

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. Politeness

In general, politeness is defined as a facial expression directed against an interactions public image, which is widely used in language.¹ Politeness indicates a speaker's ability to reduce the harm caused by such face-threatening actions directed at others. Politeness is the technical implementation of good manners or identifiers in order to prevent causing discomfort to anyone. As a result, being nice includes attempting to save another person's face from misinterpretation. Another definition is a set of ethical skills aimed at ensuring that everyone involved in a social interaction feels accepted. In any language, being polite is a challenging job. It is a standards of practice that everyone, regardless of cultural background, must follow. Being polite implies acting in accordance with social norms.

Speakers use politeness to meet the demands of their audience.² We can express our feelings toward others, such as unity, strength, distance, intimacy, and so on, as well as our knowledge of social customs.³ Politeness is a social phenomenon, a strategy for maintaining a harmonious interpersonal relationship, and a collection of traditional behavioral norms. Similar cultural backgrounds in society also influences to have different levels of politeness. The differences are especially expressed in the meanings of politeness, the technique for achieving politeness, and so on. As a result, politeness differs depending on one's cultural background. This uniqueness is linked to cultural values, which are influenced by social,

¹ Penelope Brown and Max Planck, "Politeness and Language," Institute of Psycholinguistics, Nijmegen, The Netherlands, (2015):326, <http://dx.doi.org/10.1016/B978-0-08-097086-8.53072-4>

² Farid Noor Romadlon, "Bringing out Positive Politeness to Sharpen Students' English Communication Skill in Islamic Boarding School," Muria Kudus University English Education Department.

³ Imanuel Kamlasi, "The Positive Politeness In Conversations Performed By The Students Of English Stuprogram Of Timor University," An English Lecturer Of Fip Of Timor University Kefamenanu, (2017):69

historical, geographic, and other factors.⁴ So that, politeness is simply a matter of considering others' feelings about how they should be treated in interactions, which includes acting in a way that demonstrates sufficient respect for the interactor's social status and social relationship.

Polite is characterized by advanced cultural characteristics, such as correct social usage, an appearance of consideration, tact, deference, or courtesy, and a shortage of roughness and crudities.⁵ The use of polite expressions can reflect the speaker's advanced culture, which varies or differs from culture to culture. It functions to respect someone in communication and to avoid saying or expressing something that might offend or annoy someone's feeling. Speaking politely or tactfully can be expressed through the use of polite expressions such as words or sentences, gestures, facial aspects, smiles, intonation depending on the participants of communication or interaction. Sometimes we speak by using familiar forms, but it is polite. Politeness value depends on whom we are speaking to and what the setting or situation of communication is.

2. Politeness strategy

Brown and Levinson divide the Politeness Strategy into four FTA strategies, which are as follows.⁶

a. Bald On Record

Brown and Levinson bald on record deals with Grice's Maxims, which reveals that in order to gain the most advantage in communication, people should consider the quality, quantity, relevance, and also manner.⁷ It means that

⁴ Jiang Zhu and Yuxiao Bao, "The Pragmatic Comparison of Chinese and Western "Politeness" in Cross-cultural Communication," School of Foreign Languages Changchun University of Science and Technology Changchun China, no. 6 (2010):848, Slate 7 Januari, 2021, doi:10.4304/jltr.1.6.848-851.

⁵ Muzdalifah Sahib, "Western And Islamic Cultures On The Use Of Non-Verbal Polite Expressions (A Cross-Cultural Understanding)," Alauddin State Institute of Islamic Studies, Thesis, (2011):36.

⁶ Muhammad Taufik Wibowo, "Analysis Of Bruce Wayne's Politeness Strategies In The Movie Batman Begins," Degree Majoring Linguistics In English Department Faculty Of Humanities Diponegoro University, Thesis, (2018):11.

