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Communication Cooperation Principles With Cultural Leadership Language Minangkabau

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Abstract

Da'wah is one of the most appropriate means of broadcasting religion to its adherents both monologically and in dialogue. Minangkabau cultural leader is one who is considered as a preacher for the Minangkabau community because of his role as 'mamak' providing protection for nephews and his people are considered to have verbal competence and cognitive experience in the religious field so that it can be emulated. The hustle and bustle of today's phenomenon about religious issues that reek of radicalism, utterances of hatred, justification of radical Islamic groups dismiss that the existence of Minangkabau cultural leaders is able to realize a prophetic leadership to build character education and lead people to have morality. This leadership strategy recalls (reincarnation) the figure of the Paderi who are oriented to the improvement of ethics and morals based on the teachings of the Divine, Qur'an and Hadith and the application of the Minangkabau philosophy of "Adat Basandi Syara', Syara' Basandi Kitabullah" because Islam is a distinctive color of the identity of people Minang. The context of Datuk Minangkabau utterance expressed through digital media globally "internet" packages that are packaged in the right formula are able to create harmony in social interaction relationships. This study analyzes the maximization of the maxims used by the Minangkabau cultural leaders to realize polite behavior in language. The purpose of this research is to describe the realization of the politeness of the language of Minangkabau cultural leaders who meet the principles of cooperation in communication that is applied by Leech's method, namely the obedience of the maxim of wisdom, generosity, humility, agreement, agreement. This research method uses descriptive qualitative in the form of words instead of numbers by involving the recording, listening, note taking and reduction techniques in data collection. In analyzing the data carried out by making identification of data that falls into the category of maxim maximization followed by classification of data then analyzed based on the criteria. The results of the analysis of the data found that the realization of maxim maximization used by Minangkabau cultural leaders which appeared most was the compliance of maxims of wisdom, modesty hearts, agreements and finally awards. The maxim of generosity is not found in the Minangkabau cultural leader's speech. These results show the speech of the cultural leader of the Minangkabau who has the power of his language as role modeling for his people. Exemplary shows the power of a leader in carrying out his ideology.

Keywords: communication cooperation principles, language courage, minangkabau cultural leader

1. Introduction

The speech of the Minangkabau cultural leader is one form of the realization of da'wah that serves as the conveyor of the treatise to his people condition the conditions for his people to know, understand and practice the teachings of Islam as a view of life in line with the Minangkabau philosophy, able to apply the Bukit Marapalam agreement "Adat basandi Syara', Syara' Basandi Kitabullah" a condition in which there is a tug-of-war or "cultural transaction", so that Islamic values can dominate cultural values. Islam is one that forms a unique Minangkabau warrants that contributes to the formation of human morals because basically the Prophet Muhammad was sent to earth to improve morals human. Delivering his treatise in a wise and persuasive manner pays attention to the community's readiness to accept the truth value so that it can follow the context of the social development of the community at that time. so as to create awareness where there are conditions for change for their people to have meaning in solving life's problems and needs.

”إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ”

“Indeed, I was sent to perfect good character”.

The most appropriate and efficient media that can be utilized by people who are hungry for knowledge and religious information as a place for contemplation to become a better human being is the internet because the acceleration of technology leads to the acceleration of information spreading to various users. Youtube is one of the internet applications that can be utilized for the wider community without limits in extracting information quickly. YouTube is becoming a booming community for producing and consuming information. This is a new culture for those who have not fully realized and understood the positive and negative impacts offered in the presentation of this information. One of the negative impacts received by the community that cannot filter information wisely is the utterances of hatred by a person or group of people to create an unstable situation especially since these utterances are produced by the leaders of a people or preachers and used as public consumption.

