A PRAGMATICS ANALYSIS OF POLITENESS STRATEGY: A CASE STUDY IN BATAKNESE TRADITIONAL WEDDING CEREMONY

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Abstract

This study deals with the analysis of the politeness strategy used in the Bataknese Traditional Wedding Ceremony in Mangulosi. Mangulosi tradition is required in the life of the Batak Toba's people, because in this tradition the meaning contained in it has an important influence on life. The Mangulosi tradition is a form of parental love to children and giving blessing to children. This study used descriptive qualitative research. The object is people who give the utterance of Toba Batak wedding ceremony of Sumarlin Rambe and Nenci Br. Simanjuntak. The collecting data has applied the observation with camera phone as the instrument. The findings of the study showed that three politness strategies found in Mangulosi in Batak Toba wedding ceremony, namely: Bald on Record, Positive Politeness, Negative Politeness, specifically, 9 (30%) for Bald on Record, 19 (63.3%) for Positive Politeness, 2 (6.7%) for Negative Politeness. The most dominant type of politeness strategy in Mangulosi were Positive Politeness. This type was dominant type because positive politeness strategy is an important thing for daily communication because by applying it the message can be accepted by the hearer well.

Keywords: politeness, politeness strategies, Mangulosi.

1. INTRODUCTION

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

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

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

Culture includes all that is obtained or learned by humans as members of society, for example *Adat*. In the Batak society, *adat* are inherent in everyday life, especially marriage. Marriage is the union of two people between a man and a woman in a legal way. In the Batak society, there are various adat in marriage, such as *adat* Batak Toba, *adat* batak Karo, *adat* Simalungun, *adat* Angkola, *adat* Mandailing, and *adat* Pak-Pak. In the Toba Bataknesee

tradition, marriage is not far from the important role of *Dalihan Na Tolu*. *Dalihan Na Tolu* which is *Somba marhulahula, Elek marboru,Manat mardongan tubu* is accepted in the midst of Batak Toba society as a social system. In a real marriage, *Dalihan Na Tolu* has outlined specific guidelines for the social relationships between the husband and wife, as well as between the parents and siblings of the bride and groom from each side, as well as between the *boru* and *hula hula* from each party.

Adat is a rule that must be obeyed by the local community. If not, they will also get sanctions from the community which may affect the life of someone who violates it. *Adat* are strong integrated rules that govern human actions in social life. The people who still apply *adat* in their daily life are the Batak people. In Batak society, people who understand adat are called *maradat* and people who do not understand adat are called *naso maradat*, which is a disgrace to that person. Politeness strategy is a strategy used to reduce damage to self-image when conducting communication with speakers. If the speaker wants to get a good image from the interlocutor, the speaker must use a certain level of politeness in language events, especially in speech acts that involve face-to-face. In this study, the researcher chose the politeness strategy used based on Brown & Levinson's theory of politeness in *Mangulosi*. *Mangulosi* is chosen because for the Toba Batak people the *Mangulosi* tradition is one of the many series of activities carried out during the Batak Toba traditional wedding ceremony. The *Mangulosi* process will only be carried out when the marriage performed is a traditional marriage, not a religious marriage. This *Mangulosi* tradition is required in the life of the Batak Toba's people because in this tradition the meaning contained in it has an important influence on life. The *Mangulosi* tradition is a form of parental love to children and giving blessing to children. *Mangulosi* is also an event that is accompanied by rhymes, prayers and hopes so that it involves conversations that contain politeness strategies. In Mangulosi can find many utterances politness.

The marriage of the Batak Toba's people cannot be separated from the gift of *Ulos*. For Batak Toba's people, *ulos* is a symbol of love and a form of kinship. The types of *ulos* in the process of giving at Batak Toba's weddings are also very diverse. The ability to offer to the recipient differentiates most *ulos*, which essentially all have the same meaning. Additionally, because each *ulos* has a distinct meaning, the kind that is offered must conform with customary regulations. *Mangulosi* is the giving of ulos during a Batak Toba wedding. The submission of *ulos* itself is a form that must be adjusted to circumstances such as when ulos will be used, in what traditional event, who is the subject of *ulos* recipients, and how the ulos is used since it is revered and preserved by the Batak Toba's community.