⁷ Wuri Pangestuti, "Politeness Strategies Used By Deddy Corbuzier In Interviewing Entertainer And Non- Entertainer In Hitam Putih Talk Show," English Department Faculty of Humanities Diponegoro University, Thesis, (2015):9.

people should tell the truth, not say less or more than is necessary, be relevant to the topic at hand, and avoid ambiguity. It is the best way to avoid misunderstandings, but it poses the greatest risk of endangering the hearer's face.⁸

b. Positive Politeness

Positivity in politeness Brown and Levinson, is most commonly seen in groups of friends or people who know each other well.⁹ Positive politeness is classified by Brown and Levinson into three mechanisms: claim common ground, convey that S and H are cooperative, and fulfill H's want (for some x), which are then classified into 15 strategies:

1) Notice, attend to H (his interest, wants, needs, goods).

This result shows that S should pay attention to features of H's condition in general (noticeable changes, remarkable possessions, anything which looks as though H would want S to notice and approve of it).¹⁰

2) Exaggerate (interest, approval, sympathy with H).

Exaggerated utterances, stress, and other characteristics of prosodics, as well as intensifying modifiers, are frequently used to complete this.¹¹

3) Intensify interest to H

The other strategy for S to show H that he shares some of his desires is for him to connect and share his own (S's) interest in the talk by sharing a great story.¹²

4) Use in-group identity markers.

S can implicitly identify the common ground with H that is carried by that definition of the group by

⁸ Wuri Pangestuti, "Politeness Strategies Used By Deddy Corbuzier In Interviewing Entertainer And Non- Entertainer In Hitam Putih Talk Show," English Department Faculty of Humanities Diponegoro University, Thesis, (2015):9.

⁹ Pratiwi et al, "Brown and Levinson's Politeness Strategies on Apologizing Expression of "The Princess Diaries" (2001) The Movie: A Discourse Analysis," Education, University of Jember, (2018):24.

¹⁰ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):103.

¹¹ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):104.

¹² Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):106.

employing any of the numerous ways to represent group membership. Address forms, language or dialect, jargon or slang, and ellipsis are all examples of these.¹³

5) Seek agreement.

Safe aspects, the purpose is another common strategy of claiming common ground with H is to seek for topics where you can agree with him. In a conversation, the repetition for the agreement can also be emphasized by repeating part or all of what the previous speaker has said.¹⁴

6) Avoiding disagreement.

Due to the general necessity to agree or appear to agree with H, strategy for simulating agreement, sometimes known as “token” agreement, have been developed. Another example of appearing or pseudo agreement in English is the use of *then* as a conclusory marker, indicating that the speaker is drawing a conclusion to a line of reasoning carried out collectively with the addressees. The social “white lie,” which occurs when S is forced to offer an opinion (yes, i like your hat!) rather than damage H’s positive politeness desire to avoid conflict. S, on the other hand, could choose to be thorough about his own ideas in order to avoid appearing dissatisfied. Alternatively, S may prefer to be silent about his own views in order to avoid appearing to disagree.¹⁵

7) Presuppose, raise, or assert common ground.¹⁶

This is a discourse that can be accepted. Talk about rumors, light discussion, parables, or themes unrelated to conversation so that it is correctly appreciated by H.

¹³ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):107.

¹⁴ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):112.

¹⁵ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):112.

¹⁶ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):124.

8) Making a joke.

Although jokes are built on mutually shared background information and ideals, they can be utilized to emphasize that common history or values. S may use joking as a basic positive politeness strategy to put H 'at ease,' for example, in response to H's faux pas (see strategy 1, above). In an attempt to redefine the size of the FTA, jokes could be used to abuse politeness strategies.¹⁷

9) Assert or presuppose S's knowledge of and concern for H's wants.

Asserting or implying awareness of H's needs and willingness to fit one's own wants into them is one way of suggesting that S and H are cooperators, and so potentially putting pressure on H to cooperate with S.¹⁸

10) Make an offer, make a promise.

