

**AN ANALYSIS OF *KATO NAN AMPEK* REFLECTED AS POLITENESS
IN COMMUNICATION USED BY MINANGKABAU STUDENTS IN
MALANG**

UNDERGRADUATE THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
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**Presented to
Universitas brawijaya
In partial fulfillment of the requirements
For the degree of *Sarjana Sastra***

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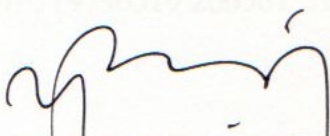
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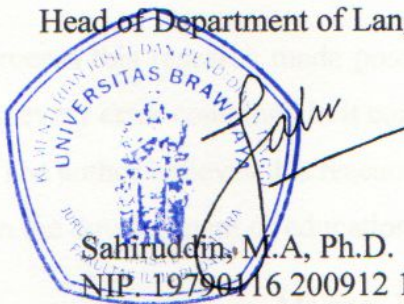
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Although in the writing process this research made possible assistance and cooperation from various parties, every error contained in it constituted negligence and responsibility of the author. The author believes this research can be useful and provide a positive contribution in the development of education.

Malang, 12 December 2018

The

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ABSTRACT

Utami, Dini Adi. 2018. **An Analysis of Kato nan Ampek As politeness Reflection in Communication Used By Minangkabau Student in Malang.** Study Program of English, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Yana Shanti Manipuspika,

Keywords: Politeness, Politeness strategy, Minangkabau, Kato nan Ampek

Politeness strategies are used in communication to show respect to other people and satisfy the hearer. Based on the philosophy belief, Minangkabau language has four levels norms of politeness in speaking, named as *kato nan ampek*. The objective of this Study to identify the types of politeness strategy used in Minangkabau language and describe the way how *kato nan ampek* applied in the utterance employed by Minangkabau students.

This study used descriptive qualitative because it seeks to understand a certain phenomenon, namely the politeness strategies in communication. The source of data in this study were the utterances of Ikatan Pemuda Pelajar Mahasiswa Bundo Kanduang Malang Raya (IPPMBK). The approach for analyzing the politeness strategies was based on Brown and Levison theory of politeness and also theory by Lakoff (1977).

This study showed that Minangkabau students use all types of politeness strategies namely Positive politeness, Negative Politeness, Bald on Record and Off Record. Minangkabau people have a very important rule that gives example of custom expression to act and speak called *kato nan ampek* which mean rules and norms or conditions in speaking, the conditions used when going to communicate to the closest people.

Future researchers are suggested to analyze the social factors of politeness strategies by using other experts' theory and different subjects.

ABSTRAK

Utami, Dini Adi. 2018. **An Analysis of Kato nan ampek As politeness Reflection in Communication Used By Minangkabau Student in Malang.** Program study Sastra Inggris, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Yana Shanti Manipuspika,

Kata Kunci: Kesantunan, Strategi kesantunan, Minangkabau, Kato nan ampek

Strategi kesantunan digunakan untuk menunjukkan rasa hormat kepada orang lain dan membuat senang pendengarnya. Berdasarkan keyakinan filsafat, bahasa Minangkabau memiliki empat tingkat norma kesantunan dalam berbicara, yaitu kato nan ampek. Tujuan dari Studi ini untuk mengidentifikasi jenis strategi kesantunan yang digunakan dalam bahasa Minangkabau dan menjelaskan bagaimana kato nan ampek diterapkan dalam tuturan yang digunakan oleh mahasiswa Minangkabau.

Penelitian ini menggunakan deskriptif kualitatif yang mana untuk memahami suatu fenomena tertentu, yaitu strategi kesantunan dalam berkomunikasi. Sumber data dalam penelitian ini adalah tuturan dari Himpunan Mahasiswa Pelajar Malang Bundo Kandung (IPPMBK). Pendekatan yang digunakan untuk menganalisis strategi kesantunan didasarkan pada teori kesopanan Brown dan Levison serta teori oleh Lakoff.

Penelitian ini menunjukkan bahwa mahasiswa Minangkabau menggunakan semua jenis strategi kesantunan yaitu Positive politeness, Negative politeness, bald on Record an Off record. Bahasa Minangkabau memiliki aturan yang sangat penting untuk memberikan contoh ekspresi adat dalam bertindak dan berbicara yang disebut *kato nan ampek*, yang berarti aturan dan norma atau kondisi dalam berbicara.

Peneliti menyarankan kepada peneliti berikutnya untuk menganalisis faktor sosial dari strategi kesantunan dengan menggunakan teori ahli lain dan subyek yang berbeda.

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CHAPTER 1

INTRODUCTION

This chapter consists of the background of the study, problems of the study, objectives of the study, and definition of key terms.

1.1 Background of the Study

Language is universal and fundamental to all human interactions, the knowledge attained in linguistics has many practical applications. Linguistics can be said as a rule which is used in language that exist and examine the rules in speaking. The language of science is not committed to one language only but a wide range of variety language in the world. In linguistics, there are a field of study named pragmatics.

Yule (1998, p. 3) defines pragmatics as the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). Pragmatics encompasses speech act theory, conversational implicative, talk in interaction and other approaches of human language behavior. It concerns with analyzing what the speaker mean by their utterance and involve the interpretation made by listener in a particular context and intended meaning. In other words, pragmatics studies how people make sense of each other linguistically.

One of the central concepts in pragmatics is politeness. Being polite means showing good manners and thinking about other people feeling. According to

Brown and Levinson (1987) everyone has self-public image which has relation to emotional and social sense of self and expect everyone else to recognize. Politeness is a social skill whose goal to ensure everyone else feel affirmed in a social interaction. Furthermore, Cruse (2006, p. 132) states that politeness also enters into ways of addressing people. Understanding politeness is very important, Politeness has its own role, people must be aware of the context of speaking and determine what to say, when to say it, and how to say it. Some politeness forms indicate the social relationship between speaker and listener. Ideas of politeness vary in between cultures.

Understanding politeness is very important. Being linguistically polite means speaking to other people appropriately and dealing in a good way, it shows the courtesy and respect. Politeness does have its own role, although politeness has different ways in different cultures. People must be aware with the speaking context and determine which politeness form is the best to apply.

Indonesia is a country that is full of diversity with different ethnic groups, language and culture. One form of Indonesian culture is language diversity, there are several variations of language used in each region. In this study, the researcher examines one of the local languages in Indonesia that is Minangkabau language in West Sumatera.

According to a review of Minangkabau history in Indonesia.go.id, The Minangkabau language (*Baso Minangkabau*) is an Austronesian language belonging to the Malayic linguistic subgroup, which turn belongs to the Malayo-Polynesian branch. The language has a number of dialects and sub-dialects, but

native Minangkabau speakers generally have no difficulty understanding the variety of dialects. The Minangkabau society has their own mother tongue, they use native language for everyday conversation, while Indonesian language is used for more formal occasions.

As the region that embraced strong to the culture, Minangkabau has a philosophy or expression that gives examples of custom expression to act and speak for the Minangkabau people. Based on the philosophy belief, Minangkabau language has four levels norms of politeness in speaking to set the lexicon and phrase structure used in a context. The four levels norms of the politeness, namely: 1) *kato mandaki*, i.e. the language used by people with a social status lower than speak opponents, 2) *kato manurun*, i.e. the language used by people with the higher status of the caller, 3) *kato malereang*, i.e. the language spoken by the people whose positions are the same, equally respected, 4) *kato mandata*, i.e. the language used among the people of the same social status and intimate relation. Navis (1986, p. 230).

For those reasons, the researcher conducts a research entitled “An Analysis of *Kato Nan Ampek* Reflected As Politeness Used in Communication by Minangkabau Students in Malang”. Being interested in analyzing on four types of politeness strategies used by the Minangkabau people, the researcher choose the topic “Politeness Strategies”. The politeness topic on cultural competence is interesting to develop because when doing the interaction, people can reflecting their culture. Words and sentences is not enough to launch a communication, Lubis (1993, p. 4). Therefore, it is necessary the presence of the same background owned by the

speakers and hearer to understand the speech such as the communication context and cultural context. And also to attempt discovered the closeness relationship between the speaker and the hearer. In short, the closer relationship between the speaker and the hearer the less politeness level and vice versa.

The results of this research are expected to give contribution to the theoretical and practical uses of language. Theoretically, the research findings are expected to enrich the understanding of pragmatic learning about politeness strategies. Practically, this research findings are expected to give a preview of politeness in the context of cultural discourse. This study also expected to be a reference for the students to conduct a research on pragmatics, particularly of politeness strategies.

1.2 Problems of the Study

Based on the background of the study, this study is going to answer the following questions:

1. What are the types of politeness strategies used by Minangkabau students?
2. How are the politeness as reflected in the use of kato nan ampek applied in the utterance employed by Minangkabau students in daily conversation?

1.3 Objectives of the Studies

Based on the problem of the study, it can be stated the objectives of the study are:

1. To identify the types of politeness strategies used in Minangkabau language

2. To describe the way how *kato nan ampek* as politeness strategies are applied in the utterance employed by Minangkabau students in daily conversation.

1.4 Definition of Key Terms

Based on the problem of the study, researcher give some definitions related to the key terms to avoid misunderstanding as follow:

1. **Politeness** : Politeness is a social skill whose goal to ensure everyone else feel affirmed in a social interaction (Folley, 1997)
2. **Politeness Strategies** : Politeness strategies are the strategies used to formulate messages in order to save the hearer's face (Brown and Levinson, 1987)
3. **Minangkabau** : Minangkabau ethnic group is one of Indonesian tribe who live on highland of West Sumatra, Indonesia. Minangkabau language is one of Malayo-Polynesian group of language spoken by the Minangkabau people as their mother tongue (Navis, 1986)
4. **Kato Nan Ampek** : A philosophy that gives examples of custom expression to act and speak for the Minangkabau People. A rules and norms or conditions in speaking, the conditions used when going to communicate to the closest people.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents to discuss the theoretical background concerning politeness strategies and the previous studies underlying this study.

2.1 Pragmatics

Yule (1998, p. 3) states that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). This is an aspect of how language generated meaning, which examines meaning that is conventional in a given language. Pragmatics studies how the transmission of meaning depends not only on structural and linguistic knowledge of the speaker and listener but also on the context of the utterance.

According to Levinson (1983, p. 9), pragmatics is the study of those relations between language and context that is grammaticalized or encoded in the structured language. Pragmatics defined by Griffith (2006, p.1) pragmatics is concerned with the use of these tools in meaningful communication and it is about the interaction of semantic knowledge with our knowledge of the world, taking into account contexts of use. It means that Pragmatics is about the use of utterances in context, about how people manage to convey more than what is literally encoded by the semantic sentences.