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

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

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

Parboru : *mauliate amangboru, pos roham muna*

[Wife giving party : thank you amangboru,it's our pleasure]
Paranak : *alai tong do pasahaton nami ulos natinodo sadari* [Wife
taking party : but we must wearing *ulos* whose chosen]
Parboru: *mauliate raja bolon*

[Wifi giving party : thank my majesty]

In this situation the wife taking party (*paranak*) asked the wife giving party (*parboru*) to give them time to give the ulos herbang. In the conversation above, there are also types of politeness strategies, namely positive politness and bald on record. What is included in bald on

record is "*alai tong do pasahaton nami ulos natinodo sadari,muliate amangboru, pos roham muna,mauliate raja bolon* "

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

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

Based on the explanation described above, the researcher is interested in conducting a study entitled "An Analysis of Politeness Strategy Used in Bataknese Traditional Wedding Ceremony." The researcher wants to examine politeness strategies in conveying *ulos*. The main research is to find out the types of politeness strategies used in *Mangulosi* in Batak tribal wedding ceremonies and to find out how politeness strategies are expressed in Batak tribal wedding ceremonies. Based on the background of the study, the problem is formulated as follows: What types of politeness strategies are used in *Mangulosi* as Bataknese Traditional wedding ceremony?

2.   REVIEW OF LITERATURE
2.1   Pragmatic

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

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

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

2.2   Speech Act

Speech act are speech acts made by the speaker in communication to the speaker's

partner. A speech act is an utterance in which there is an action. By saying something, the speaker also does something. By telling an utterance, the speaker has a goal to be achieved from his interlocutor. According to Arifiany et al. (2016), a speech act is a person's language behavior in the form of speech in a speech event. Speech acts are divided into three, namely locutionary acts, illocutionary acts, and perlocutionary acts. According to Marmaridou (2000:167) "Speech acts are fundamental theoretical constructs that seek to provide alternative approaches to studying the meaning of sentences. In other words, speech acts are the study of meaning Speech from a speaker to a language partner with various approaches. According to Wiyatasari (2016), speech acts are one of the important parts that support the occurrence of speech situations. Speech act is a person's language behavior in the form of speech in a speech event. Speech acts are divided into three, namely locutionary acts, illocutionary acts, and perlocutionary acts (Arifiany et al., 2016).

2.3 Politeness

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

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

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

2.4 Politeness Strategy

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

2.4.1 Bald on Record

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

1. Great urgency or desperation

Watch out!

2. Speaking as if great efficiency is necessary

Hear me out:...

3. Task-oriented

Pass me the hammer.

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

Don't forget to clean the blinds!

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

Your headlights are on

2.4.2 Positive Politeness

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

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

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

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

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

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

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

a. What a wonderful garden you have! how absolutely unbelievable

b. How absolute (wonderful, extraordinary, marvellous).

3. Intensify interest to Hearer

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

Sometimes the past, as in the following sentences where the speaker is talking about family reactions: It may involve going back and forth between the tense and the present tense. Past event: *I went to this store last night. i buy some things by him. he's fine he speaks beautifully. I was very surprised to hear that he passed away today.* Using directly quoted speech instead of indirect speech is another feature of this strategy, using tagged questions or phrases with H as participants in conversations such as

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

a. He had a million people join tonight's co-op.

b. I have never seen such an explosion!

c. You always wash the dishes! I will do it next time.

The Exaggeration in these cases may redress an FTA simply by stressing the sincerity of S's good intentions, but they are also seems to be an element of attempting to increase the interest

of the conversational contributions by expressing them dramatically.

4. Use in-group Identity Markers

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

5. Seek Agreement

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

A: she had an accident last week B
: oh my God, *an accident!*

6. Avoid Disagreement

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

A: Can you hear me?
B: Barely. Brown and Levinson

7. Presuppose/raise/assert common ground

This strategy deals with gossip and small talk. Gossip and small talk suggest that the speaker may know the listener. It represents a kind of friendship and interest, so the burden placed on it can be minimized listener. The next strategy is what-if operations. In this case, the speaker can use the listener's desire premise manipulation, the SH familiarity premise, and the listener's knowledge premise. By making assumptions about the listener, the speaker can raise their commonalities. For example:
Look, you're a part of my mine, so how about.....

