

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Politeness is one of the important components used when communicating by speakers and listeners so that the information conveyed can be received properly. Politeness in communication is part of human efforts to reduce or avoid confrontation while fostering comfort and understanding. Politeness is a strategy that people employ as a tactic to foster harmony in conversation (Culpeper, 2011). The harmony formed by the speaker and listener in an interaction is maintained properly so that they can share information with each other, build good interactions and avoid misunderstandings between them.

As a social beings when interacting with people have the potential to the self-esteem of others. This act of attacking self-respect or FTA (Face Threatening Act) has a relation with politeness in language. Because when we undermine someone's self-worth, we will automatically recognize that our actions may bring harm to other people. In order to avoid offending the other person, we must plan our politeness methods in advance when speaking to them. The politeness strategy, according to Brown & Levinson (1978:92), is a strategy employed to prevent or lessen the self-image-damaging effect that results from the speaker's face-threatening acts. Brown & Levinson (1978:94) describe four politeness strategies, namely bald on-record, negative politeness, positive politeness, and off-record (indirect).

Culture is a pattern of life to develop that is passed down by a group of people to the next generation. Culture is a group of people's unconsciously acquired behaviors, beliefs, values, and symbols that express their way of life and are transmitted from one generation to the next through communication (Liliweri, 2013:6). Culture also affects several aspects of life such as religion, customs, clothes, language, politics, building to works of art. Culture is a rule or norm that is owned by the community.

Culture includes all that is obtained or learned by humans as members of society, for example *Adat*. In the Batak society, *adat* are inherent in everyday life, especially marriage. Marriage is the union of two people between a man and a woman in a legal way. In the Batak society, there are various *adat* in marriage, such as *adat* Batak Toba, *adat* batak Karo, *adat* Simalungun, *adat* Angkola, *adat* Mandailing, and *adat* Pak-Pak. In the Toba Bataknese tradition, marriage is not far from the important role of *Dalihan Na Tolu*. *Dalihan Na Tolu* which is *Somba marhulahula*, *Elek marboru*, *Manat mardongan tubu* is accepted in the midst of Batak Toba society as a social system. In a real marriage, *Dalihan Na Tolu* has outlined specific guidelines for the social relationships between the husband and wife, as well as between the parents and siblings of the bride and groom from each side, as well as between the *boru* and *hula hula* from each party.

Adat is a rule that must be obeyed by the local community. If not, they will also get sanctions from the community which may affect the life of someone who violates it. *Adat* are strong integrated rules that govern human actions in social life. The people who still apply *adat* in their daily life are the Batak people. In Batak

society, people who understand adat are called *maradat* and people who do not understand adat are called *naso maradat*, which is a disgrace to that person.

Politeness strategy is a strategy used to reduce damage to self-image when conducting communication with speakers. If the speaker wants to get a good image from the interlocutor, the speaker must use a certain level of politeness in language events, especially in speech acts that involve face-to-face. In this study, the researcher chose the politeness strategy used based on Brown & Levinson's theory of politeness in *Mangulosi*. *Mangulosi* is chosen because for the Toba Batak people the *Mangulosi* tradition is one of the many series of activities carried out during the Batak Toba traditional wedding ceremony. The *Mangulosi* process will only be carried out when the marriage performed is a traditional marriage, not a religious marriage. This *Mangulosi* tradition is required in the life of the Batak Toba's people, because in this tradition the meaning contained in it has an important influence on life. The *Mangulosi* tradition is a form of parental love to children and giving blessing to children. *Mangulosi* is also an event that is accompanied by rhymes, prayers and hopes so that it involves conversations that contain politeness strategies. In *Mangulosi* can find many the utterances politness.

The marriage of the Batak Toba's people cannot be separated from the gift of *Ulos*. For Batak Toba's people, *ulos* is a symbol of love and a form of kinship. The types of *ulos* in the process of giving at Batak Toba's weddings are also very diverse. The ability to offer to the recipient differentiates most *ulos*, which essentially all have the same meaning. Additionally, because each *ulos* has a distinct meaning, the kind that is offered must be in conformity with customary

regulations. *Mangulosi* is the giving of ulos during a Batak Toba wedding. The submission of *ulos* itself is a form that must be adjusted to circumstances such as when ulos will be used, in what traditional event, who is the subject of *ulos* recipients, and how the ulos is used since it is revered and preserved by the Batak Toba's community.

The example of conversation in *Mangulosi* in Batak Toba's wedding ceremony below :

Paranak : *jadi ro hami tuson mamboan ulos herbang pasahatan nami ma sapulu pitu bulung*

[Wife taking party : so we come here to bring seventeen *ulos herbang*]

Parboru : *mauliate amangboru, pos roham muna*

[Wife giving party : thank you amangboru, it's our pleasure]

Paranak : *alai tong do pasahatan nami ulos natinodo sadari*

[Wife taking party : but we must wearing *ulos* whose chosen]

Parboru: *mauliate raja bolon*

[Wife giving party : thank my majesty]

In this situation the wife taking party (*paranak*) asked the wife giving party (*parboru*) to give them time to give the ulos herbang. In the conversation above, there are also types of politeness strategies, namely positive politeness and bald on record. What is included in bald on record is "*alai tong do pasahatan nami ulos natinodo sadari, mauliate amangboru, pos roham muna, mauliate raja bolon* "

because this conversation expressed the close relationship between the speaker and listener . The second type of politeness strategy is positive politness "*jadi ro hami tuson mamboan ulos herbang pasahaton nami ma sapulu pitu bulung* " because speaker with comparatively less authority who prioritizes the urge to be liked and understood over respect.

For development in this research, researcher will provide research that has been done previously. Natalia Purba and Tiara Pasaribu's research (2018) is entitled "Politness Maxim in Batak Toba's Marhata Sinamot". In this research, they analyzed the types of politeness maxim and politeness maxim that were most widely used in *Marhata Sinamot* based on Leech Geoffrey's theory (1983). apologized and lastly took leave. The researcher found that the most dominant first in *Marhata Sinamot* according to the situation was gratitude. The researcher also found 5 maxims of politeness in *Marhata Sinamot*, namely the maxim of wisdom, the maxim of praise, the maxim of generosity, the maxim of simplicity, and the maxim of agreement. Maxim The most dominant wisdom used by speakers at *Marhata Sinamot*. For that reason, the researcher is interested in analyzing the politeness strategy used in Bataknese traditional wedding ceremony used politeness strategy by Brown & Levinson (1978).

Based on the explanation described above, the researcher is interested in conducting a study entitled "An Analysis of Politeness Strategy Used in Bataknese Traditional Wedding Ceremony." Researcher wants to examine politeness strategies in conveying *ulos*. The main research is to find out the types of politeness

strategies used in *Mangulosi* in Batak tribal wedding ceremonies and to find out how politeness strategies are expressed in Batak tribal wedding ceremony.

1.2 The Problem of the Study

Based on the background of study, the problem is formulated as the following: What types of politeness strategies are used in *Mangulosi* as Bataknese Traditional wedding ceremony?

1.3 The Objective of the Study

Based on the problem, the objective of the study is to describe types of politeness strategies used in *Mangulosi* as Bataknese traditional wedding ceremony

1.4 Scopes of Study

There are various kinds of politeness, politeness principle, face threatening act politeness, and politeness strategies.. The goal of this study is to better understand the politeness techniques employed during the ulos delivery in Bataknese wedding ceremonies. Based on the idea of Brown & Levinson (1978), which outlines four categories of politeness tactics: bald on record, positive politeness, negative politeness, and off record, the essential features to be observed are the politeness strategies they apply in that situation.

