

# CHAPTER I

## INTRODUCTION

### 1.1 Back Ground of the Study

Language as a communication tool has an important role in human interaction. All human beings were born to have language in order to build good relationship in the form interaction for doing everything desired in the world by avoiding war but creating sense of peace. Indonesia is one of religious nations in the world that believes that there is a supernatural power of their creator and being itself as creation from nothing to be something. They call the supernatural power God that has unlimited power. Human being was created as God imagine to do many good things in the world include to construct a harmonious relationship among the creations. God is good, so as imagine of God human being essentially is a good person who love peace as God is peace. Building a good relationship among them is an essential instrument that called language. We use language to express inner thoughts and emotions, make sense of complex and abstract thought, ideas, desires, feelings to learn to communicate with others, to fulfill our wants and needs, share experiences as well as to establish rules and maintain our culture. Similarly, Brown and Yule (1983) indentify two main function of language: the transactional (information-transferring) function and the interactional (maintenance of social relationships) function.

Language can be defined as verbal, physical, biologically innate, and a basic form of communication. Behaviourists often define language as a learned

behaviour involving a stimulus and a response (Ormrod,1995). Often times they will refer to language as verbal behaviour, which is language that includes gestures and body movements as well as spoken word (Pierce& Eplin,1999).

Language can identify themselves as the label of human being, fellow human beings, the environment, science, and moral values or religion. No matter where you live, or what you are doing every day that there is definitely one thing you do all day that you speak. Starting from the first is "it's time to wake up?" Until the last say *Good night, I had to sleep*. All you do is talking. In the bedroom, bathroom, kitchen, hallway, buses, cars, shops, markets, offices, schools, factories, conference you spoke. To couples, families, friends, neighbors, co-workers you talk. This is what humans do almost without interruption and often without being aware of the importance of language in human life. The ability to communicate is one thing that distinguishes us from other creatures. We are human and we talk. We need to realize how our live truly filled with the words, the power of words, important and significant (Tripp 2004:9). In a casual conversation over coffee, in a tense conversation at the airport, in defending themselves why we were late coming home, or why not completing work tasks. We need to speak. In teaching children or engaged in an altercation, during a debate in parliament, loud discussion with a friend, talking human being. Words can express our existence and our relationship. Words are able to form our observations and explain our experience. We are also able to know others through conversation. We speak because want to know and to know we speak. Talking is not cheap because interpreting is not easy. How do we interpret life determine

how we respond. Finally, Language is a system that is able to bridge the feelings and thoughts of men, and the introduction of each human interest and needs of one another.

In a religious life undeniable that God also teaches that each his servants able to communicate well and lovely. Paying attention to the principles of life can create a harmony life among human beings. We can see from the perspective of some scriptures. According to Quran, there are standards be considered in order to create a harmonious relationship in a community. One of the important standards is how to speak politely. The Holy book of Islam, Quran writes six principles can used as guide lines to speak. 1.) Qaulan Sadida (Surah An-Nisa 4: 9) that is to speak the truth, 2.) Qaulan Ma'rufa (Q.S.4 An-Nisa: 8) speaks to comfort, does not to offend or hurt feelings, according to the criteria of truth, honesty, do not lie or pretend, 3.) Qauli baligha (Q.S An-Nisa 5: 63) speak effectively concerning the expressions, achieving goals, objectives, clearly, and accurate, 4.) Qaulan maysura (Q.S.17: Al-Isrâ': 28) speaks well and choose appropriate words, are not be disappointed, 5.) Qaulan karima (Q.S.17 Al-Isrâ': 23) using noble words to represent the content of the words, messages, the ways and the purpose of the utterances well, honorable, respectful reflecting the noble attitude and worthy of deep esteem, 6.) Qaulan layyina (Q.S. 20 Taha: 44), speak gently. Muslims use these six principles as guideline to speak among the people in a community. (Murni, 2009: 1).

Meanwhile, Christian in the Holy Bible states in Luke 6:45: *The good man brings good things out of the good stored up in his heart and the evil man*

*brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.* It means everyone expected to speak well and correctly as a manifestation of human lives. Words kill, words give life words are poison or fruit that you specify. Proverbs 18:21. The tongue has the power of life and death and those who love it will eat its fruit.

Proverbs 15: 1 "A gentle answer turns away wrath, but a harsh word words stirs up anger". Ephesians 4: 29: "Do not let any unwholesome talk come out of your mouth, but only what is helpful for building others up according to their need, that it may benefit to those who listen". Speaking is gracious, avoid rudeness and do not make someone angry.