8. Joke

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

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

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

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

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

10. Offer, Promise

To counter the potential threat of some free trade agreements, speakers can help

listeners by claiming that whatever the listener wants, the speaker wants it and will help get it. For example :

I'll drop by sometime next week.

11. Be Optimistic

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

12. Include Both Speaker and Heare in the Activity

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

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

13. Give (or ask for) reasons

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

Why don't we go to the seashore!

14. Assume or displays similar actions

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

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

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

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

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

2.5 Bataknese Traditional Wedding Ceremony

In Bataknese communities wherever they are, the function of marriage namely as a determinant of rights and obligations in the community to continue the lineage. Aside from

being a successor to genealogy, marriage also functions as a bridge in the implementation of *adat Dalihan Na Tolu* to the Bataknese community. The ideal marriage for Toba Bataknese people is marriage with *Pariban*. Marriage of Bataknese people is marriage with people who is outside its clan. In the Toba Bataknese marriage system, there is a prohibition on marriage with the same clan, because they are considered brothers own. If an incest marriage occurs, they will be banished. Marriage is as high as prohibited because of the belief that each people who have the same clan still have a relationship blood so there is concern that the offspring is produced from people who do marriage as high as their growth do not perfect, idiots might even be paralyzed.

2.6 Batak Toba Social Community System

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

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

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

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

2.7 Mangulosi

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

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

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

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

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

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

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

3. RESEARCH METHODS
3.1 Research Design

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

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

burdensome study, compared to other qualitative approaches, with a pre-existing theoretical or philosophical commitment.

3.2 Source of the Data

The data source is the research subject where the data will be obtained. Sources can be objects, motion, humans, places, and so on. According Arikunto (2013:172), to the source of the data referred to in a study is the subject from which the data was obtained by the researcher.

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

3.3 Object of Research

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

3.4 Subject of Research

According to Arikunto (2016:26) stated the research subject is to limit the research subject as an object, object or person where the data for the research variable is attached, and is disputed. Subject in this research is parents from the paranak and parboru or who represent parents (hula-hula), Bapak Uda Na and Inang Uda Na, other clans related to the family, namely families of clans related to the parboru are like the opung boru na (grandmother) clan, the husband of his brother or sister, amang boru na, the Tulang Na family (uncle from the mother's family).

3.5 The Instrument of Collecting Data

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

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

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

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

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

3.6 Technique of Collecting Data

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

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

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

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

Mangulosi.

3.8 Watching and listening to videos repeatedly.

3.9 Transcribing script from the video.

3.10   Classifying type politeness strategies in *Mangulosi*.

3.11   Drawing conclusions.

3.7 The Technique of Analyzing Data

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

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

performing three steps; organizing and familiarizing, coding and reducing, and interpreting and representing.

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

1. Organizing and Familiarizing

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

2. Interpreting and Representing

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

3.8 Triangulation

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

1. Source triangulation

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

2. Investigator triangulation

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

3. Methodological triangulation

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

4. FINDINGS
4.1 The Data

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

4.1.1 Utterances in *Mangulosi*

The researcher found 31 utterances that contain politeness strategies used in Mangulosi. The data is displayed in the table below. the data are analysed by using theory of politeness strategy proposed by Brown and Levinson (1987). To identify the types of politeness strategies used in *Mangulosi*, the writer followed the procedure of analysing data as have been proposed in previous chapter. After identifying the utterances that used in *Mangulosi,* the writer found 30 utterances. In 30 utterances, the types of politeness strategies are 8 utterances of bald on record, 20 utterances of positive politeness, 2 utterances of negative politeness. Here the classification of utterances based on types of politeness strategies, they are displayed below:

4.1.2 Bald On Record

The bald on-record strategy is a technique that speakers employ to make their points or unflappable This indicates that the speaker tells the listener exactly what they want to hear. Speakers and interlocutors who are familiar with one another frequently employ this tactic. There are 5 utterances in *Mangulosi* indicated bald on record, they are:

Utterance 1 : *Jadi hu dokkon tu ho edaku,on borukkon tor godang do ate ate nion.*

(So I said to you my sister-in-law, my daughter is this high-minded.)

