

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Interaction among members of society is done by the use of a language. It means that language as a communication is central to all human existence and social process. To make the interaction fruitful, a medium of communication is obviously necessary because communication has an important role to express some ideas, feelings, thoughts and intentions. Therefore it seems impossible to do some interaction without using communication.

The relationship between culture and politeness has been studied by researchers. Culture is part of human being. It is considered to be group-specific behavior that is acquired, at least in part, from social influences. It is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. Because culture is the result of the interaction among people (Kraft and Geluykens, 2007:9)

Misunderstanding can occur from different cultural views of politeness. Polite behavior and speech in one culture can be actually perceived as impolite in another culture. Every country has different culture, even everyone also has different personal culture. They have rule and policy when they speak something. If they come out from the rule, they will be judged as impolite person. Misunderstanding can be avoided in

interaction inter-ethnic culture if we can express our politeness through our way and utterances. Knowing the culture of the hearer will help the language users to build comfortable interaction and build our image or face in the hearer point of view. One can be impolite if he/she cannot identify the hearer's culture and the contexts of the situation. Different tribes have different way to say something. It is based on the hearer's culture and context.

Politeness is very important in the communication. The communication cannot run well if the member and listener does not obey the politeness. Brown and Levinson (1987) stated that politeness is the term used to describe the extent to which actions, such the way we say something. When we are speaking, the utterances we produce are our action to show the politeness. The utterances should be able to save the hearer's and feeling enjoyable. The utterances through the language we use will be a judgment whether we are polite or not, but we have to learn the politeness because politeness is not something we are born with, but something we have to learn and be socialized into (Watts, 2003, 9). Furthermore, Watts (2005) added that human societies use communication strategies to avoid or minimize conflict, and increase comfortable and understood. Speaking politely with other speakers is conducted to maintain the harmony of relationship and to avoid conflict. The harmony between the speaker and the hearer is kept in order to share information, willingness and build interaction also avoid misunderstanding among them. Politeness can be applied by the utterances with consider the hearer's culture.

Politeness is a way to show the respectful. One will try to be polite with other people to attract their attention. Nasution (1999: 12) states that being polite in Mandailing

language can be expressed through the use of kinship term and greeting. The use of these elements in communication show the relationship between the speaker and the listener.

Mandailingnese is one of several numbers of ethnic group in Indonesia which is known as ethnic group that uses politeness in communication. Mandailingnese use its language in daily life. In making communication to interact, Mandailing is familiar to be polite or in Mandailingnese language calls *hasopanon*. To be polite is very important because politeness is the way to avoid conflict in communication.

To be polite in Mandailing language are related to the action that is taboo to do and to say. It is called "*pantang*". The way to talk to someone who is honored will be different when they speaking to others. For example, when speaking to *Mora* (the group of people which is very honored in Mandailingnese culture), *anak boru* is not free talk.

Past time ago as there is something taboo to do and to say '*pantang*' Mandailingnese has the phrase to call *Mora*. The politeness is expressed by the utterance "*Marsomba tu Mora*" means being polite to *Mora*. If they do not use these, they will be called as '*nasomamboto adat*' means someone who does not know the custom or impolite person.

Nowdays, practically this phrase has been changed. It can be seen that religion has change this culture. The strategy to use the phrase such "*Morsomba tu Moratta*" which is faced to *Mora* is not maintained. It is caused by people have believed that there is only God can be worshiped. They do not use the phrase to praise their *Mora*. Culturally, it has broken the culture of Mandailingnese which maintain the politeness but it is not being problem and everyone has done the change. The strategy to use the phrase of being polite has not being used not only in daily life but also in some cultural parties.

The strategy has been changed into the use of indirect speech and the use of pronoun to show their politeness to praise someone who is very honored.

Mandailing people usually use modesty as a one of the value in “Makkobar” . For example, *anak boru* (from the male family) said that “*inda adong nataroban nihami, on maido nabisa hami oban indahan nasumargule*” (It means that, *anak boru* said to *mora* that they just brought a rice without fish, but the fact, they brought rice and the fish). So, from this example *anak boru* use modesty maxim to show their appreciation to *mora*. Another example, *anak boru* (from the male family) said that “*Sattabi sappulu maradopkon mora dijunjung do tuanna di dege – dege do tilakona tarlobi tu barisan ni namora na toras rap dohot raja i. Anggo hami do da barisan anak boru laing na totop do hami on manjuljukon morana. Muda na pade ning mora nami, na pade juo doi di hami*”. It means that *mora* always agree with *mora*’s opinion. So, from this example *anak boru* use agreement maxim to show their appreciation to *mora*. It shows that in Mandailingnese culture, the indicator of being polite has been changed.

Related to makkobar, the relatives of group of people from the woman or bride are called *Mora* to the relatives of the man or bridegroom called *anak boru*. Therefore, *anak boru* tries to be polite as good as possible in wedding ceremony where the oral communication happens during this party. For this reason, it is better to know the politeness expressed in *Makkobar*.

There are many theories of politeness. But in this study the politeness focus in Makkobar will be analyzed based on the maxims purpose by Leech (1983: 132) state that politeness language basically have to pay attention to the six maxim of politeness, there

are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim.

1.2 The Problems of the Study

Based on the background of the study, the problems to be investigated formulated as the following.

1. What types of politeness strategies are used by Mandailingnese in *Makkobar*?
2. How are the politeness strategies expressed?
3. What types of politeness strategy is dominantly used?
4. Why is the type dominantly used?

