

THE REALIZATION OF POLITENESS STRATEGIES USED BY THE TOBA BATAK TEENAGERS IN LINTONGNIHUTA

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ABSTRAK

Penelitian ini mengkaji mengenai strategi kesantunan berbahasa yang digunakan oleh remaja suku Batak Toba. Penelitian ini menggunakan metode penelitian kualitatif yang bertujuan menggambarkan strategi kesantunan yang digunakan oleh remaja suku Batak Toba. Subyek penelitian ini terdiri dari 10 (sepuluh) remaja Batak Toba. Mereka tinggal di Tapan Nauli, Lintongnihuta. Hasil penelitian ini menunjukkan bahwa remaja suku Batak Toba mengekspresikan kesantunan mereka dengan menggunakan panggilan kekerabatan, pronomina, partikel, dan rasa hormat. Anak-anak suku Batak Toba mengaplikasikan keempat strategi kesantunan yang diusulkan oleh Brown dan Levinson yaitu (1) strategi langsung, (2) kesantunan positif, (3) kesantunan negatif, dan (4) strategi tidak langsung. Kesantunan yang paling dominan adalah kesantunan langsung (57.6%). Hal itu disebabkan oleh masyarakat Batak Toba tidak suka bertele-tele. Karakter mereka adalah pekerja keras dan terbuka, sehingga mereka berbicara dengan langsung. Mereka menunjukkan keakraban dalam berinteraksi. Anak-anak suku Batak Toba mengaplikasikan 4 ungkapan metafora (*umpasa*) sebagai konsep dalam mengatur cara mereka berbicara

ABSTRACT

This study deals with the politeness strategies used by Toba Batak teenagers. This study employs qualitative design which aim 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 live on Tapan Nauli, Lintongnihuta. The results show that the Batak Toba teenagers express their politeness by using address terms/kinship forms, pronouns, particles, and deference. The Toba Batak teenagers apply 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 is bald on record strategy (57.6%). It is caused by Toba Batak societies

do not like talk long-winded. Their characteristic are hard worker and extrovert, so that they speak directly. They show solidarity in their interactions. The Batak Toba teenagers apply 4 metaphorical expressions (*umpasa*) as their concept in controlling their ways of speaking.

Keywords: Politeness strategies, Toba Batak language, teenagers

INTRODUCTION

1.1 The Background of the 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 comfortable and understood. 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 also avoid misunderstanding among them. Politeness can be applied by the utterances with consider the hearer's culture.

Knowing the culture of the hearer will help us to build comfortable interaction and to build our image or face in the hearer point of view. One can be impolite if s/he 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. For example, in Toba Batak tribe, the speakers have to reply a question by using "*ninna hamu*". This phrase makes the utterance more polite. While other cultures do not have it or may use different way. That is why, the way people do communication is different from another. It depends on its culture. Each culture influences the way people talking as language is a part of culture, vise versa; the two are intricately interwoven and cannot be separated 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. Polite behaviour and speech in one culture can actually perceived as impolite in another culture. It is based on their culture and habit. Culture has significant factor in politeness. Culture controls the ways of speaking and life of the Toba Batak society.

The Toba Batak society is a group of community who uphold politeness linguistic values in their interactions. Politeness linguistic is called "*pantùn*" [*pattun*] in

Toba Batak language. It is used to appreciate someone who can apply social behavior and style shifting based on context. *Pantun* is the basic ideal value which grows and develops in Toba Batak society and it is used in daily communication. One who obeys the rules of speaking politely will be called "*halak napantun*" (polite people).

Historically, the Toba Batak ancestors have rules of speaking. They spoke politely and carefully. They kept politeness as their rules in speaking. They called themselves as "*raja dohot boruni raja*" (king and princess). However, they had to speak as king and princess. They tried themselves to be humble, saved their hearer's face, and portrayed themselves as honorable men. The rules of speaking become heritage for the next generations to keep politeness.

Erico (2009) finds that the using pronouns "*ho*" and "*hamu*" (you) as the rule of speaking politely. Pronoun "*hamu*" more polite than pronoun "*ho*". He also found that the kinship citation in the politeness linguistic interactions. It is more polite to call the family name than the hearer's name (except for teenagers).