This utterance is said by the mother of the bride when she is about to give *ulos* to her future daughter-in-law. This utterance is said to be Bald on Record because it is a face-threatening speech for the listener or doing the face-threatening act is in the interest of the hearer. When hearing that , listeners feel surprised .

Utterance 2 : *Hurang do kedewasaan on eda.*

(This lack of maturity,sister-in-law.)

This utterance is expressed by the mother of the bride to her future daughter- in-law. This utterance is conveyed to introduce the nature of the princess. This utterance is said to be bald on record because doing the face-threatening act is in the interest of the hearer. Same like the previous utterance, listeners were also surprised to hear it.

Utterance 3: *Bege hamu jolo ito!*

(Listen to me!)

This utterance was said by parhata to the listeners who were at the party. When the *parhata* wants to say something but the listener is still busy doing something in his seat. This utterance is said to be bald on record because the utterance of *parhata* speaking as if great efficiency is necessary.

Utterance 4: *Tuson hamu, unang repot-repot hamu asa hatop.*

(Come here you guys, don't be busy there.)

This utterance is the same as the previous utterance in which this utterance is spoken by the *parhata* to the listeners at the party. When the *parhata* wants to say something but the listener is still busy doing something in his seat. This expression is said to be bald on record because the utterance of parhata speaking as if great efficiency is necessary.

Utterance 5: *Boi hamu marsianju-anjuan, marsiamin-aminan.*

(Can you complement each other's shortcomings, be loyal to each other.)

The context of this utterance is the mother of the bride telling the bride and groom to always be faithful in any situation. This utterance is called bald on record because the speaker directly utters the speech act so that the speaker does not need to interpret what the speaker says.

Utterance 6 : *Tudia hamu mangalakka tu si ma dapot hamu passarian.*

(Where you go there you get sustenance.)

The context of this utterance is that the uncle of the bride tells a comprehensive speech act for wherever the bride and groom go they will get sustenance, meaning that whatever they do they will hopefully get sustenance. This utterance is called bald on record because the speaker conveys a comprehensive speech act so that the listener can immediately understand it without interpreting the utterance.

Utterance 7: *Firman Tuhan yang sudah kita dengar tadi di gereja yang sudah di sampaikan oleh pendeta, jadikan lah itu sebagai pegangan. Untuk setiap apapun yang kalian alami dalam berumah tangga tetap selalu mengingat Tuhan, sampaikan semuanya pada Tuhan, itu juga nya yang kami pegang na tua-tua on.*

(The word of God that we have heard earlier in the church that has been conveyed by the pastor, use it as a guide. For everything that you experience in your household, always remember God, convey everything to God, that's what we hold on to as old people.)

The context of this utterance is that the aunt of the bride tells the speech act of telling the bride and groom to do good things and good deeds in their lives. This utterance is included in bald on record because the speaker says the speech act of ordering which is realized by "the word of God is used as a guide for life", from this speech the listener immediately understands without interpreting the speech.

Utterance 8 : *Selamat berbahagia untuk kalian berdua.*

(Congratulations to both of you.)

The context of this utterance is the uncle of the groom who gives a direct speech, where the speaker conveys happy congratulations to the bride and groom. This utterance is included in the bald on record strategy because the speaker directly tells the utterance which makes the listener immediately understand the intent of the speaker.

Utterance 9 : *Kalian harus bisa jadi keluarga yang baik di keluarga Rambe dan keluarga Simanjuntak.*

(You must be able to be a good family in the Rambe family and the Simanjuntak family.)

The context of this utterance is the uncle of the bride telling the bride to be a good family in the Simanjuntak and Rambe family. This utterance is called bald on record because

the because the speech spoken by the speaker does not need to

wait for any response from the listener because the speech spoken by the speaker is very easy to understand.

