalijaga State Islamic University
Yogyakarta

Abstrak

Kesantunan berbahasa merupakan pedoman berperilaku yang ditentukan dan disepakati oleh suatu masyarakat tertentu, oleh karena itu kesantunan juga menjadi syarat yang disepakati dalam berperilaku dalam masyarakat. Penelitian ini membahas tentang gaya bahasa Nabi Sulaiman menurut teori Leech. Penelitian ini menggunakan metode deskriptif dengan pendekatan Pragmatik. Sumber data yang digunakan dalam penelitian ini dibagi menjadi dua bagian, yaitu sumber data primer yaitu sumber data dasar berupa Al-Qur'an, dan sumber sekunder yaitu buku-buku atau sumber lain yang berkaitan dengan permasalahan topik penelitian. Penelitian ini bertujuan untuk mengetahui pesan yang terkandung dalam kisah Nabi Sulaiman a.s dalam Al-Qur'an dengan menggunakan pendekatan Geoffrey Leech. Hasil penelitian ini menemukan maksim kebijaksanaan berjumlah 2 ayat yaitu surat An-Naml ayat 20 dan 41, maksim kedermawanan terdapat dalam surat Shaad ayat 32, maksim penghargaan terdapat 2 ayat yaitu dalam surat Al-Anbiya ayat 81 dan An-Naml ayat 15, maksim kesederhanaan terdapat 2 ayat yaitu dalam surat An-Naml ayat 16 dan 36, maksim permufakatan terdapat dalam surat An-Naml ayat 38, maksim simpati terdapat dalam surat An-Naml ayat 19.

Kata kunci: *Kesantunan berbahasa, Nabi Sulaiman, Geoffrey Leech*

Abstract:

Language politeness is a code of conduct determined and agreed upon by a particular community, therefore politeness is also an agreed condition in behaving in society. This study discusses the style of Prophet Sulaiman according to Leech's theory. This research uses a descriptive method with a pragmatic approach. The data sources used in this study are divided into two parts, namely primary data sources, namely basic data sources in the form of the Qur'an, and secondary sources, namely books or other sources related to the research topic problem. This study aims to find out the message contained in the story of Prophet Sulaiman a.s in the Qur'an using Geoffrey Leech's approach. The results of this study found that the maxim of wisdom amounted to 2 verses, namely Surah An-Naml verses 20 and 41, the maxim of generosity contained in Surah Shaad verse 32, the maxim of appreciation there were 2 verses, namely in Surah Al-Anbiya verse 81 and An-Naml verse 15, the maxim of simplicity there were 2 verses, namely in Surah An-Naml verses 16 and 36, the maxim of consensus contained in Surah An-Naml verse 38, The maxim of sympathy is found in Surah An-Naml verse 19.

Keywords: *Language politeness, Prophet Sulaiman, Geoffrey Leech*

INTRODUCTION

Language is an important role for human social life by conveying thoughts and feelings to each other.¹ In social life, humans need a tool to communicate called language. Through language humans can communicate and interact with each other. In life, humans need to communicate to be able to establish relationships with others in their environment. By speaking politely, a person is able to maintain his dignity and dignity by respecting others. By speaking politely will avoid feelings of hatred, suspicion and prejudice. Thus, relationships between people will be created harmoniously. But these expectations often cannot be realized, because the willingness to accept others as they are (empathy), sincerely appreciate the successes of others and show compassion for the suffering of others is still very difficult to achieve.²

Language is a communication tool to convey information, ideas and even expressions of the heart. Abd. Rahman revealed, language in this case has three models, namely oral, written, and symbolic.³ In the context of the Qur'an as revelation, Allah is the first party or speaker, and Prophet Muhammad SWT is the second speaker or receiver of the message. The message received by Prophet Muhammad SWT will be forwarded to other recipients of the message, namely mankind.

The stories of the prophets in the Qur'an are some of the things that explain the practices and rules of communication. Among the existing stories, the story of Prophet Sulaiman communicating with the Queen of the land of Saba' and his characters attracted the attention of the author to study it more deeply. The communication made by Prophet Sulaiman with the Queen of Saba' Country and other figures, may be different from the story of Prophet Musa communication with Firaun, or the story of Prophet Ibrahim with his father, Apart from this, the Queen of Saba' Country was known as a leader who was not hard in governing.

Pragmatics is one of the fields of linguistics that has a new field of study. In Leech and Wijana's view,⁴ The development of pragmatics is due to the increasing awareness of linguists in understanding pragmatics, that is, how language is used in communication.

