

# **POLITENESS STRATEGIES OF REQUESTS USED IN MANGUPA MANDAILING WEDDING CEREMONY**

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## **ABSTRACT**

This study aimed at analyzing the kind politeness strategy in request which represented in speech of Mangupa in Mandailing Wedding Ceremony. The descriptive qualitative method used to gain the findings of the data itself. From that findings, 18 requests from 1 speakers has been analyzed. And from those, 22 requests filtered through transcribing the event. Of all 22 requests, it was found that there were 7 politeness strategies used, they were Mood derivable, Performatives, Hedged Performatives, Obligation Statement, Want Statement, Suggestory Formulae, Query Preparatory. Later on, the performatives was the dominant type of politeness since the Mangupa was a sacred ceremony, the using of performatives would be found in many ways. The instrument of this study was recording the event from video recorder and transcribing them into list. And from that list, the categorization would be easy to extract the data. Thus the writer found that positive politeness that used also similar to another local tribe wedding ceremony.

**Keywords:** *Politeness Strategy, Requests, Mangupa, Mandailing Wedding.*

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## **INTRODUCTION**

*Background of the Study*

Every human needs language to interact with others. In every day human interaction, requests are one of the speech acts used quite frequently. In English language, there are some linguistic options is using politeness strategy in saying request. Requests which belong to directives speech act can easily threaten people's face, because they have an intention of a speaker to get the hearer since they put imposition on the shoulders of the hearer. Beside that, requests can affect people's autonomy, and freedom of choice. When speakers utter requests, speakers use to get someone else to do something. Thus, it can threaten people's sense of equity of rights

Yule (1996:60) politeness is an intrusion can be defined as the means employed to show awareness of another person's face. Furthermore he says showing awareness for another person's face when that order socially distant is often described in terms of respect or deference. Face means the public self image of a person. It refers to that emotional and social sense of self that everyone has and expects everyone else to recognize.

Mandailingnese is one of several numbers of ethnic group in Indonesia which is known as ethnic group that uses politeness in communication. Mandailingnese use its language in daily life. In making communication to interact, Mandailing is familiar to be polite or in Mandailingnese language calls

hasopanon. To be polite is very important because politeness is the way to avoid conflict in communication. Fatma Raudhah (2015) to be polite in Mandailing language are related to the action that is taboo to do and to say. It is called "pantang". The way to talk to someone who is honored will be different when they speaking to others. For example, when speaking *to mora* (the group of people which is very honored in Mandailingnese culture), *anak boru* is not free talk.

Mangupa is a traditional ceremony in the life of the Mandailing community that was born from the appreciation of the Mandailing ancestors towards the existence of supernatural, powerful matter. Mangupa traditional event is one of the Mandailing customs which aims to restore the spirit to someone or a family who was just escaped death or an accident.

Blum Kulka (1984) states a request is a prevent act that expresses a speaker's expectation about some prospective action, verbal or non verbal, on the part of the hearer.

The goals of requests include action, goods, information and permission here are the example below:

Action ( e. g "can you bring me the book?")

Goods ( e. g "can you lend me a car?")

Information (e. g "did you know how to cook sphagetty?")

Permission (e.g "miss, may I go to the toilet to wash my hand?")

In mandailing language if they want to request something to the other one, they always used *tolong* (please). Here the example of conversation between woman and man below:

W: tolong buat jolo pinggan i  
 ↓ ↓ ↓ ↓ ↓  
 please take you plate that  
 (can you take the plate, please?)

M: olo on inang  
 ↓ ↓ ↓  
 Yes, here mam  
 (Yes, mam, here mam.)

W: tarimo kasih amang  
 ↓ ↓ ↓  
 Thank you so much son  
 (Thank you so much son)

M: olo inang  
 ↓ ↓  
 Yes, mam  
 (you're welcome)

The goal of polite in request strategy is to make comfortable and respect with one another, Based on the explanation above, the researcher intended

to find out the politeness strategy in request that uttered from Mandailing people in Mangupa wedding ceremony and the realization of politeness in request that appear in Mandailing language.

There are many theories of politeness. But in this study the politeness focus in Mangupa will be analyzed based on Blum Kulka, House and Kasper (1989) defined that the CCSARP project ( Cross Cultural Study of Speech act Realization Patterns, the head act of the request sequence is classified on a nine point scale of mutual exclusive categories. There are mood derivable, performatives, hedged performatives, obligation statement, want statement, suggestory formulae, query preparatory, strong hints and mild hints.

