

POLITENESS STRATEGIES IN DELIVERING ULOS IN TOBA BATAK WEDDING CEREMONY

SARINA KIKI SIANTURI¹, I WY
DIRGEYASA², FAUZIAH KHAIRANI
LUBIS³

¹²³UNIVERSITAS NEGERI MEDAN

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

Keywords: *politeness, politeness strategies, wedding ceremony*

INTRODUCTION

Politeness is applied by someone because he wants to respect the hearer. Politeness is not something we are born with, but something we have to learn and be socialized into (Watts, 2003:9). Furthermore, Watts (2005) adds that human societies use communication strategies to avoid or minimize conflict, and increase comfort and understanding. Speaking politely with other speakers is conducted to maintain the harmony of relationship and to avoid conflict. The harmony in an interaction between the speaker and the hearer is kept in order to share information, willingness and build interaction to avoid misunderstanding among them.

Politeness strategies are ways to convey the utterances as polite as possible (Brown & Levinson, 1987). Politeness strategies are used to formulate messages in order to save the hearer's face when face-threatening acts are inevitable or desired. According to Yule (1996: 60), it is possible to treat politeness as a fixed concept, as in the idea of 'polite social behavior', or etiquette, within a culture. It is also possible to specify a number of different general principles for being polite in social interaction within a particular culture. Some of these might include being tactful, generous, modest, and sympathetic toward others. Therefore, it can be assumed that politeness is related to such norms and principles existing in the society at large. Brown & Levinson outline four main types of politeness strategies; Bald on Record, Positive Politeness, Negative Politeness, and Off Record Strategy.

Gens (2006:128) says, "Culture is all human behaviour process and affect the way of life, thoughts, and human minds and will be a norm of life to continue the form of character in future days." Panggabean (2007:2) says that culture means living in social which is based on a behaviour which upholds the value of the ancestors."

Wedding ceremony is the traditional ceremony which is important for the Batak people, because people who are married have the right to hold the ceremonies such as welcoming the birth of a child and giving the name of the child and so on. Toba Batak traditional ceremony is a ceremony that is attended by the three elements of *Dalihan Na Tolu* (Tripod System) ; namely *hula hula*, *dongan tubu*, *boru* who actively participate in that traditional ceremonies. Wedding ceremony is also a path that brings "Dalihan Natolu" of the parents the groom to "Dalihan Natolu" of the parents the bride. Batak wedding ceremony should be inaugurated by custom "Dalihan Natolu", religious ceremonies and followed by *mangulosi* event.

Ulos can not be separated from the life of the Batak people. Each ulos has 'mercury' on their own, it means having the nature, circumstances, functions, and relations with certain things or objects. Marriage has the most important elements in it, such as religion and culture. So it is with Indonesia that has a variety of tribes in it or commonly known as multicultural. Cultural elements cannot be released from marriages especially in Indonesia. Each culture has certain distinctive characteristics, such as a wedding has a certain characteristic in it, ranging from the event or ritual that occurred during the ceremony process, the

wedding is part of the ceremony in a culture. Traditional ceremony of marriage in Toba Batak society is inseparable from the awarding of ulos. Ulos is interpreted as a protective facility capable of providing protection, affection by the giver to the receiver of ulos. Delivering ulos (Mangulosi) is the most important thing in Batak Toba wedding ceremony events. Therefore must use polite language. The example of conversation in delivering ulos in Toba Batak wedding ceremony below :

Paranak : Jadi di hamu parmoruan nami, lean hamu ma tingki di hami asa mangalean ulos hami tu hamu.

Wife taking party : so for you our daughter families, give us time to give this ulos to you.

Parboru : Gabe amang gabe

Wife giving party : We agree with it

Paranak : Tu hamu anak dohot parumaen nami, ikkon Tuhan i do parjolo luluan muna, asa di tambai hamu akka ondeng

Wife taking party : For all of you, our son and daughter in law, we have to ask you to find the kingdom of God so God bless your family.

In this situation the speaker of wife taking party (paranak) ask to wife giving party (parboru) to give them a time to give that ulos. The wife taking party giving suggestion during mangulosi events to the bride , to love, respect, help each other, and to make a good thing in their life. In this conversation used identity marker who implemented in Dalihan Natolu.