S may choose to emphasize his cooperation with H in different way to counteract the potential threat of some FTAs. He may, in other words, say that everything H wants, S wants to him and will assist him in obtaining (within a given field of relevance). Even if the offers and pledges are fake (i'll drop by sometime next week), they reflect S's good intentions is satisfying H's positive face demands.¹⁹

11) Keep positive attitude

The cooperative strategy's other side of the issue, the point of view flip, is for S to suppose that H wants S's wants for S (or for S and H) and will assist him in obtaining them. That is, for S to be so arrogant as to presume H will work with him may imply that H will cooperate with him as well, or at the very least, that H will cooperate with S because it is in their common interest.²⁰

¹⁷ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):124.

¹⁸ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):125.

¹⁹ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):125.

²⁰ Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):126.

12) Include both S and H in the activity.

When S actually means ‘you’ or ‘me’, he can represent the cooperative assumptions and so redress FTAs by employing an inclusive ‘us’ form.²¹

13) Give (or ask for) reasons.

Another advantage of participating H in the activity is that S can explain why he wants what he wants. H is led to appreciate the rationality of S’s FTA by participating H in his practical reasoning, in other words, is a method of saying “I can help you” or “You can help me,” and, assuming collaboration, a manner of demonstrating what assistance is required²²

14) Assume or assert reciprocity.

Indication of reciprocal rights or interests existing between S and H can also be used to argue or advocate the existence of cooperation between S and H. As a result, S might say something like, “I’ll do X for you if you do Y for me,” or “I did X for you last week, so you do Y for me this week” (or vice versa). S may reduce his FTA by reducing the depth aspect and/or the FTA aspect of speech acts such as criticisms and complaints by referring to the reciprocal right (or habit) of doing FTAs to each other.²³

15) Give gifts to H (goods, sympathy, understanding, cooperation).

Finally, S may be able to satisfy H’s positive face want (that S wants H’s wants to some extent) by fulfilling some of H’s desire. As a result, we have the classic positive politeness action of gift giving, which includes not only tangible gifts (which demonstrate that S is aware of some of H’s desires and wants them to be achieved), but also human relations desires such as those expressed in many of the above mentioned

²¹ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):127.

²² Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):128.

²³ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):129.

outputs: the desires to be liked, admired, cared about, understood, listened to, and so on.²⁴

3. Face

The term “face” refers to a person’s public self-image. Face is simply a person’s self-image. When discussing politeness, the concept of face is always brought up because politeness is done to respect one’s face. Self-image is an emotional concept with a social connotation in which everyone wants or respects the self-image of others.²⁵ Every person has two types of faces positive and negative. In the classification of Fraser Brown and Levinson’s theory, it represents the face-saving view, as it builds on Goffman’s notion of face and on English folk term, which ties face to notions of being embarrassed or humiliated, or “losing face.”²⁶ The face is understood to be emotionally invested, and it can be lost, but it can also be maintained or enhanced. They define positive face as an individual’s desire for her or his desires to be appreciated in social interaction, and negative face as an individual’s desire for freedom of action and freedom from imposition. According to the theory, most speech acts, such as requests, offers, and compliments, inherently threaten either the hearer’s or the speaker’s face wants, and that politeness is involved in redressing those face threatening acts (FTA). The public self-image that each member wishes to claim for himself is referred to as the face.²⁷ In other words, face refers to the impact of acts on the self-esteem of speakers (S) and addressees (A), regardless of whether the types of acts pose any threats to S and A. The face is made up of two parts, the positive face and the

²⁴ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):129.

²⁵ Rosaria Mita Amalia et.al, “Face Threatening Acts and Politeness Strategy in the Issued of the Live Banned Export of Live Cattle by the Australian Government to Indonesia,” Department of Linguistics, Faculty of Cultural Sciences, Padjadjaran University, Jawa Barat, (2017):617.

²⁶ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):61.