1.5 Significance of the Research

The results of this research are expected to give contribution to the theoretical and practical uses of language.

1. Theoretically

- 1) To enrichment new perspective in pragmatics theory especially about politeness at *Mangulosi*.
- 2) To add alternative in the research of pragmatics about *Mangulosi*.

2. Practically

- 1) To preserve Bataknese's languange.
- 2) To preserve Bataknese's culture particulary about *Mangulosi*.
- 3) To enrichment knowledge for the reader especially not Bataknese.

1.6 Theoretical Framework

A theoretical framework is a conceptual framework that is used in research to present a preferred method of approaching an idea or thought or to outline potential courses of action. The two sections of Brown and Levinson's politeness theory make up the writer's theoretical framework. Their fundamental theory of the nature of politeness and how it works in interaction is presented in the first section. Their face theory, which is presented in the second section, combines three fundamental ideas—facial, face threatening acts (FTAS), and politeness strategies—with examples from English, Tzeltal, and Tamil.

1.7 Key Terms of the Study

In order to give clear definition and as guidance for the readers to understand the whole study key terms are given here.

1. Politeness

Mills (2003:6), defines that politeness is avoiding any offenses directed at the person we are speaking to and demonstrating respect for him. In other words, being polite shows that you care about other people's sentiments. The linguistic part of civility will be the main emphasis of this study. As a result, *Mangulosi* produces the courteous speech at the traditional Batakese wedding ceremony.

2. Politeness strategies

Politeness involves acting in a way that makes an effort to consider the feelings of the individuals being addressed. In this instance, the speakers make an effort to avoid embarrassing others or upsetting the listener. A person's ability to be considered polite also depends on how, with whom, and under what circumstances they use their manners. Brown & Levinson (1978:94) classify four main strategies of politeness strategies. They are Bald on Record strategy (direct strategy), Positive Politeness (solidarity strategy), Negative Politeness (deference strategy), and Off Record strategy (indirect strategy). Politeness strategies in this study are dealing with the use of language on *Mangulosi* in Batakese Traditional Wedding Ceremony.

3. Mangulosi

Mangulosi is one of the traditions belonging to the Toba Batakese tribe, this *Mangulosi* is a very unique traditional activity where this *Mangulosi* activity uses the media, namely *Ulos* or traditional Batakese fabrics that are already available since a long time ago. The *Ulos* cloth is the identity of the Batakese tribe. There are many other traditional activities that are owned by the Toba Batakese culture,

but *Mangulosi* is the most interesting activity. The process by process in this *Mangulosi* activity is a unique gift given by the ancestors as a Toba Batakese cultural heritage.

1.8 Defenition of the Key Terms

A significant or memorable word or term in the title, abstract, or text of a document or other item being indexed, used as the index entry. In order to clarify the key terms used in this study, some definitions are put on the table:

Table 1.1 Defenition of the Key Terms

Word	Explanation
<i>Adat</i>	Traditions or characteristics of a region or set of values or norms, rules and social beliefs that grow and develop along with the growth and development of the village community and or other community units and other values or normsIt is the same as in various patterns of behavior that are commonplace in local people's lives.
<i>Bapak Uda</i>	Father's little brother.
<i>Boru</i>	Call for daughter.
<i>Dalihan Na Tolu</i>	Philosophical or socio-cultural insight concerning citizens and how to do something Batak culture.
<i>Elek Marboru</i>	Love that is not accompanied by hidden intentions and self-interest.

<i>Hula-hula</i>	Group giving the girl in the Batak traditional marriage system.
<i>Mak Uda</i>	Wife of <i>Pak uda</i> .
<i>Manat Mardongan Tubu</i>	Caution towards fellow clans to prevent misunderstandings in the implementation of traditional events.
<i>Mangulosi</i>	The event of giving a typical Batak woven cloth named ulos.
<i>Manjalo Pasu-pasu</i>	The wedding blessing of the bride and groom is carried out in the church by the pastor.
<i>Maradat</i>	people who understand <i>adat</i> .
<i>Marhata Sinamot</i>	Traditional activities that discuss dowry and party supplies to carry out a traditional Batak Toba wedding.
<i>Martonggo raja</i>	An event to gather all family members because in Batak custom the wedding ceremony is a matter for all families so all families must gather for the ceremony.
<i>Martumpol</i>	An agreement to perform a marriage between a bride and groom in the presence of a church pastor.
<i>Naso Maradat</i>	people who no understand <i>adat</i> .
<i>Nganting manuk</i>	Marriage Proposal in a traditional Batak Karo wedding.

<i>Paranak</i>	The name for the parents of the groom and his brother at the Batak traditional party.
<i>Parboru</i>	Bride's parents.
<i>Pariban</i>	Pariban are also called cousins. A son will call 'Pariban' to the daughter of <i>Tulang</i> (<i>Tulang</i> means uncle, mother's brother), and conversely a daughter will call 'Pariban' to the son of her <i>Namboru</i> (father's sister).
<i>Somba marhula-hula</i>	Respect to the husband's family from the wife's side.
<i>Tor-tor</i>	The typical dance of the Toba Batak tribe is held in every traditional ceremony.
<i>Tulang</i>	Uncle, which means mother's brother.
<i>Ulaon unjuk</i>	The peak wedding ceremony of the Batak Toba.
<i>Ulos</i>	Traditional Tenun fabric of the Batak.

CHAPTER II

REVIEW OF LITERATURE

2.1 Pragmatic

Pragmatics is a linguistic science that studies the relationship between the use of language through a speaker and a listener. A speaker must be able to choose the right language so that the listener can understand what the speaker is saying. According to Griffiths (2006:132) “pragmatics is the study of how speaker and listener, in acts of communication, rely on context to elaborate on literal meaning.” Pragmatics is the study of how to produce utterances and understand what speakers say in everyday conversation, even though the speaker may use a foreign language (Grundy, 2000:23).

According to Cutting (2008:201), pragmatics studies the relationship of language with a contextual background that discusses context, text, and function. Pragmatics focuses on what is not verbatim and on how to interpret an utterance in a situational context. They are not too concerned with the meaning of what is said but with what is said in the manner and style of speech.

According to Richard and Schmidt (2002:11) states that pragmatics is the study of the use of language in communication in relation to sentences and the contexts and situations in which they are used. Learning languages through pragmatics leads to knowing the nature of languages. This leads to an in-depth analysis of what message is conveyed by a speaker. Through pragmatics can give advantages about the meaning of what is conveyed by the speaker, the speaker's

assumptions, the speaker's intent and purpose, and the types of actions performed in the utterance.

2.2 Speech Act

Speech act are speech acts made by the speaker in communication to the speaker's partner. A speech act is an utterance in which there is an action. By saying something, the speaker also does something. By telling an utterance, the speaker has a goal to be achieved from his interlocutor. According to Arifiany et al. (2016), a speech act is a person's language behavior in the form of speech in a speech event. Speech acts are divided into three, namely locutionary acts, illocutionary acts, and perlocutionary acts.

According to Marmaridou (2000:167) “Speech acts are fundamental theoretical constructs that seek to provide alternative approaches to studying the meaning of sentences. In other words, speech acts are the study of meaning Speech from a speaker to a language partner with various approaches.

According to Wiyatasari (2016), speech acts are one of the important parts that support the occurrence of speech situations. Speech act is a person's language behavior in the form of speech in a speech event. Speech acts are divided into three, namely locutionary acts, illocutionary acts, and perlocutionary acts (Arifiany et al., 2016).