1.3 The Objectives of the Study

In relation to the problems, the objectives of the study are:

1. To elaborate the types of politeness strategies applied by Mandailingnese in *Makkobar*
2. To describe the politeness strategies expressed
3. To elaborate the dominant types of politeness strategy used
4. To explain the reason for using the dominant type of politeness strategy used.

1.4 The Scope of the Study

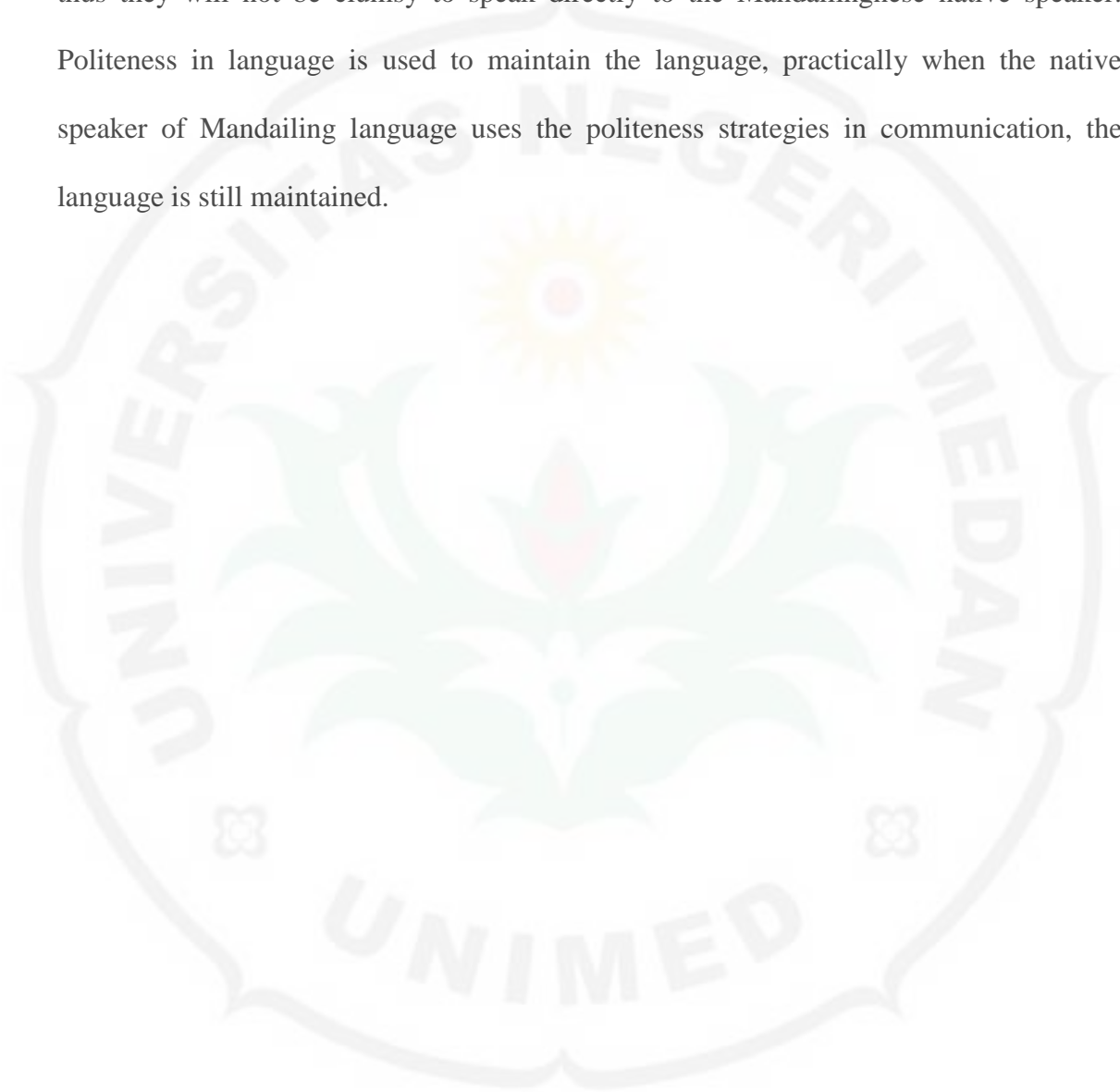
The main aspect of this study is to see the politeness strategies used by Mandailingnese people in “Makkobar”. And the realization of types of politeness strategies in *Makkobar*. Based on explanation above, this study focused on politeness strategies by leech theory, there are six maxim of politeness strategies there are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. The location of people who use the politeness strategies is the Mandailingnese people who live in Mandailing

1.5 The Significance of the Study

The findings of this study are expected to be significantly relevant, theoretically and practically. Theoretically, the research findings are expected to enrich the theories of linguistic politeness strategies, specifically the spoken language is spoken medium by certain community, mainly the Mandailingnese society. This study considered being useful initially to provide the information of what politeness strategies used by Mandailingnese native speakers when they express their oral communication in cultural party context of situation. Consequently, it will give better understanding and new insight of how politeness strategies are related to the aspect of pragmatic study. This contribution will in turn give tentative framework for a comprehensive analysis of politeness.

Practically, since the research focuses on Mandailingnese native speakers in *Makkobar*, hopefully it is useful for teachers and lectures of sociolinguistics to apply the politeness strategies specifically to sociolinguistics students either University or high school which occur in daily conversation. This will accelerate to speak Mandailingnese,

thus they will not be clumsy to speak directly to the Mandailingnese native speaker. Politeness in language is used to maintain the language, practically when the native speaker of Mandailing language uses the politeness strategies in communication, the language is still maintained.



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