

## **POLITENESS STRATEGIES IN BATAK KARO LANGUAGE (A PRAGMATIC ANALYSIS)**

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### **ABSTRACT**

The purpose of this research is to identify types of politeness strategies and then to describe the function of politeness strategies in *Batak Karo* language especially in *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera province. This research was conducted by using descriptive qualitative method theory by Lincoln and Guba (1985:424) and it is also strongly supported by Creswell (2014:171), the researcher uses Non Participant Observational Method (SBLC) to collecting the data. The data were analyzed by using referential method, the researcher also uses an informal and formal method to represent the results of the analysis.

The result of the research reveals some findings showed that the Karonese families used four types of politeness strategies, there are: (1) Bald on Record Strategy, (2) Positive Politeness Strategy, (3) Negative Politeness Strategy, and (4) Off Record Strategy both interactions: Karonese families in North Sumatera Province, *Tanah Karo* Regency, *Tiga Binanga* sub district, especially at *Perbesi* village. Based on 28 data found in this research, the researcher found 19 data or 67.9% data used Positive Politeness Strategy, 4 data or 14.2% data used Negative Politeness Strategy, 3 data or 10.7% data used Bald on Record Strategy, and the last 2 data or 7.2% data used Off Record Strategy. The most dominant Politeness Strategies used in Karonese language at *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province is Positive Politeness Strategies, with the percentage 67.9%, the types of politeness strategies proposed By Brown and Levinson theory (1987:101). The researcher found the most dominant functions of politeness strategies is Commisive functions of politeness strategy, with 11 data (39.3%). The Karonese used Commisive function strategy more than others functions. The second highest frequency is Directive function of politeness strategy, with 7 data (25%), the third is Representative function, with 6 data (21.4%) and then Expressive function of politeness, with 4 data (14.3%), there is no Declaration function that used by Karonese Families at the time. Therefore, based on the research, the researcher formulated the highest frequency of the politeness strategy in *Batak Karo* Language is achieved by the Commisive Function, the function of politeness proposed By Searle theory (1983:240).

**Key Words:** *Politeness Strategies, Karonese, Types and functions of Politeness Strategies.*

### **I. INTRODUCTION**

Language is one of the important elements in communication. The communication can be performed both in oral and written language. In the communication there are social interactions among the speakers of

the language. 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.

Everyone has different politeness in language. Politeness in pragmatics is something rather different from an everyday understanding of it and focusing almost uniquely on polite language in the study of verbal language (Watt, 2003: 10). Generally, being polite involves taking into account the feelings of others. Besides, being polite also means employing awareness of others feeling. Being linguistically polite involves speaking to people appropriately in the right place and at the right time. People must be aware of the context of speaking because politeness in a certain area is different from others. Brown and Levinson (1999:165) describe a language is a part of a culture, and a culture is a part of language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. In a word, culture and language are inseparable. That is why, the degree of politeness in speaking is not the same in every person. It is based on their culture and habit. Culture has significant actor in politeness.

Brown and Levinson (1987:101) 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. Yule

(1996:60), states that politeness is possible to treat politeness as a fixed concept, as in idea of "polite social behaviour" or etiquette, within culture. Based on that statement we can see that 'politeness' is a concept of interaction and social senses that includes 'emotion' that is used to show self-image of a person. Besides that, according to Holmes (2001:268) states that politeness is general speaking that involves taking account of feelings of other; a polite person make others feel comfortable.

The researcher state that politeness is the most important parts when we will interact with other people. Politeness is the determinant of our good or bad relationship with someone. Politeness is the most important part of speaking. Based on the definition from Brown and Levinson, the researcher think that language and culture have a very close relationship. They influence each other. Someone who has a good language then shows a good culture as well as better.

