Tourism Practitioner's Language Politeness Model in Kota Tua Jakarta

Wini Tarmini, Imam Safi'i, and Tati Nurhikmah

ABSTRACT

This study aims to describe the politeness model of tourism practitioners in Kota Tua Jakarta. This research method uses a qualitative research design. The source of research data is the speech of tour guides and tourism officers in Kota Tua Jakarta. Data collection techniques were carried out through field observations, interviews, FGDs, and document review. The data analysis technique adopted the qualitative data analysis technique developed by Miles and Huberman, namely the interactive model of analysis. The results showed that from the speech data which amounted to 74 dialogues, it was found that the generosity maxim was 4 utterances or 6%, the tact maxim was 6 utterances or 8%, the approbation maxim was 15 utterances or 21%, the modesty maxim was 1 utterance or 1%, Obligation Speaker to Other maxim is 6 utterances or 8%, Obligation Other to Speaker maxim is 1 utterance or 1%, Agreement maxim is 13 utterances or 18%, Opinion reticence maxim is 14 utterances or 19%, Sympathy maxim is 8 utterances or 11%, The feeling ritincence maxim is 5 utterances or 7%. The dominance of the use of approbation maxim, opinion reticence maxim, and agreement maxim, it can be said that to show politeness in language, tourism practitioners apply the rules of indecision. The use of grammatical and lingual markers in the speech of tourism practitioners such as the use of the word mungkin, terima kasih, iya, bagus, boleh, seperti itu, nah jadi … (maybe, thank you, yes, good, may, like that, well so ...) become a model of politeness in the language of tourism practitioners in the Kota Tua Jakarta.

Keywords: language politeness, tourism practitioner, Kota Tua Jakarta

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I. INTRODUCTION

Jakarta as the capital city of Indonesia which has tourist destinations deserves special attention in terms of developing tourism objects and educating the surrounding community. Tourism practitioners in Jakarta have an important role in realizing good tourism management so that tourism destinations in Jakarta can occupy a leading position in Indonesia. In their service, tourism practitioners use language media to communicate and interact in the community. The use of polite language plays an important role because it can be used as a tool for self-socialization in communicating (Shahrzad & Raouf, 2016). Politeness is a rule of behavior that is determined and agreed upon by a certain society, so politeness is at the same time a prerequisite for social behavior. The personality form of each tourism practitioner can be reflected in their politeness in language (Wa Ode, 2015).

Based on observations in the field, tourism practitioners, especially tour guides in the Kota Tua Jakarta, in their speech have a tendency to convey information as completely as possible, assuming that the information is needed by their partners. The tendency to convey long information without considering whether the information conveyed is desired or not by the interlocutor, it can be said as a form of violation of the maxim of quantity (Saputro, 2020). However, in this case the tour guide does not necessarily violate the maxim of quantity because in conveying information, the tour guide is required to be able to explain as completely and as well as possible (Marlina, 2017). In addition, so that the speech sounds polite, the tour guide uses formal rules in his speech. However, it is not necessarily the formal rule that becomes a model of politeness in the language of tourism practitioners in the Kota tua Jakarta. To find out the politeness model, in-depth research needs to be done.

There are three rules that must be obeyed so that the speech sounds polite to the listener or the interlocutor (Chaer, 2020). The three rules are (1) Formality, (2) Hesistance, and (3) Equality or camaraderie. An utterance is called polite if it does not sound pushy or arrogant, it gives a choice of action to the interlocutor, and the interlocutor becomes happy. In line with Chaer's opinion, research of (Tarmini & Safi'i, 2018) explained that there is the use of indecisive language as a form of politeness in classroom learning. The form of indecisiveness in the lecturer's speech in classroom learning is evidenced by the use of lingual

markers, barangkali, mungkin and sebaliknya (maybe, maybe and on the contrary.). The use of language that is not assertive as a form of politeness; whether it is also found in the speech of tourism practitioners in the Kota tua Jakarta. This becomes an interesting problem to be studied further. Likewise, the speech of tourism practitioners who have a tendency to convey information at length can it be said to be a form of impoliteness? (Sheila & Bambang, 2016).

The ten principles of politeness proposed by Leech (1983) were reformulated into ten principles (Grand Leech, 2014) The Grand Strategy of Politeness Theories is used as the theoretical basis for this research. Classifying ten principles of politeness (Leech: 2014). 1) Generosity Maxim, which is a maxim that requires speakers to minimize benefits for themselves and maximize losses for themselves. 2) Tact Maxim, which is a maxim that requires speakers to minimize harm to others and maximize benefits to others (Mikayla, 2013). 3) Approbation Maxim, which is a maxim that requires the speaker to give a high value to the quality of the interlocutor and requires minimizing praise for oneself and maximizing praise for others. 4) Modesty Maxim, which is a maxim that makes speakers give low value to their own quality and maximizes appreciation for others. 5) Obligation of Speaker to Other Maxim, which is a maxim that requires speakers to give high value to obligations to others, which include apologizing, asking for help, thanking a speaker. 6) Obligation of Other to Speaker Maxim, where speakers give low value to other people's obligations in the form of responses to requests for help, apologies, and thanks are examples of this obligation. 7) Agreement Maxim is a maxim that requires the speaker to give a high value to the opinion of the speech partner (Zamzami, 2010). 8) Opinion Reticence Maxim, namely speakers often minimize the strength of their own opinion by using the word uncertainty proportional value. 9) Sympathy Maxim, which requires speakers to give high value to the feelings of others. 10) Feeling Reticence Maxim is a maxim that requires the speaker to give a low value when conveying his own feelings. (Leech, 2014). Pragmatics, as explained (Leech, 2014), only deals with the communicative behavior of the interlocutor, and in this case, politeness is about how the interlocutor conveys meaning (Bababayli, 2010).

Based on the problems that have been described above, this study aims to determine the forms of politeness in the language of tourism practitioners in Kota Tua Jakarta and to find out the model of politeness in the language of tourism practitioners in Kota Tua Jakarta.

The gap that this research wants to fill is to describe the model of politeness in the language of tourism practitioners in Kota Tua Jakarta. The available literature on the socio-pragmatic aspects of the use of linguistic politeness includes a description of the use of linguistic forms, the historical reasons for variations and the emergence of several new forms in relation to the modernization and standardization of language, as well as a description of the changes that occur in society that cause variations in the use of linguistic forms (Kumari, 2015). The research method uses a qualitative research design. Thus, the questions that arise are:

1)   What are the language politeness models of tourism practitioners in Kota Tua Jakarta?
2)   How is the politeness of speaking for tourism practitioners in Kota tua Jakarta?
3)   How is the politeness of speaking model for tourism practitioners in Kota Tua Jakarta with socio-pragmatic studies?

The answers to the three research questions can help to better undertake JLLS socio-pragmatic studies. The study can provide not only retrospective but also prospective insight into the contribution of JLLS to the realm of language and linguistic studies.