Circumstances that cause unpleasant acts can be subject to criminal penalties contained in the Criminal Code (Criminal Law Code) that will be subject to sanctions for people who give speeches of hatred, insults, hoaxes, provoke, incite, discriminate can be oral even writing or facial expressions or gestures. This country has set penalties for those who commit acts of hate speech committed on social media as mentioned in Act Number 11 of 2009 concerning Information and Electronic Transactions. Hate speech is one of the most serious problems faced by Muslims around the world due to the obligation of every Muslim to implement the principle of *amar ma'ruf nahi mungkar* (inviting virtue and preventing mungkar). The essence of conveying the truth and preventing mungkar can be realized by means of polite manner without causing verbal abuse. Linguistically speaking hate speech violates the values of politeness in language.

The persuasive missionary movement is one of the most important channels for channeling the desires of the cultural leader of the Minangkabau to present a religious system of society that has the character of the *karimah* "Baladatun thoyyibatuun warabbun ghofur" "Beautiful country in the forgiveness of his Lord. When people feel that there is a dryness of the soul that is tainted by information that provides the need for inner peace, presenting a figure of Minangkabau cultural leader who preaches *Amar Ma'ruf Nahi Munkar* who runs Islamic Sharia applying the egalitarian principle of having an attitude of protecting human dignity. How does the principle of preaching the cultural leader of the Minangkabau carry out his ideal preaching to speak true, wise and persuasive words that are packaged in polite speech so as to create a conducive atmosphere and not cause potential damage to the community? In his linguistics, how do Minangkabau cultural leaders realize the maximization of the principle of cooperation to communicate creating politeness in language?

The Minangkabau cultural leader has an important enough role to be responsible for guiding, protecting and nurturing his nephew and his people to create harmonious relationships in society. The exemplary figure of a wise, wise and charismatic Minangkabau cultural leader is needed in advising, giving advice. Therefore the cultural leader of the Minangkabau must be polite and clear, systematic in giving direction and purpose of the conversation. Datuk expertise or cultural leader in managing Minangkabau sentences that have language stylistics using unusual words that are used in everyday language aims to maintain the threat of the face of the speech partner to avoid utterances of hatred, provocative, but does not reduce the portion of the truth conveyed that is delivered religious value, moral ethics, character and cultural heritage based on facts, recalling and learning from history, religious arguments that strengthen his exposure wrapped neatly in a metaphorical lexical order.

Politeness in language is an important thing for every community to do when communicating. Communicating there needs to be art (art) and its value (value) so that there are aesthetics and meaning, not only cool, pleasant to hear but also have positive messages for the listener. In communicating, the norms appear from verbal behavior and nonverbal behavior. Verbal behavior in its function such as the directive is seen in how the speaker expresses the command, obligation, or prohibition to do something to the speech partner with persuasion or repression. Nonverbal behavior can be seen from the expression, gestures, attitudes or behaviors that support the expression of one's personality. Someone's personality that needs to be developed a Minangkabau society has a unique culture so that it can exist in the world because it has a strong sense of confidence, good social capital, elegant communication skills, high sensitivity and sensitivity that gives positive reactions to the interlocutors as well as equality in looking at and valuing someone by prioritizing morals and politeness. The way to express the feelings of old people in the Minang community is different from today's youth. Parents in the past expressed their feelings or desires, both expressions of pleasure, sadness, anger, hesitation, fear, shame, boredom, and hate, commonly using parables or expressions. This is intended so that what is conveyed still sounds polite, not rude and dignified. Strengthened by the statement of Proclamator Ir. Soekarno "*When working, look at the Javanese, when talking, look at the Batak people and if you think, look at the Padang people. 'Thinking is a light', maintaining ethics with the opponents of their communication.*

Linguistically, the modesty of the Minangkabau language is known as "*Kato Nan Ampek*", namely *Kato Mandaki*, *Kato mandata*, *Kato Melereng*, *Kato Manurun*. Speech acts that are considered take into consideration the setting, the speech partner, the purpose of the speech, the flow of the speech, the nature of the speech, the media, the norms and the genre (Hymes, 1972). In oral communication the speaker must pay attention to the context that accompanies the utterance. With the context that accompanies the utterance, the message the speaker wants to convey can be well received by the speaker.