Sitohang (2010) states that in Batak Toba language, politeness linguistic by using of address. Therefore, Batak Toba societies have politeness in addressing, such as *Amang/Bapa* is address for father, *Ompung* is address for grandparents, etc.

Basaria and Harahap (2009) explain that there are some concepts of life in speaking politely. They are metaphorical expressions. One of them is "*Pantun hangoluan, tois hamagoan!*". It means "polite and respectful result life and goodness, whereas careless or impolite will be die". *Unang raus manghatai!*. It means "Do not talk carelessly". That is why, the Toba Batak people speak politely and carefully. The expressions become principal of Toba Batak tribe in their interactions.

Nowadays, the Toba Batak people have forgotten that the important thing is not the messages but how to say it and also they have forgotten the heritage of speaking politely. Harahap (2009) states that the heritage remains in ceremony conversation, they are humble, saving their hearer's face, and portray themselves as honorable men. However, in everyday conversations, the Toba Batak societies began to obey the rules of the politeness itself. It is supported by the assumption of Ekawati and Nashori (2005) that the Toba Batak people speak directly and they do not like to use the beautiful sentences. Furthermore, Harahap (2009) states that it is also commonly assumed that they are vulgar, arrogant, and rough. He also adds that the Toba Batak people should be learned more about the ways of speaking politely because their weakness is the ways of communication. This is occurred in Toba Batak societies, mainly teenagers.

The Toba Batak teenagers have different ways of speaking. They grow physically and intellectually. They have been developing normally over all the periods of development, but because of variations in their experience have yet to acquire certain aspects of language. The Toba Batak teenagers have different ways of speaking. They think that they are intelligent and able to wade through this life. However, the bad behavior does not something we are born with. It is same with politeness itself.

Nowadays, there is an aspect which influences the politeness in the Toba Batak teenagers speaking, such as the influence of globalization. The globalization influences the life style and language of Toba Batak teenagers. In the past time, in Toba Batak region there was a punishment for who conducted speaking violations, such as “*pababa-babahon*” (cursing), “*manghatai pasalpuhu*” (speak vulgar or arogan). The violator will be fined with “*Mangindahani*” as “*gatip (gansip) bibir*” (lips pinching). They applied that punishment to warn the violator be chary. By the influence of globalizations, this punishment does not do anymore in Toba Batak society. It causes them disregard for that politeness strategies.

The reasons mentioned above are considered to be the reasons why this research should be done urgently that is in order to describe the the types of politeness strategies of the Toba Batak teenagers which then brings the writer to the research entitled “*Investigating Politeness Strategies Used by Toba Batak Teenagers*”

1.2 Research Problems

What are the types of politeness strategies applied by Toba Batak teenagers? What is the dominant types of politeness strategies applied by Toba Batak teenagers? Why are those types of politeness strategies realized in that way?

1.3 The Scope of the Study

This study attempts to describe and to explain the realization realization of politeness strategies used by the Toba Batak teenagers in everyday context of situation. The main aspect of this study is to see the politeness strategies of the Toba Batak teenagers use in their speech. Beside that, the researcher also scope the location of the research, namely Kecamatan Lintongnihuta, Kabupaten Humbang Hasundutan.

REVIEW OF LITERATURE

2.1 Politeness

The goal of politeness is to make all the parties relaxed and comfortable with one another, these culturally defined standards at times may be manipulated to inflict shame on designated party. Wardhaugh (1986) states that politeness itself is socially prescribed. Although it is important to be polite to a certain person or occasion, it does not mean it becomes impolite to others on another occasion. Thus if someone say something politely, at the same time comfortable situation occurred.

Politeness can be separated from culture. It is caused by the politeness values are covered by cultures. One can be called polite when s/he does not violate the rules of cultures. It is also realized in Toba Bata teenagers. The writer conclude that many researches have done about politeness strategies but there is no research about politeness in Toba Batak language mainly in the Toba Batak teenagers. This research will observe about the politeness strategies in Batak Toba teenagers. Furthermore, this research is useful to be researched.