2.2 Politeness Definition

Politeness is defined as behaving in a socially acceptable way with proper manners and etiquette. According to Yule (2002, p. 40) politeness in an interaction can be defined as the means employed to show awareness for another person's face. What is the face and why is it important in an interaction? Yule (2002) writes face refers to our emotional and social sense of self that everyone has and expect everyone else to recognize. In order to maintain a harmonious interpersonal relationship and ensure success in social interaction, people should be aware of another one's face.

Politeness has been studied in a variety of cultures for many years, Penelope Brown and Stephen Levinson's politeness theory has become very influential. In 1987, Brown and Levinson proposed that politeness was a universal concept. Politeness is the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts toward the listener. Therefore, being polite can be an attempt for the speaker to save their own face or the face of who he or she is talking to.

Central of many politeness approaches is the concept of 'face'. The face is the public self-image that every person tries to protect. Goffman in Bousfield (2008, p. 33) define face as being:

“The positive social values a person effectively claims for himself by the line others assume he has taken during a particular contact. The face is an image of self delineated in terms of approved social attributes – albeit an image that

others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself”.

According to Brown and Levinson (1987, cited in Black 2006, p. 72) consider that ‘face’ has two aspects:

- A. **Negative Face:** The right to get free of action and freedom from imposition. On the other words, a negative face is the want of each member to be free from being imposed
- B. **Positive Face:** The need to be appreciated by others, and to maintain a positive self-image (crucially including the desire that his self-image is appreciated and approved of) claimed by interactant. In other words, a positive face is the want of each member that is respected or admired at least by some others.

2.3 Face-Threatening Acts (FTA)

According to Brown and Levinson, positive and negative face exist universally in human culture, it has been argued that the notion of face is the actual universal component to their proposed politeness theory. The utterance or actions to lessen the threat of another’s face are called the face-saving act, while the threat that is given to another individual’s self-image is called face-Threatening Act or FTA, Yule (1998, p. 61).

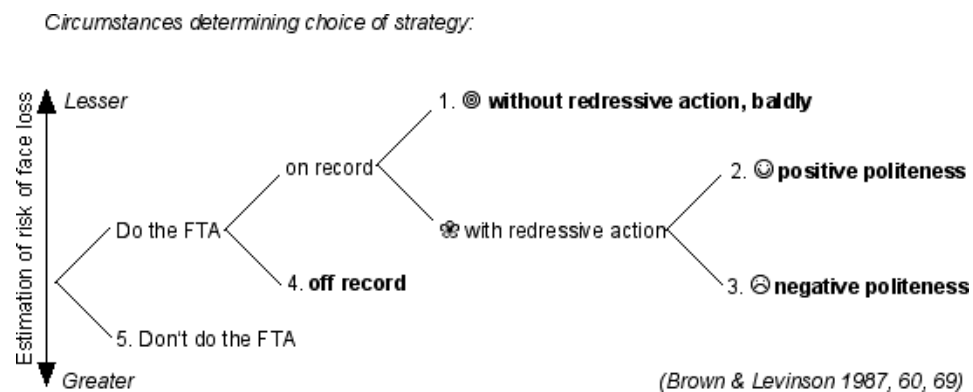


Fig. 2.1 Possible Strategies for doing FTA

2.4 Brown And Levinson’s Politeness Strategies

In any groups of society, there are several rules and principles to determine how society speak and behave. It is a culturally defined phenomenon, Brown and Levinson offer a descriptive analysis of strategies to maintain the participants’ respective face, the goals to make them comfortable with one another. Bousfield (2008, p. 57-59), Brown and Levinson sum up human politeness behaviour in four strategies: Bald on record, positive politeness, negative politeness, and off-record.

2.4.1 Bald On Record

Bald on record strategy is a direct way of saying things, without any minimization to the imposition, in a direct, clear, unambiguous and concise way (Brown and Levinson 1978, p. 74). Brown and Levinson claim that the primary reason for bald on record usage may be generally stated as whenever the speaker wants to do FTA with maximum efficiency more than she or he wants to satisfy hearer's face, even to any degree, she or he will choose the bald on record strategy. This type of strategy commonly found in people who already know each other, and

often utilized in the situation where the speaker has a close relationship with the listener.

This strategy as speaking in conformity with maxim by Grice (1975). These maxims are an intuited characterization of conventional principles that world constitute guidelines for achieving maximal efficiency of communication. These maxims are:

- a. Maxim of quality. It means speaking the truth informatively and be sincere.
- b. Maxim of quantity. It means speak informatively
- c. Maxim of relevance. It means speak relevantly
- d. Maxim of manner. It means avoid ambiguity

2.4.2 Positive Politeness

Brown and Levinson (1978, p. 106) state positive politeness is redress directed to the addressee's positive face, his/her perennial desire to his or her wants or actions acquisitions, values resulting from them -should be thought of as desirable. Positive politeness strategies seek to minimize the threat to the hearer's positive face. These strategies are used to make the hearer feel good about themselves, their interests or possessions, and are most usually used in situations where the audience knows each other fairly well.

There are some strategies according to Brown and Levinson, Goody (1996, p. 108-134) that may be conveyed by the speaker in order to have positive politeness.

a. Claim common ground

The first type of positive politeness strategies involves S claiming ground with H, by indicating that S and H both belong to some set of persons who share specific wants, including goals and values.

b. Convey that Speaker and Hearer are cooperators

This is the second major class of positive politeness strategies derived from the want to convey that the speaker and the addressee are cooperatively involved in the relevant activity, and they achieve goals in the domain.

2.4.3 Negative Politeness

Negative Face represents the one of every action to get freedom from impingement. Bousfield (200, p. 57) States that the FTA in this strategy is performed utilizing strategies oriented towards addressing the negative face threat to the hearer. Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. By attempting to avoid imposition from the speaker, the risk of face-threat to the hearer is reduced.

There are ten strategies in negative politeness, and those strategies are then grouped into five classes as follow:

1. Be direct

Brown and Levinson (1987, p. 130) stated that negative politeness enjoins both on-record delivery and redress of an FTA. The simplest way to construct on-

record messages is to convey it directly, as in bald-on-record usages. This strategy attempts to minimize the imposition by coming rapidly to the point.

2. Don't presume/ assume

In this second specification, redress is given to the H's negative face. The application of this strategy can be seen in avoiding presuming carefully that anything which is involved in the FTA is believed or wanted by H.

3. Don't coerce H

This third group is used when the proposed FTA involves predicting an act of H, Brown and Levinson (1987). It may be created by avoiding coercing hearer's response, and it is done by giving the option not to do acts explicitly.

4. Communicate S's want to not impinge on H

A way to satisfy H's negative face demands is to indicate that S is aware of H and taking him into account in his decision to communicate the FTA, Brown and Levinson (1987, p.187).

a. Apologize

The speaker shows his reluctance to impinge on H's negative face and he, thereby, redresses that impingement partially.

Example: *I'm sure you must be busy, but..*

b. Impersonalize S and H

This strategy aims to indicate that S does not want to impinge on H's negative face by stating the FTA as if the agent were other than S, or at least possibly not S or not S alone, and the addressee was other than H.

Example: *it is expected that..*

- c. State the FTA as a general rule

This is a way of communicating that S does not impinge H, but S is merely forced to by particular circumstances, as in general social rule.

Example: *We don't sit on tables, we sit on chairs, jhony.*

- d. Nominalize

The degrees of negative politeness go hand in hand with degrees of nouniness that is a formality which is associated with the noun end of the continuum.

Example: *You performed well on the examinations, and we were favorably impressed.*

5. Redress other wants of H's

The last strategy of negative politeness consists in offering partial redress for the H's face threat by giving compensation of H's particular other wants.

- e. Go on Record as incurring a debt, or as not indebteding H

In this strategy, S redresses an FTA by claiming his indebtedness explicitly to H, or by disclaiming any indebtedness of H.

Example: *I'd be eternally grateful if you would.. (For request)*

2.4.4 Off-Record

The final politeness strategy outlined by Brown and Levinson is the indirect strategy, this strategy uses indirect language and removes the speaker from the potential to be imposing. The FTA performs off record, typically through the deployment of an indirect illocutionary act which has more than one interpretation

and thus, allows for plausible deniability on the part of the speaker if the intended recipient takes offence at the face threat inherent in the utterance, Bousfield (2008, p.58).

Brown and Levinson (1987) have also explained some classes that lie on off record strategy as follows:

1. Invite conversational Implicatures

If the speaker does the FTA directly, he must give H some hopes that H picks up and interprets what S really means to say. In conversational implicature, context is mostly needed to interpret the real meaning of off-record utterances.

This class covers some strategies, such as:

- 1) **Violate relevance maxim (breaking the maxim of relevance/be relevant)**
- 2) **Violate quantity maxim (breaking the maxim of quantity/be informative)**
- 3) **Violate quality maxim (breaking the maxim of quality be sincere)**

2. Be vague or ambiguous

S may be going off the record by being vague that make his communication defined. Furthermore, Brown and Levinson have described the off record vague of such violation of manner maxim violation in offer strategy.

2.5 Politeness and Culture

Politeness is an area of interactional that has experienced a huge interest over the last decades and its universal principles are reflected in language use. Lakoff (1977), Politeness has emerged as an area of linguistic interest to many scholars in

fields such as pragmatics, sociolinguistics, psycholinguistics, philosophy and discourse analysis. In Lakoff's research, politeness serves to avoid conflict and is described as a phenomenon by means of which cultures can be categorized or which can be categorized according culture. According to Lakoff, there are three rules for conflict avoidance; distance, deference, camaraderie. And cultures can be categorized depending on which of the rules are more prominent.

Culture can be interpreted as a material phenomenon so that the meaning of culture is more closely watched as a whole system of ideas, actions and human work in the framework of community life. Therefore human behavior as a member of society will be bound by a culture which can be seen in various institutions that serve as a control mechanism for human behavior. Watts (2005) point out, the lack of a solid and workable definition of the word "culture". Nevertheless, we are able to recognize cultural differences between groups and to pinpoint what constitutes those differences without needing to give a full definition of the term.

Politeness in communication is strongly influenced by the culture so that everything in culture will be reflected in the language. On the other hand, there are also those who say that language is strongly influenced by the culture and way of thinking of humans or their speaking communities.

2.6 Kato Nan Ampek

Minangkabau is one of the tribes in the archipelago, located in West Sumatra. Its cultural style can be recognized through its traditional house, clothing, language and habits of the people. In everyday life, the community is very compatible with

the customs that are the foundation in its use both formal and informal. One characteristic of the wisdom of the local community is the Minangkabau language. The Minang language in Minangkabau customs is called *kato nan ampek*.

According to Navis (1984, p. 101-102) in Minangkabau language, there is a words idiom, which means that is the sort of language politeness or manners among the Minangnessee in daily conversation depends on the opponent's interlocutor. Rules of communication for the people of Minangkabau set in "*kato nan ampek*" which can be interpreted as four different ways of communicating. *Kato nan ampek* is itself the norms in the words that are spoken in the group into four ways of communicating. *Kato nan ampek* is all rules concerning good verbal communication or in non-verbal. The purpose of the establishment of this rule is so that communication can be entwined with effective without offending both sides good communicators or communicant or any other party.