The researcher wants to examine the politeness strategies in delivering ulos. The main research is to find the types of politeness strategies which is used during delivering ulos in the Toba Batak wedding ceremony as well as to know how the politeness strategies are expressed in the Toba Batak wedding ceremony.

REVIEW OF LITERATURE

1. Politeness Strategies

According to Brown and Levinson (1987:60) politeness strategies are strategies that are developed in order to save the hearer's face. In other words, politeness strategies could mean to satisfy the hearer's face either positive or negative face. Therefore being polite consists of attempts to save face for another. If we threaten someone's positive or negative face but do not mean it, we need to minimize it by applying politeness strategies. There are four politeness strategies by Brown and Levinson (1987:92). They are Bald on Record, Positive Politeness, Negative Politeness, and Bald off Record.

The benefits of politeness are firstly, politeness strategy can avoid or minimize the FTA (face threatening Act) that a speaker does. An FTA means act that threatens the positive and

negative face of the hearer. Secondly, the politeness strategy all the parties relaxed and feel comfortable in their communication. It can minimize conflict. The speakers have to know the rule of social communication. When the speaker use the politeness strategy, they will feel relaxed and comfortable in their communication. Thirdly, politeness strategy shows respect to other. We can respect others by our utterances. The hearer will respect the other speaker when she talks politely.

We conclude that politeness is one's awareness to make a potential aggression in terms of friendliness or solidarity. It means that politeness is needed to make a good relation with other people.

2. Toba Batak Wedding Ceremony

According to Saragih (1980:158) "The marriage Toba Batak society is a tradition of Toba Batak and be a norm that not only binds a man and a woman, but also holds a large family the wife taking party(*paranak*) and the wife giving party (*parboru*).” The processing of marriage unites both sides in a new kinship ties, which also means forming a *dalihan na tolu*. *Dalihan na Tolu* arises because marriage connect two great families, which will form a new kinship. Batak Toba marriage is a marriage of exogamy clan, because the marriage of the clan is strictly forbidden. So, every marriage has to do with fellow Batak Toba, which signifies that the marriage with people who are not Batak Toba or indigenous people. Someone who is not a member of Batak Toba society and wants to marry the Batak Toba people, follow the customary exchange clan becomes Batak clan, and be a part of the Batak Toba which is done through the provision of his/her clan (*marga*). Ideally the marriage of Batak Toba is a marriage between a daughter of the brother of his mother commonly called *marboru ni tulangna (pariban)*. Sitohang (1938:65) marriage of Batak Toba known by two kinds of ceremonies, namely:

1. Alap Jual

Alap Jual is a marriage held in the residence of the women, dowry or *sinamot* only paid by the men and is greater in amount for this kind of ceremony. The wife taking party(*paranak*) will come in the morning to the wife giving party(*parboru*) house inviting the bride, for the next proceed into the church accepting the marriage blessing. After the blessing, it will be followed by a rally event in the building that has been prepared by the wife giving party (*parboru*).

2. Taruhon Jual

Taruhon jual is intermarriage's held in the wife taking party (*paranak*) is usually less than *alap jual*. Batak Toba people tend to prefer *alap jual* ceremony for the ceremony of this type. The wife giving party(*parboru*) is more impressive, valuable and honorable. The decision to which the carrying out of *alap jual* or *taruhon jual* is based on mutual agreement between the two parties at the time of holding the tradition *marhata sinamot*.

Toba Batak is cultured and civilized ethnic. Gens (2006:128) says, "Culture is all human behaviour process that affect the way of life, thoughts, and human minds and will be a norm of life to continue the form of character in future days." Panggabean (2007:2) says that culture means

living in social which is based on a behaviour who upholds value an ancestor from surrounding.” Customary is part of culture because it most prominent to be shown in Toba Batak. Customary serves as the norm to be followed by members of a group in the kinship relation and daily life. One of the philosophy in Bataknese is *Dalihan Na Tolu (DNT)* principal as their patrilineal and it is still kept by them as a tradition from their ancestor. *DNT* system is divided into three groups fungsional :

Dongan Sabutuha, Hula hula, and Boru. Dalihan Na Tolu hold important roles for every ceremony in Toba Batak including to the wedding ceremony. Why ? Because the role of *Dalihan Na Tolu* isto ensure the validity of the wedding ceremony.