2.2 Politeness Strategies

Brown and Levinson (1992) state that politeness strategies are ways to convey the utterances as polite as possible. Brown and Levinson (1987) add that politeness strategies are strategies used to avoid or minimize the FTA (Face Threatening Act) that a speaker makes. An FTA means act that threatens the positive and negative face of the hearer. Using insult term is the example of the threatening the hearer's positive face which wants to be liked or appreciated by others. Moreover, the example of the threatening the negative face is generating order or request, it will threaten the hearer's negative face which expects to have freedom of action (can do what he/she likes to do). That is why, if we do not want to threaten someone's positive or negative face, we have to minimize it by applying the politeness strategies. Negative face is the want to be unimpeded in one's actions. The basic claim to territories, personal preserves rights to non distraction. Positive face involves the desire to be approved by some others. The positive consistent self image or "personality" claimed by interaction.

The realization of politeness strategies were studied in many social lives of tribes, society, etc. The studies of realization of politeness strategies develop from time to time. It is caused by the politeness is the acts in social life.

Bald On Record is the first types of politeness strategies. Bald On Record is the strategy which provides no strategy is made to avoid an FTA (Face Threatening Acts).

This strategy is commonly found in people who know each other very well, and are very comfortable in their environment, such as close friends and families. This strategy expresses the close relationship between the speaker and the listener. There is no gap which makes the conversations get awkward.

Positive politeness is used as a kind of metaphorical extension of intimacy. It is also used to get closer to the hearer. In other word, positive politeness is used as a kind of social acceleration such as notice; exaggerate; intensify; use in-group identity markers; seek agreement; avoid disagreement; presuppose common ground; joke; assert S' knowledge and concern for H's wants; offer, promise; be optimistic; include both S and H in the activity; give reasons; assume or assert reciprocity; give gifts to H (Brown dan Levinson, 1987:101-128).

Negative politeness consist of be conventionally indirect; question, hedge; be pessimistic; minimize imposition; give deference; apologize; impersonalize S dan H: avoid the pronouns 'I' and 'You'; state the FTA as a general rule; nominalize; go on records (Brown dan Levinson, 1987: 109-209).

A communicative act is done off-record if it is done in such a way that it 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.

RESEARCH METHOD

3.1 The Research Design

This study applied descriptive qualitative research design. Qualitative research has the natural setting as the direct source of data and the researcher is the key instrument.

3.2 The Data and Data Sources

The data were the transcriptions of the Toba Batak teenagers utterances recording. The data were transcribed into texts. The data were in the words form. The data sources were taken from the recording of the Toba Batak teenagers' utterances.

3.3 The Subject of the Study

The subjects were consisted of 10 (ten) the Toba Batak teenagers in Lintongnihuta, Humbang Hasundutan. They were born in the Toba Batak community. The Toba Batak language is used as their mother tongue. The age of teenagers is around 10 or 15 years old.

3.4 Technique of Data Collection

In this study, the data were collected by recording the Toba Batak teenagers' utterances, interview and having some field notes. It was also collected by recording the utterances of the Toba Batak teenagers in their daily interactions. To collect the data, the writer did the following steps:

1. Recording Toba Batak teenagers' utterances naturally by using tape recorder.
2. The recording of Toba Batak teenagers' utterances will be transcribed into texts.
3. Having some field notes to the transcriptions.
4. Interviewing the Raja adat of Toba Batak.

3.5 Technique of Data Analysis

The techniques of data analysis were formulated into three steps, they are:

Data reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions (Miles and Huberman, 1984:22). It was the process to select the Toba Batak teenagers' utterances as the data based on Brown and Levinson's types of strategies such as bald on record strategies, positive politeness, negative politeness, and off record strategy utterances.

Data display

Data display is an organized, compressed assembly of information that permits conclusion drawing and action. The data displays formulated into matrices. Designing a display-deciding on the rows and columns of a matrix for qualitative data and deciding which data, in which form, should be entered in the cells-are analytic activities.

Conclusion drawing.

Miles and Huberman (1984) state that the last activity in qualitative data analysis is conclusion drawing. It is also verified as the analyst proceeds. The conclusion drawing is the process to conclude the result of the analysis. In conclusion drawing, the writer concluded what kind of politeness strategies that the Toba Batak teenagers used.