Kato nan ampek consists of *kato mandaki*, *mandata*, *manurun* and *malereng*. *Kato mandaki* is the language people used people who are lower than his opponents speak, such as used by a younger person to an older person, a disciple of teacher, subordinate and to superiors. While *Kato malereng* in communication that is done to people who are respected, such as the in-laws and others who are not related by blood is a member of the Communicator, Navis (1984, cited in Silvia 2013, p. 2).

kato mandaki and *kato malereng* in this research, the context of intercultural equals to *kato mandaki*, in example people who respected and revered. *Kato mandata* in the language used the same person as opposed to talking, such as peers

or friends. *Kato manurun* is the language used to talk the younger opponents such as persuaded on a small child, like *mamak* (uncle) on niece, and teacher to student.

The use of *kato nan ampek* in communicating in the midst of the Minangkabau community is very necessary. In its application, the examples of pronunciation below:

Awak indak dapek pai jo uda

(I cannot go with you)

Den indak dapek pai jo ang

(I cannot go with you)

Uni ndak dapek pai jo adiak

(I cannot go with you)

Ambo ndak dapek pai jo angku

(I cannot go with you)

In the first sentence, the language is *kato mandaki*. This word is usually used by a speaker who is younger to an older interlocutor. In the second sentence, there is a word *den* which means “I or me” and the word *ang* which means “you” the language is *kato mandata*. In the third sentence, there is the word *uni* which means the older sister and the word *adiak* which means sister, the language is *kato manurun*. And in the fourth sentence, the word *angku* in the Minangkabau language is a greeting word for people who are respected and *ambo* that means “me” is the highest courtesy sentence.

From the description above, it seems that the difference in social status and situations showed the existence of clear rules of the manner in Minangkabau language. Moussay (1981) state that the use of the “reference” Minangkabau

language is different from the other language. The usage is very diverse due to its use in different situations. The communicators can differentiate this reference in accordance with the context, situation, and social status. The use of *kato nan ampek* in the middle of a very thick Minangkabau society is used as a social language where a speaker must use it to the other person in accordance with the placement of the language, circumstances, and intonation of the language used. *Kato nan ampek* is a reflection and identity of the community itself.

2.7 Previous Studies

Research dealing with pragmatics especially politeness strategies. The researcher has collected data and information which related to the discussion. There was some analysis discussing the politeness strategies previously.

The research was conducted by Faizal (2014) entitled “Analysis of Politeness Language Strategies Used by Madiunese in Forum Mahasiswa Madiun Malang (FORMADIMA)”. The researcher classified the data based on Brown & Levinson politeness strategy theory (1987). It described that about 12 utterances belong to positive politeness strategies and 10 utterances belong to negative politeness strategies. The data showed in performing positive politeness, the speakers tend to use the joke. The researcher also find two categories that used by the speakers, there are ; (1) claim common ground, and (2) fulfil that the hearer wants some X. the speakers also avoid FTA to make the conversation go smoothly. Meanwhile, negative politeness used by Madiunese is somehow not visible enough to be analyzed as the researcher found that mostly the speakers used positive politeness

strategies. The speakers performed negative politeness implicitly and become careful in choosing the words. The utterances produced by the speaker containing negative politeness strategies are apologizing for strategy.

Second, the previous study by Sera (2014) entitled “Politeness Strategy of Javanese in Welcoming Guest Used by Javanese People Who Are Living in Malang”. She explained the results she found 12 utterances from Javanese people have different politeness when they are welcoming their guest. The data are taken from different age, sex, marital status, education background, and occupation. She used politeness strategies by Brown and Levinson (1987) which is also supported by the theory of William A. Foley (1997).

Moreover, the differences between this study and those previous studies. The first previous Studies use Madiunese utterance. The previous study focuses on Positive and Negative strategies proposed by Brown and Levinson. Then, the second previous study uses politeness by Javanese utterance used by Javanese people who are living in Malang when welcoming guests, Javanese people as the subject on phenomena language use. This study also used Foley theory to support the data.

The similarity between this study and the previous studies is the theory. Brown and Levinson’s politeness strategies theory is used both in the previous studies and this study. Besides, the present study contains the second function of politeness which is to make the relationship between people closer when they are doing conversation.



CHAPTER III

RESEARCH METHOD

This chapter presents the way how the researcher done the research. It describes the research design, data sources, data collection and data analysis.

3.1 Research Design

This research employed a descriptive qualitative approach to analyze the data. According to Bogdan and Biklen (1982, p.39-48), a qualitative approach is a research bringing about the descriptive data in the written and oral form data from the subject of the research being investigated. It is concerned with providing the description of the phenomena which occur naturally without any intervention of an experimental treatment.

Considering the explanation above, this study is categorized as qualitative research since the researcher explored a social or human problem. The social and human problem is politeness in conversation performed by Minangkabau students in Malang. Mack (2005, p. 3) adds that descriptive research is used to explore the phenomena by conducting an interview, focus group and participant observation, shortly this study is more flexible. In other words, in descriptive research, the information is obtained by in-depth interview with the participants.

3.2 Data Source

The data in this research were obtained from conducted natural conversation and communication with the participants. So the utterances produced by the participants will be natural the data were the utterances of Ikatan Pemuda Pelajar

Mahasiswa Bundo Kandung Malang Raya (IPPMBK) a Minangkabau student community in Malang during their conversation which containing *kato nan ampek* as politeness strategy.

3.2 Data Collection

The data collected by the following steps:

1. Recording the casual natural conversation among Minangkabau student community in Malang.
2. Transferring the recorded data into a transcript
3. Identifying the utterance that reflects strategies of politeness

3.4 Data Analysis

After the data obtained, they were analyzed by conducting the following steps:

1. Classifying the utterances contained *kato nan ampek* based on politeness strategies theory proposed by Brown and Levinson (1987, p.103-132).
2. Describing how *kato nan ampek* as politeness strategy is applied in the utterance employed by Minangkabau students.
3. Drawing a conclusion based on the analysis.



CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of finding and discussion. The findings consist of the politeness which is used by Minangkabau student community members and the politeness variations applied in the conversation among them. Meanwhile, the discussion is related to what has been found from the findings, discussion, and previous studies to answer the problem.

4.1 Finding

The findings were from the data transcription from two meetings of Minangkabau students. The researcher used theory from Brown and Levinson (1987) when analyzing the data. The first data was collected from the first meeting of the Minangkabau community when they discussed their big event on April 18th 2018. This meeting was attended by 25 members. The second data was collected from the second meeting of Minangkabau community gathering and recruiting new members in May 8th 2018. This meeting was attended by more than 30 members.

In this research, the researcher analyzed the politeness strategies employed by the student members when having a conversation with the other members and the way those strategies are realized in the community meeting. In analyzing the utterances the researcher at first decided which utterance is an FTA, and which is not.

This research attempted to describe those strategies in the finding sections, the researcher showed the result of the data analysis. Among those four politeness strategies, Positive politeness strategy has the most occurrences, and also the most employed of *kato nan ampek* used by the members is *kato mandata*. It showed that the members of the community prefer employing positive politeness strategy and *kato mandata* to other strategies in their utterances. As it is seen Positive politeness was applied in as many as 13 times, followed by negative politeness which is applied in as many as 7 times, and the least strategy with the low frequency was bald-on record and off-record, it occurs 6 and 4 times each. On the other hand, the most *kato nan ampek* as politeness strategy applied by the members is *kato mandata* in as many as 19 times, followed by *kato mandaki* applied as many as 7 times, *kato malereng* as many as 3 times, while *kato manurun* only used 1 time in 30 utterances based on the data.

To answer the problems of the study, this section is divided into two parts. The first part presents the discussion of the types of politeness strategies employed by the members of Minangkabau student community, and the second one presents the discussion of the realizations of the *kato nan ampek* as politeness strategies in the utterances employed by the members. Then, to support the discussion, the researcher also translated the sentences from Minangkabau language to English to make people directly got the idea and the context in it.

4.1.1 Politeness Strategies Used by Minangkabau Students

In this section, the researcher analyzed the usage of politeness strategies and find out the functions of each strategy used by the Minangkabau community members. According to the findings in the previous parts, it can be formulated that the community members applied all kinds of politeness strategies that promote by Brown and Levinson. There are four kinds of politeness strategies are covered such as Bald-on Record, Positive Politeness, Negative Politeness and Off-Record. Moreover, the description of politeness phenomena are described as follow:

a. **Bald-on Record**

Bald-on Record strategy is commonly found in people who very comfortable in their environment. This type of strategy is performed directly, clearly, unambiguously. Being bald-on record means that the speaker conveys his/her message in a direct and clear way, it can be applied by five sub-strategies. The prime reason for bald-on record usage may be stated simply in general, whenever speakers want to do FTA with maximum efficiency more than he/her wants to satisfy the hearer's face. Even to any degree, the speaker will choose the bald-on record strategy. There are, however different kinds of bald-on record usage in different circumstances because the speaker can have different motives for his/her wants to do the FTA with maximum efficiency.

The datum 3 contains the example of this strategy employed by the leader of the community.

Datum 3: “*yang alun nio gabuang tapi taragak se untuak tampil silahkan mendaftar dulu se.*”

(For those who don't want to join yet, but want to merely perform you can register yourself first)

The situations in datum 1 happened in the middle of the first meeting that held on April 18th, 2018. The community leader announced there will be a big event that would be carried out by the community, and he gave a chance to the members to sign up become a talent and crew in the event that will be held soon. The sub-strategies used in this extract is giving suggestion/advice for the members who still doubt to register themselves to participate in the event.

Another example of bald-on record also appears in datum 16. This utterance occurs between two members in the second meeting. The one remained datum is applied by a member to give suggestion about some information that usually shares on community social media account.

Datum 16: “*Biasonyo ado makrab mah, ang caliak se infonyo di Instagram biasonyo di share mah*”

(Yes it is, you can see the information on Instagram. They would share it later.)

In this dialogue, this sub-strategy is done by applying direct and clear to suggest the hearer follow community mass line.

In the next example is another sub-strategy of Bald-on record. This type of sub-strategy is employed by giving or making a request to the hearer to deliver the speaker's intention. Performed by two members express their ambiguous speech about requesting to the hearer. The following datum is some dialogue which contains the illustration of this strategy.

Datum 19: “*bang, beko pulang nebeng ciek dih*”

(Can I have a ride with you to going back home?)

The dialogue happened when a member request to her friend if she can have a ride together after this meeting. She performed it clear and unambiguous. And the other example about requesting is also performed in datum 21.

Datum 21: “*buliah wak pulang dulu da?*”

(May I go home earlier?)

This illustration performed by another member who asked if he can go home early. He conveyed his request by using standard requesting which put *may I* before the FTA. It is performed in the direct and clear way.