Wedding ceremony in Toba Batak society is a series of ritual based on the order of customs and social life in society. Wedding ceremony should be watched by *dalihan natolu* from *parboru* (bride) side and *dalihan natolu* from *paranak* (groom’s boy) side in every step of the ceremony. In the wedding ceremony, there are some steps, they are ; *‘Mangalua, Marhusip, Marhata Sinamot, Pudun Saut, Martupol, Martonggo raja, Manjalo Pasu-pasu, Pesta Unjuk, Daulat ni Sipanganon, Paulak Une, Maningkir Tangga’*. Each step has a ritual that needs *DNT* role to give the signs that are commonly used in the ceremony. Toba Batak wedding ceremony used many signs such as ; *ulos, ikan mas ‘dengke simudur udur’, uang ‘hepeng’, beras ‘boras sipir ni tondi’, nasi ‘indahan na las’, air putih ‘aek sitio-tio’, sirih ‘napuran’, pinggan, sarung ‘mandar hela’, daging ‘jambar’*. Each sign in Toba Batak wedding ceremony has its own meaning that is reflected in the bride’s behaviour, mind, and wisdom. It’s all are used with the purpose to give a prayer petition and expectation by ‘umpasa’ from *DNT* to the couple who will receive the signs thus create a sacred ceremony. Every sign that is commonly used in the ceremony has a different meaning. Every meaning connects to the religion and the area thus between custom and religion are inseparable. The sign is in the form of the object that has a meaning in any position of the object. The sign symbolically will be delivered by words of ‘umpasa’. *Umpasa* has a deep meaning in delivering advice, expect, blessing, health, and child. It will be delivered by a speaker ‘*raja parhata*’ in wedding ceremony. The most important event in Toba Batak wedding ceremony is delivering *ulos (Mangulosi)*. When the giver delivers *ulos (Mangulosi)*, they give advice or *umpama* and *umpasa*. T.M.Sihombing (1987:5) says, “ *Umpama* and *umpasa* is different. *Umpama* is more to proverb but *umpasa* is moreover to poem.”

- *Lata pe na lata, duhut duhut di sibutbuton;*

Hata pe na hata, pangidoan ni hula-hula do situruton.

(Whatever he says, the words of hula-hula must be followed)

- *Aek sihoruhoru tu sampuran Siguragura;*

Rap leleng ma hamu mangolu, gabe jala sarimatua.

(May the peace of your family is until the end of life)

Toba Batak wedding ceremony is inseparable from delivering ulos.

RESEARCH METHODOLOGY

This research is conducted using descriptive qualitative research to analyze and identify the politeness strategies used in delivering ulos in Toba Batak wedding ceremony. This study applied descriptive qualitative design, which was basically interpretative research to purposefully select informants either documents or visual materials that might be the best answer to the research problem. It was chosen due to that qualitative research has the natural setting, as the direct source of data and the researcher is the key instrument (Bogdan&Biklen, 1982). Descriptive qualitative design is one of which the researcher takes a part in the observation.

The data of this study are the transcriptions of recorded observation and interview. The source of the data will be taken from one wedding ceremony. The source of the data will be taken from the utterances of people when delivering ulos in the Toba Batak wedding ceremony of Omry Retno Simangunsong, S.Sos & Triana Puspita Sari Br. Hutabarat, Amd.Keb (21th September 2019), that are held in Wisma Tiberias located at Jl. Pematang Siantar Kecamatan Lubuk Pakam. The utterances will be analyzed and classified based on types of politeness strategies.

FINDINGS AND DISCUSSIONS

Findings

1. Types of Politeness Strategies in Delivering Ulos in Toba Batak Wedding Ceremony

Theoretically, there are four politeness strategies, namely: Bald on record, Positive politeness, Negative politeness, and Off record. However, during observation in delivering ulos in Toba Batak wedding ceremony three politeness strategies were found, namely: Bald on record, Positive politeness and Negative politeness. To make clearly, it can be seen in the Table 4.1.

