

# CHAPTER 1

## INTRODUCTION

### 1.1 The Background of Study

Politeness is applied by someone because he wants to respect the hearer. Politeness is not something we are born with, but something we have to learn and be socialized into (Watts, 2003:9). Furthermore, Watts (2005) adds that human societies use communication strategies to avoid or minimize conflict, and increase comfort and understanding. Speaking politely with other speakers is conducted to maintain the harmony of relationship and to avoid conflict. The harmony in an interaction between the speaker and the hearer is kept in order to share information, willingness and build interaction to avoid misunderstanding among them.

Politeness strategies are ways to convey the utterances as polite as possible (Brown & Levinson, 1987). Politeness strategies are used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. According to Yule (1996: 60), it is possible to treat politeness as a fixed concept, as in the idea of 'polite social behavior', or etiquette, within a culture. It is also possible to specify a number of different general principles for being polite in social interaction within a particular culture. Some of these might include being tactful, generous, modest, and sympathetic toward others. Therefore, it can be

assumed that politeness is related to such norms and principles existing in the society at large. Brown & Levinson outline four main types of politeness strategies; Bald on Record, Positive Politeness, Negative Politeness, and Off Record Strategy.

Gens (2006:128) says, "Culture is all human behaviour process and affect the way of life, thoughts, and human minds and will be a norm of life to continue the form of character in future days." Panggabean (2007:2) says that culture means living in social which is based on a behaviour which upholds the value of the ancestors."

Wedding ceremony is the traditional ceremony which is important for the Batak people, because people who are married have the right to hold the ceremonies such as welcoming the birth of a child and giving the name of the child and so on. Toba Batak traditional ceremony is a ceremony that is attended by the three elements of *Dalihan Na Tolu* (Tripod System) ; namely *hula hula*, *dongan tubu*, *boru* who actively participate in that traditional ceremonies. Wedding ceremony is also a path that brings "Dalihan Natolu" of the parents the groom to "Dalihan Natolu" of the parents the bride. Batak wedding ceremony should be inaugurated by custom "Dalihan Natolu", religious ceremonies and followed by *mangulosi* event.

Ulos can not be separated from the life of the Batak people. Each ulos has 'mercury' on their own, it means having the nature, circumstances, functions, and relations with certain things or objects. Marriage has the most important elements

in it, such as religion and culture. So it is with Indonesia that has a variety of tribes in it or commonly known as multicultural. Cultural elements cannot be released from marriages especially in Indonesia. Each culture has certain distinctive characteristics, such as a wedding has a certain characteristic in it, ranging from the event or ritual that occurred during the ceremony process, the wedding is part of the ceremony in a culture. Traditional ceremony of marriage in Toba Batak society is inseparable from the awarding of ulos. Ulos is interpreted as a protective facility capable of providing protection, affection by the giver to the receiver of ulos. Delivering ulos (Mangulosi) is the most important thing in Batak Toba wedding ceremony events. Therefore must use polite language. The example of conversation in delivering ulos in Toba Batak wedding ceremony below :

*Paranak : Jadi di hamu parmoran nami, lean hamu ma tingki di hami asa mangalean ulos hami tu hamu.*

Wife taking party : so for you our daughter families, give us time to give this ulos to you.

*Parboru : Gabe amang gabe*

Wife giving party : We agree with it

*Paranak : Tu hamu anak dohot parumaen nami, ikkon Tuhan i do parjolo luluan muna, asa di tambai hamu akka ondeng*

Wife taking party : For all of you, our son and daughter in law, we have to ask you to find the kingdom of God so God bless your family.

In this situation the speaker of wife taking party (paranak) ask to wife giving party (parboru) to give them a time to give that ulos. The wife taking party

giving suggestion during mangulosi events to the bride , to love, respect, help each other, and to make a good thing in their life. In this conversation used identity marker who implemented in Dalihan Natolu.

The researcher wants to examine the politeness strategies in delivering ulos. The main research is to find the types of politeness strategies which is used during delivering ulos in the Toba Batak wedding ceremony as well as to know how the politeness strategies are expressed in the Toba Batak wedding ceremony.

### **B. The Problem Of the Study**

Based on the background of study, the problems are formulated as the following:

1. What are the types of politeness strategies in delivering ulos in the Toba Batak wedding ceremony ?
2. How are the politeness strategies expressed in the Toba Batak wedding ceremony?

### **C. The Objectives of the Study**

In accordance with the problem of the study, the objectives of the study are:

1. To investigate types of the politeness strategies in delivering ulos in the Toba Batak wedding ceremony.

2. To explain how politeness strategies are expressed in the Toba Batak wedding ceremony.

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

There are some kinds of politeness namely politeness principle, face threatening act politeness, and politeness strategies. This study is focused to investigate the politeness strategies used in delivering ulos in Toba Batak wedding ceremony. The main aspects to be observed are the politeness strategies they use in that event based on the theory of Brown and Levinson. Brown and Levinson (1987) outline four types of politeness strategies; bald on record, positive politeness, negative politeness, and off record.

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

Findings of this study were expected to give theoretical and practical significances.

##### **a. Theoretically**

1. The research findings were expected to enrich the theories of linguistic politeness strategies, specially the spoken language in Toba Batak community.
2. The finding could be references for further study.

b. Practically

1. This research is focused on Toba Batak native speakers in expressing statement, question, offer, apologize, etc. It is expected that this research is useful as guidance for those who are interested in Toba Batak culture, especially wedding ceremony and for those who plan to be the performers or actor in Toba Batak wedding ceremony.
2. For readers, this research would enrich their knowledge and information about politeness strategies.