Another case that occurs requesting sub-strategy is applied in datum 24, it is performed clearly by a member while she was talking to the other member to one day off for holiday.

Datum 24: “*Ayo kamu libur aja sehari, please*”

(Just take one day off, please)

She applied the direct request to her friend to take one day off so they can go for a short holiday. The direct request is stated clearly, so it can make the hearer understand what the speaker request, the speaker also used customary request by adding “please” after the FTA.

The last sub-strategy is warning/threatening, the sub-strategy demonstrated by a member when she warned her friend to be quiet. The example of this type occurs in datum 22.

Datum 22: “*diam lah kamu tu dulu*”

(Be quiet for a minute!)

Datum 22 is the example of warning which is committed by one of the members to her friend. She conveyed her warning in direct FTA with no effort to soften it. Her direct FTA makes the hearer being reluctant to speak again.

b. Positive Politeness

This strategy is applied to minimize the distance between the speaker and the addressee, also to create good harmony in communication or to make a way of communication run well and smooth. Positive politeness technique is not only useful to avoid FTA but as a kind of social interlocutor that indicates that the speaker wants to come closer with interlocutors. In this research, this strategy is dominantly used by the members of the community in communication. It shows in datum 1

Datum 1: “*Assalamualaikum, baa kaba dunsanak sadonyo? Semoga dalam keadaan sehat dan berbahagia*”

(Assalamualaikum, how are you ladies and gents? Hopefully in a good health and happiness)

Based on Brown and Levinson’s theory this strategy belongs to the positive politeness strategy used to satisfy the hearer’s positive face. Therefore, it contributes to establishing relationships of intimacy and solidarity. This function also presented on datum 7.

Datum 7: *“Tarimo kasih sanak sadonyo yang alah nio gabuang di acara gadang awak. Keep solid”*

(Thank you to all ladies and gents who like to join our biggest event. Keep solid)

In these utterances, the MC greet the audience and then closed the meeting by saying thank you for attending and participate in the event. The speaker used positive politeness strategy by expressing an appreciation of the interlocutors' self-image.

Moreover, in the second meeting, the MC used Positive Politeness Strategy which indicated the opening of the activity she tried to make hearers feel happy and have a good sense about herself. As presented in datum 8.

Datum 8: *“Dalam rangka temu ramah, kami dari pengurus IPPMBK mengucapkan salamaik datang uda uni sadonyo di acara Ranah Maimbau 2018 dengan tema basamo manjalin cinto”*

(In order to our first gathering, we are from the IPPMBK committee want to say welcome to all members for coming to our agenda *Ranah Maimbau 2018* under the theme *basamo manjalin cinto*)

She also used this strategy to get attention from the hearer. And she closed her speech by using positive politeness strategy also to make herself good in the hearer. The speaker can claim the common ground by indicating speaker and hearer belongs to the same goals and values, it occurs in datum 30.

Datum 30: *“Hujan lah taduah, yang hilang patuik dicari. Mari basamo jago tali silaturahmi.”*

(The rain are over, the missing deserve to look. Let's together to keep the relationship forever)

In the last word, the speaker used the repetition strategy by using the words “keep the relationship” that shows her empathy to the community members. The function of this strategy to stress the agreement with the people about making the friendship forward.

Avoid disagreement is a way to utilize claiming common ground strategy. Their application is amplified in the illustration in datum 6. It happened in the first meeting, some members pointed the other member to join as a talent for the event.

Datum 6: *“indak pandai awak do”*
(I cannot do that)

When a member asked the speaker to register himself as the talent at the event. However, the speaker said he cannot do that. The speaker wishes his refusal of his friend’s request is regarded by the hearer. He said “I cannot” to avoid disagreement from the other friend.

The next example of claim common ground politeness sub-strategy appears in datum 4. In the first meeting, a member asked how to sign up if he wants to join as the talent in the event.

Datum 4: *“Oh iyo tanyo ambo ciek, Tu kalau nio daftar, baa caronyo da?”*
(Oh I want to ask, how do I register? I am interested.)

The dialogue occurred when a member interested to take part in the event, so he asked how to sign up because the leader did not mention it before. This strategy classified into politeness which the speaker conveyed some wants that hearers also

interesting. This strategy can happen when the speaker and hearer have same knowledge (claim common ground), then the communication flows well.

Another claim common ground positive politeness sub-strategies used by the Minangkabau student is exaggerated. This strategy may be done with exaggerating intonation, stress and other aspects of prosodic, as well as with intensifying modifiers. The example found in datum 13.

Datum 13: “*ee mantap mah kak tadi puisinyo, padiah!*”

(What a good poem, it is really cool!)

This utterance happened when one of the members performed a poem in front of the audience. After the performance, the other member gave him a compliment. This strategy intensified interest to the hearer.

Datum 14: “*bakalabiahana bana ang mah yuang*”

(You're too exaggerating)

The hearer also replied to this strategy by using in-group identity makers. Occurred in datum 14. The speaker uses “*yuang*” to minimize the distance between the hearers.

Another way for the speaker to communicate to the hearer that he/she shares some of his wants is to intensify the interest of his own (speaker's) contribution to the conversation. It appears in datum 15 & 18.

Datum 15: “*ijan panik. Jan rusuah awak lah bantuak keluarga disiko mah*”

(Don't worry, don't be afraid. We're like family here)

Datum 18: *“ndak baa do, yang penting awak bareng bareng disini”*

(It's okay, the most important thing that we are here together)

The situation is when old members talked to a new member who has no clue about the community. The utterance showed the value of speaker's spending time and effort on being with hearer as a mark of friendship or interest with him.

Making a joke also can be an alternative to utilizing claim common ground strategy. Joking is employed to show the speaker's friendly expression in his/her effort to minimize the distance between the hearer and the speaker. The utterance in datum 20 gives the example of joking.

Datum 20: *“iyo diak santa lai dih pulang, pakai helm bagai ko ha”*

(We'll be going home after this, wait a minute. I going to wear my helm)

This datum demonstrated that the speaker wants to lessen the distance between the hearer. The speaker told that he was going to wear a helm but actually he still doing the other thing with the other member. The hearer understands what he means by saying wear the helm. So the speaker expresses friendly jokes with the hearer to pretend that he wants to go home quickly.

The last sub-strategy occurred by the Minangkabau student community members is conveying that S & H are cooperators. This category derives from the want to convey S and H are cooperatively involved in the relevant activity. The datum in this research showed two ways of this sub-strategy. This sub-strategy is offering/promising, the speaker showed his/her good intention in satisfying the hearer's wants. The example of those ways is illustrated in datum 28 below.

Datum 28: “*Caliak maba wak kali ado nan ancak*”

(So we can see there are cute freshmen joining)

It happened when a group of girls planned to join the inauguration night soon, the speaker expresses her deep interest of their wants by including them in her reason. Then, conveying S and H are cooperators can also be applied through asserting/presupposing S’s knowledge and concerning for H’s wants and wishes. Last example of politeness strategy illustrated in datum 29.

Datum 29: “*beko kalo ado kegiatan pasti di broadcast di grup*”

(They would inform us in community’s group chat if there any other activity)

Positive politeness strategies show the speakers interest, approval and sympathy to their opponents. By using this strategy speaker avoid conflict and shows his honour and respect even actually there is a gap or distance between them but the speakers establish the closeness.

c. Negative Politeness

Negative politeness redresses the negative face of the hearer. The speaker wants to be independent and maintains the distance to the addressee. It minimizes the particular imposition to the hearer. Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer.

Someone may use several ways applying negative politeness to the others, such as being conventionally indirect. The first illustration is shown in datum 2.

Datum 2: “*Seluruh angkatan lai buliah gabuang kak? Wak nio gabuang tapi maba*”

(Is everyone can join and sign up for the event? I’m a freshman)

In this situation, while the members asked the leader if everyone could participate in the event not only for the old students because the speaker is a freshman. The speakers asked by using “everyone” to make sure that he can take part in the group.

The second illustration is pointed up in the next datum. This happened when a group of girls talking about their last holiday. One of them showed a photo take in the same place that they are visited last holiday. Then, the speaker convinces the hearers about the place they are talking about.

Datum 23: “*Ini kan yg airnya jernih. baa? Ulang liak?*”

(This place is the one with crystal water right? You guys want to go there again?)

Then to asked the hearers in order, she said “want to go there again?” as the last utterance. She was being conventionally polite using request in form of tag question “want to go there” after stated the indirect utterance about the place. In applying negative politeness, being indirect means that the speaker faced the clash between the need to go on record and the need to give the hearer redress.

The next sub-strategy of negative politeness is not-presuming/ assuming. It derives from the speaker’s want not to presume the hearer. It can be employed through questioning and using hedges. In datum 11 gives an illustration which deals with not presuming/assuming strategy. This datum is committed by a member at the second meeting while she is in the middle of the conversation and the partner is busy with her cellphone.

Datum 11: *“lai danga ang den tadi mangecek?”*
(Did you hear what I said?)

The speaker showed a negative face by demonstrated distance among them. She tried to minimize the imposition to the hearer. She choose to use interrogative utterance “did you hear what I said?” and she does not assume the hearer willingness to comply with her question.

In another case, some members used the give deference sub-strategy. In this strategy, the speakers attempted to act humbly and abase him, and another one is the speakers attempted to treat his addressee as superior. As present in datum 9 & 10:

Datum 9: *“Uni dari daerah maa? Darek, rantau atau pasisia?”*
(Where do you you come from? Mainland, coast or shoreline?)

Datum 10: *“kakak angkatan bara tu, maba atau angkatan tuo hehe”*
(What grade are you in collage, a freshman or an old student?)

The utterance indicated word “*Uni*” and “*kakak*” which mean an honorific term used to the people who have high level than the speaker, in case the speaker doesn’t know how old and what grade the hearer is. So the speaker uses the term to show the honour and respect to the hearer.

The last negative politeness strategy pointed up in datum 17. The sub-strategy used in this utterance is Pessimistic.

Datum 17: *“arok wak kawan kawan dari UIN ramai nan tibo”*
(I wish my friends from UIN are able to come)

The speaker shows his pessimism by expressing his doubt about his friend that did not come to the meeting. This strategy is used to minimize speaker’s wants,

therefore, hearer negative face by explicitly expressing doubt that the conditions for the appropriateness of a speaker's speech act obtain.

The next example of being pessimistic is provided in datum 27. The speaker explicitly expressed his/her doubt of the condition she/he faces.

Datum 27: "*kayaknyo makrab tahun iko wak ndak datang do*"

(I am afraid I could not come to the inauguration night this year)

This datum ensues in the second meeting, the speaker doubts if the community will hold an inauguration day she cannot be able to come because of some reasons. Her utterance "I'm afraid I could not" expressed her doubt that she is not sure she can attend the inauguration night.

d. Off-Record

The result of this research present that off-record strategy has the lowest frequency. This strategy used to avoid responsibility for doing FTA, The speaker does off-record to make hearers interpret utterance that produced by the speaker. The speaker may apply its two sub-strategies, they are inviting conversational implicature and being vague/ambiguous.