II.   LITERATURE REVIEW

Several studies related to language politeness and socio-pragmatic studies have been carried out. The most common problem is the error of conveying language with polite and colloquial language (informal). Furthermore, based on a search of previous research, it is seen that it is very important to use language communication effectively. Language communication between tourism practitioners and interlocutors who have different cultural backgrounds often causes miscommunication in providing information so that tourism practitioners must choose the right language, polite, communicative, and the right strategy when speaking. This study seeks to see language politeness in the scope of tourism services by using a socio-pragmatic approach. (Leech, 1983) said that socio-pragmatics is a study that studies how the principles of politeness are applied to different cultures, societies, social situations, and social classes, and so on. This study has been widely used by previous researchers in different domains and regions, such as Gunarwan (1992, 1993), Afghari (2007), Aribi (2012), Mirzaei A. *et.al* (2012), Prayitno (2011), Alo and Soneye (2014), Stadler (2015), Ekwelibe (2015), Kumari (2015), Fatma (2016), Gündüz (2016), Ado and Bidin (2016), Matiki and Kgolo (2017), Rahardi (2017), and Nugroho and Setyaningsih (2019).

Gunarwan (1992) uses a socio-pragmatic approach to look at the hierarchy of the use of directive speech politeness. A socio-pragmatic approach to looking at Indonesian-Javanese bilinguals in Jakarta in using directive speech was investigated by Gunarwan (1993). The use of apology speech in Persian was studied

by Afghari (2007). Aribi (2012) uses a socio-pragmatic study on the use of asking utterances in English used by Tunisian students. Mirzaei A. *et.al.* (2012) researched the exploration of socio-pragmatics and pragma linguistics in producing speech acts for native speakers. Prayitno (2011) and Fatma (2016) use a socio-pragmatic approach by using local language cultural variables in directive speech. Ado and Bidin (2016) examined the use of socio-pragmatics in code mixing and code switching in the process of sharia court reconciliation cases in Northern Nigeria. Stadler (2015) investigated the importance of socio-pragmatics in the teaching and testing process of Russian as a foreign language in Australian students. Ekwelibe (2015) uses socio-pragmatic studies in learning English as a second language. Kumari (2015) conducted a study focusing on the use of politeness in Hindi and Japanese. Gündüz (2016) examined the elements contained in socio-pragmatics and the possibility of failure in EFL learning. Matiki and Kgolo (2017) investigated the use of speech in response to praise for students at the University of Botswana. Rahardi (2017) examines language impoliteness in socio-pragmatic studies. Nugroho and Setyaningsih (2019) about interjection in the Javanese language Semarangan is researched with a socio-pragmatic study.

Looking at the field facts from socio-pragmatic research that has been used by previous researchers, this study seeks to raise the theme of forms of politeness in the language of tourism practitioners and models of politeness in the language of tourism practitioners in Kota Tua Jakarta. Issues related to language politeness in the tourism environment with socio-pragmatic studies have never been studied by previous researchers so that the social realm in this practitioner can complement previous research. This is interesting to study because in tourism practitioners, namely tour guides, there is communication of speech acts and speakers from different cultural backgrounds so that they have the potential to produce varied speeches and maxim models and can also cause misunderstandings. This theme was appointed as an effort to see the realization of politeness spoken by tour guides and local or non-local tourism in Kota Tua Jakarta.

III. METHOD

A. Research Design

This study uses a qualitative research design. (Mahsun, 2014) suggests that qualitative research is research that produces descriptive data in the form of words aimed at understanding social phenomena including linguistic phenomena. In line with (Creswell in Emzir, 2018, p. 2) it is stated that a qualitative approach is used because the data to be obtained comes from social phenomena found in human interaction and tries to understand these phenomena and seeks to describe the data findings. (Emzir, 2018). Language learning is measured by the ability to carry out conversations in direct practice between locutor and speech acts, improving speaking skills which are always discussed in the field (Tum Gulden, 2018).

The data analysis technique (Brown, 1996) in this study was compiled by adopting the qualitative data analysis technique developed by Miles and Huberman, namely the interactive model of analysis. Miles & Huberman said that the interactive model focuses on three components, namely data reduction, data presentation, and verification/conclusion (Miles *et al*., 1992).

B. Research Participants

In this study, the participants were tourism practitioners in Kota Tua Jakarta and local residents who visited the research site as many as three people using a qualitative design with the speech of tour guides and tourism officers.

C. Data Analysis

In this study, ten principles of politeness from Leech, 1983 and Leech 2014, namely generosity, wisdom, consensus, simplicity, giving high value, giving low value to duty, approval, silence, sympathy, and conveying feelings. The data analysis technique to be performed can be seen in Table I below.

TABLE I: MODEL MAXIM

Maxim
[1] Generosity Maxim is a maxim that requires the speaker to minimize benefits for himself and maximize losses for himself.
[2] Tact Maxim / Wisdom is a maxim that requires speakers to minimize harm to others and maximize benefits to others.
[3] Approbation Maxim is a maxim that requires the speaker to place a high value on the quality of the interlocutor and requires minimizing praise for oneself and maximizing praise for others.
[4] Modesty Maxim / Simplicity is a maxim that makes speakers give low value to their own qualities and maximize respect for others.
[5] Obligation of Speaker to Other Maxim is a maxim that requires speakers to give high value to obligations to others, which include apologizing, asking for help, thanking a speaker.
[6] Obligation of Other to Speaker Maxim, where speakers give low value to other people's obligations in the form of responses to requests for help, apologies, and thanks are examples of this obligation.
[7] Agreement Maxim is a maxim that requires the speaker to give a high value to the opinion of the speech partner.
[8] Opinion Reticence Maxim, namely speakers often minimize the strength of their own opinion by using the word uncertainty value proposition.
[9] Sympathy Maxim, which requires speakers to give high value to the feelings of others
[10] Feeling Reticence Maxim is a maxim that requires the speaker to give a low value when conveying his own feelings.

D. Data Collection Techniques

This research was conducted in the following order. First, we visited Kota tua Jakarta to meet with tour guide practitioners and tourism officers. Second, when entering museums and historical places there is a recording in the form of audiovisual and visual, starting with the tourism officer barcodes the entrance ticket, then the tour guide explains, and we ask. Third, take all the complete written dialogues and copy all the complete audio and video dialogues in the selected brochures of Kota Tua Jakarta and those in the map pocketbook.

IV. FINDINGS

We examined each dialogue from the speech data which amounted to 74 dialogues. We analyze the data collected by interactive model of analysis. Finally, we present the analyzed data in a table showing about generosity maxim, tact maxim, approbation maxim, modesty maxim, obligation of speaker to other maxim, obligation of other to speaker maxim, agrrement maxim, opinion reticence maxim, sympathy maxim, feeling reticence maxim. The data findings can be seen in the following Table II.