According to Stafford (2002:255-272), there are several things to note in speaking refers to Holy Bible: 1) honest. It is the basic of God demands for us. Do not lie but speak the truth (Colossians 20: 16, Proverb 12:22). 2.) Be able to arouse the spirit, not just a gloss (Proverb 26: 23-25, 15: 4). 3) hold your tongue (Proverb 10:19, 17:28). 4) Speak softly (Proverb 15: 1), 5) do not boast (Proverb 27: 2). 6) Saying correct word at the right place and contexts (Proverb: 10:32). 7) Do not hypocrite. What people are saying in accordance with what they are conducted. (Matthew 7:21). Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone (Colossians 4:6). We can conclude that all religious belief teaching the congregation to speak in appropriate rules.

Belief is not the only one way to speak properly but there is also close relationship between, culture and politeness. Culture is the result of the interaction among the people. (Kraft and Geluykens, 2007:9). Spencer-Oatey “Culture is a fuzzy set of basic assumptions and values, orientations to life, belief, policies, procedures and convention that are shared by a group of people, and that influence (but do not determine) each member’s behavior his/her interpretations of the „meaning“ of the people behavior”. That is why the researchers has been studied this case for years to avoid misunderstanding of culture patterns. It means every country has specific cultures, even everyone has different personal culture. For example:

One afternoon after work, a British teacher of EFL, who had recently started teaching at a college in Hong Kong, decided to visit some friends who lived in a different part of the city. She went to the appropriate bus stop, and as she walked up, a group of her students who were waiting there asked, ‘*Where are you going?*’ Immediately she felt irritated, and thought to herself, ‘*What busies is it of theirs where I’m going?*’ Why should I tell them about my personal life?’ However, she tried to hide her irritation, and simply answered, ‘*I’m going to visits my friends*’ (Spencer-Oatey, 2000:1).

This British teacher discovered that „where are you going?“ is simply a greeting in Chinese. There is no expectation that it should be answered explicitly: a vague response such as, „Over there“ or into town“ is perfectly adequate. That the students were being friendly and polite in giving such greeting, not intrusive and disrespectful as the British teacher interpreted them to be.

Indonesia is not only a multi-language but also a treasure nation. The population of Indonesia is one of the largest in the world. Until 2011, Indonesia's population reached 240 million. China occupied the first rank, followed by India,

and the next is the United States. Based on the last data of population census conducted by Central Bureau of Statistics (BPS) Indonesia, it has 1,128 ethnic groups and 748 languages. The majority are Javanese, Sundanese, Malay, Batak, Bugis, Padang, Banjar, Dayaks, Kutai, Madura, Betawi, Sunda, Lombok, and so forth. The number could reduce along with the lack of original people who speak the native language. On the other hand, it could increase because of the vast territory of Indonesia have been unreachable.

A collective theme to identify some of the ethnic group who live and come from Tapanuli and East Sumatra, North Sumatra are classified as Batak are Toba, Karo, Pakpak, Simalungun, Angkola, and Mandailing. Simalungun Batak tribe or tribes in general bounded by customs. Someone who does not perform or live according to Batak's culture, s/he named *lang maradat* uncivilized person. Simalungunese people are very much concerned with the context of the speech whether s/he was talking with colleagues, elders or *penatua* etc. In Simalungun language „polite“ is called *hamat/porman*. There is a proverb that saying *Hamat martondong, hamat marsanina*. It means to maintain harmony in the society in recognition of each individual must respect one another in order to avoid conflict by using *impolite/junggar*. In Karonese people call *mehamat or porman*. The structure of Simalungun society combined in term of *Tolu Sahundulan, lima Saodoran* consists of Tondong, Boru, Sanina, Tondong ni Tondong and Boru further discussed in Chapter II.

Although Simalungun often categorized into Suku Batak but Sahap Simalungun (SS) is dialectically very different from Bahasa Toba (BT) and

Bahasa Karo (BK). Batak Toba people often do not understand Bahasa Simalungun otherwise the Simalungun is easier to understand Bahasa Toba by giving different sense of meaning. In Sianturi's research found, the word *ho* using to show a close relationship even unequal ages. In BS word *ho* refers to a younger than the speaker, even s/he is a foreigner. *Marobu/pantang* or impolite used *ho* to someone older than the speaker, because in BS it used for equal or younger one but already close. For example the following sentence:

(1) BT: *Ho* Debata (showing a close relationship among man and human)

SS: *Ham* Naibata (Thou are God)

(2) BT: Jam piga nangkane dijemput *ho* tuson *pa*?