In the study of pragmatics there are principles about how kind and polite a person should speak. These principles are the principles of politeness or politeness, one of which is the principle of politeness according to Geoffrey Leech. Leech divided the principle of civility into six maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of approval, and the maxim of sympathy.⁵ Leech's principle of unity exists so that people use polite language and do not make language mistakes when communicating with others.⁶

¹Erawati Erawati, Syahrudin Syahrudin, dan Arifuddin Arifuddin, "Kesantunan Berbahasa Pada Komentar Postingan Akun Instagram Lambeturah," *Concept: Journal of Social Humanities and Education* 2, no. 2 (2023): 223–33, <https://doi.org/10.55606/concept.v2i2.310>.

²Pranowo, *Berbahasa Secara Santun* (Yogyakarta: Pustaka Pelajar, 2012), 1.

³Abd. Rohman, *Komunikasi Dalam Al-Qur'an: Relasi Ilahiyah dan Insaniyah*, (Malang: Malang Press, 2007), h. 60.

⁴Wijana D.P. dan Rohmadi, *Anaslis Wacana Pragmatik Kajian Teori dan Analisis* (Surakarta: Yuma Pustaka, 2011), 6.

⁵Abdul Chaer, *Kesantunan Berbahasa* (Jakarta: Rineka Cipta, 2010), 56.

⁶Nathaniel E Helwig, Sungjin Hong, dan Elizabeth T Hsiao-wecksler, "Pelanggaran Prinsip Kesantunan Berbahasa dalam Acara Dua Arah Kompas TV Ellysyia Sulistyio Sari," <https://ejournal.unesa.ac.id/>, 2019, 170.

Language politeness is a rule in conversation that requires speakers and speakers to pay attention to language politeness.⁷ Sulistyono argues that politeness or politeness is a treatment of an established concept related to polite social behavior found in a culture or society.⁸

Related to this research on the impression of language in the story of Prophet Sulaiman with Leech's approach, there are several relevant studies. One of the studies by Muliana Sari (2023)⁹ entitled "*The Principle of Language Politeness on the Maxim of Wisdom in the Comments Column of Nadiem Makarim's Instagram Account in the World Teachers' Day Post*". The purpose of the study was to determine the politeness of netizens' language on the maxim of wisdom in the comments of World Teachers' Day posts on Nadiem Makarim's Instagram account.

The second study by Shinta Dewi Sapira (2022)¹⁰ entitled "*Analysis of Language Politeness in Ali and Queens Queens Films and Implications for Indonesian Learning in High School*". The study describes the form of politeness principles contained in the film Ali and Ratu-ratu Queens and describes the implications of the principle of politeness in language contained in films on Indonesian language learning in high school.

The next research was conducted by Ida Dewi Wijayanti (2020) with the title "*Politeness of Netizens' Language in the Comments Column of President Joko Widodo's Twitter Account Based on Leech's Politeness Scale*". This study aims to describe the extent of politeness of netizens in commenting on President Jokowi's Twitter account using a politeness scale. The results showed that there was more lack of politeness than politeness. Because more words violate Leech's standards of politeness than words that conform to Leech's standards of politeness. Ida Dewi Wijayanti's research is different from the research that the researcher will do. The difference lies in the selected material object. The above problem became the basis for writing this article, as an effort to further examine the linguistic literature in the story of Prophet Sulaiman a.s using Leech's theory.

Based on this background, the author aims to study the politeness of language communication of the story of Prophet Sulaiman a.s in the Qur'an with the theoretical approach of Geoffrey Leech.

RESEARCH METHOD

The research method used in this type of research is descriptive-qualitative. Data processing is descriptive, that is, arranged systematically so that general conclusions can be drawn about the object (as a whole). While qualitative is a set of activities or processes to collect objective data with descriptive words. The qualitative descriptive method is a method that describes a problem in words and divides it into categories to draw conclusions.¹¹

⁷Vinsca Sabrina Claudia, Ani Rakhmawati, dan Budi Waluyo, "Prinsip Kesantunan Berdasarkan Maksim Leech Dalam Kumpulan Naskah Drama Geng Toilet Karya Sosiawan Leak Dan Relevansinya Sebagai Bahan Ajar Teks Drama Di Sekolah Menengah Atas," *Basastra: Jurnal Bahasa, Sastra, dan Pengajarannya* 6, no. 2 (2019): 179, <https://doi.org/10.20961/basastra.v6i2.37705>.

⁸E.T Sulistyono, *Pragmatik Suatu Kajian Awal* (Surakarta: Sebelas Maret University Press, 2013), 27.