Table 4.1 the percentages types of politeness strategies

No	Types of Politeness Strategies	Amount	Percentage
1	Bald on Record	15	60%
2	Positive Politeness	9	36%
3	Negative Politeness	1	4%
4	Off Record	0	0%
Total		25	100%

From Table 4.1, there are 15 (60%) for Bald on Record Strategy, 9 (36%) for Positive Politeness, 1 (4%) for Negative Politeness, and there was no found Off Record Strategy used by people in delivering ulos in Toba Batak wedding ceremony. The dominant types of politeness strategies used by people in delivering ulos in Toba Batak wedding ceremony were bald on record.

a. Bald on Record

Theoretically, this strategy expressed the close relationship between the speaker and listener and to avoid misunderstanding each other. In this study, it was found 15 utterances of bald on record used by people in delivering ulos in Toba Batak wedding ceremony. This data could be seen below:

- a) Pasahat rajai ma Ulos pansamot tu simatua ni borumu.

- b) Jala laos mangihut ma tu boru dohot helamu!

- c) Borhat ma hamu haha doli!

From the data above, it can be analyzed that the speaker used bald on record to give instruction briefly and clearly, such as: Pasahat rajai ma Ulos pansamot tu simatua ni borumu. In addition, the speaker used the words based on the bald on record to minimize the face threatening act.

b. Positive Politeness

Theoretically, this strategy used when speaker of relatively lower power which makes respect a person's need to be liked and understood. Based on the data, positive politeness were 9 utterances used by the speaker in delivering ulos in Toba Batak wedding ceremony. Some of the data could be described below :

- a) Jadi, di hamu raja ni hula hula nami ala nunga sae be panandaon, on pe asa pasahat Ulos nama hamu rajanami.

- b) Asa rade ma hamu raja ni hula hula nami pasahatton ulos.

- c) On pe di hita suhut asa rade ma hita pasahatton ulos siganjang rambu tuPamoruonta.

From the data above, the speaker hopefully invite the hearer to come because the speaker want the hearer to come.

c. Negative Politeness

Theoretically, this strategy recognizes redressive action addressee to the addressees' negative face. The negative politeness strategy is oriented mainly toward satisfying hearer's face. This strategy is characteristic by self effacement, formality and restrain. After the data were analyzed, it showed that the speaker is threatening the hearer's

negative face which wants to have freedom of action. It described as fellow below:

a) Pahatop hamu, asa hita lanjut tu acara selanjutna.

In this data, the speaker does not want to presume and course listener.

2. The Politeness Strategies expressed in The Toba Batak Wedding Ceremony

Generally, in delivering ulos in Toba Batak wedding ceremony use bald on record as the part of politeness strategies. They tend to use bald on strategy to show their solidarity. They do not like to talk long-winded. They express their wants directly. It can be seen from the data :

Jadi, di hamu raja ni hula hula nami ala nunga sae be panandaon, on pe asa pasahat Ulos nama hamu rajanami. Asa rade ma hamu raja ni hula hula nami pasahatton ulos. Pasahat rajai ma Ulos pansamot tu simatua ni borumu. Jala laos mangihut ma tu boru dohot helamu. Butima Raja nami.

They expressed their politeness by using bald on record strategy. Furthermore, their politeness still appear in their utterances.

Pasahat hamu ma Ulos tu Pamarai

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

Jadi di hita sude dos ma rohanta, sada ma hita sidok hata ate?

This is the way of the speaker when delivering ulos to begin their interaction. They asked about the agreement for the envoy to give advice.

Mauliate ma di Tuhanta, suang songoni dihamu pamoruan nami, las do rohanami di lae nami na matua dohot ibotonami, arga do hami dipasanggap halak lae dohot ibotonami.

(From this utterances, the speakers have high respect . It is proven by the using “halak” and first address before asking. They applied the concept of metaphorical expression “Timba hau toras bahen sopo balian. Na pantun marnatoras ingkon dapotan parulian. Alai natois marnatoras, olomai gomahan ni babiat,”(whoever respects will get happiness, but whoever disrespect will be attacked by tiger).

Based on the data analysis, the speakers use politeness during delivering ulos. It can be seen from their way to address their hearers with address terms or kinship forms and say *Mauliate* (Thanks) when they want to give advice, say *Emmatutu* (word of blessing) in every response or

reply. Furthermore, the speaker also ask their hearers' sub-clan to know how they address them. Politeness strategies give the contribution to the speaker utterances. How the speakers utter and show politeness.