Minangkabau cultural value is a phenomenon that is imaged as the adage of "Adat basandi syara, Syara 'Basandi Kitabullah". Custom is based on Shari'a, Sharia is based on the Book of God. Once our noble ancestors offered the concepts of values, norms, customs and culture to pass on the values of religiosity to their generation by recognizing the greatness of the Divine based on Divine teachings and the guidance of the Messenger of Allah. Kato nan Ampek reflected in the Qur'anic letters and hadith have basic principles in polite speech including *qaulun sadida* speaking right, *qaulun ma'rifa* speaking gently, *qaulun baligha* speaking effectively, clearly and on target, *qaulun maysura* speak well, deserve and not disappoint, *qaulun karima* noble and honorable words, *qaulun layyina* gentle words. *qaulun maysuran* (Q.S Al-Isra ' : 28) is to speak using words that are good, appropriate and easy to understand.

(1) Al-qur'an letter of Al-hujarat sign 3

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Meaning: Surely the people who lower their voices on the side of their Messenger are those who have been tested by Allah for their hearts.

(2) Al-qur'an letter of Al-haj sign 24-26

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
{ حَرِيرٌ (23) وَهُدُوءٌ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوءٌ إِلَى صِرَاطِ الْحَمِيدِ (24) }

Meaning: Verily, Allah enters believers and works righteous deeds into the heavens beneath which rivers flow. In heaven they were given jewelery with gold and pearl bracelets, and their clothes were silk. And they are given instructions to good words and pointed (also) to the way (God) is praised.

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ الصَّالِحُ يَرْفَعُهُ

Meaning: Whoever desires glory, then to Allah is all glory. It is to Him that good words and good deeds are raised. And those who plan evil for those who are harsh punishments. And their evil plans will be destroyed.

Prophetic traditions relating to language ethics ::

(1) From Anas Al Juhani radhiyallohu 'anhu said the Prophet sallallahu alayhi wassalam said: Whoever is able to restrain anger even though he is able to vent it, Allah will call him on the Day of Judgment before the creatures until he is chosen which angel he likes. (HR.Tarmidzi)

(2) Rasulullah sallallahu alayhi wassalam said "And whoever believes in Allah and the last day should say good or silent. (Narrated by Al Bukhari).

(3) Said Al Hafizh Ibn Hajar Al Asqolani that, "A person who wants to speak should think beforehand. If he believes that it will not be bad and does not lead to a prohibited or forbidden direction, please speak. Even if the conversation is only changeable, it should be silent if it can deliver a situation that is haram or makruh (fathul bari).

Interpretation of the meaning of the Qur'an as instructed by Allah in speaking good words by lowering the voice, saying the gentle, thinking first before speaking gives a good impression and leaving a good mark in the hearts of those who hear it, giving a parable like a tree that has firm roots, and the branches soared into the sky. It is clear that the owner of this arsy of God who exalts his glory loves his servants who are willing to humble themselves through polite and polite speech. The values of religiosity that deliver to humans have an ideal pattern of life is never contrary to social life even to academic values that are considered to be very valuable in logic and sound reasoning power.

This is in line with Wat 2005 reinforcing his thinking by saying the communication strategy aims to avoid conflict and conflict, mutual understanding with each other so as to create a sense of comfort in speaking. Deutschman 2003 stated politeness of language based on social background, cultural norms, context and situation as well as the value of the message to be conveyed. Thomas 1995 expressed politeness is a sincere goodwill to others. Octavian 2013 explained politeness is a language event that is manifested in verbal and non-verbal activities that are taken into consideration when speaking about choosing clear language forms so that goals and objectives are achieved.