Brown and Levinson formulated that there are four types of politeness strategies that can save the hearer's face. The four types of politeness strategies are Bald on record strategy, positive politeness strategy, negative politeness strategy, and off record strategy. Bald on Record strategy is used to minimize the threat of the hearer's face. It seems that the speaker in this strategy makes the hearer feels uncomfortable when they are speaking. It shocks the hearer. In contrast, positive politeness strategy is used to minimize the threat to the hearer's positive face. It is a strategy of speaking which uses a metaphorical extension of intimacy to imply common ground or sharing of

wants to be a limited extent. Positive politeness also includes the statements of friendship, solidarity, and compliments. It usually attempts to minimize the distance between the speaker and hearer. While negative politeness strategy is oriented towards the hearer's negative face and emphasize to avoidance of imposition on the hearer. The last is off record strategy, which uses indirect language and removes the speaker from the potential to be imposing. It is usually in the declarative sentence.

There are several reasons why the researcher choose *Batak Karo* as a research. The first reason, Karo is one of ethnic group in North Sumatera that has so many unique things, such as language, clothes, food and traditions. *Batak Karo* or the *Karonese* is an ethnic that inhabited the highlands of karo, North Sumatera. Batak itself consist of five parts, namely: Batak Toba, Batak Simalungun, Batak Pak-Pak Dairi, Batak Angkola-Mandailing and Batak Karo. The highlands of Karo consist of Karo Regency plus neighbouring areas in East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun Regency and Deli Regency (Prints, 2004:12).

The Karonese are Batak people of the 'tanah Karo' (Karo Lands) of North Sumatera and a small part of neighbouring Aceh. The Karonese have their own cultural, religious and musical traditions. Most of the Karonese are Christian, but the Karonese who live away from the highlands have converted to Islam, with the influence of Muslim Javanese and Malay. However, many of the Karonese still retain their traditional animist beliefs in ghosts,

spirits (*begu*), and traditional jungle medicine.

Karonese belong to one of five specifically Karo *merga*, called the *merga silima*. The fifth *merga* are: Perangin-angin, Ginting, Sembiring, Karo-karo, Tarigan. The Karonese who have the same family name or "*merga*" is forbidden to be married (for example, Perangin-angin with Perangin-angin). If they do this, then they have to go far far away from their origin country.

The Karonese uses Karo language to communicate in their daily life. They say "Karo language" as "*cakap Karo*". Karo language is more dominant by vowel letters. Therefore, it is easy to pronounce and to be remembered. It has a unique dialect and intonation in the pronunciation. If the language is spoken in a dialect typical the Karonese, it will invite people to listen and will not make them bored to listen. Besides, Karo language has elements of beauty or literature such as rhyme, metaphor, parable, and so forth, and the Karonese call that with "*Cakap Lumat*".

In interacting with each other, they use polite language and soft intonation. Therefore, they are known as a polite ethnic. The Karonese called "politeness" with "*mehamat*". They have a philosophy of life, that is being polite or praise to "*kalimbubu*" or in Karo language is called with "*Mehamat man Kalimbubu*". *Kalimbubu* is a group of people which is honoured in the Karonese. In their daily life, they call *Kalimbubu* with '*dibata ni idah*' (God that can be seen). If they do not do these, they will be called '*si la meteh adat*' mean someone who does not know the

customs or an impolite person (Prints, 2004: 51).

The Karonese also has another philosophy of life to show their politeness in the society, that is “*ula kataken si tuhuna, tapi kataken sitenteng na*”. it means do not say directly what is in your mind, but say a better word to save a person’s face. Besides, in the Karonese there is a norm or ‘*taboo*’ to do and to say. It is known with ‘*rebu*’ (*pantang*). Prints (2004:157) says in ‘*rebu*’ a certain speaker cannot do oral communication with a certain hearer directly: because status of the speaker and hearer. For example: a daughter in law (*permain*) cannot speak directly to father in law (*bengkila*) and mother in law (*mami*) also cannot speak directly to son in law (*kela*). If this is not obeyed they will get punishment, and they will be categorized as an impolite person or ‘*si la meteh adat*’. If they want to communicate they have to conduct through intermediaries, and the intermediaries can be either human or object. The human can be a close relative like grandson, son, wife, or husband.

The second reason, why the researcher chooses in *perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera province as a location, because of *Tiga Binanga* especially at *Perbesi* village is a village that has better level of politeness compared to other villages. In this village, there is also a relic of

colonial era, namely the sacred tomb which is located under a bamboo tree, this tomb a called “*Rondokholi*”, Prints (2004).