SS: Jam piga nokkan *ham* ijemput, *Pa*? (What time did you pick it up, Dad?)

(3) BT: Jurusan aha do *ho*, *kak* (close relationship)

SS: Ai jurusan aha do, *kakak*? (What is your major, sister?)

(4) BI: Saya yang akan menyalam *dia*.

SS: Au ma holi manalam *inang* *Pikar Pendetanta*. (I will shake her)

In Simalungun sentence (1), (2), (3), and (4) are considered impolite by using *ho* and *dia* because of some reason „Debata or Naibata“ is the King, King of all Kings. We must honor and respect Thy name in the world. *Dia* refers to a woman who is a servant of the church. Analyzing from the view of Simalungun, the speaker do not to respect the addressee. The speaker should say *I will shake hands of the Vicar*. This case happened in area of Simalungun and the listeners are Simalungunese. They will definitely polemical and assume that the speaker does not know the manner how to speak politely. The introduction of various

differences provides potential that Simalungu's style is different from other Batak languages.

Communication is a transferring process of information from one person to another. It has three elements, a speaker, listener and signaling system or the language itself (Clark & Clark, 1977:23). The goal of communication is behavior and human relation. For example:

Inang: Horas, *botou* (How do you do?)

Man: Horas, *inang* (*I'm fine, thank you*)

Inang: Ai morga aha do ham? (May I know your sure name?)

Man: Morga Saragih, *inang* (I am Saragih)

Inang: Yahhh, *Namborumu* do hape au. *Parumaen* ai boru aha, *botou*?  
(Exactly, You may call me *amboru*. May I know your wife's sure name?)

Man: Boru Purba, *Amboru* (Her sure name is Purba)

Inang: *Makkelamu* pe i rumah Purba do da. (My husband too)

Man: Nai do tene. (I see)

Inang: Boi Marmakkela, boi do *Martulang*. Lang hu rumah ma hita lobei, *botou*?  
(You may call him Makkela or Tulang. Come in, please)

Man: Sahalinai ma *Amboru*, misir ma lobe ahu da *Amboru*!

(Anytime *Namboru*, I'm sorry, I have to go)

Inang: Baen ma anggo nai, *botou*. (That's ok)

The focus of the conversation is introduction, greeting, Part II is body or topic discussion, and the last is closing. There are several things that need observed from the conversation above. The woman started a conversation by saying *horas* a warming greeting (I) like Batak people generally to open a conversation. She did not know who the young man. He is still young from his



appearance so she called her *botou*. She showed her intention to greet the man and wants to build good relationships and intimacy. Word of *botou* used to call the woman's sibling or man. *Botou* used to greet a stranger if they are coequal. Moreover, in a dating relationship the woman or the man can call his girlfriend *botou* because it is not rare to find in songs language Simalungun word *botou* if it is to the tune of romance or relationships among youth who are in love or is pursuing his love. If a foreign man were older than she was and his hair was gray, then he would say, *Horas, Bapa!* Usually in the first meeting, the speaker will ask the listener's clan or *marga/boru* to build a closer kinship that often referred to as *partuturan*. After „martutur“ kinship will be realized among them a case of the word 'Amboru, Makkela, Tulang.

Table 1.1 Simalungun Politeness

No.	Speech Act	Types of Politeness Strategies			
		Bald-record	Positive	Negative	Off-record
1.	Horas, botou Illocutionary: expressive		√		
2.	Ai morga aha do ham? Illocutionary: directive			√	
3.	Yahh, Amborumu do hape au Illocutionary: declarative		√		
4.	Mangkela mu pe i rumah Purba do da. Illocutionary: representative		√		

5.	Lang hu rumah ma hita lobei, Botou Illocutionary: directive		√		
6.	Sahali nai ma Amboru, misir ma lobe au da Naboru Illocutionary; assertive		√		

From the natural data above, simalungunese usually use *deference* for respecting someone such as *botou*, *naboru*, *tulang*, *parumaen*. (Further see Chapter II about Kinship-related Person reverence in Simalungun). We can also find some particles; *do*, *da*, *ma*.

There are some interesting cases from the conversation above because the speaker or listener rarely using direct question, or word classification. For example:

(1) **Parumaen** ai boru aha botou? (*may I know your wife's sure name?*)

**Parinangon**mu ai boru aha?

**Parsondukbolon**mu boru aha?

Boru aha ma **parumah**mu?