2.3 Classification of Speech Act

According to Searle in Hidayat (2016), speech acts can be categorized into five categories, they are :

2.3.1 Representatives

This speech act relates to stating something related to the truth of what is said by the speaker. This speech act is also called an assertive speech act. This speech act is usually done by speakers to express something or opinion, claim, and report.

2.3.2 Directives

This speech act is a speech act intended by the speaker to make other people perform the actions spoken by the speaker in the speech. These speech acts are forcing, inviting, ordering, begging, giving cues, and challenging.

2.3.3 Commissives

This speech act is an action spoken by a speaker to another about his or her willingness to make a promise or make someone bound. Actions that are included in the type of commissive action are promises, oaths, threats.

2.3.4 Expressives

Speech acts refer to speakers showing or expressing feelings of their emotional state to others. The utterances included in this speech act are praising, thanking, complaining, criticizing, flattering, and congratulating.

2.3.5 Declarative

This speech act is a speech act intended by the speaker to create something new. The utterances included in this speech act are deciding, canceling, forbidding, allowing, classifying, and forgiving.

2.4 Politeness

Language politeness is a behavior procedure that is agreed upon by a society as a rule of social behavior. Politeness can not only be seen from the side of the speaker, but also must pay attention to the impression of the interlocutor who listens to what the speaker is saying. "The language used in verbal communication must be in the form of codes that are equally understood by the speaker and the listener" (Agustina, 2004).

Markhamah (2013:153), state that politeness is a way that speakers do when communicating so that speakers do not feel pressured, cornered, and offended. Language politeness in this case seeks to maintain the self-esteem of the speaker and listener. The choice of clear and polite language can make listeners feel appreciated.

Based on Watts (2003:9) politeness is learned and socialized. what it means is that one must acquire decency, not have it expressed and applied in social life. Politeness is the same as a form of language behavior that has been agreed upon by the community of certain language users by respecting and appreciating one another. Nadar (2013:251), says that politeness in language can be called politeness in the language used by speakers to reduce feelings of displeasure, displeasure, or hurt due to the speech spoken by the speaker. That is, with polite language communication can make communication activities good and mutual respect.

2.5 Politeness Strategy

According to Brown & Levinson (1978:92), politeness strategies are developed in order to save the hearer feeling. Feeling refers to the respect an individual face and maintaining self-confidence in public or in a private situation. Brown & Levinson (1978:94) outline four main types of politeness strategies are Bald on Record, Positive Politeness, Negative Politeness, and Off Record Strategy. The detail explanation will be described as following.

2.5.1 Bald on Record

The bald on-record strategy is a technique that speakers employ to make their points or unflappable. This indicates that the speaker tells the listener exactly what they want to hear. Speakers and interlocutors who are familiar with one another frequently employ this tactic.

1. Great urgency or desperation

Watch out!

2. Speaking as if great efficiency is necessary

Hear me out:...

3. Task-oriented

Pass me the hammer.

4. Little or no desire to maintain someone's face

Don't forget to clean the blinds!

5. Doing the face-threatening act is in the interest of the hearer

Your headlights are on

2.5.2 Positive Politeness

In a positive politeness strategy, the speaker provides the speaker's opponent a favourable perception of themselves. This tactic was developed because the speaker wanted to make a positive impression on the speaker opponent by sharing the same viewpoint. Additionally, this tactic aids in fostering interpersonal relationships. It demonstrates to the listener that the speaker wants to learn more about their adversary. By displaying attentiveness, this tactic aims to reduce the gap between the speaker and the listener. Speakers want to reduce face-threatening behavior as a result (FTA).

1. Notice, attend to hearer (his interest, wants, needs, goods)

In general, this output suggests that the speaker should pay attention to aspects of the listener's state. This includes notable changes, notable possessions, and anything the listener would want the speaker to notice and acknowledge. For example:

a. What a beautiful case this is! where did it come from?

b. Oh, you cut your hair! By the way, I came to borrow some flour.

2. Exaggerate (interest, approval, sympathy, with hearer)

This strategy can be implemented when the speaker shows interest, approval, or sympathy with the listener. Often used with exaggerated intonation and emphasis.

For example:

- a. What a wonderful garden you have! how absolutely unbelievable
- b. How absolute (wonderful, extraordinary, marvellous).

3. Intensify interest to Hearer

In implementing this strategy, the speaker can emphasize interest and goodwill to the listener. In this case, the speaker can dramatize his good intentions, give the listener a good response, and make a good story in the conversation. Example: *I am walking down the stairs. What do you think you see? – Pandemonium everywhere, phones hung up, clothes strewn everywhere...*

Sometimes the past, as in the following sentences where the speaker is talking about family reactions: It may involve going back and forth between the tense and the present tense. Past event: *I went to this store last night. i buy some things by him. he's fine he speaks beautifully. I was very surprised to hear that he passed away today.*

Using directly quoted speech instead of indirect speech is another feature of this strategy, using tagged questions or phrases with H as participants in conversations such as .

That's what you mean, right? A related technique is to exaggerate the facts and exaggerate:

- a. He had a million people join tonight's co-op.
- b. I have never seen such an explosion!
- c. You always wash the dishes! I will do it next time.

The Exaggeration in these cases may redress an FTA simply by stressing the sincerity of S's good intentions, but they also seem to be an element of attempting to increase the interest of the conversational contributions by expressing them dramatically.

4. Use in-group Identity Markers

This strategy includes the use of addresses, group languages or dialects, jargon, slang, contractions, and ellipsis. The address forms used by both the speaker and the listener indicate their relationship, whether near or not usage of conversation within a group involves the phenomenon of code switching from one language or dialect to another. If the speaker and listener use the same language in the group, this proves they are the same language group. Additionally, the use of jargon and slang indicates that the speaker and listener have the same knowledge of a particular object, such as a brand name. Contractions and abbreviations at the end of utterances indicate that both the speaker and the listener have the same knowledge, and there is no need to use long utterances.

5. Seek Agreement

Another distinctive way to assert common ground with your audience is to look for ways to agree with them. This is accomplished through the use of "safe themes" that allow the speaker to emphasize agreement with the listener. Hence, to satisfy the listener's desire to be "right" or to confirm their opinion. You can also reinforce agreement by repeating part of what the previous speaker said in the conversation.

A: she had an accident last week

B : oh my God, *an accident!*

6. Avoid Disagreement

There are three ways to avoid disagreements. So symbolic agreements, white lies and headlines. These actions are a way of feigning agreement or covering up disagreements without hurting the listener's face. For examples :

A: Can you hear me?

B: Barely. Brown and Levinson

7. Presuppose/raise/assert common ground

This strategy deals with gossip and small talk. Gossip and small talk suggest that the speaker may know the listener. It represents a kind of friendship and interest, so the burden placed on it can be minimized

listener. The next strategy is what-if operations. In this case, the speaker can use the listener's desire premise manipulation, the SH familiarity premise, and the listener's knowledge premise. By making assumptions about the listener, the speaker can raise their commonalities. For example:

Look, you're a part of my mine, so how about....

8. Joke

Jokes can be used to highlight background knowledge and shared values that can minimize demand for FTAs. For example :

How about lending me this old heap ofjunk? (H's new Cadillac).

9. Assert or presuppose Speaker's knowledge of and concern for Hearer's Wants

Asserting or implying knowledge of hearer's wants and willingness to follow, confirm, or imply compliance with their own desires shows that the speaker and listener are mutual partners who can pressure them to cooperate. For Example:

I know you can't bear parties, but this one will really be good, do come!