Politeness is something that is highly respected by the Indonesian people as Eastern people who are cultured in creating harmonious relationships and comfort to the speech partners in verbal communication. And to elevate the local wisdom or local wisdom of the archipelago in this case Minangkabau which is full of high cultural values. Janney (2005) reinforces linguistic politeness is a theory that examines the different dimensions of function in individuals and social as a strategic framework for fostering, starting and ending social interaction for the convenience of communicating by applying the principles of cooperation in communication creating good and profitable situations and respecting partners said because they did not feel burdened by the

message contained in the speech. The principle of cooperation in interacting was stated by Grice that the speaker conveying the information in his speech must be informative, relevant, clear.

Leech (1993) cites that pragmatics is a linguistic study that discusses the study of language about the meaning of the language spoken in relation to the word situation. Wiryonito (2013) states pragmatics is the study of language to address the semantic needs of social relations activities. Levinson (2005) suggests that pragmatics is the study of language in relation to context. Chaer (2010) reinforces that speech acts are psychological in accordance with factors that affect the speakers' enthusiasm in achieving the aims and objectives of speaking.

Politeness can be measured by fulfilling the principle of cooperation in communication or often referred to as maxim maxim. Leech defines the maxim of obedience as consisting of (1) maxim of wisdom which means reducing the benefits of himself, and maximizing the benefits of others, (2) maxim of generosity reducing the benefits of oneself and maximizing self-sacrifice, adding burden to oneself, (3) the maxim of appreciation maximizes the feeling respect and respect for others, reduce criticism of others, (4) maxim of simplicity or humility reduce praise to yourself, (5) maxim of agreement to reduce inequality between yourself and others, increase adjustment with others, (6) sympathies reduce antipatization with others, increase sympathy and care for others.

One of the speakers who realize language sophistication and obey the maxims in communication is the cultural leader of the Minangkabau often called the datuk or headman. Consideration of the need to conduct research on the politeness of language in the speech of the Minangkabau cultural leader because the grandfather or cultural leader of the Minangkabau is considered a person who has authority not only in leading but also in language authority that does not contain the threat or intimidation value of his speech partner, which further reinforces the values of formation character in the form of Minang cultural values inheritance. The higher the politeness value used by the speaker, the higher the position and position of the speaker needed by his people.

The speech of the Minangkabau cultural leader who reflects the values of politeness in language can be seen from the representative of two figures who became the Minastabau cultural figures, namely Yus Datuk Parpatih and Mak Katik with their programs in the form of monologue speeches and traditional discussions. The monologue speech titled *Pitaruah Ayah* was shared on the YouTube channel and the customary discussion titled *Duduak Baselo* was aired on Padang television and could also be watched again on the YouTube channel. *Pitaruah Ayah* said by Yus datuk Parpatih wanted to show the politeness of language by submitting his humility as a father not as a grandfather, leader or community leader Minang who has an important position in the midst of the community. The call '*father*' wants to familiarize himself with not creating distance between the speaker and the speech partner. *Pitaruah Ayah* has long been made and played in the form of cassettes and CDs and is now played on YouTube channels. Some of the topics offered are the responsibilities of fathers in the household, the leader as a prince, migrating abroad, marriage of advice for the bride and groom, Minang personality (moral formation) etc. This program can inspire traditional and cultural leaders. to pass down local culture. *Duduak Baselo*, a talkshow, an interactive dialogue spoken by Mak Katik, a cultural and academic person. In a number of episodes that were presented, among others, themed phenomena that were updated, custom polemic, character education, leadership, Minang personality. *Duduk Baselo* is synonymous with simple chat that is communicated informally to show intimacy as a large Minang family with various knowledge and experiences.

Both of these figures are maestro cultural Minang who have concerns about the Minang generation as Minang heir who has begun to be contaminated by the acculturation of modernization culture. Besides having verbal abilities that are of high esthetic value with metaphorical speeches using the meaning of class in each speech in polite manner, high religiosity, broad horizon and experience that is quite capable of longing for the Minang generation to look for someone who can be emulated without imaging. Because of some sad reality tarnished about the existence of mamak only as a ceremonial symbol of custom, its speech as a commodity in the transaction of traditional events so that the polite language is only a formality of the customary serving package. The tutran of Minanga's two maestros can inspire to reverse the existence of mamak that can be emulated by its people.

