

## CHAPTER I

### INTRODUCTION

#### A. The Background of the Study

Language is one of the important elements in communication. The communication can be performed both in oral and written language. In the communication there are social interactions among the speakers of the language. The interactions can create a bond of friendship between to speakers who will benefit from such interactions.

There are various factors that influence interactions such as age, sex, profession, cultural values and educational level. For instance, a child will use a different style of speaking when he speaks to his father. A man will have a different manner of speaking from a woman. A woman may use certain words to express her feelings which are different from those of a man.

Politeness is very important in daily interactions. This can be proved when a certain event occurs. In Karo“adat” for instance the father and daughter is *tabooto* live together in one house. However, this is not necessarily considered an impolite thing in other tribes.

Karo is one of ethnic in North Sumatera that has so many unique things, such as language, clothes, food and traditions. Nowadays, most of Karo not know about assets of Karo itself. In this research, the writer will explain about Karo. “Orang Karo” never calls themselves with Karonese but *Kalak Karo*, same with

Batak tribe calls themselves with “*Halak Batak*”. In North Sumatera, Karo is one of the ethnic that uphold politeness. The background of the politeness value of Kalak Karo is “*Ndi – Nta*”, different with “Take and Give” from western culture or what we generally used in daily life.

“*Ndi – Nta*” means that we must give something before take something from another people. In Karo, this proverb occurs in all daily activity. Especially, in Karo ceremony, such as, wedding ceremony, death ceremony, open house ceremony, and seventh – month pregnancy ceremony. Through all of those ceremonies, it represents how the tradition in Karo works. In this research, the writer will focus on the wedding ceremony.

There are three types of wedding in Karo, they are; *Ngerondong* (in relationship), *Nungkuni* (proposing), *Nangkih* (runaway). In this research, the researcher focused on *Ngerondong*. The steps on the wedding ceremony are; *Kusik-Kusik* (introduction), *Maba Belo Selambar* (engagement), *NgantingManuk* (marriage by tradition), *Pasu-Pasu* (bestowal of blessing), and *Kerja Adat* (reception).

But in reality, at this time the tradition in the Karo wedding ceremony began to be influenced by the surrounding culture. In fact, there have been many ways to implement the Karo wedding tradition to experience development and change. Such as, “*batang unjuken*” or bride dowry. “*Batang Unjuken*” already set in decision of Karo tradition, but now day, most of bride’s family determine the “*batang unjuken*” without based on the decision of Karo tradition.

And unfortunately, this is not widely known. There are many generations of *Karo* who don't know the traditions of their tribes. *Karo* who have lived in urban areas have also forgotten and not preserved the true *Karo* tradition correctly. This is of course very detrimental to *Karo*, because the next generations of *Karo* do not know the wealth possessed by their own tribe.

Now, in the implementation of the tradition of *Karo* wedding has differences that are classified based on "*gantang tumba*" or can be called anything paid to the bride and groom's family in a traditional way. Differentiated into six regions (Ginting 2018: 37-41) namely; *Karo Langkat* custom (*KaroJahe*), *Karo Dusun* custom (*Deli Serdang*), *Karo Baluren* custom (*Dairi*), *Karo Timur* (*Cingkes* region, *Gunung Meriah*, *Bangun Purba*), *Karo Kenjulu* custom (*Barusjahe* sub-district, *Tigapanah* and surroundings), and *Karo Gunung-gunung / Teruh deleng ras Karo Singalor Lau* custom (*Kutabuluh* sub-district, *Payung*, *Lau Baleng*, *Tiga Binanga*, and *Juhar*).

Based on these differences, the writer focuses on the research of politeness strategies in *Karo "Kerja Adat"* ceremony in *Kabanjahe*. The writer will analyze moral lesson from *Rakut Si Telu (Kalimbubu, Sembuyak, AnakBeru)* for bridegroom using Politeness Strategies theory by Brown and Levinson (1987).

Politeness is a term used to describe actions and the way we speak that aims to keep our interlocutors still have pleasant expressions. Divided into four parts, namely; (a) bald on record, (b) positive politeness, (c) negative politeness, and (d) off record (Brown and Levinson 1987 : 92). Based on this explanation, the writer focus on positive politeness and negative politeness are used in *Karo "Kerja Adat"* ceremony.

## B. The Problem of the Study

The problems of the study are formulated as the following:

1. What types of politeness strategies are used in Karonese “*Kerja Adat*” ceremony?
2. What does the most dominant of politeness strategies are used in Karonese “*Kerja Adat*” ceremony?
3. What does the most dominant mean of politeness strategies are used in Karonese “*Kerja Adat*” ceremony?

## C. The Objective of the Study

In this research, researcher has some purposes to answer the problems of the study, they are:

1. to explain the types of politeness strategies used in Karonese “*Kerja Adat*” ceremony.
2. to show the most dominant politeness strategies used in Karonese “*Kerja Adat*” ceremony.
3. to describe the most dominant mean of politeness strategies used in Karonese “*Kerja Adat*” ceremony.

## D. The Scope of the Study

This research discussed about types of politeness strategies used in Karo “*Kerja Adat*” ceremony. The types of politeness strategies in Brown and Levinson theory (1987), namely (1) bald on record, (2) positive politeness, (3) negative politeness and (4) off record strategy. The researcher focused on analyzing the types of

positive politeness and negative politeness strategies used in Karonese “*Kerja Adat*” ceremony, found the dominant and analyzed the dominant meaning of positive and negative politeness in wedding ceremony in Kabanjahe.

#### **E. The Significance of the Study**

##### 1. Theoretically

- (a) As a reference and suggestion to researcher of Karo.
- (b) As a guidance for someone who want to know about used of politeness strategies in *Karo “Kerja Adat”* ceremony.

##### 2. Practically

- (a) As a research comparison about politeness strategies with other theories.
- (b) As guidance for every level of education department with subject of *Karo “Kerja Adat”* ceremony with the topic discuss is politeness strategies.