²⁷ Brown, P., Levinson, S.C., “Politeness: Some Universals in Language Use,” Cambridge University Press, Cambridge, UK, (1987):61.

negative face. The former refers to S or A's desire for their acts to validate their self-esteem.²⁸

Face, according to Goffman, is "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact".²⁹ Furthermore, it is a "self-image delineated in terms of approved social attributes". Watts claims that if we accept this conceptualization of face, we must accept that we are socially attributed face in accordance with the line or lines we have adopted for the purposes of some communicative interaction.³⁰ This means that we can be assigned different faces on different occasions of verbal interaction and that all social interaction is based on individuals' face needs, implying that we can never avoid negotiating facework. When one participant must take special care not to injure another participant's face, that participant will do everything possible to avoid face-threatening situations. This type of facework is beneficial. Some situations, on the other hand, allow for the display of face-threatening, i.e. aggressive facework.³¹ The understanding of face is based on Goffman's and the English folk expression "losing face," which equates the face with feelings of embarrassment or humiliation. As a result, face is something that is emotionally involved in, something that may be lost, maintained, or improved, and something that must be continually attention to in interaction.³²

²⁸ Muh. Junaidi, "Politeness, Speech Act, And Discoure In Sasak Community," Universitas Islam Negeri Mataram, (2017):7.

²⁹ Liisa Vilkki, "Politeness, Face and Facework: Current Issues," Department of General Linguistics University of Helsinki, 328.

³⁰ Liisa Vilkki, "Politeness, Face and Facework: Current Issues," Department of General Linguistics University of Helsinki, 328.

³¹ Liisa Vilkki, "Politeness, Face and Facework: Current Issues," Department of General Linguistics University of Helsinki, 328.

³² Brown, P., Levinson, S.C., "Politeness: Some Universals in Language Use," Cambridge University Press, Cambridge, UK, (1987):61.

4. Educational Value

a. Educational value

Values literally means something that has a price, something precious, dear and valuable, and something that is ready to suffer and sacrifice.³³ In other words, the values are a set of principles or standards of behavior. Value is an important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable.³⁴ A value is a persons principles or standards of behavior, one's judgment of what is important in life.³⁵ The value means primarily to prize, to esteem, to appraise and to estimate. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else.³⁶

Education is a process of installing something into human beings.³⁷ In this sense, for many human education be a important role to improve their capability and quality themselves. Also with education people can develop their own abilities. Furthermore, education shapes a persons future and character, compelling her to learn anything in order to achieve her goals.³⁸ In some occasions, educated people will find it easier to adapt to new conditions and environments. For instance, they

³³ Mar'i Cahyaning Hidayati, "An Analysis Of Positive Politeness Strategy In The Film Entitled The Jarkoni And Its Education Value," Islamic Education And Teacher Training Faculty The State Islamic Institute Of Surakarta, Thesis, (2017):45.

³⁴ Siti Mukarromah, "An Analysis Of Character Educational Values In "Zootopia" Movie Script," Faculty Of Tarbiyah And Teacher Training State Institute Of Islamic Studies Ponorogo, Thesis, (2019):19.

³⁵ Thomas Lombardo, "Ethical Character Development And Personal And Academic Excellence," Center For Future Consciousness, (2011): 2.

³⁶ Mar'i Cahyaning Hidayati, "An Analysis Of Positive Politeness Strategy In The Film Entitled The Jarkoni And Its Education Value," Islamic Education And Teacher Training Faculty The State Islamic Institute Of Surakarta, Thesis, (2017):45.

³⁷ Syed Muhammad Naquib, "The Concept of Education in Islam: A Framework for Islamic Philosophy of Education," Kuala Lumpur, ISTAC, 13.

³⁸ Huriyaty Duhaisna, "The Analysis Of Educational Values In Denias, Senandung Diatas Awan Movie," Teacher Training And Education College Bina Bangsa Getsempena Banda Aceh, Thesis, (2020):1.

understand how to talk with strangers, are familiar with a new culture, and are aware of what to do in a certain circumstance.³⁹ As a result, education is vital in today's world.

