CHAPTER I

INTRODUCTION

A. The Background of the Study

Language was a sound of the word, in which language used as a tool for communication. The language itself had an important role in society, likewise in Tanobato Padangsidempuan the used of Angkola language as their colloquial language made an impact on their society. Because we consisted of cultural and language diversity, we had a tradition where this tradition was very important in using language, especially in the local language, for instance, an oral tradition.

Oral traditions were a culture of community traditions which people can remember with listening from their ancestors, this tradition was not written, it transmits from one member to another from one generation to another (Sibarani, 2012). Those traditions like legends, proverbs, sayings and other, the tradition of sayings was a primary means of communication in daily life. In Angkola language, there was a tradition of communicating and it's transmitted by hereditary with practiced conversation, it was called terms of kinship.

In the tradition of the Angkola community, the used of kinship was important, they should use it correctly. Everyone needed to know the terms they used to speak with their family because the use of proper terms had seen as a sign of obedience to the tradition and sign of familiarity and the used of kinship in language use can determine it polite or not.

Politeness, in essence was behavior or attitude of us toward someone in having communication, it was an attitude where we must respect to our interlocutors in having communication in order to avoid conflict and misunderstanding and to developing the familiarity (Brown and Levinson,1987; Goffman, 1967; Holmes, 1995).

In the past, Angkola language used as a colloquial language in Tanobato society, but nowadays Angkola language mix with Indonesia language, the people there also had mixed with newcomers, the influenced of global culture was also a cause of the mix of languages. Some young people in Angkola had mixed their first language, they had begun to rarely use Angkola language. Even though they had mixed their language, they still used Angkola language when they in custom and talking to older people, they still used Angkola language as a form of respecting and politeness toward old people.

Even though the young people had mixed their language, the older people still use Angkola language as their daily language to keep their solidarity, because Angkola people had a high sense of familiarity. According to the older people, if we used Angkola language we will be more respected because if we prefer to using Angkola language than Indonesia we were considered to respect to our custom and traditions by using Angkola language we will be more appreciated and a sense of familiarity will be more solid. Therefore older people in Angkola still kept their first language and local wisdom can be used as guidance in life society to maintenance their tradition because the norms of Angkola

tradition itself had begun to forget and rarely used and over time it will disappear (Kartika, 2016).

The researcher had observed Angkolanese in Tanobato when they used Angkola language. Here was one of the examples of conversation by Angkolanese.

A : *Aso inda jadi si Rani mulak tu huta?*
'Why did not Rani go hometown ?'
B : *Inda dong dongan nia. harana, sakali i marjanji si Yusuf padohot kalai mulak, tau-tau ditinggolkon si Yusuf ia.*
'Because there was no friend to accompany her, because yesterday Yusuf promised her to go hometown together, but Yusuf left her instead'.
A : ***Ibo roakku maligi si Rani maporroha nia nagiot mulaki.***
'I'm sad to see Rani even though she really wants to go hometown'.

From the conversation above, showed that Angkolanese prefers using positive politeness strategy, this strategy tried to minimize the threat to the hearer's face and commonly used in a situation where the audience knew each other. The speaker showed a positive face by making the hearer's face sympathy for the speaker says and it also showed the hearer had given a positive respons. She felt sympathy hearing the statement from the speaker because Rani disappointed by Yusuf.

To support this study, the researcher had found some previous study about positive politeness. Abbas (2013) investigated positive politeness in novel Montgomery's Anne of Green Gables and the social relation of character in that novel, the result showed that there were 8 strategies of positive politeness strategies applied by the character of the novel. This study showed how the character "Anne Shirley" the socially marginalized female orphan with low power successfully manipulating the

interlocutors by using positive face to achieve social harmonious relationships with them.

Dowlatabadi, Mehri and Tajabadi (2014) conducted a research about positive politeness strategies in conversation exchange, the case of council for dispute settlement in Iran. The results showed that notice/attend to the hearer, seek agreement and avoid disagreement were most frequently used. Because of the context of this study in the judiciary, the speakers used positive politeness to tried to lower the power and social distance between speakers and interlocutors and tend to harmonize social interactions and foster interpersonal relations between them.

Based on the phenomenon and previous study, the researcher wanted to know, investigated, and interested in deep to analyze the positive politeness strategies used by Angkolanese in Tanobato by using Brown and Levinson's theory. In general, politeness strategies can be regarded as a system to reduce face-threatening act in communication. Positive politeness itself aimed to minimize the threat of hearer's face. This strategy aimed to avoid conflict, with developing familiarity. While, Angkolanese had a high sense of kinship and maintained their good relations with others, so the positive politeness itself can be a strategy that helped Angkolanese to spoke politely to avoid conflict.

B. The Identification of Problem

Based on the background of the study, the researcher made the identifications of the problem as:

1. There was a mix of languages in Angkola Tanobato, between Angkola language and Indonesia.
2. There was also a newcomer in their community.
3. The influence of global culture as the caused of mix languages.

C. The Problem of the Study

Related to the background of the study above, the problems of the study were formulated as follows.

1. What were the types of positive politeness strategies used by Angkolanese?
2. How were the positive politeness strategies realized by Angkolanese?
3. Why were the positive politeness strategies used by Angkolanese?

D. The Objective of the Study

The objectives of the study were formulated as follows:

1. To find out the types of positive politeness strategies used by Angkolanese.
2. To describe the realization of positive politeness strategies used by Angkolanese.

3. To describe the reasons for using positive politeness strategies by Angkolanese.

E. The Scope of the Study

The discussion of this study was limited to positive politeness strategies of utterances in the daily conversation Angkolanese family in Tanobato Kecamatan Padangsidempuan. This study focused on Brown and Levinson's theory which introduced fifteen types of positive politeness strategies.

F. The Significance of the Study

The findings of the research were expected to give contributions theoretically and practically.

Theoretically, the findings of the study expected to add theories of politeness and culture. The findings also can be some references for further research, who were interested in the study of positive politeness strategies.

Practically, the findings of the study can be useful for the young generation in developing their culture. They can be useful for the speaker and listener to apply the role of positive politeness strategies in conversation. They can be useful for the readers to gain their knowledge about positive politeness strategies and to enrich their knowledge about Batak Angkola culture.