⁹Rika Ningsih Muliana Sari, "Prinsip Kesantunan Berbahasa pada Maksim Kearifan di Dalam Kolom Komentar Akun Instagram Nadiem Makarim di Postingan Hari Guru Sedunia," *Linguistik: Jurnal Bahasa dan Sastra*, 2023, 282.

¹⁰Shinta Dewi Sapira dan Achmad Yuhdi, "Analisis Kesantunan Berbahasa dalam Film Ali dan Ratu-Ratu Queens Serta Implikasinya Terhadap Pembelajaran Bahasa Indonesia di SMA," *JBSI: Jurnal Bahasa dan Sastra Indonesia* 2, no. 01 (2022): 35–51, <https://doi.org/10.47709/jbsi.v2i01.1499>.

¹¹Arikaunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), 207.

The data collection technique used in this study utilizes Sugiyono's theory,¹² Especially documentation techniques, reading techniques and note-taking techniques. While the analysis technique used by the author is a content analysis technique. According to Bungin,¹³ Content analysis is research that looks deeper into the content and information written and printed in the research.

The data analysis technique in this study uses the following steps: Re-read the data that has been collected and classify sentences containing language politeness in the speech of Prophet Sulaiman a.s, and each data is analyzed using a scale of language politeness according to Geoffrey Leech.

RESEARCH RESULTS AND DISCUSSION

The principle of civility that is considered the most complete is the principle of politeness, according to Leech in 1983. The politeness of language proposed by Leech is known as maxim which describes the manifestation of politeness in language. Language civility strategies are described in more detail in six maxims, namely: 1) Tact Maxim, 2) Generosity Maxim, 3) Approbation Maxim, 4) Modesty Maxim, 5) Agreement Maxim, and 6) Sympathy Maxim.¹⁴

This principle of civility is expressed by six maxims. Here are six maxims that are politeness perceptions according to Leech:

A. Tact Maxim

The basic idea of the maxim of wisdom in the principle of politeness is that speech participants must adhere to the principle of always minimizing their own benefits and maximizing the benefits of others in speaking activities.¹⁵ In the application of the maxim of wisdom, politeness in speech can be achieved if done well.¹⁶

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of wisdom including Surah An-Naml verses 20 and 41, as follows:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِنَ الْغَائِبِينَ

He inspected the birds, and wondered, "Why is it that I cannot see the hoopoe? Or could he be absent? (Q.S An-Naml verse 20)

Based on the previous verse, Prophet Sulaiman a.s had an army, including a bird named Hud-hud. Prophet Sulaiman a.s always checked his soldiers so that he knew which soldiers were present and which were not present at the time of inspection. Soldiers who go or work must obtain permission in advance. Anyone who violates this statement will be punished by Prophet Solomon (peace be upon him). The soldiers of Prophet Sulaiman a.s carried out his orders, and no one violated them. Therefore, Prophet Sulaiman a.s was shocked and astonished when he saw the bird Hud-hud leaving without saying goodbye. This kind of thing has never happened before.

As for the meaning "وَتَفَقَّدَ الطَّيْرَ" and he examined the birds i.e. once the birds were the creatures that accompanied Prophet Sulaiman a.s on his journey, they protected him with his wings.

¹²Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2012), 67

¹³Bungin Burhan, *Metodologi Penelitian Kualitatif* (Jakarta: PT: Raja Grafindo, 2019). 231

¹⁴Leech Geoffrey N, *Principles of Pragmatics* (New York: Longman Group Limited, 1983), 132.

¹⁵Kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia* (Jakarta: Erlangga, 2005),

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¹⁶Ahmad Mudassir dan Iswah Adriana, "Kesantunan Berbahasa Dalam Novel Ranah 3 Warna Karya a. Fuadi," *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 1, no. 2 (2020): 69–83, <https://doi.org/10.19105/ghancaran.v1i2.2896>.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِيْ أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

Sulaiman said, “Disguise her throne for her so we may see whether she will recognize or she will not be able to.” (Q.S An-Naml Verse 41)

Based on the above verse, Prophet Sulaiman a.s ordered the leaders of his people to change part of the throne of Queen Balqis. The purpose of replacing the throne of Queen Balqis with the throne of Prophet Sulaiman a.s, was to test whether Queen Balqis could recognize her throne, in order to leave an impression on Queen Balqis that Prophet Sulaiman a.s, was not just a great king who wanted conquest. They recognized his authority as king, so Prophet Sulaiman a.s expanded his territory. In this way it was hoped that Queen Balqis would be more convinced that Prophet Sulaiman a.s was the Messenger of God, and expected nothing but faith from Queen Balqis.