**Inang-inang** mu ai boru aha?

(2) **Mangkelamu** pe i rumah Purba do. (*my husband is Purba*)

**Pargotong** hu pe i rumah Purba do.

**Paramangon**hu pe i rumah Purba do.

**Amang-amang** hu pe Purba do.

Parumaen, parinangon, parsonduk, parumah, inang-inang refers to *wife*. The word of Mangkela, pargotong, paramangon, amang-amang refers to *husband*. So, in Sahap Simalungun the speaker uses the appropriate level of word to show politeness.

In common with Koike (1989:187), He believes that people communicate different socio cultural aspects through face-to-face encounters, that is, through conversation with others. One such aspect is politeness, which can be expressed using various linguistic as well as non-linguistic strategies. Due to interference of various ethnics groups in Simalungun district, study need to be conducted. For example:

There are some cases in different ways to say something. For example:

1. Context: There is party of new house in Bandar, Simalungun. There are many guests attending. There are some guests coming from Raya. The host welcomes them by saying *Yahh, songon **bajan** ma nasiam roh!* In, Simalungun Bandar „bajan“ means *a lot, there are so manya people or quests*, to express feeling because there are a lot of quests who come to attend the party. But in Simalungun Raya „bajan“ means „ugly/worse“ so it can heart or annoy the people from Raya if they do not understand that the word „bajan“ In Bandar is equal to „buei“ in Raya. Commonly, people of Raya say: *Yahh, songon na buei nasiam roh*. In Saribudolok, the people use “bahat ma nasiam roh”.
2. Context: Two men from Siporkas are going to Raya, on the way suddenly a great rain. They pass by on a house of waiting the rain stop. A girl comes from

that house, say “domma *bossot* nasiam”. That girl do not understand that it is annoyed them because in Siporkas „bossot” used for a baby who pees in his/her pants. She should say “domma *lossot* nasiam”. „lossot” is used to describe someone „wet because of rain”. That is why we need to study the way of speaking and politeness strategy use of Simalungun to build a good relation and understanding.

### **1.2 The Problems of the Study**

Based on the background, the researcher formulate the problems are as the following.

1. What are the types of politeness strategies used by the speakers of Simalungunese in Siporkas Kecamatan Raya Simalungun?
2. How are politeness strategies realized in linguistic features used by the speaker of Simalungunese in Siporkas Kecamatan Raya Simalungun?
3. Why are those politeness strategies used in that way in Siporkas Kecamatan Raya Simalungun?

### **1.3 The Objectives of the Study**

In realization to the problems the objectives are:

1. to derive the types of politeness strategies used by Simalungunese in Siporkas Kecamatan Raya,
2. to describe how the politeness strategies realized in linguistic features used by the the speakers of Simalungunese in Siporkas Kecamatan Raya Simalungun,

3. to reason for the use of politeness strategies in that way in Siporkas Kecamatan Raya Simalungun.

#### **1.4. The Scope of the Study**

The main aspect of this study is to find out a research realization of politeness strategies used by Simalungunese in daily conversation. In this case, the researchers chose dialect Raya exactly in Siporkas, Kecamatan Raya because it is closer and strong cultural identity of Simalungun. There is still out of many acculturations to affect this dialect. The characteristic of Simalungun close enough by listening pronunciation, intonation, melodious and choppy, we can feel „ahap/sense“ of Simalungun. It supported also by layout of its geographical. Unlike the dialect Silimakuta that is more influenced by Karo language because it bordered by Karo. Topi Pasir dialect is affected by Bahasa Toba. Dialect Jahe-jahe influenced by Malay. The native speakers of Simalungun politeness limited for those who live longer even born in Siporkas, Kecamatan Raya, Kabupaten Simalungun.

#### **1.5 The Significance of the Study**

Findings of study are expected to offer theoretical and practical significance.

**Theoretically**, findings of the study expected to add up horizons in theories of culture and pragmatics, especially those related to Simalungunese culture.

**Practically**, the findings can be used as a language teaching materials by teacher in particular politeness of Simalungunese in Primary School level in additional local curriculum design which is called “Muatan Local” in developing traditional

language. Teachers can apply the procedures of polite language in the process of educating children in accordance with the needs of the nation to produce good character of learners starting from the learners' environment based on culture. Lecture of applied linguistics may use as a material in the classroom. The speaker and the listener follow the rule of politeness strategies in conversation for creating a harmony situation as an improvement of the space peace of a nation. The results support understanding concept of cross-cultural communication; domestics or international tourists who visit Simalungun. Developing the tourism is based on home stay in Simalungun by government.

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