TABLE II: APPENDIX OF TOUR GUIDE DATA IN KOTA TUA JAKARTA

No	Data of speech act	Type of Maxim (Leech)										Description
		1	2	3	4	5	6	7	8	9	10	
1	P: *Mohon maaf berapa orang rombongannya*? (Sorry, how many people in the group?) W: 3 orang (three people)				X							*Mohon maaf* (sorry)
2	P: *Bisa dibantu lengkap, mohon maaf*? (Can you help fully, sorry?) W : *Ada yang bisa mendampingi*? (Can anyone assist?)				X							*Mohon maaf* (sorry)
3	P: *Mohon maaf satu orang saja, kita perku KTP untuk pencatatan data pengunjung* (Sorry for only one person, we need ID cards for recording visitor data)				X							*Mohon maaf* (sorry)
4	P: *ya Monggo Silakan selamat datang di kota wisata. Saya Didi, Bu yang akan mengantar Ibu* (yes Monggo Please welcome to the tourist city. I'm Didi who will take you, mom)	X										*Monggo Silakan (kerelaan melakukan sesuatu)* (*Monggo* Please (willingness to do something))
5	*Haryadi , hari jadi ini Maret 195 .. ini permintaan Ali Sadikin waktu itu ini menceritakan suasana Batavia waktu masih Batavia dulu zaman belanda, ada pesta-pesta ini ya ada arak arakkan ada suasana pasar dan ini di atas ini masih sketsa belum selesai semua dilukis soalnya keburu beliau meninggal Pak Haryadinya (seperti itu)* (Haryadi, the day's anniversary is March 195.. this is Ali Sadikin's request at that time, it tells the atmosphere of Batavia when it was still Batavia in the Dutch era, there are these parties, yes there is a procession there is a market atmosphere and this above is still a sketch that has not been finished, all painted because suddenly he died Mr. Haryadi (like that))						X					*Seperti itu (like that)* Uncertainty of proportional value
6	*Nah ini ya sekarang ga begitu opo seperti pertama ya bagus lukisannya soalnya di sini kan uap garamnya karena dekat pantai jadi tinggi* (Well, now it's not as bad (opo) as the first, it's a good painting, because here the salt vapor is because it's near the beach so it's high)						X					*Sekarang ngga begitu opo* (isn't that right now?)
7	A: *Agak lembab juga mungkin ya udara Pa* (It's a bit humid, maybe the air, sir) P : *lembab juga iya terus garam juga iya jadi cepet rontok tapi ini sudah beberapa konservasi krn ini musium sekarang.* (it's also moist, yes, the salt also falls off quickly, but this is some conservation because it's a museum now.)							X				*Iya ..tetapi* (Yes…but)
8	*Yang utamanya di sini sudah menggadeng di sini Ibu masuk ke dalam ada balkon musium konservasi di luar balkon* (The main thing here is that it had hanged here. Mom, you go inside, there is a balcony of the conservation museum outside the balcony) A : oh balkon yang di depan (oh the balcony in front) P: iya itu ..itu punya Pemda juga (yes it is..it belongs to the local government too)							X				*Iya* (Yes) *Mengarahkan* (Direct)
9	*Bangunan utamanya yg depan ini sebenarnya yang bagus itu depan itu tapi belum dibuka untuk umum ya Mba.* (The front main building is actually the good one, but it's not opened to the public yet, Miss.)				X							*Sebenarnya bagus tapi belum dibuka Ya Mba* (It's actually good but not yet opened Yes Miss)

CONTINUATION OF TABLE II

No	Data of speech act	Type of Maxim (Leech)										Description
		1	2	3	4	5	6	7	8	9	10	
10	A: *oh gituuuu… (oh I see…)* P: *Nah ini balai kota yang ketiga. Yang pertama itu di Sunda kelapa, yang kedua ketiga di sini. Yang kedua itu sama fondasinya dengan yang ketiga* *jadi krn dulu itu miring karena apa labil tanahnya bangunan amblas ya Bu* *jadi dibongkar lagi direnovasi yang kedua itu satu lantai yang ketiga ini dua lantai* (Now this is the third town hall. The first one is at Sunda Kelapa, the second third here. The second one is the same foundation as the third So, because before it was tilted, why was the soil unstable, the building collapsed, yes, mom so, it was demolished again, the second was renovated, it was one floor, the third was two floors)								X			*Nah ini* (Well, this one) *Karena apa labil tanahnya* (Because may it is unstable soil) *Ketidakpastian nilai proposional* (Uncertainty of proportional value)

Based on the results of data analysis, the research findings of the Old Town Tourism Practitioner's Language Politeness Model in Jakarta show a tendency to use the approbation maxim, opinion reticence maxim, and agreement maxim. From the speech data, which amounted to 74 dialogues, it was found that the generosity maxim was 4 utterances or 6%, the tact maxim was 6 utterances or 8%, the approbation maxim was 15 utterances or 21%, the modesty maxim was 1 utterance or 1%, Obligation Speaker to Other maxim 6 utterances or 8%, Obligation Other to Speaker maxim 1 utterance or 1%, Agreement maxim 13 utterances or 18%, Opinion reticence maxim 14 utterances or 19%, Sympathy maxim 8 utterances or 11%, feeling ritincence maxim as many as 5 utterances or 7%. The distribution of the percentage of data on the use of politeness in the language of tourism guides in Kota Tua Jakarta can be seen from the following Fig 1.
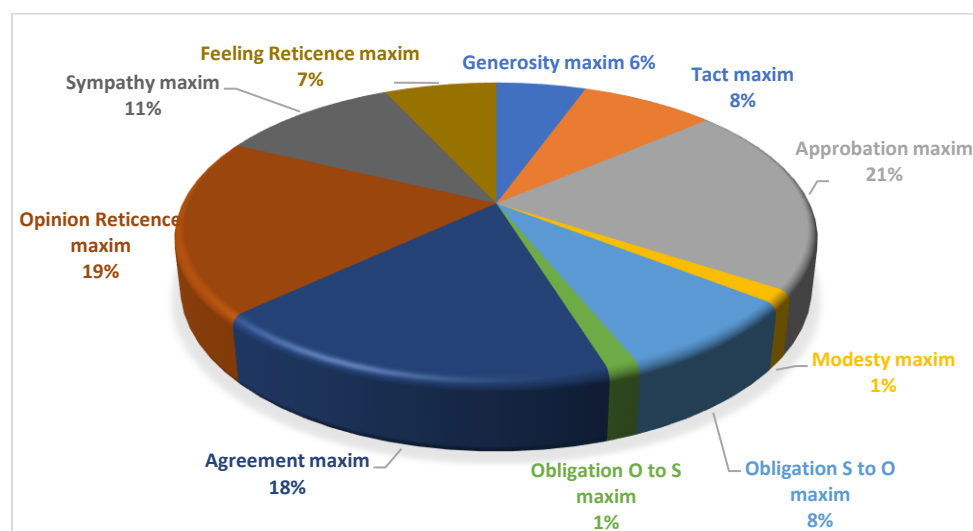

Fig. 1. Percentage of Number of Uses of Spoken Unity Maxims.

Based on the results of data analysis, overall lingual markers, or grammatical markers in the language politeness of tourism practitioners in Kota tua Jakarta have certain characteristics. In their speech, the tour guides follow the rules of 'formality' and 'hesitancy' to show politeness in spoken.