DATA ANALYSIS

1. Types of Politeness Strategies Used by Toba Batak Teenagers

Toba Batak teenagers use types of politeness strategies when they interact to their parents, sisters, brothers, friends, and relatives. The types of politeness strategies can be seen from the following table:

Table 1. The Types of Politeness Strategies Used by Toba Batak Teenagers

Types Initial Names	Bald on record	Positive politeness	Negative politeness	Off record	Total
D	8	3	3	3	17
E	12	7	1	-	20
G	6	1	-	1	8
H	10	5	-	-	15
J	2	7	-	-	9
M	6	1	-	-	7
M	9	4	-	-	13
N	4	2	-	-	6
P	3	6	1	-	10
T	12	3	-	5	20
Total	72	39	5	9	125

Table 4.1 shows that Toba Batak teenagers used three kinds of politeness strategies. The number of utterances based on the strategies is 125. The total of bald on record strategy is 72 utterances, positive politeness is 39 utterances, negative politeness is 5 utterances, and off record strategy is 9 utterances.

The subjects E, H, M, and T used higher bald on strategy than the subjects D, G, J, M, N, and P because of the equal social stratification factor. The subjects tend to use bald on record strategy to show that they have close relationship and minimize the distance among them. The equal social stratification means that they have free. Furthermore, the subjects D, G, J, M, N, and P used the lower bald on record strategy because of the unequal social stratification. The unequal social stratification means the subjects have lower social stratification than the hearer. They minimize in speaking baldly. It is supported by the statement of Rajamarpodang (1992: 120), *sifat bahasa yang kasar dapat dipergunakan bersopan/santun dalam batas-batas stratifikasi sosial yang lebih tinggi kepada sosial yang lebih rendah dan pada hubungan yang dirasa telah akrab pada pergaulan sehari-hari termasuk didalamnya hubungan stratifikasi sosial yang sejajar.* (the rough language can be used in politeness in limitation of higher social stratification to the lower social stratification and to the people who have close relationship and include equal social stratification). It is proven that the subject E, H, M, and T having joke in their interaction.

Then, the subjects E, J, and P used higher positive politeness than D, G, H, M, M, N, and T. The subjects used the higher positive politeness because of the lower social

stratification. It is proven that they interact to relatives. The subject E interacted to her Aunty, subject J interacted to his uncle, and subject P interacted to elder cousin.

2. The Dominant Types of Politeness Strategies Used by Toba Batak Teenagers

Toba Batak teenagers used the bald on record as dominant types of politeness strategies when they interact to their parents, sisters, brothers, friends, and relatives. The percentages of the types of politeness strategies can be seen from the following table:

Table 2. The Percentages of Politeness Strategies Used by Toba Batak Teenagers

No	Types of Politeness Strategies	Number	Percent (%)
1	Bald on record strategy	72	57.6%
2	Positive politeness	39	31.2%
3	Negative politeness	5	4.0%
4	Off record strategy	9	7.2%
Total		125	100%

Bald on record and positive politeness strategies are higher than negative politeness and off record strategies. The subjects have close relationship to the hearer. Almost them interact to parents, brothers, sisters, relatives and friends.

3. The Realization of Politeness Strategies Used by Batak Toba Teenagers

From the previous explanation concluded that bald on record strategy is dominantly used in their daily conversation. The reasons of using dominant types was supported by the explanation of the headman or *Raja adat* of Toba Batak. Generally, Toba Batak teenagers use bald on record as the part of politeness strategies. They tend to use bald on strategy to show their solidarity. Although Toba Batak teenagers used bald on record strategy, but they keep politeness in their utterances. Actually, the Toba Batak teenagers do not like to talk long-winded. They express their wants directly. It can be seen from the data interview with the native speakers of Toba Batak language.

“Molo halak Batak i, dang lomo rohana marganjang-ganjang manghatai. Molo i ninna i do i.jala muse sifat ni halak Batak on pekerja keras do, alani i ma manghatai pe gabe tegas ma”

(Batak Toba societies do not like talk long-winded. If it is, they will say it, and their characteristic is hard worker, so that they speak directly).