One of the researchers' interests in seeing the realization of language politeness in these two figures is his utterance:

Wisely in seeing something that is visible, it doesn't mean that zero is worthless. And that wisdom arises in the value of being subordinate to one's dignity standards.

This speech was delivered by Yus datuk trainer in the *Pitaruah Ayah* program with the theme 'Minang personality'. This statement shows the maximization of wisdom to understand an implicit meaning that is implied, using a vague philosophy of speech containing sensible values, choosing the right diction indicates language skills are quite wise in advising someone to reduce criticism to others and maximize respect for speech partners. Strengthened by Leech's theory that the maxim of wisdom is the ability to be friendly to the speech partner, give as much praise as possible, reduce criticism to the speech partner. This speech implies an implicit meaning of imperative speech in the form of advice or appeals to the speech partner, behind the pride of the achievement achieved there is concern that the speaker is careful in carrying out the mandate as a leader because the task of a leader is not easy. The speech does not force the speaker to the speech partner to obey his advice, by means of implicit subtle language, it

is hoped that there is an option for the speech partner to consider the advice of the speaker, the choice of diction to disguise the actions command

2. Methods

This research is a descriptive qualitative looking at a phenomenon of language based on facts, natural, objectively measured empirically from the speaker's speech to his speech partner. Mahsun (2007) confirms that qualitative research analyzes language by describing words from the data, wanting to see their meaning in context. Data taken words, phrases, sentences. Sudaryanto stated (1993) qualitative data were taken in the form of statements about the content, nature, characteristics, circumstances, physical objects, behavior patterns, values, norms, events that occur in the community, symptoms or phenomena regarding relationships with one another. The data taken are all the speeches of cultural leaders Minangkabau Yus datuk Parpatih and Mak Katik that fall into the category of maxim of politeness politeness in the context of monologue speeches and traditional discussions. Data sources were taken by electronic media namely youtube in the form of programs on the internet youtube channel. speech is recorded, recorded and transcribed literally and classifications or data grouping is made in tabular form and identified based on criteria. The presence of researchers as research instruments in observing and obtaining accurate data is urgently needed to analyze data correctly according to the researchers' interpretation based on the theory presented by Leech..

3. Results and Discussion

Data 1:

Context: Monologue speech entitled Pitaruah father by Yus Datuk Parpatih on the theme "Prospective Father"

Speech: Sk descended, the task began, the current status of the husband jo became commander in the household, coronation of kings, inauguration for officials.

Maximum obedience: Appreciation and Wisdom

This speech was delivered by the speaker in the context of advising the younger generation who decided to marry and were devoted to adult men who were about to or were newly married in the form of advice or appeal to the speech partners to be able to carry out a new role as a husband. The husband is the head and leader in the household. The husband has a great responsibility and mandate to lead, foster and run the household to realize the *sakinah mawaddah warahmah* family. This statement realizes the maximization of wisdom and respect for the speech partners, maintaining face threat to the speech partners. The dedication of the maxim of appreciation can be seen from the indications of the husband jo being the commander in the household, the coronation of kings, the inauguration of officials. Commander, king and officials are high status given by the speaker to the speech partner to respect the role of men as leaders in the household. Maximum appreciation in the form of praise, maximizes respect, appreciation and appreciation for others and reduces criticism to others.

The fall of the wisdom maxim was seen from the decree, the task began, the current status of the husband jo became the commander in the household, the coronation of the kings, the inauguration of officials. This speech has an implicit meaning in the form of an appeal, advice to male speech partners who have married have the rights and obligations to carry out their role. The great and heavy obligation is balanced by the rewards given as commanders, officials and kings. Maximization of wisdom means reducing one's own benefits, and maximizing the profits of others. Gives benefits by encouraging appreciation for others. Maximum wisdom maximizes the influence of the speech partner, offers wise choices in the form of advice. This statement does not cause turbidity for the bridegroom because he does not feel intimidated and judged by the burden of being the head of the household. Through the speech award will motivate speech to carry out its role properly, a leader in the household.