In this research, the researcher focus to research about *Batak Karo* Language utterance by Karonese in *Perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera Province.

#### Example 1:

(Record On January 2022)

Participant	:	Mr <i>Perangin-angin</i> and Mrs <i>Sembiring</i> .
Time/Place	:	Januari 2022, in the morning. Mr <i>Perangin-angin</i> home, specifically in <i>Jl Lintas Kuta Cane-Kabanjahe</i> at <i>Simpang Perbesi</i> village, <i>Tiga Binanga</i> sub district. <i>Tanah Karo</i> Regency, North Sumatera Province.
Context	:	Mr <i>Perangin-angin</i> is a husband of Mrs <i>Sembiring</i> . This utterance takes place in Mr <i>Perangin angin</i> and Mrs <i>Sembiring</i> house, precisely behind the kitchen of their house, they grow pumpkin, and then their pumpkin was harvest. So that, Mr <i>Perangin-angina</i> takes the pumpkin and give to his wife. Mr <i>Perangin-angin</i> also asked It to his wife for cook the pumpkin.
Mr.Perangin-angin	:	<b><i>Sentabi, Baci alokenndu ropah ndai nande teger. Mis tanggerken yah.</i></b> (My wife, would you take this pumpkin, please! It would be great if you could the dishes after cooking for me.
Mrs Sembiring	:	<i>Enta dage ropah enda ndai.</i> (Give them to me)
Mr.Perangin-angin	:	<i>Endih</i> (Here is the pumpkin)
Mrs. Sembiring	:	<i>Bujur melala.</i> (Thank you)

Table 1: Example of Data

No	Datum	Types	Function
1	<i>Sentabi, Baci alogen ndu ropah ndai nande teger. Mis tangger ken yah.</i>	Positive Politeness Strategy	Commissive
	(My wife, would you receive this pumpkin, please!) (It would be great if you could the dishes after cooking for me)	(Give to H)	

The utterance takes place in Mr Perangin-angin house, specifically in Jl Lintas Kuta Cane-Kabanjahe at Simpang Perbesi village, Tiga Binanga sub district. The conversation happens between Mr Perangin-angin and Mrs Sembiring (Mr Perangin-angin wife). Mr Perangin angin offers some pumpkin to his wife. That can be look at the statement of “*Sentabi, baci*

*alokenndu ropah enda nande teger*”. *Sentabi* is the polite word from Excuse me or if Karonese called some people, and then **Nande teger** is pronoun from Mrs *Sembiring* (Mr *Perangin-angin* wife). Mr *Perangin angin* applies positive politeness in his utterance.

The utterance above happen between Mr *Perangin-angin* and his wife (Mrs *Sembiring*). The utterance happen in the morning. When Mr *Perangin-angin* harvest the pumpkin that they plant. Usually, the Karonese plant the pumpkin for the cooked (as a vegetable or side dish). General people in Indonesia make the pumpkin for “porridge or compote”. But *Karonese* has a different habit, the pumpkin as a curry, saute (stir fry), side dish, etc.

Based on the example above, it can be shown the types of politeness strategy. Specifically of the example of **Positive politeness strategy**, with the **Give to H situation**. It is also supported by Brown and Levinson theory. According to Brown and Levinson (1987), there are 15 sub strategy used in positive politeness strategies: Notice, attend to H (His interest, wants, needs, goods), exaggerated (interest approval, sympathy with H), intensify interest to H, use in-group identity markers, seek agreement, avoid disagreement, presuppose/raise/assert common ground, jokes, assert or presuppose S’s knowledge of and concern for H’s wants, offer, promise, be optimistic, include both S and H in the activity, give (or ask for) reasons, assume or assert reciprocity, give gifts to H (goods, sympathy, understanding, cooperation). The positive politeness strategy look at the words (*sentabi* and *nande teger*). The Positive

Politeness it can be seen from the Positive Face that applied By Mrs. Sembiring.

The function of politeness strategy based on the example above is about **commisive** function. It is also supported by Searle (in Levinson, 1983:240) proposes that in speaking, one can perform five basic kinds of action, Commisive is this kind of speech act that speaker use to commit themselves to some future action. Basically, it expresses what the speaker intends. The examples are: promises, offers, threats, and refusals. The commisive function look at the offer *Enggo baci alokenndu ropah ndai nande teger*.