Pas do songon na hudok sinangkaning. Dang boi ditabunihon na dibagas rohana.

(As I said previously. They cannot hide what are in their heart)

The directness of Toba Batak teenagers is their characteristic. They expressed their politeness by using bald on record strategy. Furthermore, their politeness still appear in their utterances. Eventhough Toba Batak teenagers speak directly, but metaphorical expressions as the concept of Toba Batak teenagers are still applied in their utterances.

Boasa dang marminggu hamu?

(why didn't you go to church)

From this utterance, it can be seen that Toba Batak teenagers still keep the concept of politeness by "hamu" it means "you" as the polite address to the hearer. *Pantun hangoluan, tois hamagoan* ("polite and respectful result life and goodness, whereas careless or impolite will be die"), *Unang raus manghatai!* ("Do not talk carelessly").

Jurusan aha do ho, Kak?

(what is your major, elder sister?)

This is the way of Toba Batak teenagers to begin their interaction. They asked about the hearer's personality. They applied metaphorical expression "*Sise mula hata, sungkun mula uhum*", (*tegur awal bicara, tanya awal hukum*). It means "greeting is the first beginning in interaction".

Brarti martulang do au. Boru anturi do omakhu.

(So, you are my uncle. My mother is BoruAnturi)

From this utterance, the Toba Batak teenagers still keep the concept of Toba Batak kinship. They ask first the sub-clan of the hearer to know how the speaker calls the hearer. They keep the metaphorical expression "*Tinitip sanggar baen huru-huruan, jolo sungkun marga asa binoto partuturan*" ("ask sub-clan first to know the kinship"). From these metaphorical expression, Toba Batak teenagers keep them when they talk to another people.

Olo Amang Boru. Marga aha halak Amang Boru?

(Yes, Uncle. What is your sub-clan, Uncle?)

From this utterances, the Toba Batak teenager respect who is older than them. It is proven by the using "halak" and first address before asking. They applied the concept of metaphorical expression "*Timba hau toras bahen sopo balian. Na pantun marnatoras ingkon dapotan parulian. Alai natois marnatoras, olomai gomahan ni babiat*," (whoever respects their parents will get happiness, but whoever disrespect their parents will be attacked by tiger).

Based on the data analysis, the speakers use politeness on their daily life. It can be seen from their way to address their hearers with address terms or kinship forms.

Furthermore, the Toba Batak teenagers also ask their hearers' sub-clan to know how they address them.

Politeness strategies give the contribution to the speaker utterances. How the speakers utter and show their own politeness. Politeness appears from the culture and family, how parents teach their teenagers, how parents communicate with them. Then it become habit.

Politeness strategies are shown by the using of address terms/kinship forms. The culture of Toba Batak teenagers is appeared through their ways to address the hearers, such as address their mother's sister "*Nanguda*" (Aunty in English), address their friends, "*beah*" or "*bayah*" for sisters or brothers and "*doba*" (buddy in English), "*pudan*" (beloved address) for young sisters or brothers, and "*Amang Boru*" (uncle in English) for the stranger man. The politeness can be shown by using particles "*ma*", "*tahe*". These particles are used by Toba Batak teenagers to make their utterances more polite. Furthermore, they expressed their politeness by using deference. The deference is exercised by distancing someone by the use of term "*halak*" means "other's" and "*nimmu*" means "you said".

In addition, The Toba Batak teenagers are categorized polite people. It is proven by the metaphorical expressions which are still used by them. These metaphorical expressions are the concept of Toba Batak people to be polite. *Pantun hangoluan, tois hamagoan* ("polite and respectful result life and goodness, whereas careless or impolite will be die"), *Unang raus manghatai!* ("Do not talk carelessly"), "*Sise mula hata, sungkun mula uhum*" ("greeting is the first beginning in interaction"), "*Tinitip sanggar baen huru-huruan, jolo sinungkun marga asa binoto partuturan*" ("ask sub-clan first to know the kinship"). "*Timba hau toras bahen sopo balian. Na pantun marnatoras ingkon dapotan parulian. Alai natois marnatoras, olomai gomahan ni babiat,* (whoever respects their parents will get happiness, but whoever unrespect their parents will be attacked by tiger).