Data 2

Context: Pitaruah leader theme father

Speech: *Nasi serimah nan basuik nan basuok, aia satitik nan bataguak, piti kupang ka balanjo, kain sabanang nan dipakai ikua di jalan Allah, bacampua barang haram sadonyo nak kan ditanya, kan diuji kan di saseok, dipareso di meja hijau dihadapan Allah kan bajaya 'kulukum rain wakulukm rain masula roiya' setiap kamu pemimpin dan setiap pemimpin akan ditanya kepemimpinannya, baitu rasulullah mamparingekan.*

Maximum Fall: Wisdom

This speech fulfills the maxim of wisdom maximizing one's own benefits, and maximizing the profits of others, raising appreciation for others. This utterance is spoken by the speaker by giving advice referring to the prophet's hadith refining his imperative actions that his speech is not a personal perception but a religious order with his arguments. warning the speech partner to be wise as a leader because every leader will be held accountable before God in the final clause. This utterance avoids hate speech values because today's phenomenon is that many leaders are criticized in unethical ways, bringing down one's good image and threatening one's face.

Data 3

Context :Pitaruah Ayah tema Pemimpin (Batagak Panghulu)

Speech :*Alhamdulillah, syukur nikmat kepada Allah, sananglah ayah mandangnya, anak ayah jadi orang, di alek jamuan adaik, orang gadang batuah, gadang dipayung, batagak basah didalam pasukuan, banalah banagari. Baalah ndak sanang hati ndak dek mali tabacakan, dek tukang ndak talukiskan, bialah sungai ditumpuah ruah barinai. Namun salabiah daripada itu nak kok dibaliak ndak mamanggung jiko diulang bak manyapuah manuangkan disiko tagamang hati ayah nak. Namun baa pananggungan bana janji, ikhlas taguah padoman panji, sinan hakikat bahagia, tauladan bagi pamimpin, syukua dipabanyak, baitu baso urang dulu, tahu nasib anak buah, capek tanggap aspirasi urang bawah, paduli jo masalah, usah kato rang kini, maso bodoh kece, baitu sambilan kato urang awak. Januar puting maralek hulu nak simpang jo bawah pangukua jo barek. Itulah Iman dan Taqwa nak, agamo adalah pagaran batin, syariat padoman hiduik suluah dunia jo akhirat. Nampang bukan tabaca, ulah dek binguang badan jua, tinggakan jari sarok laman, ka Tuhan tobatlah ayah*

Maximum obedience: Wisdom and respect

This speech was delivered by Yus datuk trainers in the Pitaruah Ayah program with the theme 'leaders'. This utterance shows the fulfillment of the maxim of appreciation by giving an appreciation of the achievements of the speech partner who was appointed as the leader. The form of praise in the form of gratitude to God is an extraordinary favor because of the opportunity given to the nephew, the Minang young man becomes the leader of the speech partner with great hope of getting the best from all prayers offered. Father's son becomes a person, treated big, is not described as the right choice of diction to show the brilliance of the language, a sense of pride and admiration for the speech partner. Strengthened by Leech's theory that the maxim maxim appreciation is the ability to be friendly to the speech partner, give as much praise as possible, reduce criticism to the speech partner. This speech implies an implicit meaning of imperative speech in the form of advice or appeals to the speech partner, behind the pride of the achievement achieved there is concern that the speaker is careful in carrying out the mandate as a leader because the task of a leader is not easy. The speech does not force the speaker to the speech partner to obey his advice, by means of implicit subtle language, it is hoped that there is a choice for the speech partner to consider the speaker's advice. The 'tagamang' lexical is a diction choice to disguise the command's actions. Praise is one of the motivations for leaders to carry out their mandate properly, not just to give criticism without being accompanied by an appreciation of the performance of leaders. So it does not cause apathy towards the leader.