Based on the reasons and phenomenon above, the researcher desires to make a research about *Batak Karo* Language in *perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera province. The researcher takes the research

entitled as “**Politeness Strategies in Batak Karo Language (A Pragmatic Analysis)**”

## II. METHOD OF THE RESEARCH

Method is a particular way of doing something or a strategy of doing research. It is an important factor that can be used as a guide by the researcher. In this research, the researcher uses descriptive qualitative method. The source of data was taken from oral data or language speech produced by Karonese in *perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera province.

### 1. Data Source

Source of the data is where the data is derived from. It is divided into

two types, (Sudaryanto, 1993:40) they are:

#### a. Substantial data.

Substantial data in this research is utterance between Karonese families in *perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera province.

#### b. Locational data.

Locational data is data used as supplementary source of data that supports the substantial data. Location data in this research is Karonese in *perbesi* village, *Tiga Binanga* sub-district, *Tanah Karo* Regency, North Sumatera Province.

## 2. Technique of Collecting the Data

In this research, researcher uses Non participant observational method (SBLC). Non Participant technique is where the researcher acts an observed, which mean the researcher only observed the utterances that occur in the conversation process. The researcher applied the recording technique, technique of Simak and Catat (listen and note), and then make a video. The implementation of this method is realized through:

- 1) First of all, the researcher come and stay in research location (*Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* regency, North *Sumatera* Province) about 4 days.
- 2) Second, the researcher recording all utterance of Karonese in *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North *Sumatera* Province.
- 3) Next is make a video of all utterances that occur between the Karonese families in *Perbesi* village, *Tiga Binanga* Sub-district,



*Tanah Karo* Regency, North Sumatera Province.

- 4) Last, note technique. In this research, the researcher writes down and record the conversation between Karonese families in *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province.

### **3. Technique of Analyzing the Data**

The data is analyzed by using referential method. (Sudaryanto, 1993:13) said that, there are two methods to analyse the data, which are referential method and distributional method. Referential method is a method of analyzing the data in which the tool or device is outside the observation, regardless and not being part of the language that will be investigated. The distributional method is the method in which the tool or device is the language itself. In this research, the researcher used referential method to explain the data where the tool device refers to the referent of the language. In analyzing the data, the procedure was started from observation of the data that had been collected that from the conversation between Karonese families at *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province.

1. Then the researcher identified which of the utterance applied the types of Politeness strategies by Brown and Levinson (1987:101) and the function of Politeness Strategies by Searle (1983:240).
2. After the initial procedure of data analysis was conducted, those data were sorted out and classified based on which type of strategy that occurred, which then analysed using the politeness strategy theory by Brown and Levinson (1987:101). Next stage of data

analysis is involved another observation. After the selected data were completely analysed and classified into each type of politeness strategy. The researcher identified the most used politeness strategy by both speakers. This part aimed to seek the dominant politeness strategies by each speaker to identify their politeness. As the final stage of analysis, the researcher conclude which type of politeness strategies that most often used when talking with the other karonese.

### **4. Technique of Data Presentation**

- a. Formal methods.

The formal methods is the method of representing data using statistic in the form of numbers, diagrams, charts, and tables.

- b. Informal methods.

The informal methods is the method of presentation using strings of ordinary words so that they seem detailed and descriptive.

In this research, the researcher uses an informal and formal method to represent the results of the analysis. Because the result of analysis presented and described in natural language and using tables.

## **III. RESULT AND DISCUSSION**

Politeness is one of the central concepts in pragmatics. Politeness strategy includes someone's basic knowledge about norms and beliefs that they learn from their culture. Different cultures have different ways of expressing consideration for others. Thus, every culture has its own way or strategies of showing politeness to others. Politeness is not only reflect the person's manner or behaviour as an individual, but it reflects also to the family honour. For

example, when a child is considered not to be polite to others, it is not the child his/herself as an individual that will be judged by other people but the parents will. People would not say for example “*you’re such an impolite child*” to a child for a being impolite but very often people will say “*who is your dad/parents?*” or extremely by asking “*what is your marga/beru*” towards Karonese child. In this case, the researcher wants to explain how to be polite in daily communication, that the first we must know what’s the type and function of politeness strategies in reality life and daily communication.