Inviting conventional implicature can be performed by utilizing Grice's concept of maxim (1975). There are three maxims which belong to this sub-strategy. They are maxim of relation, maxim of quantity, and maxim of quality. Utilizing Grice's maxims (1975) of relation can be done through giving hints, giving association rules, and presupposing. Datum 5 is provided to describe the application of maxim of relation dealing with giving hints strategy. When the

speaker used this kind of theory, she/he can do it indirectly and leaves up his/her utterance to how the hearer decided to interpret it. It is shown in datum 5.

Datum 5: “*jan lupu ikuik interview dan casting*”

(Don't forget to come to the interview and casting)

The context of the statement uttered by the speaker is if the members have signed up, do not forget to attend the interview and casting. The speaker stated something that is not explicitly relevant, he let the hearers interpret of the possible relevance message to act.

Another example of giving Hints sub-strategy. This is the extract dialogue between two members, the situation occurred when two girls in the middle of the conversation but the other girl did not pay attention because she is distracted by her phone.

Datum 12: “*Aden tadi sedang posting*”

(I was posted on social media)

Her friend told her to pay attention, then the speaker gave a hint by saying she was posted something on her social media so that's why she did not pay some attention at the moment.

The other maxims which are employed in this sub-strategy are the maxim of quantity and maxim of quality. Maxim of quantity can be achieved by understating, overstating and using tautologies. While in applying maxim of quality, the speaker may express his/her utterance by means of using contradictions, being ironic, using metaphors, and using rhetorical question. Here

the illustration of inviting conversational implicature by utilizing Grice's maxim of quality which is committed by using overstating sub-strategy.

Datum 25: "*Iko nan wak bali kan, lamak kan tu lah a cek den*"

(We've bought this before, right? It's so tasty, I told you)

This dialogue happened in the second meeting that held in a café in Malang, so the members can order meals or drinks for themselves. In this case, when some members want to order something one of them told that they ever tasted that kind of food. Then the speaker overstating about the food by adding "I told you" after the utterance "it's so tasty".

The last example of negative politeness is given association clues sub-strategy. Speaker gives related kind of implicature by mentioning something associated with the actions required of the hearer. Either speaker or hearer has same experienced or by the mutual knowledge which does not depend on their interactional experience (Brown and Levinson, 1987).

Datum 26: "*Boli liak uni*"

(Go buy it again)

This utterance related with the datum 25, the previous dialogue a member said the food was good, then another member replied with mentioned something associated with the act if the hearer wants to order the food.

4.1.2 Realization Kato Nan Ampek as Politeness Employed by Minangkabau Students

To answer the second problem of the study, the researcher analyzed *kato nan ampek* as a politeness strategy employed by Minangkabau student in daily conversation. *Kato nan ampek* used by Minangkabau people to reflect their culture as a philosophy or expression that gives examples of custom expression to act and speak. Based on the philosophy belief, Minangkabau language has four levels norms of politeness in speaking to set the lexicon and phrase structure used in a context, there are *kato mandaki*, *kato manurum*, *kato mandata* and *kato malereang*.

The definition of the word in *kato nan ampek* (the four words), is an implicit meaning. While the true meaning is norms, regulations, provisions that are expressed in the form of expressions, figurative advice, proverbs. etc. All of them are used as guidelines, internalized and practised in people's lives. One of them is as expressed by Navis (2010), that Minangkabau people are very happy to express everything through proverbs, rhymes, proverbs, *gurindam*, *tambo*, and poems

In the Minangkabau community, it is one of the rules or daily manners between people in accordance with their respective social status. The use of this *kato* can be seen in the selection of the use of pronouns. The choice of the use of personal pronouns in the Minangkabau socio-culture will consider who opposes

the speech, age, gender, and the relationship that exists between the participants of the speech acts and other factors.

With this rule, it does not mean there is a level/stratification in language, but a matter of appreciation or courtesy. This stratification is very closely related to the Minangkabau language speech because the Minangkabau Language speakers in speech are bound by culture, customs, and environment. In terms of categories, all forms of pronouns people can juggle with each other in each position. But in terms of use, there are differences between the first person pronouns. Based on Kato Nan Ampek, the use of the first person pronouns above can be distinguished by four rules, namely:

Kato mandaki from the bottom up, namely the way someone talks to an older person like talking to a father, mother, brother, and to all older people both in terms of age and status. You can't cut the conversation, let alone argue. While what the said is true and for the sake of good, the interlocutors must not fight the words of the older person. For personal greeting it is also distinguished, calling the speakers self usually used *awak* or *ambo*.

Kato Manurun is how manners from the old or elder to the smaller ones, and also interpreted by the act of nurturing love such as the mother or father to the child, brother to his younger brother, boss to subordinates, teacher to students, and so forth. In the implementation of *Kato Manurun*, it can place how to behave to the smaller ones of themselves both in the family and in everyday life. The word call to self usually uses the words *uda*, *uwan*, or *uni*, etc.

Kato Mandata is how a person's attitude is equally great both in terms of age and based on the status, usually used to joke with friends of the same age. Usually, the words used are freer, and sometimes also rude. Especially in the friendship of boys. But precisely so that the friendship will be more intimate and not rigid. *Aden* is usually used for calling to oneself, to call other people used to use *waang*, *ang*, or *kau*.

Kato Malereng is an expression of attitudes and ways of speaking with respected people, this statement is intended in daily life to curse, advice, and to prohibit the use of family relations such as brother-in-law and mother with the son-in-law. Usually, the conversation uses an indirect, figurative word that is sometimes sarcastic.

The result from the data shows the used of *kato nan ampek* is influenced at least by four factors. The first factor is the relation of the speaking participants, the second factor is the age of the participants, the third is participants' educational background, and the last factor is gender. Furthermore, the description of *kato nan ampek* are described as follow:

a. Kato Mandaki

Kato mandaki is the language used to talk with the more mature opponents or people who are respected, like a younger person to an older person or subordinates to the superiors, the leader of the custom and so on. Formally, *kato mandaki* used from the lowest level to the highest in the community. In an informal case, *kato mandaki* used to high social partner. The characteristics of

kato mandaki itself are from the subordinates to superior, neat grammar, clear phrases, full use of words, and a close relationship between the communicator and communicants.

Datum 26: “*Boli liak uni*”
(Go buy it again)

As illustrated in datum 26 contains a clear sentence. The speaker added the phrase “*uni*” as a courtesy to her interlocutor.

The form of communication in *kato mandaki* is interpersonal communication and group communication. Interpersonal communication takes place face to face, intimate, relaxed, and spontaneous relationships. Interpersonal communication with *kato mandaki* can be used to provide Information, propose, plead, seek a guidance, report and submit complains. The example of an interpersonal communication which contains asked for some information in the context of acquaintance.

Datum 9: “*Uni dari daerah maa? Darek, rantau atau pasisia?*”
(Where do you come from? Mainland, coast or shoreline?)

The next example from the datum that showed *kato mandaki* in interpersonal communication that occurs requesting the speaker’s wants can be seen in datum 19&21.

Datum 19: “*bang, beko pulang nebeng ciek dih*”
(Can I have a ride with you to going back home?)

Datum 21: “*buliah wak pulang dulu da?*”
(May I go home earlier?)

In this situation, the speaker requested to the addressee by adding “*bang*” and “*uda*” that is a term for the older men which showed the use of *kato mandaki* in term of gender. So the speaker respects their interlocutor in asked for something in a polite way.

In addition to interpersonal situations, *kato mandaki* also used in group communication. The group communication in *kato mandaki* can take place during the lecture and speeches. Although, sometimes *kato mandaki* in group communication can be used to express an opinion, contradiction, seek an excuse, and information.

Datum 8: “*Dalam rangka temu ramah, kami dari pengurus IPPMBK mengucapkan salamaik datang uda uni sadonyo di acara Ranah Maimbau 2018 dengan tema basamo manjalin cinto*”

(In order to our first gathering, we are from the IPPMBK committee want to say welcome to all members for coming to our agenda *Ranah Maimbau 2018* under the theme *basamo manjalin cinto*)

The used of *kato mandaki* in group communication is seen in datum 8, where at the community gathering the host gave a speech to all the members who have a different background so that the host chose to use *kato mandaki* to honor all the members.

The main factor that influenced the use of *kato mandaki* is the low position of participants. In an informal situation, the factors in use *kato mandaki* are requests for assistance to the communication partner, utilizing partner knowledge and skills communication, related interest with interlocutors. And communicator dependence to the communicant. As present in datum 2 & 4.

Datum 2: “*Seluruh angkatan lai buliah gabuang kak? Wak nio gabuang tapi maba*”

(Is everyone can join and sign up for the event? I’m a freshman)

Datum 4: “*Oh iyo tanyo ambo ciek, Tu kalau nio daftar, baa caronyo da?*”

(Oh I want to ask, how do I register? I am interested.)

Kato mandaki uttered by the speakers is to take some information from the hearer knowledge because they have the same interest with the hearer. In which the addressee is also considered as superior because he has the status as a chairman of the community. In datum 4 the speaker use “ambo” which refer to himself, the word “ambo” is one form of the highest politeness in referring individual’s pronouns.

b. Kato Manurun

The result of this research presented that *kato manurun* has the lowest frequency. It happened since, in this research, the collected data are only the utterances employed by the member of the Minangkabau student community, who all of them are adults when having a conversation with the peers.

In general, *kato manurun* used by superiors to subordinates. Formally, *kato manurun* used with down sequence. Informally, *kato manurun* is the language used by the older to the younger. Characteristics features of *kato manurun* is from the higher to the lower position, both in the formal or non-formal situation, using neat grammar, short sentences and firm, often dominated by the elevated ones. The form of communication in *kato manurun* is interpersonal communication, group communication, and communication that used *kato manurun* with *kato mandaki* form.

Interpersonal communication take place face-to-face, simultaneously in a close, relaxed, and spontaneous relationship. Interpersonal communication is used to inform, teach, giving advice, giving orders, praising, entertaining, and resolving the conflict. Group communication in *kato manurun* in the form of speeches and lectures usually feels rigid because it often lasts one way. The group communication in *kato manurun* is used to convey the discourse and hope, direction, guidance, command, and delivery of new ideas. The example of interpersonal communication occurred by one of the members.

Datum 20: “*iyu diak santa lai dih pulang, pakai helm bagai ko ha*”

(We'll be going home after this, wait a minute. I going to wear my helm)

The speaker as a person with a higher status in terms of age, so he spoke using *kato manurun* to conveyed the discourse. He used the word “*diak*” which is a term for a younger person.