As for the meaning “قَالَ نَكِّرُوا لَهَا عَرْشَهَا” He said: Change to him his throne and change his seat until Bilqis could no longer recognize him when he saw him. Another opinion, the meaning is to change the throne by adding or subtracting parts. It is alleged that the Prophet Sulaiman a.s told him that Queen Balqis had intellectual problems so Prophet Sulaiman a.s wanted to test her.

B. Generosity Maxim

According to Leech Maksim this expects participants to minimize their own profits and maximize their own sacrifices. The maxim of generosity is egoism. A person who tries to increase his burden for the benefit of others is fulfilling the principle of generosity.¹⁷

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of generosity, namely Surah Shaad verse 32, as follows:

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

He then proclaimed, “I am truly in love with fine things out of remembrance for my Lord,” until they went out of sight. (Q.S Shaad Verse 32)

Based on the above verse, Prophet Sulaiman a.s was very fond of horses because horses are a very useful tool in spreading the truth and maintaining the religion of Allah. The pleasure of horse training so captivated him that he visited it every evening until the sun set on the western horizon, that is, until the sunlight began to dim and the night darkened, the night prevented him from enjoying the practice. see. It was at these moments that a struggle arose within him as to which interests should come first.

The first concern is the spiritual consciousness of those who worship Allah, while the second concern is to train horses to uphold the truth and uphold the word of monotheism. Under such circumstances, he realized that if he saw the horse riding late at night, then he had neglected the worship he had to perform. The meaning that can be taken from this verse is that what happened to Prophet Sulaiman a.s was regret because at the beginning of his time he did not serve Allah because he was busy supervising horse training.

¹⁷Kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia*, 61.

C. Approbation Maxim

This maxim assumes that people who are polite in speech are people who always try to respect others. This maxim of appreciation requires that each speaker maximize respect for others and minimize offense to others.¹⁸

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of appreciation, namely in Surah Al-Anbiya verse 81 and Surah An-Naml verse 15, as follows:

وَلَسَلِيمْنَ الرِّيحِ عَاصِفَةً تَجْرِي بِأَمْرِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

And (We submitted) to Sulaiman a very strong wind that blew with his command to the land which We blessed him. And We know all things. (Q.S Al-Anbiya Verse 81)

Based on the previous verse, Allah Almighty began to mention the special blessing He bestowed on Prophet Sulaiman a.s, namely subduing the wind in order to obey his commands. For example, the wind blows towards a land, with strong, fast gusts, or light and slow gusts, in fulfillment of the command of Prophet Sulaiman a.s. At the end of this verse, Allah Almighty affirms that He knows everything so that nothing is hidden for him.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

And indeed, We have given knowledge to Daud and Sulaiman; and both said, "Praise be to God who exalts us from many of his faithful servants." (Q.S An-Naml verse 15)

Based on the above verse, Allah Almighty bestowed upon Prophet Daud and his son Prophet Sulaiman a.s knowledge related to divinity and sharia as well as knowledge related to general science, such as the ability to lead and govern people. These two prophets not only learned but also practiced it, so that the knowledge possessed by each prophet was beneficial for himself, his community, and his people in the life of the world and the hereafter. That is, the servant who receives the favor really feels that what he receives is really an expression of the affection of Allah SWT.

D. Modesty Maxim

In this maxim of modesty, it is best for the speaker to minimize self-praise and maximize self-deprecating attitudes. This maxim means that speakers can be humble so as not to seem arrogant in the eyes of their interlocutors.¹⁹

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of modesty, namely in Surah An-Naml verse 16 and verse 36, as follows:

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوْنِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

And Sulaiman had inherited Daud, and he (Sulaiman) said, "O man! We have been taught the language of birds and we are given everything. Really, (all) of these are really real gifts." (Q.S An-Naml Verse 16)

In the above verse shows that inheritance here does not mean inheriting gold or silver, but acquiring heirs of nubuwat and kingdom. One of his greatest miracles was his ability to recognize bird sounds, as a sign of gratitude to Allah Almighty. This verse makes it clear that Prophet Sulaiman a.s, the son of Prophet Daud, succeeded his father as head of government and Messenger of Allah.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ

¹⁸Kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia*, 62.

¹⁹Kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia*, 62.

