

# CHAPTER I

## INTRODUCTION

### A. The Background of the Study

Human and language is a unity that could not be separated. Language used by human beings to communicate among one another. By the use of the language in their daily lives, they can express their emotions, views and others. Without the use of language, it seems impossible for people to interact and communicate with others. Wang (2010) states that speakers have to be able to choose various communicative strategies to maintain a good relationship between both interlocutors and they also need to apply strategies to construct a good conversation.

In this case, pragmatics as a scientific study of meaning, known as the tool to expand the knowledge of the understanding of individual's meaning. Pragmatics is a subfield of linguistic which includes various concepts such as, speech act theory, talk in interaction, and conversational implicature and studies the ways in which context contributes to meaning. Pragmatic language skills are important for developing relationships with others, and for communicating with a range of interlocutors in a variety of contexts. Pragmatic studies show the transmission of meaning depends not only on the linguistic knowledge of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved, the inferred intention of the speaker, and so on. In this

respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time of an utterance.

Pragmatics as a social interaction based learning, throughout speech acts, grammar, lexico process, politeness theory learned. To which way the expressions represent one's intentions. These strategies are also known as politeness strategies. Mills (2003) states that politeness is the expression of the speaker's intention to be represented by face threats carried by certain face threatening acts toward another. Another definition is a magnet of social skills whose goal is to ensure the hearer feels, understanding, or confirms in a social interaction. Being polite therefore consists of attempting to save face for another. When somebody tries to have a polite conversation, he or she also has to pay attention to the hearer's feeling.

The unspoken and spoken behaviors of individual that convey politeness strongly based on culture. One of the easiest ways to inadvertently cause offense is either to violate a cultural norm or to fail to follow one of society's rules of polite behaviors. Many people assume or comment that politeness is universal. It means that if we act politely based on our understanding of what is polite, people in other cultures will understand the attempt. Generally, this assumption may be true if people from different culture take time to learn the specific cultural ideas of politeness that vary between cultures.

In Indonesia there are quite number of specific rules or strategies that people should be sure to know about and to follow. One of the most important ways of expressing politeness is reflected in the ways of addressing people.

Linguistic and cultural diversity in Indonesia provides different ways of addressing people that make people have to be careful of using forms of address to a particular person and in a particular situation. Although Indonesia has successfully implemented language planning, in which bahasa Indonesia has been adopted as the national language, this does not mean that people all over the country use the same standard forms in addressing people. What might appear in Indonesian textbooks are the standard forms of address.

Same as Holmes' statement (1995) that when people try to be polite, it means that they want to express respect towards the person they are talking to and avoid offending that person. Hence, it is not only important to speak well in terms of linguistics, but also important to think about other's feeling. Petrickova (2012) states that the importance of being polite is caused by the content of conversation, since often what needs to be communicated is unpleasant and threatening to the hearer.

The social interaction occurs in every layer of human being from time to time. It starts with a small tribe, village, town, city, civilization, to the biggest country need social interaction. The main topic of this study is Mandailing tribe centered in South Tapanuli of North Sumatera, Indonesia. This tribe has different complex structural system, from blood line, lineage, language, literature, social system, culture, and arts from most of Batak and Melayu tribes. Every tribe or culture has its own identity as a group in which differ from other tribe, so that from this identity it can be identify as one group that different from one another.

This special character of every tribe can be seen in custom events that held even if one small group migrate from its original regency. Koentjaraningrat (2009) states that tribe is a group of people which bounded by conscientiousness and identity of one culture, law, unity and language. From many events, marriage almost represents all cultural identity. From its attributes, clothes, dance, ceremony, wedding code, and all the implementation from low to high society class inside this group.

Mandailing, as one of the most populated tribes in North Sumatera, considered to be the influence of cultural varieties in this province. Koenjtaraningrat (2009) also states that in mostly Batak, marriage is one of the most important link-chain where almost all the traditions done from generation to generation. As we know, in Mandailing marriage, there are lots of complex order for a couple to get marriage despite of "Religion Marriage". In order to understand the complexity of politeness from the wedding ceremony, the writer has to uses the "Politeness Theory" by Brown and Levinson factor analysis. In this study, the writer interested to discuss about the politeness that occur along the ceremony. From the protocol, parents, elders, the brides, uncle, and everybody that has to speak up in the process. The requests from each speakers will be examined and determined to be what kind of politeness strategy and will be described in discussion of the study.