Data 4

Context : Pitaruah Ayah tema Kepribadian Minang
 Speech : *Angku-angku jo sanak sajujurnya kami akui kalau dipandang secara ilmu ado rasonyo sia-sialah kami manyantiangkan caramah sampai iko alun bapandah digalek. Sebab babicara tentang kemanusiaan begitu luasnya ruang lingkup permasalahannya, wawasan tidak sajo kultural kok mancapai bidang sosial, ekonomi, politik, agamo terlalu komplit bagi yang tidak sempat mengecap pendidikan perguruan tinggi namun semantap itulah didesak warga Minang dan beban moral sebagai pamangku adat kami marasa terpanggil sampaikan walau satu ayat.*

The Maximum Fall: Humility

This utterance was delivered by the speaker wanting to fulfill the principle of communication cooperation which has the value of politeness in language. The maxim of humility maxims can be seen in this speech by reducing praise to oneself, maximizing self-sacrifice with Angku-angku's sentence, Jo, we honestly admit that if we see it as a science, Ado Rasonyo is useless. College. The recognition of self-quality that is still minimal according to the speaker shows a form of simplicity and humility because in reality the background of the speaker is very contrary to his speech, a cultural leader of the Minangkabau, cultural, has extensive experience and insight to share knowledge with the speech partner trying to reduce praise to self. There is a message implied by the attitude of humility delivered in his speech that is the responsibility and trustworthiness as a cultural leader to convey a truth to his people. Even as a leader does not mean his speech becomes authoritarian towards his people, his cognitive experience dwarfs the competence of his people so as to create an antipathy towards his people. leader. With humility in his speech shows his greatness and increasingly gives a positive influence of admiration on the figure of a humble leader.

Data 5

Context : Pitaruah ayah tema Pemimpin
 Speech : *Sapanjang kaji nan didanga hadits nan sahih dari nabi kok sampik mungkin malampangi kok barek mungkin maringankan, hanyo tigo yang manolong nak, sadaqah jariah, ilmu yang bermanfaat dan anak yang soleh. Dek sesoak sapanjang hari ndak talak basadakah, untuak kalian sajo ndak cukuik nak, konon mangana utanglah, tasabuik ilmu nan baajakan itu sampai mangalir, mangaji ndak sampai katam, pangalaman bakurang-kurang, natah kok katigo nak, doa kallian barikan buliahlah pinta jo pinta sakada sataguak aiah pangipeh hangek dikubuah kok lih bapalapeh*

Maximum fall: Humility

The speaker delivers his speech fulfilling the maxim of humility maxim in reflecting the politeness of language. The maxim of humility is reducing or minimizing praise and respect for oneself. There are indications that show the maxim of humility contained in the sentence Sapanjang kaji nan in the hands of the authentic hadith from the prophet. This statement shows that this is not a personal perception but a religious proposition that reinforces his speech, refers to Islamic law (Adat basandi syara', Syara' basandi Kitabullah). Evidence that confirms the fulfillment of humility maxim in the sentence "for you to not learn enough, son, not to get to the curb, pangalaman experience or less. Speeches that show minimizing self-quality, labeling someone who still needs to learn before giving advice to kemanakan or his people.

Another sentence that supports the maxim of humility maxim is your prayer, please pray for pinta jo pinta sakada sataguak aiah pangipeh. A request that represents the hope of the parents of their children to have children who can pray for their parents as a form of charity.

As a leader does not mean to be a super human and perfectionist. The leader also needs the support of his people in the form of prayer and cooperation to build a dignified human mentality.