Educational values are very important aspects that can be found in literary works. It is because educational values can influence people's behavior in daily life. Besides, it can create good characters of human beings. Hence, it cannot be denied that educational values are very meaningful since they bring advantages for people. In the school environment, it is proper for teacher to build students attitude and characterization. Values education is known internationally by a number of names, including moral education, character education and ethics education.⁴⁰ On the other hand, Raths, Harmin and Simon described values as beliefs, attitudes or feelings that an individual is proud of, is willing to publicly affirm, has been chosen thoughtfully from alternatives without persuasion, and is acted on repeatedly.⁴¹ Education value is education in the concerned with the development of the total personality of the individual intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the thought and action.⁴² In a row educational value is to develop rational critical thinking, to educate the emotions, to cultivate the imagination. Education value is the spirit of education, so wherever they are taught the value of education will present itself. Educational value is the value of education. Educational value not only can be found in

³⁹ Huriyaty Duhaisna, "The Analysis Of Educational Values In Denias, Senandung Diatas Awan Movie," Teacher Training And Education College Bina Bangsa Getsempena Banda Aceh, Thesis, (2020):1.

⁴⁰ Richard Pring, "International Research Handbook On Values Education And Student Wellbeing," University Of Oxford, UK, (2010):3. Doi 10.1007/978-90-481-8675-4

⁴¹ J. Mark Halstead And Monicaj. Taylor, "Values In Education And Education In Values," London: The Falmer Press, (1996):13.

⁴² C. Seshadri, "An Approach to Value Orientation of Teacher Education," (2005):12
<https://www.sciencedirect.com/journal/...journal...educational.pdf>.

academic processed but also can be found in anything experience.⁴³ Education value also can define a something or limitation of anything that educate someone directed to maturation, which have good or bad character, so it can useful for human live that can reach from educational process.⁴⁴

b. Kinds of education value

Based on education ministry the basic educational values that need to be developed in the main character are:

1) Equitable

- a) Impartial with any side.
- b) Assign something in accordance with determinate.⁴⁵

2) Competitive

- a) Passion for achivement.
- b) Always thinking on he up and up.⁴⁶

3) Positive thinking

- a) Always looking for positive thing in every moment.
- b) Change negative side to positive side.⁴⁷

4) Clean

- a) Sensitive and responsive to environment
- b) Participate to make healty and clean environment.⁴⁸

5) Wise

- a) Able to think clearly and show how one item relates to another.

⁴³ Zaim Elmubarak, "Membumikan Pendidikan Nilai," Bandung, (2008):117.

⁴⁴ Selvy Dwi Suryati, "An Analysis Of Educational Values In "Life Of Pi" Movie," Tarbiyah And Teacher Training Faculty Raden Intan State Islamic University Lampung, Thesis, (2018):14.

⁴⁵ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21.

⁴⁶ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21.

⁴⁷ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁴⁸ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

- b) Can estimate consequences that come to pass from any mannerism.
 - c) Capable of clearly communicating thoughts in addition to being organized.⁴⁹
- 6) Peaceful**
- a) Make people feel welcome.
 - b) Peacekeeping.
 - c) Avoid squabbles well.⁵⁰
- 7) Be proud of your country**
- a) Consider and act in the country's best interest.
 - b) Be able to make ideas for maintain peace.
 - c) Can make improve progress of country.⁵¹
- 8) Dicipline**
- a) Recognizes the importance of following regulations in the life.
 - b) Obey the rules.⁵²
- 9) Mutual cooperation**
- a) Be aware to behalf together.
 - b) Doing activities whit other people to achive common goals.⁵³
- 10) Prudent**
- a) Utilize existing resources efficiently.
 - b) Recycling of recyclable materials repeat.⁵⁴
- 11) Aboveboard**
- a) Selfless actions, except hope in God.
 - b) Not calculating profit and loss.⁵⁵