10. Offer, Promise

To counter the potential threat of some free trade agreements, speakers can help listeners by claiming that whatever the listener wants, the speaker wants it and will help get it. For example :

I'll drop by sometime next week.

11. Be Optimistic

The speaker optimistically assumes that the listener wants what the speaker wants. desire for the speaker and will help to get it. Optimistic wording of such FTAs seems to work by minimizing the size of the threat landscape by y giving expressions like *a little, a bit, for a sec.* For example:

I'm borrowing your pen for a sec, OK?

12. Include Both Speaker and Heare in the Activity

Speakers use the inclusive form ``we" when they mean ``you" or ``me". This expression allows the speaker to use cooperative assumptions to balance free trade agreements. For example :

Give us a break. (formerly, give me a break).

13. Give (or ask for) reasons

The speaker states why he wants what he wants. By putting the listener into actual reasoning and assuming recursion (the listener wants the speaker's wish), the listener will understand the validity of the speaker's FTA (or at least hope so). For example :

Why don't we go to the seashore!

14. Assume or displays similar actions

The existence of cooperation between the speaker and the interlocutor can also be prosecuted or prosecuted by mentioning the shared rights or obligations between the speaker and the speech partner.

For example, a speaker may say, *'I'll do X for you if you do Y for me' or 'I did X for you last week, so you do Y for me this week'.*

15. Give gifts to H (goods, sympathy, understanding, cooperation)

S can satisfy the desires of positive-faced Hs by actually satisfying some of H's desires. This can be achieved not only by providing tangible rewards, but also by giving them relationship needs such as being liked, admired, cared for, understood, and listened to. For example:

"I'm sorry to hear that" (sympathy).

2.5.3 Negative Politeness

Negative politeness strategies are actions to prevent or minimize threats to the negative face of the addressee when the speaker wants something from the addressee, the freedom and desire of the addressee will be burdened or disturbed. The speaker makes speech that does not have a direct relationship between form and function so that the speaker feels comfortable and is not threatened with self-image the negative.

There are ten strategies based on (Brown and Levinson (1978:132-210) idea, they are:

1. Be Conventionally indirect

In this strategy, the speaker faces conflicting tensions. That is, the desire to indirectly "take out" the listener and the desire to catch something. In this case, it is resolved by the traditional compromise of deception, namely the use of phrases and sentences that have a different contextual meaning from their literal meaning. For example:

Could you pass the salt?

2. Hedge

In literature, a "hedge" is a particle, word, or phrase that changes the degree of membership of a predicate or noun phrase in a set. Membership is said to be partially correct, only in certain respects, or more true and complete than expected.

For example:

- a. A swing is *sort of* a toy
- b. Bill is a *regular* fish
- c. John is a *true* friend
- d. I *rather* think it's hopeless.

3. Be Pessimistic

This strategy compensates for the negative face of the listener by expressing explicit doubts that the preconditions of the speaker's speech act have been met. The use of the subjunctive also appears to be associated with the satisfaction of this desire. For example:

Would you do X? Other way of polite pessimism can also be expressed in negative usage like *I don't imagine there'd be any chance of you...*and in the use of pessimistic hedges like *perhaps, you'd care to help me.*

4. Minimize the Degree of Imposition

A strong request can ruin a listener's face for better or for worse. Next, the speaker must consider social factors such as distance and power in the conversation. Taking these factors into account, the speaker can adjust the weight of the imposition so that the listener receives the imposition better. For example:

I just want ask you if you could lend me a single sheet of paper.

5. Give Deference

There are two ways to communicate your preferred strategy. First, speakers tend to be humble. Second, the speaker treats the listener as superior. In this case, the speaker realizes that he cannot force the listener. It's a kind of mutual respect between speakers. For example: Yes, sir, I thought perhaps you wouldn't mind..."

6. Apologize

By apologizing for the FTA, the speaker can show a reluctance to slap the listener's negativity in the face, thus correcting some of the attacks. For Example : *I don't want to interrupt you, but...*

7. Impersonalize Speaker and Hearer

The basic concept of this strategy is to avoid references to people who are involved in free trade agreements. The speaker should avoid including "I" and "you" in the conversation. For instance: *It seems (to me) that...*

8. State the FTA as a general rule

Stating the FTA as general rule for conversation is a surefire way to minimize coercion. Speakers can state free trade agreements as social rules or obligations that listeners must follow. Then the speaker does not seem to force the listener. For example:

A: Passengers will please refrain from flushing toilets on the train.

B. You will please refrain from flushing toilets on the train.

9. Nominalize

The strategy of nominalize deals with the degree of formality. To carry out this strategy, speakers can replace or name subjects, predicates, objects, and even complements to make sentences more formal. For example:

It is pleasant to be able to inform you...

10. Go on record as incurring a debt, or as not incurring H

In this strategy, the speaker compels the listener by taking the story in general. Speakers can also expressly claim liability as compensation or feedback from the FTA. For instance: *I'll never be able to repay you if you...*

2.5.4 Off Record Strategy

The use of FTAs is carried out off record if several methods are needed to understand the purpose of the communication because the speech act will seem ambiguous and the speaker is difficult to understand. This strategy is generally done through indirect speech acts so that the context and speech situation is an important element in understanding this politeness strategy. In this speech, the

direct form of complaint is a statement or declarative is made by the speaker to be interrogative. Speaker in telling the question does not expect any answer from the speaker. Question hung up without an answer. This utterance poses a threat to positive face of the addressee because the speaker wants the information or the speaker's wishes can be understood so that there is a commonality of mind between the speaker and the speaker. Brown and Levinson divided Off record to 15 strategies, they are:

1. Give Hints

When the speaker says something that is not clearly related, he invites the listener to look for possible related interpretations. The underlying mechanism here violates the relevance principle. This is achieved by cues that "consist, for example, asking questions about desired behavior by A, by providing a motive or reason for A's behavior. For example:

It's cold in here (it means shut the window).

2. Give Association Clues

It deals with listeners' desired behavior by getting to know one another independently of experience For example: Oh God, I've got a headache again, may be used to convey a request for an aspirin, if S and H mutually know that they both havean association between S having a headache and S wanting H to give him an aspirin in order to swim off his headache.

3. Presuppose

This strategy phrase is almost entirely relevant in context, but only at the premise level. For example:

I washed the car again today. He supposes that he has done it before and therefore may implicate a criticism. The use of again forces H to search for the relevance of the presupposed prior event.

4. Understate

Underestimating is a way of creating implication by saying less than necessary. A common way to make an understatement is to select points in the scalar predicate (high, good, good, etc.) high points. For example:

A: What a marvelous place you have here.

B: Oh, I don't know, it's a place.

5. Overstate

If S speaks more than it should, thereby violating the maximum number in other ways, that can also convey implications. S can do this by exaggerating or selecting a point on the following scale, contrary to the underestimation principle: higher than the current situation. But the impact often goes far beyond what is said. For example:

I tried to call a hundred times, but there was never any answer.

6. Use Tautologies

One method to reach a conclusion with maximum quantity infringement is to state the patent and required accuracy. By pronouncing tautology, S encourages H to seek informative interpretations of non-informative utterances. For example:

If I won't give it, I won't. (c.i. I mean it!).

7. Use Contradictions

Contradiction, sarcasm, metaphor and rhetorical questions contain violation of maxim of quality. This can be achieved by establishing two contradictory points. S pretended not to tell the truth. This causes H to seek an interpretation that reconciles the two contradictory statements. For example:

A: Are you upset about that?

B: Well, I am and I'm not.