The main factor that affected the usage of *kato manurun* is a factor of one's high position. In a formal situation, the used of *kato manurun* influenced by a person's position is higher than his/her communication partner. In an informal situation, it influenced by the empirical factor in work, education, and age. The use of *kato manurun* is also affected by changes in positions from equal or lower to higher positions, the desire to maintain the safety of the communication partner, and the change of position from being dependent to who determines or to be expected.

Therefore, despite the use of *kato manurun* determined by someone position, the position in Minangkabau society is not constant, he/she can change according to space and time.

c. Kato Mandata

Kato mandata has the highest frequency of *kato nan ampek* as politeness strategy conducted by Minangkabau student in Malang. *Kato mandata* is a language used by the person with the same age. Its characteristics last between equal, intimate, usually used by teens, it's often used "market" language, incomplete words and short sentences, and often used slang.

Kato mandata can be used in interpersonal communication, group communication, and combined between both. Interpersonal communicating used *kato mandata* take place face-to-face, simultaneously in a close, relaxed, and spontaneous relationship. *Kato mandata* can be used to discuss, convey and greet, reconcile, give advice, and joking. Some factors that affected communication with the formal use of *kato mandata* is the equally positions, and informally use is a relaxed atmosphere, familiarity, and the same interest.

Example of *kato mandata* appeared in extract 1, at the first meeting when the MC opened the meeting by greeting all the members.

Datum 1: "*Assalamualaikum, baa kaba dunsanak sadonyo? Semoga dalam keadaan sehat dan berbahagia.*"

(Assalamualaikum, how are you ladies and gents? Hopefully in a good health and happiness)

The MC greet all the members who attended the meeting with added “dunsanak” which means equality which refers if the speaker indicates all members are part of the community that is considered as a family.

Another way to use *kato mandata* applied by the leader of the community in the first meeting, when he suggested to all the members to sign up soon if they interested with the next event and also when the leader gave a command to doing the next step if the members already register themselves. Its application is exemplified in datum 3 & datum 5

Datum 3: “*yang alun nio gabuang tapi taragak se untuak tampil silahkan mendaftar dulu se*”

(For those who don't want to join yet, but want to merely perform you can register yourself first)

Datum 5: “*jan lupu ikuik interview dan casting*”

(Don't forget to come to the interview and casting)

In the end of the first meeting, the MC also used *kato mandata* to close today meeting and thanked all the members.

Datum 7: “*Tarimo kasih sanak sadonyo yang alah nio gabuang di acara gadang awak. Keep solid*”

(Thank you to all ladies and gents who like to join our biggest event. Keep solid)

In those phrases, the speakers did not refer only to one person but to all members who feel like to take part. So the speaker used *kato mandata* in the form of equality with all member regardless of their age and their educational grade.

Then, because one member was forced to register himself for the event, he refuses by utilized *kato mandata*.

Datum 6: “*indak pandai awak do*”

(I cannot do that)

He used the word “*awak*” which is an intermediate politeness level in Minangkabau language. The speaker showed his refusal in his effort to minimize the distance between the hearers with him.

Kato mandata is a language used by those who have the same age or have a close relationship. *Kato mandata* will be increasingly used when involved in familiar communication. The example of those ways is illustrated in datum 11 & 12 below.

Datum 11: “*lai danga ang den tadi mangecek?*”
(Did you hear what I said?)

Datum 12: “*Aden tadi sadang posting posting*”
(I was posted on social media)

The situation occurred when two girls in the middle of the conversation but the other girl did not pay attention because she is distracted by her phone. They formulate the phrase using the term of *kato mandata*, where both speakers used word “*ang*” which refers to third person pronoun whose levels are included in the crude category, as well as the addition “*aden*” which means “I am” is the last level of politeness according to Minangkabau society. But in *kato mandata*, it is not a problem since the speakers and the hearer are peers and has a close relationship.

d. Kato Malereng

Kato malereng is a language used by those who with the same age and has mutual respect. In Minangkabau, people are required to be able to understand that has no meaning or figurative meaning. *Kato malereng* can be used in the context of *kato manurun*, *kato mandaki*, and *kato mandata*. The characteristics of *kato malereng* are used by people in some age or the range of age is not too far and mutually respected, usually avoid hurt each other, angry impression, direct conflict, and understood afterthought.

The example that dealing with the utilizing *kato malereng* demonstrated in datum 30. This utterance occurred at the end of the meeting

Datum 30: *“Hujan lah taduah, yang hilang patuik dicari. Mari basamo jago tali silaturahmi.”*

(The rain are over, the missing deserve to look. Let’s together to keep the relationship forever)

At the end of the closing speech, MC closed by using “*pantun*” which is commonly used in cultural context in Minangkabau as a tradition. This tradition becomes a habit that deeply rooted in Minangkabau society.

Kato malereng is usually used to express subtle and indirect disappointment, teach without teaching, command without commanding, and ask without asking, improving performance, informing, discussing, and joking. Some factors that affect communication with the use of *kato malereng*, in general, is a factor of mutual respect and desire to tolerate the feelings of interlocutors. As seen in datum 10.

Datum 10: “*kakak angkatan bara tu, maba atau angkatan tuo hehe*”

(What grade are you in collage, a freshman or an old student?)

The speaker used *kato malereng* interspersed with jokes, he expressed the utterance of a question and guessed the answer with the intention to build an intimate atmosphere and also the addressee did not feel offended by the statement he expressed.

Formally, the used of the term is influenced by the desire to avoid being angry directly to subordinate. In an informal situation, the factors are the demand concerns cannot be granted, the desire to avoid being offended by others, the desire to entertain people whose being in disaster, and the lack of intimacy that makes the participants do not want to communicate openly.

The final example containing the used of *kato malereng* is illustrated in datum 13. The speaker intends to praise his opponent, by adding the word “*padiah*” the speaker used figurative meaning which indicated if the poem that read by his interlocutor was really good.

Datum 13: “*ee mantap mah kak tadi puisinyo, padiah!*”

(What a good poem, it is really cool!)

This type of *kato* is rarely employed by the members of the community, this type of *kato* mostly contain satire. Usually, the language used between people who respected like “*pemuka adat*” in Minangkabau or the older people that respected in their environment.

4.2 Discussion

In this section, the researcher discussed the findings and the analysis of the politeness which are used by Minangkabau students in Malang. The discussions were based on the data analysis. Based on the data analysis, the researcher found 30 utterances contains politeness strategy used by the members. In the meeting, the members used informal style because they mixed the language between Minangnese and Bahasa Indonesia.

In this part of the discussion, the researcher analyzed the usage of politeness strategies and find out the types of each strategy used by the student members. In according to the finding in the previous part, it can be formulated that the members applied all kinds of politeness strategy that promoted by Brown and Levinson. There are four kinds of politeness strategies are covered, they are Bald-on Record, Positive Politeness, Negative Politeness and Off-Record.

The prime usage for Bald-on record the speaker wants to do FTA with maximum efficiency more than the wants to satisfy hearer's face. However, different kinds of Bald on Record used in different circumstances, because the speaker can have different motives for his/her want to do the FTA with maximum efficiency. In this research, the member used Bald-on Record to deliver some important information as seen in the extract below.

“yang alun nio gabuang tapi taragak se untuak tampil silahkan mendaftardulu se.”

(For those who don't want to join yet, but want to merely perform you can register yourself first)

Positive politeness strategy applied to minimize the distance between the speaker and the hearer, Also to create a good atmosphere in communication. Positive politeness strategy is not only useful to avoid FTA but as a way of social interaction that indicates the desire to have a close relationship with the opponents. In this research, the member commonly demonstrates the used of positive politeness strategy. As seen in this extract below.

“Assalamualaikum, baa kaba dunsanak sadonyo? Semoga dalam keadaan sehat dan berbahagia”

(Assalamualaikum, how are you ladies and gents? Hopefully in a good health and happiness)

The members used politeness strategy to avoid conflicts, minimize the distance, give sympathy, and show their interest.

Negative politeness strategy redresses the negative face of the hearer, the speaker wants to be independent and maintains the distance to the addressee. It minimizes the particular imposition to the hearer. Occurred in this extract

“Seluruh angkatan lai buliah gabuang kak? Wak nio gabuang tapi maba”

(Is everyone can join and sign up for the event? I'm a freshman)

The last strategy occurs by the members is Off-Record politeness strategy.

This strategy used to avoid responsibility for doing FTA.

“Aden tadi sedang posting”

(I was posted on social media)

The speaker uses off-record to make hearers interpret utterance that produced by the speaker.

Based on the findings above, the researcher also found that Minangkabau language as mother tongue for most of the student members in Malang. They always use Minangkabau language in daily communication. The researcher involved the community conversation which has differences politeness strategy. They have a very important rule that gives examples of custom expression to act and speak called *kato nan ampek* which mean the words custom. It has four kinds, they are *kato mandaki*, *kato manurun*, *kato mandata* and *kato malereng*.

First, *kato mandaki* is a language used in communicating by a lower to a higher social status, younger people to older people. Second, *kato manurun* used when the speaker talks with the younger people. Third, *kato mandata* which used by the speaker who has the same age with the interlocutors. Last, *kato malereng* used when the speaker talks with someone who the age range is not too far or with the younger people which contain figurative meaning or satire. The using of those word customs can be seen in choosing of addressee form in Minangkabau language.

In daily verbal interaction, the addressee form is used to point the speaker itself, who is his/her speaking opponent, and with whom did the speaker interact. The addressee form refers to one person or more. The addressees' form always used depending on the situation, it influenced by the age of the opponent, gender, and the relationship between the members.

As it is seen Positive politeness was applied in as many as 13 times, followed by negative politeness which is applied in as many as 7 times, and the least strategy with the low frequency was bald-on record and off-record, it occurs

6 and 4 times each. On the other hand, the most *kato nan ampek* as politeness strategy applied by the members is *kato mandata* in as many as 19 times, followed by *kato mandaki* applied as many as 7 times, *kato malereng* as many as 3 times, while *kato manurun* only used 1 time in 30 utterances based on the data.

In the first previous study which is entitled Analysis of Politeness Strategies Used by Madiunese in Forum Mahasiswa Madiun Malang (FORMADIMA) in 2014, Faizal found that two categories that used by the speaker, there are (1) Claim Common Ground, and (2) fulfill that the Hearer Wants Some X. In negative politeness, most of Madiunese used to be more careful when produced the utterances. In addition, Faizal also found negative politeness strategies that performed by Madiunese, namely; apologize, be pessimistic, and sometimes go on record or baldly to indebteding the hearer.

The second is the comparison with Sera (2014) entitled Politeness Strategy of Javanese in Welcoming Guest Used by Javanese People Who Are Living in Malang. In the analysis, Sera found 12 utterances from Javanese people that have different politeness when they are welcoming their guest. The data were taken from the different age, sex, marital status, education background, occupation, and utterance from Javanese dialect proposed by Kartomihadjo (1979) which used in welcoming their guest: age: 18-40 years, sex: male or female, education background: S1, occupation: entrepreneur, student, employee, utterance (Javanese) *manga pinarak* (karma), *monggo lenggah* (madya), *lunggoho* (ngoko) and status relationship between addresser and addressee proposed by Holmes (1995) with categories: senior-junior, junior-senior, or friend. In concluding, there

are 7 subjects utterances used Ngoko level but 1 subject utterance used negative politeness, 3 subjects' utterances used Madya, 2 subjects' utterances used Krama.