⁴⁹ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁰ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵¹ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵² Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵³ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁴ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁵ Kemendikbud, "Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak MuliaSebagai Bagian Penguatan Pendidikan Karakter," (2017):21

12) Integrity

- a) Act according to the rules and norms applies in the environment in which it is located.
- b) Do not violate things that are prohibited or bad character.⁵⁶

13) Honest

- a) Do not commit fraud.
- b) Deliver what is according to your heart conscience.⁵⁷

14) Affection

- a) Considerate to the environment.
- b) Care for God's creatures.⁵⁸

15) Hard work

- a) Realize the benefits of the best abilities.
- b) Trying to complete an activity or work optimally.⁵⁹

16) Creative

- a) Elaborating existing ideas and give a different idea with others.
- b) Create new ideas and works that are beneficial.⁶⁰

17) Independent

- a) Not dependent on others in completing the task
- b) Creating a business or job that useful for self or other.⁶¹

18) Nationalists

- a) National awareness.
- b) Respect diversity.
- c) United commitment.

⁵⁶ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁷ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁸ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁵⁹ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁶⁰ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁶¹ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

d) Ready to defend the country.⁶²

19) Care

- a) Help anyone who experiences calamity.
- b) Defending the weak.⁶³

20) Control emotion

- a) Expressing dissatisfaction with good way.
- b) Can express negative emotions (angry, hate, envy) to positive activities or situations.⁶⁴

21) Confident

- a) Confident in your own abilities.
- b) Dare to convey and maintain thoughts his opinions.⁶⁵

22) Religious

- a) Faith.
- b) Faithful.
- c) Noble character.
- d) Do good deeds.⁶⁶

23) Humble

- a) Demonstrate behavior that reflects the opposite of vanity.
- b) Not demeaning others⁶⁷

24) Polite

- a) Demonstrate appropriate interpersonal behavior local norms and customs.
- b) Be warm and friendly.⁶⁸

25) Responsibilities answer

- a) Carry out the task seriously.

⁶² Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶³ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶⁴ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶⁵ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶⁶ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶⁷ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

⁶⁸ Kemendikbud, “Pedoman Umum Penggalian dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter,” (2017):21

- b) Dare to bear the consequences of attitudes, words and behavior.⁶⁹

26) Tolerant

- a) Sensitive to the presence of others.
- b) Understanding and respecting beliefs or other peoples habits.⁷⁰

5. Synopsis Frozen 1

The film begins by showing the life of the ice harvesters in the mountains and little Kristoff with his Russian best friend, Sven. The harvester told that the ice had magic power and said that we have to watch out for those with frozen hearts. While that, at the palace of the Arendelle Kingdom, little Princess Anna invited her sister Elsa to play snow. Elsa has magic power emitting ice and snow. When the two princesses made snowman and playing ice in the palace, accidentally Elsa hit Anna's head with her ice burst so that it made Anna passed out. Because of this, a little part of Anna's hair turned white. The King and Queen were in panic. They took Anna and Elsa to meet a troll in the forest to heal Anna. Old troll named Grand Pabbie takes Anna's memory of Elsa's magic. He also reminded Elsa that her fear will become enemy the biggest. Because of this incident, the king closed the palace from the outside world. Nobody should know about Elsa's magic power. Elsa always wears gloves. Anna can no longer see each other with Elsa because Elsa always closed her bedroom door.

When the princesses grow up until teen's age the King and the Queen left their sail. However they died in the storm, leaving deep loneliness for Anna and Elsa. Three years later, the time has come for Elsa to be crowned Queen of Arendelle in one summer. Anna is very happy because finally the palace opened to the common people. Anna who is always lonely because of silent Elsa can't wait to meet people out there. When Anna was walking around the city, Anna met Prince Hans from the Southern Islands. Anna instantly fell in love with Prince Hans. At the dance, Anna asks Elsa to bless her to marry Hans. However, Elsa refused to give bless Hans and

⁶⁹ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

⁷⁰ Kemendikbud, "Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Sebagai Bagian Penguatan Pendidikan Karakter," (2017):21

instead orders the guards to close 9 palace again. Anna and Elsa argue until Elsa accidentally took out his ice magic so that it scared people. Anna know what makes Elsa always shut herself up, however unfortunately Elsa fled to the North Mountain out of fear hurt the crowd. Arendelle covered with eternal snow.