So when the messengers came to Sulaiman, he (Sulaiman) said, "Are you going to give me treasure? What God gives me is better than what God gives you; but you feel proud of your gift." (Q.S An-Naml Verse 36)

Based on this verse also shows that Prophet Sulaiman a.s did not like the gift. Although the gift of Queen Balqis is an expensive item that should be inherited from the queen to the king, but no matter how expensive it does not touch the heart of Prophet Sulaiman a.s, because Prophet Sulaiman a.s does not need gifts. The gift of Allah SWT to Prophet Sulaiman a.s was much abundant compared to the gift of Queen Balqis, but Queen Balqis saw that the gift she gave to Prophet Sulaiman a.s was very good.

E. Agreement Maxim

The maxim of Agreement measures a person's politeness if there is compatibility between the speaker and the interlocutor. Then, the maxim of politeness also requires each speech participant not to immediately refute speech that they consider untrue, inappropriate or unacceptable. It takes into account factors such as age and social status so as not to express outright rejection in speaking situations.²⁰

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of Agreement, namely in Sura An-Naml verse 38, as follows:

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

From time immemorial we have been threatened with this (the day of resurrection); us and our ancestors. In fact, this is just a fairy tale of the ancients." (Q.S An-Naml Verse 38)

The verse shows Prophet Sulaiman a.s ordering the jinn to spy and report on the journey of Queen Balqis. Prophet Sulaiman a.s. commanded the dignitaries: "Which of you is able to bring the magnificent throne of Balqis before they come to me in submission and surrender?" therefore, the recognition of Queen Balqis' desire to embrace Islam was conveyed by Queen Balqis who met with Prophet Sulaiman a.s, so the arrival of Queen Balqis to the palace of the House of Prophet Sulaiman a.s was not considered as a queen, rather it is accepted as a co-religionist.

F. Sympathy Maxim

Maxim of sympathy is a maxim that marks a person being said to be polite if he is able to maximize feelings of sympathy between himself and others and minimize feelings of sympathy. Aversion to self and others. From various speech events, there are those who can express condolences to others who are in trouble, the person is considered polite in using his language.²¹

As for the story of Prophet Sulaiman a.s, there are several verses in the Qur'an about the maxim of sympathy, namely in Sura An-Naml verse 19, as follows:

فَتَبَسَّمْ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

So he (Sulaiman) smiled and laughed because (heard) the words of the ant. And he prayed, "O my Lord, grant me inspiration to remain grateful for thy favor which thou hast bestowed upon me and upon my parents, and that I may work out the virtue which thou hast favored; and enter me by thy grace into the class of thy righteous servants." (Q.S An-Naml Verse 19)

²⁰kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia*, 63

²¹kunjana rahardi, *Pragmatik kesantunan Imperatif Bahasa Indonesia*, 64

The above verse explains that after Prophet Sulaiman a.s heard and understood the words of the ants, he "smiled and laughed because he heard the words of the ants" because he was convinced by the eloquence, counsel, and beauty of the ant's example. Such was the state of the prophets, that is, perfect morals and admiration, and their laughter exceeded smiles. Like the Prophet of Allah, most of his laughter was smiles. Because laughing out loud shows weak red and bad character, while not smiling and not being surprised at something worth admiration shows bad and arrogant nature. The apostles were clear about it.

As for the meaning of “ضَاحِكًا مِّن قَوْلِهَا” by laughing because of the ant's words, the Prophet Sulaiman a.s laughed in amazement at the ant's words and his understanding and awareness to warn other ants.

CONCLUSION

Based on the results of research conducted by researchers, it can be concluded that the story of Prophet Sulayman (as) in the Qur'an uses Geoffrey Leech's theory, namely the Maxim of Tact, the Maxim of Generosity, the Maxim of Appoorobation, the Maxim of Modesty, the Maxim of Agreement, and the Maxim of Sympathy.

Based on the analysis of the scale of politeness of language using Leech's theory in the story of Prophet Sulaiman a.s in the Qur'an, researchers found a maximum of wisdom totaling 2 verses, namely Surah An-Naml verse 20 and verse 41, the maxim of generosity contained in Surah Shaad verse 32, the maxim of appreciation there are 2 verses namely in Surah Al-Anbiya verse 81 and An-Naml verse 15, the maxim of simplicity there are 2 verses, namely in Surah An-Naml verse 16 and verse 36, The maxim of consensus is found in Surah An-Naml verse 38, the maxim of sympathy is found in Surah An-Naml verse 19.

SUGGESTION

This study discusses language politeness using Geoffrey Leech's theory in the Story of Prophet Sulaiman a.s. This research is expected to be knowledge for writers and readers and can be used to develop science in the field of linguistics. This research can be continued and redeveloped with different thinking. Therefore, this study can be used as a reference for future researchers.

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