In addition, there is a tendency to use *the approbation maxim, opinion reticence maxim*, and *agreement maxim* in the language politeness model of tourism practitioners in Kota tua Jakarta which shows that the tour guide explains the information as completely as possible with the thought of the information conveyed in accordance with the wishes of their speech partner. In certain contexts, tour guides also minimize their opinions if there is information that is less certain so that tour guides often say the word maybe, like that in their speech and these characteristics become models of politeness in the language of tourism practitioners in Kota Tua Jakarta. The following is Table III of Grammatical/ Lingual Markers of Language Politeness of Tourism Practitioners in Kota tua Jakarta.

Based on the research findings, it can be described the discussion of the politeness model of tourism practitioners, especially tour guides in Kota tua Jakarta as follows. Speech events must meet the eight components that are joined in a series of letters as an acronym of SPEAKING. The eight components are as follows.

S: *Setting and scene*, the place and atmosphere of the speech event.

P: *Participant,* the speech participants, namely speakers and speech partners.
E: *End*, purpose of speech act.
A: *Act*, an event of a speaker using the opportunity to speak.
K: *Key*, tone of voice and variety of language used in conveying and how to find speech.
I: *Instrument*, tools/media to convey speech, for example verbally.
N: *Norm*, rules or norms that must be obeyed by the speech participants.
G: *Genre,* types of activities that have characteristics other than types of activities.
Furthermore, the findings of this data can be seen in the following Table III.

TABLE III. GRAMMATICAL/LINGUAL MARKERS OF LANGUAGE POLITENESS MAXIMS

No	Maxim	Grammatical/lingual markers
1	Generosity maxim	Willingness to do something (silakan, iya (please, yes))
2	Tact maxim	Providing benefits to others, directing, providing accurate explanations
3	Approbation maxim	Offer, *bagus, iyaa, nah, jadi seperti* itu(good, yeah, well, so it's like that)
4	Modesty maxim	Humble themselves
5	Obligation Speaker to Another maxim	*Mohon maaf, permisi, minta tolong, terima kasih* (Sorry, excuse me, please, thank you)
6	Obligation Other to Speaker maxim	*Maaf* (sorry)
7	Agreement maxim	*Mengarahkan, iyaaa, tetapi, ya mungkin, jadinya gini, boleh, ngga seperti itu ya* (Directing, yes, but, yes maybe, it turns out like this, okay, not like that huh)
8	Opinion reticence maxim	*Memang sebenarnya,*(Indeed,) *Sangat edukatif, engga seperti itu ya* …(Very educational, not like that huh…) *Kalau bisa sih* …..(If you can....)
9	Sympathy maxim	*Kepedulian,*(sympathy) *miris sekali*, (very sad,) *bersyukur* (thanks to Allah)
10	Feeling reticence maxim	Express your own feelings *Nah, ...jadi seperti itu* .....(Well, …so it's like that….. *Nah, kalau ini* .....*tapi* …(Well, if this is…..but…) *Saya kurang tahu* ....*malahan* (I don't know….in fact)

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I: *Instrument*, tools/media to convey speech, for example verbally.
N: *Norm*, rules or norms that must be obeyed by the speech participants.
G: *Genre,* types of activities that have characteristics other than types of activities.

V. DISCUSSION

Speech events occur naturally and are not arranged in such a way to get the data as it is. The atmosphere where the speech event takes place is quite regular so that communication runs smoothly. The participants involved are tourism guides, tourism officers, and researchers who directly communicate with tourism guides. The purpose of the speech event is to convey information about the history of Jakarta. The tone of voice and the variety of languages used are semi-formal Indonesian. The instrument used was direct recorded speech. The rules that apply in the event of the speech, the tour guide informs everything that the speech partner wants to know. The type of activity in the speech process is the activity of a tour guide.

Based on the context (SPEAKING) it was found that the use of the politeness maxim of tour guides in Kota tua Jakarta was found as follows.

A. Generosity Maxim

Generosity maxim is a maxim that provides a minimum chance of benefit for the speaker himself and maximizes the loss for the speaker himself. In this study, only 4 speech data were found, namely number data [4] [11], [48], [56]. The following is a discussion for the generosity maxim.

[4] P: ya Monggo Silakan selamat datang di kota wisata. Saya Didi, Bu yang akan mengantar Ibu. (yes "monggo" please, well come to torist city. It's me Didi, I will accompany you Mis)

[11] W: oh ini *dua lantai ya (oh it's two floors huh)*

P : *Dua Lantai* 1767 sdh 300 tahun lebih seperti itu. Nanti di sini ada penjara bawah tanah laki laki nanti ada permepuan juga.

(*Two floors* in 1767, it's been more than 300 years like that. Here there is a male dungeon, later there there is a female one)

W: oh *ada pe*njara? (*oh* there's a prison?)

P: *Ada..* jadi balai kota itu untuk kantor gubernur, utk rapat dewan praja seperti DPR trrus para tahanan juga ada.

(Yes… the city hall is for the governor's office, for council meetings such as the House of Representatives or known as DPR and the prisoners are also there)

[48] P: Ini etnis Tionghoa tahun 1940 (This is ethnic Chinese in 1940)

W: Komunitas China, ya (Chinese community, huh)

P: *Iya*, ini etnisnya (*Yes,* this is its ethnicity)

W: Orang kita yang buat, ya bukan orang Belanda (Our people who made it, aren't the Dutch)

P*: Iya,* orang kita yang buat bukan orang Belanda engga bisa. (*Yes*, our people who are not Dutch can't do it.)

A: Yang buat orang Indonesia, tapi desainnya dari orang Belanda (The one who made it was Indonesian, but the design was from the Netherlands)

P: *Iya***,** betul desainnya dari Belanda (*Yes*, it's true that the design is from the Netherlands)

[56] P: This is an ordinary cupboard for storing documents, jewelry

A: Kaca semua, ya full (All glass, yes full)

P: *Iya***,** kaca. Tapi, ada serat-seratnya. Kalau sekarang kan mulus kan, ini ada alurnya kan itu bekas air (*Yes*, glass. However, there are fibers. If it's smooth now, right, this has a groove, right, it's water)

In the data [4], the tour guide conveyed the willingness to do something by saying welcome to the tourist city and ready to take the lady.

In the data [11] the tour guide is generous by minimizing the benefits for yourself and maximizing the losses for yourself. By repeating what was said by the opponent, he said *two floors, yes and there was a prison, answered with two floors* and *yes*. *Similarly*, in [48] and [56] the repetition of the word yes, the tour guide is generous by minimizing the benefits for yourself and maximizing the losses for yourself.

B.   Tact Maxim

Tact maxim is a maxim that requires speakers to minimize harm to others and maximize benefits to others so that the interlocutor is more valued in the speech process. In this study, only 6 tact maxims were found, namely data [25], [43], [60], 61], [64], and [65]. The following is a discussion for *tact maxim.*

[25] P: In ancient times there was a very famous kingdom (….)

P: Karena ini pandemic *dibuat* satu arah ….(*Because this* pandemic is *made one* way)

[43] P: Ini ruang sidang, kalau ada persidangan disini. (This is the courtroom, if there is a trial here.)