8. Be Ironic

By saying the opposite of S's intention, S can indirectly convey his opinion if there is an indication that his intention is conveyed indirectly. Such clues may be prosodic (e.g. nasality), kinesic (e.g. a smirk), or simply contextual, such as *John is a real genius. (after John has just done twenty stupid things in a row).*

9. Use Metaphor

The use of the metaphor can usually be recorded, but the intended implications of the S metaphor may not be recorded. For example: *Harry's real fish* (c.i. *He drinks/swims/is slimy like a fish*).

10. Use rhetorical questions

This strategy can be done by asking questions without trying to get an answer, to break the seriousness condition of the question that S wants H to provide the indicated information. For example : *How many times do I have to tell you...?* (c.i. *too many*).

11. Be Ambiguous

Metaphors can be used to achieve intentional ambiguity. This is because it is not always clear which implication the metaphor is trying to convey. For instance, *John's a pretty smooth cookie*.

12. Be Vague

S may go off record with an FTA by being vague about who the object of the FTA is, or what the offence is. For example: *I'm going to you-know-where*.

13. Over-generalize

Rule instantiation may leave the object of the FTA vaguely off record. For example: *Mature people sometimes help do the dishes*. The use of proverbs can also be done though their implicatures may be conventionalized to the extent of being on record.

For

example:

People who live in glass houses shouldn't throw stones

14. Displace H

S may not know who his FTA targets are. Or they may pretend to hand over the FTA to someone who doesn't threaten them, hoping to see that the real target is the FTA that was aimed at them.

15. Be Incomplete, use ellipsis

Elliptical language is justified by different conversational contexts in answering questions. But they are also guaranteed in the FTA. Allowing the free trade zone to be partially canceled allows the implications to be left "hanging in the air", as rhetorical issues do. For example: *Well, I didn't see you...*

2.6 Batakese Traditional Wedding Ceremony

In Batakese communities wherever they are, the function of marriage namely as a determinant of rights and obligations in the community in order to continue the lineage. Aside from being a successor to genealogy, marriage also functions as a bridge in the implementation of *adat Dalihan Na Tolu* to the Batakese community. The ideal marriage for Toba Batakese people is marriage with *Pariban*. Marriage of Batakese people is marriage with people which is outside its own clan. In the Toba Batakese marriage system there is a prohibition on marriage with the same clan, because they are considered brothers own. If an incest marriage occurs, they will be banished. Marriage is as high as prohibited because of the belief that each people who have the same clan still have a relationship blood so that there is concern that the offspring is produced from people

who do marriage as high as their growth do not perfect, idiots might even be paralyzed.

2.7 Batak Toba Social Community System

Adat for the Batak people is a law that must be maintained throughout their lives. *Adat* is accepted as an obligation so that people's lives are balanced, which will then be taught to their descendants. Bataknese people who hold their customs well and behave accordingly are called *maradat*, and if someone is deemed not to behave according to custom, they are called *naso maradat*, which is a disgrace to a Bataknese tribe.

Bataknese customs include social rules or regulations, all of which are included in a structure called *Dalihan Na Tolu*. *Dalihan Na Tolu* is a framework that includes blood kin relations and marital relations that link a kinship group. For the Toba Bataknese people, the *Dalihan Na Tolu* custom cannot be separated from people's lives, especially those related to their customary system of customs. *Dalihan Na Tolu* which means three stoves, symbolizes the three elements or three groups of relatives in the Toba Batak custom, which consists of *hula-hula*, *dongan sabuntuha*, and *boru*.

Dalihan Na Tolu emerged because of a marriage that connected two large families. Through marriage, a new kinship system will be formed, because two pretexts of *na tolu* have been united through marriage. A person's position in this structure is not the same for every situation because it depends on who he relates to. *Dalihan Na Tolu* is the regulator of all aspects of social life in the Bataknese

community. The relationship between the three parties can be seen in the *Dalihan Na Tolu* principle which reads: *Somba Marhula-hula, Elek Marboru, Manat Mardongan Tubu*, which means respect for hula-hula, love for *boru*, and politeness for *dongan tubu*. *Hula-hula* is the family of the wife. These *hula-hula* occupy the most respected position in Bataknese society and customs (all Bataknese sub-tribes) so that all Batak people are ordered to respect *Hula-hula (Somba marhula-hula)*. *Boru* is the recipient or female buyer, and *dongan sabutunha* is the clan or descendant.

2.8 Mangulosi

Mangulosi is a process of draping ulos cloth, a traditional Batak cloth on the shoulders of others. *Mangulosi* tradition is carried out by people who are elders to relatives who have partuturan, lower positions by custom, such as parents to children. Accompanied by the *Batak gondang*, they dance tor-tor before the gift of this *ulos*, it is a sign that at the time of *Mangulosi*. *Ulos* is prayed with joy. The beginning of giving *ulos* from the *Mangulosi* event is given by parents and or representing parents, namely *hula-hula*. Then proceed with mangulosi parents from the *paranak*. As a form of entrusting the bride to them, so that they are always given love and protection as well as a form of respect.

Then after that followed the process of giving *ulos* to the bride from *pakuda na (his uncle)* and wife (*makuda na*) with good advice and prayers. Both of these ulos processes are very important *ulos* giving because this *ulos* gift is given by the closest family to the bride. After this customary process, the nuclear family of the *parboru* (wife giving party) who gave the first and second ulos was given money

by the nuclear family which was the remaining sinamot money where all the nuclear families gave money while dancing *Tortor*. The meaning of this *Mangulosi* is so that those who are given *ulos* feel the same happiness as the nuclear family.

Furthermore, *ulos* is given by other clans related to the family. Namely, the family of the clan related to the parboru such as the clan of the *opung boru na* (her sister), the husband of her brother or sister, the *amang boru na* (the clan of her aunt's husband), and the process continues over and over again in the same way.

Then finally closed with the *Tulang* family (uncle of the bride's mother's family). This is different because in the Batak tradition, *tulang* is they are the most respected and loved so that the amount of money given must be greater than the other amount as a form of the dignity of the woman's family. After the *Mangulosi* process, the bride and groom are led around the party venue three times. The *ulos* wrapped around the bodies of the two and the ends of the *ulos* were pulled by the *paranak's* family and then in the last round the bride and groom were brought to the aisle chairs.

2.9 Relevant Previous Study

Politeness strategies have become a common topic carried out by researchers. As a related study, the researcher uses three studies from previous researchers in the same field as this research, namely politeness. First study which gives contributions to this study is conducted by Bukit et al. (2009) analyze the description of the Politeness in *Karonese Nganting Manuk* Ceremony by the data and analysis conclude that Politeness is one of the important factors in one's

socialization and it is used to maintain the social value of the community, including in virtual-community. They found 6 situations of politeness that is used in the Conversations Of Karonese *Nganting Manuk* Ceremony on 6th May 2009. They are: Greeting, Thanking, Offering, Invitation, Apologizing and Leave-Taking. There are 3 types of politeness used in the Conversations of Karonese *Nganting Manuk*. They are: Positive Politeness Strategy amounts to 23 conversations, Negative Politeness Strategy amounts to 13 conversations and Bald Off Record Strategy amounts to 3 conversations. There are 5 Politeness Maxims used in the Conversations of Karonese *Nganting Manuk*. They are: Tact Maxim amounts to 4 conversations, Generosity Maxim amounts to 4 conversations, Approbation Maxim amounts to 6 conversations, Agreement Maxim amounts to 6 conversations and Modesty Maxim amounts to 3 conversations. From all of the researches about politeness, the researcher wants to see the difference of politeness especially at *Nganting Manuk* focus at Desa Suka. There are many research about *Nganting Manuk* but there is no research before at Desa Suka about politeness so the researcher wants to know about their politeness in doing culture and also to prove is it true Desa Suka has not good attitude based on the parable about Desa Suka. The difference in this study is the object. Where the object of the previous researcher is *Nganting Manuk*, while the object of this research is *Mangulosi*. However, the researcher uses previous research as a reference for analyzing data and collecting data.

