

CHAPTER I

INTRODUCTION

A. The Background of the Study

Language is a central part of interaction and communication. It is something which we need everyday to communicate with the people because without a language we cannot communicate with the others. Bloomfield (1933) states that language plays a great part in our life. The way for expressing our feelings is used language, and language has two types, which are written and spoken. Language as spoken can be realized in oration, dialogue, presentation, etc.

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.

Noviani (2014) says that sometimes when people communicate, what they utter is not always the same as what they mean. In other words, the speaker has another meaning behind what is said. The listeners, as the partner of communication, have to be able to interpret this meaning since the speakers' intention is implicitly stated. It occurs because they breach from rules of conversation. Started from this point, it is then interesting to bring up this language phenomenon to be further observed. This study of language that is concerned with meaning of utterances is pragmatics.

In scientific study of language, Pragmatics is one of them. Pragmatics acts as the basis for all language interactions and contact. It is a key feature to the understanding of language and the responses.

As Yule (1996) states that pragmatics is the study of what speakers mean, or 'speaker meaning', is called Pragmatics. It is one of the branches of linguistics. By studying meaning of a word, phrase, sentences. We can get the intention of one interaction other than to interpret its meaning. Pragmatic skills are important for developing relationships with others, and for communicating with a range of interlocutors in a variety of contexts. As politeness strategy through speech act mostly indicated more scientific study of what pragmatics's meaning.

Politeness strategy is one common strategy appears in communication. Thomas (1995) states that politeness refers to the respect we show to other people by virtue of their higher status, greater age, etc. Similar with Thomas (1995), Pishghadam (2012) states that Politeness is an important factor in developing effective relationships with people, and any misuse of these strategies can hinder the effective communication, leading to individuals' dissatisfaction and indifference.

Holmes (1995) states 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. That's why politeness itself can be convey to describe one's politeness and what strategy in using it.

Many people assume that politeness is universal. It means that 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 massive between cultures.

The diversity in some countries or in one country have different kind of act itself. Indonesia as the most cultural diversity in the world, may encounter this kind of “politeness diversity” even in its own region. Calling persons, addressing something, requesting, asking, walking, talking may be different from one tribe to another. In fact, every layer of tribes has its own strategy and rules. This situation may emerges conflicts and bonding fro one another.

Request is one important type of utterances used in Javanese wedding ceremony. As we know, all tribe’s wedding consist many requests. From serving food, ask for stand up or sit down, even ask for dance or for speeches, especially in Javanese. By the manners, Javanese known for more polite than other tribe in Indonesia. Asking nicely or walking in front of elders, these manners thought since they were child. Although the formal and informal manners distinction can be differed, the result would be thin line.

One of the most populated tribe in Indonesia is Javanese. Kuntjara (2001) states that the largest ethnic group in Indonesia is the Javanese who make up 40% of the total population. It has known that Javanese “people” spreaded across this archipelago nations. From Sabang to Marauke, Javanese “language” has spoken in every island, even in other nations. Javanese has unique language, it’s devided

into 3 parts. Poedjosoedarma (1979) concludes that there are basically three speech levels in Javanese. Those styles are

(1) *Ngoko* is informal speech, used between friends and close relatives. It is also used by persons of higher status to persons of lower status, such as elders to younger people or bosses to subordinates.

(2) *Madya* is the intermediary form between *Ngoko* and *krama*. An example of the context where one would use *madya* is an interaction between strangers on the street, where one wants to be neither too formal nor too informal.

(3) *Krama* is the polite and formal style. It is used between persons of the same status who do not wish to be informal. It is also the official style for public speeches, announcements, etc. It is also used by persons of lower status to persons of higher status, such as youngsters to elder people or subordinates to bosses.

Ramadhani et. al (2014) states that In Javanese culture, it is very sensitive to give orders, advice, show one's dislike upon the addressee, express criticism or to show disagreement. These acts that can threaten face are even more sensitive if they are done by a younger person toward elders/superiors.

As we know, in Javanese marriage, there are some orders for a couple to get married. Each also has its own politeness and yet different from one or another. 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. 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.

Sawit Seberang is the most populated Javanese in North Sumatera. The rules itself merged to Javanese, Batak, and Malay. By holding on to Javanese origin, the writer believed that it is interesting to analyzed the Javanese wedding ceremony in Langkat Regency and how does it different from Javanese wedding culture in Java Island.

One of the data explained as an example below while the sample itself may not be completed yet, but the source was from another event of the Javanese wedding ceremony as the further data and model to this study.

Pihak Lanang : *“Permisi, jalok ijin ngomong karo wong-wong tuo seng bener tak hormati lan poro lawuh seng dimuliake”*.

Pihak Laki-Laki : *“Permisi, minta izin bicara kepada orang tua yang baik yang saya hormati, dan semua hadirin yang dimuliakan”*.

Pihak Wedok : *Iyo, Insya Allah ijab kabul meniko bade katindakaken ing sasi besar dintenipun Sabtu pon enjang tanggal 17 Januari 2020 saatipun jam 10.00 pagi*

Pihak Wanita : *Insha allah ijab kabul ini akan dilaksanakan bulan Besar, harinya sabtu pon tanggal 17 Januari 2020 jam 10.00 pagi*

In the request example above, the needs to get permission (the act of allowing someone to do something, or of allowing something to happen). The politeness strategy is positive politeness. For Javanese culture, they are expected to use polite language when they want to request or order something to people who have different in age, culture, and social status.

According to the explanation above, it was interesting to know how Javanese Wedding Ceremony in *Sawit Seberang* and its development that viewed from theory of politeness strategy. The ceremony centered in Peningsetan/Srahan-Srahan event. Therefore, the writer took the event to be analyzed viewed from politeness strategy theory by Brown and Levinson (1987).

B. The Problems of the Study

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

1. What types of politeness strategies of request are used on Peningsetan event in Javanese Wedding Ceremony?
2. How are the utterances of politeness strategy in request realized on Peningsetan event in Javanese Wedding Ceremony?

C. The Objectives of the Study

With influence to the problems, the objectives of the study were.

1. To analyze types of politeness strategies of request on Peningsetan event in Javanese Wedding Ceremony, and
2. To explain the realization of politeness in request utterances are used on Peningsetan event in Javanese Wedding Ceremony.

D. The Scope of the Study

In this study, the writer discussed only the utterances in form of requests which spoken by all speakers in the Peningsetan wedding event from Ormansyah Putra and Dina Wagiani wedding held in January 18th in Kec. Sawit Sebrang,

Kab. Langkat. Whether they tend to use the bald on record strategy, positive politeness, negative politeness, and off-record strategy. They were limited to the Peningsetan event only since the event itself represented a lot of requests.

E. The Significance of the Study

The findings of this study were expected to be useful theoretically and practically.

1. Theoretically, The finding was expected to enrich the theories of politeness strategy in request specifically on the analyzing politeness request used by Javanese Language.
2. Practically, the readers could understand how politeness in request were used in Javanese. For readers, to obtained more information about politeness strategy in request especially in cultural situation. For the next researcher who were interested, it could be used as a reference.