Anna decided to find his sister and fix that problem happened in Arendelle. He also assigned Prince Hans to take care of the kingdom. On her way to find Elsa, Anna met Kristoff who want to buy necessities at the Oaken Store. Anna heard that Kristoff knew where North Mountain was so he asked Kristoff's help to escort him to the North Mountain and search Elsa. Anna, Kristoff, and Sven venture to North Mountain 10 face the wolf and even meet the magic snowman who is can speak, Olaf. Arriving at North Mountain, Anna tries to persuade Elsa to back to Arendelle. However Elsa was angry because she felt she wasn't might be able to get rid of the eternal snow in Arendelle. Even without accidentally hit Anna's heart with the power of her ice so that it was a heart Anna is frozen. Kristoff takes Anna to meet Grand Pabbie. Grand Pabbie mentioned that only acts of true love will thaw the frozen heart. Kristoff immediately brought Anna back to the palace so she could get Hans's love. It turns out that Hans is a con man and a criminal. Hans didn't want to and instead extinguished the fire in the palace and left Anna to freeze to death.

He actually wants to marry with Anna so Hans can be a king of Arendelle. After knowing Anna was very weak and cold because her heart was frozen, Hans wanted kill Elsa so that the blizzard in Arendelle will stop and him act like a hero. Anna shivered at the palace and Olaf came help him. Olaf tells Anna that Kristoff actually loves Anna. Anna rushed out of the palace assisted Olaf to see Kristoff. Meanwhile, Hans managed to find Elsa and trick Elsa that Anna is dead. On the way to see Kristoff, Anna saw that Hans was going to kill Elsa with his sword. Anna was block Hans and his body immediately frozen to ice. Hans's sword breaks and Hans fall's and passed out. Elsa realizes that Anna is dead. She cried over Anna, but suddenly the ice that covered Anna's body melted. Kristoff, Olaf, and the people of Arendelle witness that action true love brings Anna back to life. With love, Elsa can lift the winters of Arendelle. True

loved between sisters and sister. And the frozen hearted person referred to at the start is Hans. Summer is back. Hans returned to his kingdom. Anna and Kristoff kiss, Anna and Elsa make up. Finally, they went ice skating outside Arendelle's palace happily.

B. Review of Previous Study

The researchers explain current scientific publications to avoid plagiarism. In addition, the goal of the preceding literature review was to determine the thesis' originality. Several difficulties similar to the ones to be examined were discovered as a result of prior study search results. Several studies on positive politeness strategies, for example, have been conducted by some researchers as shown below:

1. An analysis of positive politeness strategy in the film entitled the jarkoni and its education value by Mar'i Cahyaning Hidayati. The purpose of this study is to examine good politeness methods and educational ideals in the Jarkoni film. This study's goals are broken down into three sections. The initial goal of this study is to learn about positive politeness methods and the elements that influence their use in the film. The second goal of this study is to determine the movie's educational values. The final goal is to learn about the educational consequences of this film. The findings of this study are separated into three sections. The first conclusion in the Jarkoni film shows fifteen distinct forms of positive politeness techniques. Positive politeness strategies come in 45 distinct forms. The most prevalent form of positive politeness is giving or asking for an explanation. In the Jarkoni movie, the second result depicts eighteen different types of educational ideals. There are 25 different types of education values. Honesty and conversational skills are valued by the majority of educations. The final result demonstrates the film's educational relevance. The implications of this movie are; teachers should always teach honesty to their students, teachers should always teach to be good people to their students, parents should understand the desire and the ability of their children so that they do not take wrong steps in educating, Parents should always support their children's academic abilities, and pupils should be aware that their teachers care about them.