The second research was conducted by Siburian (2016). The title is “ An Analysis of Politeness Strategies in Soimah Talkshow (STS) in TRANS TV” .

There are four types of Politeness that is used in STS. They are Positive Politeness, Negative Politeness, and Bald on Record Strategy and off record Strategy. There are (41, 3%) positive Politeness, (26, 0%) negative Politeness, (17, 3%) bald on Record Strategy, (15, 2%) off record Strategy, used in Soimah STS. Positive Politeness is the most widely used in STS. That research has a contribution as a reference for the researcher in collecting and analyzing the data.

The third research was conducted by Manurung et al. (2019). The title is "Bataknesse' Politeness Strategy in *Marhata Sinamot* (Dowry Bargaining) This research was conducted in a qualitative descriptive research method. The analysis and interpretation are carried out at the time the data was collected related to the utterances in *marhata sinamot* ceremony. Related to cultural domain, this research was categorized as an ethnographic research. Bataknesse culture was used since the writer is Bataknesse. The subject of the research were the Bataknesse people in Sidamanik (a sub-district in North Sumatera, Indonesia). The recorded data were transcribed and classified into its kinds of speech act and politeness strategy. 'Stating' speech act with positive politeness strategy were found as the result of analyzing data. Strategy 2. Exaggerate interest, sympathy, etc with the hearer; Str 4. Use in-group identity markers, '*raja*' were the dominant positive politeness found from the utterances. The participants also used the negative politeness strategy which were strategy 5 of showing honor. It was found that participants collaboration between concept of the activity and the concept of *Dalihan na tolu* that had influenced that dominance. Participants mostly gave statement and exchanging information in the process of bargaining the dowry and the process of

discussing the preparation to the upcoming wedding ceremony. This also brought to the result that 'stating' speech act dominantly used in *marhata sinamot*. That research has a contribution as a reference for the researcher in collecting and analyzing the data.

The fourth research was conducted by Sianturi et al. (2019). The title is "Politeness Strategy in Delivering *ulos* in Toba Batak Wedding Ceremony". The research was conducted by using descriptive qualitative research to analyze and identify the politeness strategies used in delivering *ulos* in Toba Batak wedding ceremony. The data were taken from the conversation of Toba Batak wedding ceremony of Omry Retno Simangunsong, S.Sos & Triana Puspita Sari Br. Hutabarat, Amd.Keb (21th September 2019), that were held in Wisma Tiberias located at Jl. Pematang Siantar Kecamatan Lubuk Pakam. The findings of the study showed that three politeness strategies found during delivering *ulos* in Toba Batak wedding ceremony, namely: Bald on Record, Positive Politeness and Negative Politeness, specifically, 15 (60%) for Bald on Record Strategy, 9 (36%) for Positive Politeness, 1 (4%) for Negative Politeness. Off Record was not found during delivering *ulos* in Toba Batak wedding ceremony. The most dominant types of politeness strategies in delivering *ulos* in Toba Batak wedding ceremony were Bald on Record. Toba Batak speakers seldom applied negative politeness to avoid social distance or awkwardness in the situation. In Toba Batak wedding ceremony, to utter some speech acts, bride's kin and bridegroom' kin use some address forms as symbol of honor. The researcher uses previous research as a reference to analyze the data.

The fifth research was conducted by Saragi (2020). The title is “Strategi Kesantunan dalam Tindak Tutur Menyuruh pada Kegiatan Ulaon Unjuk Adat Batak Toba: Perspektif Gender” . The purpose of the study was to identify differences in politeness strategies in the speech act of ordering male and female guests of the Toba Batak in the Toba Batak traditional performance ulaon in Tebing Tinggi. Politeness strategy the most dominant spoken by male guests are direct, indirect politeness strategies which are realized with metaphors, positive ones which are realized by making jokes and negative ones which are realized by reducing the strength or threat to the face of the interlocutor; while the Toba Batak women guests are direct politeness. The politeness strategy used by Toba Batak male guests is influenced by the attitude factor of the Toba Batak male guest who is direct in expressing something, not verbose, the experience factor is deeper in customs so that it can make jokes and metaphors, and cultural factors, namely patrialism, power is in the hands of Toba Batak men, this is the background for Toba Batak men to use the four politeness strategies of Brown and Levinson (1987) while for Toba Batak women guests, situational factors are the background so that female guests are more dominant in telling direct politeness strategies and cultural factors, namely attitudes and roles that has been passed down to Toba Batak women, the attitude of Toba Batak women is friendly, gentle, thorough and easy to accept in society and the role as a wife who serves her husband, raises and teaches children and takes care of the household which is the background for Toba Batak women guests using four strategies Brown and politeness Levinson (1987). The research contributed to this research as referenced in collecting data.

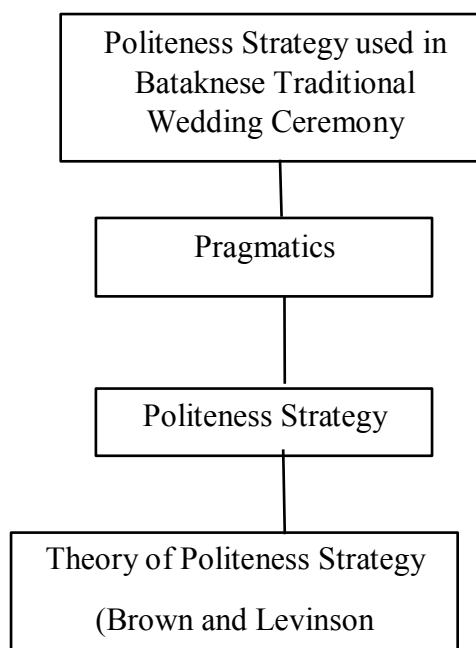
The sixth research was conducted by Pardede et al. (2021). The title is "An Analysis of Politeness Strategies in a Reality Show" The researchers focused on two research problems. The first is the types of politeness strategies found in the Handline Reality Show and the second is the dominant type of politeness strategies found in the Handline Reality Show. The findings show that the presenters and audiences use politeness strategies. The findings show that there are two types of politeness strategies. After the researchers analyzed there were 17 data found from video script. The most widely used strategy was positive politeness strategy which found 14 (72%) utterances and then negative politeness 3 (28%) utterances. And according to the research, both problems show the dominant positive politeness found in the data. The difference in this study is the object. Where the object of the previous researcher is a reality show, while the object of this research is *Mangulosi*. However, the researcher uses previous research as a reference to analyze the data. The difference in this study is the object. Where the object of the previous researcher is a reality show, while the object of this research is *Mangulosi*. However, the researcher uses previous research as a reference to analyze the data.