In this study, the researcher found that the most frequent of the used of the kind of politeness strategies by the student's community member is positive politeness strategy. There are 13 utterances using positive politeness strategy. Therefore, in order to make the utterances sounds to be more polite in their conversation, they also used several politeness strategies in their utterances to build a good atmosphere in a conversation.

The researcher also found four types of *kato nan ampek* as a politeness strategy used by Minangkabau students such as *kato mandaki*, *kato manurun*, *kati mandata*, and *kato malereng*. They have different politeness way proposed in their daily conversation. Based on the finding above, the use of *kato nan ampek* is influenced at least by four factors, they are; the relation of the speaking participants, the factor is the age of the participants, the third is participants' educational background, and gender. The researcher only found 1 utterance using *kato manurun* since the members of the community mostly have the same age.



CHAPTER V

CONCLUSION AND SUGGESTION

After the finding has been discovered and analyzed, this study comes to the last chapter which is the conclusion and suggestion. The conclusion is drawn to answer the problem of the study and it is based on the finding that had been analyzed. Meanwhile, the suggestion is given to the next researcher who is interested in doing further research in the same field of the study.

5.1 Conclusion

Based on the findings that had been analyzed and discussed, the conclusion of this study can be described dealing with the politeness strategies. The results of the research can be concluded as follows.

There are four types of politeness strategies employed by the Minangkabau student community members when having a conversation. They are Bald-on-Record, Positive Politeness, Negative Politeness, and Off-record strategy. Among the four strategies, positive politeness is the most frequent strategy. The members prefer to apply positive politeness strategy in conveying their utterances since this strategy usually occurs in the groups of people which they social situation know each other very well. It is also a close relationship among the members. As it is seen Minangkabau student community members know each other since they are from

the same background and region. So they know how to interact in their daily lives based on their culture.

Minangkabau language as mother tongue for most of the student members in Malang. They always use Minangkabau language in daily communication. The researcher involves the community conversation which has differences politeness strategy. They have a very important rule that gives an example of custom expression to act and speak called *kato nan ampek* which mean the words custom. It has four kinds, they are *kato mandaki*, *kato manurun*, *kato mandata* and *kato malereng*. most frequent of the use of the kind of *kato nan ampek* as politeness strategies by the students' community members is *kato mandata* because most of the members are peers and they have a close relationship.

5.2 Suggestion

Related to this study, there are some suggestions which have been made. First, the researcher suggests that the speaker should consider the goal that she/he wants and ready to takes consequences when choosing the politeness strategies to communicate with the others. The goal that the speaker wants to maintain the social value or satisfy many people wants, or the goal that the speaker wants can make many people feel unsatisfied and the speaker must be ready to take any consequences. So by considering it, the speaker can choose appropriate politeness strategies to his goals well delivered to the other.

The other suggestion is, the researcher would like to suggest the further researchers can use this study as the additional references to investigate politeness

strategies. This research explores the kinds of politeness strategies as proposed by Brown and Levinson (1987). Therefore, researcher suggests for the next researcher to analyze the social factors of politeness strategy by using other experts' theory like Scollon, Lakoff, and Holmes. Furthermore, the next researchers can investigate comprehensively not only analyze utterance in politeness strategy but also using other theory which is still in the linguistics field.



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APPENDICES

Appendix 1 Transcript of Minangkabau Students' Utterances

Transcript 1: First Meeting, April 18th 2018

“Assalamualaikum, baa kaba dunsanak sadonyo? Semoga dalam keadaan sehat dan berbahagia.” (Datum 1)

“Walaikum salam warohmatullohi wabarokatu”

“Tibo acara gadang yang ka awak buek, namonyo Sumarak anak rantau yaitu kegiatan seni antara drama, tari, randa dan tradisi asli Minangkabau.”

“Tujuan acara ko untuak mengingat kembali adat, budaya dan legenda Minangkabau. Serta Mengenalkan kepada khalayak umum.”

“Kami selaku panitia mengundang sana sadonyo untuak mengikuti open casting dan tim produksi.”

“Seluruh angkatan lai buliah gabuang kak? Wak nio gabuang tapi maba” (Datum 2)

“Bisa, persyaratannyo alah di posting di IG, caliak se beko”

“Oh iyo tanyo ambo ciek, Tu kalau nio daftar, baa caronyo da?” (Datum 4)

“Caro daftarnya bisa di caliak di instagram IPPMBK, beko ado linknyo untuak form dan syarat pendaftaran”

“Langsuang se daftar dari link tu be tu?”

“Beko ado formatnyo kirm ke WA”

“Sudah itu, jan lupu ikuik interview dan casting” (datum 5)

**

“Cubo lah daftar jadi tim produksi”

“Divisi a anaknyo”

“Cubolah jadi asisten sutradara, sero mah”

“Indak pandai awak do” (Datum 6)

“Sumbarang lah, ma yang anak”

**

“Ramaikan acara perdana awak ko, yang alun nio gabuang tapi taragak untuak tampil silahkan daftar dulu se.” (Datum 3)

“Tarimo kasih sanak sadonyo yang alah nio gabuang di acara gadang awak. Keep solid” (7)

Transcrip 2: Second meeting, May 8th 2018

“*Dalam rangka temu ramah, kami dari pengurus IPPMBK mengucapkan salamaik datang uda uni sadonyo di acara Ranah Maimbau 2018 dengan tema basamo manjalin cinto*” (Datum 8)

“Untuak manjalin silaturahmi diantaro, kito tarimo kasih untak yang alah hadir di acara kumpua kumpua awak”

**

“Anak UB ni?”

“Iyo kak, UB”

“Oooh, jurusan a tu?”

“Sastra Inggris”

“*Kakak angkatan bara tu, maba atau angkatan tuo hehe*” (Datum 10)

“Angkatan tuo, iko sedang ambiak data untuak skripsi mah”

“Ha, baa caronyo tu ni?”

“Yo gitu da, caliak caliak”

“*ee baa lo tu. Uni asli minang? Uni dari daerah maa? Darek, rantau atau pasisia?*” (Datum 9)

“awak pikumbuah da”

“Ooh wak pariaman.”

**

“Sebuah puisi dari uda Bayu”

“Danga lah dulu tu hah”

“*Aden tadi sedang Posting Posting*” (Datum 12)

“*Sajak tadi la ndak sudah sudah. Lai danga ang den tadi mangecek?*” (Datum 11)

“*Mantap kak kak tadi puisinyo, padiah!*” (Datum13)

“*Bakalabihan bana ang mah yuang*” (Datum 14)

**

“Wak baru disiko da, sagan wak sananyo”

“*ijan panik. jan rusuah awak lah bantuak keluarga disiko mah*” (Datum15)

“Iyo da mokasih da.”

“Cek kawan wak beko ado lo acara makrab tuh da? Nginap gitu acaranya?”

“Biasonyo ado makrab mah, ang caliak se infonyo di instagram, biasonyo di share mah” (Datum 16)

“Arok wak kawan kawan dari uin ramai nan tibo. Tadi wak ajak banyak yang sibuk” (Datum 17)

“Ndak baa do, yang penting awak bareng bareng disini” (Datum 18)

**

“Bang, beko pulang nebeng ciek dih” (Datum 19)

“Oke”

“Buliah wak pulang dulu da?. Kosan wak ado jam malam” (Datum 21)

“Iyo diak santa lai dih pulang, pakai helm bagai ko ha” (Datum 20)

**

“Gak gitu caranya, mana sini”

“Diam lah kamu tu dulu” (Datum 22)

**

“Liat postingan explore malang deh, bagus tempatnya yang kita kesana waktu itu”

“Ini kan yg airnya jernih. baa? Ulang liak? (Datum 23)

“Kapan lai ajak yang lain, sibuk aku tapi kuliah”

“Ayo kamu libur aja sehari, please” (Datum 24)

**

“Pasan makan kalian ndak?”

Iko nan wak bali kan, lamak kan tu lah a cek den” (Datum 25)

“Yo Lamak. Boli liak uni” (Datum 26)

**

“Sampai wak di penghujung Acara, Kami selaku MC dan segenap panitia mengucapkan terima kasih kepada dunsanak yang alah datang ke acara temu ramah malam ini. Insyallah bakal ado acara acara lainnya setelah ini. *“Hujan lah taduah, yang hilang patuik dicari. Mari basamo jago tali silaturahmi.”* (Datum 30)

“Beko kalo ado kegiatan pasti di broadcast di grup” (Datum 29)

“*Kayaknyo makrab tahun iko wak ndak datang do*” (Datum 27)

“*Ayolah biar aku ada temennya. Caliak maba wak kali ado nan ancak.*” (Datum 28)