The study of politeness strategy described by Marbun (2018), by using the qualitative descriptive research. He dealt with the politeness strategy in request of Batak Toba Language found in Tarutung. The objective of the study were to find

the types of politeness strategy in request used by Batak Toba people in the conversation used by Batak Toba. The data were collected by recording the conversation of Batak Toba people and then were transcribed. The data were analyzed by qualitative research. The result of the research shown that all types of politeness strategies in request used by Batak Toba people. The percentage in using bald on record was 9,81%, positive politeness strategy was 42,01%, negative politeness was 5,01 and off record strategy was 11,01%.

Another study that focused on Politeness Strategy of Javanese in Welcoming Guest Used by Javanese who are living in Malang was conducted by Setiara (2014). By using the qualitative method, she found that there were 12 utterances from Javanese people have different politeness when they are welcoming their guests. The data were taken from the different age, sex, marital status, education background.

Sianturi (2015) conducted a study about the realization of politeness strategies used by the toba batak teenagers in lintongnihuta. The study dealt with the politeness strategies used by Toba Batak teenagers. The study employed qualitative design which aimed at describing the politeness strategy which used by Toba Batak teenagers. The subjects are 10 (ten) Toba Batak teenagers who participated in this research. They lived on Tapian Nauli, Lintongnihuta. The results showed that the Batak Toba teenagers express their politeness by using address terms/kinship forms, pronouns, particles, and deference. The Toba Batak teenagers applied the four types of politeness strategies stated by Brown and Levinson which are (1) bald on record, (2) positive politeness, (3) negative

politeness, (4) off record. The dominant type was bald on record strategy (57.6%). It is caused by Toba Batak societies 2 do not like talk long-winded. Their characteristic were hard worker and extrovert, so that they speak directly. They showed solidarity in their interactions. The Batak Toba teenagers applied 4 metaphorical expressions (umpasa) as their concept in controlling their ways of speaking.

According to the explanation above, it is interesting to know how Mandailing Wedding Ceremony's especially in Mangalehen Hata Sipai ngot development that would be viewed from theory of politeness strategy. The ceremony also had requests which spoken by each speakers. They were Host, Suhut, Anak Boru, Mora, Hatobangon. Therefore, the writer took the event to be analyzed from politeness strategy theory by Brown and Levinson. This Mandailing Wedding Ceremony represented social culture, class, dress code, and its special identity.

For example, Suhut as elder of the party said when serving plain food to the guest. He's being modest when saying food was not delicious but the fact that the food was very delicious. This was the example of the utterance.

Suhut : *"Tar songonon dope rasokina, nabisahamilehen, parasokion hamu ma aha na di jolottaon, deget-deget dibaen hamu"*. (Just it that we can give to you, please eat the food in front of us, you must enjoy it).

This request was one of many examples in mandailing wedding ceremony as part of the order of the event. And also being the positive politeness as the speaker

use the “Noticing or attending to the hearer’s interests, wants, needs or goods” as the strategy of his politeness.

### **B. The Problems of the Study**

Based on the explanation above, the problems of the study would be formulated as follow.

1. What types politeness strategies of request are used on Mangalehen Hata Sipaingot in Mandailing Wedding Ceremony?
2. How are the utterances of politeness strategy in request realized on Mangalehen Hata Sipaingot in Mandailing Wedding Ceremony?
3. Why are the requests of the Mangalehen Hata Sipaingot in Wedding Ceremony speakers represent the types of politeness strategy?

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

In analyzing the utterances and statements from the speakers, the writer discussed the objectives of the study as follow.

1. To find out about the types of politeness strategies of request on Mangalehen Hata Sipaingot in Mandailing Wedding Ceremony.
2. To describe the realization of politeness in request utterances are used on Mangalehen Hata Sipaingot in Mandailing Wedding Ceremony.
3. To explain the requests of the Mangalehen Hata Sipaingot in Mandailing Wedding Ceremony that represent the types of politeness strategy.

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

In this study, the writer discussed the *Mangalehen Hata Sipaingot* event which was part of *Mandailing Wedding Ceremony*. The source of data was Fari Sandi Harahap and Rika Handayani Rambe, held on 25th May 2021 in Kec. Rantau Selatan Kab. Labuhan Batu. The writer limited the analysis only on the requests spoken by The Host, Suhut, Anak Boru, Mora, Hatobangon, Haguruon, Host of the wedding, and The Brides (if the tribe code allow them to). Further, they has been analyzed through the words means that analyzed the words from the wedding by using the politeness strategies as a main theory. Thus, each request classified into the politeness strategies theory.

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

The findings of this study were expected to be useful theoretically and practically. Theoretically, The finding was expected to enrich the theories of politeness strategy in request specifically on the analyzing politeness request used by Mandailingnese in Mandailing Language.

Practically, the readers could understand how politeness in request are used in Mandailing language. For Students, to obtain more about politeness strategy in request especially in context of situation. For the next researcher who were interested, it could be used as a reference.