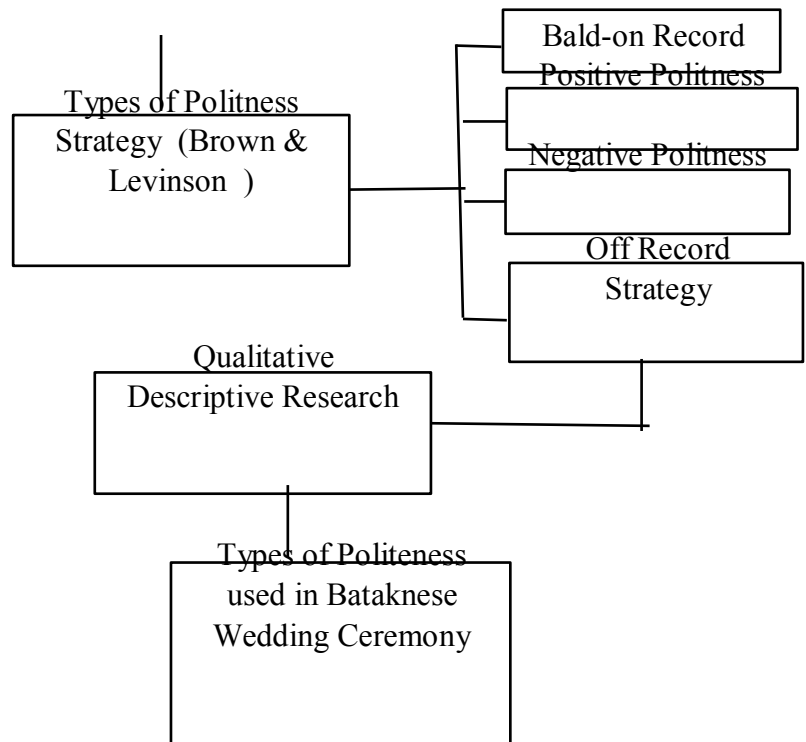
The seventh research was conducted by Togi Hutahaean et al (2021). The title is "An Analysis of The Politeness Strategies Utilized by Pesbukers in Their Variety Show". The politeness strategies found in the Pesbukers variety show positive politeness. Most of the speakers and listeners at Pesbukers use positive politeness to create pleasant situations, build rapport, and have good interactions between speakers and listeners, so that conversations run well. Factors that influence the choice of politeness strategies found in the variety of Pesbukers show

are circumstances. The research contributed to this research as referenced in collecting data.

This research is related to previous study that discusses of politeness strategies. The previous study has a contribution as references to find the politness strategies and how previous researcher analyzed the data in Bataknese Traditional Wedding Ceremony based on Brown and Levinson's theory.

2.10 Conceptual Framework





CHAPTER III

RESEARCH METHOD

3.1 Research Design

This research uses descriptive qualitative and graphs with data analysis based on cultural mangulosi in Batak Toba marriages. The researcher would be take some videos and editing all videos that has relation with *Mangulosi* in the wedding ceremony and analyzed the utterances in the videos then make conclusion according to data analysis. The purpose of this research is to know what types of politeness used by the *Mangulosi* in the wedding and how they show their politeness to the other person in the party through the conversation. The research will be use descriptive qualitative research.

According to Sugiyono (2011:2), qualitative research is research that is used to examine the condition of natural objects, where the researcher is the key instrument. The difference with quantitative research is that this research starts from data, utilizes existing theory as explanatory material and ends with a theory. Qualitative descriptive studies are the most "theoretical" of all qualitative approaches to research. In addition, a qualitative descriptive study is the least burdensome study, compared to other qualitative approaches, with a pre-existing theoretical or philosophical commitment.

3.2 Source of the Data

The data source is the research subject where the data will be obtained. Sources can be objects, motion, humans, places, and so on. According Arikunto

(2013:172), to the source of the data referred to in a study is the subject from which the data was obtained by the researcher.

Several events will be held at the time of the marriage contract for the Toba Batak people, namely: *Marhata Sinamot*, *Martumpol*, *Martonggo Raja*, *Mangulosi*, *Manjalo Pasu-Pasu*. For this research, the researcher chose to watch the video of Sumarlin Rambe marriage contract with Nenci Yulina Br.Simanjuntak who got married on 23 July 2022. The researcher chose to examine *Mangulosi's* politeness strategy at the wedding of Sumarlin Rambe and Nenci Yulina Br. Simanjuntak. The second reason why the researcher chose the marriage of Sumarlin Rambe and Nenci Yulina Br. Simanjuntak because Sumarlin Rambe is part of the researcher's family.

3.3 Object of Research

According to Sugiyono (2011:20) stated the object of research is a scientific objective to obtain data with a specific purpose and function about something objective, valid, and reliable about certain variables. The object of the study in this research was people who gives the utterance in *Mangulosi*.

3.4 Subject of Research

According to Arikunto (2016:26) stated the research subject is to limit the research subject as an object, object or person where the data for the research variable is attached, and is disputed. Subject in this research is parents from the paranak and parboru or who represent parents (*hula-hula*), Bapak Uda Na and Inang Uda Na, other clans related to the family, namely families of clans related to the parboru are

like the opung boru na (grandmother) clan, the husband of his brother or sister, amang boru na, the Tulang Na family (uncle from the mother's family).

3.5 The Instrument of Collecting Data

Collection instruments are measuring instruments or guidelines used to collect research data. Data collection instruments consist of several forms, namely, test instruments, interview instruments, observation/observation instruments, and documentation instruments. To collect research data about learning outcomes or learning achievement can be done by using a test instrument. According to Mardapi (2008), the test is one way to estimate a person's ability indirectly, namely through a person's response to a stimulus or question.

Data collection instrument in the interview method is a tool in the form of a list of questions systematically arranged according to the research topic, research subject, research object with the aim of obtaining data and answers from research informants. The data generated from interviews are open, comprehensive, and unlimited, so that able to form complete and comprehensive information in revealing qualitative research (Ulfatin, 2014).

Observation is a direct observation by using sight, smell, hearing, touch, or if necessary by tasting. The instruments used in the observation can be in the form of observation guidelines, tests, questionnaires, image recordings, and sound recordings. Observations in qualitative research researchers must first understand the variations of observations and the roles of researchers (Ulfatin, 2014).

Documentation is a record or material that describes a events that have passed (Ulfatin, 2014). Documentation in qualitative research usually used as a complementary to the two previous techniques (interview and observation). Documentation can be in the form of writing, drawings, or monumental works of someone or institutional organization. Documentation is to find data about things in the form of notes, transcripts, books, letters, inscriptions, minutes of meetings, agendas, archives, etc., including documents written by the subject personally personal.

Based on explanation above, the researcher will observe of types politeness strategies taken from the observation amd taken of document of *Mangulosi* in Bataknese traditional wedding ceremony video and watch and listening the video then write the script conversation in notes. Then the researcher describe these findings in data to find solution the problem. As well as some supporting resources such as a book, pen, computer, laptop, and so on.

3.6 Technique of Collecting Data

According to Yin (2014:27), data collection techniques include interviews, observation (direct and participant), questionnaires, and related documents. An interview is an activity of asking someone direct questions. Interviews can be face-to-face, telephone calls, or video calls. Observation is a data collection activity using observation accompanied by recording to the object. Questionnaires are data collection activities carried out by giving several written questions to someone to answer. Documents are data collection activities that are used using existing documents.

In this research, to collect data researchers used data collection with interviews and documentation. In collecting data, there are several steps carried out as follows:

3.6 Recording wedding culture at Sumarlin and Nancy wedding's..

3.7 Editing the recording of wedding ceremony only focus on utterance in *Mangulosi*.

3.8 Watching and listening to videos repeatedly.

3.9 Transcribing script from the video.

3.10 Classifying type politeness strategies in *Mangulosi*.

3.11 Drawing conclusions.

3.7 The Technique of Analyzing Data

According to Sugiyono (2011:333), what is meant by data analysis techniques is the process of searching for data, systematically compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing it into units, synthesizing, compiling into a pattern choosing which ones are important and what will be studied, and making conclusions so that they are easily understood by themselves and others.