Furthermore, four types of politeness strategies by Brown and Levinson are found in Toba Batak teenagers interactions. However, all the sub-points of strategies are not found in their interactions. Universally, both Brown and Levinson theories are applied but only several types are applied in Toba Batak teenagers interactions. One of them is the use of pronoun "*hamu*" to call the hearer. It is not included to any strategies. Toba Batak teenagers use pronoun in their interaction, the concept or the ideology is different. In Toba Batak teenagers, the concept of pronoun "*hamu*" is used different from the pronoun "*ho*". Although the meaning of these pronouns are "you" but they have different level in politeness. Pronoun "*hamu*" is more polite than "*ho*" for certain circumstances. For instance, it is polite if we use the pronoun "*ho*" to the close relationship such as father to son, and vice versa. But it is impolite if the father-in-law

to daughter-in-law and vice versa. These concepts are not found in the concept of Brown and Levinson's politeness strategies. These are supported by the statement of Rajamarpodang (1992). He says that "*Dapatlah dipahami dalam hubungan sopan santun pergaulan Suku Batak adalah sopan apabila dapat berbicara bebas dengan bahasa bebas bagi keluarga yang dianggap dekat tiada jarak, daripada halus terhadap keluarga dekat*" (we can understand politeness in Toba Batak relationship if someone be able to speak freely to family or close relatives, rather than use smooth language to close family). Furthermore, Hutabarat (2005) finds that there is a politeness research in Toba Batak ceremony. The research found that linguistic politeness in in Toba Batak wedding ceremony is different from politeness linguistic in everyday interactions.

Then, bald on record strategy as the dominant strategy which is found in this study. They speak baldly and keep the politeness. Tanjung (2008) states that *the French native speakers seem to be polite to other people. It can be regarded that only a few numbers of them who use bald on record strategy*. This statement contrasts to the Toba Batak teenagers fact. Bald on record strategy is the part of four politeness strategies.

In addition, the use of bald on record strategy is to get closer to the hearer. It is not quite different from the reason of using politeness strategy stated by Sembiring (2009), the types of illocutionary acts: in representatives, positive strategy and bald on record strategy are applied by Javanese people. They used representatives as the dominant types due to the fact that the speakers in interaction try to get closer to the hearer.

Finally, it is concluded that the Toba Batak teenagers used bald on record strategy as the dominant strategy to show the solidarity. It is supported by the statement of Rajamarpodang (1992:120), "*bahasa yang sifatnya kasar adalah menunjukkan persahabatan bagi yang sudah akrab dan bahasa yang sifatnya halus bagi yang sifatnya pergaulan umum*" (the rude languages show friendship for the close relationship and smooth language for common relationship). The solidarity is realised by using direct or bald utterances. It is supported by the statement of Mukhamdanah (2011:70), *penggunaan bentuk langsung, misalnya dengan langsung mengatakan tidak, cenderung digunakan jika petutur adalah orang yang tidak mempunyai kekuasaan dan ada solidaritas*. The use of direct form, such by saying *tidak* (*no* in English), is used by the speaker who do not have power and have solidarity.

CONCLUSIONS

The study concerned on politeness strategies used by the Toba Batak teenagers, it was aimed at describing the utterances used by Toba Batak teenagers. Based on the analysis, the conclusions are stated as follow:

- 1) The Toba Batak teenagers express their politeness by using address terms/kinship forms, pronouns as the general politeness. It is also found the unique politeness such as particles and deference.
- 2) The four types of politeness strategies stated by Brown and Levinson are used by Toba Batak teenagers in their interactions, they are bald on record strategy, positive politeness, negative politeness, and off record strategy.
- 3) Bald on record strategy is the dominantly used by Toba Batak teenagers.
- 4) Bald on record strategy is the dominantly used by Toba Batak teenagers. It is caused by Toba Batak do not like talk long-winded. If it is, they will say it, and their characteristic are hard worker and extrovert, so that they speak directly. They show solidarity by using bald on record strategy. The metaphorical expressions are their concept in controlling their speaking.

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