4.1.3 Positive Politness

In a positive politeness strategy, the speaker provides the speaker's opponent a favourable perception of themselves. This tactic was developed because the speaker wanted to make a positive impression on the speaker opponent by sharing the same viewpoint. Additionally, this tactic aids in fostering interpersonal relationships. It demonstrates to the listener that the speaker wants to learn more about their adversary. By displaying attentiveness, this tactic aims to reduce the gap between the speaker and the listener. Speakers want to reduce face-threatening behavior as a result (FTA). There are 20 utterances in *Mangulosi* indicated positive politness, they are:

Utterance 10 : *Jadi,di ho eda na burju.*(So, for my dear sister-in-law.). This utterance shows how the character of the mother-in-law is. The word "*eda na burju*" shows that the mother-in-law is a good person. This word is called positive politness number 15 (give gifts to H(goods, symphaty,understanding,cooperation) because it makes the listener feel good and respected and this utterance called positive politness with linguistic marker number 4 (use in-group identity marker) where the speaker called the listener with used *"eda"* which signifies a close relationship to the listener even though they have only just met.

Utterance 11 : *Jala molo tu jolma burju do on.*

(But she's such a good person.)

Related to the previous utterance, this utterance is spoken to express someone's character. And this speech is shown to the bride, the mother of the bride says the bride is a good person. This utterance is called positive politness number 2 (Exxagerate). Utterance 10 is marked by linguistic "*burju do on*" which means "she is good" when someone is considered oas good, this might be a strategy to polite.

Utterance 12 : *Ganjang ma umurmu asa boi sampe marnini marnono*

(Wish you longlive , so you can squeak)

Based on the utterance, the mother of the bride prays for her daughter-in- law to live a long life. The utterance includes positive politness number 3 (Intensify interest to hearer). Utterance 11 marked by linguistic "*ganjang ma umurmu asa boi marnini marnono*" which means the speaker prays to the listener meanwhile someone prays it can make the listener feel good.

Utterance 13 : *Asi ma rohamu da ito, marsitukkol-tukkolan hita,unang adong marbada.*

(You are full of love, Sis, help each other, don't get into fights.)

This utterance is spoken by the father of the bride to her daughter in law. This utterance is called positive politness number 2 (Exaggerate). It's realized with utterance "*Asi ma rohamu da ito, marsitukkol-tukkolan hita,unang adong marbada'*'shows that the speaker sympathizes with the listener. The listener who hears the utterance feels that he gets great attention from the speaker and the utterance 13 called positive politeness number 4 (use in-group identity marker) because the speaker called the listener with "*ito*" where the call shows that the speaker wants to make a closer relationship with the listener. Rhe researcher found the data findings as the result for answering the research problems that had been proposed above. The researcher found three politeness strategies used in *Mangulosi* in wedding Sumarlin Rambe

and Nenci Br. Simanjuntak, they are : bald on record, positive politeness, negative politeness. Politeness strategies that are put forward when telling utterances, speech acts are ordered to be spoken to reduce listeners' disappointment. The following is a percentage of the amount of data found.

Table 4.1 Percentage of Types of Politeness Strategies in *Mangulosi*

Types of Politeness Strategies	Amount	Percentage
Bald on Record	9	30%
Positive Politeness	19	63.3%
Negative Politeness	2	6.7%
Total	30	100%

Based on table 4.1, the researcher found three politeness strategies from the utterance in Mangulosi. They are, bald on record, positive politeness and negative politeness. For an explanation of the data obtained from the object of research, the researcher presents it in the form of a diagram to facilitate the percentage of politeness strategies.