A: Waw, zaman dahulu saja sudah etnik (Wow, ancient times were ethnic)

D: Wah, bagus banget masih asli (Wow, it's really good it's still original)

P: Ini tahun 1947, seperti perpustakaannya lah gitu (It's 1947, that's what the library looks like)

W: Maaf Pak Didi boleh *minta tolong fotokan* (Sorry Mr. Didi *can I ask for a photo* please)

P: Oh iya, Bu. *Nanti landscape* juga (Oh yes, mom. Later landscape too)

A: Ini meja makannya, lemarinya (This is the dining table, the cupboard)

P: Foto-foto untuk kenang-kenangan (Photos for memories)

[60] W: Ini keluarnya kesana? (Does it come out there?)

P: *Iya***,** ini nanti muter turun ke bawah ke luar jalan. *Kita kesini dulu* (*Yes,* this will play down and down the road. *We're here first*)

[[61] P: Ini peta 1916 masih Keraton, ya. Jadi, pertama itu namanya Jayakarta, Sunda Kelapa bekerjasama dengan sunan kudus memerangi akhirnya menang.

Akhirnya, diganti dari Sunda Kelapa jadi Jayakarta kota kemenangan.

Semenjak itu, namanya diganti jadi Batavia. Terus itu, ehm bekas Keraton Jayakarta itu benteng pertama Sunda Kelapa

(This 1916 map is still the Palace, yes. So, first it was called Jayakarta, Sunda Kelapa in collaboration with Sunan Kudus in the fight finally won.

Finally, it was changed from Sunda Kelapa to Jayakarta, the city of victory.

Since then, its name was changed to Batavia. Then, well, the former Jayakarta Palace was the first fortress of Sunda Kelapa)

A: Ini Balai Kota pertama (This is the first Town Hall)

P: Di tengah sini sekarang, pertahanan transportasi juga. Ini di kelilingi tembok Batavia juga. (In the middle here right now, the transportation defense as well. It is surrounded by the walls of Batavia as well.)

W: Oh ini temboknya (Oh this is the wall)

A: Jaraknya agak jauh ya dari tembok yang dahulu (The distance is a bit far from the previous wall)

P: Ada lagi disini pergudangan dekat museum Bahari. Di luar tembok Batavia rata-rata tinggal kenil-kenil, ada orang Makassar, Maluku itu tentara kenil sekitar 40 tahun sekarang sudah serame sekarang

(There is another warehouse here near the Maritime Museum. Outside the walls of Batavia, on average, there are only kenil, there are Makassar people, the Moluccan army of Kenil for about 40 years is now as crowded as it is now.)

[64] P: Ini meriam mas kawinnya putri Aunting (This is Princess Aunting's dowry cannon)

A: Dari batu (from stone)

P: Ngasih mas kawin ini meriam coak di Cirebon (Give this dowry a coak cannon in Cirebon)

W: Ini dipakai, ya (It is used, huh?)

P: Beratnya 500 kiloan ini bahannya *tembaga bukan mesin* (It weighs 500 kilos, this material is *copper, not machine*)

W: Luar biasa, ya (Amazing, huh)

P: *Ini tembaga*, Bu ya (It's copper, mom, huh)

W: Tembaga, ya bukan batu, ya (Copper, yeah not stone, huh)

P: *Kuningan*, Iya, *bukan batu ini tembaga* (*Brass*, Yes, *this stone is not copper*)

W: Berat, loh (it is Heavy)

[65] P: Ini perang Portugis melawan pasukan Jayakarta Fatahillah masuknya 1510 Portugis, terus pasukan Jayakarta Fatahillah dan pasukannya (This is the Portuguese war against Jayakarta Fatahillah troops, the entry of 1510 Portuguese, then Jayakarta Fatahillah troops and his troops)

A: Portugis dulu, ya (Portuguese last time, huh)

P: *Itu kejadiannya* itu 22 Juni 1567 itu jadi tonggak Jakarta

(*That's what happened*, June 22, 1567, it became a milestone for Jakarta)

A: Oh, jadi patokan ulang tahun Jakarta (Oh, so the starting time for Jakarta's unniversary)

P: *Iya, itu perang* Portugis melawan Pasukan Jayakarta (*Yes, it was the Portuguese war against the Jayakarta Troops*)

A: Oh, pasukan Jayakarta Fatahillah (Oh, Jayakarta Fatahillah troops)

P: *Jadi*, ulang tahun Jakarta 22 Juni (So, Jakarta's unniversary is June 22)

In the data [25] the tour guide minimizes losses for the interlocutor and maximizes the benefits for the interlocutor by saying that this road is made one-way so that it is useful and comfortable for others to pass. In data [43] tour guides *offer* themselves to be able to take landscape photos, in data [61], [64], and [65] tour guides try to explain accurately.

C. Approbation Maxim

Approbation maxim is a maxim that requires the speaker to give high value to the quality of the interlocutor and requires minimizing praise for oneself and maximizing praise for the speech partner. Praise delivered can be implied or spoken directly with good words. In this study, the *approbation maxim* consisted of 15 speech data, namely data [9], [14], [20], [22], [23], [31], [32], [33], [37], [44], [54], [55],[57], [58], and [69]. The following is a discussion of *the approximation maxim* of some examples of speech data.

[9] P: *Bangunan utamanya yg depan ini sebenarnya yang bagus itu depan itu tapi belum dibuka untuk umum ya Mba.*
(The front main building is actually the good one, *but it's not opened to the public yet, Mom*)

   [14] W: oh ada ikannya tuh (oh there's a fish)

P : *masih bagus* airnya ini dikasih ikan biar tdk ada jentik jentik (*the water is still good*, the fish is given so that there are no larvae)

W: ini ikan koi ya (this is koi fish)

P : ini ikan nila tapi yang kaya emas itu (this is tilapia but the one like that gold fish)

[20] P: Nah Mbanya kalau pengen melihat *yg bagus nanti saya arahin nanti ada*. Kertaniaga masuk sampai ke luar nanti ada kanal. Ada kali kali besar itu dulu kapal sampai ke situ. (Well, if you want to see *a good one, I'll direct you later.* As trade workers enter and leave, there will be a canal. There is a big river that used to ship to it.)

[22] P: *Nah ini* gedungnya ini neoklasik. Kalau jelas itu dari depan ada bangunan tengah sama modelnya dengan di Amasterdam. Cuma di sana itu lebih detail *nah nanti* ada fotonya di atas.

(*Well, this* building is neoclassical. If it is clear that from the front, there is a central building with the same model as in Amasterdam. It's just that it's more detailed there, *then there's* a photo above)

[31] P: Saya suka lupa lupa terus tapi kalau diceritain suka nangkep apalagi kalau nonton video dsb (I like to forget to keep forgetting but when I tell it, I like to catch it, especially when I watch videos, etc)

P: Mba kalau *pengin ini* (nonton) dicari … kita waktu pandemi ada virtual tour. Kalau kangen sama musium bisa nonton di youtube. (Mom, if you want to watch this, look for it... we during the pandemic had a virtual tour. If you miss the museum, you can watch it on YouTube)

In data [9] the tour guide expressed good praise for the main building even though it was said that the building had not been opened to the public *showed* that minimizing self-praise.