2. Politeness strategies used by the main characters in transformer: age of extinction movie by Nailah. The outcome of this study is that there are numerous forms of politeness used in this movie, including a bald on record strategy, positive politeness, negative politeness, and off record politeness. According to the findings, the most common method used by Cade Yeager and Tessa is Bald. It denotes that Cade Yeager performs a brazen deed. Furthermore, after analyzing the data, the researcher discovered that Cade Yeager uses those kinds of politeness strategies for a variety of reasons, the majority of which are influenced by their feelings of emotion, environment, and situation when they use this strategy of bald on record and negative politeness.
3. An analysis of positive politeness strategy employed by the characters in the movie entitled "big fish" (a pragmatics study) by Anggita Sari Pramiardhani. The focus of this research is on a positive politeness technique based on Brown and Levinson's film "Big Fish," as well as certain insights gleaned from all of the data reviewed. This will include the characters' use of positive politeness tactics, which will cover 15 strategies, as well as the elements that influence the characters' use of the strategies, in 26 data sets that have been evaluated in the data analysis.

The conclusion of the four thesis titles chosen by the researcher with the goal of comparing or contrasting with the researcher's thesis, specifically these theses, which were written using a qualitative descriptive approach.

C. Theoretical Framework

The study specifically aims to analyze the use of positive politeness strategies and educational value in the utterances made by the main characters in the Frozen 1 movie. To answer the two formulated research questions, the researcher summarizes and synthesizes all theories related to the study. This study presents positive politeness strategy proposed by Brown and Levinson to answer the first research problem that the characters in the film Frozen 1 implemented a type of positive politeness strategies. Brown and Levinson's politeness theory is employed as a foundation because it classifies politeness strategies and gives thorough explanations for each method. As a result, the researcher categorizes all of the main characters utterances in the Frozen movie into positive politeness techniques, as outlined by Brown

and Levinson. Only positive politeness strategies that protect the hearers face, emphasize the hearers face, limit the risk of an FTA, and make the relationship friendly will be researched. The speakers involvement-based approach to comprehending, praising, and enjoying the hearers positive image is termed as positive politeness.⁷¹ Acts that, by definition, oppose the hearers or speakers desire for face, are fundamentally dangerous to ones face. When the speaker insult the audience, the listeners positive face suffers in a similar way when the speaker instructs the listener, the listeners negative face suffers in a similar way. It may also have an effect on the speakers positive and negative image, such as when the speaker admits to failing at this task or when the speaker offers the audience support. He or she may use politeness method to avoid or minimize the risk of causing injury to the listeners or speakers face.⁷²

For the second, this study present the educational value in the Frozen 1 movie. To answer the question about educational value that the film Frozen 1 represents some certain type of educational value. The reseacher also make summarizes and synthesizes all the theories related to the study. In documentary study, the researchers collected some books, e-books, and articles from the internet related to the theories needed. Education value is education in the concerned with the development of the total personality of the individual intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the thought and action. Moral in education is crucial to study, especially in today's era of globalization, which is characterized by developments in science and technology, resulting in numerous changes in human life. On the other hand, this transition offers happiness, but it also brings anxiety, as well as a slew of issues that might lead to a shift in moral ideals in everyday life. The importance of morality in human life cannot be overstated. Humans will lose their status as

⁷¹ Nurawati et al, "An Analysis of Positive Politeness Strategies to Promote Effective Interaction in The Classroom," Universitas Negeri Makassar, Indonesia, (2019):171. Doi: 10.34050/els-jish.v2i2.6340.

⁷² Herlina, "An Analysis of Positive Politeness Strategies in Alex Kurtzman Film "People Like Us," Department of English Education, University of Swadaya Gunung Jati, (2017):138.

noble beings if they behave immorally, and their lives will be far apart from the human values taught by Islam.