## **REVIEW OF LITERATURE**

### **Politeness**

Politeness in an interaction can then be defined as the means employed to show awareness of another person face. Showing awareness for another person face when that other seem socially distant strategies to be succesful in interaction and how to be polite. As we know different people hold different views about politeness.

According to Yule (1996:60) politeness is an intruction can be defined as the means employed to show awareness of another person's face. Furthermore he says showing awareness for another person's face when that order socially distant is often described in terms of respect or deference. Face means the public self image of a person. It refers to that emotional and social sense of self that everyone has and expects everyone else to recognize.

Lakoff in Watts ( 2010:50) says 'politeness is developed by societies in order to reduce friction in personal interaction'. While Leech (1990:90) defines it as 'strategic conflict avoidance'.

. Brown and Levinson's theory of linguistic politeness first appeared in 1978 ( Watts 2013:85) the theory referred to the

'face saving' theory of politeness as it builds and Goffman's notion on face.

Brown and Levinson posit a Model Person (MP) with the ability to rationalise from communicative goals to the optimal means of achhieving these goals. In doing so, the MP has to asses the danger of threatning other participant face and to use the aproprate strategies in order to minimise any face thareats that might be involved in carrying out the goal directed activity.

Brown and Levinson's postulate a set of five possible strategies which are available to the speaker:

- (a). To follow what it says, Bald on Record.
- (b). Perfom speech acts using positive politeness refers to positive face.
- (c). Perform speech acts using negative politeness refers to negative face.
- (d). Indirect speech act ( off the record)
- (e). Do not do speech act or say anything( do not do the FTA).

### **Request**

Requests are acts that threaten the face of the hearer or addressee. A request is usually made to make the addressee perform an action whether verbally or nonverbally thereby imposing on the addressee and threatening their negative face. The speaker therefore employs some strategies in the request in order to minimize the effect of imposition on the addressee.

Kuang et al (2006) defines request as verbal instruction perfomed by the speaker expressing a desire for the addressee to do a particular thing and ussually aim at focussing on the addressee to intend to do it and actually to do it.

Blum Kulka (1984) defines that a request is a prevent act that expresses a speaker's expectation about some prospective action , verbal or non verbal, on the part of the hearer.

The goal of a request include action, good, information and permission here are the example below:

- Action = The process of doing something
- Goods = Items for sale, or possessions that can be moved.
- Information = news, facts, or knowledge about a situation, person, event.
- Permission = the act of allowing someone to do something, or of allowing something to happen.

Blum Kulka, Hause and Kasper (1989) defined The CCSARP project (Cross Cultural Study of Speech Act Realization Patterns), the head act of the request sequence is classified on a nine point scale of mutual exclusive categories. These nine strategy types on a scale of directness are as follows:

1. Mood derivable

Utterances in which the grammatical mood of the verb signals illocutionary force.

Example: a. Leave me alone  
b. Clean up that mess

2. performatives

Utterances in which the illocutionary force is explicitly named.

Example: a. I am asking you to clean up the mess.  
b. I am asking you to leave me know

3. Hedged Performatives

Utterance in which the naming of the Illocutionary force is modified by hedging expression.

Example: a. I would like to ask you to give your presentation a week earlier than scheduled.

b. I would like you to came to my Party as possible.

4. Obligation Statement

utterances with state the obligation of the hearer to carry out the act.

Example: a. you'll have to move that car

b. you'll have to move that book

5. Want Statement

Utterances which state the speaker's desire that the hearer carries out the act.

Example: a. I really want you to stop bothering me.

b. I really want you to stop playing a joke on me.

6. Suggestory Formulae

Utterances which contain a suggestion to do X

Example: a. How about cleaning up?

b. How about Playing football?

7. Query Preparatory

Utterances containing reference to preparatory conditions

Example: a. Could you clean up the kitchen, please?

b. would you mind moving your car?

8. Strong Hints

utterances containing partial reference to object of element , needed for the implementation of the act.

Example: a. You have left the kitchen in a right mess.

b. You have left the room in a right mess.

9. Mild Hints

Utterances that make no reference to the request proper.