### 3.1.1 Types of Politeness Strategies in Batak Karo Language.

Table 3: Findings and Percentage of Politeness Strategies in Batak Karo Language.

No	Types of Politeness Strategy By Brown and Levinson	Number	Percentage (%)
1	Bald on Record Strategy	3	10.7%
2	Positive Politeness Strategy	19	67.9%
3	Negative Politeness Strategy	4	14.2%

4	Off Record Strategy	2	7.2%
	Total	28	100%

The table above presents the occurrence of politeness strategies applied by Karonese in North Sumatera Province, Tanah Karo Regency, Tiga Binanga sub-district, especially at Perbesi village. The table shows that the Karonese in Perbesi village prefer employing Positive Politeness Strategy to other strategies in their utterances. Based on the table, there are 28 datum in this research. The most dominant type of politeness strategies is positive politeness strategy with 19 data (67.9%). The Karonese especially interaction between parents to children uses positive politeness strategy more than other strategies. It is because the parents wants to teach their children to be polite, how the parents communicate to them. So that the children can behave politely in a community.

The second highest frequency is negative politeness strategy with 4 data (14.2%), the third is bald on record strategy with 3 data (10.7%) and the last is off record strategy with 2 data (7.2%). Therefore, based on the table above, the highest frequency of the politeness strategy in Batak Karo Language is achieved by the positive politeness.

### 3.1.2 Functions of Politeness Strategies in Batak Karo Language.

Table 5: Findings and Percentage Functions of Politeness Strategies in Batak Karo Language.



No	Function of Politeness Strategy By Searle		Number	Percentage (%)
1	Representative		6	21.4%
2	Directive		7	25%
3	Commissive		11	39.3%
4	Expressive		4	14.3%
5	Declarative		0	0
	Total		28	100%

The Table above presents the functions of politeness strategies applied by Karonese in North Sumatera Province, *Tanah Karo* Regency, *Tiga Binanga* sub-district, especially at *Perbesi* village. The table shows that the Karonese in *Perbesi* village prefer employing Positive Politeness Strategy to other strategies in their utterances. Based on the table, there are 28 datum in this research. The most dominant function of politeness strategies is Commissive function of politeness strategy with 11 data (39.3%). The Karonese uses Commissive function strategy more than other function. The second highest frequency is Directive function of politeness strategy with 7 data (25%), the third is Representative function, with 6 data (21.4%) and then Expressive function of politeness with 4 data (14.3%), the last is declaration function with 0 data, not yet Karonese families uses Declaration function of politeness. Therefore, based on the table above, the highest frequency of the

politeness strategy in *Batak Karo* Language is achieved by the Commissive Function.

### 1. Types and Functions of Politeness Strategies in *Batak Karo* Language Applied by Karonese at *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province.

There are four types of politeness strategies found in *Batak Karo* Language applied by Karonese at *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province. They are: Bald on Record, Positive Politeness Strategy, Negative Politeness Strategy, and the last Off Record Strategy.

The researcher used the Searle language functions theory (19683) which consist of assertive (Representative), directive, expressive, commissive, and declarative functions. There are four Function of politeness strategies found in *Batak Karo* Language applied by Karonese at *Perbesi* village, *Tiga Binanga* Sub-district, *Tanah Karo* Regency, North Sumatera Province. There are: assertive, directive, expressive, commissive, and there is no declaration function that used by Karonese families at the time.

#### 1.1 Bald on Record Strategy

Bald on record strategy is the first strategy of politeness strategies which is analysed in this chapter. The Karonese families used bald on record strategy when they interacted with their family. Both interaction parent to parent and parent to child at home. They use this strategy because the speakers knew very close with the addressee. So, the speakers said directly without considering the feeling of the addressee. As Brown and Levinson (1987:101) say this

strategy is commonly found with people who know each other very well, and very comfortable in their environment. Such as close friends and family. Their utterances can be identified as follow.