Likewise, in data [14] the tour guide also expressed praise *by mengatakan* (saying) it was still good, in data [20] the tour guide was willing to give direction to the interlocutor by saying that if you want to *see something good, I will direct it later*. And, in the data [22], the guide stated that later he would show a photo of the neoclassical building.

In data [31] the tour guide provides virtual tour information if the interlocutor wishes to see the museum.

D. Modesty Maxim

Modesty maxim is a maxim that requires speakers to give low value to their own qualities and maximize respect for others. In this study, only 1 modesty maxim data was found. The following is a discussion for *modesty maxim:*

[49] P: Perang Indonesia-Belanda ada sampai 4 kali (The Indonesian-Dutch war happened up to 4 times)

A: Ada ini di soal TWK (There is this in the matter of the State Insight Test)

P: Soal test CPNS ya, Mbak? Lolos engga? (About the CPNS test, Mom? Did you pass?)

A: Engga, hehehe (No, hehehe)

W: Kalau Pak Didi PNS Pariwisata kan? (Mr. Didi is a tourism civil servant, right?)

P: *Saya bukan, Bu.* Saya sudah di pariwisata SK yang 2005. *Berbagi ilmu di sini.(I'm not, mom.* I've been in tourism decree in 2005. *Sharing knowledge here*

W: Tapi, Pak Didi di sini terus? Jadi, wawasannya luas, ya. Ini tuh amal ibadah ya, ilmu nya dari Pak Didi. (But Mr. Didi is here all the time? So, broad insight, right? This is a charity of worship, yes, the knowledge is from Mr. Didi)

In the data [49] the tour guide stated that he was not a civil servant and only shared knowledge, giving low marks for his *quality*.

E. Obligation S to O Maxim

Obligation Speaker to Other maxim is a maxim that requires speakers to give high value to their obligations to others which includes an apology from a speaker. In this study the obligation S to O maxim found as many as 6 utterances, namely in data [1], [2], [3], [42], [71] dan [73]. *The following is a discussion for the S to O maxim obligation.*

[1] P: Mohon maaf berapa orang rombongannya? (Sorry, how many people in the group?)

W: 3 orang (three people)

[2] P: Bisa dibantu lengkap, mohon maaf? (Can you help fully, sorry?)

W: Ada yang bisa mendampingi? (Can anyone assist?)

[3] P: Mohon maaf satu orang saja, kita perku KTP untuk pencatatan data pengunjung. (Sorry, only one person, we need ID cards for recording visitor data.)

[42] A: Kalau kakek saya ada yang ini gambar jenderal Sudirman di koleksi (If my grandfather has this picture of General Sudirman in his collection)

W: Hahaha, oh gitu ya (Hahaha, oh that's right)

P: Hahaha iya dulu saya yang ini nih gambar cengkeh ya, Bu (Hahaha, yes, I used to have this picture of cloves, Mom)

W: Hehehe iya. (Hehehe yes)

A*: Permisi,* Pak

   Yuk mari (*Excuse me*, Sir

   I am leaving)

[71] W: Mau foto selfie dulu sama Pak Didi (want to take a selfie with Mr. Didi first?)

P: Selfie saja apa, ya (Take a selfie, okay?)

A: Ga apa-apa minta tolong orang saja (It's okay to just ask someone for help)

P: Mas, *minta tolong foto, ya* (Mas/Mate*, please take a photo, okay*?)

[73] P: Lagi fotonya, museum di atas kenalin

Nanti kalau ke sini mampir lagi (More photos, the museum above, let me know

Later when we come here we stop by again)

W: Terima kasih banyak, Pak Didi (Thank you, Mr. Didi

A & D: Baik, terima kasih, Pak Didi. (Fine, thank you, Mr. Didi)

P: *Terima kasih kunjungannya. (Thank you for visiting)*

In data [1], [2], and [3] the tour guide apologizes to the speech partner. This shows that the tour guide as a speaker gives high value to *the* speech partner. Similarly, the data [71] and [73] tour guides say thank you.

F. Obligation O to S Maxim

Obligation Other to Speaker maxim is a maxim that lowers the value of another person's obligation to the speaker, which is in the form of an apology response. In this study, only 1 speech data was found, namely data no [35]. The following are included in *the Obligation Other to Speaker maxim.*

[35] P: Dari zaman dahulu itu, *maaf* gini itu simbol keberuntungan (Since ancient times, *sorry*, this is a symbol of a luck)

W: Keberuntungan (it is a luck)

P: Tapi kepercayaan dulu sama orang-orang di sini, itu mitos

(But the first belief in the people here, it's a myth)

A: Iya, betul mitos (Yes, it's a myth)

P: Dari Sunda Kelapa selokan sana sampai Cikini itu biayanya besar jadi ditumbun lewat bawah (From Sunda Kelapa, that ditch to Cikini, it costs a lot, so it's piled up through the bottom)

G. Agreement Maxim

Agreement maxim is a maxim that requires the speaker to give high value to the opinion of the hearer. This maxim has a tendency to maximize agreement between self and others and minimize disagreement between self and others. In this study, 13 utterance data were found in agreement maxim, namely data [7], [8,] [16], [18], [24], [29], [34], [40], [45], [47], [62], [66], and [72]. The following are some examples of the discussion of *the agreement maxim.*

[7] A: Agak lembab juga mungkin ya udara Pa. (It's a bit humid, maybe the air, Sir.)

P: lembab juga *iya* terus garam juga iya jadi cepet rontok tapi ini sudah beberapa konservasi krn ini musium sekarang. (it's also moist, yes, the salt also falls off quickly, but this is some conservation because it's a museum now.)

[8] P: Yang utamanya di sini sudah menggadeng di sini Ibu masuk ke dalam ada balkon musium konservasi di luar balkon

(The main thing here is that it has hanged here. Mom, you go inside, there is a balcony of the conservation museum outside the balcony)

A : oh balkon yang di depan (oh the balcony in front)

P*: iya* itu ..itu punya Pemda juga (yes it is..It belongs to the local government too)

[16] P: kita lewat sana saja ya mungkin yah dan nanti ke luar langsung terakhir kamar Dipenegoro sama penjara wanita

(Let's just go there, maybe okay and then we'll go straight out the last Dipenegoro room with the women prison)

W: Pak kalau pandemic biasanya tetap ramai atau tidak. (Sir, if the pandemic is usually still crowded or not.)

[18] W: kalau turisnya biasanya dari mana saja? (Where do the tourists usually come from?)

P: kalau biasanya kebanyakan dari Belanda (if usually most of the Netherlands)

W: kalau orang Indonesia kaya kita jarang ya (Indonesian people like us are rare huh?)

P: banyak.. (a lot)

A: jabodetabek atau di luar jabodetabek? (Jabodetabek or outside Jabodetabek?)