In this study, the technique of analyzing data was obtained through qualitative analysis. Data analysis is critical in the qualitative research process. This means studying and understanding relationships and concepts in power, so that hypotheses can be developed and evaluated. Ary et al. (2010), describes qualitative

analysis as an analysis carried out by performing three steps; organizing and familiarizing, coding and reducing, and interpreting and representing.

Following the above theory, the researcher took the following steps to analyze the data:

1. Organizing and Familiarizing

The first stage in analyzing qualitative data involves the identification and organization of where the data can be easily retrieved (Ary et al., 2010). To make the data well organized and familiar with the researcher, the researcher categorizes and finds the pattern of the data and then decides what is important related to data analysis. In this study, the data was collected from the words and sentences spoken at the time of the *Mangulosi* event and analyzed politeness strategies then the researcher categorized the data based on Brown & Levinson theory and finally summarized and concluded the data analysis based on the research objectives.

2. Interpreting and Representing

Interpreting involves reflecting on the words and actions of study participants and abstracting important understandings from them (Ary et al., 2010). Here, the researcher interprets the collected data to find the right meaning and category of the data based on the theories used. Researchers interpret the meaning of utterances spoken at the *Mangulosi* event through describing and providing explanations to the data and making data conclusions to answer politeness strategies mostly done by speakers in the *Mangulosi* event.

3.8 Triangulation

In qualitative research, data can be categorized as good data if the data is valid. In this study, researchers used triangulation techniques. Cohen et al. (2000) states "Triangulation can be defined as the use of two or more data collection methods in studying some aspects of human behavior". Triangulation technique means that the researcher uses two or more techniques in collecting data to obtain validity. The purpose of triangulation is to increase the credibility and validity of the findings. There are four techniques in triangulation. They are: (1) triangulation of sources, (2) triangulation of investigators, (3) triangulation of methodology, (4) triangulation of theory.

1. Source triangulation

Source triangulation to test the credibility of the data is done by checking the data that has been obtained through several sources. In source triangulation, researcher use multiple data sources to make the data valid.

2. Investigator triangulation

In Investigator triangulation, researchers use more than one researcher in collecting and analyzing data because using several researchers can make the data valid.

3. Methodological triangulation

Methodological triangulation involves using more than one kind of method of study phenomenon. It has been found to be beneficial in providing confirmation of findings, more comprehensive data, increased validity and enhanced understanding of studied phenomena.

4. Theoretical triangulation

In theoretical triangulation, researcher compare data findings with relevant theoretical perspectives. Here researchers are required to have expert judgment to compare research findings with certain theories.

In this research, the researcher will apply sources triangulation to validate the data because the researcher collects data from the conversations of different people in the *Mangulosi* event at the Batakese Toba wedding and will be analyzed based on Brown & Levinson (1978) theory. The data in this study are conversations. The researcher listened to the conversation carefully from the video cassette, then identified and analyzed it correctly.

CHAPTER IV

DATA, DATA ANALYSIS, RESEARCH FINDING AND DISCUSSION

4.1 The Data

The data were gathered from the utterances in *Mangulosi* video captured by the researcher, as indicated in the preceding chapter. The researcher discovered three types of politeness strategies in *Mangulosi* after recognizing the politeness strategies phrases and sentences contained in the text.

4.1.1 Utterances in *Mangulosi*

The researcher found 31 utterances that contain politeness strategies used in *Mangulosi*. The data is displayed in the table below.

Table 4.1.1 Utterances in *Mangulosi*

No.	Batak Language	English Language
1.	<i>Jadi,di ho eda na burju.</i>	So, for my dear sister-in-law.
2.	<i>Jadi u dokkon tu ho edaku,on borukkon tor godang do ate ate nion.</i>	So I said to you my sister-in-law, my daughter is this high-minded.
3.	<i>Hurang do kedewasaan on eda.</i>	This lack of maturity,sister-in-law.
4.	<i>Jala molo tu jolma burju do on.</i>	But she's such a good person.
5.	<i>Ganjang ma umurmu asa boi sampe marnini marnono.</i>	Wish you longlive , so you can squeak.
6.	<i>Asi ma rohamu da ito, marsitukkol-tukkolan hita,unang adong marbada.</i>	You are full of love, Sis, help each other, don't get into fights.
7.	<i>Gabe menjadi pendamping na burju ma ho tu pasangan mon.</i>	Be a good companion you to your partner.
8.	<i>Boi hamu marsianju-anjuan, marsiamin-aminan.</i>	Can you complement each other's shortcomings, be loyal to each other.
9.	<i>Molo adong na hurang tu borukkon paboa tu au. Hope boru,molo adong na hurang tu jela on diskusion hamu na dua,dang adong rumah tangga na</i>	If there is something less good than my daughter, let me know. For you too my daughter, if there is something less than your partner, discuss the two of you because there is no smooth

	<i>mulus torus, jadi hamu na dua ikkon belajar torus asa dengen rumah tangga hamu na dua tu joloan.</i>	household, you have to continue to study so that your household will be good in the future.
10.	<i>Pasahatkan hula-hula do non ulos tu hita, alai rohakku unang be manang tudia lao asa unang paleleng tu pangantin mamette.</i>	<i>Hula-hula</i> will be ulos later, so for us, don't be busy in each other's places so that the bride doesn't have to wait long.
11.	<i>Tudia hamu mangalacka tu si ma dapot hamu passarian.</i>	Where you go there you get sustenance.
12.	Jadi pengantin, Bapakmu adalah salah satu pendiri sektor 52 gabe saonnari jadi parhata.	So bride, your father was one of the founders of sector 52 now a <i>parhata</i> .
13.	<i>Gabe hela na sitiruon ma ho tu gonap arion da.</i>	So the son-in-law who can be an example for people in the future.
14.	Kalian harus bisa jadi keluarga yang baik di keluarga Rambe dan keluarga Simanjuntak.	You must be able to be a good family in the Rambe family and the Simanjuntak family.
15.	Firman Tuhan yang sudah kita dengar tadi di gereja yang sudah di sampaikan oleh pendeta, jadikan lah itu sebagai pegangan. Untuk setiap apapun yang kalian alami dalam berumah tangga tetap selalu mengingat Tuhan, sampaikan semuanya pada Tuhan, itu juga nya yang kami pegang <i>na tua-tua on.</i>	The word of God that we have heard earlier in the church that has been conveyed by the pastor, use it as a guide. For everything that you experience in your household, always remember God, convey everything to God, that's what we hold on to as old people.
16.	<i>Jadi keluarga na di pasu-pasu Debata ma keluarga na baru on.</i>	So the family blessed by God is this new family.
17.	<i>Gabe saor ma tua ma hamu atcogot. Alai pos do rohakku tu hamu.</i>	Get old with you guys. I'm sure both of you.
18.	<i>Simanjuntak mar las ni roha sadarion.</i>	Simanjuntak is happy today.
19.	<i>Luar biasa, Simanjuntak</i>	Amazing, Simanjuntak.
20.	Kiranya kalian berdua menjadi keluarga yang bahagia di hadapan keluarga dan menjadi keluarga yang takut akan Tuhan.	May the two of you become a happy family in front of your family and become a God-fearing family.
21.	<i>Martambah pasu-pasu ma di hamu.</i>	More blessings for you two.
22.	Seperti dalam Firman Tuhan tadi, kita diajarkan untuk selalu mengasihi sesama kita. Untukmu boru Simanjuntak, selalu lah	As in the Word of God, we are taught to always love our neighbor. For you Mrs.Simanjuntak, always love your