<b>Datum 1</b>	
Participants	Cicio and Lias
Place	Lena's Home
Context	Lias is a father from Cicio, Lias have 3 children. There are 2 daughters and 1 son. Cicio is the youngest from 3 siblings. In this case, Lias and his daughter visit Lena's home. Lena is the youngest daughter from 6 siblings, and then Lias is brother from Lena. Lena and Lias has the same marga/beru, there are Perangin-angin with the sub-marga "Bangun". Lena is Muslim because Lena convert to Islam as her husband, then Lias and his families are Christian Catholic. Lias and his families come to Lena's home to the led Al-Fitr celebration.
Time	Thursday, May 5 <sup>th</sup> 2022 On Lena's Home in the Afternoon.
	
Source	Field 87 take place in Tiga Bawang Sub-District
Duration	00:09-00:12
Cicio	<i>O pak e, minem ken lebe teh enda sope lenga mbergeh.</i> (Dad, drinking the tea before it gets cold)
Cicio	<i>Je ku nana pak (naukalan leh sedak)</i> (I just here dad) (not for tea)
Lias	<i>owah yah</i> (okay).

The datum above is refer to bald on record strategy. The speaker here was a daughter. The speaker utterance directly to the hearer, because they knew each other very well and they were comfortable in their environment that was at home. This interaction happened in the afternoon, when the Cicio (the daughter) make a cup of tea and give the tea for her father. Cicio applied Bald on Record Strategy.

In the utterance above, Cicio having same marga/beru with Lena and her father, they are *marga/beru* "bangun". The Karonese called "beru bangun" with "girik or nande ribu" than called "marga bangun" with "teger". Cicio called Lena as "bibi". In the utterance above, Cicio replace Lena's role to serve Lias (her father) by making a cup of tea. In this interaction, Lias applied the Positive face to his daughter, it's looks when Cicio's giving the tea.

Based on the utterance above, the speaker applied **Directive** function. It can be seen from the sentence "*O pak e, minem ken lebe teh enda sope lenga mbergeh*". (Dad, please enjoy the tea before it gets cold), Searele state that in directive function, the speaker wants to ask someone else to do something. Acts of commanding, ordering, requesting, inviting, are all the examples of how the speaker expressing his or her wants. In this case, Cicio requesting to her father for drink the tea.

## 1.2 Positive Politeness Strategy

Positive politeness strategy is defined as the way people create communicative relationship by creating rapport. The concept of rapport may be different since each person has his own understanding on being close to others. The positive politeness strategy is usually seen in groups of friends, or where people in the given social situation know each other fairly well. Brown and Levinson (1987) states This strategy is used to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected. Based on the data, the Karonese also used positive politeness strategy, because the speaker addressed the hearer in their speaking which was redress directed to the addresses positive face. This strategy used a kind of metaphorical extension of intimacy to imply common ground or sharing of wants to a limited extent. Their utterances can be identified as follow:

<b>Datum 4</b>	
Participants	Children and Parent
Place	Singung Perbesi village, Tiga Bawang Sub-district, Tanah Karu Regency, North Sumatra Province.
Context	The children is members of church youth group (Jemaat Remaja Gereja GRCB Perbesi village, Tanah Karu Regency). The church youth gather to ask for donations to church building, specifically in GRCB Perbesi village, Tiga Bawang Sub-district, Tanah Karu Regency, North Sumatra Province.



The utterance above, it was clear that the speaker addressed the hearer with “ma” or “mama”, means uncle. The speaker addressed the hearer with used identity markers to show that the speaker seems to have an affection and close relationship to the hearer. This interaction takes place in *Simpang Perbesi* location, and it happened in the morning after they finished prayer in *GBKB Perbesi* village.

The utterances or actions to lessen the threat of another’s face are called face saving act, while the threat is given to another individual’s self image is called face threatening act or FTA (Yule, 1996:61). The acts that appear to avoid the hearer’s independence of movement and freedom of action called as negative FTA. Negative face threatening act could be seen when a person is given order, request, suggestion, advice, reminder, threat, warning, offer, promise, and anger to the interlocutor. Then, the acts that appear as disapproving of their wants called as positive FTA. They applied Negative face.