P: *Jadi gini* Jakarta itu semenjak ini dipublikasikan kota tua destinasi wisata itu ditujukan ke kota tua itu mungkin sekitar 7 tahun yg lalu kurang lebih.
Makanya berbenah kota tua. Nah Mengapa kok bukan monas, tamann mini karena di san aga ada penduduknya. Ini mencontoh destinasi yg ada di luar negeri bisa nanti itu ikut mendongkrang perekonomian masyarakat sini. Kan syaratnya harus ada hotel, yg jualan macam2 itu syaratnya
(**So**, since Jakarta was published, the KotA Tua, a tourist destination, was aimed at the old city maybe about 7 years ago or less.
So cleaned up the Kota Tua. So why not Monas? a mini park (Taman Mini) because there are people there. This is an example of a destination that is abroad, so that later it can help boost the economy of the people here. The condition is that there must be a hotel, those selling all kinds of things are the conditions)

[24] P: Nah di sini sebetulnya dari sana (Well the one here is actually from there)

W: Pak di sini boleh foto? (can I take some photo here please?)

P: *Boleh boleh* mau foto boleh (yes take a photo here please)

[29] W: ini kaki siapa ya Pak? (whose leg is this sir?)

P: ini kaki raja Purnawarman (this is king Purnawarman's feet)

W: Oh ini raja purnawarman (Oh it's the Purnawarman king?)

P: *tapi* ini semua replika yang asli ada di musium nasional (*but* these are all replicas of the original in the national museum)

In data [7] and [8] the tour guide responds to the interlocutor's question with an answer of yes which shows an agreement with the speech partner. In data [18] the tour guide tries to explain to the speech partner so that the speech partner agrees on what is conveyed using grammatical markers. *Jadi gini …. Makanya … …* (So here it is…. So …) in the data [24] the tour guide accepts the request of the interlocutor with the answer yes. In the data [29] the tour guide gave approval or gave a high score for the opinion of the speech partner.

H. Opinion Reticence Maxim

Opinion reticence maxim is a maxim that requires speakers to often minimize the strength of their own opinion by using the word uncertainty value proposition. In this study, the opinion reticence maxim found as many as 14 speech data, namely the data [5], [6], [10], [12], [13], [15], [27],[41], [46] , [51], [52], [67], and [70] The following is a discussion of the opinion reticence maxim.

[5] P: Haryadi , hari jadi ini Maret 195 .. ini permintaan Ali Sadikin waktu itu ini menceritakan suasana Batavia waktu masih Batavia dulu zaman belanda, ada pesta-pesta ini ya ada arak arakkan ada suasana pasar dan ini di atas ini masih sketsa belum selesai semua dilukis soalnya keburu beliau meninggal Pak Haryadinya *seperti itu*
(Haryadi, anniversary was March 195.. this is Ali Sadikin's request at that time, it tells the atmosphere of Batavia when it was still Batavia in the Dutch era, there are these parties, yes, there is a procession, there is a market atmosphere and this above is still a sketch that has not been finished, everything is painted because suddenly he died; Mr. Haryadi, like that)

[6] P: Nah *ini ya sekarang ga begitu opo* ? seperti pertama ya bagus lukisannya soalnya di sini kan uap garamnya karena dekat pantai jadi tinggi
(So, is this right now, isn't it? like the first, the painting is good because here the salt vapor is because it's near the beach so it's high)

[10] A: oh gituuuu… (oh I see…)

P: Nah ini balai kota yang ketiga. Yang pertama itu di Sunda kelapa, yang kedua ketiga di sini. Yang kedua itu sama fondasinya dengan yang ketiga jadi karena dulu itu miring karena *apa labil tanahnya* bangunan amblas ya Bu jadi dibongkar lagi direnovasi yang kedua itu satu lantai yang ketiga ini dua lantai

(Now this is the third town hall. The first one is at Sunda Kelapa, the second third here. The second one has the same foundation as the third, so because it used to be sloping because *of the unstable soil*, the building collapsed, mom, so it was demolished again. The second one was one floor, the third was two floors.)

[12] W: oh jadi memang begitu ya (oh so that's how it is)

P: iyaaa jadi ngumpul di sini jadi satu jadi dewan kota itu yang nyusun undang-undang pidana, perdata, untuk apa nyusun anggaran untuk perbaikan kanal, jembatan, *iya kan* . jalan itu dewan kota praja, ukuran besarnnya *apa itu namanya* …. (Yes, so they gather here as one, so the city council prepares criminal and civil laws, why should they prepare budgets for repairing canals, bridges, *right*? the street is the municipal council, what is the size of it, *what is it called*….)

[13] P: nah terus ada sumur juga nih sumur tua (Well, there's also an old well)

W: oh ada sumur ya (oh there is a well)

Ini ya pa.. masih ada airnya (This is it, sir. There's still water)

P : masih ada airnya (there's still water)

Cuman pendanggkalan karena ngga pernah digali lagi (It's just superficial because it's never been dug up again)

Kalau dulu bisa lebih10 meter kalau sekarang *mungkin* antara 5 atau 6 meter (In the past it could be more than 10 meters, now it's maybe between 5 or 6 meters)

In the sample data [5], [6], [10], [12] and [13] above shows that the speaker/tour guide minimizes the power of his own opinion by using the word propositional value uncertainty in his speech. In data [5] the speaker utters such a word at the end of his speech; on *data* [6] the speaker pronounces *Nah ini ya sekarang ga begitu opo " nah ini ya sekarang tidak begitu apa?"* (Well, now that's okay,) use of question words *opo 'apa' ('what)* show the meaning of uncertainty. Similarly, the data [10] of speech *apa labil tanahnya (or maybe the land is unstable?)* shows the meaning of uncertainty. In data [13] the speaker pronounces the word *iya kan … apa itu Namanya (right... eee…what is its name)* shows the meaning of uncertainty. In [13] the utterance of the word "mungkin (May)" indicates the meaning of uncertainty.

I. Sympathy Maxim

Sympathy maxim is a maxim that requires the speaker to give high value to the feelings of others. This *sympathy maxim* explains to minimize anticipation between self and others and maximize sympathy between self and others. In this study the sympathy maxim found as many as 8 speech data, namely the data [17], [38], [39], [50], [53] [59], [63], and [68The following is a discussion of some examples of data on sympathy maxim.

[17] W: Pak kalau ngga pandemic biasanya ramai ya? (Sir, if it's not a pandemic, it's usually crowded, isn't it?)

P: ini kalau puncaknya biasanya *weekend* terus kalau musim liburan. (If it's very busy, it's usually the weekend, then during the holiday season)

[38] P: Ini ruang soelamon, ada lukisan Sulaeman, Raja Sulaeman, Soelamon kalau orang Eropa menyebutnya Soelamon. Ini gambar kakak adik Soelamon. Ini ada lukisan raja membuat aturan siapa yang berzina akan dipenggal kepalanya, *miris sekali* pada akhirnya anaknya sendiri yang berzina, akhirnya mata anaknya di congkel (This is Solomon's room, there are paintings of Sulaeman, King Sulaeman, Soelamon if Europeans call it Soelamon. This is a picture of Soelamon's brothers and sisters. This is a painting of the king making rules, whoever commits adultery will be beheaded, *it's sad* that in the end his own son committed adultery, finally his son's eyes were gouged out)

W: Ya Allah (O Allah)

[39] P: Ini ada masterprice. Ini dijadikan display di ruang ini pakai kanvas kayu (Here is a master price. This is used as a display in this room using wooden canvas)

A: Kanvas kayu (wooden canvas)

P: Iya, ini juga dari kain (Yes, it's also made of cloth)

A: Ini sudah berapa tahun usianya? (How old is this?)