Example: a. Make it a joke please!

b. turn on the TV please!

Blum Kalka and House compile these nine distinction into three levels in their analysis. They pull together the five most direct request strategies (called *Impositives*), and combined original type 6 and 7 (called *Conventionally Indirect*). They treat the two types of hints as one strategy type, *Hints*.

Blum Kulka findings confirm the cross linguistic validity of these categories:

the request strategies in all languages studied yielded a rich repertoire of strategies in all three levels. The cultural relativity of request strategies is also pointed out: member of each culture have mutually shared expectation in regard to appropriateness of linguistic behavior in various contexts, and differences between the social meaning carried by these behaviors can be a matter of intercultural dispute.

### **Mandailing**

Mandailing is one of the many tribes found in the north of Sumatra Island or more specifically located in the south of North Sumatra Province. This tribe has blood ties, nasab, language, characters, social systems, arts, customs, and its own habits that are different from Batak and Malay.

The generalization of the word Batak against the ethnic Mandailing was generally unacceptable to the native descendants of the region. Although some still recognize themselves part of the Batak tribe. Abdur-Razzaq Lubis (2010) state that Dutch colonialism in Sumatra caused Mandailing to become part of the Batak tribe based on sliced rules made to classify and make typologies. As a result the Mandailing tribe merged into one called the Mandailing Batak Tribe in Indonesia and the Mandailing Malay Tribe in Malaysia.

In the implementation of adat and adat law, Mandailing uses a traditional system structure called *Dalihan Natolu* (triple stove). The Mandailing community adheres to a social system consisting of *Kahanggi* (a group of people of the same name), *Mora* (a group of relatives giving girls), and *Anak Boru* (a group of relatives receiving girls). All *Panusunan* kings in Mandailing came from one descendant, namely the *Lubis* clan and the *Nasution* clan in Mandailing Godang, each of whom was fully sovereign in his territory. *Namora Natoras* consist of *Namora* (the person who is the head of each group of the king's relatives who are *kahanggi*

kings), *Natoras* (someone who is oldest of one *Parompuan*), *Suhu* (people who are the same age as *Panusunan king/Pamusuk* but not one descendant of the king) and *Bayo-Bayo Nagodang* (those who are not the same person as the king, who come together at a certain time to the house).

This social system shows that the Mandailing tribe highly respects and respects parents are not necessarily proud. But instead protecting all the relatives, relatives and even other people. Who are nobody to them in carrying out every activity in *huta*.

### **Mangupa**

Mangupa is a traditional ceremony in the life of the Mandailing community that was born from the appreciation of the Mandailing ancestors towards the existence of supernatural, powerful matter, which governs the universe including the journey of human life so that human safety and success are achieved. The ancients called him "*paulak tondi tu bagas*" where they had the notion that at the time of the incident, the *tondi* or spirit was separated from his body so it needed to be pulled back. *Tondi* is an inner strength that if it is disturbed then the human will experience a mental illness that results in stress and mental shock.

In essence, this event is giving moral encouragement to the victims so that they do not need to be afraid and should be grateful that God's miraculous presence has saved them. According to the story of the ancients, when a person escapes death, such as a ship sinking but the person survives, or a Tiger does not pounce on someone, then the victim must be forgiven. For victims like that, parents will boil a chicken egg to be fed to the victims they love and end up giving water to drink. Paimin, (2008: 47) said that the mangupa traditional event is one of the Mandailing customs which aims to restore the spirit (spirit) to someone or a family who has just escaped death or an accident. The process is where the victim and her family are fed with turmeric rice, roast chicken

and chicken eggs. In addition there is also a mangupa event by cutting ducks, chickens and goats. Lately there has even been a large-scale gathering event involving many family members.

## RESEARCH METHODOLOGY AND FINDINGS

### *Methodology*

Research methodology refers to the strategy to integrate the different components of research projects in cohesive and coherence way. Some experts have different opinion about what is mean by research design. The research design refers to the overall strategy that one may choose to integrate the different components of the study in a coherent and logical way. According to Kothari (2004), research design is a plan, a roadmap and blueprint strategy of investigation conceived so as to obtain answer to research question. This research will be conducted by using descriptive qualitative method which describes and elaborates the data followed by analyzing. The source of the data in this research will take from the video recorder from Ucy Wulandary and Hasrul Anhar wedding in Medan 20th of January 2021. The technique of analyzing data will be used by the writer as follows:

1. Identifying the types politeness strategy of request used by Mandailing People.
2. Classifying the dominant the types of politeness strategy in request used by Mandailing people.
3. Explaining the realization polite utterances used by Mandailing people.
4. Explaining the reasons why the linguistic realizations of politeness request are represented the ways they are as their own habit and culture.
5. Drawing the conclusion from the result.