Discussions

Based on some of the researches obtained the description that politeness strategies are found in various context, not only in daily communication but also in the literature. On the other hand, Brown and Levinson theory (1987) states that politeness strategies were divided into four, namely: Bald on Record, Positive Politeness, Negative Politeness and Off Record. However in delivering ulos in Toba Batak wedding ceremony, the researcher has found that are three politeness strategies, namely: Bald on Record, Positive Politeness, Negative Politeness.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The conclusion of the research findings are :

1. There are three politeness strategies found in delivering ulos in Toba Batak wedding ceremony used by the speakers, namely: Bald on Record, Positive Politeness, and Negative Politeness. Specifically, 15 for Bald on Record, 9 for Positive Politeness and 1 for Negative Politeness. And dominantly types of politeness strategies in delivering ulos in Toba Batak wedding ceremony were Bald on Record.
2. Toba Batak applies politeness strategy during wedding ceremony for some reasons. Positive politeness was used because they endeavor to maintain social harmony and solidarity between the bride's family and bridegroom's family and to avoid conflicts with them. Then, they used bald on record to keep maximum efficiency and save the time. Toba Batak speakers seldom applied negative politeness to avoid social distance or awkwardness in the situation. In Toba Batak wedding ceremony, to utter some speech acts, bride's kin and bridegroom' kin use some address forms as symbol of honor.

Suggestion

There are some contributions points suggested as the following:

- 1) It is suggested to Batak Toba native speakers to preserve their culture by preserving the values of politeness. The forms and the politeness strategies used in Toba Batak are very high It means that Toba Batak always tries to be polite in speaking with other people. So, It is suggested that we can adopt the use of politeness strategies that Toba Batak use.
- 2) It is also suggested to the reader who read this thesis in order to understand that being polite is very important. The use of the strategies is different between one culture to other cultures. Polite for one community can be perceived as impolite to other communities, because the strategy which is used is different. If we have understood this point of view, we will be able to avoid

misunderstanding in communication.

REFERENCES

- Bogdan, R. & Biklen, S. 1982. *Qualitative research for education (2nded)*. Boston: Allan and Bacon.
- Brown, P. & Levinson, S. 1987. *Politeness, some universal in language usage*. Cambridge: Cambridge University Press.
- Raja Goekgoek Manahan, *Raja Parhata dohot Jambar Hata di Ulaon Paradaton* (2013). Pardongansaripeon ni Batak Toba.
- Denzin, N.K., & Lincoln, Y.S. 1994. *Handbook of qualitative research*. Thousand Oaks: Sage Publication. Jaya Tulus. *Ulos Batak*. 2004
- Kariithi, F. (2016). Politeness Strategies Used by Youth in Their Language Use. *IOSR Journal Of Humanities And Social Science*, 70-72
- Miles, M.B., & Huberman, A.M. 1984. *Qualitative data analysis*. Beverly Hills, CA: Sage
- Rosari, M. (2016). Politeness Strategies Applied by the Characters of The Great Debaters Movie. *LLT Journal*, 19-33
- Safitri, F. (2015). A study On Politeness Strategies Of Characters In The Big Wedding Movie Directed By Justin Zackham. *Jurnal Ilmiah Bahasa dan Sastra*, 93-107
- Siburian, A. (2016). An analysis of Politeness Strategy In Soimah Talkshow In TRANS TV. *Episteme Journal of linguistics and literature*, 1-12
- Sigalingging, G. T. (2017). ANALYSIS OF UMPASA IN BATAK WEDDING PARTY. *International Journal of Language Learning and Applied Linguistics World (IJLLALW)*, 26-35.
- Sukarno.(2015).Politeness Strategies in Responding to Compliments in Javanese. *Indonesian Journal of Applied Linguistics*, 91-101
- Silalahi, Parsady. *Panduan Perkawinan ADAT DALIHAN NATOLU (ADAT BATAK)* , (Jakarta : Papas Sinar Sinanti, 2016
- Taraki, Muhammad. *Ulos dan Sejenisnya dalam Budaya Batak di Sumatera Utara*: (Universitas Sumatera Utara 2009)