P: Seribu tiga ratusan tahunan (One thousand three hundred years)

A: Berarti sama ya dengan yang tadi (It means the same as before)

W: Iya, bersamaan (Yes, at the same time)

P: Iya, kan kurang setahun dari satu abad (Yes, less a year than a century)

[50] P: *Kalau saya sih, yang penting kerja itu apa adanya lah*. Makanya, kalau keterima *syukur*, engga *yah ga apa-apa (For me, the important thing is what work is.* That's why, if I'm accepted*, I'm grateful*, if I'm not accepted**,** *that's okay*

A: Alhamdulillah (Thank God, Alhamdulillah)

[59] P: *Antik juga ini***,** Bu (*This is antique too*, mom)

P: Ini dari mana nih, Bu? (What is it made of, mom?)

W: Ini dari rotan, ratusan juta tahun juga (It's made of rattan, hundreds of millions of years too)

P: Dari daerah mana itu, Bu? Maksudnya daerah Jawa? (Where is it from, mom? You mean Java?)

W: Ini dari leluhur, dari Jawa Barat (This is from the ancestors, from West Java)

P: Kalau saya pengen ke sana lagi belum ada kesempatan ke Sumedang (If I want to go there again, I haven't had a chance to Sumedang yet)

W: Kalau ini sih punya Nenek (If this is Grandma's)

P: *Bagus* itu *koleksinya* (*That's a good collection*)

[68] P: Ini bisa di *barcode* untuk lihat sejarah Batavia Jakarta langsung terlihat nanti. (This can be barcoded to see the history of Batavia Jakarta immediately seen later.)

W: Terima kasih banyak, Pak Didi (Thank you very much Mr Didi)

A & D: Baik, terima kasih, Pak Didi. (Fine, thank you, Mr. Didi)

The data examples [17], [38], [39], [50], [50], and [68] above show that speakers/tour guides give high value to the feelings of the speech partners. This is observed in the dialogue in the sample data *above*, the tour guide speakers always respond by showing their sympathy for the speech delivered by the speech partner.

J. Feeling Reticence Maxim

Feeling reticence maxim is a maxim that requires the speaker to give a low value when conveying his own feelings. In this study the feeling reticence maxim found as many as 5 speech data, namely the data [19], [21], [26], [28], and [30]. The following is a discussion of *the feeling reticence maxim.*

[19] A: *Biasanya banyak sekali* yang di depan halaman musium fatahilah (Usually there are a lot of people in front of the Fatahillah museum yard)

P: Waktu itu dibuka taman fatahilahnya *tapi* sekarang ditutup lagi (At that time the Fatahilah Garden was opened *but* now it's closed again)

A: Semenjak pademik ditutup? (Since the pandemic closed?)

P: Dulu dibuka *tapi* sekarang ditutup lagi soalnya beda pengelola kalau kota tua ini dinasnya pariwisata kalau musium dinas kebudayaan kadang kadang kurang singkron, seperti itu (It used to be open but now it's closed again because the management is different, if Kota tua is managed by tourism agency, but if the museum is managed by culture agency it is sometimes not in sync, like that)

[21] P: Kota tua itu sebenarnya dari pasar ikan Sunda Kelapa sampai kebon jeruk. *Jadi* luas dulu ada temboknya *tapi* karena ada pembagunan jadi temboknya hilang. Kan dulu kastil dikelilingi tembok sampai ke harmoni sana Mba Seperti itu (The Kota tua is actually from pasar ikan Sunda Kelapa to the kebon keruk. *So* there used to be a wall, *but* because there was construction, the wall was gone. In the past, the castle was surrounded by walls until the Hamoni, *Mba* Like that)

[26] P: *Nah kalau ini* adalah aliran kepercayaan zaman dulu Tarumaegara itu hindu tapi ga hindu murni *tapi* animisme jadi campuran (**Nah, if this is** an ancient belief system, Tarumaegara is Hindu, but not pure Hindu, but animism is mixed)

Mirip karena wisnu Ini kalau di wayang ini maha dewa .. (It's similar to Wisnu. In this wayang (puphet shadow), he's a god..)

Seperti itu …(Like that …)

[28] P: Nah ini prasasti jadi yang dibuat oleh kerajaan tarumanegara. Itu ada tugu   sebelah sana itu ditemukan batu tumbu jakarta utara tanjng priuk Ceritanya tulisannya palawa. Bahasanya sansekerta (Now this is the finished inscription made by the Tarumanegara kingdom. There is a monument over there. Tumbu stone was found in North Jakarta, Tanjung Priuk. The story is written in Palawa. Sanskrit)

W: Pak Didi tahu tidak artinya? (Mr. Didi, do you that means ?)

P: *saya kurang tahu malahan* hehehe kalau ini intinya tentang penggalian dua sungai gumati dan candra badar. Gumati jadi sungai Bekasi …(*I don't even know* hehehe if

this is basically about the excavation of the two rivers, Gumati and Candra Badar. Gumati becomes a Bekasi river…)

In the data [19], [21], [26], [28], and [30] it appears that speakers give low values when conveying their own feelings. This is indicated by his speech which is grammatically marked by the word *Dulu ...tapi ... Sekarang .. tapi (Before...but...Now...but)* on data [19]; *Jadi .... tapi …* (So …. but …) on data [21] ; *nah kalau ini ...tapi ... (well if this is ... but ...)* on data [26]; *saya kurang tahu malahan hehehehe* on data [28]

VI. CONCLUSION

The results showed that there was a dominance of the use of the approbation maxim, opinion reticence maxim, and agreement maxim. From the speech data, which amounted to 74 dialogues, it was found that the generosity maxim was 4 utterances or 6%, the tact maxim was 6 utterances or 8%, the approbation maxim was 15 utterances or 21%, the modesty maxim was 1 utterance or 1%, Obligation Speaker to Other maxim 6 utterances or 8%, Obligation Other to Speaker maxim 1 utterance or 1%, Agreement maxim 13 utterances or 18%, Opinion reticence maxim 14 utterances or 19%, Sympathy maxim 8 utterances or 11%, feeling ritincence maxim as many as 5 utterances or 7%. The tendency to use the approbation maxim, opinion reticence maxim, and agreement maxim shows that in their speech, the tour guide provides as complete information as possible with the assumption that the information conveyed is in accordance with the wishes of their partner.

In certain contexts, tour guides also minimize their opinions if there is information that is less certain so that tour guides often say the word "nah seperti itu…. (Well like that….,), nah jadi…..(well so.....), ya ..mungkin …(Yes, maybe …)" which shows indecision. The form of indecisiveness is one of the rules used to show politeness in the language of tourism practitioners in Kota tua Jakarta. Grammatical and lingual markers in the speech of tourism practitioners are models of language politeness in Kota Tua Jakarta. Editorial Policy

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