### *Findings*

The data were taken from the Mangupa video of Mandailing wedding

ceremony in Medan. The researcher recorded all the utterances of video Mangupa naturally by video recorder, then the researcher transcribe and analyzed in order to answer the questions, such as types politeness strategy of request and the realization of polite utterance in request of Mangupa Mandailing wedding ceremony.

### **The Types of Politeness Strategies in Mangupa Event**

There are nine types of request strategy according to Blum Kulka, and House and Kasper (1989), there are: mood derivable, performatives, hedged performatives, obligation statement, want statement, suggestory formulae, query preparatory, strong hints, mild hints.

From the transcription of the observation conducted on the Mangupa video in Mandailing wedding ceremony, it was found that seven of nine type of request strategy in the theory stated by blum kulka, House and kasper (1989).

**Table 4.2.1. Type of request strategy**

No	Type of Request Strategy	Utterances
1	Mood Derivable	4
2	Performatives	5
3	Hedge Performatives	2
4	Obligation Statements	1
5	Want Statements	4
6	Suggestory Formulae	1
7	Query Preparatory	1
8	Stroncesng Hints	-
9	Mild Hints	-
Amount		18

### **The Realization Politeness Strategies of Requests Used in Mangupa Event.**

From the previous explanation above, the researcher found out why politeness in Mandailing language requests was realized. In the mangupa ceremony, the speaker (Datuk Pangupa) always asks permission and apologizes in advance to

dalihan na tolu, kahanggi, anakboru, harajaon, including Raja and their predecessors before starting the ceremony.

In the mangupa speech, there are many hopes and prayers that the speakers say. Because each food provided in the ceremony each contains a different meaning and prayer. Many expectations are expected of the bride and groom by using politeness strategies in every prayer.

### DISCUSSIONS

The study was aimed to find out the types of the politeness strategy that occurred in *Mangupa* of *Mandailing Wedding Ceremony*. The realization centered from the event itself and the speakers. The requests were the keys in this study. While the politeness strategy as the main theory involved to those requests. In this study, there were 18 utterances spoken in Mangupa event of *Mandailing Wedding Ceremony*. There were spoken only by 1 individual that is host (*Datuk Pangupa*) And from those 18 utterances, The categorization of that 18 requests limited to Mood Derivable (4) Performatives (5), Hedge Performatives (2), Obligation Statements (1), Want Statements (4), Suggestory Formulae (1), Query Preparatory (1). As we know, the wedding was a sacred events, so positive politeness would be the most dominant of all utterances, even not only requests. Below were the comparative study of other writers that affected to this study.

### CONCLUSION AND SUGGESTIONS

#### *Conclusion*

After analyzing, There are seven of nine types of request strategies in the theory stated by Blum Kulka, House and Kasper (1989) in Mangupa Mandailing Wedding ceremony. Namely: Mood Derivable, Performatives, Hedge Performatives, Obligation Statements, Want Statements, Suggestory Formulae, Query Preparatory. The other such as Strong Hint, Mild Hints were not found in the speech of Mangupa Mandailing wedding ceremony. The request strategies in the conversation of Mangupa

Mandailing wedding ceremony tend to use positive politeness strategy than negative politeness strategy.

#### *Suggestions*

In connection with the conclusions above, the following suggestions are made.

1. It is important to conduct other research related to demand strategy, not only at the level of directness but from other aspects, complexity, perspective, context, mood and purpose, so that it will enrich our understanding of demand strategy especially in Mandailing wedding ceremony.
2. For English Department students who are interested in politeness, ask them to know better how to ask politely especially in any culture in Indonesia.
3. For future researchers who have the same interest in the Polite request strategy, the researcher hopes that the results of this study can make future researchers who take the same field of research as references that may be relevant to their researchers and carry out further research studies

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