In this case, the speaker applied Commisive function of politeness. It can be seen based on the sentence *Oh enggo ma* and based on the attitude of the youth when offering the “*kampil megara*” (red little bag). The function occurs with their attitude. They called him “mama/uncle”, it’s not the meaning he really her uncle. But in Karonese, the general called for the people who Age about 40-60 years old, they called him “*mama*”. In this interaction, the children applied positive face to the parent, the positive face can be seen when the children offer the “*Kampil*”.

In this case, when we didn’t know what he/she *merga/beru*. For woman we can called “*bibi*” or “*aunty*” and for man we can called “*bibi/mami*”. The datum above describe about **Commisive** function with the offering situation, and refusals situation. The speaker as offering and the hearer as a refusals.

### 1.3 Negative Politeness Strategy

Negative politeness is applied to create a communicative relationship by making a space between speaker and hearer. Negative politeness focuses on minimizing the imposition to the hearer. The main focus in using this kind of strategy is to assume that the speaker may be imposing on the hearer and intruding on their space. Therefore, these are automatically assumed that there might be some social distance or awkwardness in the situation.

Date	15
Participant	: Lena and Cicio
Place	: Lena's Home
Context	: Cicio is the youngest child from Liar, Liar have 3 children. There are 2 daughters and 1 son. Cicio is the youngest from 3 siblings. In this case, Liar and his daughter visit Lena's home. Lena is the youngest daughter from 6 siblings, and then Liar is brother from Lena. Lena and Liar has the same merge/beta, there are Perangin-angin with the sub-merge "Bongun". Lena is Muslim because Lena convert to Islam as her husband, then Liar and his families are Christian Catholic. Liar and his families come to Lena's home to the led Al-Firm celebration.
Time	: Thursday, May 24 <sup>th</sup> 2022 in the Afternoon.
	
Source	: Video 07 (Tiga Srengga Sub-District)
Duration	: 00:10:00.23
Lena	: apa? Lo kam lu ator bagenda. (Where is? No I don't)
Cicio	: e nokoh kap kena lalap. (you trick me)
Lena	: anak Lias bagenda (Lias daughter)
Cicio	: Iru gelari ka kari gelamadu (I'll call your name later)
Lena	: gelari yah. (It's okay. Never mind) Gelar man gelaren kin (Name is for calling)
Cicio	: LENA (LENA (her aunty name))
Lena	: LU LAP LI (IT'S OKAY) Gelar man gelaren (Name for the mention/called)

The utterance above happen in the afternoon, the speaker (Cicio) applied negative politeness strategy, the speaker calling the name Lena (her aunty) and that's 'rebu' or taboo in Karo tribe, even in Indonesia. If the child called the parents or who people older than he/she, it's taboo or Karonese usually called 'rebu' or 'pantang'. In this case, the speaker applied sub strategies of negative politeness, there are Giving deference.

The utterances or actions to lessen the threat of another's face are called face saving act, while the threat is given to another individual's self image is called face threatening act or FTA (Yule, 1996:61). The acts that appear to avoid the hearer's independence of movement and freedom of action called as negative

FTA. Negative face threatening act could be seen when a person is given order, request, suggestion, advice, reminder, threat, warning, offer, promise, and anger to the interlocutor. Then, the acts that appear as disapproving of their wants called as positive FTA. Positive face threatening act could be seen when a person shows disapproval, criticism, contempt, complaint, accusation, insult, disagreement, violence, taboo topics, and interruption to the interlocutor. Chio's applied positive face.

The utterance above that happen between Lena's and Cicio's. Cio applied the function of politeness strategies **Expressive**. It can be seen at the sentence "**e nokoh kap kena lalap**". (you trick me). Based on the Searle (In Levinson, 1983:240) theory, expressive is a kind of speech act that states what the speaker feels. The form of expressive can be statements of pleasure, pain, like, dislike, joy or sorrow. In this case, Cio's feel dislike with Lena.

#### 1.4 Off Record

Off record strategy is performed typically through the use of an indirect illocutionary act which has more than one interpretation. Thus, if a speaker wants to do an FTA, but he or she wants to avoid the responsibility for doing it, he or she can do it in the form off record utterances and leave it up to the addressee to decide how to interpret it.