Appendix 2 Politeness strategies and its Classification used by the members

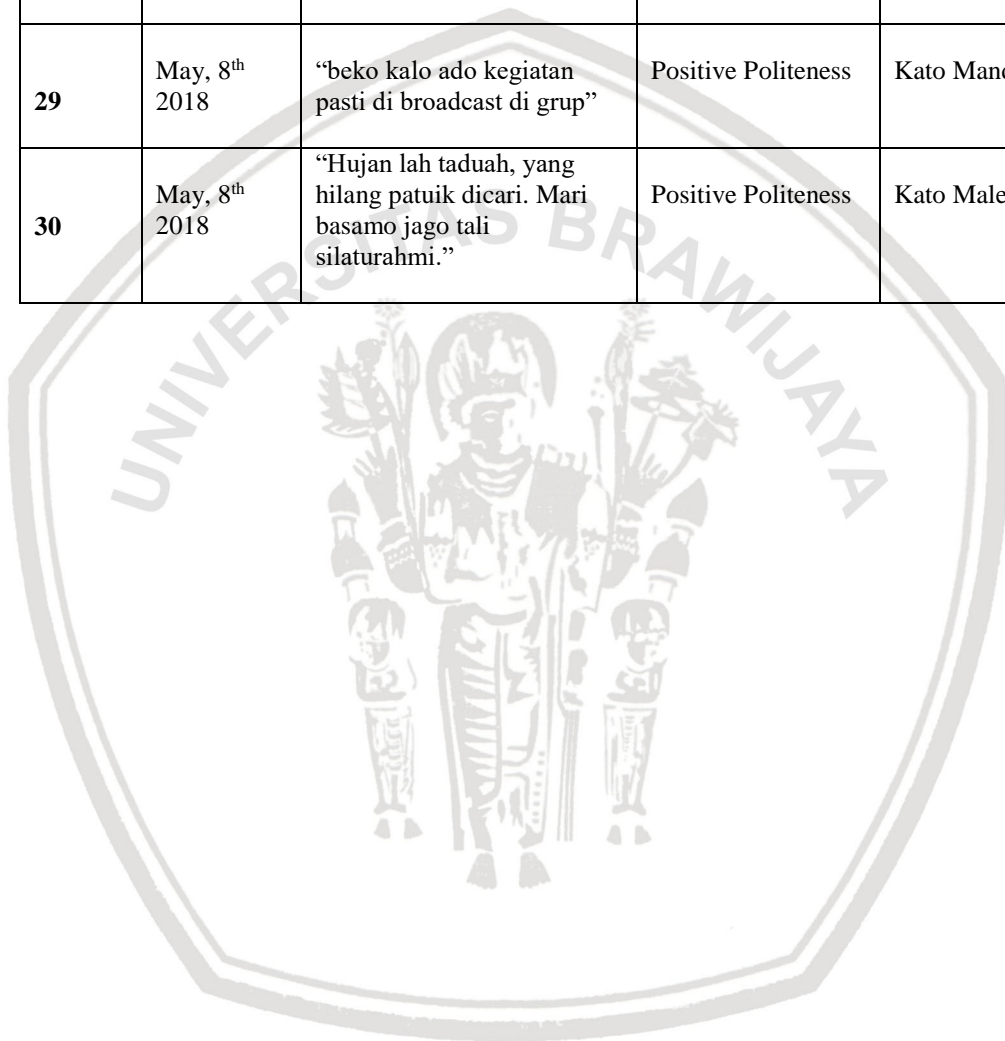
Datum No.	Date	Utterance	Politeness Strategies	Kato nan Ampek
1.	April, 18 th 2018	“Assalamualaikum, baa kaba dunsanak sadonyo? Semoga dalam keadaan sehat dan berbahagia.”	Positive Politenes	Kato Mandata
2.	April, 18 th 2018	“Seluruh angkatan lai buliah gabuang kak? Wak nio gabuang tapi maba”	Negative Politeness	Kato mandaki
3.	April, 18 th 2018	“yang alun nio gabuang tapi taragak se untuak tampil silahkan mendafta dulu se”	Bald-on Record	Kato Mandata
4.	April, 18 th 2018	“Oh iyo tanyo ambo ciek, Tu kalau nio daftar, baa caronyo da?”	Positive Politeness	Kato Mandaki
5.	April, 18 th 2018	“jan lupo ikuik interview dan casting”	Off-Record	Kato Mandata
6.	April, 18 th 2018	“indak pandai awak do”	Positive politeness	Kato Mandata

Datum No.	Date	Utterance	Politeness strategy	Kato nan ampek
7.	April, 18 th 2018	“Tarimo kasih sanak sadonyo yang alah nio gabuang di acara gadang awak. Keep solid”	Positive Politeness	Kato Mandata
8.	May, 8 th 2018	“Dalam rangka temu ramah, kami dari pengurus IPPMBK mengucapkan salamaik datang uda uni sadonyo di acara Ranah Maimbau 2018 dengan tema basamo manjalin cinto”	Positive Politeness	Kato Mandaki
9.	May, 8 th 2018	“Uni dari daerah maa? Darek, rantau atau pasisia?”	Negative Politeness	Kato Mandaki
10.	May, 8 th 2018	“kakak angkatan bara tu, maba atau angkatan tuo hehe”	Negative Politeness	Kato Malereng
11.	May, 8 th 2018	“lai danga ang den tadi mangecek?”	Negative Politeness	Kato Mandata
12.	May, 8 th 2018	“Aden tadi sedang posting posting”	Off-Record	Kato Mandata
13.	May, 8 th 2018	“ee mantap mah kak tadi puisinyo, padiah!”	Positive Politeness	Kato Malereng
Datum No.	Date	Utterance	Politeness Strategy	Kato nan ampek



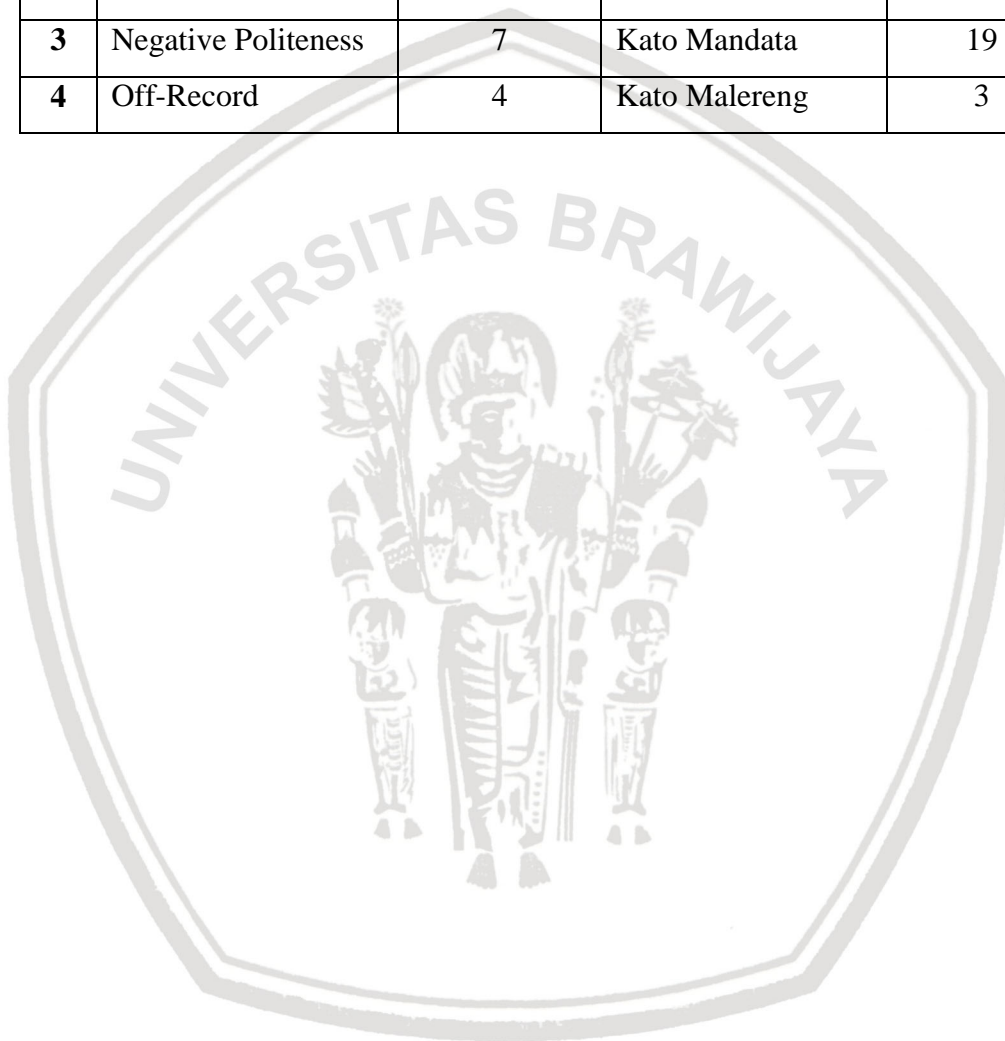
14.	May, 8 th 2018	“bakalabiahana bana ang mah yuang”	Positive Politeness	Kato Mandata
15.	May, 8 th 2018	“ijan panik. jan rusuah awak lah bantuak keluarga disiko mah”	Positive Politeness	Kato Mandata
16.	May, 8 th 2018	“biasonyo ado makrab mah, ang caliak se infonyo di instagram, biasonyo di share mah”	Bald-on Record	Kato Mandata
17.	May, 8 th 2018	“arok wak kawan kawan dari uin ramai nan tibo ”	Negative Politeness	Kato Mandata
18.	May, 8 th 2018	“ndak baa do, yang penting awak bareng bareng disini”	Positive Politeness	Kato Mandata
19	May, 8 th 2018	“bang, beko pulang nebeng ciek dih”	Bald-on Record	Kato Mandaki
20	May, 8 th 2018	“iyo diak santa lai dih pulang, pakai helm bagai ko ha”	Positive Politeness	Kato Manurun
21	May, 8 th 2018	“buliah wak pulang dulu da?”	Bald-on Record	Kato Mandaki
22	May, 8 th 2018	“diam lah kamu tu dulu”	Bald-on Record	Kato Mandata
23	May, 8 th 2018	“Ini kan yg airnya jernih. baa? Ulang liak?”	Negative Politeness	Kato Mandata
24	May, 8 th 2018	“Ayo kamu libur aja sehari, please”	Bald on-record	Kato Mandata
25	May, 8 th 2018	Iko nan wak bali kan, lamak kan tu lah a cek den”	Off-record	Kato Mandata

26	May, 8 th 2018	“Boli liak uni”	Off record	Kato Mandaki
27	May, 8 th 2018	“kayaknyo makrab tahun iko wak ndak datang do”	Negative Politeness	Kato Mandata
28	May, 8 th 2018	“Caliak maba wak kali ado nan ancak”	Positive Politeness	Kato Mandata
29	May, 8 th 2018	“beko kalo ado kegiatan pasti di broadcast di grup”	Positive Politeness	Kato Mandata
30	May, 8 th 2018	“Hujan lah taduah, yang hilang patuik dicari. Mari basamo jago tali silaturahmi.”	Positive Politeness	Kato Malereng



Appendix 3 Frequency of the Politeness Strategy

NO	Politeness Strategy			
	Proposed by Brown Levinson	Frequency	Kato Nan Ampek	Frequency
1	Bald-on record	6	Kato Mandaki	7
2	Positive Politeness	13	Kato Manurun	1
3	Negative Politeness	7	Kato Mandata	19
4	Off-Record	4	Kato Malereng	3





KEMENTERIAN RISET, TEKNOLOGI DAN PENDIDIKAN TINGGI

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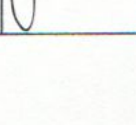
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5. Tanggal mengajukan : 29 Agustus 2017
6. Tanggal selesai revisi : 18 Desember 2018
7. Nama Pembimbing : Yana Shanti Manipuspika, M.App.Ling
8. Keterangan Konsultasi :

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3.	16/ 10/ 2017	Pengajuan BAB I	Yana Shanti Manipuspika, M.App.Ling	
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12.	28/ 11/ 2018	Konsultasi Revisi Seminar Hasil	Yana Shanti Manipuspika,M.App.Ling	
13.	12/ 12/ 2018	Ujian Skripsi	Yana Shanti Manipuspika,M.App.Ling	
14.	17/ 12/ 2018	Konsultasi Revisi Ujian Skripsi	Yana Shanti Manipuspika,M.App.Ling	
15.	18/ 12/ 2018	ACC Jilid	Yana Shanti Manipuspika,M.App.Ling	

9. Telah dievaluasi dan diuji dengan nilai :

BT

Malang, 21 Desember 2018

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