Chart 1 The types of Politeness Strategies in "Mangulosi" in Bataknese Wedding Ceremony
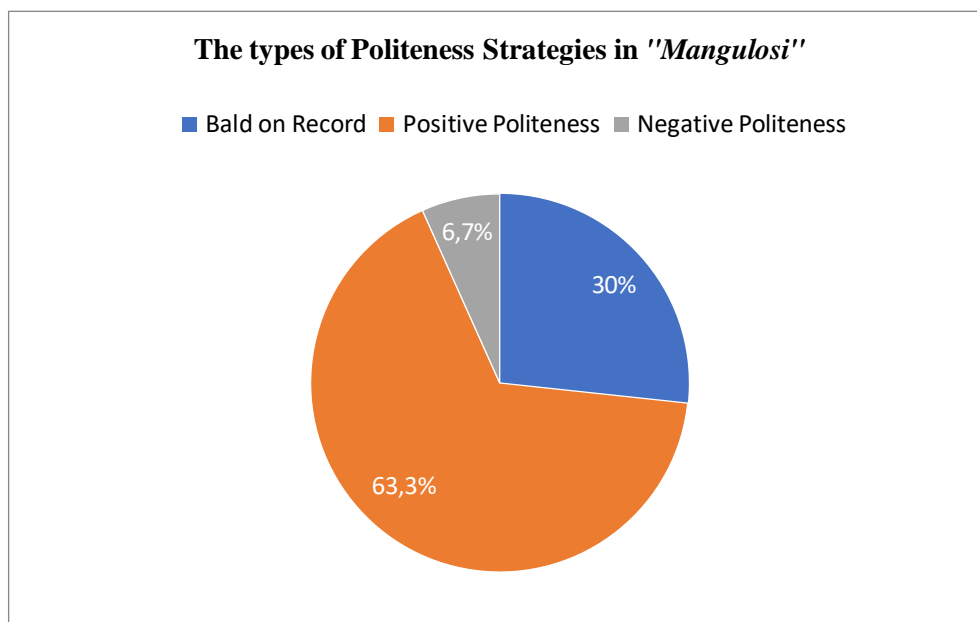
Based on the chart 4.1 above, positive politeness is a highest rank in the data with an overall data percentage 63.3%, while bald on record both rank second with 30%. Then, at the lowest level, negative politeness is 6.7%.

5. DISCUSSION

After the researcher analyzed the data taken from the utterances in *Mangulosi.* This study has one research problem, which is to determine what types of politeness strategies exist in *Mangulosi* based on Brown and Levinson's theory. From the research findings above, the researcher found 30 utterances of politeness strategies in *Mangulosi*, such as bald on record 8 (30%), positive politeness (63.3%), and negative politeness (6.7%). The most dominant type of politeness found in *Mangulosi* is positive politeness. Speakers use positive politeness to make the message conveyed well, good interaction between speaker and listener, and can build a good relationship between speaker and listener.

The results of a previous related study by Hutahaean et al. (2021) titled "An Analysis of the Politeness Strategies Utilized by Pesbukers in Their Variety Show". They evaluated the politeness technique contained in a qualitative descriptive method based on Brown and Levinson's theory: bald on record, positive politeness, negative politeness, and off record. The most dominant type used in pesbukers in their variety shows is positive politeness. Most of the speakers and listeners in Pesbuker use positive politeness to create pleasant situations, build good relationships, and have good interactions between speakers and listeners so that the conversation goes well. Differences in the research of Hutahaean et al. with this research is a factor that influences the choice of politeness strategy. Hutahaean et al. circumstances found. This study only finds payoffs and circumstances.

The researcher used previous research as a reference for writing this research. This research and previous studies use the same theory, and the results of the most dominant data found in this study and previous studies are also the same, where positive politeness is the most dominant result.

6. CONCLUSION

Based on finding of the research proposal before, the data conclusions are drawn. There are three types of politeness strategy according to Brown and Levinson (1987), there are: bald on record, positive politeness and negative politeness in *Mangulosi*.

The percentage of this study found 30 utterances used at the *Mangulosi* event at the wedding of Sumarlin Rambe and Nency Br. Simanjuntak, namely : 9 (30%) for Bald on Record, 19 (63.3%) for Positive Politeness, 2 (6.7%) for Negative Politeness ,where the most dominant was the positive politness found this research. The positive politeness were represented by using Identity markers (36.9%), give gifts to hearer (21.1%), exaggerate and give or ask for reason (10.2%). The positive politeness is very important thing for daily communication because when speaker apply it, the message will be conveyed to listeners in a good manner without being threatened.

Based on the explanation above, the researcher found several differences in the politeness strategies carried out in *Mangulosi*, namely: speakers use bald on record strategies to convey messages directly without confusing listeners, speakers use positive politeness strategies because speakers build a good image for listeners even though they are just starting out meet and use negative politeness by reducing the power or threat to the listener.

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