Off record utterances essentially use indirect language. It is in order to minimize threat on hearer's face. Off record covers the act indirectly so the speaker cannot be responsible for any specific communicative intent. The findings show that Karonese at Perbesi village applied the strategy 2



times. This means that off record strategy has the lowest frequency in the findings.

Datum 27

Participant : Pengerana (speaker) and Pembegi (hearer).  
Place : Siska Home  
Context : Pengerana (speaker) like a head of "persivitan". In general meaning, it same with lottery club, but in context of religious activity. Pengerana is Head of *Pertamiangen* ceremony, and then Pembegi is all of the members group of *pertamiangen*. In this case, Siska (*Lia* wife) is member of *Pertamiangen* group. *Pertamiangen* is religious activity that routine in one week one time. In this situation, Siska's turn.  
Time : Saturday, May 7<sup>th</sup> 2022.



Source : Video 03 (*Pertamiangen, Perbesi Village*)  
Duration : 00:007-00:20

Pengerana (Parent I): Kuserahken ku Tuhan, eh  
nina pe la kurang gedang tan ku untuk menolong kam.  
La kurang pembegi ku, guna mbegiken sora ndu erleboh.  
(Leave it to God, right. He says, not lacking my help to help you, not lacking my hearing to hear you voice. Whenever, I can hear your voice)  
Pembegi (all parent) : (mbegiken colap)  
(Listened)

The utterance above takes in *pertamiangen* situation. *Pertamiangen* is the associations that are usually carried by the Karonese, whether male or female. In this utterance, the speaker applied **off record** strategy. According to Brown and Levinson (1987), a communicative act is done off-record if it is done in such a way that is not possible to attribute only one clear communicative intention to the act. Thus, if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off-record and leave it up the addressee to decide how to interpret it.

Brown and Levinson (1987) states this strategy uses indirect language and removes the speaker

from the potential to being imposing. Some sub-strategies of off-record are: Give hints, Give association clues, Presuppose, Understate, Overstate, Tautologies, Contradictions, Be ironic, Use metaphors, Use rhetorical questions, Be ambiguous, Be vague, Over-generalize, Displace H, Be incomplete, use ellipsis.

In this case, the speaker (*pengerana*) applied **Representative** function of politeness strategies. Searle (1983) state that Representative is a kind of speech act that states what the speaker believes to be the case or not, for example: state, include, represent, deduce, etc. by using this utterance, his or her expresses belief that the proportional content is true. The representative function can be seen at the sentence "*nina pe la kurang gedang tan ku untuk menolong kam. La kurang pembegi ku, guna mbegiken sora ndu erleboh*".

#### IV. CONCLUSION

The result of the research reveals some findings showed that the Karonese families used four types of politeness strategies, there are: (1) Bald on Record Strategy, (2) Positive Politeness Strategy, (3) Negative Politeness Strategy, and (4) Off Record Strategy both interactions: Karonese families in North Sumatera Province, *Tanah Karo* Regency, *Tiga Binanga* sub district, especially at *Perbesi* village. Based on 28 data found in this research, the researcher found 19 data or 67.9% data used Positive Politeness Strategy, 4 data or 14.2% data used Negative Politeness Strategy, 3 data or 10.7% data used Bald on Record Strategy, and the last 2 data or 7.2% data used Off Record Strategy. The most dominant Politeness Strategies used in Karonese language at *Perbesi* village, *Tiga Binanga* Sub-district,

Tanah Karo Regency, North Sumatera Province is Positive Politeness Strategies, with the percentage 67.9%, the types of politeness strategies proposed By Brown and Levinson theory (1987:101). The researcher found the most dominant functions of politeness strategies is Commisive functions of politeness strategy, with 11 data (39.3%). The Karonese used Commisive function strategy more than others functions. The second highest frequency is Directive function of politeness strategy, with 7 data (25%), the third is Representative function, with 6 data (21.4%) and then Expressive function of politeness, with 4 data (14.3%), there is no Declaration function that used by Karonese Families at the time. Therefore, based on the research, the researcher formulated the highest frequency of the politeness strategy in *Batak Karo* Language is achieved by the Commisive Function, the function of politeness proposed By Searle theory (1983:240).

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