Data 6:

Context : Diskusi Adat
 Speech : *Indak masalah biaso malawan jo kabanaran melawan guru jo pituah. Mukasuiknyo adu argumentasi dalam mancari aia nan janiah, sayak nan landai. Etiket samo baik, kok niek samo barasi, sopan santun jo nan talendo. Balaya kato nak tiku, badayuang sambu manungkuak, basilang kayu dalam tunggua.*

Submission of Maxims: Agreement

Speeches that have politeness with the fulfillment of agreement maxims. In the maxim of the agreement it means reducing inequality between oneself and others, increasing adaptation with others and seeking equality of understanding. Speaking Problem and biaso is the willingness of the speaker to equate understanding with the speech partner from argumentation which is thrown to maintain face criticism for the speech partners. The goal is arguing in a search for a janiah, weak and gentle because the purpose of discussion is not to compete with muscles but to argue with common sense aiming at finding a solution to the polemic raised. Samo etiquette is good, why is niek samo barasi, good manners and talendo form of this agreement closed by asserting colliding arguments needed to find a truth with the condition not to heed the values of ethics and politeness in language. An agreement was made to create fluency in communication but because the speech partner is someone whose age is much younger than the speaker, he must continue to practice kato nan ampek, kato mandaki how the speech partner should speak to people whose age is much older than him. Wise leaders are leaders who are ready to be criticized for achieving better change.

Data 7

Context: Konteksnya Pitaruah Ayah tema “*Batagak Penghulu*”

Speech: *Siddiq artinya mambanakan, mambanakan satu kabanarana, kabanaran mutlak nan tak tabali, yang datangnya dari Allah “Alhaqqu min robbik falakunana mina muntarim” satiok kabanaran timbangannya ka Alqur’an, walau logika manulaknyo, suaro banyak tak jaminan, ruang dan waktu ndak mambateh, nan bana tataplah bana. Walau sakaum maragukan, itulah rikap Abu bakar mambanakan risalah nabi Muhammad SAW. Beliau dapat gelar siddiq. Mancari kabanaran ada takaran kabanarannyo.. Silahkan tapek sanagari, barundiang uranng cadiak pandai, pakaikan alua patuik bana, tapi tunggua dulu sabalun naik katimbangan syara’ mambanakan, kok lai ndaklah malawan syariat, inyolah kabanaran hakiki, syara’ mangatakan, adat mamakai. kok kamanakan baaraja ka mamak, mamak barajo ka panghulu, panghulu barajo ka mufakat, mufakat barajo ka alua jo patuik, alua jo patuik barajo ka bana, bana badiri sandirinyo Alhaq (kepada Allah, itulah sampurna adat. Kasimpulannya sifat siddiq mambana nan bana walaupun rumit mangatokan “Qulil hakku walau kana murrn” katakanlah nan bana walaupun pahit rasonyo.*

Submission of maxim :Wisdom

This speech fulfills the maxim of wisdom because it is an assertive speech giving a proposition that is believed to be the truth by its speakers. This wisdom maxim maximizes profit to others and minimizes profit to oneself. Give advice that refers to the proposition of religion makes it easy for speakers to uphold the truth because religion is an essential truth and is more touching to the speech partner to accept the contents of the speech. Because it is not dwarfing or dropping the threat of the speech partner's face.

4. Conclusion

Language is an instrument of symbolic power having a role in dominating the battle of ideas, ideas in the form of statements, information or instructions. In realizing fluency in communicating it is necessary to consider politeness in language guarding the face of the speech partner. Minangkabau cultural leaders provide a learning process of interaction in their speech with various contexts of monologue speech and dialogue applying the principle of cooperation in quality communication by fulfilling the maxim

of wisdom, humility, appreciation, agreement, generosity. The speech of the cultural leader of the Minangkabau has demonstrated his social and cultural identity with an ideological content based on religious values embodying the Minang philosophy of 'Adat Basandi Syara', Syara 'basandi Kitabullah'. The speech of the Minangkabau cultural leader applies the concept of politeness in language which is exemplary for other leaders. The two speeches of the Minangkabau cultural leader create harmonious relationships and avoid utterances of hatred and provocative speech.

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